

**Columbia University
Institute for Scholars
Reid Hall - Paris**



**NEWSLETTER
No.6 2005-2006**

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FROM THE DIRECTOR



During the 2005-2006 academic year, a new group of Fellows, working on partnership or individual projects, convened at Reid Hall, found their offices, and settled in at the Institute. The attentive care to their scholarly needs provided by our two co-ordinators, Mihaela Bacou and Naby Avcioglu came as a welcome surprise to many. In

some cases, introductions to new archives allowed them to save precious time, in others, assistance in giving presentations, in French, when invited to French university seminars, proved of immense help. The general atmosphere of good will and conviviality encouraged several to stage workshops and conferences at Reid Hall and to renew their contacts with European colleagues. Every Fellow in residence may invite scholars and friends to the Institute in the *Salon des Chercheurs* as well as in individual offices. As usual, each term, they gave a short, formal presentation of their work for the group and for the graduate students in residence. Several kindly offered to mentor a student interested in their field. Many also attended the Columbia University Programs' conference cycle and other events of particular interest. Our tradition of weekly teas was, as usual, also beneficial in creating a sense of community. Returning Fellows drop in on Thursdays at 5 p.m. and guests are also with us from time to time. Often,

the conversation is as good as the tea! One of last year's Fellows, John Lyons, even wrote that he had instituted this practice at the University of Virginia.

We have had several changes of staff at the Institute in one of the research co-ordinators' position. Dr. Maneesha Lal went on to an assistant professorship at the University of Binghamton (State University of New York), Dr. Charles Walton, who replaced her for two years, went on to the University of Oklahoma and will be moving to Yale University in Fall 2006. He is now followed by Dr. Naby Avcioglu, a former Institute Fellow. We congratulate Maneesha and Charles on their advancement in the academic world, and welcome Naby among us. Dr. Mihaela Bacou stays on as research co-ordinator. The staff at the Institute is actively engaged in pursuing research in their own fields (see below) and therefore interacts with the Fellows on a collegial basis, enhancing the intellectual value of the Institute experience. Elsewhere in this newsletter, readers will find information about the many books published by our Fellows, and it is gratifying to see our shelves filled with such impressive publications. We also want to congratulate Donna Dickenson (Fellow in Spring 2005) for being the fourth recipient of the prestigious Spinoza Lens Prize, awarded to a philosophical or scientific researcher who has contributed substantially to the international debate on ethics and society. Returning Fellows also show their attachment to the Institute which has become their base in Paris. This year, we welcomed back, amongst others, Martha Howell (as a returning Fellow), Jeremy Jennings, Cathy Schneider, Ourida Moustefai, and Steven Ungar. Herman Lebovics is also a frequent visitor. ■

Danielle Haase-Dubosc

2005-2006 FELLOWS IN RESIDENCE

Full Year

Sara Beam, Assistant Professor, Department of History, University of Victoria, Canada

Sheryl Kroen, Associate Professor, Department of History, University of Florida, USA

Barbara Woike, Associate Professor, Department of Psychology, Barnard College, Columbia University, USA

Fall



Noel Whiteside

Meredith Clausen, Professor, Department of Architecture and Art History, Washington University, USA

Peter Lunenfeld, Professor, Media Design Program, Art Center College of Design, Pasadena, USA

Ben O'Shaughnessy, Professor, Department of Chemical Engineering, Columbia University, USA

Noel Whiteside, Professor, Comparative Public Policy, University of Warwick, UK

Spring



Barbara Wright

Charles Armstrong, Associate Professor, Department of History, Columbia University USA

Martha Howell, Professor, Department of History, Columbia University, USA

Barbara Wright, Professor, Department of French, University of Dublin, Trinity College, Ireland

Joint Projects co-sponsored with Maison des Sciences de l'Homme-IPAS

Fall

Diderot, Russia and the Emerging Notion of Civilization: The Historical Experience, the Process of Development and the Art of Governing

Christoph Frank, Research Fellow, Research Centre of the European Enlightenment, University of Potsdam, Germany

Gianluigi Goggi, Professor, Department of Romance Languages and Literature, University of Pisa, Italy

Sergueï Karp, Director, Centre for Eighteenth Century Studies, Institute of Universal History, Russian Academy of Sciences, Moscow

Sergeï Mezhine, Professor, Faculty of History, University of Saratov, Russia

Guest Fellow: Georges Dulac, Director of Research, *Institut de recherche sur la Renaissance, l'Age classique et les Lumières* (associé au CNRS), Université Paul-Valéry, Montpellier, France

Spring

Homo Legens. Styles and practices of Reading: the Relationship of Oral and Written Traditions (comparative analysis of medieval literature)

Svetlana Loutchistskaya, Professor, Centre for History and Anthropology of Medieval Europe, Institute for General History, Moscow, Russia

Arzu Öztürkmen, Professor, Department of History, Bosphorus University, Istanbul, Turkey

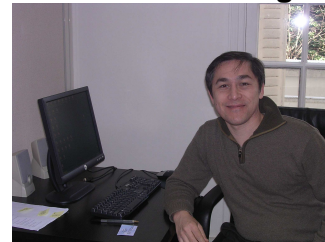
Tivadar Palagyi, Professor, *Département d'études françaises*, ELTE Université de Budapest, Hungary

Guest Fellows: Sophia Menache, Professor, Department of History, University of Haifa, Israel

Marie-Christine Varol, Professor, *Département Espagnol, Faculté des lettres et langues de Poitiers*, France

INTERVIEWS WITH FELLOWS

Charles Armstrong



Collaboration and the Politics of Memory in Europe and East Asia

Why is politics of memory central to your project?

My interest is not so much with individual memories but with collective memories, or national "myths," and how the latter attempt to shape and at the same time build upon the former. The stories that a society tells itself change over time, and with them the perceptions that individuals within that society have toward the recent past. In this regard, the scholarly and public debates in France over the last few decades have been paradigmatic of the contest over history and memory, on issues ranging from collaboration with the Nazis and the popularity of the Vichy regime, to colonialism, the Algerian war, the legacy of Napoleon, and so forth. Of course, many other societies have had to struggle with how to interpret the past, how to deal with unresolved conflict still within living memory, but arguably nowhere else has the intellectual sophistication and scholarly range of this debate been as rich as in France. Therefore, in my view, the French experience offers a language and a point of reference which are extremely useful for a comparative study of these issues.

Since memory is usually defined by its cultural specificity what do you see as the general contribution of your study to comparative histories?

Comparative history is always a tricky business, as history tends to be more local and specific than other social sciences. This is of course especially true in the area of memory, which always has very culturally specific connotations and contexts. But one can never know a thing purely in itself

– comparison is necessary precisely in order to understand what is unique and what is not, about a particular local experience. In contemporary East Asian history, for example, the debate over World War II history and memory virtually always makes comparisons to Europe, but usually in a very superficial manner. My intention is to explore the comparison of these phenomena in two parts of the world in a more systematic and extended way than is usually done. Of course, "Europe" and "East Asia" by themselves are units far too large to be compared in great detail, so my project is mostly limited to France on the one side, and Korea and China on the other.

How you are planning to organize your research concerning collaboration in order to avoid complications in this still sensitive area of historical research?

A project this large will have to remain at a fairly high level of generalization. My interest is more in the exploration of concepts than detailed empirical analysis, macro rather than micro. Thus, I am looking mostly at materials in the public domain – published scholarship, books, articles, national media, parliamentary discussions, and the like. It would be impossible to do a definitive study of this subject even for one country, much less as a comparative project. It is indeed a sensitive subject, but my interest is not in discovering "who did what" during wartime occupation, but how the definition and understanding of collaboration changes over time, and for what reasons. ■

Sara Beam

The Body of the Criminal in Europe, 1500-1750

How did you get interested in the history of torture in the early modern era?

When I first read Michel Foucault's 1977 work, *Surveiller et punir*, I was fascinated by his approach to power but troubled by his assumptions that the pre-modern European judicial system sought only to punish the body of the criminal. Take witches for example: although it is true that they were often tortured to obtain a confession and then burnt at the stake, the judges who took such extreme measures against them were in part motivated by a desire to ensure their spiritual salvation. *Pace* Foucault, the soul of the criminal was not invented by the modern prison.

Can you tell us about your topic?

I am interested in analyzing why judges all over Europe about 1650 became increasingly wary of applying torture and of imposing violent punishments. Although these judicial practices were completely legal and remained so until the end of the eighteenth century, judges increasingly hesitated to take advantage of them. Violent practices – torture, punishments such as tongue slitting, and prolonged executions on the wheel – did not disappear, of course, but they did occur less and less frequently. European judges apparently became more sceptical about the truth of confessions obtained by torture, and I am interested in finding out why. Since in some communities this transition began to occur as early as the 1570s, I want to investigate

how movements for religious reform, specifically the theology and practices of the European Reformations, impacted judges' assumptions about truth, salvation and pain.

In your project, what kind of historical documents do you privilege and why? How would you characterize your documents? In what way you are challenging previous ideas concerning violence?

I draw on various kinds of evidence, including legal tracts, early critiques of torture, popular pamphlets and court records. As a cultural historian, I am always interested in the ways in which people represent their experiences. Nevertheless, I remain committed to studying judicial practice. Criminal sentences and other court records, including official accounts of torture sessions, are perhaps the best way to try to access what actually occurred in European courtrooms and communities. I am interested in the ways that the dynamic relationship between judicial practices, the law and public representations of crime change through time. Most historians agree that Europe was a more violent place in the 16th century than it is today. Those who seek to explain why often turn to Norbert Elias and his theory of the civilizing process, which emphasises the role of the king's court and the emergence of secular social codes. By looking at a possible link between changing notions of spirituality and judicial violence, I hope to qualify Elias' argument and to present an alternative explanation of European cultural development. ■

Martha Howell



Market Culture in the Cities of the Late Medieval North

How and why is the gift central to your argument about market culture?

I am investigating how people understood

commerce during the closing years of the Middle Ages and how customary social practices and cultural norms were dislodged as commerce and commercial exchange acquired dominance. My object is both to distinguish this period from the centuries that came afterwards, in effect saving it from a historiography that tends to treat it as a "transitional" stage towards modernity, and, at the same time, to expose more clearly how socio-cultural changes that took place during those centuries set the terms of future economic and social development in Europe. I want to give this period a clearer identity in European economic history. My argument is that this period's economy was constituted by a distinct socio-cultural system and that any connections between that period and the future can be understood only through the lens of the socio-cultural history of the time. In that age, there was no "economy" in the modern sense of the word, not even in embryo. Instead, goods were valued and exchanged on terms that surprisingly often bespoke non-market logics.

The book is organized as a series of case studies, each focusing on social practices that were being inflected by and, inevitably, disrupted by commerce. Gift exchange is one example of such a process. In this period, the spheres of gift and market exchange overlapped so closely that many gifts appeared indistinguishable from a purchase. They were expressed in money values, delivered in cash, and given in explicit compensation for a named service or good. Yet, although this evidence might seem to us proof that the category of "gift" had been impoverished by its proximity to the market, people then apparently did not think so. Up and down the social ladder, people ardently exchanged gifts, in enormous volumes, implicitly insisting that their gifts were not the same as purchases. I am taking their insistence seriously, arguing that their gifts were doing social work they did not think a market exchange could do.

What is the specificity of the cities you study?

The chapters on gifts concentrate on the greater Low Countries between about 1300 and 1600, especially on cities like Ghent, Antwerp, and Bruges, which in those days were among the largest and most important commercial centers of Northern Europe. They owed their wealth, their size, and their political importance to trade and industry, and they were governed by a merchant class born of international and regional commerce. No region in northern Europe was so saturated by trade, and no people should have been so thoroughly "of" the market. Yet, as my evidence shows, these people were not yet "economic men." My book seeks to understand the logics that governed their actions.

How would you characterize your sources?

I use many different kinds of sources. The chapters on gifts are based primarily on legal and financial records which provide systematic records of gift giving at all levels of society. I also depend upon a huge body of secondary literature that provides essential information about the social actors at the center of my study and the political culture of the day. ■

Peter Lunenfeld

The Cultural Uses of Computing

Could you tell us about your forthcoming book on downloading and uploading?

The thesis is both simple and optimistic: ours is an amazing moment for making work, for being an artist, musician, filmmaker, architect, designer or writer. The networked computer is our *de facto* culture machine, which uniquely in the history of media serves as the means of production, the mode of distribution, and the space of consumption. The danger is that we will let these machines become next generation televisions – downloading professional entertainment – rather than using them to upload the culture that will define the 21st century.



What do you see as the broader implications of your study, especially in light of current web culture?

Open source culture, the Creative Commons movement, Peer to Peer (P2P) publishing, Web Logging (blogging), copyleft, Do It Yourself (DIY) media, the Web spins out new terms every twenty minutes. In this book, I group them all together under one rubric: massively synchronous applications of imagination. I am interested in having this book picked up by those who are, or will be making this culture, to help them understand what they are doing, and, ideally, offer them tools for thinking. I hope the book will be a manual rather than a manifesto, that helps turn private theory into public discourse.

You made a trip in November to the Netherlands? Could you tell us about it?

I went to the Piet Zwart Institute in Rotterdam and Stifoa Sandberg in Amsterdam. The Piet Zwart has a Media Design Program much like my department at Art Center, and I gave a talk on my Mediawork project. Mediawork is a series I direct for the MIT Press which incorporates pamphlets, books, and interactive WebTakes. Two volumes came out while I was at the Institute in the Fall – *Shaping Things* by Bruce Sterling, design by Lorraine Wild, and my new book, *USER: InfoTechnoDemo*, visuals by Mieke Gerritzen. In Amsterdam, I spoke about inventing liveable futures to a hybrid audience of documentary filmmakers and graphic designers. They were about to embark on a two-month collaboration, the results of which will be featured at the Rotterdam Film Festival. My presentations in the Netherlands were directly related to the concerns of the working group on new modes of knowledge dissemination I put together at the Institute earlier in the fall.

What do you think are important contemporary subjects/issues in information technology in relation to the state of the arts?

One reason to be passionate about the emergent aesthetics of information is that the new machines could help reinvigorate secular culture. The end of modernism's capacity to inspire created a gaping hole in our society's heart. What has been flowing back into this void for more than a quarter of a century is the religious impulse, which ever since the Enlightenment has been held at bay. The computer as culture machine can empower those of us who believe in the importance of plural rather than unitary meanings and secular rather than sacred intents. ■

Barbara Woike



The Influence of Personality Motivation on Autobiographical Memory

How did you become interested in the idea of autobiographical memory?

Most people are familiar with the situation of listening to a friend tell others about a shared experience only to find the friend seems to remember the event quite differently. I am trying to discover what accounts for these differences in remembering. Given the inherent subjectivity in our perception and the fact that our memory capacity is quite limited relative to our experiences, it is a wonder that we can agree on anything involving recollections of the past! On a philosophical level, the phenomenon may lead us to contemplate: what is real? How much of our life experience is of our own making? I have always been fascinated by the stories that people tell about their own lives. I wonder about the consequences of remembering life events in certain ways, its roles in forming an individual identity and expectations about the future. Using an experimental approach, it is possible to ask precise questions about the nature of autobiographical memory.

Can you tell us more about the approach you take in your research on memory?

As a personality psychologist, I believe great a deal of our perceptions are influenced by our motivations. The term motivation pertains to both our conscious goals as well as our preoccupations with things, of which we are less consciously aware. For the past 10 years, I have been studying individuals who are either very focused on achievement and work-oriented goals or very focused and preoccupied with relationships. We have found that these motivations have a powerful and selective influence on memory. For example, those who are concerned with achievement, competition, and "being the best" tend to be more likely to organize their experiences in terms of differences, to show how they are different from others, and how certain aspects of the events conflict with each other. On the other hand, those highly concerned with relationships, cooperation and belonging to groups tend to organize their experiences with a particular sensitivity towards similarities and connections – such as those characteristics that are common between themselves and others and how people share common views or experiences. My colleagues have replicated these findings in Germany, Cameroon and China. They find, in addition to personality differences, there are considerable cultural differences. German and US participants are more sensitive to differences and recall achievement memories whereas those in Cameroon and China tend to remember experiences through perceiving similarities and relationships.

What research will you be doing while in residence for the year at Reid Hall?

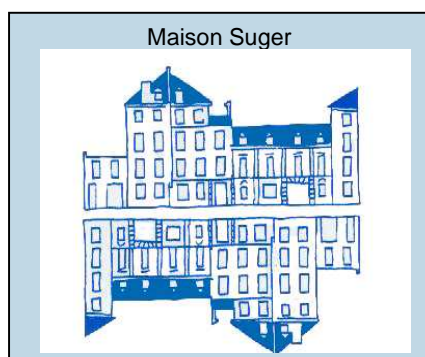
We are now investigating how emotion influences the recollection of personal experiences as well as perceptions of separation and connection to others. We find that there is great variability in the autobiographical experiences that individuals recall as being related to feelings of happiness, anger, pride and sadness. It is important to identify how cultural norms influence people's recollections and interpretations of their experiences. Cross-cultural psychologists find that all humans experience the same basic emotions. But how these experiences are remembered may be quite unique. For instance, in the US, experiences involving pride generally relate to scholastic achievement whereas pride in some Eastern cultures may be more likely to pertain to one's family or the achievements of others. Thus, one might consider the manifestation of happiness related to independence or happiness related to togetherness. Anger can create separation such as in the ending of a relationship or anger can create togetherness in the form of galvanization to change a social injustice.

Of course, language plays an enormous role in how these experiences are expressed and remembered. While in Paris, we are working to identify the relationship between these emotional experiences and the perception of separation and connection in native French speakers. The study will ask French participants to write short narrative responses to describe autobiographical experiences in which they felt happy, angry, sad and proud. We will examine the topics that the participants select as related to each emotion and compare them with the responses from other cultures. In addition to the content of these experiences, we will also examine how perceptions of differences and similarities are expressed and linked to emotion in these written recollections. This study will be part of a group of cross-cultural studies on the relationship of the recollection of emotional experiences and perceptions of separation and connection.

What do you see as the broader implications of your research?

I see implications on many different levels. On the personality level, research has shown that autobiographical memory is key to identity formation, problem solving, planning future goals, and regulating emotional responses, to name a few areas of study. On a cultural level, it is critical to understand the similarities and differences among cultures in their perceptions of shared experiences as we move toward a global community. Many disputes often begin with groups disagreeing on the events that took place. Indeed, at the heart of many misunderstandings – from minor disagreements between friends to worldwide political disputes – there are differences in the recollections of past events. These memories are often imbued with emotion.

The goal is often to resolve the dispute logically, by minimizing emotion and searching for the truth. A better approach may be to recognize that there is an element of subjectivity involved in the recollection of complex events and that these recollections are influenced by the motivations and sentiments of all parties. Therefore, it is vital to understanding the interplay of individual personality, emotion and culture in understanding individuals in cultural context. Such understanding may allow us to better communicate and focus on overarching common interests and sentiments. ■



Director Danielle Haase-Dubosc and the Secrétaire Générale Dominique Victor-Pujebet looking out onto the rose gardens at Reid Hall.

RESEARCH CONDUCTED AT THE INSTITUTE (2001-2006)

Eighty-five (85) scholars have come to the Institute since 2001, thus allowing us to begin a first assessment of themes and scholarly pursuits in order to chart past achievements and to reflect on the future. Readers of the newsletter will be interested in some of the statistical information concerning our Fellows and their work: the reality of statistics can speak more eloquently than many narratives!

Where have our scholars come from? Not surprisingly, the biggest contingent is based in the USA: 38. Another 11 are from the UK, 6 from Russia, 5 from Germany, 3 from Italy, 2 from Spain, 2 from Switzerland, 2 from Slovenia, 2 from India, and 1 from Argentina, Australia, Belgium, Canada, China, Ireland, Israel, Nepal, Sweden, and Turkey, respectively. 4 full time French scholars – guest Fellows – must be added here. One of our initial goals at the Institute has been to create an international community of scholars at Reid Hall and, indeed, with the help of the *International Programme for Advanced Studies* (IPAS) of the *Maison des Sciences de l'Homme* (MSH), we see that we have begun to do so.

Again, it comes as no surprise that the largest block of scholars from the United States arrives from our academic home, Columbia University: 14 in all. The history department is well represented (5), the sociology department follows (2), as does the Law School, (2) and the psychology department (2). Another three Fellows are members of the departments of Germanic Languages, Political Science, and Physics, respectively. Columbia University participation thus constitutes nearly 37% of the USA total, a percentage that should increase somewhat in the future.

Within the general scope of the Institute – the social sciences and the humanities – research projects carried out in the 2001-2005 period reveal a major focus on the 20th century and the contemporary period. We must add here that artists and writers without University affiliations – three writers and/or poets have been in residence so far – have all been working on modernist or contemporary themes.

An analysis of research projects by historical periods, all disciplines included, reveals that 62% address issues of the 20th century and contemporary world, 12% concentrate on the 19th century, 14% on the 18th century, 6% on the 17th century, 4% on the Middle Ages, and 2% on Antiquity. If the analysis is based on another definition of the modern and contemporary period – pre and post 1778-89 – then fully 74% fall into this category.

More information is gained by grouping research projects by disciplines. History leads the way with 33% of the projects, followed by literature (17%), history of art/architecture (10%), political science (10%), sociology (10%), philosophy (8%) law (2%). The remaining 10% is made up of projects dealing with linguistics, psychology, media studies, and physics. Here, one must keep in mind that 39% of projects are comparative in nature.

It is also interesting to observe the emergence of thematic clusters. Notwithstanding the heterogeneity of the research projects carried out at the Institute, a certain number of common tendencies can be observed between projects and/or approaches. The study of the crisis of politics and representation in the 20th century – examined at the level of national and international politics as well as within the framework of globalization – can be categorized as follows:

- Formation of national or group identities. This question is examined from the point of view of many different disciplines such as political science, sociology, constitutional rights, criminal law, social psychology, philosophy, art and architectural history or history.

- Citizenship, secularism and *laïcité*. Re-readings of Rousseau according to current notions of citizenship and *laïcité*, formation of the notion of citizenship in 19th - 20th centuries political thought, rethinking citizenship in the wake of post-colonialism, redefining the citizen according to new urban policies and increasing social violence, examination of dogmas of citizenship and *laïcité* as national ideologies.

- Formation and structure of public space. Minority identity and social housing in Paris and New York, the dawn of public services in Europe, the public sphere in the enlightenment and the rise of censorship and on politics of repression and violence.

- Colonialism and Post-colonialism. Issues of citizenship, identity, immigration, multiculturalism, and the partitions of countries.

- Re-evaluation of the Enlightenment. Its origins and paradigms, from the perspectives of politics/ideology, history of science, and aesthetics.

- Gender identity and feminism. Female subjecthood studied from the perspective of bio-medicine, law and body-politics, philosophy, and literature with reference to women writers and travellers.

- Individualism, consumption, consumerism/capitalism. The origins of capitalist societies in the Middle Ages, the 20th century notion of the consumer, including the issues of ethics and individualism.

- European modernity and memory.

This short presentation of the thematic interests of the Fellows at the Institute allows us to chart the directions taken both by individual and group projects during the past four years. It will be important to continue this assessment in order to best answer the needs of the scholars coming to work at Reid Hall. ■

Danielle Haase-Dubosc, Director

Palestinian poet Mahmud Darwish at Reid Hall on 6 February 2006, organized by *Textes et Voix*.

INTERVIEW WITH MSH GUEST FELLOW

George Dulac



Diderot, la Russie et l'émergence de l'idée de civilisation au XVIII^e siècle

Composé de Sergueï Karp (Moscou), Sergueï Mezine (Saratov), Gianluigi Goggi (Pise), Christoph Frank (Potsdam) et moi-même (Montpellier), notre groupe a travaillé à Paris sur le programme « Diderot, la Russie et l'émergence de l'idée de civilisation » de la fin septembre à la fin décembre 2005. Durant ces trois mois, nous nous avons beaucoup apprécié de pouvoir nous réunir régulièrement à Reid Hall pour

organiser notre coopération : l'accueil y était particulièrement agréable.

L'objet de notre recherche, qui n'est pas achevée, est de mettre en lumière, principalement à partir des œuvres de Diderot concernant la Russie, mais aussi de beaucoup d'autres écrits, très divers, les multiples enrichissements que le philosophe a apportés au concept nouveau de « civilisation » – ce néologisme (daté de 1760 par le *Trésor de la langue française*) désignant ici le processus considéré comme universel qui peut conduire par étapes obligées à la diversification d'une société encore « barbare ». Il s'agit notamment d'analyser les dimensions historiques, ainsi que les implications politiques et culturelles de ce processus, que nous désignerions aujourd'hui plus volontiers par le terme de *développement*, et qui concerne corrélativement tous les domaines de l'activité sociale, de l'économie aux beaux-arts, des mœurs aux institutions.

Le champ d'étude est constitué en premier lieu par des œuvres aussi différentes que les *Salons*, les contributions clandestines à l'*Histoire des deux Indes*, un des best-sellers du siècle (1770-1780), et surtout les *Mélanges philosophiques* écrits à Pétersbourg avec la prétention d'aider Catherine II dans ses efforts pour rendre la société russe plus productive et l'État plus efficace. Dans cette dernière œuvre notamment, l'expérience historique comparée des nations les plus avancées et les perspectives qu'elle permet de dessiner sont associées à des visées pratiques, l'esquisse d'une méthode ou d'un art de gouverner pour « civiliser » en prenant appui sur l'ensemble des forces d'une nation, qui sont opposés au volontarisme arbitraire des « despotes éclairés » et aux institutions les plus inégalitaires, comme le servage. Aussi est-il nécessaire, pour mesurer l'efficacité d'un concept qui n'est que rarement théorisé par Diderot, d'analyser comment s'opère la mise en relation de *plusieurs histoires*, histoires passées ou histoires à construire, qui impliquent en premier lieu les pays d'Occident, du Haut Moyen Âge à la

Renaissance, la France contemporaine et la Russie depuis Pierre le Grand. Nous avons ainsi pu prendre conscience des enjeux très modernes de certains débats, par exemple sur l'importance des déterminations économiques ou l'existence de lois historiques, des débats qui se situent souvent aux origines du libéralisme de notre temps et des critiques qui lui sont opposées. Cependant, si dans l'ensemble le notre travail a visé à une meilleure compréhension du rôle joué par Diderot dans le développement rapide de ce concept très riche de « civilisation », il tend aussi à éclairer les conditions complexes des tentatives de transferts culturels envisagés par les philosophes français au profit de la Russie, dans de multiples domaines, qui concernent aussi bien les institutions politiques et judiciaires que l'économie, ou les arts et la littérature.

L'extrême dispersion des objets de référence et la multiplicité des discussions contemporaines auxquelles renvoie la réflexion de Diderot (en rapport avec Voltaire, Rousseau, Hume et l'école historique écossaise, mais aussi Winckelmann ou Falconet), tout en justifiant l'étroite coopération que nous avons essayé de mettre en place, nous a également conduits à poursuivre des recherches érudites, chacun dans certains domaines qui relèvent plus particulièrement de sa compétence : c'est-là un type de contradiction que nous avons parfois quelque mal à surmonter, par exemple quand nous devons associer des études sur les origines de l'idée de « civilisation » (comme l'a fait G. Goggi à propos de ce que Hume doit à la « sociologie de la liberté » de Harrington, afin de mieux caractériser le concept que retravaillera à son tour Diderot) avec d'autres enquêtes qui portent principalement sur les circonstances pratiques et les contraintes qui contribuent à donner forme au discours du philosophe sur la transformation de la Russie : une question qui suscite un intérêt intense et soutenu en Europe, durant la période considérée.

Ainsi la statue équestre de Pierre le Grand que Falconet, l'ami de Diderot, a conçue comme une allégorie de la « civilisation » est sans doute l'œuvre la plus commentée du siècle (comme le prouvent les dépouillements de la presse européenne opérés par Chr. Frank) et devient un instrument de propagande par la volonté de Catherine II et avec le concours de Diderot, alors même que le philosophe critique radicalement la voie suivie en Russie depuis Pierre le Grand et en prédit l'échec. Une partie de notre travail, menée plus spécialement par S. Mezine, porte précisément sur l'analyse et la mise en situation de cette critique de l'œuvre du Réformateur, qui se situe à l'opposé de la célèbre *Histoire de l'empire de Russie*, de Voltaire (1760-1763), mais s'effectue cependant dans des conditions complexes : car la volonté constante de Diderot est d'encourager et d'aider concrètement cette entreprise de modernisation de la société russe, dont il conteste par ailleurs, souvent à mots couverts, la plupart des méthodes et des moyens. S'il est cependant une question à propos de laquelle l'accord semble aisé entre le philosophe et l'impératrice, c'est celle de l'éducation publique. Situer l'intervention très substantielle de Diderot sur ce terrain pose cependant des problèmes délicats, puisque Catherine II paraît avoir longuement hésité, tout en multipliant les

consultations : courant décembre, nous avons demandé à W. Berelowitch (de l'EHESS) de nous aider orienter notre réflexion à cet égard. Un autre domaine de recherche auquel s'est attaqué notre groupe (et plus particulièrement S. Karp, à propos du cas d'Alekseï Narychkine, qui a accompagné Diderot jusqu'à Pétersbourg et l'a logé durant son séjour) concerne les relations russes du philosophe et la place qu'elles ont tenue dans les progrès de son information et de sa réflexion : ce sont là des questions encore assez peu explorées, car on a souvent considéré, bien à tort, que les écrits de Diderot sur la Russie relevaient de l'improvisation et ne reposaient sur aucune information sérieuse. Notre groupe a enfin abordé l'analyse de quelques aspects de la démarche comparative de Diderot, qui met constamment en parallèle les problèmes posés à la Russie et l'histoire ou la situation présente de la France. Aux alentours de 1770 en effet, le pays connaît une crise profonde, à la fois politique, économique et morale, qui est souvent considérée comme un prélude à 1789 : le déclin d'une vieille monarchie, comme l'esprit nouveau de liberté qu'encourage son discrédit, fournissent à Diderot des arguments, ou des prétextes, pour proposer à la Russie un avenir politique très éloigné des perspectives offertes par le « despotisme éclairé ».

Individuellement, les membres de notre groupe ont eu au cours de cet automne diverses activités en rapport plus ou moins indirect avec notre programme collectif de recherche : des réunions du Comité de publication des *Œuvres complètes* de Diderot (en 33 volumes, chez Hermann) ont été consacrées à l'étude d'un projet de Diderot électronique, qui pourrait concerner en premier lieu, outre la Correspondance du philosophe, les *Mélanges philosophiques pour Catherine II* et ses contributions à l'*Histoire des deux Indes* de Raynal (S. Karp, G. Goggi, G. Dulac) ; d'autres rencontres ont eu pour objet les problèmes posés par l'édition critique, en cinq volumes, de ce dernier ouvrage, qui commencera à paraître à Ferney-Voltaire d'ici quelques mois (G. Goggi, G. Dulac). D'autre part, C. Frank et S. Karp ont participé à un colloque sur *Rome et la constitution d'un héritage culturel européen à l'époque moderne*, où il a été plusieurs fois question des collections russes (Rome, 13-16 octobre 2005, organisé par C. Frank), et ce dernier est également intervenu, à propos de F. M. Grimm, ami de Diderot et agent de Catherine II, dans un autre colloque organisé à l'Académie de France à Rome (Villa Médicis, 23-25 novembre 2005). Enfin, au début de novembre, S. Mezine a participé à Milan à la présentation de l'exposition consacrée à la collection des lettres de Catherine II à N. I. Saltykov (1773-1793), dont il a aidé à préparer le catalogue.

Je signalerai enfin que, sur la proposition de J.-L. Racine, G. Dulac, Chr. Frank et S. Karp ont enregistré à la Maison des sciences de l'Homme, pour le programme Archives de la recherche, un entretien consacré à leur parcours de chercheurs et aux circonstances qui les ont amenés à coopérer, notamment à propos de l'exploitation des archives russes, si prodigieusement riches dans le domaine qui nous intéresse. ■

MSH INTERNATIONAL PROGRAMME FOR ADVANCED STUDIES (IPAS)

Columbia University Institute for Scholars' cooperation with the IPAS program of the Maison des Sciences de l'Homme continues to be fruitful and exciting. It provides a welcomed opportunity to broaden the international scope of the Institute and to give individual and group scholars opportunities to work together in a congenial atmosphere. We are pleased to announce that the IPAS now has its own website. <http://www.piea-ipas.msh-paris.fr/> Scholars interested in presenting group projects are encouraged to consult it.

The Spirit of the Programme

The MSH enjoys a long experience of international networks and believes that social sciences must be truly international in methods as well as in content and vision. Benefiting from its longstanding links with Russia, India and China in addition to strong connections with European Union countries and North America, the MSH is expanding its networks to Eastern Europe, Africa, Latin America and the Middle East.

IPAS of the MSH differs from many institutes for advanced studies in its fellowship policy. Rather than offering long-term fellowships to individual scholars, we offer medium-term fellowships for collective research. In practice, this policy produces core groups of three to five scholars, most of whom in residence for three months or so. The core group, which usually includes a France-based member, often interacts with a broader circle of scholars interested in their research. Some of these scholars may become associated with the project. Groups also benefit from the MSH network of French scholars and foreign visitors who are invited through a variety of MSH programmes. The MSH and its affiliate, the Maison Suger, offer great opportunities in this regard. So does the Columbia University Institute for Scholars at Reid Hall, with its Fellows coming from diverse countries.

MAISON SUGER

The Institute for Scholars at Reid Hall has been working with the Maison Suger over past two years to house Institute Fellows in a scholarly setting. Set in the heart of the Latin Quarter, the Maison Suger, a non-profit organization, was created by the *Maison des Sciences de l'Homme* Foundation, a non-profit organization, to provide a welcoming work environment for foreign researchers spending time in Paris and working with colleagues in the social sciences. The Institute has welcomed the opportunity to share interests with the Maison Suger, thus giving Fellows the opportunity to live with other scholars and to participate in many professional and recreational activities. The building contains 33 units, ranging from studios to two-room suites, designed to function as both apartments and offices. The units are entirely furnished and include bath and kitchen facilities. The standard equipment in each apartment includes a telephone and color TV receiving domestic and international channels. Also available to residents are computer terminals linked to an in-house server with access to software and laser printing as well as Internet and e-mail. Residents will find a variety of common areas where they can meet, work, and relax.

The MSH offers IPAS Fellows coming from abroad grants that cover travel, accommodations, and a per diem. In some cases, the Columbia University Institute for Scholars at Reid Hall offers offices, logistical assistance, meeting facilities, and small grants.

Our guests usually stay at the Maison Suger. Not simply a place of residence, the Maison Suger is also a place for working, making contacts, and holding scholarly events. In addition, at the MSH main building at 54 boulevard Raspail, Fellows will find a library, a helpful administrative staff, and a number of research centres. Seminar rooms are available at the Maison Suger and the MSH main building as well as at Reid Hall.

MSH INTERNATIONAL PROJECTS

Since its inception in mid-2001, the International Programme for Advanced Studies has welcomed eleven projects:

- *Codes of Otherness. Religion, Color, and Ancestry in France, the United States and Germany.*
- *Justice pénale internationale. Variations autour d'un droit commun.*
- *Partitions Compared and Lessons Learnt. Issues in the Politics of Dialogue and Peace.*
- *Mathematical Proof, Axiomatic Deductive Demonstration and the Historical Shaping of Discourses about Them.*
- *Les Vocabulaires sociologiques face à l'unification de l'Europe: Construction, transformation, mondialisation.*
- *Trust and Democracy in Transition.*
- *Les Sciences sociales en Amérique Latine : institutionnalisation et échanges inter-nationaux en Argentine, Brésil, Chili et Mexique (1945-1970).*
- *Coping with Conflict: Democracy and its Challenges in South Asia.*

- *The Foundations of Mathematics in the 19th Century: between history, philosophy, epistemology, and cognition (group photo taken in spring 2004).*



- *Diderot, Russia and the Emerging Notion of Civilization: The Historical Experience, the Process of Development and the Art of Governing.*
- *Homo Legens. Styles and Practices of Reading: the Relationship of Oral and Written Traditions (comparative analysis of medieval literature).*

Jean-Luc Racine

The Head of the International Programme for Advanced Studies at MSH is Jean-Luc Racine (racine@msh-paris.fr), **Maison des Sciences de l'Homme**, 54, Boulevard Raspail, 75006 Paris.

INSTITUTE EVENTS 2005-2006

Fall

22 September 2005

George Legrady, professor in the Media Arts & Technology graduate program and in the Department of Art, UC Santa Barbara, discussed his *The Visualization Lab* project which integrates interactive art installation.

FELLOWS PRESENTATIONS

28 September 2005

Peter Lunenfeld, Art Center, College of Design in Pasadena, USA

Culture Machines: The Secret War Between Downloading and Uploading

Ben O'Shaughnessy Department of Chemical Engineering, Columbia University, USA

Membrane Dynamics and Cell Wound Repair

29 September 2005

Sara Beam, Department of History, University of Victoria, Canada

The Body of the Criminal in Europe, 1500-1750

Sheryl Kroen, Department of History, University of Florida, USA

The consumer as citizen: renegotiating the social contract in post-WWII Europe

Noel Whiteside, Department of Sociology, University of Warwick, UK

Creating Collective Capability: the dawn of Public Services in European Politics

5 October 2005

Georges Dulac, Université Paul-Valéry, Montpellier, France

Sergueï Karp, Russian Academy of Sciences, Moscow

Diderot, la Russie et l'émergence du concept de "civilisation" en France dans la seconde moitié du XVIIIe siècle

27 October 2005

Meredith L. Clausen, University of Washington, USA

The Tour Montparnasse, Presidential Politics and the Urban Fabric of Paris

Barbara Woike, Department of Psychology, Barnard College, Columbia University, USA

The Influence of Personality Motivation on Autobiographical Memory

Spring



2 February 2006

Sara Beam, Department of History, University of Victoria, Canada

The Body of the Criminal in Europe, 1500-1750

Martha Howell, Department of History, Columbia University, USA

Market Culture in the Cities of the Late Medieval North

Barbara Woike, Department of Psychology, Barnard College Columbia University, USA

The Influence of Personality Motivation on Autobiographical Memory

23 February 2006

Sheryl Kroen, Department of History, University of Florida, USA

The Consumer as Citizen: Renegotiating the Social Contract in Post-WWII Europe

Charles Armstrong, Department of History, Columbia University, USA

Collaboration and the Politics of Memory in Europe and East Asia

Barbara Wright, Department of French, Trinity College, Dublin, Ireland

A New Edition of Narcisse Berchère's Le Désert de Suez

Working Group on Alternate Modes of Knowledge Dissemination, organised by Peter Lunenfeld

6 October 2005

Lev Manovich, *Soft Cinema*, a database-driven filmic experience that instantiates many of his theoretical ideas. Artist and media theorist, UCSD, author of *The Language of New Media*



Caroline Jones talks about the relationship between curating and art history /theory using the forthcoming show *Sensorium* as model. Art historian and curator, MIT, author of *Eyesight Alone: Clement Greenberg's*

Modernism and the Bureaucratization of the Senses

Bruno Latour discusses his provocative exhibition about the presence of political matters, *Making Things Public*. Sociologist of science and curator, ENSMP, author of *Reassembling the Social: An Introduction to Actor Network Theory*

Peter Lunenfeld, demonstrates the *Mediawork project* – pamphlets, book, Website and WebTakes. Author of *USER:InfoTechnoDemo*

COLUMBIA UNIVERSITY INVITES APPLICATIONS

to its Institute for Scholars at Reid Hall in Paris. Scholars from all countries may apply. Fellows are selected by the Provost of Columbia University on the advice of a selection committee from the University and the *Maison des Sciences de l'Homme*. In making its recommendations, the committee seeks a mix of scholars from all parts of the world. It also attempts to include some members of Columbia University's faculty among the Fellows. The Institute does not consider applications from doctoral or post-doctoral candidates. Preference is given to scholars in the humanities, social sciences, and related professional disciplines. In keeping with the Institute's objective of promoting intellectual exchange and synergy the Institute encourages collaborative group proposals, although individual applications are also considered. Scholars interested in becoming Fellows may apply for the full academic year, or for either of the Fall or Spring terms. The deadline for the applications is March 1st.

CYCLE DE CONFERENCES (2006)
Programme de l'Université Columbia

Mardi 14 février : 19h00 – 20h30

Olivier Le Cour Grandmaison, "Coloniser, exterminer. De la guerre et de l'État colonial".

Présenté par Christelle Taraud, professeur du cours "France-Afrique: relations coloniales et post-coloniales".

• **Olivier Le Cour Grandmaison** enseigne les sciences politiques et la philosophie à l'Université d'Evry-val-d'Essonne. Il a notamment publié *Les Citoyennetés en Révolution, 1789-1794*, (PUF, 1992) ; *Le 17 octobre 1961 : un crime d'État à Paris*, (collectif, Éditions La Dispute, 2001), et *Haine(s), Philosophie et politique* (PUF, 2002). Sa conférence portera sur son dernier livre, *Coloniser, exterminer : de la guerre et de l'État colonial* (Fayard, 2005).

Mardi 28 février : 19h00 – 20h30

Michel Pastoureau, "La couleur et l'historien : l'exemple du bleu"

Présenté par Anca Bratu, professeur du cours "Art Médiéval"

• **Michel Pastoureau** est un historien médiéviste français. Il a fait ses études à l'École des Chartes et sa thèse (1972) portait sur le bestiaire héraldique au Moyen Âge. Il est historien, archiviste, paléographe et Directeur d'études à l'École pratique des hautes études, où il est titulaire de la chaire d'histoire de la symbolique occidentale, et Directeur d'études en anthropologie historique à l'École des hautes études en sciences sociales. Il a publié une trentaine d'ouvrages consacrés à l'histoire des couleurs, des animaux et des symboles. Parmi ses derniers ouvrages : *Bleu. Histoire d'une couleur* (Seuil 2000) et *Une histoire symbolique du Moyen Âge occidental* (Seuil 2004).

Mardi 14 mars : 19h00 – 20h30

Jean-Loup Bourget, "Les européens dans le cinéma américain"

Présenté par Marc Cérésuelo, professeur du cours "Le cinéma français dans un contexte international"

• **Jean-Loup Bourget**, professeur d'études cinématographiques à l'École Normale Supérieure, ULM ; Directeur au C.N.R.S du laboratoire UMR Arias ; Critique à la revue *Positif*. Publication récente: *Robert Altman* (Ramsay, 1998).

Mardi 28 mars : 19h00 – 20h30

Patrice Higonnet, "Paris/Londres : mythes et fantasmagories"

Présenté par Antoine Sabbagh, professeur du cours "Histoire de France"

• **Patrice Higonnet**, professeur d'histoire de France à Harvard University, est l'auteur de nombreux ouvrages, notamment *Paris Capitale du Monde* (Tallandier 2005) et *Goodness beyond Virtue: Jacobins during the French Revolution* (Harvard University Press 1998).

Mardi 4 avril : 19h00 – 20h30

Edwy Plenel, "Crise de la presse, crise de la démocratie"

Présenté par Guillaume Erner, professeur du cours "Topics in French Society and Culture"

• **Edwy Plenel**, ancien directeur de la rédaction du journal *Le Monde*.

Mardi 25 avril : 19h00 – 20h30

Roni Brauman, "L'humanitaire comme solution et comme problème"

Présenté par Guillaume Erner, professeur du cours "Topics in French Society and Culture"

• **Roni Brauman**, président de *Médecins sans Frontières* de 1982 à 1994. Fondateur de *Liberté sans Frontières*. Auteur, notamment, de *L'Action humanitaire* (Flammarion 2001) et de *Les Médias et l'humanitaire*, en collaboration avec René Backmann (CFPJ 2001). Auteur, avec le cinéaste israélien Eyal Sivan, d'un film sur le devoir de désobéissance, *Le spécialiste*, documentaire sur le procès d'Adolf Eichmann en 1961 en Israël. Professeur associé à l'Institut d'études politiques (Paris).

OTHER CONFERENCES

20-21 May 2005

Le Classicisme des modernes / Classicism and the Moderns.

A two-day colloquium was held at Reid Hall and the *Bibliothèque municipale de Versailles*. It was organised by Pierre Force, Professor of French at Columbia University and Jean-Charles Darmon, Professor of French at Université de Versailles.

31 August – 4 September 2005

Repenser les limites : l'architecture à travers l'espace, le temps et les disciplines / Changing boundaries: Architectural History in Transition.

A four-day international conference was jointly organised by the Institut national d'histoire de l'art (INHA, Paris) and the Society of Architectural Historians (SAH, Chicago).

NEWS FROM THE FELLOWS AND THE STAFF

Naby Avcioglu is invited to give a paper at the conference, *Mosque in the West*, at MIT in 23-24 April 2006. She will also deliver a paper at the conference *Les orientalismes en architecture à l'épreuve des savoirs (Europe et monde extra-européen, XIX^e et XX^e siècles)* in Paris, 4-5 May 2006 at the Institut national d'histoire de l'art (INHA).

Mihaela Bacou is on the editorial board of the *Cahiers de Littérature Orale*. She has contributed to the last issue dedicated to the theme of métamorphose, which is co-edited with Brunhilde Biebuyck. She is in the process of preparing a double issue on systems of folktale classifications.

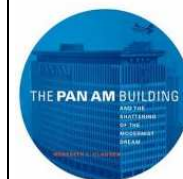
Gregory Brown's *Literary, Sociability and Literary Property in France, 1775-1793*, appeared with Ashgate in 2006.



Carolyn Burke's new book *Lee Miller: A Life*, appeared last September, with Bloomsbury UK. She was invited to talk about her book at the Village Voice Bookshop in Paris in January.

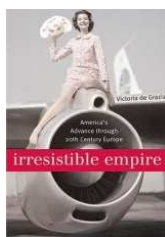
Fredric Cheyette has been awarded an Andrew W. Mellon Foundation's Emeritus Fellowship. He will be using this award to continue his research into the changes in Europe's rural environment from antiquity through the sixteenth century.

Meredith Clausen's *The Pan Am Building and the Shuttering of the Modernist Dream*, appeared in late 2005 with the MIT Press.



Donna Dickenson has been granted an International Spinoza Lens award for contribution to public debate on ethics. The presentation ceremony will take place in April 2006. Previous laureates have included Edward W. Said and Tzvetan Todorov.

José Ferreirós has edited *Georg Cantor: Fundamentos para una teoría general de conjuntos. Escritos selectos y correspondencia, Crítica*, Barcelona, 2005.



Victoria de Grazia's book, *Irresistible Empire: America's advance through twentieth-century Europe*, is published by Belknap Press, 2005.

Danielle Haase-Dubosc's article "Des femmes et de l'émancipation sexuelle au XVIIIe siècle : tours et détours des représentations" appeared in *Emancipation sexuelle ou contrainte des corps ?* eds., Hélène Marquié et Noël Burch, l'Harmattan, Paris, 2006, pp. 113-134. She has also published "Féminisme, politique et pouvoir", in *Clio : Maternités*, Presses Universitaires du Mirail, no.21/2005. In November 2005, she conducted a workshop at the *Université des Cinq Continents* in Timbuktu, Mali.



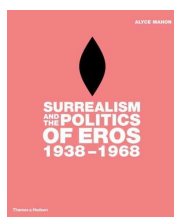
Peter Lunenfeld's *User: InfoTechnoDemo* appeared in August 2005 with the MIT Press.



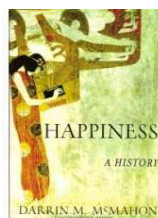
John D. Lyons' *Before Imagination: Embodied Thought from Montaigne to Rousseau* appeared in August 2005 with the Stanford University Press.

Jeremy Jennings has recently become Professor of Political Theory at Queen Mary College, University of London. Currently he is Vincent Wright Professor, at the *Institut d'Etudes Politiques* (Science-Po). He was also a Visiting Fellow at the Institute for Advanced Study at Indiana University, Bloomington, 2005.

Herman Lebovics, published *Imperialism and the Corruption of Democracies* at Duke University Press, January 2006.



Alyce Mahon published two books in 2006: *Surrealism and the Politics of Eros 1938-1968*, Thames & Hudson; *Eroticism & Art*, Oxford University Press.

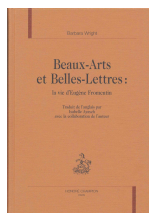


Darrin M. McMahon published *Happiness: A History*, Atlantic Monthly Press, New York, 2006.

Friederike Moltmann moved to *l'Institut d'Histoire et de Philosophie des Sciences et des Techniques* (IHPST), as *Directrice de recherche* at the Université Paris 1.

Ian Mueller has retired as Professor of Philosophy from Chicago University. He will spend 2005-2006 at Christ's College, University of Cambridge as Distinguished Visiting Scholar.

Steven Ungar's *Popular Front Paris and the Poetics of Culture* (co-authored with Dudley Andrew) appeared with Harvard University Press, in March 2005.



Barbara Wright's article "Baudelaire's Poetic Journey in *Les Fleurs du Mal*" has appeared in Rosemary Lloyd, ed., *The Cambridge Companion to Baudelaire*, CUP: 2005, pp. 31-50. Her book,

Beaux-Arts et Belles-Lettres : la vie d'Eugène Fromentin, translated from the English by Isabelle Ayasch with the author's collaboration was published by Champion in 2006.

Charles Walton, the former scientific coordinator of the Institute, has recently accepted an Assistant Professorship position at Yale University beginning next fall. Charles has spent this academic year at the University of Oklahoma, Norman, USA.

SUMMER RESIDENCE FOR COLUMBIA FACULTY

The Institute has several offices available for Columbia University faculty planning research trips to Paris during the summer. The offices may be reserved for a minimum stay of three weeks during the months of June and July. The deadline for applications is April 17 and occupancy is on a first come first served basis. For further information please contact the Director, Danielle Haase-Dubosc (dhd.columbia@reidhall.com) as soon as possible and be sure to indicate the period of time you wish to use the facilities.

SUMMER GUESTS 2006

Elizabeth Amann, Associate Professor, Department of Spanish and Portuguese, Columbia University
Anke Birkenmaier, Assistant Professor, Department of Spanish and Portuguese, Columbia University
Mindy Fullilove, MD, Professor of Clinical Psychiatry and Public Health, Columbia University
Robert Fullilove, Ed.D., Professor of Clinical Sociomedical Science, Columbia University
Karen Henson, Assistant Professor, Department of Music, Columbia University
Harrison C. White, Giddings Professor of Sociology, Columbia University

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