



INSIDE THIS ISSUE

1 FROM THE DIRECTOR	10 INTERVIEW WITH FMSH FELLOWS	13 INSTITUTE EVENTS
2 2007-2008 FELLOWS INTERVIEWS WITH FELLOWS	12 FMSH INTERNATIONAL PROGRAM FOR ADVANCED STUDIES PROJECTS	15 REID HALL EVENTS
8 CONVERSATION BETWEEN DANIELLE HAASE-DUBOSC AND JEAN-LUC RACINE		16 NEWS FROM THE FELLOWS AND STAFF



The Columbia University Institute for Scholars, now in its seventh year, has reached its “cruising speed”, so to speak. Fellows continue to speak very highly of their experience at Reid Hall and to demonstrate their ability to work at top speed when given a sometimes long-hoped-for opportunity to do so. This academic year we welcomed three year-long fellows, **Marcus Bruce**, Bates College, **Elizabeth Fraser**, University of South Florida, and **Lisa Graham**, Haverford College. In addition,

Fall term, **Elizabeth Bonner**, University of Sydney, **Jeffrey Jackson**, Rhodes College, **Mi Gyung Kim**, North Carolina State University and **Lisa Moses Leff**, Southwestern University, as well as **Todd Shepard**, Temple University joined us. Although their research projects varied greatly, we welcomed a sizable contingent of historians and this made exchanges between the eight scholars pleasant and, at times, quite animated. In the Spring, we were joined by members of a group project, headed by **Jeanne Peiffer**, CNRS, and **Jean-Pierre Vittu**, Université d'Orléans, with four scholars in residence, **Iordan Avramov**, the Bulgarian Academy of Sciences, Sofia, **Maria Conforti**, Biblioteca di Storia della Medicina, Roma, **Ingemar Oscarsson**, Centre for Languages and Literature, Lund, **Fernando Reis**, New University of Lisbon, Monte de Caparica. This team of scholars are compiling and analysing the European relationships between 17th and 18th century *Journaux des Savants*.

We also greeted **Robert Aldrich**, University of Sydney, **Bryan Garsten**, Yale University, **Patrice Higonnet**, Harvard University, and will welcome back **Elizabeth Bonner** who spent two months doing fieldwork in Europe. Scholars interacted with our M.A. students when giving presentations of their work and joined the French faculty of the Columbia Programs for dinners. The synergy between students, faculty and Institute fellows continues to be one of the important benefits brought to Reid Hall by the Institute. We hope that in the future we will be able to expand by renewing our relationship with the enlarged French Institute for Advanced Studies (see the interview with Jean-Luc Racine, pp. 8-9) and by offering space to several Columbia University post-graduates. Such plans still need to be defined and finalized and readers of the Newsletter will no doubt be informed about our progress in the next issues.

The two co-ordinators of the Institute, Naby Avcioglu and Mihaela Bacou, undertook special duties this year. Naby was granted a leave of absence to teach at MIT in the field of Islamic architecture, and Mihaela explored the archives of the medieval town of *Provins* to determine its interest to our scholars. 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 thanks to our dedicated staff and to all the returning scholars who come by to share their experiences during our weekly gatherings at the “Thursday Tea”, an occasion we all look forward to. ■

Full Year

Marcus C. Bruce, Department of Philosophy and Religion, Bates College, USA

Elisabeth A. Fraser, School of Art and Art History, University of South Florida, USA

Lisa Jane Graham, History Department, Haverford College, USA

Fall



Jeffrey H. Jackson

Elizabeth Bonner, Centre for Medieval Studies, University of Sydney, Australia

Jeffrey H. Jackson, Department of History, Rhodes College, USA

Mi Gyung Kim, Department of History, North Carolina State University, USA

Lisa Moses Leff, Department of History, Southwestern University, USA

Todd Shepard, Department of History, Temple University, USA

Spring

Robert Aldrich, Department of History, University of Sydney, Australia

Bryan Garsten, Department of Political Science, Yale University, USA

Patrice Higonnet, Minda de Gunzburg Center for European Studies, Harvard University, USA

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



Fernando Reis, Jordan Avramov, Jean-Pierre Vittu, Maria Conforti, and Jeanne Peiffer are at work at the Institute's *Salon des Chercheurs*

Jordan Vassilev Avramov, Centre for Science Studies and History of Science, The Bulgarian Academy of Sciences, Bulgaria

Maria Conforti, Biblioteca di Storia della Medicina, Roma, Italy

Ingemar Oscarsson, Centre for Languages and Literature, Lund, Sweden

Fernando Reis, History and Philosophy of Science, New University of Lisbon, Monte de Caparica, Portugal

Guest Fellows:

Jeanne Peiffer, Centre Alexandre Koyré, CNRS, France

Jean-Pierre Vittu, Faculté des lettres, langues et sciences humaines, Université d'Orléans, France

Robert Aldrich

Province, Nation, Empire: Coming to terms with the colonial past



You have been working on the subject of the memory of the overseas empire in France and on a project concerning 'province, nation and empire'. How are these projects connected?

In 2005, I published a book *Vestiges of the Colonial Empire in France*, which was about 'sites of memory' – museums, monuments, statues, buildings – that recall France's colonial past, how colonialists wanted to mark the landscape with reminders of France's overseas empire, how those sites were neglected or transformed in the post-colonial period, and what their history says about memories of the colonial era. Many of these sites are in the provinces – the monumental stairway at the Marseille train station with allegorical statues of Asia and Africa, the African museum in Lyon, the Indochinese war memorial in Fréjus – and they point to the links between particular regions and the colonies. My current project looks at some of these connections, for instance, between the Atlantic port cities and the Antilles and West Africa, between Marseille and North Africa, between Lyon and the Far East, but also with many other lines drawn between parts of France and the colonies. I am trying to decipher how the ideologies of regionalism, nationalism and imperialism fit together during the Third Republic. But this study makes me think, too, about how the colonial period and its repercussions have been experienced in France – to what extent and how have the French come to terms with their colonial past? There is now a great historical interest in colonialism partly inspired by political debates – on migration, violence and ethnicity, torture during the Algerian War, the effects of slavery on France, multiculturalism and secularism. Colonial expansion was a major feature of French history, and France continues to live with the heritage of colonialism. We thus need to understand the functionalist uses of colonialism in the past and today in post-colonial debates.

What do you mean by functionalist 'uses' of imperialism?

Often writers suggested an overarching explanation for colonial expansion. Some argued that economics formed the 'taproots' for conquest; others, more recently, have placed emphasis on the cultural roots of expansion. However, colonialism functioned differently for different groups. Business people were interested in trade, but were divided about opportunities and strategies. Missionaries hoped to convert souls, but others, including anti-clericals, wanted to spread the gospels of modernization, 'liberty, equality and fraternity', or revolution. Particular regions had specific interests; after the Prussian defeat of the French in 1870, for example, many said that colonial Algeria would provide a home

under the French flag for people from Alsace and Lorraine. The empire also provided an enormous outlet for Corsicans, since there were relatively few opportunities for them at home; Corsicans made up a fifth of the colonial civil service. Thus many reasons existed for championing colonialism. Imperialism functioned to underline the attachment of some regions, including peripheral areas such as Alsace and Corsica, to the French nation and state, but paradoxically also provided a way to affirm regional or municipal identities. Marseille proclaimed itself the 'gateway to the east', and the Lyon elite emphasized their commercial and missionary interests in Indochina and China. Perhaps we need to see colonialism not as a monolithic enterprise, but as an encompassing project in which various aims and groups could function.

What is the role of diasporas in this history?

Diasporas are an important phenomenon in colonialism – French settlers abroad, African slaves in the West Indies, but also Indians recruited as labourers in *La Réunion*, Syrians who went to West Africa, and Vietnamese who worked in New Caledonia. Migration did not stop with decolonization, of course: Indochinese refugees came to France after *Dien Bien Phu*, followed by 'pieds-noirs' and 'harkis' after the independence of Algeria. The post-colonial period has seen even larger movements of Maghrebians and Africans from the former colonies to France, often to places like Marseille with long-lived links to the empire. These conduits of migration are one of the legacies of the colonial era; they are testimony to France's continuing links with the wider world. ■

Marcus Bruce

The Talented Tenth in Paris: The American Negro Exhibit and the Paris Exposition of 1900



Was the Exposition de Nègres d'Amérique part of the American section of the 1900 Exhibition?

Yes, the American Negro Exhibition was one of a number of American exhibits on display in the Palace of Social Economy and Congress. Other Americans exhibits included the Library Association, the Department of Labor, the Tenement-House

Committee of the Charity Organization Society of New York, and the League for Social Service. Each exhibit was designed to show the progress a nation had made towards improving the social and economic conditions of its citizens – in this instance the United States. The American Negro Exhibition traced the progress of African Americans since emancipation and was comprised of books, photographs, sociological studies and artistic works, produced by and about African Americans. It was distinguished both by its content, emphasizing the intellectual achievements of African Americans, and its

status as the first United States sponsored exhibition of its kind on foreign soil.

Who were the Talented Tenth?

"The talented tenth" is a phrase W.E.B. Du Bois, the African American scholar, political activist, and the Official Compiler of the American Negro Exhibit, would later make famous in a 1903 essay of the same title. In the essay Du Bois argued that African Americans were going to be saved and led by a "talented tenth," a group of college-trained men and women who were exceptional in their intelligence, qualifications, and commitment to addressing a range of social and political problems. In the context of this project, I use the phrase to refer to a distinguished and diverse group of African Americans who gathered at the Paris Exposition of 1900 to celebrate the installation and success of the American Negro Exhibit. Among them were Reverend Adam Clayton Powell, Sr., the founder of the Abyssinian Baptist Church in New York and father of the outspoken civil rights advocate, Adam Clayton Powell, Jr.; Anna Julia Cooper, an educator, author and women rights activist who would later return to Paris and earn a Ph.D. from the Sorbonne; and George H. Jackson, a Yale educated doctor and minister and the United States Consul to La Rochelle. In all, over 25 African Americans gathered at the Paris Exposition of 1900 to witness the dawn of a new century and to discuss their plans for the improved social, economic conditions of African Americans. Though unknown to most Americans now, they were all distinguished by their accomplishments in their chosen field of endeavor.

What have the Paris archives revealed so far?

The resources of the various archives and libraries of Paris have confirmed my initial belief that the American Negro Exhibit's message of racial progress and achievement often found itself at odds and in competition with the racial discourse of the Paris Exposition of 1900. A stunning, often confusing and complex, set of linguistic, visual and institutional practices, this racial discourse is recorded in the material culture of official exposition guidelines, newspapers, magazines, guidebooks, photographs and exhibits and it offers portraits of how Africans, African Americans and colonial people were viewed in Paris at the turn of the century. While many African Americans at the time celebrated the American Negro Exhibit and its Grand Prix status as a statement about the Exposition's recognition of Negro achievements in Paris, the "kingdom of culture," others viewed the exhibit as the statement of a problem, deepened and further complicated by its presence in an international context. The archives of Paris reveal the layered and pervasive discourse of race. ■

Dans le cadre de la tournée organisée par l'Association
Double Change

nous vous invitons à une lecture de la poète américaine

ELENI SIKELIANOS

traduite par Béatrice Trotignon

et du poète français

STEPHANE BOUQUET

Le vendredi 7 mars

A 19h

A Reid Hall, 4 rue de Chevreuse, Paris 6e (métro Vavin 4)

Elizabeth Fraser

Mediterranean Encounters: Travel, Representation, and French Expansionism 1780-1850

Are you mainly focusing on artist travellers and their contribution to the growing genre of travel writing?

What I look at includes published print imagery, but also watercolors, and artists' sketchbooks. In order to investigate the production, consumption, and reception of travel publications and images. I am using archives, unpublished correspondence, administrative reports, travel notebooks and manuscripts, and preparatory sketches. This research reveals a rich abundance of uncovered material and a large cast of unexpected characters in the history of travel images; I discuss not only painters but also printmakers, amateur artists, printer-booksellers, antiquarians, architects, cartographers, diplomats, and writers. Attention to this complexity yields a substantial reinterpretation of imperialist culture.

What is the link between travel illustrations and politics?

From roughly 1780, increasing numbers of artists built their reputations in the production of prints, paintings, and published travelogues and in contributions to large-scale illustrated travel books on Mediterranean journey. In addition to disseminating knowledge about Mediterranean societies, travel literature and images played a major role in defining France's sense of itself as heir to the ancient civilizations of the Mediterranean and as an expansionist presence in the regions of the Ottoman Empire. Focusing on the period when the Ottoman Empire was losing its vast Mediterranean holdings, but before formal European colonization, I argue that visual images became an essential part of the histories of European expansion and travel at this time.

How did travels in the Mediterranean constitute a distinct category of representation?

My focus on the Mediterranean stems from two principal observations. First, in framing my study within the pre-colonial Mediterranean, a region of permeable boundaries and cultural intermixing, I seek to undermine orientalist theory's binary opposition between East and West. Also, Mediterranean countries represent a geopolitical unity with a long and privileged relationship with western European nations. It is in the Mediterranean, for instance, that the modern consular network of Europe originated in the fifteenth and sixteenth centuries because of the importance of commercial relations and trade in the region.■



Maison Suger, Reception Hall

Bryan Garsten

The Heart of a Heartless World: Religion and the Birth of Representative Democracy



Are writings on religion and tolerance a particularly post-revolutionary phenomenon?

No, there are many works on tolerance much earlier than that, such as the famous letters by John Locke in the seventeenth century. But the French Revolution had the effect of highlighting a new set of questions about religion and politics.

What views of religion and tolerance arose in the wake of the Revolution?

Revolutionary writers associated the Church with the *Ancien régime* and they opposed the altar along with the throne. In the early nineteenth century the political landscape continued to reflect this cleavage, and religion, especially Catholicism, continued to be associated with the reactionary or monarchist point of view. In the course of trying to account for the Terror, however, some early liberal thinkers came to believe that the anti-religious efforts of the 1790s had gone too far, that it had been a mistake to try to escape religion. They started to search with new intensity for a sort of religiosity that would draw citizens together into a cohesive social bond, and that would answer the need for transcendence, without leading back towards the superstition and intolerance of traditional religions. On all sides of the political spectrum, writers sought new forms of religion: Chateaubriand offered a very popular gloss on Catholicism that emphasized its aesthetic attractions rather than its doctrinal content, while Protestants such as Germaine de Staël drew from Germany and Switzerland a sentimental, romanticized version of their faith. Even social scientists such as the Saint-Simonians emphasized the social importance of religious sentiment. In this new post-Enlightenment, post-Revolutionary religious awakening, tolerance arose in a form very different from the way it had appeared in seventeenth-century thought. Much less emphasis was placed on making doctrinal and scriptural arguments and much more emphasis was placed on listening to sentiment, on indulging a private longing for meaning and transcendence, and on the link between religion and personal fulfilment. Tolerance appeared here as a by-product of the privatization and romantization of religion.

What role did Benjamin Constant play in these developments?

Constant wrote a long history of ancient polytheism and he insisted that this work was directly relevant to contemporary politics. He argued that human beings had a natural religious sentiment and that this sentiment manifested itself in different forms at various points in time, depending on the structure of society. One of his primary interests was to show that priestly castes had often, during the course of history, warped this natural

sentiment and used it for their own purposes. He thus defended religion while attacking clerics and state-supported churches. The practical implication he drew was that religion should be left wholly free from interference by authorities of any kind and that sects should be allowed to proliferate and compete. He argued that over time this would lead to the purification of religion, the withering away of priestly authorities and the fullest development of the religious sentiment – a sense of the infinite – within each individual. Whether or not one sympathizes with his beliefs, they offer an interesting case study of someone searching for a form of religiosity compatible with the individualism presumed by modern commercial society and representative government. ■

Lisa Jane Graham

The Economy of Pleasure in Eighteenth-Century France



How did pleasure turn into an economic category in the eighteenth century?

I am preparing a book that traces changing attitudes toward pleasure in France between the reign of Louis XIV and the revolution of 1789. This project concerns pleasure, broadly speaking, as the problem of human desire unleashed from traditional constraints. It thus

encompasses more than sexual gratification and includes emotional fulfillment, material interest, and aesthetic experience. I use pleasure as an analytical category because it illuminates the central place of human desire in defining the Enlightenment and its relationship to modernity. To make my case, I examine the role of pleasure in debates about marriage and sexuality, literature and art, government and commercial society. In each instance, the principle of self-fulfillment threatened to overturn the conventions that secured collective life. The need to discipline pleasure required a secular principle that emerged through what I call the language of economy. I am using *economy* to describe a value system that pitted excess against restraint, frivolity against utility, femininity against masculinity, and pleasure against happiness. I want to emphasize the struggles and ambivalences that the issue of pleasure generated, especially in the first half of the eighteenth century. Nonetheless, a wariness about pleasure persisted and shaped early democratic institutions and practices in France and the Atlantic world.

Why was Louis XV the target of allegorical novels and fictional histories?

This project arose as a response to a question raised in my first book (*If the King Only Knew: Seditious Speech in the Reign of Louis XV*, Virginia, 2000): why did royal mistresses become the prime target for public hostility and criticism in the middle of the eighteenth century? After finishing the book, the question continued to intrigue me. I hypothesized that the mistresses represented an ethos of destructive pleasure that proved troubling in an

era marked by spiritual crisis, economic growth, social mobility, and nascent individualism. In short, the royal mistress highlighted the problem of self-discipline that confronted everyone from the king to his subjects in a society that had lost its moral compass. When viewed through the lens of pleasure, the Enlightenment looks different – anxiety as much as exuberance shaped modern ideas about the place of art, the role of desire, the definition of gender, and the purpose of government.

What are your sources and archives?

My sources reflect the interdisciplinary scope of the project and include: police archives; clandestinely published novels and pamphlets; medical tracts on sexuality and reproduction; judicial briefs and legal records of cases concerning debauchery, marriage, and separation; treatises on reading and the novel. The individual chapters focus on the role of pleasure in debates about (1) reading novels; (2) marriage, sexuality, and divorce; (3) royal authority/government; and (4) consumer society/the market economy. The chapters build on one another to develop the tension between the two values of pleasure and economy. For example, I open with the debates that surrounded the importance of the novel in France. Novels provide a key source for analyzing how Louis XV became identified with a regime of destructive pleasure that ultimately discredited the monarchy as a system of government. The disqualification of pleasure and the coming of the French Revolution are linked because pleasure provided a language that rallied opposition to the Old Regime and shaped the projects that emerged to replace it. ■

Jeffrey H. Jackson

Paris Under Water: How Paris Survived the Great Flood of 1910



Postcard, Paris inundated, 1910 - View of Champ de Mars

What is the genesis of your project on water, disaster and solidarity?

My project began on visit to the Paris sewers in the summer of 2005. Their historical display shows a photograph of the 1910 flood. At the time, this was new to me since I knew nothing of the event. I thought it was interesting and might make a good book one day. A few months later, hurricane Katrina struck New Orleans and made me think about how cities cope with natural disasters. Also, many students from the New Orleans area attend Rhodes College in Memphis where I teach, so the disaster was very much on everyone's minds. At

that point, I decided to investigate the Paris flood further. Once I began to research the topic, I found hundreds more photographs of the flood and realized what an important event it was in the life of the city.

Why is it important to consider the history of a city through the prism of a natural disaster?

Hurricane Katrina reminded us that disasters brings the social, economic, and political structures of a community to the fore by revealing what divides people and also what unites them. The story of Paris is similar in many ways. But the Paris flood is also interesting because of the timing. The flood took place at a moment when many people saw Paris as the most modern city in the world. Haussmann had rebuilt Paris and cleaned it by expanding the sewers.

The *expositions universelles* of 1889 and 1900 brought the world to Paris to marvel at its beauty. The metro opened in 1900 adding a new kind of modern technology. But at this moment when Paris saw itself as the height of modern urban living, it was still vulnerable to the ravages of nature. In fact, human technology made the flooding worse because the Metro lines and the sewers carried water to parts of the city that would not have been flooded otherwise. But if Parisians could not always rely on their urban infrastructure, they found that for the most part they could rely on one another. Another part of the story is how Parisians pulled together to rescue others during a time of crisis. This was not a city of anomie but of neighbors helping neighbors. I find that phenomenon particularly interesting since it occurred shortly after the Dreyfus Affair when the community was strained and only four years before the outbreak of World War I which demanded that everyone come together to fight a common enemy. In some ways, I think that the flood might have helped Paris make the transition from a divided *fin de siècle* culture to a more unified wartime struggle.

Can you tell us about your sources and where they are located?

Most of my sources are located at the *Archives de Paris*, the *Archives Nationales*, the *Bibliothèque Historique de la Ville de Paris*, and the *Archives de la Prefecture de Police*, with some additional material at the *Bibliothèque Nationale* and the archives of the Archdiocese of Paris. Newspapers also provide important descriptions of events as they unfolded. The archival sources are a wide range of government memoranda, engineering reports, eyewitness accounts, correspondence of flood victims to government officials, and even a few songs written about the experience of the flood. In addition, there are hundreds of photographs taken during the flood. Many of them were reproduced and sold as postcards even while the water was still high. Some were also collected and sold in booklets as a memento of those trying days. Organizations like the Red Cross produced books of photos in order to raise money for victims; and newspapers and magazines, especially *L'Illustration*, printed lots of images. The postcards remain popular collector's items, widely available on the internet. I bought a few at *Les Puces de Saint-Ouen* during my time in Paris. ■

Mi Gyung Kim

The Patriotic Enlightenment: The Science of Man and Civic Ideology at the Dijon Academy



What is the significance of studying provincial academies for our understanding of the Enlightenment?

The conventional studies have focused mostly on the radical Enlightenment and a small number of the *philosophes* and their intellectual predecessors. Such a narrow focus (despite the recent geographical expansion) on a set of 'radical' ideas does not explain the broad socio-political movement the Enlightenment brought about. A study of provincial academies will allow us to unpack the institutional locale at which these ideas were discussed and implemented. As important as the Parisian salons and their intellectual fashions were in shaping the Enlightenment ideology, we should explore the socio-political groups and institutions that fostered such fashions and took advantage of them to shape concrete ideological agenda. As clusters of provincial elite, the academies constituted vibrant cultural-ideological-commercial nodes in the Republic of Letters. They provide a crucial link in bridging the gap in our understanding of the Enlightenment as a Parisian discursive formation and its development as a socio-political movement.

Wasn't the Dijon Academy a unique case of provincial erudition?

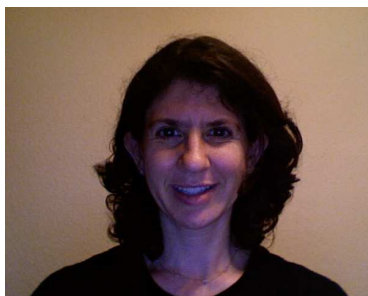
Each provincial academy developed, of course, a unique character depending on the constitution of its membership, the existing academic and intellectual milieu, the political landscape and the commercial capacity of the region. The level of erudition Dijon magistrates acquired was perhaps unparalleled, which made it extremely difficult to institute a utilitarian academy that included physicians. The struggle between the humanist-magistrates and the more philosophically-minded physicians and lawyers makes the Dijon Academy a particularly interesting case to study. The difficult transition from humanistic to scientific culture allows us to discern the tensions that are not as easily visible to the historians of the Parisian Enlightenment. Particularly interesting is the way in which the Dijon magistrates modified the 'radical' ideas in metaphysics, but retained the republican ideals transmitted through classical literature. In other words, their Enlightenment was socially conservative, but politically radical. This peculiar ideological mix defies the customary division in the historiography between the advocates for and the enemies of the Enlightenment.

Interest in science or the advancement of scientific knowledge clearly united Parisian and provincial savants but they were also ideologically different. What role did this distinction play in the formation of the French Enlightenment?

The difference in the ideological outlook can perhaps be illustrated through Antoine-Laurent Lavoisier, the leading member of the Paris Academy of Sciences, and Guyton de Morveau, the vice-chancellor of the Dijon Academy. Although these two lawyers-turned-chemists shared their belief in the algebraic ordering of nature, Lavoisier sought to improve the efficiency of the existing institutions such as the Gunpowder Administration and the Tax Farm. In his vision, scientific elites would rationalize the institutional structure of the monarchy and perfect it. Guyton worked ceaselessly to broaden the public for science and to develop a universal system of justice, which tended to challenge the status quo. Their differential fates during the French Revolution (Lavoisier was guillotined during the Reign of Terror and Guyton became a *conventionnel*) speak to this point. ■

Lisa Moses Leff

Who Owns French Jewish History? Archives in Transit after World War II



What do you mean by archives in transit?

When I began work on my dissertation in the 1990s, I became aware that the records of the French Jewish past are as likely to be in the United States or Israel as

in France. Why? How? Rumors abound. I, like many of my young colleagues, guessed that the origin of the dispersion lay in World War II, which seemed reasonable since the Nazis did, after all, confiscate Jewish archives. But I soon learned that most of the documents in the U.S. and Israel today were probably taken after the war by one person: the Russian-born historian Zosa Szajkowski (1911-1978), a true pioneer in the field of French Jewish history. As a soldier in the French Foreign Legion and then the U.S. Army, and later, as an independent scholar conducting archival research, Szajkowski probably took thousands of documents from public and private archives in France. He brought them to New York, where he used them as evidence for well over a hundred articles, and then later sold them to American and Israeli research libraries, where they are now housed.

What do you expect to recover in tracing the path of the records?

Jewish Archivists here in Paris will tell you that this story of archive transfer is simply a story of theft on a grand scale. But in my study, which will trace how so many records of the French Jewish past made their way to the United States and Israel after World War II, I'm not primarily interested in assessing Szajkowski's guilt. Instead, I'm inspired by the recent work of scholars like Antoinette Burton, who has called for studies of "the backstage of archives" that is, bringing to light the processes by which archives acquire, sort, classify, discard, and present documents, as well as how historians have used them. Such studies, Burton suggests, reveal much about the relations of power

between states, nations, historians, and those whose lives are documented in the archives. From this theoretical vantage point, the transfer of documents pertaining to the French Jewish past raises important questions. A first set revolves around the changing place of French Jewry within the world Jewish community. As is well known, French life – and particularly French Jewish life – was profoundly destabilized by the occupation. Postwar chaos, both in public archives and in Jewish institutions, provided the backdrop that made Szajkowski's thefts possible. Yet chaos alone cannot explain why American Jewish and Israeli institutions acquired these materials. Here, it seems likely that American Jews' uncertainty about the European Jewish future played a role as well, and that Szajkowski's actions were seen more as a form of "rescue" than of theft. I'm also interested in the effects of Szajkowski's actions on the writing of history. Starting in the 1960s, French Jewish archivists, aware of the thefts, took measures to protect what they saw as their "patrimoine." Ultimately, these efforts contributed to the rise of a new historical consciousness among French Jews as well as increased interest in French Jewish history from American historians.

What are your sources for this research?

Ultimately, I'm interested in exploring the ways in which archives and their location have come to matter in modern Jewish life. In this, I seek to build on the work of Yosef Hayim Yerushalmi, who, like Pierre Nora, contends that modern memory has become "archival," that is, stored for potential use by researchers using critical methods rather than lived by a community through rituals and myths. Documents play a crucial role in this "archival" type of memory as repositories of a past whose meaning is ever contested, making it impossible for communities to truly coalesce around memories, as more traditional communities once did. Yet my work suggests that the struggle for ownership of documents can be just as important in the life of communities as myth or ritual, for through it, communities constitute themselves. By tracing the international struggle to own the remnants of the French Jewish past, my work adds complexity to our understanding of the relationship between communal memory and the critical methods of modern history. ■



Todd Shepard, Elizabeth Amann, Naby Avcioglu, Bruce King, Maureen McLane as 'Blonde Trouble' and Laura Slatkin are discussing Elizabeth Amann's paper 'Blonde Trouble' at the Institute on March 22, 2007.

Danielle Haase-Dubosc and her counterpart Jean-Luc Racine from the *Fondation de la Maison des Sciences de l'Homme* meet on Thursday February 7, 2008 to discuss their institutional cooperation and ongoing commitment to international research in Paris. Interview conducted by Naby Avcioglu.



NA Where did the idea for the cooperation come from and how did it evolve?

DHD The Columbia University Institute for Scholars began in 2001, and from the beginning we established a cooperative agreement with the *Fondation Maison des Sciences de l'Homme*. (FMHS). You had begun the International Programme for Advanced Studies (IPAS) earlier that year.

J-LR Yes. The cooperation between us started with the first program really matching the standards that we had defined, which was to have international groups coming here for three months. The first two groups were not structured that way. We should include them because it was really the beginning of the process. But it is with Rada Ivekovic and Ranabir Samaddar during Fall 2001 with the 'Partitions' project that our collaboration began.

DHD We, at Columbia, had one or two scholars who came in Spring 2001. And we should definitely mention them, as they were very important in helping us to define the way the Institute was to develop. But we really had our first major projects in Fall 2001. So we have been working closely, and defining and redefining the goals of both institutions and making them work.

J-LR I think we should add that it was not totally by chance that the connection was established. As a scholar yourself, you had been in close contact with the *Maison* for a number of years, and you knew, of course, what was the policy of international cooperation of the Foundation.

DHD That is absolutely true. When the provost at the time, Jonathan Cole, looked seriously into the possibility of creating an Institute for Scholars in Paris, I suggested that we do so with the *Maison*, the only place in Paris whose vocation was to invite, host and develop intellectual context internationally. Other centers of higher education

invited international scholars but it was not their primary vocation.

J-LR Since the inception of the *Maison des Sciences de l'Homme*, the focus has been given to what is now called emerging countries. A number of relationships between French academics and American scholars were well established in Paris. The Foundation wanted to expand international relations with Russia (then USSR), India and China. We now have a great number of scholars coming both from these countries and Western and Eastern Europe. We are now expanding our contact to Africa, Latin America and the Middle East. The IPAS was established on this legacy.

NA This leads us to my next question: What were your expectations from the partnership and how have you benefited from this?

J-LR Well, there are at least two points here. One, of course, it is great to be able to carry on with new projects, which are highly selective, in partnership with Columbia University. Second, we knew about Reid Hall as a place where foreign scholars are accommodated, supported, and sustained. We knew that we could benefit from this set up. We provide fellows at Reid Hall with the opportunity to meet scholars from a number of different countries. Reid Hall, on the other hand, provides offices and opportunities to mingle with Anglo-Saxon academics. So it is all about global synergy. And if I may add a third point, which is important from an academic point of view, the collaboration with Reid Hall resulted in a double process of selection. First the candidates are selected by the International Evaluation Committee of the *Maison*, which is roughly made up of 50% French and 50% foreign scholars. Those who have been elected by the *Maison*, are again re-evaluated by the selection Committee of the Institute for Scholars in New York. This process of double selection, of course, guarantees excellence.

DHD. I think that, at least for some of the scholars going through the double process is very useful. Having the FMHS scholars at the Institute was very important to me because it insured us opening up onto the rest of the world, in social sciences and humanities. I have seen time and time again how much interest is sparked on both sides by the work of the other. Sometimes fellows are asked to participate in the work of a group that was constituted by the FMHS. I am thinking of the work of Matthew Jones, a historian of mathematics, who was asked to present a paper for the group working on "The (re-)Foundations of Mathematics in the 19th Century". There are other examples of this. I think that providing a collegial atmosphere, where fellows can present their work to others is essential. It is not just having tea and chatting in a social way, which is very nice too, and important, because it is very different from being in a seminar room or an office somewhere.

NA Would you like to add to this Jean-Luc?

J-LR Yes. There is a comparable situation at the *Maison Suger*. The groups invited by the IPAS are accommodated at the *Maison Suger*, a branch of the Foundation situated at the core of the Latin Quarter. *Maison Suger* is not simply a residence, however. It is also a place for

scholarly work, establishing contacts, and holding academic events. Seminar rooms are available at the *Maison Suger* and at the FMSH main building at 54 boulevard Raspail, as well as at Reid Hall. So beside the synergy which develops inside Reid Hall there are also many possibilities at the *Maison Suger*. I know of projects which have emerged simply by chance encounters. In addition, the FMSH has its own network with academia. It has a long association with the *École des hautes études en sciences sociales* (EHESS). We share the same building; and scholars interact with each other at all levels. We must also not forget the cost involved in running the IPAS is largely provided by the FMSH. We fund scholars for travel, accommodation, a per diem and with other additional costs. Reid Hall provides a working atmosphere, as Danielle has just mentioned. What is crucial precisely is this balance.

DHD There is indeed a kind of synergy between *Maison Suger*, Reid Hall and the *Maison* itself. And, our scholars benefit enormously from the FMSH library.

J-LR At the FMSH main building, fellows have at their disposal a library of 150 000 volumes, a helpful administrative staff, and a number of research centers. The library collection comprises a large number of journals, including, for a French institute, an abnormal number of foreign journals!

NA *Seven years is a long time, which prompts me to ask: have there been any surprises, good or not so good?*

J-LR The *Maison* has its own tradition of inviting individuals. So, the goal of the program was to try to go a step further by inviting groups. But it was a somewhat risky venture because it is very difficult to have a group of four or five people who are, by definition, coming from different countries. They have to decide to work together, have a viable project, and be able to free themselves at the same time. We know now, better than at the beginning, how difficult it is to match these criteria. But fortunately, it worked out and still works well. Some groups find three months sufficient, some don't, but it would have been really difficult to provide funds for a longer stay. The important point is that, at the end, all consider it to be a wonderful opportunity to unite in Paris for the purpose of research. In return, they provide us with excellent results, some more quickly than others, however!

NA *You are not concerned about the number applications in the future, then.*

J-LR No. Of course, we look forward to receiving more applications in order to have a rigorous selection process, but we have decided to remain a small program. This being said, the future of IPAS is in the process of redefinition. The FMSH is, since the beginning of 2008, developing a new full-fledged Institute for Advanced Studies, which will include as partners the *Maison*, the EHESS and the *École Normale Supérieure*, with FMSH being the leader. The Institute for Advanced Studies will continue to welcome both individuals and groups. The future of our program will have therefore to be considered in association with the new structure. The door is open

and we have every reason to be optimistic about the future.

DHD I think that from Columbia University's point of view, the idea and perhaps the plan of expanding the institute is making progress without any final decisions having been taken to date. We really would like to develop more group projects, and I must say, I realize how difficult it is to get them going. We would also like to have a program for postgraduates, which we do not have at this time. But the Institute is vital and thriving, and achieves good results, as any one who looks up the past issues of the Newsletter can see. I am quite confident that we are going to go on to new adventures.

DHD I want Jean-Luc to say something about the *Maison's* video online coverage of the partnership projects.

J-LR Yes. Inside the *Maison* there is a department which is called ESCOM, whose task is to record the interviews of scholars, workshops and colloquia, of course with the permission of the speakers. In this general framework, special attention has been given to the partnership projects between the *Maison* and Reid Hall. This was something which was not envisaged at the beginning. It is not compulsory for the groups to organize workshops, but finally, they all do. These workshops are now recorded and are available on the website of the ESCOM. The general title of the series, much beyond the program, is *Archives Audiovisuelles de la Recherche en Sciences Sociales*. It is a tremendous multilingual resource. IPAS videos are available either on the ESCOM website, www.archivesaudiovisuelles.fr, or on the Program website: www.piea-ipas.msh-paris.fr

NA I remember that Christine van Ruymberke, who was a fellow at the Institute, but staying at *Maison Suger*, was very happy to be interviewed. Today, on her Cambridge University departmental website, one can find a link to this wonderful interview.

NA *Can we finish with a brief mention of some of the projects to date?*

J-LR We have been open to the entire spectrum of social sciences. Since its inception IPAS welcomed seventeen projects addressing many fields in the social science 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. Our aim is to offer an opportunity to broaden the international scope of both institutes and to give individuals and groups of scholars the facilities to work together in a congenial atmosphere. The Foundation believed – before globalization was a fashionable concept – that the relevance of social sciences, which historically emerged from Europe, can only be ensured through a global dialogue between scholars from all over the world. In this regard, 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 very exciting. ■



Evelina Dagnino, Catherine Neveu, John Clarke, Kathleen Coll.

Comparing Scales of Citizenship Between Legal and Social Representations

Les membres du projet 'Comparing scales of citizenship between legal and social representations' partageaient une conception de la citoyenneté comme notion complexe et polysémique, pouvant renvoyer à un statut légal individuel, décrire une forme d'appartenance à une communauté politique, ou un engagement actif dans la sphère publique. Bien qu'il n'y ait pas de lien conceptuel nécessaire entre les deux notions, la citoyenneté et la nationalité sont souvent confondues, tant dans les usages scientifiques que sociaux, et les définitions légales de la citoyenneté elles-mêmes ne permettent pas toujours de les distinguer. Mais que l'on considère les liens construits dans chaque société entre nationalité et citoyenneté, l'éventail de droits accessibles pour les citoyens, ou les procédures d'accès à la citoyenneté, il n'en demeure pas moins que ces questions sont généralement abordées d'un point de vue légal ou juridique relevant du domaine de l'Etat. La citoyenneté a été ainsi principalement définie et étudiée d'un point de vue légal, et la recherche à son sujet concerne souvent l'analyse des évolutions législatives dans le temps et l'espace. Certes, les juristes sont généralement conscients du fait que les définitions légales de la citoyenneté sont le reflet de l'état d'une société à un moment donné, et qu'elles incorporent des évolutions quant aux représentations de l'appartenance légitime.

La faible attention portée au rôle joué par la dite "société civile" dans la définition et l'évolution de la citoyenneté est néanmoins surprenante. Pourtant d'une part, la citoyenneté est constituée, débattue, revendiquée, dans l'ordinaire de la vie sociale, et pas uniquement lors d'épisodes révolutionnaires; d'autre part, les citoyens (et les non-citoyens) réagissent aux politiques d'Etat et se mobilisent au sein de la société elle-même, autant de processus essentiels à prendre en compte pour qui veut comprendre la 'fabrique' de la citoyenneté. Autrement dit,

nous avons souhaité clairement prendre en compte le fait que la citoyenneté (et la nationalité) sont des constructions sociales et politiques arbitraires, dont les frontières ne sont pas seulement définies au cours des périodes de bouleversements historiques, mais dans les interactions quotidiennes entre politiques publiques et mouvements sociaux. Notre point de départ a donc été l'idée que la citoyenneté était plus un processus qu'un simple statut, et qu'elle est constamment redéfinie et reformulée dans les multiples interactions entre Etats et sociétés civiles, ainsi qu'au sein de la société elle-même.

Ce sont précisément ces connexions et disconnexions entre conceptions légalement et socialement constituées de la citoyenneté que le groupe a explorées, en s'appuyant notamment sur les recherches menées par ses membres au Brésil, en France, en Grande-Bretagne et aux Etats-Unis. L'ensemble de ces recherches avaient déjà souligné à quel point les représentations dominantes et/ou légales de la citoyenneté pouvaient être en décalage par rapport aux pratiques et représentations sociales, particulièrement dans les mobilisations et mouvements locaux de groupes économiquement ou socialement désavantagés.

La question des relations complexes entre citoyenneté et nationalité requiert une attention particulière, dans la mesure où un ensemble d'évolutions récentes, parmi lesquelles le caractère post-colonial des sociétés européennes et le développement des migrations internationales, remet fortement en cause leur confusion. Si la littérature concernant l'émergence d'une forme post-nationale de citoyenneté est stimulante, elle sous-estime souvent largement deux dimensions centrales : celle de l'accès aux droits politiques, et celle des sphères de citoyenneté au sein même des sociétés nationales. En d'autres termes, si un changement dans les références sur lesquelles s'appuient les revendications de citoyenneté peut être observé (de l'incorporation dans la 'culture nationale' aux droits humains universels), une telle évolution ne peut être déconnectée d'une question centrale: dans quelle mesure de tels changements sont-ils socialement interprétés et incorporés? La citoyenneté comporte également une dimension de reconnaissance au sein de la société elle-même, entre citoyens, quant à la légitimité du partage et l'usage du 'topos'.

Le groupe a eu comme un des ses points centraux de réflexion une analyse approfondie d'un champ souvent sous-estimé dans les études de la citoyenneté : comment des conceptions localement et/ou socialement construites de la citoyenneté peuvent différer de ce que dit la loi, et dans quelle mesure de telles pratiques et représentations socialement/localement produites d'une part, et les catégorisations légales d'autre part, interagissent de manière complexe. Le groupe s'est principalement attaché à l'analyse de deux séries centrales de questions.

1. Les échelles de la citoyenneté.

Le groupe a engagé une exploration plus précise des 'échelles de la citoyenneté'. En s'appuyant sur les recherches menées par ses membres dans quatre sociétés très différentes, ceux-ci ont analysé comment la citoyenneté était articulée à différentes échelles (notamment locale et nationale), et dans quelle mesure le 'local' était considéré, par les agents et l'Etat, comme une

échelle adaptée à l'exercice, voire même à la définition de la citoyenneté. Le groupe a également examiné si et comment les références et critères définis au niveau national étaient contestés, réappropriés et réinterprétés localement, et dans quelle mesure de telles pratiques localisées pouvaient être analysées sous le registre de la citoyenneté.

2. Catégorisations

La citoyenneté peut utilement être considérée comme une 'sémantique institutionnelle' ou un 'mot-clé' au sens donné à ce terme par R. Williams, i.e. un mot qui inclut certaines définitions et conceptions, et qui, à travers des processus complexes d'évolution et de circulation, accumule des significations, délimite des champs des possibles et des modes de compréhension de la société, et éventuellement des possibilités de transformation de celle-ci. On peut néanmoins observer que d'autres catégories sont également utilisées, parallèlement ou au lieu de celles de 'citoyens', comme 'usagers', 'habitants', ou même 'consommateurs', ainsi que '(im)migrants' ou 'pauvres'. Le groupe est parti de l'hypothèse que loin d'être de simples catégorisations descriptives, l'usage de tels termes reflétait différents 'projets politiques', portant des visions différentes, voire contradictoires, quant aux rôles et à la place des individus et des groupes dans la société, de leurs relations avec l'Etat et de leur espace politique.

Cette approche en termes de catégorisations a alors permis d'aborder les questions d'échelles de la citoyenneté selon un autre angle, et de mettre en lumière la diversité des 'projets politiques' ainsi proposés et mis en circulation; en incluant des catégorisations alternatives potentielles, par exemple quand des mouvements sociaux et politiques dans différentes sociétés se réfèrent à la notion de citoyenneté dans leurs mobilisations pour la reconnaissance, l'égalité des droits ou pour accéder à l'espace public, c'est alors la 'fabrique' même de la citoyenneté et des citoyens qui a pu être explorée plus précisément. ■

Catherine Neveu

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

Les journaux savants, agents de la communication et de la construction des savoirs (XVII^e – XVIII^e siècles)



Jordan Avramov Patrizia Delpiano. Danielle Haase-Dubosc, Jeanne Peiffer, Maria Conforti and Fernando Reis in front of the *Salle de Conférence* at Reid Hall

Il est particulièrement intéressant aujourd'hui, alors que nous vivons l'émergence d'un nouveau moyen de communication et sa mainmise progressive sur nos pratiques d'écriture, d'échange et de validation de la recherche, de revenir sur la naissance des journaux savants durant la seconde moitié du XVII^e siècle et sur leur rôle fondateur pour l'établissement du système périodique de communication qui a dominé depuis deux siècles la science moderne. Le premier de ces journaux, le *Journal des savants*, a paru à Paris en 1665, suivi de peu par les *Philosophical Transactions* à Londres. Ces journaux n'étaient pas encore spécialisés et se caractérisaient par la publication, à intervalle régulier, d'un même titre accueillant des savoirs et des voix différents, tant sous forme de résumés de livres (les *extraits*) que de *mémoires* originaux: observations, récits d'expérience, réflexions théoriques, débats et nouvelles du monde savant et de ses institutions. L'adjonction d'instruments de classement et d'indexation permettait sur le long terme reprises, débats et réappropriations des savoirs.

Un groupe formé d'historiens des pratiques culturelles et d'historiens des sciences provenant de diverses régions d'Europe est actuellement en résidence à Reid Hall, Paris, pour réfléchir, dans le cadre du Programme International d'Études Avancées (PIEA), aux effets de la presse savante des XVII^e et XVIII^e siècles sur la communication mais aussi la production scientifiques. Ce groupe fait partie d'un réseau plus large constitué en 2005 et dont les activités ont été financées par l'European Science Foundation (ESF) et par le Ministère de la recherche français. Il vise en particulier à structurer et rédiger, lors de son séjour parisien, une monographie qui recueille les contributions des membres du réseau. Le volume est conçu comme un ouvrage organique, et non pas comme une simple juxtaposition d'études ponctuelles hautement spécialisées. C'est cette visée qui justifie le travail en commun à Reid Hall. La recherche collective s'est structurée le long de trois axes: Les journaux, en circulant, font circuler l'information savante. Mais avant de la mettre en circulation, il faut d'abord la recueillir, ce qui demande

de pouvoir s'appuyer sur un réseau d'informateurs fiables, sur des réseaux de journalistes ou de savants. Les huguenots éparpillés dans tous les pays d'Europe constituent un exemple remarquable d'un tel réseau (étudié par Christiane Berkvens et Jens Haeseler). Il est arrivé que des journaux disparaissent faute d'avoir su fidéliser leur réseau d'informateurs. C'est le cas par exemple des *Nouvelles littéraires* (La Haye 1715-1718/Amsterdam 1718-1720) de Henri Du Sauzet dont l'échec a été analysé par Edwin van Meerkerk. Distribuer les journaux savants exige aussi une 'infrastructure' comme la poste ou les circuits de la librairie, des marchands ou des savants. L'étude des divers réseaux liés aux journaux savants constitue notre premier axe de recherche. On peut alors se demander si la circulation matérielle des journaux savants est à l'origine de transferts intellectuels. L'existence de nombreuses reprises d'articles d'un journal à l'autre, de traductions ponctuelles, partielles ou intégrales, de références à d'autres journaux et de débats semble en témoigner. Ces questions nourrissent notre second axe de réflexion. Finalement, nous avons pu constater que les savants ont su très rapidement s'approprier le nouveau mode de communication. Accéder aux journaux savants constituait un véritable enjeu scientifique (comme en témoignent les correspondances). Y publier les résultats de leurs recherches devient vite la règle pour de nombreux savants, comme par exemple les frères Jacob et Johann Bernoulli qui ont rendu publique leur œuvre mathématique sous forme d'articles de journaux, notamment dans les *Acta eruditorum* de Leipzig. Publier dans des délais brefs et dans une série, facilite l'échange public entre savants, la critique, le débat et aussi la controverse. Les modalités mêmes du travail savant s'en trouvent changées. La validation publique et la reconnaissance par des lecteurs (pas tous spécialistes) que permettent les journaux savants, poussent des hommes de science, désireux sans doute de garder le contrôle, à créer des journaux, notamment spécialisés. Citons pour exemple Antoine Parent qui a publié dès le début du XVIII^e siècle des éphémères *Recherches de physique et de mathématique* (Paris, 1703-1713), dans lesquelles il se proposait, sans succès, de donner une vision critique des résultats publiés dans les journaux concurrents. C'est ce dernier axe de recherche qui a réuni le plus d'attention au sein du groupe. Si notre petit groupe profite de sa présence dans les lieux accueillants de Reid Hall pour se constituer un fond de lectures communes, amplement discutées et visant à nourrir le cadre rédactionnel de la monographie qui doit provisoirement clore notre programme, chacun des membres poursuit parallèlement des recherches plus personnelles dans les archives et bibliothèques parisiennes. Ainsi Maria Conforti cherche entre autres des informations sur d'obscurs rédacteurs du *Giornale enciclopedico* (Naples 1785, 1806-1821) pour certains engagés dans l'armée napoléonienne. Ingemar Oscarsson peut se rendre compte de la présence non négligeable de la science suédoise dans les milieux académiques français des Lumières. L'historien des sciences portugais Fernando Reis est à la recherche d'informations sur des Portugais exilés au début du XIX^e siècle à Paris ou à Londres et qui y ont créé des journaux savants. Une part non négligeable de ces journaux est consacrée aux sciences jugées utiles pour le développement du Portugal. Jordan Avramov, spécialiste de Henry Oldenburg et des *Philosophical Transactions*, et

moi-même nous intéressons à la traduction française qui a été réalisée de ce périodique au XVIII^e siècle. Jean-Pierre Vittu coordonne avec moi les activités du groupe. De plus, nous sommes heureux de pouvoir accueillir pour des périodes plus courtes certains autres membres de notre réseau (Patrizia Delpiano, Jens Haeseler, Silvia Roero) qui apportent leurs contributions à la discussion et au travail commun. ■

Jeanne Peiffer

FMSH INTERNATIONAL PROGRAM FOR ADVANCED STUDIES (IPAS) JOINT PROJECTS

- The Concept of Otherness. ●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 Nineteenth Century. ●Diderot, Russia and the Emerging Notion of Civilization. ●The Relationship of Oral and Written Traditions. ●The Scientific Correspondence between Mikhail Rostovtzeff and Franz Cumont. ●Opening Markets in Emerging Countries and its Impact on National Firms. ●Comparing Scales of Citizenship Between Legal and Social Representations. ●Learned Journals as Agents of Communication and Construction of Knowledge (seventeenth and eighteenth centuries). ■

Jean-Luc Racine

PORTRAIT OF JEAN-LUC RACINE

Jean-Luc Racine is CNRS Senior Fellow at the Centre for South Asian Studies, at *Ecole des Hautes Etudes en Sciences Sociales* in Paris. He holds a PhD. from the Sorbonne. His research focuses on the internal dynamics of change in contemporary India, on India's visions of the world order, India's relations with key powers and with other emerging countries and on the geopolitics of South Asia, particularly India-Pakistan relations, Kashmir and the foreign and security policy of India and Pakistan. He teaches political economy of India at the *EHESS*, and South Asian geopolitics at the French Institute for Geopolitics, at Paris 8 University. He is also Head of the International Programme for Advanced Studies (IPAS) run by the *Fondation Maison des Sciences de l'Homme*. He is the editor of the French journal *Transcontinentales*. He is a member of the editorial board of *Herodote*, a French journal of geopolitics, and the *India Review*, edited in the USA and published from London. He interacts regularly with French-speaking national and international medias on South Asian affairs. He has published and edited books on India, Pakistan, Kashmir and is currently editing three more volumes. *The life story of Viramma*, a low caste illiterate South Indian agricultural labourer (collected by Josiane Racine and co-written with her) has been translated into English, Italian, German, and Korean. A Chinese edition is in preparation.
e-mail: racine@msh-paris.fr. Address: Maison des Sciences de l'Homme, 54, Boulevard Raspail, 75006 Paris. ■

Representations and Discourses of Trust and Democracy: A Social Psychological Approach (2003).

Members: Ivana Markova, University of Stirling, Scotland, UK; Michele Grossen, University of Lausanne, Switzerland; Per Linell, University of Linköping, Sweden; Li Liu, Beijing Normal University, China; Anne Salazar-Orvig, Université René Descartes, Paris 3, France

Publications:

Dialogue in Focus Groups. Exploring Socially Shared Knowledge, eds., Ivana Markova, Per Linell, Michèle Grossen and Anne Salazar Orvig, Equinox, London, 2007, 243 pp.

Trust and Distrust: Socio-cultural Perspectives, eds., Ivana Markova and Alex Gillespie, Information Age Publishing, Greenwich, 2008. With contributions from Ivana Markova, Paer Linell, Li Liu and others.

Institutionalisation et internationalisation des sciences sociales en Amérique latine" (2003).

Members: Héglio Trindade, Universidad Federale de Rio Grande do Sul, Porto Alegre, Brazil ; Afrânio Garcia, École des Hautes Études en Sciences Sociales, Paris; Miguel Murmis, Universidad Nacional de General Sarmiento, Argentine; Manuel Antonio Garretón, Universidad de Chile, Santiago, Chile; Geronimo de Sierra, Facultad Latinoamericana de Ciencias Sociales, FLACSO, Uruguay; José Luis Reyna, Colegio de Mexico

Publications:

'Social Sciences in Latin America/ Les sciences sociales en Amérique Latine (1930-2003)' ed., Helgio Trindade. Special Issue of *Social Science Information /Information sur les sciences sociales*, volume 44, nos 2-3, June /Sept 2005, 362 pp.

Brazilian edition: *As Ciências Sociais na América Latina. Em Perspectiva Comparada. 1930-2005*, UFRGS Editore, Porto Alegre, 2006. Mexican edition: *La Ciencias Sociales en América*

Latina. En Perspectiva Comparada, Siglo Veintiuno Editores, Mexico, 2007.

Partitions Compared and Lessons Learnt: Issues in the Politics of Dialogue and Peace" (2001- 2002).

Members: Rada Ivekovic, University Paris 8, France; Stephano Bianchini, University of Bologna, Italia; Ranabir Samaddar, South Asia Forum for Human Rights, Kathmandu, Nepal; Sanjay Chaturvedi, Punjab University, Chandigarh, India.

Publications: *Partitions. Reshaping States and Minds*, eds., Stephano Bianchini, Sanjay Chaturvedui, Rada Ivekovic and Ranabir Samaddar, Frank Cass, London, 2005. India edition: *Partitions. Reshaping States and Minds*, eds., Stephano Bianchini, Sanjay Chaturvedui, Rada Ivekovic and Ranabir Samaddar, distributed par Foundation Books, New Delhi, 2007. ■

Spring 2007**12 Avril 2007**

Véronique Bénéï (LAIOS, CNRS-EHESS)
Building national citizens in India

9 Mai 2007

Etienne Leroy (LAJP, University Paris I)
La post-modernité vue d'Afrique

15 Mai 2007

Danielle Lochak (University Paris X)
La citoyenneté d'un point de vue juridique

30 Mai 2007

Jean-Francois Gossiaux (LAIOS, CNRS-EHESS) :
Nation, Etat et ethnicité : le cas de la Macédoine

Scales of Citizenship

(PIEA and MSH and Columbia University)

Journée d'études les 6 et 7 juin**Questions de citoyennetés****Questioning citizenships****Mercredi 6 juin****Maison Suger, 16-18 rue Suger 75006**

John Clarke (Open University), Kathleen Coll (Stanford University), Evelina Dagnino (Université de Campinas), Catherine Neveu (LAIOS, CNRS-EHES)
Questions de citoyenneté: une introduction
Aradhana Sharma (Wesleyan University)
States and Subalterns, Information and Rights: Reflections on Citizenship Enactments in Contemporary India

Gérard Collomb (LAIOS, CNRS-EHESS)

Une 'citoyenneté' kali'na? Constructions citoyennes et jeux de niveau en Guyane française

Gilles Holder (CEMAf CNRS)

Citoyenneté musulmane au Mali : État laïc, société civile islamique et nationalité civique

Alban Bensa (GTMS, EHESS)

La question de la citoyenneté en Nouvelle-Calédonie

Jeudi 7 juin**Reid Hall, 4 rue de Chevreuse 75006****Hosham Dawood (LAIOS, CNRS-EHESS)**

La citoyenneté en construction ou en déconstruction dans l'Irak post-Saddam

Kathleen Coll (Stanford University and PIEA)

Remaking Citizenship? Non-Citizen Immigrants and the Right to Vote in the U.S

Gabriel de Santis Feltran (University of Campinas, Brazil)

Vingt ans après : la construction démocratique au Brésil, vue depuis la banlieue de São Paulo

Peter Hochet, EHESS (Marseille), Laboratoire Citoyennetés (Ouagadougou)

La citoyenneté locale en Afrique de l'Ouest : quelques réflexions issues de terrains en cours

Synthèse de deux journées, par les membres de l'IPAS
J. Clarke, K. Coll, E. Dagnino, C. Neveu

Symposium

GOUVERNANCE ET SANTÉ PUBLIQUE :
RÔLE DES ASSOCIATIONS

5 et 6 juillet 2007
à partir de 9h00

Entrée libre sur réservation:
gouvernance.santepublique@laposte.net

Pour plus d'informations :
<http://www.cnam.fr>

CNAM, amphithéâtre Abbé Grégoire
292 rue Saint Martin
Paris 75003



Sterling Currier Fund

La Chaire d'Urbanisme et Environnement
du Conservatoire National des Arts et Métiers
dirigée par Michel Cantal Dupart et
Community Research Group de l'École de Santé
Publique de Columbia University
dirigé par Mindy et Robert Fullilove
présentent

GOVERNANCE AND HEALTH
GOUVERNANCE ET SANTÉ
PUBLIQUE :
RÔLE DES ASSOCIATIONS

Symposium
5 et 6 juillet 2007

CNAM, amphithéâtre Abbé Grégoire



Sterling Currier Fund

5-7 July 2007

Gouvernance et santé publique Le rôle des associations. An International symposium organized jointly by Michel Cantal-Dupart, la chaire d'Urbanisme et environnement and Mindy and Robert Fullilove, Columbia University.

Fall 2007

FELLOWS PRESENTATIONS

3 October 2007

Marcus C. Bruce, Department of Philosophy and Religion, Bates College, USA

The Talented Tenth in Paris: The American Negro Exhibit and the Paris Exposition of 1900

Lisa Jane Graham, History Department, Haverford College, USA

The Economy of Pleasure in Eighteenth-Century France

Jeffrey H. Jackson, Department of History, Rhodes College, USA

Paris under Water: How Paris Survived the Great Flood of 1910

Mi Gyung Kim, Department of History, North Carolina State University, USA

The Patriotic Enlightenment: The Science of Man and Civic Ideology at the Dijon Academy

10 October 2007

Elisabeth A. Fraser, School of Art and Art History, University of South Florida, USA

Mediterranean Encounters: Travel, Representation, and French Expansionism 1780-1850

Lisa Moses Leff, Department of History, Southwestern University, USA

Who Owns French Jewish History? Archives in Transit after World War II

Todd Shepard, Department of History, Temple University, USA

The Affirmative Action Republic: "Exceptional Promotion" in France (1956-62) and the Race Question in the Cold War World

Elizabeth Bonner, Centre for Medieval Studies, University of Sydney, Australia

The Stuarts of Aubigny and their Family Archives

Spring 2008

FELLOWS PRESENTATIONS

6 February 2008

Marcus C. Bruce, Department of Philosophy and Religion, Bates College, USA

W.E.B. Du Bois, the Paris Exposition of 1900, and the problem of discourse

Bryan Garsten, Department of Political Science, Yale University, USA

The Heart of a Heartless World: Religion and the Birth of Representative Democracy

Elisabeth A. Fraser, School of Art and Art History, University of South Florida, USA

Travel Images and the Expansionist Infrastructure in Late Eighteenth-Century France

Robert Aldrich, Department of History, University of Sydney, Australia

Province, Nation, Empire: Coming to Terms with the Colonial Past

7 February 2008

Lisa Jane Graham, History Department, Haverford College, USA

Fictional Kings and Novel Politics in the Reign of Louis XV

Joint Project IPAS - Institute for Scholars

Learned Journals as Agents of Communication and of the Construction of Knowledge, Seventeenth and Eighteenth Centuries

Fernando Reis, Department of History and Philosophy of Science, New University of Lisbon, Monte de Caparica, Portugal

Jean-Pierre Vittu, Faculté des lettres, langues et sciences humaines, Université d'Orléans, France

21 February 2008

Simon Schaffer, Department of History and Philosophy of Science University of Cambridge, UK.

Learned Periodicals as Constructions of Knowledge in the Seventeenth and Eighteenth Centuries.

Organized by the IPAS research group on Learned Journals.

7 February 2008

Christophe Prochasson, Director of Research at the EHESS, Paris. Round table discussion about his recently published book, *L'empire des émotions. Les historiens dans la mêlée*, Editions: Demopolis (Paris, 2008).

3 March 2008

Judith Butler, the Maxine Elliot professor in the Departments of Rhetoric and Comparative Literature at the University of California, Berkeley.

Humanité, inhumanité, déshumanisation: pour qui valent les 'droits humains'? Genres, religions, quartiers, Palestine. Organized by L'UJFP (Union juive française pour la paix), Resisting Women et les Femmes en Noir-Paris.

Cinéma Bollywood

Dirigé par L'Association France-Indienne.

16 February 2008

Gandhi My Father (2007) par Feroz Abbas Khan
La projection du film sera suivie d'un débat autour de la problématique du conflit père - fils, et de l'Histoire en devenir avec notre invité Max Jean Zins, Chercheur au CERI, et avec le public, dans une ambiance détendue.

15 March 2008

Munnabhai M.B.B.S (2003) par Rajkumar Hirani
Rajkumar Hirani a fait ses études de cinéma au Film and Television Institute de Pune. Jeune diplômé en 1987, il débute sa carrière comme chef-monteur à Bombay puis produit et réalise de nombreux film publicitaires au sein de sa société de production 'Canvas Films'.

16 March 2008

ISRAËL / PALESTINE

Entre le Jourdain et la mer: Deux États? Un État?
LES RENDEZ-VOUS DE LA SEMAINE DU SALON
LA FABRIQUE ÉDITIONS / REVUE DE L'AUTRE CÔTÉ
Débat hors salon avec Amira Hass, journaliste à Haaretz, Yael Lerer, directrice des éditions Andaluz (Jérusalem), Eyal Sivan, réalisateur (Londres, Paris), Michel Warschawski, président de l'Alternative Information Center (Jérusalem-Ramallah), Eyal Weizman, architecte, professeur au Goldsmiths College (Londres), Jamal Zahalka, député à la Knesset, secrétaire général du parti Balad. Débat animé par Denis Sieffert, directeur de la rédaction de Politis.

REID HALL EVENTS 2007-08

**NOUVELLES
QUESTIONS
FÉMINISTES**
Revue internationale francophone

REID
HALL

Programme du colloque organisé par
Nouvelles Questions féministes et l'Université Columbia à Paris
à REID HALL, 4 rue de Chevreuse, 75006 Paris

Le 10 novembre 2007

L'imbrication du sexisme et du racisme en France et aux USA aujourd'hui

<p>9:00 Accueil</p> <p>9:15 Ouverture par Danielle Haase-Dubosc <i>Nouvelles Questions féministes</i> et Reid Hall, une longue histoire qui ne nous rajeunit pas.</p> <p>9:30 L'imbrication du sexisme et du racisme dans l'histoire de la revue <i>Nouvelles Questions féministes</i> par Christine Delphy et Patricia Roux.</p> <p>10:00 Danielle Haase-Dubosc. Féminismes, postcolonialisme et transnationalismes.</p> <p>10:30 Patricia Roux. L'instrumentalisation du genre: une nouvelle forme de sexisme et de racisme.</p> <p>11:00 Christelle Hamel. La sexualité entre racisme et sexisme.</p> <p>11:30 <i>Pause café</i></p> <p>11:45 Discussion</p>	<p>12:45 <i>Déjeuner</i></p> <p>14:00 <i>Café à Reid Hall</i></p> <p>14:15 Leti Volpp. Quand on rend la culture responsable de la mauvaise conduite.</p> <p>15:15 Houria Bouteldja et Saida Rahal Sidhoum. Qu'est-ce qu'un fémi- nisme « indigène » aujourd'hui en France ?</p> <p>15:45 Christine Delphy. Peut-on lutter efficacement contre le patriarcat sans prendre en compte le racisme ?</p> <p>16:15 <i>Pause café</i></p> <p>16:30 Discussion</p> <p>17:30 Clôture.</p>
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Entrée libre dans la limite des
places disponibles.

www.unil.ch/liege/nqf

4 December 2008

Paul Anderer, Professor of Asian Humanities, Columbia University, USA

The Brothers Kurosawa

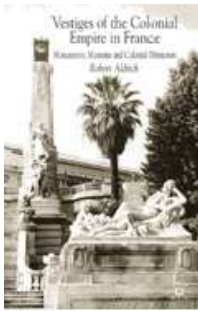
4 January 2008

Sudir Venkatesh, Department of Sociology, Columbia University, USA

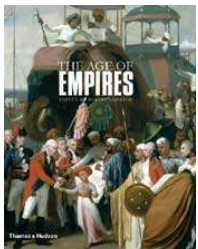
Urban Research Workshop.



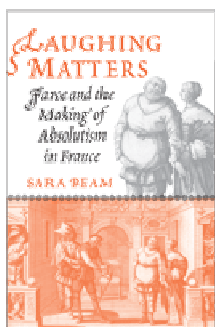
Reid Hall, view from the first courtyard.



Robert Aldrich has published *Vestiges of the Colonial Empire in France: Monuments, Museums and Colonial Memories*, with Palgrave in 2005. He edited *Gay Life and Culture: A World History*, published with Thames and Hudson in 2006. He has also recently edited and published *The Age of Empires*, Thames and Hudson, 2008.



Naby Avcioglu spent the Fall 2007 at MIT as Visiting Associate Professor in the Department of Architecture and the Aga Khan Program in Islamic Architecture. She delivered three research papers, one at Harvard University, one at MIT and one at the Koc University Center for Anatolian Studies, in Istanbul. Her article 'Form as Identity: the Mosque in the West' is published in *Cultural Analysis*, vol.6, January, 2008, which is on <http://socrates.berkeley.edu/~caforum>



Sara Beam's book, *Laughing Matters: Farce and the Making of Absolutism in France*, published with Cornell University Press in 2007.

Jordana Dym is co-editing with Karl Offen of the University of Oklahoma, *Mapping Latin America: Space and Society, 1492-1700* forthcoming with the University of Chicago Press. In June 2008, she has become the co-editor of *Mesoamerica*, a journal of Central American Studies, with Christophe Belaubre of Universidad de Ciencias y Artes en Chiapas (UNICACH).



Mi Gyung Kim's book *Affinity, That Elusive Dream: A Genealogy of the Chemical Revolution* is published with MIT press in early March 2008.

Danielle Haase-Dubosc became a member of the board of the *Association France Union Indienne* (<http://www.afui.net/>) and also agreed to serve on the editorial board of *Nouvelles Questions Féministes*. In May 2007, she gave a paper at the Columbia University Institute for Scholars in Paris, entitled "Lady Mary Wortley Montagu (1689-1762): Turkish performances", before presenting it at Bogaziçi University, Istanbul, at a conference sponsored jointly with New York University, "Performance in Constantinople from the 11th to the 18th century", which took place June 7-10, 2007. In September, she was invited to attend the "Spheres of Justice" Second Critical Studies conference hosted by the Calcutta Research Group. Her paper "Social Justice/Legal Justice: The Case of Palestinian Women Living in 'Occupied Territories'" was informed by several fact-finding missions she had made to Gaza and the West Bank, and her ongoing work with students and professors of Birzeit University. In November, at the 'Imbrication du sexisme et du racismisme en France et aux USA aujourd'hui' a colloquium organized at Reid Hall by *Nouvelles Questions Féministes* and Columbia University Programs in Paris, she presented 'Féminismes, postcolonialisme et transnationalismes'. And in December 2007, she gave a paper entitled 'A Genealogy of Feminine Paths across Centuries and Borders' at the conference "Global French" at Harvard University. A conference volume on new approaches to the history of French literature is to be published by Columbia University Press.

Graham Parkes has just been appointed Head of the Department of Philosophy at University College Cork in Ireland.

Christine van Ruymbeke's book, *Science and Poetry in Medieval Persia: The Botany of Nizami's Khamsa* is published by the University of Cambridge Press, the Oriental Publications Series, 2008.

Todd Shepard is leaving Temple University to take a post in European History at Johns Hopkins University.

Moshik Temkin has been appointed assistant professor in History at the Kennedy School at Harvard University.

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.

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