

EDITORIAL

newsletter n°9

May 2014

In this issue:

Interview with ... // 2

Sanjay Subrahmanyam

Fieldwork Report ... // 3

'The avatars of participative
democracy in Delhi'

Focus on Conferences ... // 4

'Mobilizing emotions ...'
'French contributions to Pakis-
tan studies'

Focus on Research Projects // 5

'The Engind Project ...'

Our PhD Students // 6

'The 2^d edition of the FFAST film
festival ...'

Welcome... // 7

Our new members
Our visiting scholars

Diplomas // 9

PhD theses

Publications // 10

Series at CEIAS

Journals

Books

Articles

Book chapters

Book reviews

Upcoming Events // 13

About us // 14

As a new 'collegial' team of directors, we are looking forward to the next five years during which we plan to encourage our 'little' community of South-Asian specialists to do research, to innovate, to grow and to serve public good. During the past four years, by significant efforts of the former collegial team, we have been fortunate to acquire excellent working conditions with considerable office space and well-trained and competent administrative staff. We are delighted that Naziha Attia and Nadia Guerguadj are ready to accompany us into the next Five-year plan. Our library staff will lose one valuable member, Sylvie Adamo, who retires in the early 2015, but we are happy to announce that besides Thomas Corpet, who is also a faithful CEIAS librarian, Marielle Morin will be joining the CEIAS again. We are also grateful to Alexandra Quien, the first in-house editor of the Newsletter inaugurated in March 2011.

With such excellent team of staff members, our goal is fourfold: **1)** We want to continue with the efforts at developing seminars and courses, supporting students and young scholars. We are planning to organize 'summer schools' in France and India during which students and professors from all over the world could meet and discuss their research. One such school is already being organized jointly between Institut français de Pondichéry, Pondicherry University and the CEIAS. We may also have, at this point, a similar offer coming from Ahmedabad. In addition, from the fall of 2014, we are starting a monthly research seminar designed to be a platform for presenting current research of the CEIAS members. **2)** Research, of course, continues to be our priority. In view of uncertain and diminishing institutional subsidies, we plan to set up a committee that would help colleagues who are applying for outside funds (ANR, ERC, etc.) with intellectual and logistic advice. We will also provide 'seed' money for any additional, innovative project besides those currently funded by the CEIAS. **3)** In order to make the CEIAS more visible within the international community of scholars and South-Asianists, we will continue to fund workshops and conferences organized by our members. We are pleased to announce that we have been invited to organize the 2018 European Conference on South Asian Studies and we are taking up the challenge. **4)** We would also like to start a special 'CEIAS Archives' project of collecting, arranging and preserving texts (prints and manuscripts) and pictorial material by our own members. The CEIAS is old enough to start thinking about its own legacy in the scholarly world.

Some of our major challenges in the next five years are to recruit an English language specialist who will help us disseminate information about our work and projects beyond a francophone world, develop and feed the web-site in English and continue working for our on-line English language journal *Samaj* and our bilingual *Purushartha* book series.

Another major challenge and a source of considerable uncertainty is the resettlement of our offices and the EHESS headquarters back to 54, Boulevard Raspail, expected to take place in 2016. We hope that we will be able to continue with our work in as good conditions as we have now.

Directorial Committee of the CEIAS

Ines G. Županov, Marie Fourcade,
Caterina Guenzi and Corinne Lefèvre

Your recent election to the chair of 'Early modern global history' at the Collège de France is not a random event, but can be seen as the logical outcome of a trajectory in the course of which you developed strong links with French academia. Could you briefly retell how that connection started?

Actually it is through Portugal that I developed a 'French connection'. Two remarkable scholars, Denys Lombard and Jean Aubin, were really instrumental in this. I first met Denys Lombard in Sintra in Portugal at a conference in 1985, through the Portuguese historian Luís Filipe Thomaz. Both those scholars worked mostly on South-East Asia, but shared my interest in a broader Indian Ocean history, and Lombard and I eventually became close friends. But it was Jean Aubin, whom I had also met through the intervention of Thomaz and Geneviève Bouchon, who brought me to France for the first time in 1988 as 'maître de conférences associé' at the EHESS. I gave a series of conferences, three of them at the old Centre d'Études Portugaises in the 16^e arrondissement, and one at the CEIAS, which was my first contact with the Centre and its researchers, including you. If I recall rightly, that was the essay I was in the process of writing at the time with Chris Bayly, on 'portfolio capitalists'.

Could you tell us something about the influence of those two senior French scholars on the orientation of your work?

Through Aubin, who combined work on Persian and Portuguese sources and was a scholar of formidable erudition, I was introduced to a great French orientalist tradition, with a strong emphasis on philology. This was important for me, who had been trained in a very different tradition in the Delhi School of Economics, combining economics and a social-science oriented history. With Lombard, on the other hand, I had a proper entry into another great French intellectual tradition, that of the Annales school, with which I was not really that familiar at the time—though I had of course read Braudel, Le Roy Ladurie, and some of the other classics. Lombard was a great Braudelian loyalist, though he took matters off in a different direction as well.

Is it possible to somewhat trace your turn to 'connected' and 'global' history to this encounter?

Actually the specific idea of 'connected histories' was born in a confrontation with the American South-East Asia specialist Victor Lieberman and his project of a global comparative history, which I found flawed in many ways. We had a public debate about it at the SOAS in London in June 1995. Lieberman, who is a very generous scholar and a personal friend, actually agreed to publish my essay along with his own in an edited volume. But I had been doing 'connected histories' without being aware of it, like Monsieur Jourdain's prose, for quite some time, and the example of Aubin's combination of different kinds of sources to analyze a sequence of political or diplomatic events probably played a role, although Aubin himself never theorized his practice. As for Lombard's 'Carrefour Javanais', it is no doubt a worthwhile attempt at a form of 'global history', but it was not quite a model for me, because its 'longue durée' approach is different from my

own concentration on the 16th-18th centuries, a period to which I have always remained loyal. Still, Lombard was much more given to thinking in an abstract and schematic way than Aubin, so that the two were complementary influences.

Could we now proceed to the moment of your arrival in Paris in 1995 as Directeur d'études at the EHESS, and your joining the CEIAS? How did you interact with the milieu of French Indianists, with whom you did not have very strong links before?

When the idea of my joining the EHESS was first put forward in 1993-94 by Lombard, the Indianists rallied behind it, which was a very positive beginning. By 1995, the Dumontian influence was definitely on the decline at the CEIAS, but there was no new hegemonic view to replace it. That suited me quite well. I tended to seek an alliance with the small group of historians at the Centre. They were specialists of the British colonial period in India and Sri Lanka, and I represented a sort of chronological counterbalance. So there was a certain amount of complementarity between us, and this was concretized through the project on the history of circulation, resulting in the publication of a volume from Permanent Black entitled *Society and Circulation: Mobile People and Itinerant Cultures in South Asia, 1750-1950* of which I was the co-editor with Jacques Pouchepadass and yourself. As to the interdisciplinary aspect of the Centre, I tended to gravitate towards those anthropologists like Denis Vidal, Gilles Tarabout or Marc Gaborieau who also had an interest in history. And in the later years, I also worked together on several projects with Jackie Assayag, on looking at South Asia in a more global context. However, though I have a long and positive experience of working with literary scholars elsewhere (like Shulman and Narayana Rao), this aspect somehow did not flower at the CEIAS.



Sanjay Subrahmanyam with his friends and colleagues V. Narayana Rao and David Shulman.

During your seven years at the EHESS, you developed connections with specialists of other areas. Can you tell us about it?

Apart from the links I maintained with the Archipel group (above all Denys Lombard and Claude Guillot), I forged connections with Latin Americanists, Ottomanists and others, such as Maurice Kriegel in Sephardic history. With Serge Gruzinski, the great historian of colonial Mexico, we had a multi-year seminar called 'Amérique-Asie', in which we were joined by Nathan Wachtel, Kapil Raj, Carmen Salazar, and others. Based on this, Serge and I organized a day-long workshop on the theme 'Penser le monde' in May 2000, which also became the basis of a special issue of the *Annales*, and it was a way for us to challenge the Eurocentric orientation of a lot of the history that was then done at the École. I think that was a real turning-point for several of us, and it may have been the first time in the EHESS when the intellectual dominance of the Centre de Recherches Historiques was openly challenged. In the beginning we heard some grumbling, but eventually our position gained respectability.

After your seven-year stint at the EHESS and a brief passage through Oxford, you moved in 2004 to the University of California at Los Angeles to take up a named chair in South Asian history. How did you manage to retain a link to the French academic world?

I remained an associate member of the CEIAS, and I always managed to spend some time each year in Paris, often through Serge Gruzinski and his seminar at the EHESS and Quai Branly. I also continued to publish occasionally in French, even in the press. And eventually, around 2010, there was a new interest in my work, that partly came from the initiative taken by a young publishing firm, Alma Édition, which first published the French version of my book *Vasco de Gama. Légende et tribulations du vice-roi des Indes*. So the link was never severed, even though there were ups and downs.

Is your taking up a chair at the Collège de France a way of making this link more permanent?

The Collège was never my own idea, but, when the opportunity presented itself, I did seize upon it, in the hope of recapturing something of the intellectual excitement I had experienced during my Paris years, and of which I did not quite find the equivalent in the US. Probably I did not reflect enough on the complications. So let's see how it works out in the longer term.

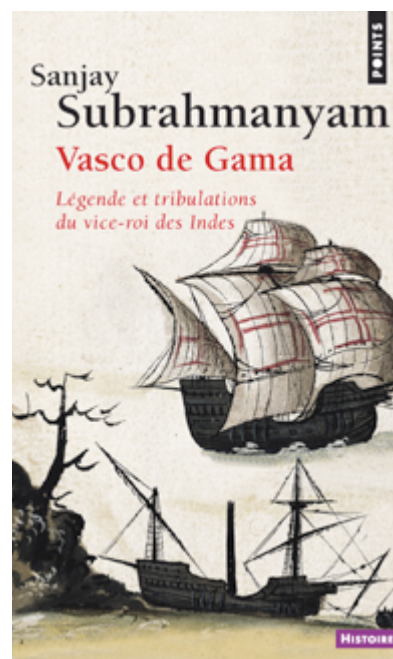
Could you elaborate on the difference you experience between the intellectual atmospheres of France and the US?

What was attractive for me about the US was the fact that the historical profession by 2000 was much less Eurocentric than France. But there are certainly things

to be said on the two sides of the comparison. While the American system is probably more efficient, especially as far as graduate students are concerned, what I miss is the two-hour seminar format of the École, which, when it works (which is not always the case) can really produce exciting exchanges of ideas. Also undergraduates in the US have a lighter intellectual baggage than their French equivalents (or so I surmise) and their 'mise à niveau' can be a painful process. Besides, they tend to adopt an attitude of uncritical reverence towards theory, especially 'continental theory', probably because of the influence of currents like 'post-colonial studies' on the field of history, and this is not always conducive to the development of critical thought or original projects.

To close this interview, perhaps you could say a few words about the way you perceive the recent evolution of the CEIAS?

I notice a certain reshuffling of the disciplinary cards, and a growing focus on contemporary India. While it undoubtedly reflects an increase in the attention the French pay to India as such, it would be a pity if it led to the neglect of history. It is true that there are hopeful signs of a 'changing of the guard' in history at the Centre, but I remain a bit preoccupied with a certain imbalance between a focus on the present and interest in the historical past. Nevertheless, I can say that I had at least a small hand in keeping the historical side alive, since Corinne Lefèvre was my doctoral student.



Fieldwork Report

'THE AVATARS OF PARTICIPATIVE DEMOCRACY IN DELHI'

Stéphanie Tawa Lama-Rewal

In December 2013 I conducted fieldwork in Delhi on public hearings (*jan sunwai* in Hindi), a procedure that seems increasingly popular and that constitutes, in my view, an important addition to the rich Indian repertoire of collective action. A public hearing is an issue-based public meeting (which can last from just half a day to 2 days) that is at the same time a mode of popular mobilization and a forum for grievance redressal. In Delhi I realized a series of interviews with organizers and participants, collected written reports but also videos, whenever available, of public hearings organized in a variety of contexts.

Con'd

This data collection serves two distinct but related research projects. The first one is the collective program on 'Emotions and Mobilizations in the Indian Subcontinent' (EMOPOLIS—see <http://ceias.ehess.fr/index.php?2021>) that I coordinate with Amélie Blom. In this context I focus on the specific emotional dynamics that characterizes public hearings and that is a strong factor in their political efficacy. The second project is more individual: I am currently working on a typology and a genealogy of the participative procedures that have evolved in urban India since the 1990s: from the wards committees set up by the decentralization policy, to the Resident Welfare Associations that have asserted themselves as significant actors of urban governance, to the public hearings that may or may not be organized in the framework of a specific public policy such as the Right to Education Act, for instance. Central to this work is the question of the circulation of participatory practices between 'civil society' and 'political society' as defined by Partha Chatterjee. The extraordinary success of the Aam Aadmi Party (AAP) in the Delhi 'state' elections of December 4 offered to me some very rich and unexpected additional material for these two works in progress. On the one hand, the new party evidently managed to stir hope—a major emotion in politics—even among the usually cynical Delhi middle classes, as shown by the exceptional rate of voting participation, the crowds that gathered at the *jan sabhas* (organized by the AAP all over the city to decide whether it should or not form the government with the support of the Congress), but also the excitement expressed by absolutely all the people I met. On the other hand, one of the party's unique (and ostentatious) features is its

determination to develop participation, be it through *jan sabhas*, electronic referendums or (once the AAP formed the government) through experiments with *janta durbars* or *mohalla sabhas*. This emphasis on participation has a lot to do with AAP leaders' background as civil society activists. The origins of the AAP in the movement India Against Corruption (2011-2012) are well-known. But I happened to interview Arvind Kejriwal in 2006, when he roped in a large number of Delhi's Resident Welfare Associations to oppose the reform of water distribution planned by the then Congress government; and I interviewed Pankaj Gupta when he was trying to mobilize the same RWAs and have them participate in the 2007 municipal elections. Going back to these interviews made me realize that growing old has its advantages but also, more seriously, that the AAP offers a rich case to re-think the relationship between civil society and political society, or indeed the definition of these two categories that have been much discussed in recent works on urban democracy in India.



Public hearing in Delhi, February 2014.

Focus on Conferences

'MOBILIZING EMOTIONS: THE INDIAN CASE'

Amélie Blom

Launched in February 2013, EMOPOLIS—'Emotions and Political Mobilizations in the Indian Subcontinent' is an international, interdisciplinary program that investigates the emotional dynamics of political mobilizations in India, Pakistan, and Bangladesh. Hosted at the CEIAS and funded by Emergence(s)—a support program to fundamental research funded by the City of Paris, it involves 15 scholars in political science, sociology, anthropology, history and cultural studies, based in France, Germany, India, Pakistan, Brazil, and the United States.

As part of a series of methodological workshops and thematic conferences, EMOPOLIS organized a one-day conference on 'Mobilizing Emotions: The Indian Case' at the CEIAS on 20 January 2014, which focused on the role of emotions in two types of communalist mobilizations: in the 'Great Calcutta Killings' of 1946, and in Narendra Modi's political repertoire. As demonstrated by Claude Markovits (Emeritus Research Fellow CNRS/CEIAS), the 1946 Calcutta riots can be understood from the perspective of the complex interaction between distrust, hatred, fear and righteous indignation that shaped the cycle of pre-emptive and punitive revenge opposing Muslim and Hindu crowds. Christophe Jaffrelot (Senior Research Fellow CNRS/CERI) argued that Modi's populist style of campaigning skillfully weaves together a sense of masculine pride and inflated feelings of vulnerability vis-à-vis the Muslim minority, aimed simultaneously at stimulating a state of quasi-permanent mobilization and at enabling identification with the leader.

The discussion, led by Margrit Pernau (Senior Research Fellow at the Center for the History of Emotions/MPIB Berlin) and Denis-Constant Martin (Senior Research Fellow at the CNRS/LAM) centered on the dialectics between *mobilized* emotions—worked upon by entrepreneurs of social movements—and *mobilizing* emotions—moving participants to join and to sustain their commitment. What emerged in this regard is the need to link political leaders' 'emotion work' and 'sensitizing devices' more tightly to: **a)** the distinct fields wherein the very emotions that are worked upon are transmitted and learnt; **b)** the socio-political contexts, e.g. the frightening political uncertainty and instability characterizing the pre-Independence era, or the craze for modernity and 'fatigue of the poor' that the pro-Modi sections of the urban middle class is said to be feeling. This certainly constitutes a promising agenda for our ongoing investigation of the emotional mechanisms that shape collective claims in South Asia's public sphere.

For more about the EMOPOLIS program:
see <http://ceias.ehess.fr/index.php?2021>

'FRENCH CONTRIBUTIONS TO PAKISTAN STUDIES'

Michel Boivin

A three-day International conference, held on 3 February 2014 in Islamabad and on 5 and 6 February 2014 in Karachi, was organized by the French Embassy in Pakistan, with the support of the Quaid-i Azam University and of the Alliance Française in Karachi. It was the result of a project inaugurated in 2012 by the former French consul general in Karachi, Christian Ramage. It aimed both at providing a survey of French scholarship on Pakistan and at fostering the cooperation between French and Pakistani scholars. It covered the main fields under study and was organized in two sessions, the first in Islamabad, and the second in Karachi.

The Islamabad session started with a welcome address by the Vice-Chancellor of the Quaid-i Azam University, Prof. Dr. Muhammad Masoom Yasinzai, and by the French Ambassador Philippe Thiébaud. Five scholarly, state of the field presentations followed, by G. Métais (Paleontology), J. F. Jarrige, R. Besenval and A. Didier (Protohistoric Archaeology), P. Wormser (Islamic Archaeology), M. Boivin (Colonial and post-colonial Studies), and A. Philippon (Contemporary Studies). Five round-table discussions, which included French and Pakistani scholars, on a number of above-mentioned topics took place in the afternoon. One of the most innovative papers was given by Zulfikar Ali Kalhoro on 'Half Mandir, Half Gurdwara: The Development of Udasipanth in Sindh'.

The Karachi sessions lasted a day and a half in the following manner. The sessions took place in the beautiful space of the Alliance Française (with Jean-François Chénin at its head). Two members of the CEIAS (Julien Levesque and myself) participated in the conferences in Islamabad and in Karachi. On 5 February 2014, Monik Kervran delivered a much acclaimed presentation of the new archeological excavations in Bhanbore, joined by a Pakistani and an Italian team. She captivated the audience with the evidence of importance of this site located at the mouth of the river Indus. Its strategic location made it a storehouse of the main historical and cultural strata of Pakistan.

On 6 February 2014, four round-table discussions provided a broad survey of the main issues to be approached

in social sciences concerning Pakistan. The field of 'Colonial and Post-Colonial Studies' was scrutinized in two round-table discussions. The first was devoted to 'The Issue of Vernacular Cultures', with Karachi scholars such as Shehram Mokhtar (SZABIST) and Saima Zaidi (Habib University). The second explored the topic of 'Urbanism, Architecture and Sufism', with Sophie Reynard (IGN) and Fariha Ubaid (NED University). Once again, the audience was enthusiastic since these topics are neglected in Pakistan studies. Regarding architecture and Sufism, it was quite fascinating to hear Fariha Ubaid whose argument was that there is a shared architectural infrastructure in all the Sufi shrines, and Sophie Reynard who provided evidence of a 'localized' framework of Sufi architecture in Sindh.

The field of 'Contemporary Studies' was covered in two other round-table discussions: on 'Violence in Karachi' with Mariam Abou Zahab (INALCO), Amir Ali Abro (University of Karachi), Naeem Ahmad (University of Karachi), Nida Kermani (LUMS) and Alix Philippon (Sciences Po-Aix), and on the relation between 'Devotion and Politics' with Nosheen Ali (Habib University) and Julien Levesque (CEIAS). After the closing ceremony, a Qawwali concert was performed by Farid Ayaz Qawwal, Abu Muhammad Qawwal and Brothers. The proceedings of these two conferences will be published by Oxford University Press, Pakistan.

Focus on Research Projects

'THE ENGIND PROJECT: ENGINEERS AND SOCIETY IN COLONIAL AND POST-COLONIAL INDIA'

Vanessa Caru



The ENGIND project is funded by the ANR (French National Research Agency) and organized through a partnership with the Centre d'Études de l'Inde et de l'Asie du Sud in France. The French scholars contributing to the project, all experts in the sociology of professions, are affiliated with various French institutions, including the Université de Paris VIII, the Université de Versailles Saint-Quentin-en-Yvelines, and the École des Mines de Nantes. The Indian team is composed of scholars working for prestigious Indian institutes in the fields of technological education and the social sciences, such as the Indian Institute of Technology Bombay and the Indian Institute of Information Technology in Bangalore.

Con'd

The diversity and specific expertise of the ENGIND team, which brings together sociologists, historians, and specialists in both South Asia and Europe in addition to Indian and French scholars, reflects one of its main scientific goals: to examine models of industrialization and social change, which are primarily derived from the Western experience. Indeed, more than any other profession, that of engineering embodies the many transformations currently affecting India. It simultaneously symbolizes the rise of the so-called 'middle classes' and India's position as an emerging force on the international job market since the country has become a preferred location of large technological firms. The importance of technological education in India reflects the key role of technical manpower in India's economic growth: the country now counts over three thousand engineering colleges, awarding approximately 350,000 bachelor degrees of technology (B.Tech.) every year. As opposed to many Western countries, where the social and professional status of engineers has declined, engineering continues to be associated with access to a middle-class lifestyle and relative affluence in India. An engineering education thus remains highly desirable and is frequently the subject of politically-charged debates on such topics as affirmative action and education reform.

This data and the country's current technological prowess can only be understood from a historical perspective, particularly that of the period marked by colonial domination. In this regard, India presents a unique case: the British began establishing engineering colleges there in 1840, whereas a comprehensive system of technical education did not emerge in Great Britain until 1914. Trained local manpower was therefore expected to contribute to the development of the colony. Following Independence, the country's economic and social development was primarily perceived as being dependent on the mastery of technology. Authorities focused on facilitating training in order to create highly qualified manpower, which was crucial to the implementation of economic development programs between 1950-1970, and especially during the 'Green Revolution'.

Despite the position that engineers have held and continue to occupy in relation to India's economy and social structure, they have generally been neglected by the scholarship. The ENGIND project proposes to fill this empirical lacuna by analyzing their role in the construction of contemporary India from a sociohistorical perspective. This study focuses on three main questions. The first examines the connections between the profession's rapid development and how the stratification of the Indian society has evolved. Have the institutionalization of the profession since the late nineteenth century and the discrimination policies of the new independent state favored a degree of social mobility for certain underprivileged groups (Dalits, women, etc.)? How do inequalities—especially gender inequalities—translate within the profession? The second line of inquiry explores the role of engineers in India's economic development. How did they contribute to the emergence of development policies immediately following Independence? What positions do they occupy in the industrial sector and within the state? These questions aim to uncover the national specificities of capitalist development in India since the colonial period. The final area of study concerns the changes facing the profession in the context of a globalized job market. How have Indian engineers reacted to the arrival of highly qualified foreign manpower since the 1990s and the opening up of the country's economy to competition? What is the impact of international mobility, especially the return of Indian engineers who spent time working abroad, on how the profession is organized in India? This necessitates a long-term study of the different logics of national market protection primarily implemented by the state and of the professional associations inherited from the colonial period along with their current limitations.

For further information, please visit the project website:
<http://engind.hypotheses.org/>

Our PhD Students

'THE SECOND EDITION OF THE FFAST FILM FESTIVAL TAKES OFF'

Alexandra Quien



I recently had the pleasure of participating in the FFAST Film Festival (Festival du Film d'Asie du Sud Transgressif) as an attentive jury member. The festival, which highlights independent filmmaking, really took off during this second edition, having finally found both its audience and an appropriate setting in Paris's 5th arrondissement—traditionally known as a haven for cinephiles. Other than the chosen theme of 'Love, Sex, and Mariage,' one of the distinct aspects of this year's festival was that it opened with a two days conference entitled 'Industries des cœurs, industries des corps,' which

was held at the INALCO and involved a few members of the CEIAS, including Véronique Bénéï, Marie Fourcade, Tiziana Leucci, Catherine Servan-Schreiber, and Denis Vidal. The films were thus grounded in some solid reflection. Another new aspect of this year's festival was the 'FFAST et Frissons' night of horror films, which made for a nail-biting evening!

Hélène Kessous and Némésis Srour, PhD candidates at the CEIAS and organizers of the festival, worked in perfect tandem and had the excellent idea of presenting this year's competing films alongside such masterpieces from the golden age of popular cinema as Raj Kapoor's *Sangam*. One of the FFAST's main programming choices is the projection of first feature films in the directors' presence whenever possible. Among the five films in competition, the jury—which was presided over by the actress Géraldine Pailhas and included such diverse members as the cinema sociologist Kristian Feigelson, Zeynep Jouvenaux from the Forum des images, and an Indianist (myself)—unanimously awarded the prize to *Miss Lovely* by Ashim Ahluwalia.

Con'd

Ahluwalia's masterful and aesthetically acute film plunges the spectator in the shady world of Bombay's pornographic cinema industry at the end of the 1980s. The movie's reflexive, documentary aspect creates a veritable film within the film. The fine acting by a cast that includes Nawazuddin Siddiqui, renowned figure of contemporary independent Indian cinema, immerses the audience in the highly risky trajectory of a woman attempting to become an actress in India.

While *Miss Lovely* stood out as the most accomplished film, the four other competing films nonetheless displayed some genuine qualities. *Highway*, by the Nepalese director Deepak Rauniyar, won the students' prize. This ensemble piece, in which numerous stories intersect, unfolds during a bus ride between Ilam and Kathmandu. In order to cross the barriers created by striking workers, the passengers decide to pretend that they are on a bus with newlyweds—marriage being the only argument the strikers are willing to consider. Despite falling into the trap of making all his protagonists' stories pessimistic, the director manages to paint a lively and authentic portrait of Nepalese society. These first films are sometimes overly dense when it comes to the narrative structure, the occasionally caricatural handling of protagonists, and the formal excess that can all occur within the same work. This was the case of Nikhil Mahajan's *Pune 52*, starring the impressive and omnipresent luminary of Marathi cinema Girish Kulkarni. While the film adroitly examines intimacy and issues of virility within a couple, it suffers from a polymorphous script that ends up confusing the spectator. The films that the FFAST Film Festival allowed audiences to discover ultimately proved the potential of some

promising young film directors. Their wealth of expression sets them clearly apart from the codes and standardization that characterize Bollywood films.

Countering their humble resources with boundless energy, the young team of volunteers—all aficionados of South Asian cinema—gave audiences a festival worthy of its name! We impatiently await the third edition.



Ashim Ahluwalia with his scroll.

© Michael Roy

For more about the selection of films,
see <http://ffast.fr/>

Welcome

OUR NEW MEMBERS

The CEIAS is pleased to welcome as associate members one very promising young researcher in History along with one senior scholar in Literature.



Born in the port city of Mombasa, Kenya, **Zahir Bhalloo** completed his master's and doctorate in Oriental Studies at the University of Oxford. During his time at Oxford he spent a year in Tehran doing fieldwork for his doctoral thesis and a year studying Arabic at the Institut français du Proche-Orient (ex IFEAD) in Damascus. He is presently preparing an edition of a corpus of early Persian legal documents from Islamic Khurasan and is revising his doctoral thesis on judicial practice in nineteenth century Iran for publication. In his future research project he will explore the complex shifts in identity and networks of the Lawatiyya, a Shi'i Muslim merchant community in Masqat, Oman, originally from Sindh and Gujarat.



After a PhD on the political dimension of contemporary Indian poetry in English and in Hindi (Paris IV-INALCO), **Laetitia Zecchini** was recruited in 2008 as a research fellow at the CNRS (UMR 7172 THALIM). These last few years, she has been working extensively on the poet Arun Kolatkar, which she has translated into French, and on the post-Independence generation of Bombay poets/artists. Her work also aims at challenging accepted genealogies and cartographies of modernism and 'postcolonial' literature. At the CEIAS, she is involved in the EMOPOLIS program where she explores the way emotions are mobilized in the literary/artistic sphere on issues of censorship and cultural regulation in India. Her book, *Arun Kolatkar and Literary Modernism in India, Moving Lines*, is forthcoming by Bloomsbury Publishing London and Bloomsbury India.



Niraja Gopal Jayal, Professor of Political Science at the Centre for the Study of Law and Governance, Jawaharlal Nehru University, Delhi, is one of the finest analysts of Indian democracy. Her research, at the intersection of political philosophy and political sociology, has focused on issues of representation, governance, development and citizenship in India. She is the co-editor of *The Oxford Companion to Politics in India* (2010), a book that immediately became a reference work. She has recently published *Citizenship and its Discontents: An Indian History* (Harvard University Press, 2013). She will give three talks at the CEIAS/EHESS, 190-198 Av. de France, 75013 Paris and one at the CERI, 56 rue Jacob, 75006 Paris:

- 'Aspirational Citizenship: How the State Sees Migrants and Emigrants', 23 May, 9.30 am to 12.30 pm, at the CEIAS, Room 662, hosted by the research group *Mobilities*, coordinated by Aurélie Varrel and David Picherit.
- 'From Welfare to Rights: The Arduous Journey of Social Citizenship in India', 27 May, 10 am to 12 am, at the CEIAS, Room 662, hosted by the research group *Practices and representations of citizenship in South Asia*, coordinated by Stéphanie Tawa Lama-Rewal.
- 'The Representative Claim in Contemporary India', 3 June, at the CEIAS, Room 638-641, 9.30 am to 5.30 pm, as part of the one-day conference on *Political Representation in India: Contestations, Innovations, Transformations*, organized by Stéphanie Tawa Lama-Rewal (in partnership with the GREPo—Groupe de projet de l'Association Française de Science Politique sur la REprésentation POLITique).
- 'The Jurisprudence of Indian Citizenship and the Long Shadow of the Partition', 4 June, 2.30 pm to 4.30 pm, at the CERI, Salle du Centre d'histoire, 1st floor, coordinated by Christophe Jaffrelot.

Prema Kurien is Professor of Sociology and the author of two award-winning books, *Kaleidoscopic Ethnicity: International Migration and the Reconstruction of Community Identities in India* (Rutgers University Press, 2002) and *A Place at the Multicultural Table: The Development of an American Hinduism* (Rutgers University Press, 2007), as well as some forty articles. In her recent research, she examines how race and religion shape patterns of social and political incorporation of contemporary immigrants. She brings the areas of race, religion, and social movements together by examining how religion often becomes the axis around which groups mobilize to challenge racial discrimination and to make claims regarding 'cultural citizenship'. In addition to two national book awards, she also won three national article awards for her scholarship. She will deliver two talks at the CEIAS/EHESS, 190-198 Av. de France, 75013 Paris and one at the CERI, 56 rue Jacob, 75006 Paris:



- 'The Political Incorporation of Religious Minorities in Canada and the U.S.', 2 June, 2 pm to 4 pm, at the CEIAS, Room 638, hosted by SAMAJ and the research group *Religious Plurality and Reflexivity in South Asia* coordinated by Aminah Mohammad-Arif and Grégoire Schlemmer.
- 'Race, Religion, and the Political Incorporation of Contemporary Immigrants: the Case of Indian Americans in the United States', 4 June, 5 pm to 7 pm, at the CERI, Salle du Conseil, hosted by the research group *Migrations and Mobilities*, coordinated by Catherine de Wenden.
- 'Majority versus Minority Religious Status in India and Foreign Policy Activism in the United States', 10 June, at the CEIAS, Room 638, as part of the one-day study session *Hinduism abroad: Contacts, Politics and Transnationalism*, organized by Mathieu Claveyrolas and Pierre-Yves Trouillet.



Sujit Sivasundaram is currently Lecturer in World and Imperial History since 1500 at the University of Cambridge as well as Fellow, Tutor and Director of Studies at Gonville and Caius College. His research interests are in the history of the Pacific and South and South-East Asia; global histories of science; the history of race; historical geographies of empire; the comparative histories of empires and moments of imperial transition; maritime and oceanic history; the history of Buddhism and Christianity.

After a first set of two lectures in February 2014 based on his recently published book: *Islanded: Britain, Sri Lanka and the Bounds of an Indian Ocean Colony* (Chicago University Press, 2013), Sujit Sivasundaram will present his new project on the age of revolutions in the Indian and Pacific oceans with the title, 'Springs of Revolution: How revolt spread in an Age of Maritime Empire'. He will give one lecture on this topic:

- 'Revolutions and Empires in the South-west Indian ocean c.1788-1810', 21 May, 2 pm to 4 pm, Room 638, hosted by the research group *Histories of the Self, Histories of Others: Questions of Translation and Historiography*, coordinated by Corinne Lefèvre and Ines G. Županov.

Diplomas

PHD THESES

Peasant existences adrift on the waters: The Gosikhurd large dam and population displacement in Vidarbha, Central India, 656 p.



The urgent dismantling of a house in the village of Gadeghat, 2010.

Joël Cabalion—*PhD thesis* in Sociology defended on 2 December 2013 at EHESS, Paris, France.

Members of the jury

Frédéric Landy, Professor, Université Paris Ouest Nanterre.

Isabelle Milbert, Professor, IUED Genève.

Serge Paugam, Research Director, EHESS.

Thierry Ramadier, Research Director, CNRS.

Marie-Caroline Saglio-Yatzimirsky, PhD co-supervisor, Professor, INALCO.

Catherine Servan-Schreiber, PhD supervisor, Research Fellow, CNRS.

From 'State science' undertaken in the name of 'public interest' to rural inequalities and the political struggles of a social movement, this thesis examines the chain of uprooting and 'regrounding' shaping the sense of peasant existences in India today.

The Gosikhurd dam project on the Wainganga river in Vidarbha, Central India, involves the displacement and resettlement of 83,000 people, condemning ninety-three villages to disappear under the reservoir's waters. Engaged since a few decades in a global perspective of agrarian development, the State of Maharashtra therein advocates a Green Revolution for Vidarbha, a region perceived as 'backwards'. If this political orientation has already been subject to multiple analyses in diverse disciplines, few have simultaneously addressed the conditions of production of such a project and the impacts of submergence on the population. Grounded in a qualitative and quantitative study which followed this dual process over a nine-year period, this research combines a sociology of public action and social movements, a rural ethnography and a political and social anthropology in order to account for the transformations and ruptures caused by displacement. When the Indian State plans to wipe a village off the map and relocate it, how does it organize the processes of land acquisition and compensation of lost agrarian resources? How does the peasantry adjust to the confiscation of its rural lifestyle and to the uncertainty surrounding its social 'forth-coming'? Finally, what forms of opposition and 'resistance' emerge in the wake of such dispossession?

Forming a 'community of fate' due to their re-aggregation in a new space, the structure and trajectory of the displacement of four villages are analyzed through the lens of the morphological categories of community existence and the 'resettlement inequalities' they determine. Engendering depeasantization, impoverishment and a disaggregation of social bonds, displacement acts as an indicator of people's unequal dispositions to relocate their existence in the hierarchy of a society. This thesis thus spatializes the question of the Indian social structure and proposes a study of inequalities in movement.

Con'd



The Baba Farid Shrine Complex, Pakpattan (Punjab-Pakistan).

Muhammad Mubeen—*PhD thesis* in History and Civilization defended on 17 December 2013 at the EHESS, Paris, France.

Members of the jury

Gilles Tarabout, PhD supervisor, Research Director, EHESS, President of jury.

Denis Matringe, PhD supervisor, Research Director, CNRS/CEIAS.

Sayed Wiqar Ali Shah, Professor, Department of History, Quaid-i-Azam University, Islamabad (Pakistan).

Max Zins, Research Director, CERI, Sciences Po.–CNRS.

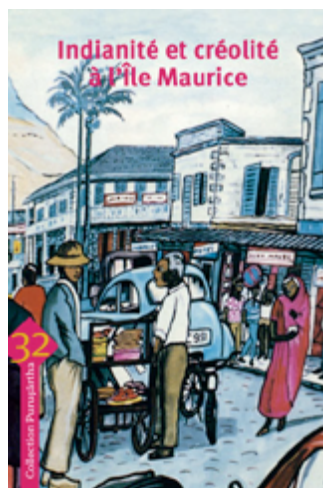
Pakpattan, a small town in what is now Pakistani Punjab, is a city whose life, in many regards, is dominated by a major Sufi shrine, that of a renowned 13th century *Chishtī* Sufi saint, *Shaiḥ* Farīd al-Dīn Mas'ūd Ganj-i *Shakar* (d. 1265), popularly known as Bābā Farīd. The latter proved to be the source of the local religious authority of the *jamā'at-khāna* (convent) he established in Pakpattan (old Ajūdhan). From the time of his demise in 1265, his legacy continues in Pakpattan, mainly represented by his lineal descendants and the vast shrine complex. The socio-religious prestige of the shrine and its successive custodians paved the way for the eventual establishment of shrine's local political and economic authority in the region during the medieval period that reflected the local shrine culture, manifested through the prestigious status of its *sajjāda-nishīn* (custodian, literally, 'he who sits on the prayer carpet').

The dynamics of the shrine's local authority took a new turn with the emergence of the modern state in the region, when the British East India Company annexed the Punjab in 1849. The local authority of the shrine of Bābā Farīd and the local Sufi shrine culture in Pakpattan have been highly affected when a process of redefining the local authority of the shrine took place through official institutions. The political and economic prestige of the shrine decreased substantially in Pakpattan and even the internal religious-spiritual matters of the shrine could not escape from the encroachment of the state. The state gradually took over the socio-religious and political intermediary role played by the shrine and its custodian in the pre-colonial period, thereby replacing the shrine custodian in most of his social, economic, and even religious roles. The shrine has lost most of its local authority and has become a place of symbolic ritualism performed in the name of Bābā Farīd, revered as a key spiritual figure of the medieval period.

Nonetheless, the religious prestige of the shrine as Bābā Farīd's house has remained intact amongst the faithful, and so too, to a considerable extent, the religious-spiritual linkage between the shrine itself and the locale. The shrine still enjoys its religious hold over a vast population and is the most sacred space and spiritual sanctuary in the town, providing solace to the visitors and problem-ridden people. The local spiritual culture of Pakpattan is the representative of Bābā Farīd's shrine's long-lasting presence in the locale.

Publications

SERIES AT CEIAS



PURUSHARTHA, vol. 32,
Indianité et créolité à l'île Maurice, C. Servan-Schreiber
(ed.), Paris: Éditions de
l'EHESS, 2014, 328 p.

Indianness and Creolity in Mauritius

It is called the 'island of writing.' At the crossroads of Africa, Europe, and Asia, Mauritius has much in common with the West Indies and the Caribbean world. Yet while these countries share a similar geographical situation and colonial past, the distinct dynamic between Indianity and Creolity in Mauritius sets it apart. This volume seeks to explore this country's mysterious shores by looking at its geography, ethnology, history, and literature from the combined perspective of Indianists and specialists in the Indian Ocean region. It examines how Indianity adapts in an island context, outside of India and South Asia. Without denying the inherent tensions lying at the heart of a society inclined to the extreme ethnicization of the criteria that it maintains, it makes visible a distinct cosmopolitan stance in the blending of these two worlds, one that renews our perception of Indianity.



EI Three (Encyclopaedia of Islam, 3rd edition), part 22,
K. Fleet, G. Krämer, D. Matringe,
J. Nawas, E. Rowson (eds.),
Leyde: E.J. Brill, 2013-4, 156 p.



Journal of Indian Philosophy,
vol. 42, *Special Issue on Śaiva
Philosophy*, L. Bansat Boudon &
J. Törzsök (eds.),
Springer Link, 2014-1, 247 p.



Les études de l'emploi cadre,
n°2014-07, *Le secteur des
technologies de l'information et de
la communication en Inde*,
R. Lardinois en collab. avec
P. Vignesh Illavarasam, Paris:
Association pour l'emploi des
cadres, février 2014, 142 p.,
[http://cadres.apec.fr/Emploi/
Observatoire-de-l-emploi/Les-etudes-
Apec-par-thematique/Region-et-
international2/Secteur-des-TIC-et-
informaticiens-en-Inde](http://cadres.apec.fr/Emploi/Observatoire-de-l-emploi/Les-etudes-Apec-par-thematique/Region-et-international2/Secteur-des-TIC-et-informaticiens-en-Inde)

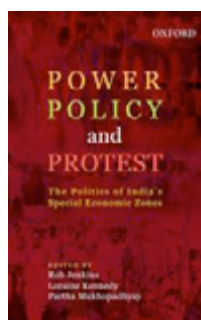


Mouvements, n° 77,
*Mobilisations en Inde: la modernité
à l'épreuve de l'universalité*, F. Flipo
& S. Tawa Lama-Rewal (eds.),
Paris: La découverte, 2014-1, 168 p.

Publications
BOOKS



**LEMARCHAND Philippe,
ANDRÉ, Valérie,
MARKOVITS, Claude (et.al)**
La décolonisation britannique,
Paris: Atlante, 2014, 253 p.



**JENKINS, Rob, KENNEDY, Loraine
& MUKHOPADHYAY, Partha (eds.),**
*Power, Policy, and Protest:
The Politics of India's Special
Economic Zones*,
New Delhi: Oxford University Press,
2014, 384 p.



SUBRAHMANYAM, Sanjay,
*Aux origines de l'histoire globale
(Leçon inaugurale au Collège de
France)*,
Paris: Fayard, 2014, 64 p.



SUBRAHMANYAM, Sanjay,
*Mondi connessi: La storia oltre
l'eurocentrismo (secoli XVI-XVIII)*,
Rome: Carocci,
2014, 256 p.

BANSAT-BOUDON, Lyne, 'Une lecture śaiva de Bhartṛhari: Enquête sur une citation corrompue de l'*Abhinavabhāratī*', *Indologica Taurinensia*, n° 37, 2011 [published in 2014], pp. 37-74.

BANSAT-BOUDON, Lyne, 'On Śaiva Terminology: Some Key Issues of Understanding', *Journal of Indian Philosophy*, vol. 42: *Special Issue on Śaiva Philosophy*, 2014-1, pp. 39-97.

BANSAT-BOUDON, Lyne (with J. Törzsök) 'Introduction', *Journal of Indian Philosophy*, vol. 42: *Special Issue on Śaiva Philosophy*, 2014-1, pp. 1-8.

JAOU, Nicolas, 'L'ambédkarisme: abolir la société de castes depuis les marges?', *Mouvements*, n° 77: *Mobilisations en Inde. La modernité à l'épreuve de l'universalité*, Paris: La découverte, 2014-1, pp. 48-56.

KENNEDY, Loraine, 'L'État et le développement industriel en Inde: de la

petite industrie aux zones économiques spéciales', *Critique Internationale*, n° 63, avril-juin, 2014, pp. 77-93.

LANDY, Frédéric, "Eco-ethnicity": Being An Indigenous Agriculturist in Nairobi and Mumbai National Parks', *Environmental Development*, n° 10, 2014, pp. 68-83.

LEFÈVRE, Corinne, 'State-building and the Management of Diversity in India (Thirteenth to Seventeenth Centuries)', *The Medieval History Journal*, vol. 16, 2013-2 [published in 2014], pp. 425-447.

MATRINCE, Denis, 'L'histoire des sikhs et du sikhisme revisitée: à propos de quatre ouvrages récents', *Archives de Sciences Sociales des Religions* (Bulletin bibliographique), n° 164, oct.-déc., 2013, pp. 95-101.

PICHERIT, David, 'La servidumbre por deuda en el ámbito rural del sur de la India', *Desacato, Revista de Antropología social*, n° 44, 2013, pp. 83-102.

PORDIÉ, Laurent (with J-P. Gaudillière), 'The Reformulation Regime in Drug Discovery: Revisiting Polyherbals and Property Rights in the Ayurvedic Industry', *East Asian Science, Technology and Society*, vol. 8, 2014-1, pp. 57-79.

TAWA LAMA-REWAL, Stéphanie (with F. Flipo), 'Editorial', *Mouvements*, n° 77: *Mobilisations en Inde. La modernité à l'épreuve de l'universalité*, Paris: La découverte, 2014-1, pp. 7-13.

VIDAL, Denis (with Ph. Gaussier) 'Un robot comme personne: Ontologies comparée et expérimentale au Musée du Quai Branly', *Terrain*, n° 62: *Les morts utiles*, mars, 2014, pp. 152-165.

WHITE, David, 'Dākinī, Yoginī, Pairika, Strix: Adventures in Comparative Demonology', *Southeast Review of Asian Studies*, n° 35, 2013, pp. 7-31.

Publications
BOOK CHAPTERS

BANSAT-BOUDON, Lyne, 'The Contribution of Nondual Śaivism of Kashmir to the Debate on *jīvanmukti*: a Thematic Perspective on the Question of Periodization', in E. Franco (ed.), *On Historiography and Periodization of Indian Philosophy*, Vienna: De Nobili Research Library (Publications of the De Nobili Research Library 37), 2013, pp. 307-325.

BON, Bérénice, KENNEDY, Loraine & VARREL, Aurélie, 'Les grands projets dans la stratégie de ville compétitive en Inde: La mobilisation des informations et des savoirs dans la production des espaces urbains', in A. Le Blanc, et al. (eds.), *Métropoles en débat: (dé)constructions de la ville compétitive*, Paris: Presses Universitaires de Paris Ouest, 2014, pp. 171-188.

CLAVEYROLAS, Mathieu, 'Un prêtre tamoul dans le chantier de l'hindouisme mauricien: Orthodoxies et autorité religieuse', in C. Servan-Schreiber (ed.), *Purushartha*, vol. 32: *Indianité et créolité à l'île Maurice*, Paris: Éditions de l'EHESS, 2014, pp. 139-167.

DÉODAT, Caroline, 'Échos d'une langue indienne dans le séga mauricien', in C. Servan-Schreiber (ed.), *Purushartha*, vol. 32: *Indianité et créolité à l'île Maurice*, Paris: Éditions de l'EHESS, 2014, pp. 297-302.

FRANCIS, Emmanuel, 'Towards a New Edition of the Corpus of Pallava Inscriptions', in N. Mirmig, P. D. Szántó & M. Williams (eds.), *Puṣpikā: Tracing Ancient India, through Texts and Traditions. Contributions to Current Research in Indology*, vol. 1: *Proceedings of the International Indology Graduate Research Symposium (September 2009, Oxford)*, Oxford & Philadelphia: Oxbow Books, 2013, pp. 123-149, <http://www.oxbowbooks.com/oxbow/pushpika.html>

KENNEDY, Loraine, 'Haryana. Beyond the Rural-Urban Divide', in R. Jenkins, L. Kennedy & P. Mukhopadhyay (eds.), *Power, Policy, and Protest: The Politics of India's Special Economic Zones*, New Delhi: Oxford University Press, 2014, pp. 170-202.

KENNEDY, Loraine, 'Le fédéralisme indien: un système centralisé en voie de rééquilibrage', in C. Jaffrelot (ed.), *L'Inde Contemporaine*, Paris: Fayard, 2014, pp. 29-52.

KENNEDY, Loraine (with R. Jenkins & P. Mukhopadhyay), 'Introduction: Power, Protest, and India's Special Economic Zones', in R. Jenkins, L. Kennedy & P. Mukhopadhyay (eds.), *Power, Policy, and Protest: The Politics of India's Special Economic Zones*, New Delhi: Oxford University Press, 2014, pp. 1-38.

LEFÈVRE, Corinne, 'The Court of 'Abdur-Rahīm Khān-i Khānān as a Bridge Between Iranian and Indian Cultural Traditions', in A. Busch & T. de Bruijn (eds.), *Culture and Circulation: Literatures in Motion in Early Modern India*, Leyde: Brill, 2014, pp. 75-106.

LEUCCI, Tiziana, "Fascinantes bayadères, mais étrange musique..." Réception française de danseuses indiennes, des récits de voyages aux œuvres d' E. de Jouy, T. Gautier et

H. Berlioz', in L. Charles-Dominique, Y. Defrance & D. Pistone (eds.), *Fascinantes étrangetés: La découverte de l'altérité musicale en Europe au XIX^e siècle*, Paris: l'Harmattan, 2014, pp. 343-368.

MARKOVITS, Claude, 'Afterword', in H. Fischer-Tiné & J. Tschurennev (eds.), *A History of Alcohol and Drugs in Modern South Asia: Intoxicating affairs*, London & New York: Routledge, 2014, pp. 219-225.

MARKOVITS, Claude, 'South Asian Business in the Empire and beyond, c. 1800-1950', in J. Chatterji & D. Washbrook (eds.), *Routledge Handbook of the South Asian Diaspora*, London & New York: Routledge, 2013, pp. 69-78.

MONTAUT, Annie, 'Les monstres d'Ananda Devi: Radioscopie de la folie ou manifeste du dire poétique?', in C. Servan-Schreiber (ed.), *Purushartha*, vol. 32: *Indianité et créolité à l'île Maurice*, Paris: Éditions de l'EHESS, 2014, pp. 267-294.

RIPERT, Blandine, 'Improbable Globalization: Individualization and Christianization among the Tamangs', in G. Toffin & J. Pfaff-Czarnecka (eds.), *Facing Globalization in the Himalayas, Belonging and the Politics of the Self*, New-Delhi: Sage, 2014, pp. 45-62.

ROUSSELEAU, Raphaël, 'De la 'sociologie sacrée' à l'anthropologie des valeurs: quelques emprunts de Louis Dumont au Collège de sociologie', in Actes du colloque *Le Collège de sociologie*, association ANAMNESE IMEC – Université de Caen / Basse Normandie, 2013, pp. 2-16.

SAGLIO-YATZIMIRSKY, Marie-Caroline, 'Un homme-dans-le-monde': l'individu dans la société indienne selon Louis Dumont', in E. Lozerand (ed.), *Drôles d'individus: De l'individualité dans le Reste-du-monde*, Paris: Klincksieck, 2014, pp. 179-191.

SERVAN-SCHREIBER, Catherine, 'Introduction', in C. Servan-Schreiber (ed.), *Purushartha*, vol. 32: *Indianité et créolité à l'île Maurice*, Paris: Éditions de l'EHESS, 2014, pp. 11-46.

SERVAN-SCHREIBER, Catherine, 'La fabrique de l'intime à Maurice', in C. Servan-Schreiber (ed.), *Purushartha*, vol. 32: *Indianité et créolité à l'île Maurice*, Paris: Éditions de l'EHESS, 2014, pp. 199-237.

SUBRAHMANYAM, Sanjay, 'Traces of the Ancients in India: Notes on Two Possible Narratives', in A. Schnapp,

L. von. Falkenhausen, P. N. Miller & Tim Murray (eds.), *World Antiquarianism: Comparative Perspectives*, Los Angeles: Getty Research Institute, 2014, pp. 372-385.

SUBRAHMANYAM, Sanjay, 'Early Modern Circulation between Central Asia and India and the Question of "Patriotism"', in N. Green (ed.), *Writing Travel in Central Asian History*, Bloomington: Indiana University Press, 2014, pp. 43-68.

TAWA LAMA-REWAL, Stéphanie, 'Inde', in J. Mossuz-Lavau (ed.), *Dictionnaire des sexualités*, Paris: Robert Laffont, 2014, pp. 408-411.

TAWA LAMA-REWAL, Stéphanie, 'La ville: urbanisation, urbanisme, citadinité', in C. Jaffrelot (ed.), *L'Inde contemporaine*, Paris: Fayard, 2014, pp. 265-290.

TROUILLET, Pierre-Yves, 'Les lances de Muruga à Maurice: Trajectoires d'un hindouisme tamoul', in C. Servan-Schreiber (ed.), *Purushartha*, vol. 32: *Indianité et créolité à l'île Maurice*, Paris: Éditions de l'EHESS, 2014, pp. 169-196.

WHITE, David, 'Yoga in Transformation', in D. Diamond (ed.), *Yoga: The Art of Transformation*, Washington D. C.: Smithsonian Institution, 2013, pp. 35-45.

Publications

BOOK REVIEWS

KRICHEWSKY, Damien, book review of Pushpa Sundar, *Business & Community: The Story of Corporate Social Responsibility in India*, New-Delhi: Sage Publications, 2013, 392 p., *Samaj*, online since 3 Feb. 2014, <http://samaj.revues.org/3686>

CLAVEYROLAS, Mathieu, 'L'histoire d'un conteneur: transit et identité mauricienne',

book review of Amal Sewtohol, *Made in Mauritius*, Paris: Gallimard, 2012, 310 p., *Purushartha*, vol. 32: *Indianité et créolité à l'île Maurice*, Paris: Éditions de l'EHESS, 2014, pp. 313-316.

CLAVEYROLAS, Mathieu & TROUILLET, Pierre-Yves, 'Quel hindouisme pour quelle mondialisation?',

book review of Suzanne Chazan-Gillig & Pavitrnanand Ramhota, *L'Hindouisme mauricien dans la mondialisation: Cultes populaires indiens et religion savante*, Paris: Karthala, 2009, 522 p., in C. Servan-Schreiber (ed.), *Purushartha*, vol. 32: *Indianité et créolité à l'île Maurice*, Paris: Éditions de l'EHESS, 2014, pp. 317-322.

Upcoming events

Censorship in Asia

Three days of talks and exchange organized by CEIAS, CASE and THALIM at the EHESS, 190-198 Av. de France, 75013 Paris:

• *When Books and Art Hurt: Censorship, Emotions and Cultural Regulation in South Asia*

A one-day conference convened by Laetitia Zecchini (CNRS/ THALIM) and organized by the research program EMOPOLIS—Emotions and Political Mobilizations in the Indian Subcontinent, <http://ceias.ehess.fr/index.php?3087>
May 21, 9.30 am to 5.30 pm,
CEIAS/CNRS, Rooms 640-641, 6th Floor.

• *'Censorship and Women's Resistance in the Performing Arts, from Continental Asia to Insular Southeast Asia'*

A two-days conference convened by Tiziana Leucci (CNRS/ CEIAS), Dana Rappoport (CNRS/CASE) and Daves Soneji (McGill University, Montreal), <http://ceias.ehess.fr/index.php?2859>
May 22-23, 9.30 am to 6.30 pm,
CEIAS/CNRS, Rooms 638-640, 6th Floor.

‘Political Representation in India: Contestations, Innovations, Transformations’

International Conference

Organized by Stéphanie Tawa Lama-Rewal (CNRS/CEIAS) in partnership with the GRePo (Groupe de projet de l'Association Française de Science Politique sur la Représentation POLITique)

June 3, 9.30 am to 5.30 pm,
CEIAS/CNRS, Rooms 638-641, 6th Floor,
190-198, Av. de France, 75013 Paris.

‘La vie prénatale: destin, identité, mémoire’

Conference

Organized by Marcello Carastro (EHESS/ANHIMA), Silvia D’Intino (CNRS/ANHIMA), Caterina Guenzi (EHESS/CEIAS), Frédérique Ildefonse (CNRS/Centre Jean Pépin).

June 5, 9 am to 7 pm,
CEIAS/CNRS, Rooms 638-641, 6th Floor,
190-198, Av. de France, 75013 Paris.

June 6, 9 am to 6 pm,
EHESS, Amphithéâtre F. Furet,
105 Bd Raspail, 75007 Paris.

‘Hinduism Abroad: Contacts, Politics, Transnationalism’

International Conference

Organized by Mathieu Claveyrolas (CNRS/CEIAS) and Pierre-Yves Trouillet (CNRS/CEIAS)

June 10, 9.30 am to 4 pm,
CEIAS/CNRS, Room 638, 6th Floor,
190-198 Av. de France, 75013 Paris.

‘Réfugiés, ville, santé mentale’

International Conference

Organized by Marie-Caroline Saglio-Yatzimirsky (INALCO/CEIAS) and Viviani Sousa do Carmo Huerta (University of São Paulo) in a Pres SPC partnership with INALCO-CESSMA, Paris 13-UTRPP, University of São Paulo.

June 19-20, 9 am to 6 pm,
Auditorium de l'INALCO,
65 rue des Grands Moulins,
75013 Paris.

Summer School ‘Global Studies and Theory of Society’

Forum Internationale Wissenschaft

Organized by Damien Krichewsky (FIW / CEIAS / CSH) and the team of the Forum Internationale Wissenschaft.

September 1-4, 2014
University of Bonn,
Heussallee 18-24,
53113 Bonn (Germany).

‘Islam and Régional Cultures in Pakistan’

The 19th CEIAS Annual Conference

Organized by Michel Boivin (CNRS/CEIAS) and Julien Levesque (CEIAS/EHESS).

June 6, 9 am to 6.30 pm,
CEIAS/CNRS, Rooms 638-641, 6th Floor,
190-198, Av. de France, 75013 Paris.

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 Av. 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)

- Ines G. Županov
- Marie Fourcade
- Caterina Guenzi
- Corinne Lefèvre

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 Av. 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

<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 l'Asie du Sud
centre for South Asian studies

