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FROM THE DIRECTOR



This year at the Institute, we again welcomed scholars from many parts of the world. The American Fellows – from Columbia University, Vassar College, University of California at Santa Barbara, University of Hawaii, Skidmore College, University of Georgia, Loyola College in Maryland, Harvard University, New York University, Temple University and Stanford University – were joined by others coming from Cambridge University, the National Research Center for Science and Technology for Development (Beijing), the Chinese Social Science Academy (Beijing), Jadavpur University (Calcutta), the London School of Economics, the Open University (Milton Keynes), and the University of Campinas (Sao Paulo). It is thanks to our cooperative agreement with the *Fondation Maison des Sciences de l'Homme* (FMSH), that we are able to host many international scholars. One of the pleasures of our weekly meetings around tea time is our team of Chinese, Indian and French economists working together on a book provisionally entitled: *Opening Markets in Emerging Countries and its impact on National Firms*. The majority of the researchers in residence are immersed in the study of history or literature and rarely have the chance to explore other fields. Our introduction to the rather mysterious world (to us) of economists was made by the group's brilliant presentation. Their ability to speak to non-specialists

provided access to new knowledge. Indeed, the Institute provides all the Fellows with opportunities for many such cross-cultural and cross-disciplinary exchanges. The convivial and relaxed atmosphere, as well as the many ways in which we provide scholarly assistance, are generally much appreciated. Several of our Fellows were guided toward archival sources, others were helped with translations of their papers, yet others eagerly signed up for French language courses taught in our undergraduate and graduate programs. And the Fellows reciprocated by giving us the opportunity to invite students to their talks and by meeting with interested students individually. Returning Fellows provide another kind of continuity and exchange. This year, the group of scholars who had worked on "Partitions" at the Institute in 2002 came back to celebrate the publication of their book, *Partitions. Reshaping of States and Minds*, and we organized a debate around the thematics they had developed.

In this newsletter, readers will find more information on the publications and other accomplishments of the Fellows who have worked at the Institute since its inception as well as interviews with some of the scholars in residence. I wish to close with special mention of some archival work of our own: The Institute is housed in one of the buildings of Reid Hall, built in 1910 by the architect Charly Knight. The history of the architectural plans and the devolution of the art studios into a military hospital during World War I is part of its story. You will find a description of the transformation of the Institute building in this issue.■

Full Year

Elizabeth Amann, Associate Professor, Department of Spanish and Portuguese, Columbia University, USA

Laura Mason, Associate Professor, University of Georgia, Department of History, USA

Jordana Dym, Associate Professor, Department of History, Skidmore College, USA

Fall

Jordana Dym

Bruce King, Blegen Professor of Classics, Center for Hellenic Studies, Vassar College, USA

Kenneth Moure, Professor, Department of History, University of California at Santa Barbara, USA

Graham Parkes, Professor, Department of Philosophy, University of Hawaii, USA

Christine van Ruymbeke, Soudavar Lecturer in Persian, Faculty of Oriental Studies, Cambridge University, UK

Elizabeth Amann**The Politics of Pants: Dandyism in the Age of Revolution**

Who, or should I say, what is a dandy?

The dandy is a late eighteenth-century incarnation of a type that has a long history in the West: the fastidiously dressed man obsessed with his own appearance. His lineage may be traced back to Alcibiades or forward to the Fab Five. But what interests me in this project is a shift that occurred at the end of the eighteenth century in the definition, representation and even the name of the figure. During these years, the man once called a fop, coxcomb, beau, popinjay or macaroni in England, a *précieux* or *petit-maître* in France and a *lindo* or *petimetre* in Spain became the swell or the exquisite, the *incroyable* or *merveilleux*, the *élégant*, in all three languages, the dandy. This lexical shift reflected a change in the value of the character. Whereas the old terms evoked the effeminacy (*lindo*, beau), absurdity (coxcomb, macaroni), apishness (popinjay) and smallness (*petit*, preciousity) of the figure, the new terms retain to this day positive connotations: to be swell, exquisite, marvelous or elegant is ultimately fine and dandy. The character that was once a lampoon of fashion became, in the late eighteenth century, an ideal of self-fashioning.

Who or what? That's a good question, for the dandy could be described as a *who* that is transforming himself into a *what*, as someone who is making his life into a work of art. Most studies on the subject have focused on the who's who of dandyism, on real-life figures such as Beau Brummell, Oscar Wilde, Max Beerbohm. My project also deals

Spring

Maureen N. McLane, Lecturer in History and Literature, Harvard University, USA

Laura M. Slatkin, Professor of Classical Studies, Gallatin School New York University and Visiting Professor, Committee on Social Thought, University of Chicago, USA

Katherine Stern Brennan, Professor, Department of History Loyola College in Maryland, USA

Todd Shepard, Assistant Professor, Department of History, Temple University, USA

Joint Projects co-sponsored with the *Fondation Maison des Sciences de l'Homme* - IPAS**Spring****Project I**

Opening Markets in Emerging Countries and its Impact on National Firms: A Comparative Study between China and India

Joël Ruet, Visiting Fellow Asia Research Center, London School of Economics, UK and Associate Researcher CERNA, Ecole des mines, Paris, France

Ajitava Raychaudhuri, Professor, Department of Economics, Jadavpur University, Calcutta, India

Wang Wei, Professor, Institute of World Economics and Politics, Chinese Social Science Academy, Beijing, China

Kong Xinxin, National Research Center for Science and Technology for Development, Beijing, China

Project II

Comparing Scales of Citizenship between Social and Legal Representations

John Clarke, Professor, Faculty of Social Sciences, The Open University, Milton Keynes, UK

Kathleen Coll, Postdoctoral Teaching Fellow, Introduction to the Humanities, Stanford University, USA

Evelina Dagnino, Professor, Departamento de Ciência Política, Instituto de Filosofia e Ciências Humanas, Universidade Estadual de Campinas, Brazil

Guest Fellows:

Jean-François Huchet, Director, French Center for Study of Contemporary China, Hong Kong.

Catherine Neveu, Laboratoire d'anthropologie des institutions et des organisations sociales, *Maison des Sciences de l'Homme*, Paris, France

Special Guest Member:

Moshik Temkin, Department of History, Columbia University, USA

with some historical dandies—the *muscadins* of the French revolution, for example—but I am more interested in the "what", the dandy as a label, cultural construct or aesthetic ideal and the types of discourses that are woven around him and his dress during this politically tumultuous moment.

What does dandyism have to do with revolution?

The connection between dandyism and revolution is in many ways counter-intuitive. We tend to think of the dandy as disengaged and indifferent, too superficial to espouse a political cause and too self-absorbed to care about society. Our view of the figure, however, is coloured by mid- and late nineteenth-century portrayals, which have generally been privileged in critical discussions of dandyism. As a result, we tend to conflate dandyism with aestheticism and to limit the transgressive force of the figure to his sexual ambiguities. When we turn our gaze back to the 1790s, however, a different picture begins to emerge, for during this period perhaps more than any other, one wore one's politics on one's sleeve. Debated in national assemblies and disputed on the street, fashion was a constant site of contention and dissension during the French Revolution. Indeed, one of its major players is identified by his clothes or lack thereof: the *sans-culotte*. It was in fact during this period that fashion magazines first emerged. Fashions had to be chronicled because of the unprecedented speed with which they changed in these years. While the *bonnet rouge* might be *de rigueur* one day, the scarf "*à la guillotine*" was cutting edge the next. In this context, self-fashioning was an inevitably political gesture, decipherable only in light of subtle codes that were in constant flux. My project begins by examining the dandies that emerged during the French Revolution—the *muscadin* and later the *incroyable* (with his female counterpart, the *merveilleuse*)—and attempts to understand how these representations engage and reflect on the political and sartorial instability of this moment. Then I turn to Spanish and British contemporaries—the *currutaco* and the dandy—and look at how portrayals of these figures become a site for processing and commenting upon the turmoil across the Channel or the Pyrenees. ■

Katherine Stern Brennan



Katherine Stern Brennan and Laura M. Slatkin

Louis XIV did not have a set policy towards the establishment of academies in the provinces. The men of letters in Caen, Angers, Soissons, Nîmes, Arles and Villefranche sur Saône founded academies because of their desire to discuss Greek and Roman texts and share

their own work. Although the academicians notified local authorities of their intentions and organized themselves by developing statutes for their institutions, they were not responding to royal directives. They established reputations for themselves and their academies by corresponding with several Parisian "brokers" who worked on their behalf in the complex world of the republic of letters in Europe. Eventually, each group of academicians initiated, at different moments in the history of their institution, a request for letters patent from the king. In keeping with the distinct relationships he had with each city in France, the king had no one policy that governed his decision on whether or not to grant letters patent. Each academy had to mount a campaign to persuade the king of the seriousness of their work and the benefit they could offer the crown. Achieving this recognition from the crown was important for the longevity of the academies and brought additional privileges to members as well as fame to the cities. Louis' policy was, in short, not uniform, but individualized to fit the concerns of the crown at the time.

What was the nature of a provincial academy and how would you define its relationship to the center?

Provincial academies were voluntary associations organized by men of letters for their own intellectual development. In the mid-seventeenth century such organizations were very unusual and the academicians had to assert their sense of identity often in opposition to the more familiar salon culture that was mostly led by women. Men of letters living in the provinces corresponded frequently with contacts in Paris and exchanged questions about translations, about style and especially about the process of publication. Through such vast correspondence, the periphery stayed linked to the center. During the second half of the seventeenth century, the interests of men of letters evolved and certainly the connections between Paris and the provinces helped keep the two poles informed of each other's interests and practices. As Louis XIV's royal academies became more established in Paris, the Parisians interpreted the intervention of the state in the organization of culture to their provincial connections. The *Académie française* interacted directly with certain of the provincial academies following the directives of the king. These men of letters who lived in small provincial cities maintained their own respect for civic duty, based on their understanding of the Ancients, while familiarizing themselves with the new rhetoric of praise for Louis XIV.

What is the impact of these provincial academies on the making of the Age of the Enlightenment?

My work focuses on the cultural organization of what has long been termed "Le Grand Siècle" and not on eighteenth-century culture! The creation of these small academies, however, provided a template for future academies to emulate after 1705. The process of inserting this new organization into urban cultural practices in the seventeenth century laid the foundation for the development of the "public sphere" as described in the work of J. Habermas. In addition, the academies of the age of Louis XIV preserved the practice of serious conversation on intellectual topics that would be harnessed by the Enlightenment. ■

Bruce King



Danielle Haase-Dubosc and Bruce King

Contexts of Empedoklean Wandering

Is wandering a constant in Greek literature? And what are its philosophical implications?

Yes: the theme of wandering is as early as the adventures of Odysseus, and the figure of the wanderer – as spiritual or philosophical seeker, as social discontent, as melancholic – remains prominent in Greek and later literature. The figure of the itinerant sage, who seeks a vision or knowledge that can only be gained through a flight from conventional paths, while also tempting the dangers of a self-abandonment or alienation unto death, haunts the Greek world and Greek imaginary from the archaic period to that of the desert Christians. Empedokles praises his student and promises that "since you have stepped aside here, you will learn. Mortal cunning has surely gone no further." Human knowledge is dependant upon a "stepping aside" from familiar tracks—of tradition, of political expectation, of current teachers. Such a discrepant path requires a certain cunning (as Stephen Daedalus, referencing Ovid, referencing Empedokles, would also come to claim), but – for Empedokles' listener (follower can't be the right word) – something more than mortal is ultimately promised: a purification, an opening onto a state something like that of a god, which is the philosophical implications of wandering.

Why and how is Empedokles the archetypal Wanderer?

Empedokles presents himself as "an exile from the gods and a wanderer, trusting in mad [and maddening] strife." By casting his lot with Strife, Empedokles tempts the dissolution of structuring binaries. And, one aspect of the methodological challenge of thinking about Empedokles is to respect his own itinerant tracks, which not only travel from pole to pole, but promise a transformation of what had been prior opposites: he is an exile from the gods, but also, in his own self-presentation, a god for men. Within his thought, opposites come into conjunction: magic and reason, riddle and argument, ecstatic vision and scientific observation. And so, writing about Empedokles seems itself to require a creative unthinking of some of our own present oppositions—themselves traceable to Greek thinkers later than Empedokles— between magic and religion or between the mystical and the philosophical.

How did your project benefit from being in Paris?

The fellowship at Reid Hall provided an ideally genial setting in which to pursue my research. With a base at Reid Hall – and with the introductions and access that Reid Hall provided – I was able to pursue my research and writing at the *Bibliothèque Nationale* and at the

Center Gernet; it was especially inspiring to me to work at the Center Gernet, which has been the home of many scholars whose work I much admire. ■

Laura Mason



The Affair of the Equals: Gracchus Babeuf and the End of the French Revolution

Who were Gracchus Babeuf and the Equals?

The Equals were political activists charged with conspiring to overthrow the government of the Directory during the final years of the French Revolution. Their trial in 1797– the last great trial of the revolutionary decade – became a *cause célèbre* because debate about their guilt became debate about what the Revolution had accomplished, and whether and how it might be ended. Although the case had a significant impact on revolutionary politics, it is more often remembered because Karl Marx claimed one of the Equals – journalist Gracchus Babeuf – as the world's first "modern communist" and wrote that the reputed conspiracy was an early attempt at communist insurrection. Thus, Marx's intellectual descendants set aside the case's contemporary import and highlighted Babeuf's radical economic and social ideology. I'm more interested in the trial and its significance for the Revolution.

With what other issues did Babeuf concern himself?

Babeuf was as deeply concerned with the nature of political life as with the problem of social inequality. In particular, he was critical of the Directory, whose constitution of 1795 abandoned universal suffrage and right to rebellion that were hallmarks of the democratic constitution of 1793, which it replaced. Claiming that the reform of political institutions and public mores would revive democracy, Babeuf was able to foster alliances with government critics who hoped for political rather than economic reform. This is why the Directory saw a unique threat in the Equals. More than utopians who decried private property, they were democrats who proposed a concrete alternative to the sitting government.

As well, Babeuf had a significant impact on revolutionary ideas of conspiracy. We tend to remember French revolutionaries as having a horror of conspiracy. They defined the true patriot as "transparent," which is to say they expected the ideal citizen to speak and act frankly for the good of the nation, without ulterior motives. The value that revolutionaries placed on transparency was expressed, negatively, during the reign of Terror when citizens were tried and executed for "conspiring," forming secret projects that could only be to the detriment of the polity.

Babeuf played an important part in redefining the relationship between conspiracy and revolution after the

end of the Terror. Arguing that the Revolution was in decay and true patriots badly outnumbered, Babeuf urged followers to abandon open political action in favor of intrigue. Only by conspiring, he argued, could they rally the forces necessary to overthrow the present government and restore the social and political equality that – he believed – the French Revolution was meant to secure. Babeuf's linking of revolutionary activism with secrecy proved vitally important to nineteenth-century republicans. By praising conspiracy, Babeuf helped to justify clandestine practices that allowed republicans to survive political repression under Napoleon's First Empire and the Bourbon Restoration, and so organize for greater civil liberties and more representative political institutions.

If Babeuf was committed to conspiracy, then why was the trial of the Equals so controversial?

Because the government of the Directory overplayed its hand. Instead of focusing on the relatively small group of insurrectionists denounced by a self-appointed spy, the government seized this opportunity to sweep up political activists throughout the country. By initiating a moment one historian has called the "red scare" of the Revolution, the Directory convinced radicals that it was renewing the violent political reaction from which France had just emerged, all the while fostering the conservative belief that there was a widespread plot to renew the reign of Terror. Thus, the government shattered the fragile political equilibrium it was meant to nourish, reviving the mistrust and polarization of the Revolution's early years. In the end, the Directory so isolated itself that it came to believe a military coup was the only means to survive. That choice had far-reaching consequences because the coup that followed on the heels of the Equals' trial in 1797 led, only two years later, to Napoleon's *Brunaire* coup and the final defeat of the French Revolution. ■

Ken Mouré



Extreme Capitalism: Economic Controls and Black Markets in France, 1939-1950

In your project you argue that black markets are a natural part of market capitalism. Why is that so, and why look at France in World War II as an example?

Black markets are "black" because they transact

business outside the rules set for the marketplace, usually by the state: they can trade in forbidden goods, in goods for which the state tries to limit or control access, they can be used to avoid taxes, and/or to transact business at prices or in quantities that exceed limits set by the state. There are always tensions in a market system between rules set to have orderly markets and the will of buyers and sellers to exchange goods. The tighter the constraints set for market behavior, the more likely that buyers and sellers will try to escape the

constraints. France in the 1940s had extensive controls as the state tried to cope with a major contraction in the quantity of goods available. The state tried to freeze prices and to ration scarce goods, particularly food. Rationing was supposed to ensure that all citizens would get a fair share rather than the wealthy being able to buy what they wanted by bidding up the price of goods. The shortages and controls generated widespread black market activity. To take the most obvious case, a French citizen who ate only the rations the state allowed was sure to starve. Everyone needed to find more food: black markets were one source for the food needed to survive. (Butter, eggs and cheese were often bought on the black market, giving rise to the term "les beurre oeufs fromage (BOF).") France is particularly interesting because it was a wealthy country experiencing a radical contraction of available goods, and because the Vichy regime claimed it was an independent national government and took responsibility for administering controls that were untenable and highly unpopular. Some black market activity came to be associated with resistance to the Germans and Vichy, and as such could be seen as patriotic.

You characterize the black market in France during the Occupation as a case of "extreme capitalism." What do you mean by this?

I use that phrase to capture the way in which black markets, operating outside of the government's rules for behavior, can escape all external "rules." Critics saw the black market as "the revenge of the market"; black market traffiquants could literally get away with murder. But markets themselves produce constraints on behavior, different from those of the state. I'm interested in the way behaviors changed to escape controls and how limits were imposed by the market.

Where do you find materials for your research on black markets?

As the state tried to control prices and ration goods, it documented its efforts to set controls that would work, to enforce them, and to penalize those who broke the rules. I'm using sources from the ministries of finance, the interior (police), justice, agriculture, industry and commerce, to understand state efforts at control, and the activities of black market traffickers who were caught. I'm also using reports from regional and local governments, which provide fuller detail on behaviors in local markets. I'm also very interested in the representations of black market activity in newspapers, cartoons, fiction, film and memoirs. ■



Fanny Cottençon and François Marthouret reading from Claudio Magris at Reid Hall on 27 November 2006. Organized by Textes & Voix.

Todd Shepard



The Affirmative Action Republic: "Exceptional Promotion" in France (1956-1962) and the Race Question in the Cold War World

What are the main themes and aims of your project?

With my current work, I am trying to add another theme to ongoing discussions of the Algerian Revolution: how did French officials respond to demands for national independence by admitting that their country faced a serious domestic problem, which was anti-Algerian racism? I am looking at policies and pronouncements that, at one very basic level, tried to shift the discussion from "colonialism" to racism, from an international debate where colony after colony was winning independence to a debate about racism internal to western countries... like the US, for example. It also proposes to analyze the emergence of "social citizenship" policies in the West in reference to questions of race and ethnic claims as well as class. Finally, it is meant to allow a wider reflection on how the nation-state model emerged stronger than ever from a period when many questions about it were in play.

Can you elaborate on the notion of Affirmative Action as it appears in the title of your research project?

In 1956 French bureaucrats came up with a new category, which sought to include anyone of "Algerian Muslim" origin. This category was the basis for a quota policy, which guaranteed that between 10% and 90% of recruits for civil service jobs in Algeria would be reserved for members of this group. In 1958, this policy was extended to all hiring in continental France (the metropole). The announced goal was to recognize that racial discrimination had contributed, to a large degree, to the current situation, where Algerians suffered intense levels of social and economic exclusion. These policies are quite similar to what current French critics of US affirmative action think such policies do; they are also quite close to what American experts during the 1960s wanted to do with affirmative action. Because they rely on a "top-down" definition of who is Algerian and on actual quotas, however, they are different from affirmative action in the US. Still, the term evokes the international discussion in the post-1945 period, when western government felt obliged to take action against racism and for equality.

You show that the short-lived project of "integrationalism" was in fact the brainchild of the anthropologist Jacques Soustelle. Can you tell us a little about him?

Soustelle is an interesting guy: trained as an anthropologist, with teachers like Marcel Mauss and Paul Rivet, he did his field work in Mexico; while in Mexico, he responded to the fall of France in 1940 by joining de Gaulle; after his work with the Free French, he became a Gaullist politician in the Fourth Republic; he was named Governor-General of Algeria right after the

Revolution began. I am interested in him because he sought to apply anthropological lessons to French government responses to "Algerian difference." In doing this, he introduced into French law policy approaches that had been debated and used in Mexican policy making in the 1920s and 1930s. In Mexico experts embraced the notion of "integration" as more open to difference than "assimilation," and Soustelle proclaimed the same in the 1950s, in Algeria. So, studying this individual allows us to understand a transnational conversation, framed by anti-fascism and anti-racism as it intersected with policy decisions. But let us not forget that policy decisions included orders for systematic torture of suspects, massive resettlement policies, and led to the deaths of hundreds of thousands of Algerians.

How does your discovery of such a policy affect the existing scholarship on French history of this period?

It challenges political scientists and sociologists whose work presumes that "race-conscious" policies are "unimaginable" in France. I am tired of American historians of France smugly presuming that our history of dealing with race is so much better, but I'm also frustrated by the willingness of too many French commentators to pretend that the history of republican values – liberty, equality, fraternity, the Rights of Man – can be simply celebrated. This moment shows a government taking aggressive action with clear historical analyses that recognize that French pretensions to treat people as "equals" had led, in fact, to forcing people – who were legally French – into a group and separating them further away from other French people, and further more into poverty. This deserves attention. More importantly, it reaffirms that French developments were not just national, but formed in transnational debates as well as in a tense international context. One of the odd results of decolonization has been to encourage historians of France to disconnect modern French developments from the imperial projects that had always accompanied republicanism, as well as from the empire's people, whose actions and demands also shaped French history. This is beginning to change, and that is good.■

Christine van Ruymbeke



The Persian Animal Fables Tradition: between morality and princely politics

How did you become interested in "Anvar-i Sohayli", which, as you say, has been out of fashion for more than a century?

The work called "Anvar-i Sohayli" is a fifteenth century re-casting of the famous Kalila wa Dimna cycle of stories. As a student in Persian literature, I was

of course familiar with some of these Kalila wa Dimna stories. They had, already back then, puzzled me as they

are presented as a "Mirror for Princes" but have enjoyed an immense popularity, East and West. However, a close reading showed many inconsistencies and very few actual useful "lessons" for a princely reader. It was already obvious, back then in my student days, that something drastic had happened to these stories over the course of the centuries. It had always been in my mind to go back to them and to try to find some clues. I find it hard to accept that it is "normal and only to be expected" that a work of Middle-Eastern origin should be blurred, incoherent and inconsistent! Much later, looking at La Fontaine's Fables, I realized that he had found inspiration in a French translation of the Anvar-i Sohayli... That is how I first met this fascinating late version of the Kalila wa Dimna fables. The book has been virtually abandoned by scholars, and has never actually been analyzed or really examined. This is of course an incredible piece of luck for me. Who doesn't dream of walking on *terra incognita*? It is an incredibly rich work, both on the level of the contents and on the language. Extremely rewarding!

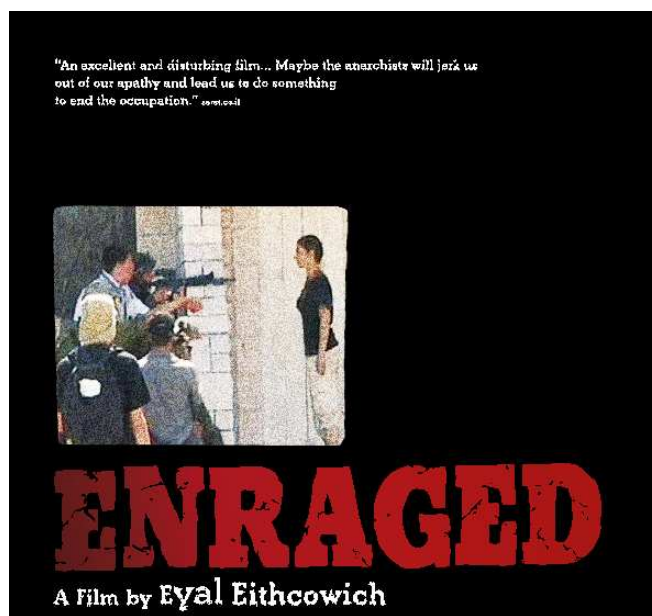
Very briefly, what is the life-story of this pre-Islamic text? And at what point in this history, do you think a significant shift both in content and in its perception occurred and why?

My understanding of the text is that it is a book of political science advice for aspiring princes or courtiers who want to climb at court. It might have originated in India (I will not research this aspect which is totally out of my province, but it is important to state that there are no proofs of this origin - no original manuscript has ever been found or has ever been named in the sources). It was purportedly translated into pehlevi in the sixth century by a sage physician at the court of the Sassanian king Anushirvan. That there was such a book written in pehlevi seems almost certain. However, we do not know what its exact contents were, as it has not survived. It was then translated into Syriac, only one manuscript survives. It is reported to be incomplete, and I believe that this short form was what the book was really like. At the dawn of the Abbasid rule, in Baghdad in the 750s, it was translated into Arabic. This is where I believe the "big twist" happened. The author Ibn al-Muqaffa' changed the whole angle of the stories, and transformed the collection into a work about morality, with additional chapters and fables. His original version has also been lost. Over the centuries, innumerable copyists and translators have been disseminating the stories, more or less reflecting what might have been the early Arabic text, with additions, emendations and transformations. It is interesting to note that my fifteenth-century author of the Anvar-i Sohayli states in his introduction that, indeed, this work is not about morality, but about political science. He and I think alike!

What is the broader intellectual implication of reviving such a text for your discipline?

The reasons for which the text of the Anvar-i Sohayli was abandoned by scholars of Persian literature were mostly dictated by "fashion" and "taste". The text is very long-winded, the language is baroque and decorated with all the "flowers of Persian rhetoric"; it makes for slow and very heavy reading. The famous nineteenth-century

Cambridge orientalist E.G. Browne disliked the text and vented his criticism in his seminal work *the History of Persian Literature*. Browne's response played an important role in scholars's rejection of the Anvar. After Browne, every mention of this work was a renewal of the condemnation on the same grounds. I believe it is important to break through this wall of negative "orientalist" criticism. I also feel that no conclusive study on the message contained in this collection of fables has been done till now and it is high time this was researched. Finally, I hope to bring into light the - quite obvious but often neglected - fact that when an author took the time and the effort to re-write an older text, it was not on a whim of little consequence. It is important to question the reasons for this recasting and analyze what new angle is given to the work.■



A documentary film (58 minutes) by Eyal Eithcowich premiered at the Haifa International Film Festival on 8 October 2006 and broadcast on Israeli TV a month later. Screened first time in Europe at Reid Hall on 12 February 2007. Introduction by our Guest Member Moshik Temkin, Columbia University.



Video Installations by Dominique Dubosc "Daily Life in occupied Territories: Notes and Sketches 2000-2006", at Reid Hall on 24-26 November 2006.

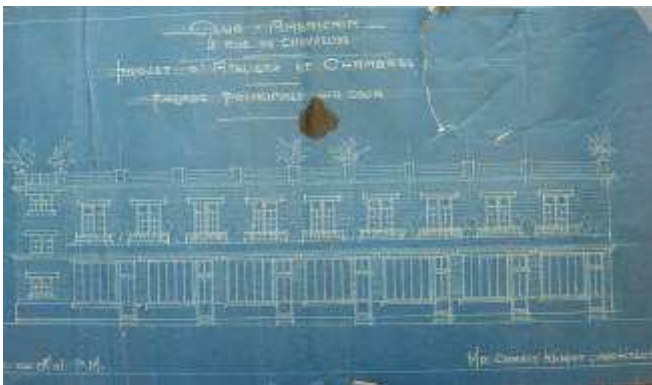
NOTES ON THE ARCHITECTURAL HISTORY OF THE INSTITUTE BUILDING (1910-2007)



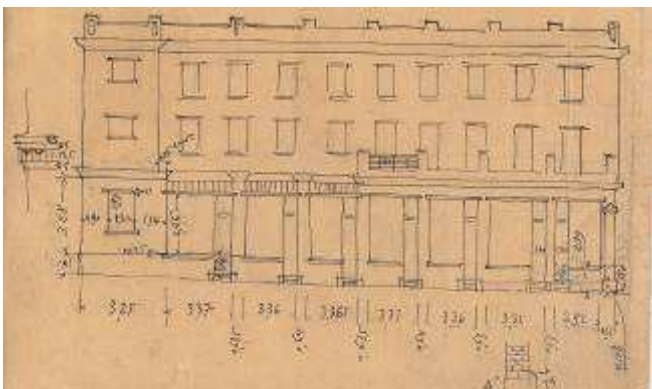
John Sargent Singer, *Mrs Whitelaw Reid*, 1909.



Charly Knight, Ground Floor Plan showing the Grand Salle and the Institute Building, 1910.



Charly Knight, Façade of the Institute Building, 1910.



Anon. Façade of the Institute Building, after 1913.

The Institute for Scholars is situated on the grounds of Reid Hall, Columbia University's academic center in Paris at 4, rue de Chevreuse. Although the architectural history of the property goes back to the eighteenth-century, the building in which the Institute for Scholars is housed was constructed at the beginning of the twentieth century. Facing the Rue de la Grande Chaumière, the edifice was commissioned by Mrs Whitelaw Reid in 1910 for the use of the American Girl's Art Club, which she had sponsored at the same location since 1893. It was designed and built by the expatriate American architect Charly Knight. Educated at the Beaux-Arts and perhaps already working in Paris at the time of Mrs Reid's commission, Knight's building seems to have been the first of his many assignments for Americans living in Paris. After 1911, he designed the famous Tiffany & Cie building near the Opéra. In 1915, he became Edith Wharton's architect, and renovated a mansion in Provence for her. In 1927-28, he constructed the American Hospital in Neuilly-sur-Seine as well as the International Youth Hostel/Student Residence near the Luxembourg gardens on boulevard St Michel. His Renault showroom (now the Citroen showroom) on Avenue Wagram, completed in 1933, was one of the finest examples of an industrial design in its time. All these works are classified in *L'Inventaire général du patrimoine culturel*, but the Institute building's existence has escaped notice until now.

Commissioned in order to better serve the needs of American women artists studying in Paris, the new building originally housed 7 ateliers on the ground floor and 9 student bedrooms above. Its architecture is a fine example of the Neo-renaissance style in France of which Knight was one of the early proponents. As far as we can tell from the original architectural plans preserved in the Reid Hall archives, Knight designed a two-story building; but by the time the building was completed in 1913, an additional story had been added.

Knight was also responsible for designing and building a separate structure, the present *Grande Salle*, located between the eighteenth-century century building and the new Institute edifice. It was conceived as a *Salle d'Exposition* with the main access through the old buildings. A double height monumental space, it was decorated with wood-paneling and covered with a glass ceiling. Adjoining it was the furniture depot, above which Knight designed a handsome library overlooking the *Salle*. The Library has been conserved in its original state to this day.

The women artists in residence only enjoyed the new facilities for one year before World War I broke out. In 1914, Mrs Reid transformed the Club into a hospital administered by the *Société française de secours aux blessés militaires* for French officers. It was designated as "Hospital Auxiliaire № 53, 50 beds - upkeep ensured by the *Chambre des Notaires de Paris*". Knight may well have been instrumental in Reid's decision since he was one of the significant members of the American Relief Clearing House based in Paris. During the war, this French organization participated in the systematization and co-ordination of "war relief." It convened informal

meetings of Americans in Paris, and 4, rue de Chevreuse may have been one of the places for such meetings, for after the Armistice it became one of head-quarters of the American Red Cross in Paris.

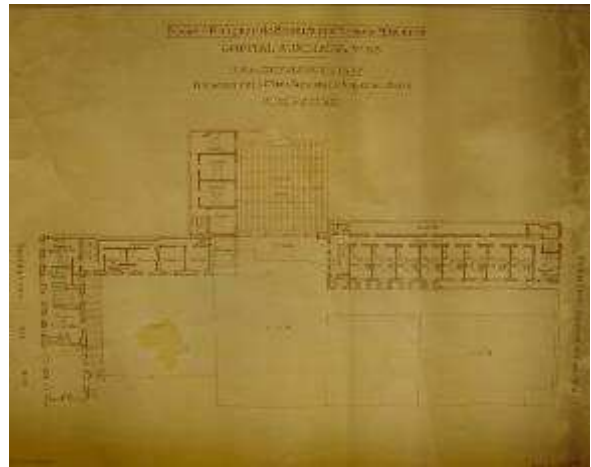
According to the drawings prepared for *la Chambre des Notaires de Paris*, the existing ateliers were converted into a series of sickrooms, an operation room and a pharmacy. New bathrooms were added on the ground and upper floors. The number of rooms on each floor was increased. It was probably during this transformation that the direct internal access from the new to the old buildings was established. A glass-enclosed terrace ensured the passage between the two parts. The *Grande Salle* was to become a 15-bed hall for the wounded, with a direct access from the second courtyard through a new similarly glass-enclosed veranda. The furniture depot was separated into three parts: bathroom, toilet and linen depot. The floor above the library was also divided into 4 sickrooms.

Again, according to the same plans, the main reception area from the rue de Chevreuse was also slightly altered. A new waiting room was conceived opposite the porter's lodge behind which was the dining room. The doctor's office and the office of the secretary were placed directly above it and accessed from a new staircase built next to the lodge. The access between offices and sickrooms were also facilitated by a new glass-enclosed terrace. The service rooms were all located on each floor to the left side of the first courtyard. The terraces and verandas may have served as resting areas and allowed patients to enjoy daylight, fresh air and the gardens. The entire complex, with its private courtyards and airy enclosures, must have been considered as a fitting site for a hospital.

After the war, in the early 1920s the Club became a University Women's Center under the presidency of Virginia C. Gildersleeve and was renamed Reid Hall after its benefactor in 1974. The Institute building once again became a student residence and a studio. In 1929, Dorothy Leet, then Director of Reid Hall, took charge of the refurbishment of the entire complex. Ateliers were moved from downstairs to the newly constructed fourth level, leaving the ground floor free for a sophisticated new dining hall with a complete state-of-the-art kitchen. This hall until 1974 was used in the same capacity.

Over the years, Reid Hall has gone through several renovation and restoration projects. In 1994, Director Danielle Haase-Dubosc commissioned a pavilion that was added to Reid Hall on the side of the Rue de la Grande Chaumière. It was sponsored by Florence Gould Foundation and designed by the architect Antoine Grumbach, who was also responsible for the residential project at the *Maison Suger* (see p.12). In 2000, the office of Bernard Tschumi and Véronique Descharrières carried out various structural and decorative works at Reid Hall. In order to best facilitate the Columbia University Institute for Scholars, they added to Knight's building a stylish new internal staircase. The combination of the glittering tint on the rough wall and the stainless steel staircase covered with bamboo parquet is one of the charming architectural features one can find in the Institute building.

Naby Avcioglu



Anon. Second floor plan showing the Hospital layout, 1914.



The Grand Salle used as an Exhibition Hall, 1952.



The Dining Hall before it was demolished in 1974.



Reid Hall from the rue de Chevreuse entrance during renovations, 2006.



From right to left Arzu Ozturkmen, Marie-Christine Varol, Sophia Menache, Svetlana Louchistskaya, Marina Gaillard, Tivadar Palagyi

Traditions orale et écrite dans les pratiques de lecture: analyse comparée de la littérature médiévale. By Svetlana Louchistskaya

Notre projet se proposait d'étudier la communication orale et la communication écrite en contact, et ce à travers l'examen des divers modes de passage de l'oral à l'écrit et de l'écrit à l'oral dans la littérature médiévale. L'idée de départ était de croiser autant que possible les différentes approches développées par les études de l'oralité dans une perspective historique. Comme l'oralité demeure un problème central pour de nombreuses approches en sciences sociales, des chercheurs relevant de diverses disciplines, historiens, ethnologues, philologues etc., se sont donc réunis afin de mener une réflexion commune sur la question des traditions orale et écrite. Il s'agissait donc d'identifier des espaces, des situations et des moments particuliers de l'interaction où s'opère une telle médiation entre sphère de l'écrit et sphère de l'oral grâce à des figures privilégiées (telles que jongleurs, rabbins, prêcheurs etc.), d'où la diversité des corpus étudiés pendant ces trois mois: chroniques médiévales (Sophia Menache, Université de Haifa), folklore turc (Arzu Öztürkmen, Université Boğaziçi), transmission de la tradition orale dans la communauté des juifs turcs (Marie-Christine Varol, CNRS/INALCO), relations complexes entre traditions orale et écrite dans les chroniques et les chansons de geste ou de croisade (Tivadar Palagyi, Université de Budapest; Svetlana Louchitskaya, Université de Moscou).

Du point de vue méthodologique, notre projet s'inscrit dans la perspective des recherches actuelles sur la littérature médiévale. Il s'inspire de deux courants intellectuels : d'une part, l'histoire de la lecture et de la réception des textes, et de l'autre, l'histoire de la culture orale et de la mémoire. Le premier se concentre sur l'analyse des pratiques et des modalités de la lecture, le second sur la réévaluation critique du statut cognitif des textes narratifs. Avant d'aborder la question, il a donc fallu interroger les courants historiographiques contemporains qui intègrent des recherches sur l'oralité. C'est ainsi que nous avons mis en œuvre de combiner approches théoriques et analyse concrète des textes.

Les problèmes généraux qui nous intéressaient au départ étaient les suivants: quelles données l'historien est-il capable de tirer de sources orales; comment distinguer l'oral de l'écrit, différencier traces d'oralité et procédés rhétoriques reconnus, dégager la part d'oralité dans les pratiques de lecture médiévale? Pendant ses trois mois de résidence à l'Institut, le groupe a pu étudier les dispositifs de communication et d'insertion des textes ainsi que les différentes modalités de leur appropriation, déchiffrer leur modes de lecture, définir les « indices d'oralité » (expression de Paul Zumthor) à l'intérieur des textes, reconstituer les voies de leur mémorisation. Mais nous nous sommes surtout intéressés à l'analyse des liens intertextuels entre œuvres littéraires, en nous attachant en particulier à mettre en lumière le système des emprunts dans les traditions orale et écrite, à analyser les modalités d'insertion des topos, des sujets et des motifs dans ces œuvres soit par la voie de la tradition écrite, soit par l'intermédiaire de la transmission orale (récitation, mémorisation grâce à l'écoute répétée etc.). Il s'agissait donc d'identifier les marques d'oralité (y compris des traces d'oralité au niveau de syntaxe) dans les textes, analyser la distinction des modes de perception des textes par audition, par lecture ou par des modes mixtes, et pour cela d'étudier aussi les relations dynamiques entre le texte et son lecteur.

Cela nous a permis d'envisager l'analyse concrète des pratiques de lecture et d'appropriation des textes. Arzu Öztürkmen s'est beaucoup intéressée à la question de savoir comment les récits folkloriques ont été mis en écrit et performés dans la Turquie médiévale. A partir des sources byzantines et des textes de croisade, Tivadar Palagyi a approfondi sa recherche des traces d'oralité au niveau de la syntaxe et de la structure des textes narratifs ; il a aussi examiné d'autres marques de la présence de la tradition orale dans l'écrit : rappels analeptiques, proverbes et citations, anacoluthes, interventions de l'auteur etc. Marie-Christine Varol a étudié le corpus judéo-espagnol des proverbes exprimant la sagesse qui s'est transmis et se transmet encore et toujours oralement. Svetlana Louchitskaya a comparé les chroniques de croisade et les chansons de geste du Premier cycle de la croisade afin de résoudre le problème du "plagiat" posé, déjà, par les médiévistes. Après avoir considéré la dimension d'oralité contenue dans les chroniques de la croisade, elle a avancé l'hypothèse de l'existence de sources écartées qui ne nous sont pas parvenues et que les chroniqueurs ont choisi ou non de rapporter.

Comme les manières d'aborder les problèmes de l'interaction entre traditions écrite et orale sont restées très longtemps cloisonnées, nous avons décidé de développer une approche interdisciplinaire, et pour ce faire d'associer à notre travail des représentants d'autres disciplines comme l'ethnologie, la anthropologie, l'étude de la littérature orale et la linguistique. Ursula Baumgardt nous a présenté les résultats de sa recherche sur la littérature orale peule. Elle a examiné les modes spécifiques de la transmission orale des contes et légendes africaines dans un monde où l'oral prévalait sur l'écrit. Marina Gaillard s'est concentrée sur l'analyse de la prose romanesque de l'Orient médiéval en essayant de déchiffrer les modes de lecture et d'appropriation des textes. P. Bacuet a étudié plusieurs genres de la

littérature orale africaine — contes, proverbes et légendes. Il a dégagé les modalités de l'insertion des sujets et des motifs dans les œuvres littéraires par l'intermédiaire de la transmission orale (récitation, mémorisation grâce à l'écoute répétée).

En dehors des ethnologues et les anthropologues, des linguistes et des historiens ont adhéres à notre projet. Anais Wion a étudié les divers modes (écrit et oral) de transmission de l'histoire dans l'Ethiopie chrétienne. Les relations complexes entre tradition visuelle, écrite et orale étaient au Center de la recherche de Florentina Badalanova et d'Oya Pancaroglu. Cette analyse des trois traditions a donné une nouvelle dimension à notre projet, en montrant que la tradition visuelle était en elle-même l'une des sources principales de la production d'images. Notre travail a donc dépassé de beaucoup le cadre de notre seule équipe puisque nous avons eu l'opportunité d'écouter des historiens et des ethnologues, des philologues et des spécialistes du folklore qui travaillent sur d'autres corpus ou terrains

Il serait sans doute imprudent et prématuré de prétendre arriver à une conclusion. Nous pouvons cependant dès maintenant avancer plusieurs observations. A notre avis, cette recherche pourra changer la vision des rapports et des limites parfois trop rigides entre culture lettrée et culture dite « populaire ». Au cours de notre travail, nous avons pu contester certaines dichotomies figées par l'historiographie comme oral-écrit, élite-populaire, *litteratus-illiteratus* etc. L'un des acquis de ce projet est de nous avoir permis d'élaborer des méthodes d'analyse des marques d'oralité dans les textes écrits. Il y a quelques décennies encore, les médiévistes étaient persuadés qu'il n'était pas possible d'étudier l'oralité puisqu'elle était toujours submergée par l'écrit. Grâce à des méthodes adéquates, nous avons pu découvrir les traces de la tradition orale dans les sources médiévales. En ce sens, nous avons pu contester les paroles de Grégoire le Grand: "Quod loquimur transit, quod scribimus permanent". Notre travail continue et nous espérons poursuivre notre recherche visant à élaborer une approche interdisciplinaire correcte qui nous permettra d'étudier les interactions de la tradition orale et écrite dans les pratiques de lecture. ■

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, also a non-profit organization, to provide an excellent 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.

Opening markets in emerging countries and its impact on national firms: a comparative study between China and India. By Joël Ruet



Joël Ruet and Xinxin Kong

This research compares the modes of opening of Chinese and Indian domestic markets and characterizing their impact on the modes of modernization of their industry since the mid-1980s till date. It especially examines the impact of opening on Chinese and Indian enterprises, in terms of their organization and industrial evolution of the sectors in which they operate. The evaluation focuses on three main areas:

- 1 – The impact on industrial policy and the relationship between the economic administration and firms.
- 2 – The impact on the corporate governance of industrial groups, with a definition of governance that encompasses all external stakeholders of firms.
- 3 - Technological catching-up and emancipation, firms' innovation and national innovation systems.

With the view to complement the existing empirical literature on quantitative industrial change in these two countries, our research attempts at empirically and theoretically characterizing these evolutions in terms of stylized qualitative organizational change, influence on business models, meso-level economic & industrial interactions.

This project takes place within a larger intellectual attempt at comparatively understanding the historical specificities of Chinese and Indian modes of catching-up within a context of globalisation of production processes, that was engaged by the team members along with a dozen other colleagues, under the direction of JF Huchet & J Ruet since 2003. The project draws from material and investigations accumulated throughout, and the specific output of the collective reflection that the IPAS grant allows will be a book.

Key questions addressed during the IPAS fellowship and the achievements of the group

We recalled the main regimes of industrial regulation and political economy sequences in China and India in a comparative way and looked at them in as much that they have contributed to shape characteristics that till today matter in understanding the response of their firms to globalization. In particular, we compared how these regimes have determined the sectoral industrial structure, initial ownership structures, and industrial organization of

firms, origins of innovation systems. We have assessed how these dynamics have, in the Chinese and Indian case, added to the specifics of scale and agglomeration issues of the sectors we study (electronics, automobile, textile, steel, biotechnology). This gave us a framework to discuss the new policies currently considered by each government (such as speeding-up the technology transfer through mergers in China, and further opening-up of technological and scientific system in India). This formed the material for two chapters of the book we are writing. Based on this, we outlined key reasons why one has to look at classical issues of industrial economics in a dynamic perspective; especially we distinguished issues which are related to internal organization and clusters of firms on the one hand (firm-to-firm), and on the other hand issues that involve the market and its regulations. The IPAS fellowship has thus been very instrumental in allowing us to bring together this analytical framework.

Our project could then start bringing into this common comparative framework the material and stylizations that our research had arrived at prior to the IPAS fellowship. In particular, we addressed several issues that will constitute as many chapters of our book:

- We discussed issues such as preferred mode of positioning in the production chain, both in static and dynamic (Jean-François, Ajitava, Joël).
- Xinxin, Ajitava, Joël and Wang Wei dealt with preliminary elements of micro-socio-economics and on how they shape organization, business strategies, and innovation structure at the scale of a cluster. The concept of technological learning was discussed with Rigas Arvanitis, as it can serve as a bridge between the organizational and sectoral issues: external links are determining the way internal learning takes place, and provide some indication on differences between China and India
- Xinxin and Joël discussed the determinants for market vs. State-driven and for international vs. national-driven innovation, and discussed the linkages between national innovation systems and firms' own business models to explain technological catching-up.
- We detailed how the State-business relationship shapes Industrial Organization & promotes industrial dynamics in the context of post-socialist industrial transformation and production globalization, particularly with inputs from Jean-François, Joël, Xinxin, but also inputs from colleagues of our group beyond the IPAS program: Rigas Arvanitis, Xavier Richet, Jean Ruffier.
- Wang Wei and Jean-François explored in a comparative way the effects of a different corporate governance in the two countries, borrowing from the works from our Indian colleague Chalapati Rao.

The IPAS fellowship was also the opportunity for the Chinese and Indian scholars to engage with French academia, with presentations at EHESS, Ecole du management de Paris, Casa Asia Barcelone, and a final seminar co-organized with the help of Xavier Richet and with the support by EHESS, Reid Hall, University Paris 3, and CERNA (Ecole des mines) at Maison Suger on 22 and 23 March. ■

FMSH INTERNATIONAL PROGRAM FOR ADVANCED STUDIES (IPAS)

The cooperation between the Columbia University Institute for Scholars and the IPAS program of the Fondation 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 individuals and groups of scholars the opportunities to work together in a congenial atmosphere.

The Spirit of the Program

The FMSH 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 (including recent Member States from Eastern Europe) and North America, the FMSH is expanding to Africa, Latin America and the Middle East.

IPAS of the FMSH offers medium-term fellowships for collective research to groups selected through a dual process: first, by the International Evaluation Committee of FMSH, then by the Columbia University Committee, which also selects Fellows for the Institute for Scholars at Reid Hall. The combined process selects a core group of four or five scholars, most of whom are in residence approximately for three months.

The core group, which usually includes a France-based member, often interacts with a broader circle of scholars interested in its research. Some of these scholars may become associated with the project. Groups also benefit from the FMSH network of French scholars and foreign visitors who are invited through a variety of FMSH programs. The FMSH and its affiliate, the Maison Suger, offer great opportunities in this regard, together with the Columbia University Institute for Scholars at Reid Hall, with its Fellows coming from diverse countries.

The MSH offers IPAS Fellows coming from abroad grants that cover travel, accommodations, and a per diem. In most 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, which is not simply a place of residence. The Maison Suger is also a place for working, establishing scholarly contacts, and holding academic events. In addition, at the MSH main building at 54 boulevard Raspail, Fellows will find a library of 140 000 volumes, a helpful administrative staff, and a number of research centers. Seminar rooms are available at the Maison Suger and the MSH main building as well as at Reid Hall.

FMSH IPAS Projects

Since its inception in mid-2001, the International Program for Advanced Studies has welcomed fifteen projects addressing many fields in the social sciences and humanities, from sociology to economics, from political philosophy to history of sciences, from comparative literature to history of ideas, with scholars coming from four continents. Topics addressed were: the Concept of Otherness in France, the United States and Germany; the

Internationalization of Penal Law; Partitions and the Politics of Dialogue and Peace; a Comparative History of the Proof in Classical Mathematics; the Evolution of the Vocabulary of Sociology in the Context of European Union; Trust and Democracy in Transition; the Institutionalization of Social Sciences in Latin America; Coping with Conflict: Democracy and its Challenges in South Asia; European Identity, Cultural Diversity and Citizenship; The (re-)Foundations of Mathematics in the 19th Century; Diderot, Russia and the Emerging Notion of Civilization. The last three projects, in 2006-2007, have been focused on:



scholars from Russia, Hungary, Turkey, Israel and France.

- The Scientific Correspondence between Mikhail Rostovtzeff and Franz Cumont, two leading historians of Classical times, with scholars from Russia, Italy and France.



China, India and France.

At Fall 2006, IPAS and Reid Hall were pleased to receive the group of four scholars who had worked on the issues of Partitions in India and the Balkans, for a debate on their book *Partitions. Reshaping States and Minds* (published by Frank Cass in 2005). This Fall was released also, in Porto Alegre, the Brazilian edition of the volume published earlier in Paris on *Social Sciences in Latin America*, under the leadership of Professor Helgio Trindade, recently elected at the Brazilian Academy of Sciences.

All information on the Program, groups' reports, videos of workshops and of interviews of scholars is available on the Program website: www.piea-ipas.msh-paris.fr. Scholars interested in presenting group projects are encouraged to consult it.

- Homo Legens. Styles and Practices of Reading: the Relationship of Oral and Written Traditions (comparative analysis of Medieval literature), with

- Opening Markets in Emerging Countries and its Impact on National Firms: A Comparative Study between China and India, with scholars from

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 2006-2007

Spring 2006

19 April 2006

Sophia Menache, Professor, Department of History, University of Haifa, Israel
Orality in Chronicles: the Interrelationship of texts and chronicles

18 May 2006

Workshop organized by the group HOMO LEGENS
Traditions orale et écrite dans les pratiques de lecture

Ursula Baumgardt, CNRS/INALCO, Paris, France
De quelques problèmes d'analyse en littérature orale africaine

Marie-Christine Varol, CNRS/INALCO, Paris, France

Alexandre le Grand dans le proverbiaire judéo-espagnol

Arzu Öztürkmen, Bogazici University, Istanbul, Turkey

Texts and Performance in medieval Turkish Culture:

Thoughts on Historical and Literary Research

Marina Gaillard, CNRS/INALCO, Paris, France

Quelques observations relatives à la prose romanesque de l'Orient médiéval

Marta-Lopez Izquierdo, CNRS/Paris VIII, Paris, France
Langue parlée et langue savante dans la « Celestina »

Tivadar Palágyi, University of Budapest, Hungary

Anne Comnène et Guillaume de Tyr : des textes savants face à leurs versions « vulgarisées »

Svetlana Loutchitskaya, University of Moscow, Russia

Le premier cycle de la croisade entre chronique et chanson de geste

16 June 2006

Pascal Bacuet, INALCO, Paris, France

De quelques problèmes d'analyse en littérature orale

Florentina Badalanova, The British Museum, London
Abraham: the Father of all Faiths (folklore, ethnography, literature)

Timur Beisembiev, Kazakhstan Academy of Sciences, Almaty, Kazakhstan

Les épopées de l'Asie centrale

27 June 2006

Hakan Yilmaz, Professor of Political Science, Bogazici University, Istanbul, Turkey

Researching Conservatism in Turkey through Orality

Fall 2006

FELLOWS PRESENTATIONS

28 September 2006

Elizabeth Amann, Department of Spanish and Portuguese, Columbia University, USA

The Politics of Pants: Fashion and Self-fashioning in the Age of Revolution

Laura Mason, Department of History, University of Georgia, USA

"L'Affaire des Egaux": Politics, Justice and the End of the French Revolution

Christine van Ruymbeke, Faculty of Oriental Studies, University of Cambridge, UK
The Persian Animal Fables Tradition: Between Morality and Princely Politics

Jordana Dym, Department of History, Skidmore College, USA
They Also Mapped: Western Travelers' Cartography, 1600-1950

12 October 2006



Bruce King, Department of Classics, Vassar College, USA
The Wanderings of Empedokles in the Greek West of the 5th century: Magic, Religion, Philosophy

Kenneth Mouré, Department of History, University of California at Santa Barbara, USA
Eating Well in Occupied Paris

Graham Parkes, Department of Philosophy, University of Hawaii, USA
Walter Benjamin's Berlin: Flânerie in the Postmodern Metropolis: A Digital Video Essay

2 November 2006



Presentation-debate around the book, *Partitions. Reshaping of States and Minds*, by Stefano Bianchini, Sanjay Chaturvedi, Rada Ivekovic, Ranabir

Samaddar, (London: Frank Cass, 2005), with the participation of Danielle Haase-Dubosc (Columbia University in Paris at Reid Hall); Chantal Mouffe (Centre for the Study of Democracy, University of Westminster, London) and Jean-Luc Racine (Centre d'Études de l'Inde et de l'Asie du Sud [CNRS-EHESS] & Programme International d'Études Avancées, Fondation Maison des Sciences de l'Homme, Paris).

12 November 2006

Mathew Jones, Department of History, University of Columbia, USA
Liberty, Sociability, and Vis-Viva: Emilie du Châtelet on Social and Natural Order

Spring 2007

FELLOWS PRESENTATIONS

2 February 2007

Elizabeth Amann, Department of Spanish and Portuguese, Columbia University, USA
Blonde Trouble

Laura Mason, Department of History, University of Georgia, USA
Gracchus Babeuf and the End of the French Revolution

Moshik Temkin, Department of History, Columbia University, USA
Sacco, Vanzetti, and the Transatlantic Affaire

Jordana Dym, Department of History, Skidmore College, USA
The Familiar and the Strange: Western Travelers Map 17th Century Europe and Asia

22 February 2007

Todd Shepard, Department of History, Temple University, USA
The Affirmative Action Republic: "Exceptional Promotion" in France (1956-1962) and the Race Question in the Cold War World

Maureen McLane, Center for History and Literature, Harvard University, USA

Laura Slatkin, Gallatin School, New York University, USA
Homer, Oral Tradition, and "Primitive Poetry" in Britain, 1760-1830

Katherine Stern Brennen, Department of History, Loyola College in Maryland, USA
Fellowship of the Lettre: Collegiality in the Provincial Academies Under Louis XIV

Joël Ruet, Asia Research Center LSE, UK and CERNA, Ecole des mines, Paris

Wang Wei, Institute of World Economics and Politics, Chinese Social Science Academy, China

Kong Xinxin, National Research Center for Science and Technology for Development, China
Opening Markets in Emerging Countries and its Impact on National Firms: A Comparative Study between China and India

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 application deadline is March 1st. For application forms please consult www.columbia.edu/cu/reidhall

REID HALL EVENTS 2006-07

4 May 2006

Peter Awn, Columbia University Club of France *Religion & Ethnicity in the Post-Saddam Middle East*

13 May 2006

Colloquium: *Les Françaises et l'Europe: Comment construire notre avenir?* Sponsored by the *Représentation en France de la Commission Européenne*.

19 May 2006

Maristella Lorch, *Mama in her Village*, organized by Columbia University Programs and the Red Wheelbarrow Bookstore.

21 May 2006

Alain S. deSacy, *Taiwan, l'art de la paix*, with an allocution by Tzu-pao Yang, organized by Columbia University Programs.

7 June 2006

Hommage à Etel Adnan, trilingual poetry reading. Organized by the Franco American Association, Double Change.

6 September 2006

Jake Lamar, novelist, *The Accidental Parisian*, organized by Columbia University Programs.

22 October 2006

John Dewey, *l'esthétique et l'art*, colloquium organized by the Université de Paris I Panthéon-Sorbonne and Columbia University Programs.

6 November 2006

Christophe Prochasson, EHESS. *Un Historien sans histoire*. Organized by Columbia University Programs.

8 November 2006

Jean-Alphonse Bernard, *De Tocqueville and India*, panel discussion. Organized by Columbia University Programs.



5 March 2007

Anne Cormier and Randy Cohen *Atelier Big City*, conference by Columbia University Architecture New York/Paris. Program and Rice School of Architecture, Paris.

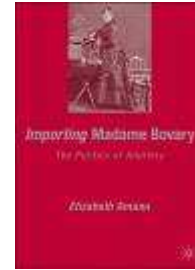
12 March 2007

Sonia Dayan-Herzbrun, sociologist, Université Paris7 – Denis Diderot. *Enjeux politiques au Moyen-Orient. Une approche en termes de genre*, organized by Columbia University Programs.

15 March 2007

Alheli Alvarado-Diaz and Anelle Curulla, Columbia University PhD student presentations, organized by Columbia University Programs.

NEWS FROM THE FELLOWS AND THE STAFF

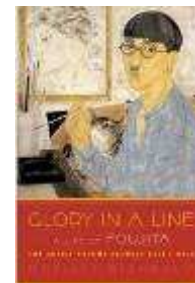


Elizabeth Amann's *Importing Madame Bovary: Politics of Adultery* published by Palgrave in December 2006.

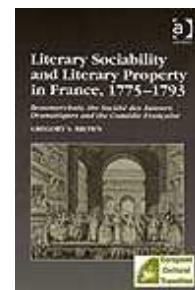
Naby Avcioglu co-organized a panel "Consuming Images Constructing Selves: Europe and the Orient in the Eighteenth century", with Dr Barry Flood from NYU for CAA's 95th Annual Conference in New York, 13-17 February 2007. She attended a conference in Istanbul for the 150th anniversary of Dolmabahce Palace on 12-15 November 2006.



Mihaela Bacou's co-edited volume *Nommer/Classer: les contes populaires* published as a special issue of the *Cahiers de Littérature Orale*. INALCO, 2006.



Phyllis Birnbaum published *Glory in a Line: A Life of Fougita – the Artist Caught between East and West* with Faber & Faber in 2006.



Gregory S. Brown's *Literary Property and Literary Sociability in France, 1775 - 1793* was published by Ashgate Publishers in 2006.

Reinhard Blomet's book *John Maynard Keynes. A Biography* will be published by Rowohlt Verlag Aug in 2007. From this autumn onwards he will be the editor of the peer reviewed social science journal *Leviathan*, published by Redaktion WZB in Berlin.

regards croisés

#2

Séminaire conjoint 2006-2007

local | vital | légal

Pratiques et concepts de la philosophie contemporaine française

David Rabouin
Qu'est-ce qui est local?

Laurent de Sutter
discutant

18h-20h mardi
5 décembre 2006
Columbia University Paris, Reid Hall
Salle de conférence
4 rue de Chevreuse 75006

Pour plus d'informations:
ENS I Centre International d'Études de la Philosophie Française Contemporaine <http://doioc.cfu.fr/infosocofm.net>
AIP | Critical Theory Collective www.critical-theory-collective.org

Local

mardi 24 octobre 2006 18h00 – 20h00
The American University of Paris
Grand Salon
31 avenue Bosquet 75007

Colloque International
Auteur de L'Équilibre des Mondes
de Alain Brossat

mardi 29 novembre 2006 18h00 – 19h00
Ecole normale supérieure
48 rue d'Ulm 75005

mardi 30 novembre 2006 18h00 – 19h00
The American University of Paris
Grand Salon
31 avenue Bosquet 75007

mardi 5 décembre 2006 18h00 – 20h00
Columbia University Paris, Reid Hall
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Légal

mardi 20 mars 2007 18h00 – 20h00
Columbia University, Reid Hall
4 rue de Chevreuse 75006

mardi 17 avril 2007 18h00 – 20h00
The American University of Paris
Grand Salon
31 avenue Bosquet 75007

mardi 15 mai 2007 18h00 – 20h00
Ecole normale supérieure
48 rue d'Ulm 75005

François Cusset
Ela Dering
Olivier Hellmann
Peter Fitzpatrick
Frédéric Klotz
Lucia Lincoln
Patrice Marignier
David Rabouin
Laurent de Sutter
Charles Talbot
Frédéric Warras

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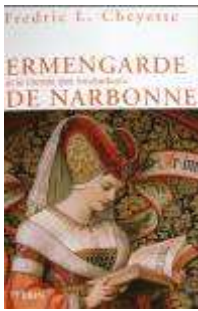
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Fredric Cheyette's *Ermengarde of Narbonne*, originally published with Cornell University Press in 2004, has now published in French translation with Edition Perrin, 2006.

Vittorio Cotesta has moved to the Università di Roma Tre, Dipartimento di Scienze dell'educazione in Rome.

Jordana Dym's book, *From Sovereign Villages to National States: City, State, And Federation in Central America, 1759-1839* published by the University of New Mexico Press in November 2006.

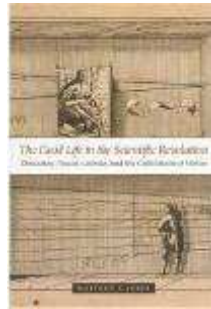
Danielle Haase-Dubosc with Maneesha Lal, published an article, "De la postcolonie et des femmes", in *Nouvelles Questions Féministes*, Fall 2006. She gave a conference on *Les Femmes Savantes* at the *Maison des Sciences de l'Homme* at Aix-en-Provence and another one in Brussels, "Women in India". She presented her research on the same topic in Dr. Françoise Gaspard's seminar at the *Ecole des Hautes Etudes en Sciences Sociales*. In June 2007, she will give a paper, "Lady Mary Wortley Montagu's *Letters from Turkey*: a performance?" at the University of Bogaziçi, Istanbul. She will also be speaking at the second colloquium of the Critical Studies Center in Calcutta in September 2007 on the theme of legal justice/social justice/and gender in Palestinian Occupied Territories.



Todd Shepard's *The Invention of Decolonization: The Algerian War and the Remaking of France* was published by Cornell University Press in 2006.

Marilyn Hacker's *Essays on Departure, New and Selected Poems* was published by the Carcanet Press in Manchester in October 2006. Her collection of translations of poems *Charlestown Blues* by Guy Goffette, will be published by the

University of Chicago Press in 2007. Translations of poems, *Nettles*, by Venus Khoury-Ghata, are scheduled for publication by the Graywolf Press in January 2008.



Mathew Jones's *The Good Life in the Scientific Revolution: Descartes, Pascal, Leibniz and the Cultivation*

of Virtue, was published by the Chicago University Press in 2006.

Herman Lebovics has just been appointed Distinguished Professor by the State University of New York Board of Trustees as

Alyce Mahon is spending a sabbatical year at the Princeton University Institute for Advanced Studies.



Gregory Mann's, *Native Sons: West African Veterans and France in the 20th century* was published by Duke University Press in 2006.

Adriana Mendez's edition of *La Comtesse Merlin, Les esclaves dans les colonies espagnoles, accompagné d'autres textes sur l'esclavage à Cuba* appeared in French with Editions l'Harmattan: an Autrement Mêmes Series, directed by Roger Little, in June, 2006. In 2006 she received a Stanley-Obermann Research Fellowship and was based in Paris.

Jennifer Milam's book, *Fragonard's Playful Paintings: Visual Games in Rococo Art* (Critical Perspectives in Art History) will be published by the Manchester University Press in April 2007. Jennifer also spent a semester at the Yale Center for British Art in 2007.



Brian Ogilvie's *The Science of Describing: Natural History in Renaissance* was published by the University of Chicago Press in 2006.

Arzu Ozturkmen is organizing an international conference on "Performance and Performers in the Eastern Mediterranean: 11th-18th centuries". The conference will take place on June 7-9, 2007, at Bogazici University on Istanbul with the co-sponsorship of the New York University Humanities Council. She has published the following essays in 2006.

"Remembering conflicts in a Black Sea town: A multi-sited ethnography of Memory" in *New Perspectives on Turkey*, no.34, pp. 93-115; "Domestic Space: Turkey" and "Female Space: Turkey" in *EWIC* (Encyclopaedia of Women and Islamic Cultures (EWIC), Leiden: Brill.

Christine van Rumbeke's book, *Science and Poetry in Medieval Persia: The Botany of Nizami's Khamsa* will be published by the University of Cambridge Oriental Publications Series in April 2007.

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.

4, rue de Chevreuse
75006 Paris – FRANCE
www.columbia.edu/cu/reidhall
Editor: Dr Naby Avcioglu
na.cuis@reidhall.com