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**FROM THE DIRECTOR**



This academic year brings a new group of scholars to Reid Hall from the United States, Canada, the Middle East, Russia, Mexico, Europe, and India. Fellows settle in quickly and discover with pleasure that the Institute staff provides them with many forms of assistance, ranging from help with their archival work to translations of their papers and presentations in French. The year-long

scholars, Dawn Fulton, Herman Lebovics (returning), Adam Kostó, and Andrea Troxel are by now pillars of the Institute and help us greet the recipients of semester Fellowship: Mas'ud Hamdam, Tatiana Smoliarova and Klaus Volkert, together with Columbia/FMSH fellows, Vasant Kaiwar, Thierry Labica, Sucheta Mazumdar and Carlos Aguirre Rojas. We are happy to welcome back Gregory Mann, Fellow in 2003, and now teaching in the Columbia University Programs in Paris. Last but far from least, Maryse Condé is with us Spring term teaching and lecturing. Our traditional weekly meetings over tea on Thursdays allow us, as usual, a moment for collegiality, exchange of thoughts and information, as well as give us the opportunity to invite guests and former Fellows to join us. Among them were Mary Sheriff, Steve Ungar, Keith Luria, Colin Jones, Sarah Beam, Kate Nicholson, and Charles Walton. In addition to the biannual work-in-progress presentations of the Fellows in residence to Columbia University's M.A. students, luncheon workshops are organized to enable scholars to share their

explorations with others. Several of these meetings took place Fall term and we are now looking forward to the Spring workshops. The dynamics of the Institute energize our doctoral students as well. They will present their own research to the Fellows this Spring. Many other activities related to the Institute enhance our offerings. Fellows attend our yearly faculty dinner, and participate in cultural events. The evening dedicated to the poet Mahmoud Darwish, organized by Sarah Riggs and Omar Berrada on the 5th October was memorable with the participation of poets, filmmakers and authors. Literary readings in front of contemporary authors and concerts of the works of Berlioz and Debussy also deserve mention. Our relationship with the *Maison des Sciences de l'Homme* is currently undergoing review in light of the new French Institute for Advanced Studies, but it remains a strong and vital part of our Institute. We will inform readers of the Newsletter of further developments. Finally, I want to share some good news. Columbia University has just signed an agreement with the city of Provins, which will enable our scholars to make good use of the "*Fonds Ancien*" of its municipal archives. The Provins archives are rich indeed and provide a continuous documentary chain of this medieval town across history (see pp.8-9 for the résumé of archive's holdings). The city of Provins will provide scholars with lodgings free of charge, facilitating short and long-term stays and excellent working conditions. All interested parties are encouraged to contact us for further information. I wish to close with special thanks to the Fellows and the co-ordinators of the Institute, Mihaela Bacou and Naby Avcioglu: they have all contributed to the ongoing success of our common venture.■

**Full Year**

**Dawn Fulton**, Department of French Studies, Smith College, USA

**Adam Kostó**, Department of History, Columbia University, USA

**Herman Lebovics**, History Department, Stony Brook University, USA

**Andrea Troxel**, Department of Biostatistics and Epidemiology, University of Pennsylvania, USA

**Fall**

**Mas'ud Hamdan**, Departments of Theatre and of Arabic Language and Literature, University of Haifa, Israel

**Tatiana Smoliarova**, Department of Slavic Languages and Literatures, Columbia University, USA

**Spring**

**Klaus Thomas Volkert**, Seminar für Mathematik und ihre Didaktik, University of Cologne, Germany

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

**Spring**

**Project I** *Structure and Categories of Knowledge Production: The Universal and the Particular. China, Britain, Turkey, Latin America and India*

**Sucheta Mazumdar**, Department History, Duke University, USA

**Vasant Kaiwar**, Visiting Assistant Professor, Department of History, Duke University, USA

**Carlos Antonio Aguirre Rojas**, Instituto de Investigaciones Sociales, Universidad Nacional Autónoma de México (UNAM), México

**Guest Fellows :**

**Thierry Madjid Labica**, UFR des Études anglo-américaines, Université Paris 10 Nanterre, France

**Samira Guennif**, Centre d'Economie de l'Université Paris Nord, France

**Fall**

**Project II** *Globalisation and Public Health in Developing Countries: Access to Essential Drugs Under Stringent Intellectual Rights Regime*

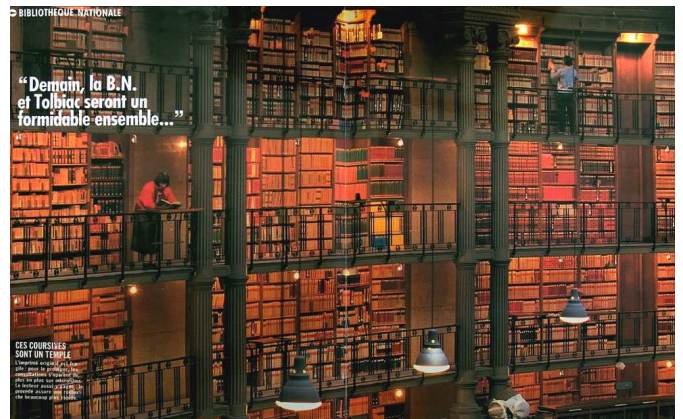
**Georgiana Alenka Guzman-Chavez**, Departamento de Economía, Universidad Autónoma Metropolitana, México

**N. Lalitha**, Gujarat Institute of Development Research, Ahmedabad, India

**Kenneth Shadlen**, Development Studies Institute (DESTIN), London School of Economic (LSE), UK



Fellows' Presentations at the Institute on 26 November 2008.

**Elizabeth Bonner*****The Stuarts of Aubigny and their Family Archive***

Elizabeth Bonner reading in the old Bibliothèque Nationale at Richelieu in Paris.

***What is the focus of your research?***

This research is very much a work-in-progress whose objective is to write a history, within the context of the Franco-Scottish 'Auld Alliance', of the Lennox-Stuarts (a branch of the Scottish Royal House), Seigneurs of Aubigny. I begin with the original donation of the Seigneurie of Aubigny in 1423 to John Stuart of Darnley, by the French King Charles VII in gratitude for Scottish assistance against the English during the 100 Years War, and end with the death of Esmé Stuart, sixth seigneur d'Aubigny and 1st duke of Lennox, in 1583. I will examine not only the family and their military and diplomatic service to the kings of France during the fifteenth and sixteenth centuries, but also the history of the Seigneurie of Aubigny, including the two châteaux of La Verrerie and Aubigny near Bourges.

***What is the significance of this research?***

The significance of this project is not only to research and write the history of the first six seigneurs of Stuarts of Aubigny, their lands, châteaux and other titles awarded to them for military and diplomatic services to the Valois kings of France, from Charles VII (1422-61) to Henri III (1574-89), but also to examine the history of the French 'Auld Alliance' with the Scots (in which the Stuarts of Aubigny played an important part) and their relationship with their mutual 'auld enemies': the English. The Franco-Scottish 'Auld Alliance' was established in 1295 when the Scots formed the first defensive-offensive alliance with France against England, in order to curtail the military incursions and hegemonic ambitions in Scotland of the English king, Edward I. Again in the sixteenth century, when Scottish sovereignty was threatened, the Scots called upon the 'Auld Alliance' when Henry VIII commenced his 'Rough Wooing' of the Scots, the term commonly used to describe the Anglo-Scottish wars from 1543-1550, whereby Henry VIII and the Protector Somerset attempted to force the Scots to agree to the marriage of Mary Queen of Scots to Henry VIII's son and heir, Edward. This matter is well known; however, very little is known about the French king

Henri II's victory in actually betrothing and marrying his eldest son and heir François to Mary Queen of Scots in 1558. He thus achieved the union of the French and Scottish crowns which was the pinnacle of the 'Auld Alliance'. Henri II's untimely death in 1559, precipitating the Anglo-Scottish peace Treaty of Edinburgh in July 1560, brought an end to the formal military 'Auld Alliance' against England. But the Scottish 'Auld Alliance' with France had long since ceased to be just a military alliance. It had developed many other social, cultural, architectural, commercial, artistic, literary, legal and educational links which certainly did not cease in 1560, but continues in Scottish institutions and society to the present day.

The town of Aubigny, officially known as Aubigny-sur-Nère, has a long history. In 1189 the Lordship of Aubigny was annexed to the royal domain by Phillip-Auguste (1180-1223) who built a small château of earth and wood on a moat in what we would describe as 'Tudor' style, and fortified the town. During the Hundred Years War, the town was sacked and set on fire by the English both in 1359 and in 1412. Therefore, following Charles VII's donation of the Lordship in 1423 to John Stuart of Darnley, the first two Seigneurs of Aubigny were obliged to live in a priory when visiting the devastated town. In the late 15th century however, Béraud Stuart, third seigneur of Aubigny, settled in the area and built a château and magnificent chapel about ten kilometres distant at Oizon, which he called La Verrerie after the glassworks that had previously stood on the site. Then, in 1512, after another disastrous fire destroyed most of the town, Robert, fourth seigneur, built the present Château of Aubigny during the general reconstruction. Soon after, Robert engaged builders to enlarge the family's château of La Verrerie, converting it into a magnificent Renaissance château in keeping with the French king, François Ier's building programme of Renaissance châteaux in the nearby Loire Valley. Since that time the town, which is known as *'La Cité des Stuart'*, the Stuart châteaux and their private archive have been remarkably well preserved despite depredations suffered elsewhere by the French Revolution, the Franco-Prussian War of 1871, and two World Wars last century.

The significance of this project will be to produce firstly, a history of the Lennox-Stuarts of Aubigny and ultimately a number of publications, articles as well as books, on their archive, châteaux and town of Aubigny. As there are no equivalent works in French or British historiography, this research will employ, for the first time, many previously unknown manuscripts from the private 'Stuart' archive at La Verrerie as well as other local, provincial, and national archives and libraries in France, Scotland and England.

To cite but one example of my archival research, since 1995 I have been privileged to have been given occasional access to the 'Stuart' archive at La Verrerie by the present proprietor, Monsieur le comte Béraud de Vogüé. I have enjoyed his and Madame la comtesse's hospitality at the Château where, with their kind permission, I have transcribed several manuscripts from their archive. Also, in December 2002, I spent an interesting week there augmenting my research on Robert Stuart, fourth seigneur d'Aubigny (c.1470-1544),

about whom I was commissioned in 1999 to write a new entry for *The Oxford Dictionary of National Biography*. This included arranging for Madame Scaillérez, an expert on sixteenth-century French paintings at the Louvre, to visit the Château during my sojourn there to examine a sixteenth-century portrait (c. 1525) which she positively identified, for the first time, as Robert Stuart, fourth seigneur d'Aubigny. She also identified two of the medallions in the chapel as being of King François Ier and Robert Stuart. ■

**Dawn Fulton**  
***City Limits: Mapping Contemporary Paris in Francophone Literature***



*What is francophone literature?*

The term "francophone" gained widespread use in the U.S. academic context as a way of designating French-language literature from outside of the French 'hexagone'. It was fuelled by many of the political and theoretical impulses driving such

burgeoning fields as feminist criticism and African-American studies across university campuses in the late 1970s and the 1980s, and reflected a new attention to France's history of colonialism and to the literary and cultural production of former French colonies. The initial division between "French studies" on the one hand and "francophone studies" on the other was therefore drawn along geographical lines. But the political and theoretical concerns informing this new area of study did not necessarily fall along neat spatial lines. This discrepancy is particularly evident now with the growing importance of transnational and migrant literature: writers and artists in France who claim more than one national identity, to cite just one instance, raise serious questions about how to define the contours of a field called francophone studies. Without discounting the wide range of problems associated with the concepts of "francophonie" and "francophone studies", then, it is possible to cite the limitations of the geographical model as a particularly salient consequence of the "postcolonial turn" in French studies.

*Why does Paris prefigure in francophone literature?*

Paris plays a critical role in this geographical shift. The centrifugal force it established as 'métropole' ("mother city") to its colonies is manifested today, for example, in the literary publishing market. Writers and critics have lamented the persistent status of Paris-based media and publishing houses as the nearly exclusive means of success and recognition in the francophone literary world. The urban landscape of Paris also has a privileged place in canonical French literary history, one that crystallized in the nineteenth century when a tight link was formed between the literature of such writers as Balzac, Zola, and Baudelaire and the phenomenon of urban modernity. More recently, the focus in urban

studies has shifted to the transnational, foregrounding the city's role in global networks of human migration and capital exchange. The concurrent influx of postcolonial immigrants to Paris has meant an interesting new position for France's capital in the field of francophone studies, in that the city still resonates as the erstwhile center of colonialism but is also the site of a transformative cultural production that questions that very history.

*What is the affect between literature and the city?*

I am interested in the metaphors of textuality that can be used to describe urban experience, the figurative acts of reading and writing that occur when one makes one's way through a city. These acts can of course also be literal, as is often foregrounded in literature about urban immigrants who may not read the language of their host city, or about young "second-generation" immigrants who protest their sense of disenfranchisement through graffiti. So I am interested in looking at the ways in which the relationship between literature and the city is being transformed by recent francophone writers, generating a new "urban literature" that inscribes a transnational presence in Paris while at the same time asserting the place of voices from the peri-urban and the underground in the francophone literary landscape. ■

### Adam Kosto *Hostages in the European Middle Ages*



*What do you mean by the word hostage in your title? Presumably it meant something very different in the Middle Ages than nowadays.*

This is precisely what attracted me to the subject in the first place. Modern hostages are associated with international terrorism: people seized by

criminals to force other people to do things. Modern hostageship is thus an evil, a Bad Thing that has been formally denounced by a United Nations convention. But until the twentieth century – and indeed into the twentieth century – hostages were something very different: people *given*, not taken, as guarantees for agreements. A quick look at the Oxford English Dictionary gives a good sense of the meaning of the term in English a hundred years ago. As recently as 1748, two young English nobles were delivered to France to guarantee the transfer of Cape Breton island under the terms of the Treaty of Aix-la-Chapelle, and in more recent colonial contexts there are examples of the sons of local leaders being sent back to the metropole, usually under the guise of education. Of course the sort of thing that we think of as hostage-taking went on in the past, but it was thought of as something different. What that difference can tell us about the way society worked in the Middle Ages is one of the things I am trying to

understand, but medieval hostages also make us rethink the roots and functions of modern hostages.

*What is the specific context in which you are dealing with this notion?*

Hostages are found in many different contexts in the Middle Ages. Diplomatic hostages who served to guarantee formal treaties are common, but so are hostages to guarantee safe passage of ambassadors, or hostages to guarantee the terms of surrender of a castle after a siege. For me, however, the most telling hostages are the ones that have nothing to do with military conflict: hostages granted, for example, to guarantee monetary debts. These show that, fundamentally, hostages are a means of creating security in the absence of someone or something external powerful enough to enforce agreements. That is not to say that there are not domestic dramas: fathers handing over their sons as hostages and then turning around and breaking the agreements make for excellent stories, and raise excellent questions about things such as the affective bonds between parents and children in medieval Europe.

*You are utilising a variety of sources for this research. However, were you to prioritise one or two, what would they be and why?*

The dramatic aspects of hostageship mean that it occasionally shows up in literary texts – *chansons de geste* and the like – but I haven't in fact made much use of them. Most of the good stories show up in chronicles and histories, but those are often harder to interpret than legal documents, which are often very precise concerning how hostageship works. My favorite sources, however, are simple lists of hostages. There aren't many of these. The most important is a list of hostages given to Charlemagne by the Saxons. It survives on a single sheet of parchment tucked for some unknown reason into the back of a manuscript found in a monastery on the Austrian-Slovenian border. It shows us how the king distributed his hostages to various aristocratic households. Other lists include a twelfth-century record of hundreds of hostages received by the German Emperor from the Italian town of Piacenza, and a fourteenth-century list from Bruges, in Flanders. Lists are so valuable because we find out exactly who the hostages are; the Bruges hostages represented particular guilds, for example, and we know that in one case they were even paid a daily wage for their service. ■

**t&v** TEXTES & VOIX

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Lecture par **Marie-Armelle Deguy**  
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A reading by Marie-Armelle Deguy of Atiq Rahimi's work at Reid Hall on 17 November 2008. Organized by *Textes & Voix*.

**Herman Lebovics**  
***France: A Nation of Immigrants?***

*What is the cultural and political genesis of the Museum of Immigration, which is the central topic of your current research?*



I noticed a few years ago that France had started making major changes in the number content, and purposes of its museums, especially those in Paris. A new museum of the arts of Africa, Oceania, Amerindians, and Asia, the *Musée du Quai Branly*, which opened on the Seine next to the Eiffel Tower in June 2006, was the first and most impressive of the new

structures. It took possession of the cultural works in the *Musée de l'Homme* which in turn was closing temporarily to be remade as a museum of physical anthropology. An institution devoted to the arts and civilizations of the Mediterranean, opening soon in Marseilles, has gotten the collection of the closed *Musée national des arts et traditions populaires*. Other like transformations were in the works, which I won't to detail here, but the extent of such changes in the map of the important national museums started me wondering what so much activity and expenditure was about. I began my inquiry with the *Musée du Quai Branly*, since that opened first.

But then in the fall of 2007, a new museum of immigration was inaugurated in the building that had once served as the headquarters of the 1931 Paris International Colonial Exposition. I am here in the Institute at Reid Hall this year to study this first concrete cultural recognition by the French state that immigrants were significant in creating the France of today. I believe the major factors in stimulating the museum's founding had to do with the acknowledgment of the importance of immigrants in the labor force, in the making of contemporary culture, and in the new "socio-religious" configuration of today's France.

*How would you explain the sudden urge on the part of the French Republic to erect such cultural institutions?*

As I investigated the specific origins, planning, and exhibition policies of each of these first two museums, I began to wonder whether maybe there was a larger pattern at work here. I think now that this museological fervor is about re-situating the discourses about France's identity in the changed world of the new millennium. Identity claims are always relational. With these museum transformations, the French state is redefining itself in respect to the South, to Europe and to the Mediterranean world, to its own population, maybe even to Islam. Looking outwards, Quai Branly, I think, is meant to demonstrate France's special commitment to the lands of the global South. The immigration museum looks inward; it acknowledges, and aims to honor – with certain conditions – the new French who now live in the land. The museum in Marseilles better connects France

to the lands of the Maghreb. And then there is the new wing in the Louvre, which will be devoted exclusively to Islamic Art. There's more to say—a book's worth—but that's the larger idea which will frame the stories of each museum I shall study.

*Are your hypotheses working out?*

I was gratified (as a researcher, not as a fan) to see President Sarkozy announce and begin to carry through his project for a Mediterranean Union. This strengthened my premise that museology and high state policy were related, and on some level, coordinated. Let me also say that I was much encouraged in my line of thinking by what I read in yesterday's (13 Feb. 2009) *Le Monde*, that (despite growing economic hard times) President Sarkozy has announced his intention of founding a new museum of French history in "a symbolic place" in order to "strengthen [*renforcer*] our own identity, our cultural identity." I only hope I can keep my research abreast of a multiplying set of related stories in a very, very, current history. It is hard to be an historian of things that haven't happened yet!■

**Andrea Troxel**  
***Early Phase Clinical Trial Design and Quality of Life in Oncology***



My research in biostatistics focuses on methods for the analysis of quality-of-life (QOL) data and clinical outcomes measured in longitudinal studies – studies of medical interventions where data concerning the effects of therapies are

collected over time. These clinical outcomes (e.g., time to remission of a disease, length of survival, sufficiency of immune response to infection) are important when considering whether or not a new therapy is effective in treating a disease, but QOL information may also be incorporated to provide a more balanced assessment of the effect of the therapy both on the disease process specifically and on the more general experience of the patient. My research examines two different approaches to this sort of analysis.

The first approach seeks to address the issue of the inherent connection between outcomes related to the course of disease and assessments of QOL – for example, the number of months of life expectancy added by a cancer therapy and the severity of the accompanying side-effects. These two aspects of disease and its response to treatment are sometimes described as "quantity" and "quality." Individual patients may place different levels of importance on these aspects, and any comprehensive analysis of such data requires that both be incorporated. A useful framework is provided by a family of models for the analysis of multiple facets of disease that may be affected in different ways by a treatment; these are termed *frailty models* because certain individuals have a greater level of frailty, or susceptibility to, for example, disease

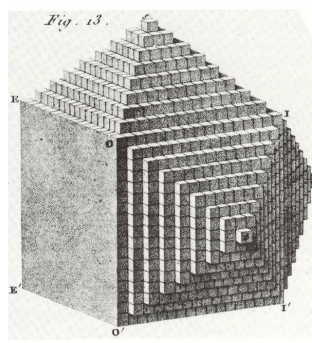
relapse or debilitating side effects. The *frailty parameter* captures the extent of dependence among events of different kinds (e.g., survival time and occurrence of clinical depression) while allowing unbiased estimation of effects of interest, such as the effect of a new therapy compared to a standard one.

The second approach addresses the issue of incomplete data, which commonly arises in studies where measurements are taken over time. For example, in a study of delayed effects of surgery on breast cancer patients, researchers might assess the presence or absence of upper arm swelling every three months; in most clinical and experimental settings, a complete set of observations will not be obtained for every subject. When the reason for missing data is informative (because, for example, subjects who are more ill are less likely to respond), we say that the missing data are *nonignorable*, and analyses that do not properly address this are likely to result in incorrect estimates. Most models that allow nonignorability, however, require many assumptions (so are difficult to apply confidently to real world situations) and considerable computational resources (so are time-consuming and expensive). A new, more robust method, using what is termed a *pseudo-likelihood*, can address this nonignorability with a much simpler and more efficient computational approach. Using this idea, we make simplifying assumptions that we know to be incorrect, but that we can show have no effect on the answers to the questions of primary interest.

These approaches will facilitate the development of new therapies and their valid comparison with existing treatments, while better incorporating patients' concerns. ■

## Klaus Volkert

### *The third revolution in the history of space*



*What is the third revolution?*

In 1783, the world man lived in changed drastically. With the help of the balloon it became possible for him to leave the surface of the earth and to look down on it (Charles in his "Charlière" reached a height of about 4 km in his first start). So the world got a third dimension.

Almost at the same time, space became a theme of science in a new way. This was the third revolution in the history of space: the first being the introduction of perspective in the fourteenth century, the second the transition from the closed world to the open universe in the fifteenth and sixteenth centuries (described by Koyré).

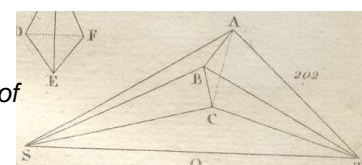
The field in which the new interest to solid geometry became most obvious was crystallography. In 1784, Haüy proposed his model for the structure of crystals. It owed much to Euclid's solid geometry known from book eleven to thirteen of his "Elements", in particular to his construction of the Platonic solids. Haüy had the idea

that the highly regular macroscopic structure of crystals is due to the fact that they are built up from a microscopic "kernel" (noyau) which is a more or less regular polyhedron – a cube for example – by adding other little polyhedra (molecules intégrantes) – cubes for example – on its faces in a systematic arrangement (pyramids in our example). The picture above is from Haüy's *Traité de minéralogie* (1801).

In the last decades of the eighteenth century G. Monge published his "descriptive geometry". Its basic concern was to represent three-dimensional objects in two dimensions with the help of projections. Monge's main motive in developing his theory – which was combined with an important practice – was the need of a "language" which makes spatial relations communicable and in this way usable in production. He was convinced that this was of a basic importance to the production of material objects. Monge's "descriptive geometry" initiated research in the field of analytic geometry, necessary for calculations related to the problems of projections. Analytic geometry was extended to space; questions of the relationship between straight lines and planes and, more generally, of solids bound by planes, that are polyhedra, were now studied. So analytic geometry was becoming a real discipline. Space was no longer considered as the mere application of algebra to geometry. This new type of geometry was very important to understand space – it yielded an easy answer to the question "How many dimensions does space have?" With it, calculations in three dimensions became possible. The first textbooks on the new analytic geometry were written by S. Lacroix (*Traité élémentaire de trigonométrie rectiligne et sphérique et d'application de l'algèbre à la géométrie*, 1798) and Biot (*Essai de géométrie analytique appliquée aux courbes et aux surfaces de second ordre*, 1802) both members of the 'scientific milieu' in Paris. This 'milieu' was characterized by an intense exchange between the scientists working in more than one field like mathematics, physics, astronomy and chemistry – a typical example is Ampère).

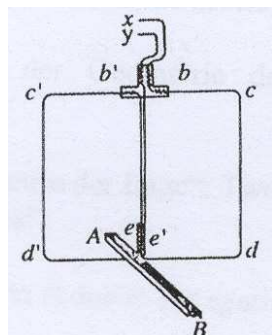
In 1794, *Eléments de géométrie* by A. M. Legendre was published. This was a very remarkable book because of its treatment of solid geometry. It had many translations and editions. We know that it was intended as a textbook in new "revolutionary" style – a textbook which wanted to meet the needs of the recently established, new educational system of the Revolution. But the most important contribution of Legendre's textbook was to the understanding of solid geometry. He studied the relationship between solid objects. He made a distinction between two polyhedra which are congruent and two which are symmetric. It is surprising but Legendre seems to be the first mathematician to use this term. He explained this phenomenon by an operational definition which could be described in our modern language as the reflection of a polyhedron in one of its planes.

*The figure shows the Legendre's definition of symmetric polyhedra (1794).*



Symmetry became a key-idea of crystallography in the nineteenth century, in particular in the work of A. Bravais and P. Curie. In the work done by the young L. Pasteur a remarkable link to optical activity showed up, which was a starting point for stereochemistry. In the years following the publication of Legendre's book, there was an increasing interest in questions of solid geometry in Paris, in particular in polyhedra. In 1809, L. Poinsot published his essay on "Polygons and polyhedra" in which he discussed in length star polygons and polyhedra and also problems of orientation.

In 1811 and 1812, the young mathematician A. L. Cauchy published two important papers on the theory of polyhedra (containing his rigidity theorem and a proof of the Euler formula); in the same year, S. Lhuilier published his study on Euler's theorem and exceptional polyhedra. A big discussion started on the question "For which polyhedra is Euler's formula true?" New questions concerning space came up with two important discoveries of early nineteenth-century physics: polarisation of light (Malus 1808) and electro-magnetic induction (Oerstedt, 1820). Both raised the problem to describe orientation of space: If the current goes in one dimension how does the needle go? Ampère formulated a rule later known as the rule of the swimmer; he used examples taken from biology (plants and snails) to explain the meaning of his discourse. Here we see that the practice of science is in advance to its language – in the present case the language of geometry.



Electromagnetic induction.  
Designed by Ampère.

In my project I try to deepen our understanding of the aforementioned developments and of the interplay between different fields and people. Also the relation to the Revolution and its new ideas on education are of great interest. To do so, it is necessary to study a lot of material, in particular in the archives. ■

## HIGHLIGHTS FROM THE LUNCHTIME SEMINAR SERIES 2008-2009 FALL SEMESTER

18 November 2008

Colin Jones, Department of History, Queen Mary, University of London,

*How not to Laugh in the French Enlightenment*



Charles Germain de Saint-Aubin, *la Plaisanterie n'est pas sans fondement*, page 281, *Livre de Caricatures tant Bonnes que mauvaises*, watercolour, ink and graphite, 187 x132 mm.

In this drawing, shapely Madame de Pompadour, the mistress of king Louis XV, is shown naked and astride a bidet while sundry Jesuits grovel at her feet. Had the image

become public in eighteenth-century France, we can be pretty sure that it would have been burnt and its author sent to cool his heels in the Bastille. But it was a private drawing, in a book of nearly 400 caricatures entitled *Livre de Caricatures tant Bonnes que mauvaises*.

Though not all of the drawings are quite as sulphurous, the work exudes a sense of festive wit, mild subversion and sheer amusement. It was composed between the 1740s and the 1770s, principally by the French artist and embroiderer Charles-Germain de Saint-Aubin but with help from members of his family, most of whom had close connections with the art world. It is impossible to assess just how many such irreverent works existed in Ancien Regime France. Privacy was essential to beat the censor and stay out of gaol, and this particular work is an extremely rare survivor. Seen by the Goncourt brothers at the end of the nineteenth century, the work passed soon afterwards into the Rothschild Library at Waddesdon Manor in Buckinghamshire (England), where it has slumbered almost undisturbed for more than a century. Since 2007, the *Livre de caricatures* has become the focus of a research project funded by the UK's Arts and Humanities Research Council.

Professor Colin Jones, who was Visiting Fellow at Reid Hall in 2001-02, is the project's principal investigator. On November 18, 2008, he gave a talk at the Institute explaining that the images would be digitized and placed on Waddesdon's website along with a critical commentary. Currently, Professor Jones and his team are researching the work, its authors and their world. Much of the work takes the form of riddles, games and in-jokes, and the biggest problem for the researchers is simply 'getting the joke' in each of the drawings. In the case of the drawing shown here, we can be sure that Madame de Pompadour would not have been amused! even if most of the royal subjects would have managed at least a smile. Other caricatures are more oblique and enigmatic in their humour: researching them takes us into a private world of fun and games and laughter that we hardly knew existed. ■

### COLUMBIA UNIVERSITY INVITES APPLICATIONS

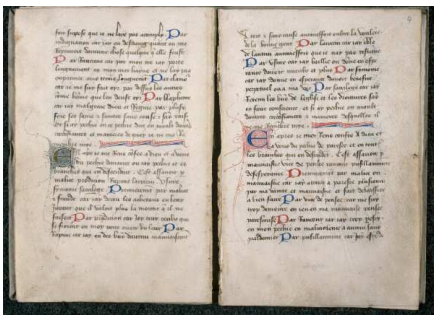
to its Institute for Scholars at Reid Hall in Paris. Scholars from all countries may apply. Fellows are selected by the Provost of Columbia University on the advice of a selection committee from the University and the *Maison des Sciences de l'Homme*. In making its recommendations, the committee seeks 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 1<sup>st</sup>. For application forms please consult [www.columbia.edu/cu/reidhall](http://www.columbia.edu/cu/reidhall).

## THE PROVINS - COLUMBIA AGREEMENT: RÉSUMÉ OF THE ARCHIVAL HOLDINGS



The collection includes 25,000 documents to be found in existing catalogues and many others that have not yet been classified. In addition, there are 16 regional periodicals dating from 1838 to the present, more than 1000 manuscripts from 1137 to the present, 11 *incunabla*, 350 volumes from the 16<sup>th</sup> century, approximately 3000 volumes from the 17<sup>th</sup> century and 8,000 from the 18<sup>th</sup> century, with the remaining works dating from the 19<sup>th</sup> and early 20<sup>th</sup> century. The documents, manuscripts, printed works, periodicals and *estampes* are mainly pre-1940, but the local history holdings continue to grow. The collections (Archival and Print) of the historical holdings allow us to reconstitute a continuous documentary chain, not only of the history of Provins, but also about the city's participation in European and French life from the 12<sup>th</sup> century to the present. The archives of Provins contain a wealth of information, not only for the medieval period, but also for the modern period. For the 18<sup>th</sup> century, including the revolutionary period, the 19<sup>th</sup> and 20<sup>th</sup> centuries, many documents remain to be explored.

**Public Records :** The historical holdings contain so-called catholic registries (baptisms, marriages and death certificates) for the four parishes belonging to the city :1556-1908.



**12th -15th centuries:** Collections depicting the political and economic dimensions of life during pre-modern times. More than 400 charters cover various

domains: revenues, count-serf relationships, properties of institutions in the Commune of Provins, nearby religious organizations, such as the Knights Templar (ms 56), the Cistercians, the Abbey of Farmoutiers (ms 51), the Paraclet (Abelard taught in Provins), the leper colony of Close-Barbe. A large number deal with the *foires de Champagne* in Provins and with religious institutions: Saint-Quiriace chapter, Notre-Dame-du-Val, Hôtel-Dieu, Saint-Ayoul priory, 13<sup>th</sup> century *Cordelières* and *Cordeliers*, Augustinians from the Saint-Jacques Abbey. A large number of charters were published, but

a number of sources remain unpublished, in particular two important collections:

**1°The *cartulaire* of Michel Caillot** (date of birth and death unknown, first mentioned in 1639, last mentioned 1658). This is a 17<sup>th</sup> century document encompassing medieval charters. This very important collection does not only concern Provins: one finds mention, for example, of the price of cloth measures (*moisons*) for all the cities of Flanders. The *cartulaire* includes information on the work of clothiers (prices, regulations, work days, job organization) and the price of wheat from 1550 to 1632.

**2°The *cartulaire* of the City** contains charters relating to the city, municipal accounts, and judicial acts by aldermen. Also the "*livre pelu*" contains transcribed charters concerning the city, its market places, and its relationship with religious institutions. For the 13<sup>th</sup> century, the *cen sier* de l'Hôtel Dieu includes a description and an evaluation of the houses belonging to the hospital as well as the various beneficiaries and revenues. For the 13<sup>th</sup> and 14<sup>th</sup> centuries, the *cartulaire* of the Cordeliers (ms 241). For the 15<sup>th</sup> century, the accounts of the *pitancier* of Saint Ayoul with receipts and expenditures for the year 1460.

**16th century:**

**1°The Rivot collection :** Six volumes of manuscripts are chronicles dating from the city's earliest history to the eighteenth century.

**2° The Ythier Collection.** Four volumes concern civil history, fifteen volumes, ecclesiastical history and four other volumes give additional information on Protestants, public ceremonies, and royal visits from the 16<sup>th</sup> century to 1810.

**3° Additional collections of note:** fifty manuscripts detailing seigniorial revenues, court cases concerning property rentals in Provins, nominations, revenue accountings, minutes on the transfer of relics, and legal documents on religious institutions: the Saint Quiriace catalogue of revenues for the years 1556-1559, the register of grievances from the Third Estate of the Estates General of 1560-1561, the martyrology of Sainte-Croix church, for the 16<sup>th</sup> and 17<sup>th</sup> centuries.

**17th century:**

**1° The Eustache Grillon Collection** for the history of Brie and Champagne, including an important history of the Hôtel-Dieu and copies of documents on the order and canons of the Grand Saint-Bernard.

**2°The Louis Ruffier Collection :** copies of documents on the history and genealogy of the counts of Brie and Champagne, a history of the priory and the church of Saint-Ayoul, the history of the city of Provins and the manuscript of Ruffier's work on mineral waters. The collections also include many documents relating to the **female congregations** of Notre-Dame, the Benedictines, the *Cordelières* of Sainte-Catherine and numerous unpublished materials on the conflictual relationship (end of the 1660s) between the archbishop of Sens and the *Cordelières* and the *Cordeliers* (trials, factums, printed materials, requests to the archbishop). These conflicts concern affairs of morality cloaked as religious controversies. In the ms series can also be found: the register of the apothecaries of Provins, the register of the brotherhoods of Provins, documents relating to the hospital of Provins, and many others on the creation of the general hospital, completed by documents in the printed and local holdings.

## 18th century:

**1° The Charles-Jean Dudit de Maizières Collection (1727-1782).** The activities and interests of a scholar in the provinces that range from commentaries on Voltaire to numerous documents on mechanics or agriculture.

The holdings also contain all of his publications and manuscripts, in particular the *Muses françaises*, a collection published in 1764, and theatrical works composed in France since the time of the medieval mysteries to the mid-eighteenth century.

**2° The François de Baculard d'Arnaud Collection (1718-1805, writer, poet and playwright):** contains personal papers, letters, journals, etc., as well as manuscripts of the works of Baculard d'Arnaud not listed in his bibliography.

**3° An unexplored corpus of fables transcribed in the Briard patois by Edme Jean Noël Hénin (1748-1818).**

The archives of local religious institutions are represented by capitulary records, accounting records of Saint-Ayoul, a history of Saint Jacques by one of his religious contemporaries, and 11 trial records concerning the religious communities of Provins as well as 2 trial records concerning parish factories. The *Arbalétriers* series of the 17<sup>th</sup> and 18<sup>th</sup> centuries covers local administrative, fiscal, political and military activities. Special mention must be made of the rarely consulted collection on the **French Revolution:**

Inventories of church property, estimations of personal fortunes, legal bulletins from the revolutionary era, local administrative files, register of grievances, police files, registers of the *Société populaire*, deliberations of the *Société patriotique*, registers of the *Société des vrais amis de la constitution nouvelle*, those of the Town Hall, various reports to the *directoire* of the district, prison records, documents concerning food distribution during the revolutionary era and under the Empire. Numerous copies of satirical pamphlets, journals, bulletins by the *Amis de la Constitution*, as well as broadsheets.

Administrative, political, military and judicial fields are represented; journals of grain merchants presented at the town committee in 1789; certificates of residence for nobles residing in Provins; documents on the imprisonment of priests; on the relationship between the municipal authorities and the clergy; police activities; estimation and sale of national property; fiscal series on the nobles in 1789; residence certificates delivered following the law on emigrants (1792-1794). Others detail the condition of silver objects found in churches and disbanded religious communities, and provide lists of gold and silver received by the monetary workshop from 1790 to 1795.

**19th and 20th centuries:** The *Arbalétriers* series is particularly detailed concerning the 19th and 20th centuries up to 1940. It extends over more than 100 linear meters of traditional local archives and covers aspects of the political, economic and social life of a mid-sized town. The elements described below do not describe the quantity and diversity of the documents conserved. They do provide examples of the archives for administrative, economic, political and social activities.

**1° Public records** are supplemented by the registers of foundlings or abandoned children with the reports pertaining to their discovery (1816-1868), diverse censuses and a dossier on the creation of an endowment by Savigny in 1840 for poor single young

women, which was maintained until the 1950s. Numerous thematic lists and statistics for the 19<sup>th</sup> century (1824-1906), including that of wet-nurses (the foundlings' files). There are also acts of naturalization and declarations of foreigners living in Provins (end of the 19<sup>th</sup> century, 1930s and 1941-43, 1947-49).

**2° Law:** a dossier of criminal trials covers the period 1792-1811.

**3° Communal administration** in all its forms.

**4° Economic statistics** include accounts of statistical inquiries into the early industrial development of the city, statistics of principal industries, steam-driven machines, statistics on agricultural production and animals, accounts of the horticultural society, documents relating to the city's participation at the universal expositions in Paris during the 19<sup>th</sup> century, exploitation of city and mineral water.

**5° Military affairs.** Provins was a garrison city in the end of the 18<sup>th</sup> and for the 19<sup>th</sup> centuries. Numerous archives relating to the army, the *gendarmerie* beginning in 1792, and the *Garde nationale* (1790-1900), and the bourgeois militias.

**6° Archives on the Franco-Prussian war, the Commune, and World War I.** During the Franco-Prussian war, Provins was occupied by the Prussian army and its city council taken hostage. Many unpublished sources with photographs and color drawings. For World War I, Marshall Pétain having set up headquarters near Provins during the Battle of the Marne, documents on military activities, including communications from the *sous-préfecture*, for the 1900-1920 period has recently been found.

**7° The Local and General Police:** investigations from the 2<sup>nd</sup> half of the 19<sup>th</sup> century on questions of local interest, detailed reports on the price of bread; on passports from the end of the 18<sup>th</sup> and beginning of the 19<sup>th</sup> centuries; on Spanish officers taken prisoners in 1813. Surveillance reports addressed to the Prefect during the 1820s, as well as reports on the victims of the military takeover in 1848 and a registry of foreigners (1893-1911).

**8° Social and medical history:** statistics on the health of children (1800-1813), on epidemics (1832 and 1849), lists of vaccinations and reports on unhealthy living quarters, veterinary statistics on epizootic diseases. Registers of doctors, pharmacists, apothecaries, midwives and inspectors of pharmacies and apothecaries from 1791 to 1840. Numerous archives on the hospital system (1801-1886), poorhouses (1806-1889), statistics on the establishment of charitable institutions, and relief organization accounts.

**9° Religious affairs:** In addition to the accounts of various religious feast-days and Napoleonic religious ceremonies, as well as the many "*fêtes du roi*" from 1814 to 1826, there is a collection of documents following the separation of Church and State: inventories dating from 1907, attributions to the town and reports of the hand-over in 1912, as well as documents from religious communities that cared for the sick or teaching communities at the beginning of the 19<sup>th</sup> century.

**10° A collection of theater posters and programs** for plays staged at the different Provins establishments (two theaters and a cabaret) from 1815 to 1875.■

*Mihaela Bacou and Danielle Haase-Dubosc*

## HOMAGE TO MAHMOUD DARWISH (1941-2008)



Darwish" which took place at Reid Hall, on October 5, 2008, day of the Worldwide Readings in the late poet's honor.

### **Darwish and the Land of Names**

My current research, tentatively titled "Reconstructing Concepts of 'Power' and 'Truth' in Arab Contemporary Works of Art", deals with literary, cinematic, theatrical and poetical works through the fisheye lens of cultural studies. Among Syrian, Palestinian and Lebanese works, I focus on some of Mahmoud Darwish's poems as illustrations of the process of creating a national narrative. *Penultimate Speech of The Red Indian Facing The White Man* (1992) is one of these poems. It tells the story of the bloody confrontation between two cultures, the Indian's and the White Man's. The poet borrows the historical context in order to construct the architecture and the interior design of the protracted struggle between the Palestinians and the Zionists. Darwish, I believe, tries here to clarify the moral standards that one should use to evaluate the sources of the dispute by using, among other things, a story from Indian mythology called "The Pain of the Tree", told by a storyteller of the Tzeltal tribe in the region of Chiapas in Mexico.

Darwish's poem is a dramatic micro-dialogue where the representative of the new Indians bitterly accuses the White Man of causing the breakdown of an agrarian culture closely attached to land and nature through the aggression of a mechanized and advanced technological culture. The speaker, like Darwish himself, who was exiled with his family from his land, builds a shadow of his lost homeland with the bricks of his memory. The poem begins with the disillusionment of the Indian after the defeat: "If this is so, we, who are we (or also, who have we been) in Mississippi. What has been left to us from yesterday!" This is an admission that his present life does not exist by itself anymore but only as a preserver of the imagined past. In spite of physical exile and loss of control over time (the present), he manages to remain the owner of the place where he left his identity and soul. It is in fact a struggle of "a"

place with the vicissitudes of time. Time may change the external form of the space but cannot erase its essential nature: "The color of the sky has changed, and the sea to the east has changed". Darwish sharpens the differences between the two confronting forces: one draws the continuity of its existence through the memory of belonging to the place, and the other nourishes itself through actual control over time (i.e. control of the place in the present). The new Indians, it seems, are nothing but flying spirits, ghosts and voices carried by the wind. Since they have lost control over their land, they are required to preserve it at least as a "land of names", that is to say, to turn memory into the homeland of identity: "If there is no escape from being killed, do not kill our yesterday".

The "New Columbus" appears as a hunter of children and butterflies who is not interested in poetry at all: "Won't you like to know a little poetry in order to stop the slaughter? [...] Lord of the White Man: where are you taking my people and your people? To what abyss is this robot, armed with planes and airplane carriers, taking the land, to what wide abyss are you mounting?" Darwish ends in a way that looks now like a sort of a testament:

*Do not ask for a peace agreement from dead people ... we could have lived longer were it not for the rifles of the British, the wine of the French and the influenza ... take my motherland with the sword, but I shall not sign my name to an agreement of compromise between the murderer and the murdered.*

Darwish did not forget to conclude his dramatic poem with an ironic cry as well: "Lord of the White Man, raise above my body the sculptures of liberty."

**Mas'ud Hamdam**

The "sculptures of liberty" were raised by other poets on the night of October 5th, when Safaa Fathy, the Egyptian filmmaker and author, Kadhim Jihad Hassan, the Irakian poet and critic, Nancy Huston, novelist from France, Farouk Mardam Bey, the Syrian writer, Elias Sambar, Palestinian writer and critic, the Moroccan and French poet and singer Sapho, and Habib Tengour, Algerian poet and writer, celebrated the work and the life of Mahmoud Darwish.



Danielle Haase-Dubosc and Mahmoud Darwish on the grounds of Reid Hall in Paris, September 2005.

## INTERVIEW WITH FMSH FELLOWS

**Structure and Categories of Knowledge Production: The Universal and the Particular. China, Britain, Turkey, Latin America and India.**



Vasant Kaiwar and Sucheta Mazumdar

The Fall semester was an intense period of learning, reading, writing and arguing for the participants of the IPAS-Reid Hall sponsored research project, "Structure and Categories of Knowledge Production: The Universal and the Particular" coordinated by Sucheta Mazumdar and Vasant Kaiwar from the History Department, Duke University, and Thierry Labica from Études anglo-américaines, Université Paris 10-Nanterre. The research project is as much a work in history as in philosophy and political economy, integrating a deep sense of historical process with the central structure of capital to interrogate the categories that have exercised a generative power over the production of knowledge about the world from the late eighteenth century to the present. Drawing on a range of disciplines, specializations, and locations (China, Europe, India, and Mexico) the participants looked at the ways in which categories used to generate knowledge of the world at one historic moment are reemployed, transformed, and captured at other moments for ends unanticipated by their progenitors. While the connections between these structural changes and attempts at new cultural landscapes are not immediately obvious, the project explored the deeper level at which global/comparative analyses clarified specific historical conjunctures.

By spanning the globe, through its selection of participants, the project questioned purely Europe/West-centered projects that seek a multicultural Europe as the beacon for the knowledge production of the world. Together with Carlos Antonio Aguirre Rojas (UNAM, Mexico), Daniel Bensaid, Jean-Jacques Lecercle and Samir Amin, the group participated in an ambitious weekly seminar at Maison Suger that concluded with an all day workshop at Reid Hall in early December. Both the weekly seminar and the conference drew fellows from Reid Hall, faculty, and graduate students from various Paris University campuses, and visiting fellows at Maison Suger, adding considerably to the rich conversations that ensued. The focus of the seminars was the continued salience/importance of Marxism, marxist theory for a history of the present, the critique of actually existing capitalism /culture and for the production of a critical body of knowledge. The final conference program at Reid Hall is appended below, on page 13. For Mazumdar, Kaiwar and Labica, the coordinators of the project, there was additional good news. An edited volume – *From Orientalism to Postcolonialism: Asia, Europe and the Lineages of*

*Difference* – based on a workshop funded by IPAS-MSH, Études anglo-américaines, Université Paris 10 and Duke University in 2007, will be published by Routledge UK, Fall 2009.■

**Sucheta Mazumdar**

**Les journaux savants, agents de la communication et de la construction des savoirs (XVII<sup>e</sup> – XVIII<sup>e</sup> siècles) (Spring 2008)**



Patrizia Delpiano, Fernando Reis, Jean-Pierre Vittu & Jeanne Peiffer.

Le groupe qui s'était réuni de janvier à mars 2008 à Reid Hall, dans le cadre du Programme International d'Études Avancées (PIEA), pour réfléchir aux effets de la forme périodique sur la communication et la construction des savoirs, du XVII<sup>e</sup> au XVIII<sup>e</sup> siècles, a poursuivi ses travaux du 2 au 7 février 2009 dans ces mêmes locaux. Les recherches du groupe doivent aboutir à la rédaction d'une monographie qui comprendra plus d'une vingtaine d'études qui se rapportent à des aires géographiques variées (du Portugal à la Russie), se répartissent dans un temps long, de 1665 à 1820, et abordent les journaux savants sous des angles thématiques divers : circulation des journaux et transfert des savoirs, lecteurs postulés et lecteurs effectifs, les périodiques comme lieux de production des savoirs ou d'interaction avec les savants,[...]. Le plan adopté pour cette monographie s'organise autour des quatre phases suivantes de la vie des périodiques : la publication, la circulation et ses réseaux, le public et les appropriations par les savants. Patrizia Delpiano, Jeanne Peiffer, Fernando Reis et Jean-Pierre Vittu, qu'on voit ici autour de la table du salon de Reid Hall, ont été très contents de prolonger leur collaboration avec l'université de Columbia à Paris et d'avoir pu bénéficier de son infrastructure parisienne pour réviser le manuscrit de leur monographie, à paraître dans le cours de l'année.■

**Jeanne Peiffer**



Maison Suger, Reception Hall

## 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 for approximately 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.

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](http://www.piea-ipas.msh-paris.fr). Scholars interested in presenting group projects are encouraged to consult it.

**Jean-Luc Racine**

## INSTITUTE EVENTS 2008-2009

### Spring 2008

21 Avril 2008

**Histoires croisées XVIIIe – XXe siècles / Cross-Cultural Histories**, a roundtable organized by Robert Aldrich and Naby Avcioglu with the participation of Marcus Bruce, Elizabeth Bonner, Elisabeth Fraser, Danielle Haase-Dubosc, Marie-Albane de Suremain, Hélène Blais, Mathieu Guérin, Jean François Klein, Ly Lan Dill, Marie-Caroline Saglio-Yatzimirsky, and Mercedes Volait.

26 May 2008

**Mary Sheriff**, W.R. Kenan, Jr. Distinguished Professor of Art History and Chair University of North Carolina at Chapel Hill

*Petrified: Painting Medusa after Louis Le Grand*

Fall 2008

### FELLOW PRESENTATIONS

7 October 2008

**Dawn Fulton**, Associate Professor, Department of French Studies, Smith College

*City Limits: Mapping Contemporary Paris in Francophone Literature*

**Adam Kosto**, Professor, Department of History, Columbia University

*Hostages in the European Middle Ages*

**Andrea Troxel**, Professor, Department of Biostatistics and Epidemiology, University of Pennsylvania

*Early Phase Clinical Trial Design and Quality of Life in Oncology*

**Herman Lebovics**, Professor, History Department, Stony Brook University

*France: A Nation of Immigrants?*

**Mas'ud Hamdan**, Associate Professor, Departments of Theatre and of Arabic Language and Literature, University of Haifa, Israel

*Reconstructing Concepts of Individual and Collective Existence: "Power" and "Truth" as Mirrored in Arab Contemporary Works of Art*

### Joint Project IPAS - Institute for Scholars:

**Thierry Madjid Labica**, UFR des Études anglo-américaines, Université Paris 10-Nanterre;

**Carlos Antonio Aguirre Rojas**, Instituto de Investigaciones Sociales, Universidad Autónoma Metropolitana (UNAM)

*Structure and Categories of Knowledge Production: The Universal and the Particular. China, Britain, Turkey, Latin America and India*



Danielle Haase-Dubosc, Brunhilde Biebuyck, Dawn Fulton, Andrea Troxel, Adam Kosto, Gene Lebovics & Carlos Antonio Aguirre Rojas at Reid Hall.

## Lunchtime Seminar Series Fall 2008

**18 November 2008**

**Colin Jones**, Department of History, Queen Mary, University of London,  
*How Not To Laugh in the French Enlightenment*

**26 November 2008**

**Danielle Haase-Dubosc**, Columbia University Institute for Scholars, Reid Hall, Paris  
*Playing with Gender across Centuries and Borders*

**10 December 2008**

**Tatiana Smoliarova**, Department of Slavic Languages, Columbia University, New York  
*Machines, Metaphor and the 1790's*

### ACTUALLY EXISTING GLOBALIZATION & ITS ALTERNATIVES

**4 December 2008  
CONFERENCE**

(PIEA and MSH and Columbia University)

9:30h Welcome and Introductions:  
Danielle HAASE-DUBOSC (Columbia University)  
10:00 –11:15h Thierry Madjid LABICA (Université Paris 10, Nanterre)  
“Globalization’s Grand Narratives of Regress: Women, Religion and Its Restorations”  
Comment and Discussion: Josette TRAT (Université Paris 8, Vincennes)

11:15-11:45h *Coffee Break*

11:45- 13:00h Sucheta MAZUMDAR (Duke University, USA)  
“Race, Civilizational Model, and Eugenics Thought in China”  
Comment and Discussion: Michel PRUM (Université Paris 7, Denis Diderot)

13:00-14:30h *Lunch Break*

14:30- 15:45h Vasant KAIWAR (Duke University, USA )  
“What is Postcolonialist Orientalism and How does it Matter?”  
Comment and Discussion: Jean-Jacques LECERCLE (Université Paris 10, Nanterre)

15:45-16:15h *Tea Break*

16:15-17:30h Carlos Antonio AGUIRRE ROJAS (UNAM Mexico)  
“Some Important Political Lessons of the New Anti-systemic Movements in Latin America”  
Comment and Discussion: Arturo ANGUIANO (UNAM, Mexico)  
17:30-17:45h Closing Comments: Jean-Luc RACINE (EHESS-MSH-IPAS)

17:45-18:30h *RECEPTION*

## Lunchtime Seminar Series Spring 2009

**5 March 2009 double bill**

**Klaus Volkert**, University of Köln & Institute Fellow  
*La troisième révolution dans l'histoire de l'espace mathématique*

**Andrea Troxel**, University of Pennsylvania & Institute Fellow

*Analysis of Quality of Life Data When Some Responses are Missing*

**12 March 2009**

**Charles Walton**, Yale University  
*Free Speech and the French Revolution*

**17 March 2009**

**Greg Mann**, Columbia University  
*Human Rights and Saharan Prisons in the 1970s*

**24 March 2009**

**Dawn Fulton**, Smith College & Institute Fellow  
*Capital of the Twenty-first Century?: Immigrant Narratives of Paris*

**26 March 2009 Ph.D Student Presentations**

**Kari Evanson**, New York University,  
*Writing Scandal: Popular Media and the "Bagnes d'Enfants", 1920-1945*

**Jessica Marglin**, Princeton University,  
*Juridical Modernity Reconsidered: The Interplay of Muslim and Consular Legal Systems in Pre-Protectorate Morocco*  
**Séverine Martin**, Columbia University,  
*L'Or du temps, ou les hérésies artistiques de Stéphane Mallarmé*

**Nathan Perl-Rosenthal**, Columbia University,  
*Friendship in the Eighteenth Century: First Letters and Epistolary Networks in the American Revolution*

**2 April 2009**

**Melissa Hyde**, University of Florida  
*Contesting Beauties: Marie Antoinette, Madame Du Barry, and le portrait sans fard*

**9 April 2009**

**Herman Lebovics**, Stony Brook & Institute Fellow  
*France's Future in its Museums of the Past*

**30 April 2009**

**IPAS & Institute Fellow**

*Globalisation and Public Health in Developing Countries*

**7 May 2009**

**Sara Beam**, University of Victoria  
*Pain, Penitence and Criminal Confessions in Early Modern Geneva*

**14 May 2009**

**Adam Kosto**, Columbia University & Institute Fellow  
*The Logic of Hostages in the European Middle Ages*



Adam Kosto, Danielle Haase-Dubosc, Sara Beam, Andrea Troxel and Herman Lebovics listening to Klaus Volkert's (standing) presentation 5 March, 2009.

**REID HALL EVENTS 2008-09**

**5 October 2008**

**A Day for Mahmoud Darwish**



**A Day for Mahmoud Darwish**  
Worldwide Reading on 5 October, 2008

On 5 October readings will be held in

**We love life**

Algeria, Argentina, Australia, Austria, Bangladesh, Belgium, Bosnia and Herzegovina, Brazil, Bulgaria, Canada, China, Colombia, Costa Rica, Czech Republic, Denmark, Egypt, Finland, France, Germany, Greece, Guatemala, Hong Kong, Hungary, India, Indonesia, Italy, Japan, Korea, Kuwait, Lebanon, Lithuania, Mexico, Morocco, Mozambique, Myanmar, Nigeria, Norway, Pakistan, Panama, Paraguay, Peru, Philippines, Poland, Portugal, Romania, Russia, Saudi Arabia, Serbia, Singapore, South Africa, Spain, Switzerland, Taiwan, Thailand, USA, Vietnam, Zimbabwe

**8. internationales literaturfestival berlin**  
24. September bis 5. Oktober 2008 www.literaturfestival.com

Berliner Festspiele

**24 November**

**Angela Dalle Vacche**, Georgia Institute of Technology, Atlanta, USA

*Redefining the Neorealist Image*

Introduction by Steven Ungar, The University of Iowa, USA, Former member of the Columbia University Institute for Scholars.

**4 December 2008**

**OBAMA SONG**  
Election night in Harlem



Blues cinématographique improvisé à Harlem USA, le 4 novembre 2008 entre 23h et minuit.

by **Dominique Dubosc**

**28 January 2009**

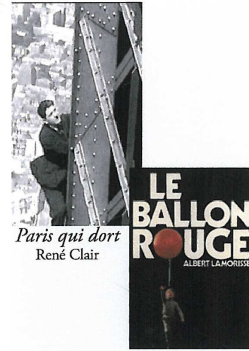
**Columbia University Film Series**

**NYP PARIS 2009**

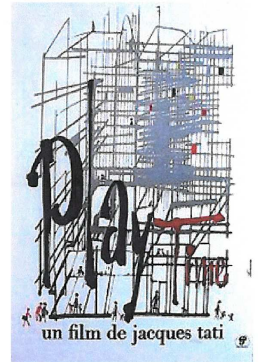
**PARIMAGE**

Film Series Spring 2009

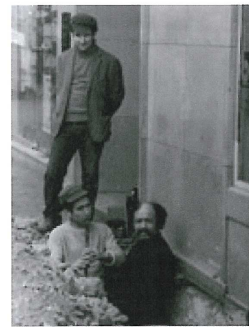
Reid Hall  
4, rue de Chevreuse, 75006 Paris  
V.O., Subtitled In English



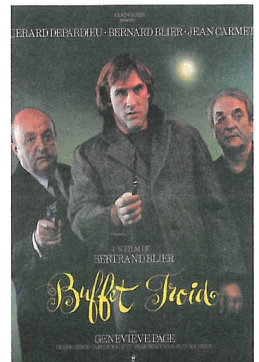
**18h30, 28 January 2009**  
Salle 6



**18h 30, 16 February 2009**  
Salle 6



**18h30, 16 March 2009**  
Salle 6



**18h 30, 27 April 2009**  
Salle 6

For more information contact: [tricia.meehan@libertysurf.fr](mailto:tricia.meehan@libertysurf.fr)

Columbia University Graduate School of Architecture Planning and Preservation

**5 February 2009**

**Christine Delphy**, Directrice de recherche émérite au CNRS

*Les uns /derrière/ les autres: comment se construit l'altérité*

Christine Delphy est docteur en sociologie et philosophie, éditrice, entre autres, de la revue *Nouvelles Questions Féministes*. Militante contre le patriarcat et le racisme, elle publie souvent dans le *Monde Diplomatique* et *Politis*. Son dernier livre est, *Classer, dominer: Qui sont les "autres"?* Paris, La Fabrique éditions, 2008.

**5 March 2009**

**Les Highlanders a capella doo-wop music** de 19h00, Grande Salle, Reid Hall

The Highlanders are Dakota Wesleyan's premiere performing ensemble.

With support from the DWU music endowment, this hand-picked group of six talented singers represents the university by performing an exciting mix of a cappella doo-wop music across the state and around the globe.

## NEWS FROM THE FELLOWS AND STAFF

**Robert Aldrich** was elected a Fellow of the Australian Academy of the Humanities, as well as a Fellow of the Academy of the Social Sciences in Australia. His edited book *The Age of Empires* has now been published in Estonian, Rumanian and Turkish. Another collection that he edited, *Gay Life and Culture*, has just come out in Greek and Japanese.

**Naby Avcioglu** gave presentations at two conferences in the United States. First "The 'Glocal' in Contemporary Turkish Architecture: The Case of Han Tümerterkin" was delivered at the HIAA Symposium in Philadelphia in October 2008. The second, "Le Hammam in Paris: the hidden iceberg of Baron Haussmann's Paris" was delivered at the 42nd Annual Meeting of the Middle East Studies Association (MESA) in Washington in November 2008. She gave a seminar paper at Paris I (Panthéon-Sorbonne) in January 2009. Her article "Istanbul: The palimpsest city in search of its *architext*", has appeared in *RES: Anthropology and Aesthetics*, vol. 53/54 (Spring and Autumn, 2008), pp. 188-208.

**Mihaela Bacou** continues work as the co-editor of the *Cahiers de Littérature Orale*, INALCO.

**Sara Beam's** *Laughing Matters: Farce and the Making of Absolutism in France*, published with Cornell University Press in 2007 has been awarded the Roland Bainton Book Prize for History/Theology by the Sixteenth Century Society & Conference in 2008.

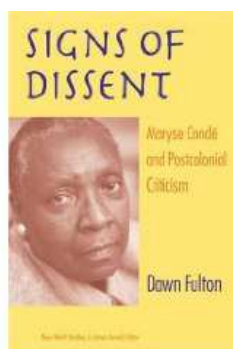
**Reinhard Blomert** has become a member of the Wissenschaftszentrum Berlin (WZB), where he is the editor-in-chief of journal *Leviathan*.

**Elizabeth Bonner** gave a paper on December 5, 2008, entitled 'Ceremonial Chivalry at the French Court of the King's Scots Guards during the Reigns of Louis XII (1498-1515) and François Ier (1515-1547)',

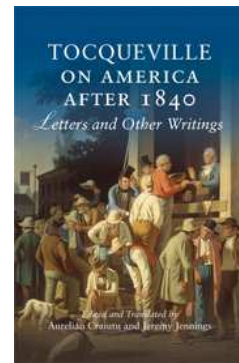
at the Conferences of the Australian and New Zealand Association for Medieval and Early Modern Studies (ANZAMEMS) at the University of Tasmania. She has also been invited by the Sydney Society for Scottish History to give the paper, 'Was Alan Stewart the second seigneur d'Aubigny?', which is an analysis of the 'Amortissement' MS that she had worked on while at Reid Hall in autumn 2007. The paper forms the basis of an article she is writing for *Journal for Medieval History*. At present, she is also completing a 'Documents and Historical Introduction' volume for the Comité des travaux historiques et scientifiques (CTHS) : *Les Stuart d'Aubigny et les rois de France (1498-1547)* for publication in Spring 2009. She is planning to give a presentation on these documents at the Society for the Study of French History (SSFH) conference to be held at Trinity College, Dublin on 29th & 30th June 2009. Her article 'The Betrothal of Mary Queen of Scots' will be published in *History Scotland* in May/June, 2009. She had also submitted an article, 'The Tomb of Henri Cleutin: an historical document' for publication in the *Innes Review* (Edinburgh).

**Vicki Caron's** *L'asile incertain: réfugiés juifs en France, 1933-1942*, has been published by Tallandier in 2008.

**Mireille Delmas-Marty** has recently been elected to the Académie des sciences morales et politiques. We had the honour of working with her as Fellow of the Institute in 2001. She was also one of the keynote speakers at the formal inauguration of the Institute along with Maryse Condé and the late Edward Said. Nos chaleureuses félicitations chère Mireille!

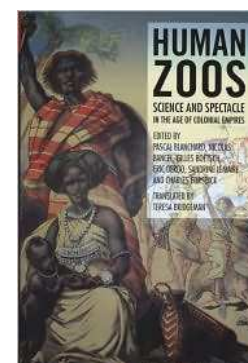


**Dawn Fulton's** *Signs of Dissent: Maryse Condé and Postcolonial Criticism* published by University of Virginia Press in June 2008.



**Jeremy Jennings** was made a Chevalier de l'Ordre des Palmes Académique for services to French culture in 2008. He published *Tocqueville and America after 1840: Letters and Other Writings* with Cambridge University Press in 2009. For 2008-9 he received a research grant from the Arts and Humanities Research Council, which funds sabbatical leave to complete *Revolution and the Republic: A History of French Political Thought since the Eighteenth Century*, which will be published by Oxford University Press. He has also written articles for the monthly cultural and political magazine *Standpoint*. In Fall 2008, he taught in the University of Florida program based at Reid Hall in Paris.

**Danielle Haase-Dubosc** serves on the editorial board of *Nouvelles Questions Féministes* and on the Comité de pilotage of the *Dictionnaire des femmes d'ancienne France*. She is also working on a collection of essays.



**Herman Lebovics** has published an article entitled "The Zoos of the Exposition Coloniale Internationale, Paris 1931" in *Human Zoos: Science and Spectacle in the Age of Colonial Empires*, eds., Nicholas Bancel, Pascal Blanchard, Giles Boëtsch, Eric Deroo, Sandrine Lemaire, and Charles Forsdick, Liverpool University Press, 2008.

**Peter Lunenfeld** has been appointed Professor at UCLA Design | Media Arts Broad Art Center.

**Sucheta Mazumdar, Kaiwar Vasant and Thierry Labica** have recently finalised their book *From Orientalism to Postcolonialism: Asia, Europe and the Lineages of Difference* which will appear in November 2009.

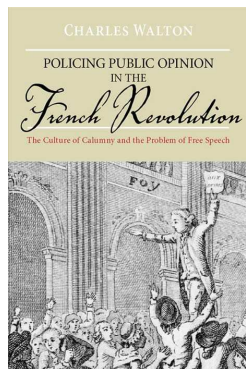
**Adriana Mendez** is spending 2008-09 academic year at Uppsala University in Sweden on a Fulbright award.

**Todd Shepard's** *1962: Comment l'indépendance algérienne a transformé la France* is published by Editions Payot & Rivages: 2008. Translated from the English by Claude Servan-Schreiber.

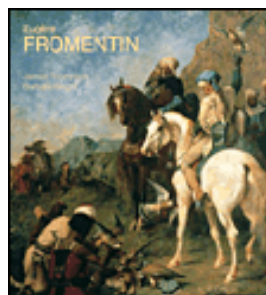
**Steve Ungar** was a visiting professor at the Université Paris 7-Denis Diderot in March 2009. In the Winter and Spring 2009, he was Solomon Katz Distinguished Professor in the Humanities, University of Washington in Seattle. In 2006 he received the title Chevalier de l'Ordre des Palmes Académiques awarded by the French Ministry of Education. He has published *Cléo from 5 to 7*. London: BFI Film Classics, 2008, which is in the process of being translated into French as *Cléo de 5 à 7* by G3J.

#### 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](mailto:dhd.columbia@reidhall.com)) as soon as possible and be sure to indicate the period of time you wish to use the facilities



**Charles Walton's** *Policing Public Opinion in the French Revolution: The Culture of Calumny and the Problem of Free Speech*, published by Oxford University Press in 2009.



**Barbara Wright** has just published (with James Thompson) *Eugène Fromentin* with ACR Press in Paris in their

series *Orientalistes*.

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