

# Eglise Evangelique Baptiste Smyrne

## Jean-Baptiste Duvoisin

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Le Paris des étrangers depuis 1945 Antoine Marès,Pierre Milza,1994 Paris, Ville Lumière, miroir du monde, Babel des temps modernes, voilà l'image que nous a léguée le XIXe siècle. Exilés, sans-patrie, poètes, romanciers, peintres, musiciens, étudiants y ont trouvé refuge. De telle manière que tous ces étrangers de Paris ont constitué le Paris des étrangers. Mais après le traumatisme de la Deuxième Guerre mondiale, Paris est-il toujours la capitale des libertés ? Les victimes des révolutions et des répressions ; se dirigent-elles encore vers la capitale de la France ? Paris reste-t-il ce centre de légitimation intellectuelle et culturelle qu'il a si longtemps été ? Quel rôle joue-t-il dans le monde pour la création artistique, la musique, le cinéma, l'édition ? Quel accueil réserve-t-il à ceux qui pensent y trouver un moyen de subsistance ? Les vingt-trois contributions de ce livre, poursuite d'un projet amorcé en 1987 à l'initiative du professeur Jean-Baptiste Duroselle (1917-1994), fondateur de l'Institut d'Histoire des Relations internationales contemporaines, s'efforcent de répondre à la question du pouvoir d'attraction de Paris depuis 1945 : elles jettent des éclairages variés, contradictoires, complexes, qui interdisent des conclusions univoques. Chaque jour, un congrès, un sommet international, une vague touristique, une révolution ou un drame dans le monde, un afflux d'étudiants, de nouvelles dispositions d'entrée sur le territoire viennent modifier le paysage d'un Paris des étrangers qui demeure d'une extraordinaire diversité. Italiens, Espagnols, Catalans, Portugais constituent l'immense apport latin à la France, qui n'a cessé depuis la fin du XIXe siècle. Mais l'Europe centrale et orientale est également présente, avec les différentes composantes de l'Union soviétique (Russes, Arméniens, Géorgiens), les Hongrois, les Polonais, les Roumains ou les Tchécoslovaques. Les anciennes colonies françaises ne sont pas absentes : l'Afrique du Nord et l'Afrique noire ont marqué Paris, et réciproquement, que leurs ressortissants s'y soient formés, qu'ils s'y soient déterminés contre leur colonisateur ou qu'ils aient contribué à sa construction et à son entretien. Mais Paris, c'est

aussi le monde entier, avec ses Américains, ses Latino Américains, ses Chinois et tous ceux qui auraient eu légitimement leur place si le temps et l'espace avaient été suffisants. À travers l'étude du passé récent, il s'est agi de poser les jalons d'une dédramatisation de phénomènes millénaires et de réhabiliter le concept de « creuset »...

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