Aurélie Névot is an ethno-anthropologist. Her research primarily concerns anthropology of religion and anthropology of writing as far as her work is based on the study of a scriptural shamanism that has emerged in southwestern China (Yunnan Province, Sani branch of the Yi nationality).

1) Three single authored books present the anthropological results of the fieldwork she conducts since 1998:


From there, four axes of analysis have been defined:

a. The first focuses on writing: shamanistic, secret, chanted, ritual and sacrificial, but also urban and political.

b. The second deals with the body: dead, ancestral, infantile, mediumnistic, shamanistic, sacrificial and spiritual (divine).

c. The third is about transmission processes: the relationship master-disciple on which Aurélie Névot edited a collective and interdisciplinary book (2013. *De l’un à l’autre. Maîtres et disciples*. Paris: Editions du CNRS); she also questioned what it means to transmit knowledge and power among shamans and mediums—she organized a seminar on this topic from 2010 to 2012.
d. The fourth deals with the anthropology of death as far as A. Névot is working on a book about Sani funeral, based on a ritual book (from a bimo lineage of Shangpucao) composed of twelve chapters psalmodyed for the dead from his death to his burial.

2) The acculturation processes generated by Chinese political authorities in order to transform this scriptural shamanism and to place it under their control have prompted her to question Chinese cultural politics. Hence the other side of her research: “cultures and institutions” (cultural policies) that essentially counts two axes:

a. She first carried out research about Chinese ethnopolitics and about acculturation processes developed by the central power and by the Catholic religion, the latter, established in Yunnan since 1860s, having concurrently gendered inculturation phenomenon (A. Névot is working on a book about the missionary Vial (1855-1917)).

b. This analysis is included in a more overall reflection about patrimonialization in contemporary China with “museumification” of Chinese minorities and the development of New Confucianism linked to the notion of “universal” introduced and redefined by Chinese through the Shanghai World Expo 2010. A monographical book is devoted to this subject (2014. La Couronne de l’Orient. Le centre du monde à Shanghai. Paris: Editions du CNRS).

3) Lastly, Aurélie Névot discusses contemporary anthropological theories, the link between anthropology and philosophy, and she develops comparative perspectives with other cultural areas. She provide two approaches to this subject:

a. By introducing the concept of transsubstantialism in her Habilitation Thesis (defended on 24 March 2017), she proposes to address the notion of ritual structure by taking into account not much the abstract relationship it supposes but what constitutes this relationship, its materiality, and thus what permits to maintain this structure. It deals at the same time with movements, dynamics and essences carried by the latter, that is to say transsubstances.

b. She develops research about museum architectures and ideologies by paying attention to the cultures in which they are conceived and introduced, and to the symbolism to which they may refer. Along with Shanghai where the Chinese government plans to build a dozen of museums over the next several years, she has developed a new exploratory fieldwork in Abu Dhabi (2015-2016) to question the creation of a “universal museum”, that is to say the Louvre Abu Dhabi.