

EDITORIAL

newsletter n°4

May 2012

In this issue:

Interview with ... // 2

Michel Boivin

Fieldwork Report ... // 3

'Documenting crime and
punishment in Tamil Nadu'

Focus on Conferences ... // 4

'Italy and India: intellectual
connections ...'

Focus on Research

Projects... // 5

'Ruptures : radical events and
life reconfigurations'

Our PhD Students // 6

'PhD students seminar'

Welcome... // 6

Our new members

Our visiting scholars

Publications // 8

Series at CEIAS

Journals

Books

Articles

Book chapters

Book reviews

Upcoming Events // 11

About us // 12

A large number of doctoral students from a wide range of disciplines are affiliated with the CEIAS. However, they are scattered across numerous institutions. The Centre has a firm agenda to increase, diversify and institutionalize the support it can offer to these young scholars, in a variety of ways. As far as material support is concerned, for instance, the CEIAS funds every year fieldtrips and participation in international conferences for 4 to 6 students. Moreover since our relocation in the 13th arrondissement, a large room has been provided for students, with access to the Centre's facilities.

More importantly, perhaps, the CEIAS actively supports a number of initiatives that offer an opportunity for students to work with other students. Indeed working with peers on a regular basis is a critical way to make progress in academia, for a number of reasons: it helps overcome the feeling of loneliness that is so familiar to people writing a PhD; it is a rich (and fun) way to learn the 'tricks of the trade', as Becker would put it, since exchanging with fellow students is usually free from the shyness that might creep in with the presence of senior scholars; such interaction is crucial to get information about opportunities in terms of scholarships, jobs, summer schools etc.; finally it is indispensable to build the academic networks on which collective projects can be built.

The CEIAS thus nurtures opportunities for such collective work through a number of events:

- The monthly PhD scholars' seminar, described in this issue by its current organisers, Julien Levesque and Nicolas Lainé;
- The yearly PhD conference, in which students' papers are discussed by senior scholars;
- The yearly European PhD workshop, in which the CEIAS has participated since 2009, and which it hosted last year;
- The various workshops organized in India and in France by the AJEI (<http://www.ajei.org/>), a very dynamic association of young South Asianists, to which the CEIAS grants an annual subsidy.

Recognising that doctoral students constitute a key asset of any research unit, the CEIAS is striving to support their training by integrating them into research activities as well as by providing a congenial environment and material support for their work.

Directorial Committee of the CEIAS

Blandine Ripert, Aminah Mohammad-Arif,

Loraine Kennedy, Stéphanie Tawa Lama-Rewal

Michel Boivin, you launched in 2008 a research project on history and Sufism in the Indus Valley that is now in its final stage. Can you tell us what led you to develop a particular interest in Sufism in Sindh (South-East Pakistan)?

I was trained in contemporary history at the University of Lyon II. After a trip to Morocco, I decided to focus on the Muslim world, and started to study Arabic and Persian.

After some time, my readings led me to be interested in the history of Islamic thought. In 1986, an important book was re-published: *Histoire de la Philosophie islamique* by Henry Corbin (Gallimard). For the first time, an orientalist was including the Shias inside Islamic thought. He was also devoting numerous pages to an almost unknown branch of Shiism, the Ismailis. For a number of reasons, Ismailism attracted me but as a 'contemporaneist' historian, I was curious about the situation of the Ismailis in the 20th century. I soon learnt the living imam was better known as the Agha Khan. Although I had initially planned to devote a thesis to 19th century Iran, I finally shifted to India for a thesis devoted to Sultan Muhammad Shah (1877-1957), better known as Agha Khan III.

I started to work in Bombay, where Agha Khan III had lived and established the headquarters of the Ismailis. But after Partition, the Ismailis transferred Ismaili institutions to Karachi, in Pakistan. While traveling in Karachi and Sindh for research on the Ismailis, especially in the Indus delta area, I came across many Sufi *dargahs*. It is noteworthy to point out that Sufis and Ismailis shared the same religious culture. I therefore shifted to Sufism in Sindh when my study on the Ismailis was over. I visited many Sufi places in interior Sindh, including Hala, Jhok Sharif, Sehwan Sharif, Bhit Shah, and others. In Bhit Shah, where the *dargah* of the great Sufi poet Shah Abd al-Latif (d. 1752) is, I was fascinated by the importance given to the singing of his long mystical poem, *Shah jo Risalo*, throughout the night, by the faqirs. I thus decided to work on this Sufi centre.



Bodio Bahâr's faqirs, Sehwan Sharif, 2011

Pakistan is usually seen today as a bastion of radical Islam. What is your perception from the field? Do you think, as for instance Robert Roenthal does, that Sufism is an alternative to Islamic radicalism in Pakistan society?

It would be useless to deny the role played by a number of Pakistani groups in the spread of radical Islam. The

situation is nevertheless quite complex. Fieldwork in Sindh taught me that despite the huge pressure radical Muslims impose on society, what I call Sufi culture is still at work. I should even say that Sufi culture is dominant in Sindhi society. I would be more cautious about stating that Sufism can be an alternative to radical Islam. What I can observe is that the pressure of radical Islam has imposed a number of changes in Sindh. For example, a number of objects, or even traditions, were recently tagged as 'Hindu', and discontinued.

Since 2008, you have been conducting this collective project named the French Interdisciplinary Mission in Sindh (MIFS). Can you tell us more about its object and its aims?

A French archaeologist, Monique Kervran, was organising with her team the last fieldwork in Sehwan Sharif. They were excavating the northern hill known as the Qila (Fort). Sehwan Sharif is an important Sufi site, with the *dargah* of Lal Shahbaz Qalandar (d. 1274). Having learnt that I was working on Sufism in Sindh, M. Kervran invited me to Sehwan. In 2002, I spent four weeks in Sehwan and decided to work on this Sufi centre. During this time, M. Kervran and her M.A. and PhD students were working on that site. Due to the situation of Pakistan in terms of security issues, we thought of arranging a kind of pluridisciplinary team in order to allow her students to complete their studies. This was in 2005. It was ultimately not possible to work with these archaeologists, but we kept the idea of an interdisciplinary group working in Sehwan. In 2007, I met Rémy Delage in Delhi. Since he had devoted his PhD to a Hindu pilgrimage in Kerala, as a geographer, I asked him to join the Sehwan project. The first fieldwork trip was arranged in Fall 2008 with Sohail Bawani (sociologist), Lata Parwani (Urdu and Sindhi literatures), Sophie Reynard (topographer), Rémy Delage, you, Johanna, as an epigraphist, and myself.

What are the sources available to study the historical development of Sehwan Sharif and the cult of La'î Shahbaz Qalandar?

About Sehwan, the sources are scarce and scattered and although the fort was excavated by the French archaeological team headed by Monique Kervran, Sehwan proper still needs to be excavated. Regarding Lal Shahbaz Qalandar, except for a few references in 14th century chronicles and some historical inscriptions, the sources are mainly very recent. Most of them were published first in Sindhi, and secondly in Urdu, in the 1970s, after the shrine was put under the control of the Awqaf Department, for pious endowments. Before the 20th century, only very brief quotations are related to the Sufi. As I put it in my forthcoming book, *Le soufisme antinomien dans le sous-continent indien* (Editions du Cerf, 2012), it is thus quite difficult to propose a biography. On the other hand, it is possible to reconstruct the process by which a charismatic figure was constructed, mainly through competitive oral traditions expressed by different local communities including Shias, Ismailis and Hindus.

What are the contemporary trends of this development? Have the town and the pilgrimage taken a new shape since

Con'd

the Independence of Pakistan and Partition?

It seems that Partition in itself had a limited impact on rituals, for example. Although most of the Hindus migrated to India, the two Hindu families involved in the salient ritual of *mendi* (henna) stayed on in Sehwan. One of them, the Kanungos, migrated in the 1960s. Interestingly, they were still in charge of the *mendi* ritual in Ulhasnagar, about 50 km north-east of Bombay, where Rai Rochaldas, a Hindu follower of the Sufi Qutub Ali Shah from Hyderabad, launched a Sufi centre (*darbar*) and Lal Shahbaz Qalandar's *urs* (i.e. his death anniversary celebrated as his merging with God) in the 1950s. Since then, the *urs* of Lal Shahbaz is celebrated in Rai Rochaldas's *darbar* every year, and *dhamal*, an ecstatic dance with drumming which is the most specific ritual in Sehwan, is also performed every day.

In Sehwan, the main change in the management of the pilgrimage was implemented in 1960 when the Awqaf Department took control of Lal Shahbaz Qalandar's mausoleum (*mazar*). Later on, during the Bhuttos, first Zulfiqar Ali and secondly Benazir, the *mazar* and the surrounding city were renovated and enlarged. This new urban context obviously had an impact on the practice of the pilgrimage.

Did you conceive a specific methodology within the team, possibly inspired by other studies on pilgrimage centres, or do you think your collective experience in the field could produce a specific methodology?

It is not easy to implement a true interdisciplinary project. The best way is to work with small teams, composed of two or three members whose fields can be complementary. Every evening, after the daily work, it was necessary to exchange our views. Of course, when we conceived the Sehwan project, we looked at similar projects. We were surprised to observe that none had been devoted to a Sufi centre all over the Muslim world. In India, we found two projects: the project headed by Marie-Louise Reiniche and devoted to the Shivaite pilgrimage centre of Tiruvanamalai,

and the project led by Gérard Fussman and devoted to Chanderi. The latter was very helpful since G. Fussman had written an introduction in (*Chanderi. Naissance et déclin d'une qasba: Chanderi du X^e au XVIII^e siècle*, Publications de l'Institut de Civilisation Indienne, 2003) in which he gave many details about the launching and the implementation of the project. We hope our experience can be of some use for other scholars, especially through the electronic newsletter (<http://ceias.ehess.fr/document.php?id=1741>) we are publishing on the CEIAS website, on the page of the team 'Histoire et soufisme dans la vallée de l'Indus'. Also, it is noteworthy that a M.A. thesis was submitted in 2010 by Sohail Bawani at the University of Karachi on the topic of interdisciplinarity, with our Sehwan project as case study.

What will be the next stage of this collective research?

For four years, a dozen researchers from Pakistan, France, Germany and the USA were involved in the project. It was not an easy task, mainly because of security issues in Pakistan. We would like to take this opportunity to warmly thank a number of people, including the directors of CEIAS since 2008, and also the consul general of Karachi, first Pierre Seillan and then Christian Ramage, and Kaleemullah Lashari, the then Secretary of Antiquities in the government of Sindh. Without their support, it would not have been possible to complete the Sehwan project. It was a fascinating experience and we are now in the process of writing a book and here again, interdisciplinarity is not easy to manage.

I think that such a project is to be undertaken only once in a career! I don't mean that I want to abandon interdisciplinarity, I am convinced it is the best way to conduct studies devoted to sites. I am currently working with scholars from Germany, USA, India, Pakistan, in different interdisciplinary projects but with a different perspective. Interestingly, there are already scholars who have expressed interest in reproducing the Sehwan project experience in other contexts.

Fieldwork Report

DOCUMENTING CRIME AND PUNISHMENT IN TAMIL NADU

Zoé Headley



A panchayat in Sittalai, Kallar Nadu, 2012

Over the past year and a half, I have been intensively documenting caste-based village judicial assemblies, or *panchayats*, in Tamil Nadu, a fascinating subject of research for which, surprisingly enough, the scope of scholarly knowledge is extremely limited. Indeed, besides the meagre information provided by the colonial literature on this issue, the academic input over the last fifty years has been relatively fragmented both from an anthropological and historical point of view. Since the wave of village studies withered away in the 1960s, little ethnographical attention has been given, especially in this region, to the actual procedures and processes which shape contemporary practices of these non-state judicial forums.

Since Independence, judgments passed by these caste *panchayats* have not only co-existed alongside state law but in many instances the decisions and judgments taken 'under the banyan tree' have been recognized by the judges sitting in the courtrooms. However this status quo is coming to an end in several parts of the country as the Indian judiciary is promising to do away with them. A chance finding of some old documents concerning village conflicts and local judicial procedures during my PhD fieldwork among the Pramalai Kallar led me to start searching for similar documents in order to have sufficient data to grasp the transformations of caste-based judicial structures over time. I have been fortunate to obtain funding from the British Library for a three year project, coordinated with S. Ponnarasu, a doctoral student from Pondicherry University, which is allowing us to gather a substantial amount

Con'd

of vulnerable historical data spanning three centuries (1650-1950) in two caste-based territories: Kallar Nadu and Kongu Nadu.

Though we are concentrating on documents relating to conflict and dispute resolution, we are also digitizing documents which cover a wider scope of interest such as land tenures and revenue collection, kinship patterns, caste relations and power structures, which happen to be the source of much conflict! The documents, recorded on paper, palm-leaves and copper plates, include: reports of conflicts, judgments, caste norms, genealogical charts, land transactions, religious tax collection, folk tales, loans agreements, honor struggles, temple records, marriage announcements, etc. It takes a substantial amount of time to locate such documents as they are scattered in the homes of villagers and our only modus operandi is by word of mouth, village after village. It sometimes takes considerable effort to convince the document-holders of the importance and vulnerability of the stacks of old papers and palm-leaves roughly bundled up and stashed in bags and drawers. We have also unfortunately witnessed them tear, break and crumble as they were being shown to us before proceeding with the digitization in the home of the document-holder and this, only between the endemic power cuts!

A year and a half into the project, with the help of a team of four people, we have digitized 40 collections comprising around 60 000 photos. The next year or so will be devoted to precise content identification and listing of each document. This digital archive will provide, I hope, the opportunity to conduct micro-historical analysis of social and legal features of rural Tamil Nadu, a field for which there is a lack of research material since, as Jacques Pouchepadass pointed out to me, the colonial Revenue Records as well as the 'Village notes' of the Settlement Surveys do not contain material similar to those we are digitizing.

In parallel to this historical (re)search, I have been conducting fieldwork for my research project 'Courts, Caste and Cursing: An ethnography of injustice and reparation' in which recourse to caste *panchayats* features as one of the five forums of conflict resolution which I am studying (including also state law, sorcery, divine punishment and intimidation groups). Besides the more classical methods of fieldwork (individual interviews, observation of *panchayats*—the latter not being an easy matter) I have recently tried out a less orthodox approach by coordinating an 'on the verandah' ethnographical exercise, that is, an experimental workshop with 20 *panchayattars* from five different castes (Gounder, Kallar, Maravar, Pallar, Servai) to describe and debate between themselves their differing judicial practices.

The workshop, which lasted two days, began by seemingly straightforward issues (such as their various terminologies, the physical location of the *panchayat* in the village, etc.), progressed towards more sensitive issues (such as caste composition) and then focused on the types of conflicts presented, differing procedures and penalties. At first, the flow of conversation was awkward as most of the men sitting around the table are given pre-eminence in their own locality and therefore have the privilege of interrupting and, in case of disagreement, have the final say in the matter at hand. Though a few harsh words flew out here and there, the exchanges were rich and intense. The unusual context for this ethnographic encounter, by which I mean not dialoguing with the researcher but between (somewhat) peers outside of the respective territories of dominance (the workshop was held in, and with the collaboration of, Pondicherry University) was particularly novel for all involved. The next stage of fieldwork which I hope to implement would be a video study of the *panchayats* in-the-making.

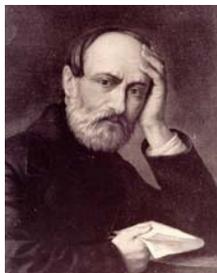
Since 2010, the field research has been supported by the CEIAS, JustIndia (ANR), IFP and the archive funded by the EAP (British Library/Arcadia). Additional information on this research can be found on <http://clac.hypotheses.org>

Focus on Conferences

'ITALY AND INDIA: INTELLECTUAL CONNECTIONS AND THE CIRCULATION OF POLITICAL MODELS IN THE 19TH- 20TH C. International Conference

Tiziana Leucci and Claude Markovits

The conference held on 2 December 2011 at the CEIAS focused on the role of Italy as an idea and a political model in India in the 19th and 20th centuries, starting with the impact of the Italian Risorgimento on Indian patriots. Bengali literati led the way in the discovery of Italy, an aspect explored by France Bhattacharya in her paper '**Fortunate and Unfortunate Encounters: Italy and Bengal 1875-1928**'. However divergent interpretations soon emerged, and in the early twentieth century an open controversy arose between those like Savarkar who saw in the Italian struggle a model to be followed in the form of an armed liberation struggle and Gandhi who claimed that the Risorgimento held no valid lesson for



Mazzini



Gramsci

India, a point examined by Claude Markovits in '**Turning Mazzini on his head: Gandhi's polemics against Savarkar in Hind Swaraj**'. There was a resurgence of interest in Italy in the 1920s as the fascist regime sought to undermine British power by playing the card of anti-imperialism. Fascism appealed mostly to those who would form the hard core of the Hindu Right, in particular to the RSS, as Marzia Casolari's paper '**Hindutva Foreign Tie-ups in the 1930: the connections between Hindu fundamentalism and the Italian fascist regime from unpublished archival sources**' shows through a look at unpublished diplomatic archives, but it also seduced some who were not of that persuasion, such as briefly

Con'd

Rabindranath Tagore (mentioned by France Bhattacharya). It was however a completely different aspect of Italy's intellectual production that eventually made the most profound mark on post-colonial India, in the form of the thought of the great Marxist thinker Antonio Gramsci, whose reading and appropriation by the Subaltern Studies collective was the object of two presentations by Jacques Pouchepadass in 'Readings of Gramsci and the Intellectual Course of Subaltern Studies' and Marianna Scarfone in 'The reception of Gramscian concepts in the Subaltern Studies Collective'. Another Italian intellectual who had a great influence in India was the famous educationist

Maria Montessori, an exile from fascism, whose stay in India led to a flourishing of 'Montessori schools', an aspect evoked by Tiziana Leucci in 'Maria Montessori in India: the application of her pedagogic method in the local fine arts, music and dance schools'.

The papers and the debates they generated can be seen as an exercise in connecting the intellectual histories of one European and one Asian country, in an attempt at breaking down barriers that have separated for too long those two universes. It is hoped that a volume of proceedings will follow.

Focus on Research Projects

'RUPTURES : RADICAL EVENTS AND LIFE RECONFIGURATIONS'

Fabienne Martin

The Ruptures program began in December 2010 at the CEIAS, thanks to three years of funding from the Agence Nationale de la Recherche (the French national research agency). Its main objective is to provide a platform to reflect upon phenomena of rupture when the existence of individuals or groups becomes radically redefined following events that disrupt their inscriptions in the world.

What happens when we start listening to these lives that do not, or no longer, correspond to local cosmologies? Do existences facing rupture reveal other ways of thinking about the world, or other ways of being? What can considering these lives contribute to anthropological knowledge?

To answer these questions, we have opted for a comparative approach that cross-examines unprecedented works concerning three forms of life reconfiguration: the case of lepers (F. Martin), criminal tribes (A. Soucaille) and Hijra (E. Novello) in India. These three studies correspond to three types of radical events: illness, the sentence of the law, and inadequacy between body and gender.

Ontological shift is one of the first notions appearing through these studies. This is quite clear in the case of lepers as this disease entails a physical transformation of the body, exclusion from family and caste, and thus an absolute repositioning in Indian society. Leprosy becomes the primary quality not only for the individuals who are physically touched by the disease but also their unaffected descendents. In the case of criminal tribes, the shift has been imposed by the law and the ontology entirely fabricated. Along with the invention of inborn criminality and the application of the Criminal Tribes Act (1871) that led to the massive internment of thousands of people in reform camps, a new form of humanity was created and the descendents of the groups thus classified continue to suffer despite the abolition of this legal status. In another way, the Hijra, who represent a third gender in India, are also caught in an ontological shift. For these people born as males, rejected by their family due to a genital malformation or feminine behavior during their childhood, their body is the canvas of their transformation and may be subject to various techniques, including castration, in order

to take on a feminine appearance.

The notion of ontological shift leads us to examine the emergence of singularities. Methodological and epistemological issues appear here. How should singularities be compared and generalized? What does it mean to tackle social life through case studies? What tools should be elaborated to examine not only norms and structures but also variation and disjunction? First, it is necessary to consider social categorizations and individual experiences together. While there is a normative categorization ('Lepers', 'Criminal Tribes', 'Hijra') that defines individuals' relational patterns, individuals themselves also nurture desires, actions, and practices that modify these categories. In order to capture this 'work' on norms, we suggested a set of notions: becoming (a

process of ongoing definition), minor (a tension setting), and exemplarity (a propositional force). Thus, situations of rupture can also be seen as sites of innovation and social creation. Finally, another axis concerns events and time. Shift, the persistence of the event encapsulated in the new ontology,

the shock wave for the following generations (for lepers and criminal tribes), and the permanent becoming that characterizes these existences lead us to concentrate on the 'after' and to place this 'after' at the heart of our analysis.

The bi-monthly seminar, *Anthropologie des ruptures et des reconfigurations de l'existence*, held at the EHESS, Paris, in 2011 served as a platform to deepen these reflections. The workshop, *L'anthropologie face aux ruptures*, that we organized at the international AFEA Conference (September 21-24, 2011, Paris) allowed us to cross our reflections with other work concerning forms of rupture going beyond the Indian context: dispossession of white farmers' lands in Zimbabwe (L. Kalaora), the financial crisis of 2008 (A. Lardeux), the post-genocide in Rwanda (A. Sauli). We shall continue to pursue the seminar at the EHESS this year in the form of thematic sessions where we shall discuss the relationships between rupture and the law, gender, and illness. We are currently collaborating with a documentary film-maker in order to make a film that will present our different fieldworks in India.



Young girl Maghaya Dom, Uttar Pradesh, 2012

© Agence Nationale de la Recherche

PHD STUDENTS SEMINAR

Julien Levesque and Nicolas Lainé

Set up in the academic year 2010-2011, the monthly PhD student seminar was strongly encouraged by the Directorial Committee of the CEIAS, with the aim of integrating PhD students more meaningfully in the Centre's activities. The idea of establishing a regular student seminar took concrete shape at a meeting in January 2011, following which the first session took place in March 2011. Nicolas had just come back from three years in Assam, while Julien was beginning his doctoral research. We both volunteered to coordinate the seminar as we knew we would be available and based in Paris. The seminar is meant to offer an opportunity for PhD candidates at the CEIAS to present their research work to their peers in order to receive critical feedback in an informal context. The format allows for different types of presentations: students are free to introduce their research topic, share personal reflections, question their methodological approach, relate their time in the field and their findings, or, for the more advanced, read out a completed chapter of their dissertation. Because the seminar is meant to be a training space for young researchers, it abides by scientific conventions, such as time-constraints or the review by a discussant. In addition, participants are invited to play not only the role of the presenter, but also, on occasion, that of the discussant.

Reflecting the diversity found at the CEIAS, the seminar has provided a platform to approach a wide range of topics and disciplines: from India's foreign policy to ethnographic observations in Arunachal Pradesh, from *madaris* in Pakistan to martial art in Kerala, from India's new urban developments to fair trade in Darjeeling, to name but a few.

Organizing the seminar has been an opportunity for us to better know other fellow students and their research interests. More than a scientific panel, the seminar offers a friendly space where doctoral students can escape the solitude that writing a PhD dissertation requires. Indeed, before the seminar was launched, apart from the annual PhD workshop, there were no specific occasions for PhD students to meet and get to know each other, while also allowing senior researchers of the Centre to get to know their work. Yet it has been difficult at times to find volunteers beyond a restricted group of active students. Now that the seminar is well established, we hope it will attract an increasing number of participants. We also hope that others will take up the organization of the seminar after us so as to maintain an avenue for students to share and debate their work, hence better preparing them for the academic world ahead.

Website of the doctoral students' seminar: <http://ceias.ehess.fr/document.php?id=1765>

Welcome

OUR NEW MEMBERS

Aminah Mohammad-Arif

We are very happy to welcome two young and very promising researchers to the CEIAS.



Julie Baujard was trained as a social anthropologist at Provence University where she was also a teaching assistant. She did her post-doctoral studies at the French Institute of Pondicherry (IFP). Her research explores 'refugees' as a system, very innovatively, through three different institutions: the Indian State, NGOs and churches. She has now extended her research to compare this category with the broader one of 'foreigner', thereby opening up new perspectives in the study of government policies and the identities of refugees-cum-foreigners. Her work has a strong comparative dimension as it deals with different refugee groups (Tibetans, Burmese and Afghans), on the one hand, and with several different cities (Delhi, Chennai and Darjeeling), on the other.



Pierre-Yves Trouillet, whose PhD dissertation at the University of Bordeaux III earned him the highest award from the Association Française de Sciences Sociales des Religions, is a specialist of Hinduism in South India and the diaspora. He is a geographer by training but his work also borrows from anthropology and history. His research deals primarily with the interactions between territories and networks related to the actors and spaces of Hinduism. He is presently working on the circulation and professional migrations of Hindu priests in India, Europe and the Indian Ocean (Reunion and Mauritius), by skillfully combining a wide range of sources (textual, visual and statistical). He also has a rich teaching experience.



Anthony Cerulli is Assistant Professor at Hobart & William Smith Colleges, where he teaches South Asian Studies in the departments of Religious Studies and Asian Studies. His scholarly interests include Kerala history, Sanskrit and Malayalam literature as well as history of medicine. He will deliver four conferences:

- 'Ritual Practice, Medical Practice: The Case of *oothu*', on 10 May, 11 am to 1 pm, Room 1, 105 Bd. Raspail, 75006 Paris, in Francis Zimmerman's seminar.
- 'The King's Quandary: *pravṛtti-nivṛtti* as Agenda for Agency', on 18 May, 1 pm to 3 pm, Room Thorner (662), 190-198 Av. de France 75013 Paris, in Catherine Clémentin-Ojha's seminar.
- 'Tradition, Medicine, and Education: Notes on Medical Education in the Gurukula and Ayurvedic College', on 31 May, 4 pm to 6 pm, Room Pierre-Jean Mariette, INHA, 2 rue Vivienne 75002 Paris, in the framework of Christian Jacob's seminar.
- 'Religious History, Epidemiological Concerns, and Dramatic Imagination', on 1 June, 2 pm to 6 pm, Room 638, 190-198 Av. de France 75013 Paris, in the framework of the research team *Constructions du passé de l'Asie du Sud*.



Kumkum Chatterjee is Professor in the Department of History at the Pennsylvania State University. Her principal research interests are political cultures and the intellectual and cultural history of early modern India, including the history of the early colonial regime in India. She will give three conferences at the CEIAS/EHESS (190-198 Av. de France, 75013 Paris):

- 'Europeans and South Asian Cosmopolitanism in the Early Modern Era' on 25 May, 10 am to 10.30 am, Rooms 638-641, in the framework of the International Conference *Cosmopolitismes de la première modernité: le cas de l'Asie du Sud (XV^e-XVIII^e siècles)*.
- 'Cultural Cosmopolitanism and Constructions of the Past in Mughal India', on 1 June, 2 pm to 6 pm, Room 638, in the framework of the research team *Constructions du passé de l'Asie du Sud*.
- 'The Mughals and Cultural Performances in the Public Sphere', on 13 June, 2 pm to 4 pm, Room Thorner (662), in the framework of the research team *Constructions du passé de l'Asie du Sud*.



Vyjayanthi Rao is Assistant Professor of Anthropology and International Affairs at the New School for Social Research (New York). She is interested primarily in cities after globalization and she understands globalization as a process of circulation of forms—ethical, political as well as aesthetic. She works on the premise that to understand global cities today, it is necessary to examine the intersections between urban planning, design, art, violence and speculation or the work of the imagination in these intersections. She will give four conferences at CEIAS/EHESS (190-198 Av. de France, 75013 Paris):

- 'Boundaries in the Borderless World', on 5 June, 10 am to 12 am, Room Thorner (662), in the framework of the research team *Frontières*.
- "'Mega-morphosis": the Making of a Global City', on 7 June, 2 pm to 4.30 pm, Room Thorner (662), in the framework of the research team *STAKES*.
- 'Cities and Citizenship : New Political Subjectivities', on 12 June, 10 am to 12 am, Room Thorner (662), in the framework of the research team *Citoyenneté*.
- 'Hindu Modern—Creating Artistic Communities of Sense', on 14 June, 2.30 pm to 4.30 pm, Room Thorner (662), in the framework of the research team *Industries culturelles*.

Con'd

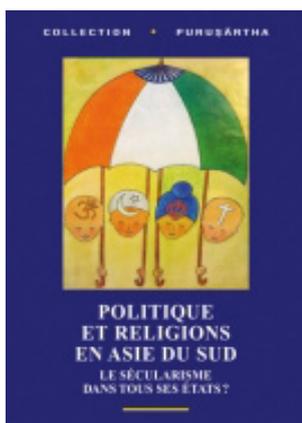


Maya Warrior

In January 2012, on the invitation of Professor Catherine Clementin-Ojha, I spent a rewarding four weeks delivering a series of lectures at CEIAS. These lectures aimed to revisit Louis Dumont's ideal-typical renouncer-householder binary—a binary that has been extensively explored and critiqued by scholars studying traditional Hindu society, and that, even so many decades after its initial conceptualisation, continues to serve as a rich and resourceful tool with which to think. Exploring, in my first lecture, renouncerhood and householdership as values (rather than as institutions) in the Indian context, I went on to examine the centrality of these values in contemporary forms of female asceticism, as well as in modern guru-led transnational Hindu movements. The time at CEIAS gave me an opportunity to revisit some of the themes I had explored in my 2005 monograph on the female guru, Mata Amritanandamayi. It also enabled me to link these themes to my current research on 'New Age' trends in contemporary Hinduism. Revisiting some of the ideas of that scholarly giant, Louis Dumont, in the very institution that he contributed towards setting up, was a rare privilege. I feel grateful to my audience at CEIAS for their lively engagement with my lectures, and for their insightful (and often challenging) comments and feedback on my work. I am particularly grateful to Professor Clementin-Ojha for allowing me this opportunity to experience academic life at CEIAS, and for sharing her encyclopedic knowledge of India with me. Particular thanks to her, and to Dr Veronique Bouillier, for making my visit such a very enriching and memorable experience.

Publications

SERIES AT CEIAS



PURUSHARTHA, vol. 30,
Politique et religions en Asie du Sud,
Le sécularisme dans tous ses états?

C. Jaffrelot & A. Mohammad-Arif (eds.),
Paris: EHESS,
2012, 381 p.

Politics and Religion in South Asia: Whither Secularism?

South Asia, and India in the first place, have reinvented secularism by adapting it to the great religious diversity of the region. But during the past few decades, secularism has been under attack in all the countries, across dominant religions (Hinduism, Islam or Buddhism) and political regimes (be they democratic or authoritarian). It is this very process that this volume aims to analyze through the study of secularism in different South Asian countries (including India, Pakistan, Bangladesh, Sri Lanka, Nepal and Afghanistan). Beyond secularism, this volume also aims to deconstruct the religion-politics nexus through case studies where the (potentially) expected inter-linkage is far from being obvious, and where the relations between the political and religious fields have undergone transformations.



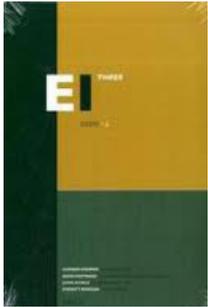
SAMAJ, n°5, *Rethinking Urban Democracy in South Asia*,

S. Tawa Lama-Rewal and M.-H. Zérah (Guests Editors),
fully accessible online since 30 Dec. 2011, <http://samaj.revues.org/index3176.html>

This special issue of SAMAJ addresses the question of the relationship between democracy and the urban, with a focus on South Asian megacities. Urban research on South Asia in the last twenty years has discussed urban governance, urban movements and urban citizenship. Urban democracy is a much less used concept, and yet—as this issue hopes to demonstrate—it is a key concept to think the relationship between urban mobilizations and urban change, or in other words, the relationship between urban politics and urban policies, in South Asia today. With five papers on four cities, in addition to the introductory paper, this special issue considers together (i) the role of democracy (or lack of it) in the city; (ii) the redeployment of urban politics along with economic restructuring; and (iii) the role of the city in democracy.



South
Asia
Multidisciplinary
Academic
Journal

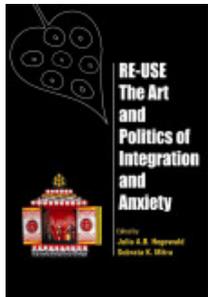


EI Three (Encyclopaedia of Islam, 3rd edition), part 16,
G. Krämer, D. Matringe, J. Nawas
and E. Rowson (eds.),
Leyde: E.J. Brill,
2012-1, 171 p.



E-Migrinter, n° 8, *Regards sur les migrations sud-asiatiques,*
A. Varrel and Ph. Venier (eds.),
fully accessible online since March 2012,
<http://www.mshs.univ-poitiers.fr/migrinter/index.php?text=e-migrinter/08sommaire2012&lang=fr>

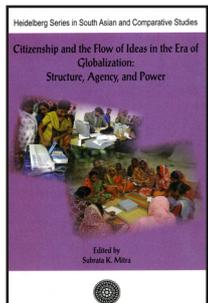
Publications
BOOKS



HEGEWALD, Julia and MITRA, Subrata,
Re-use: the Art and Politics of Integration and Anxiety,
Delhi: Sage,
2012, 360 p.



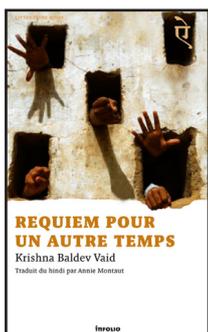
MADAVAN Delon, DEQUIREZ, Gaëlle and MEYER, Eric,
Les communautés tamoules et le conflit sri lankais,
Paris: L'Harmattan,
2011, 216 p.



MITRA, Subrata (ed.),
Citizenship and the Flow of Ideas in the Era of Globalization. Structure, Agency, Power,
New Delhi: Samskriti,
2011, 370 p.



MONTAUT, Annie,
Le Hindi,
Louvain/Paris: Peeters
(Les langues du monde),
2011, 284 p.



MONTAUT, Annie,
Requiem pour un autre temps, French translation of K. B. Vaid's novel in Hindi, *Guzra Hua Zamana,*
Lausanne: Infolio,
2012, 618 p.



SERVAN-SCHREIBER, Catherine,
Mémoires du Gange 1930, French translation of Krishna Dev Upadhyaya's novel in Hindi/Bhojpuri,
Paris: Riveneuve,
2012, 172 p.



SUBRAHMANYAM, Sanjay,
*Vasco de Gama. Légende et tribulations
du vice-roi des Indes*,
Paris: Alma éditeur,
2012, 400 p.

Publications ARTICLES

BAUJARD, Julie, 'Être réfugié à Delhi: politiques d'asile et trajectoires des réfugiés', *E-Migrinter*, n°8: Regards sur les migrations sud-asiatiques, fully accessible online since March 2012, http://www.mshs.univ-poitiers.fr/migrinter/e-migrinter/201208/e-migrinter2012_08_006.pdf

BOIVIN, Michel, 'Devotional Literature and Sufism in Sindh in the Light of Dr. N. B. Baloch's contribution', *Journal of the Pakistan Historical Society*, vol. 9, n° 4, 2012, pp. 13-23.

CHAUDHURI, Basudeb (with S. Aulong, L. Farnier, S. Galab, *et al*), 'Are South Indian farmers adaptable to global change? A case in an Andhra

Pradesh catchment basin', *Regional Environmental Change*, Online since 18 Oct. 2011, pp. 1-14, <http://rd.springer.com/article/10.1007/s10113-011-0258-1?state=cookieless>

DUPONT, Véronique, 'The dream of Delhi as a global city', *International Journal of Urban and Regional Research*, 2011, vol. 35, n° 3, pp. 533-554.

GUILMOTO, Christophe Z., 'Skewed sex ratios at birth and future marriage squeeze in China and India, 2005-2100', *Demography*, vol. 49, n° 1, Feb. 2012, pp. 77-100.

GUILMOTO, Christophe Z., 'Son

preference and kinship structures in Viet Nam', *Population and Development Review*, vol. 38, n° 1, pp. 31-54.

PICHERIT, David, 'Migrant Labourers' Struggles Between Village and Urban Migration Sites: Labour Standards, Rural Development and Politics in South India', *Global Labour Journal*, vol. 3, n° 1, pp. 143-162, <http://digitalcommons.mcmaster.ca/globallabour/vol3/iss1/7>

TAWA LAMA-REWAL, Stéphanie (with M.-H. Zérah), 'Urban Democracy: A South Asian Perspective', *South Asia Multidisciplinary Academic Journal*, n° 5, 2011, fully accessible online since 30 Dec. 2011, <http://samaj.revues.org/index3188.html>

Publications BOOK CHAPTERS

BAUTES, Nicolas, 'Formes et dynamique de l'activisme digital à Mumbai. Expérimentations citoyennes et perspectives pour une recherche impliquée', in Cl. Cerreti, I. Dumont and M. Tabusi (eds.), *Geografia Sociale e Democrazia. La sfida della comunicazione*, Rome: Aracne, 2012, pp. 197-218.

BAUTES, Nicolas, 'Activisme urbain et économie culturelle. Une favela de Rio de Janeiro', in F. Amato (ed.), *Spazio e Società. Geografie, pratiche, interazioni*, Napoli: Alfredo Guida Editore, 2012, pp. 157-167.

BLOM, Amélie & MOHAMMAD-ARIF, Aminah, 'Réislamisation et (a)politisation des jeunes en Inde et au Pakistan: étude comparée de Bangalore et Lahore', in C. Jaffrelot & A. Mohammad-Arif (eds.), *Purushartha*, vol. 30: Politique et religions en Asie du Sud. Le sécularisme dans tous ses états?, Paris: EHESS, 2012, pp. 292-325.

BOIVIN, Michel, 'The Sufi Centre of Jhok Sharif in Pakistan (Sindh): Questioning the Ziyarat as a Social Process', in C. Bennett and Ch. Ramsey (eds.), *South Asian Sufis: Devotion, Deviation and Destiny*, Delhi: Continuum Books, 2012, pp. 95-109.

BOIVIN, Michel, 'L'islam, l'Etat et les ulémas dans la république islamique du Pakistan. Un bras de fer de plus d'un demi-siècle', in C. Jaffrelot & Aminah Mohammad-Arif (eds.), *Purushartha*, vol. 30: Politique et religions en Asie du Sud. Le sécularisme dans tous ses états?, Paris: EHESS, 2012, pp. 69-92.

CHAUDHURI, Basudeb (with V. Marimoutou), 'Regional Disparities in India', in *The New Oxford Companion to Economics in India*, vol. 2, Oxford University Press: New Delhi, 2011, pp. 590-94.

DUPONT Véronique, 'The challenge of slums and forced evictions', in

Con'd

M.H. Zérah, V. Dupont, and S. Tawa Lama-Rewal, (eds.), *Urban policies and the right to the city in India. Rights, responsibilities and citizenship*, New Delhi: UNESCO & Centre de Sciences Humaines, 2011, pp. 76-97.

CLAVEYROLAS, Mathieu, 'With or without roots: the compared and conflicting memories of slavery and indenture in the Mauritian public space', in A-L. Araujo (ed.), *Politics of Memory: Making Slavery Visible in the Public Space*, London: Routledge, 2012, pp. 54-70.

COLAS, Gérard, 'La contribution des jésuites du Carnate à la grammaire et à la lexicographie du télougou', in P.-S. Filliozat, J.-P. Mahé and J. Leclant (eds.), *L'œuvre scientifique des missionnaires en Asie*, Paris: Académie des Inscriptions et Belles-Lettres, 2011, pp. 31-56.

HAAG, Pascale, 'I Wanna Be a Brahmin Too. Grammar, Tradition and Mythology as Means for Social Legitimation among the Vaidyas in

Bengal', in C. Watanabe, M. Desmarais and Y. Honda (eds.), *Sanskṛta-sadhuta 'Goodness of Sanskrit': Studies in Honour of Professor Ashok N. Aklujkar*, New Delhi: DK Printworld, 2012, pp. 226-249.

JAFFRELOT, Christophe & MOHAMMAD-ARIF, Aminah, 'Introduction', in C. Jaffrelot & A. Mohammad-Arif (eds.), *Purushartha*, vol. 30: Politique et religions en Asie du Sud. Le sécularisme dans tous ses états?, Paris: EHESS, 2012, pp. 11-44.

KENNEDY, Loraine, 'Indian Federalism: Moving Towards a More Balanced System', in C. Jaffrelot (ed.), *India Since 1950. Society, Politics, Economy and Culture*. New Delhi: Yatra Books, 2011, pp. 249-270.

KENNEDY, Loraine, 'Introduction Part 3. Transformation and Nature', in N. Lainé and T.B. Subba (eds.), *Nature, Environment and Society. Conservation, Governance and Transformation in India*, Hyderabad: Orient Blackswan, 2012, pp. 161-169.

MEYER, Eric, 'Religions et politique à Sri Lanka à l'ère post-coloniale', in C. Jaffrelot & Aminah Mohammad-Arif (eds.), *Purushartha*, vol. 30: Politique et religions en Asie du Sud. Le sécularisme dans tous ses états?, Paris: EHESS, 2012, pp. 137-160.

MOHAMMAD-ARIF, Aminah, 'Muslims in Bangalore: a Minority at Ease?', in L. Gayer & C. Jaffrelot (eds.), *Muslims in Indian Cities: Trajectories of Marginalization*, London: Hurst & Company, 2011, pp. 287-310.

TAWA LAMA-REWAL, Stéphanie (with C. Bénit-Gbaffou) "Local democracy in Indian and South African cities: A comparative literature review", in I. Hofmeyr and M. Williams (eds.), *South Africa and India: Shaping the Global South*, Johannesburg: Wits University Press, 2011, pp. 176-196.

Publications

BOOK REVIEWS

CLEMENTIN-OJHA, Catherine, book review of W.J. Johnson, *Oxford Dictionary of Hinduism*, Oxford: Oxford University Press, 2009, *Archives de sciences sociales des religions*, n° 156, 2011, pp. 184-186.

Upcoming Events

'Et l'histoire dans tout ça? Retour sur la place de l'histoire dans les études indiennes'

International Conference

Organised by Corinne Lefèvre (CNRS/CEIAS)

May 3, 9.15 am to 6 pm

CEIAS/CNRS, Rooms 638-640, 6th Floor
190-198, Av. de France, 75013 Paris.

<http://actualites.ehess.fr/nouvelle5002.html>

'State Restructuring and Economic Development in India and China. Subnational Scales in Comparative Perspective'

CEIAS Workshop

Organised by Loraine Kennedy (CNRS/CEIAS) and

Aurélien Varrel (CNRS/CEIAS)

May 4, 9.30 am to 5.30 pm

CEIAS/CNRS, Rooms 640, 6th Floor

190-198, Av. de France, 75013 Paris.

<http://actualites.ehess.fr/nouvelle5028.html>

'Cinéma et musique'

International Conference

Organised by Catherine Servan-Schreiber (CNRS/CEIAS) and Raphaël Rousseleau (Lausanne University/CEIAS)

May 7, 10.30 am to 5.30 pm

CEIAS/CNRS, Rooms 640, 6th Floor

190-198, Av. de France, 75013 Paris.

<http://actualites.ehess.fr/nouvelle5003.html>

Con'd

'Cosmopolitismes de la première modernité: le cas de l'Asie du Sud (XVIe-XVIIIe siècles). Sources, itinéraires, langues'

International Conference

Organised by Corinne Lefèvre (CNRS/CEIAS), Ines G. Županov (CNRS/CEIAS) and Jorge Flores (EUI, Florence)

May 24, 9.30 am to 6 pm

May 25, 10 am to 6.15 pm

CEIAS/CNRS, Rooms 638-641
6th Floor, 190-198, Av. de France
75013 Paris.

<http://ceias.ehess.fr/docannexe.php?id=1933>

'Constructions du passé de l'Asie du Sud'

CEIAS Workshop

with papers given by Kumkum

Chatterjee (Pennsylvania State

University) and Anthony Cerulli

(Hobart & William Smith Colleges,

New York), both research scholars

invited by the EHESS.

Organised by Corinne Lefèvre (CNRS/CEIAS), Pascale Haag (EHESS/CEIAS) and Ines G. Županov (CNRS/CEIAS)

June 1, 2 pm to 6 pm

CEIAS/CNRS, Room 638, 6th Floor
190-198, Av. de France, 75013 Paris.

<http://ceias.ehess.fr/document.php?id=1738>

'De la danse de Shiva à la World Music. Échanges chorégraphiques et musicaux entre l'Inde et l'Europe'

International Conference

Organised by Tiziana Leucci (CEIAS) and Raphaël Rousseleau (Lausanne University/CEIAS)

May 29-30, 9.30 am to 7pm

Cinema Room

37 Quai Branly 75007 Paris.

<http://www.quaibrantly.fr/fr/programmation/manifestations-scientifiques/colloques-et-symposiums.html>

'Religion and Territory in South Asia'

CEIAS Workshop

The TERAS research team will give four papers covering various thematics (music, temples, locality, sacred groves), various regions (Mauritius, Assam, Andhra Pradesh and Maharashtra) and various ways to study the links between Hinduism and territories.

Organised by Mathieu Claveyrolas (CNRS/CEIAS) and Rémy Delage (CNRS/CEIAS)

June 14, 9.30 am to 1.30 pm

CEIAS/CNRS, Room Thorner (662)
6th Floor, 190-198, Av. de France
Paris 75013.

<http://ceias.ehess.fr/document.php?id=1740>

About us

CEIAS

Centre d'études de l'Inde et de l'Asie du Sud

Centre for South Asian studies

UMR 8564 CNRS – EHESS

190-198 Avenue de France

75244 Paris Cedex 13 – FRANCE

Tel. 33 (0)1 49 54 23 58

<http://ceias.ehess.fr>

Directorial Committee (dir.ceias@ehess.fr)

- Blandine Ripert
- Loraine Kennedy
- Aminah Mohammad-Arif
- Stéphanie Tawa Lama-Rewal

Office Staff: Naziha Attia and Nadia Guerguadj
(naziha.attia@ehess.fr; nadia.guerguadj@ehess.fr)

CEIAS Documentation Centre

Maison de l'Asie

Head Librarian: Sylvie Adamo (Sylvie.Adamo@ehess.fr)

Librarian: Thomas Corpet (Thomas.Corpet@ehess.fr)

22 Avenue du Président Wilson

75116 Paris – FRANCE

Tel. 33 (0)1 53 70 18 78

<http://ceias.ehess.fr/document.php?identifiant=bibliotheque>

CEIAS PURUSHARTHA Collection

Editor: Marie Fourcade (purushartha@ehess.fr)

Tel. 33 (0)1 49 54 24 62

Since 1975, this series reflects the main research trends and scientific issues debated in the Centre.

To visit the collection:

<http://www.editions.ehess.fr/collections/purushartha/>

CEIAS NEWSLETTER

Editor: Alexandra Quien (aquien@ehess.fr)

Tel. 33 (0)1 49 54 83 91

Artistic Director: Matthieu Renard (matthieurenard.com)

ceias
centre d'études - Inde | Asie du Sud
centre for South Asian studies

L'ÉCOLE
DES HAUTES
ÉTUDES EN
SCIENCES
SOCIALES

