

## newsletter n°8

January 2014

### In this issue:

Interview with ... // 2

Roland Lardinois

Fieldwork Report ... // 4

'Studying Hinduism in Mauritius'

Focus on Conferences ... // 4

'Food security in India'

'Early modern cosmopolitanisms...'

'Indian Cultural Industries'

Focus on Research Projects // 6

'Emopolis ...'

Our PhD Students // 7

'South Asia PhD Workshop'

Welcome... // 8

Our new members

Our visiting scholars

Awards and Distinctions // 9

Sanjay Subrahmanyam

Diplomas // 10

PhD theses

Publications // 10

Series at CEIAS

Journals

Books

Articles

Book chapters

Book reviews

Upcoming Events // 14

About us // 14

As we sign our last editorial, we look back on our 'collegial' experiment as co-directors of the CEIAS for the last four years. Challenging at times, it has been overall a rich and satisfying experience. The Centre has undergone remarkable change during this period, starting with a new location Avenue de France and considerably more office space than before. In addition to a much improved work environment, the CEIAS was able to consolidate its administrative staff. We extend our sincere thanks to Naziha Attia, Nadia Guerguadj and Alexandra Quien, all of who have joined since 2010. They have supported us in innumerable ways and helped us to realise our various projects, including this Newsletter, the revamping of our website (very soon in English, at last) and the organisation of numerous conferences.

A research centre is never a static place, and we have had to say good-bye to members retiring or moving on for professional reasons. New members have joined—doctoral students from Europe and South Asia, full-time research staff and associate members including from foreign universities—, expanding the scope of research in new directions. The Centre has been particularly delighted to welcome 8 new CNRS researchers since 2010 in our three core disciplinary fields of anthropology, history and geography. All of these new members were first co-opted into the Centre as 'young doctors', a policy aimed to provide scientific and institutional support during the crucial post-doctoral transition phase. Short-time members, like the 'Directeurs d'Etudes invités' by the EHESS and affiliated to our Centre, have also been a stimulating presence in our laboratory.

We are pleased to pass on the torch to a new directorial committee, composed of **Ines Županov**, **Marie Fourcade**, **Caterina Guenzi** and **Corinne Lefèvre**. Collegiality seems to be here to stay at the CEIAS! Indeed the governance of the Centre is characterised by a strongly collective dimension, as deliberation is practiced at the levels of the directorial committee, the scientific council and the general assembly, not to mention smaller thematic groups, such as the one concerned with our library.

We wish the new directorial committee best of luck as they embark on their five-year appointment!

#### Directorial Committee (former) of the CEIAS

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

*You began your academic career as a demographer, spent the major portion of your career developing a sociology of Indian studies, then you turned to initiating important research on engineers in India. Despite the apparent diversity of your work, what has been the guiding line of your intellectual career?*

Rather than a 'guiding line', I would rather speak in terms of internal and external tensions between the opportunities that came my way at a certain point in time, and the constraints against which I had to struggle. Biographical 'accidents', geographic and social moves, thwarted desires, but also encounters and opportunities have contributed to my intellectual path.

When I enrolled at university in Rouen in 1967, I wanted to study history, but for some practical reasons I switched to geography. First I did a BA opting for a major in 'tropical geography' as we said then, and had a minor in history, and later on I wrote an MPhil. Yet, I was intellectually unsatisfied with the discipline (at the time, I would say that tropical geography was the poor man's ethnography, to paraphrase Richard Hoggart), and the idea of becoming a professor was not appealing to me. But I had been working since the age of 19 and had to find a profession. In 1974, I obtained my diploma as Expert Demographer from the Institut de Démographie de Paris (two years post-graduation) specializing in Sub-Saharan Africa. At that time, it was a diploma that had a potential for getting professional employment.

Then I did my military service as a demographer in the Central African Republic, working on the preparation of the first national census of the country. Some years later, I worked for the United Nations in Burkina Faso where I published the census results. I became very interested in anthropology at that time. I read the works of the leading French anthropologists of African Studies, particularly Eric de Dampierre (who I met in Bangui in 1975), Marguerite Dupire, Claude Meillassoux (who I encountered in India at the beginning of the 1980s), Pierre-Philippe Rey, Emmanuel Terray. When I was a student at Paris, I was eager to attend seminars at the EHESS whenever I was free.

In 1973 I had the opportunity to go to India with a group of geography students from the University of Rouen who were doing their fieldwork for their MPhil in Guntur district in the state of Andhra Pradesh. This first visit triggered my strong desire to study this social and cultural universe. Back from India, I read Louis Dumont's *Homo Hierarchicus* which I had heard about during my BA courses.

In the mid 1970s, back from my military service, I wanted to conduct an ethno-demographic study in Central African Republic under the supervision of Eric de Dampierre, but it did not materialise. This is the reason why, considering my interest in India, Dampierre introduced me to the anthropologist Olivier Herrenschildt and who invited me to the CEIAS seminar. At that time the seminar, which was held on Saturday mornings at the EHESS, was not 'open' and we needed to be introduced by a senior scholar to attend it.

Yet, earning a living as a scholar on India seemed difficult for me, for all sorts of reasons. Nonetheless, even though I couldn't afford to do fieldwork, I wrote a PhD in

demography taking as subject the 1876-1878 famine in South India. I mainly used secondary sources available in Paris. With the support of the geographer François Durand-Dastès and the anthropologist Marie-Louise Reiniche I was recruited, while still a doctoral student, as member of the CEIAS. Then, after my PhD, I had the opportunity to obtain a position as research scholar at the French Institute of Pondichéry, thanks to the Tamil scholar François Gros, who supported my project to study the historical demography of the Tamil population. For four years I lived in Madras and spent all my time in the Tamilnadu State Archives.

In the 1970s the works of historians, demographers, anthropologists, and sociologists on the family were very influential at the EHESS (Paris). The studies done by Peter Laslett were inspiring for me, as were the works of Jack Good and those of Pierre Bourdieu on family strategies among Bearnais peasants. My articles on the Indian family were influenced by all these scholars.

Then, my research took another direction, which was unexpected, on the history of scholarship on India in France. And finally, after having spent twenty-some years in archives in India, in France, and in England, I wanted to return to studies which would open a new field of research on the sociology of contemporary India.

*Within Indian studies in France, sociology is the poor cousin. Do you feel that this discipline's place has evolved during your career?*

In France, the discipline at its beginning was not completely distinct from anthropology. The sociology of caste is divided at least between those two trends: on the one hand, anthropologists study kinship or religion while on the other hand, sociologists are more interested in issues related to working classes or social mobility. Louis Dumont developed the first line but proposed a sociological understanding of the caste system in *Homo hierarchicus*. It is true that the sociology of India is underdeveloped in France, and the consequence is that this vacuum has been filled by political scientists and geographers.

The models developed by French sociologists are rarely set to social and cultural worlds outside Europe. The situation is slowly changing. We must also take into account the high costs of the intellectual investment needed in order to study the sociology of these literate and complex societies, whose social structures and value systems differ entirely from ours (Western).

*In your book, you demonstrate that Indian studies are structured according to a tension between two poles, on the one hand a 'scholarly pole' (universities, researchers), and on the other, a pole that you call the 'prophetic pole' or something we could also call worldly (journalists, writers, essayists, clerks). Do you feel that this opposition continues to structure contemporary Indian studies?*

Very deliberately I didn't want to investigate researchers who were still alive and who were for the most part my colleagues. I contented myself with conducting interviews about the post-year wars, in particular among researchers who were close to Dumont, notably Madeleine Biardeau. From time to time, I read essays on India written by

academics that I would place on the prophetic pole. I am thinking of a little book recently published that once more takes stereotypes on Indian spirituality and misery, cast in a pseudo-lyric Malraux type language, and that aims to confront Gandhian thought with Judaism; needless to say that the result is of staggering intellectual poverty. I fear that this type of literature is an inherent part of the interest that many Westerners have in India. But to answer more precisely your question, investigations should be carried out.

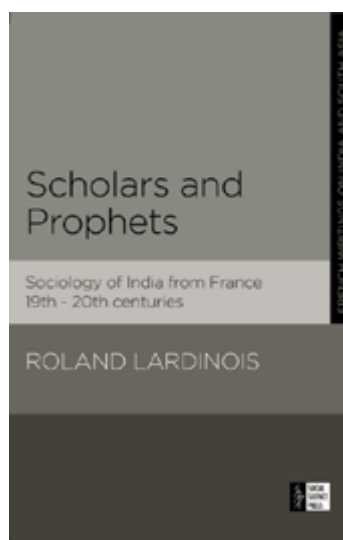
*In applying the tools of sociology of science and cognition as developed by Pierre Bourdieu, your work has manifested an exhaustive criticism of Dumont's work. How has this angle of your work been received by your French and foreign colleagues, notably those of the CEIAS, a research center founded by Louis Dumont?*

This question would need quite a long elaboration. I would say that I encountered both an understanding, a sort of gentle indifference towards the substance, and a violent rejection on the part of Louis Dumont's heirs. Reflexivity and historicisation are rarely put into practice. The social history of scholarship on India in France was largely ignored. On the one hand there was the criticism of Orientalism led by Edward Saïd, a work that has never had an influence on my reflections, and on the other hand a history of ideas, for example on the reception of Buddhism in France. No one had really studied the inter-war period (although just brushed upon by Raymond Schwab), the period in which Louis Dumont's work took root. In addition, the university milieu tends to produce a very official history of Orientalist studies.

The question of the denominational factor, in France, is and remains taboo because we are prisoners of the categories of thought stemming from the separation of the State and the Church, a law that aims to relegate religion to the private sphere. And we take this separation for granted (it is closely associated with a strong and old, quite outdated republicanism). Yet, this has never really occurred in this way: the obituaries, the conflicts and controversies (in book reviews for example) display how the denominational factor is cleaving, not always in the way one could expect. No one pointed out the controversial aspect of the little book written by the English anthropologist Arthur Hocart, *Les Castes*, prefaced by Marcel Mauss, in which Hocart strongly attacked Bouglé for his anticlericalism but without mentioning his name; you have to know the ideological debate going on in the 1920s-1930s in France in order to understand the stands taken by Hocart and Mauss. There is a strong yet widely unconscious censorship that made thinking about these questions historically and sociologically difficult.

*Some of your colleagues have noticed that you have published and taught relatively little—your major publication *L'invention de l'Inde* was published late in your career. Why such parsimony in your writing? What are your plans for the beginning of your retirement?*

In 1985, after spending four years at the French Institute of Pondicherry I had the opportunity to join the CNRS, which suited me perfectly. If I had wanted to teach, I would have tried to compete for a university position. It is true that so far I have only published one monograph, but that



required ten years of research. I have a manuscript in progress on the beginning of Oriental studies in India, and I have also collected a lot of materials on the genesis of sociology in India—I referred to this work in the postface of the English translation of my book *Scholars and Prophets*.

I produced a lot of works which are not well valued by the academic milieu. For example the publication of primary sources, which used to be the subject of many thèses secondaires for French historians until the 1960s, has been overlooked today and it is not well considered, perceived as an activity of little worth and not personal enough. Yet, this kind of publication is also part of the accumulation of knowledge which is

useful for the scholarly milieu.

I am still doing research on Sylvain Lévi. With Catherine Fhima, a historian completing her dissertation on Jewish intellectual networks before WWII, we have published two articles and are currently editing the correspondence between Sylvain Lévi and Marcel Mauss, which highlights Mauss's training in Sanskrit. Over the past fifteen years I have gathered more than four hundred manuscript letters written by Sylvain Lévi (others are yet to be discovered). I do not intend to publish all of them even though many do merit as much, especially those from the WWI years. These letters should allow us to write Sylvain Lévi's biography in which we shall explore the intellectual stakes that link his scholarship on India and his political engagements as a Jew.

Finally, I have just spent four years (2010-2013) at the Centre de Sciences Humaines at Delhi where I initiated an Indo-French research project on the history and sociology of Indian engineers. The project, now headed by the historian Vanessa Caru, is funded by the ANR (2014-2016). I have also submitted a two-hundred page report to the Agence pour l'emploi des cadres (APEC) [Association of the Employment of Executives], which is a general survey of the ICT sector in India; it should be published shortly. I intend to carry on my research on the ICT sector and plan to write a book on 'The Making of Indian IT Engineers'.



Source: Linda Marguerite, Paris, Chatelet, 1835

'A Brahmin school teacher'





Women at work in a sugar cane field, with Tamil temple in the background, Queen Victoria (Mauritius), 2012

In 2009-2010, I spent one year in Mauritius. This long fieldwork project corresponded well to my personal and academic background. After many years studying Hinduism in Banaras, I was ready for a change. Also, studying in Mauritius enabled me to initiate a long term project that was both a continuation of my research (through the study of Hinduism) and a renewal (with the change of location from Banaras to Mauritius). Mauritius Island presents undeniable interests in terms of fieldwork: it is an island devoid of an indigenous population that was first populated by European colonizers and African slaves and where, between 1835 and 1907, half a million Indian contract workers disembarked to replace the slaves in the sugar cane fields. Very quickly, the Indian population constituted the majority, and since at least Independence (1968), a veritable political and cultural hegemony of the 'Indo-Mauritian' community has taken root.

Of course, the historical, social, and religious evolution of the populations originating from India is a passionate topic of study when one considers the Indian developments that took place at the same time. However, I wanted to keep a certain distance from this perspective in order to avoid studying Mauritian Hinduism as but a lighter version of Indian Hinduism (which would be 'authentic').

Mauritian Hinduism, in and of itself, has sparked my interest. The (extremely strong) structures of the plantation systems (both social, economic and ideological or racial) is at the core of the study. The specificities of the Creole society rooted in the plantations (historical, power, and territorial relations) must also be given special consideration.

I wished to undertake this complex project without distancing myself from religious ethnography which is so dear to me. Indeed, in extreme contrast to India, the little documentation about Mauritius and particularly the local Hinduism is often too limited to common perspectives of diaspora studies which over-value the concerns of the elite preoccupied with its 'Indianness'. Therefore, I spent a year observing a dozen daily and festive religious ceremonies (mainly Tamil) in the northern and eastern parts of the island, and also following a number of construction sites where temples were being built or renovated. For the third part of my research, I participated in a 'national 'reconciliation committee' through a program studying caste in Mauritius, a subject which is locally taboo and yet at the heart of historical (during the time of the plantations) and contemporary identity struggles.

As a result of this fieldwork research, a book will soon be published in which I explore the Mauritian tension between Creolity and Indianness both from a historical and political point of view and through the ethnography of Hindu religious practices.

Since 2010, three new short fields have enabled me to begin two new projects. Firstly, I have had the opportunity to deepen a relationship with a former resident of the plantation camps who has become an entrepreneur in the sugar cane business. His life story is remarkably parallel to the general development of the country, and is a testimony (of which there is a lack in Mauritius) about the real conditions of an individual (Christian Tamil) leaving the plantation in the 1960s-1980s. Secondly, I am starting new research on witchcraft, another bibliographically neglected area, where the tension between Creolity and Indianness can be found in its 'popular religion' form.

#### Focus on Conferences

### 'FOOD SECURITY IN INDIA'

#### Symposium AFUI

Frédéric Landy

20 papers and addresses were presented at the international symposium *Food security in India. Economic, socio-political and environmental dilemmas. A comparison with France and the Paris region*, organised on November 15, 2013, in Paris by the Association France-Union Indienne, the Region Ile-de-France, with the collaboration of LAVUE (Laboratoire Architecture Ville Urbanisme Environnement) and the CEIAS (Centre for South Asian Studies).

There is a dearth of studies on Indian agriculture and food security in French academia and decision making spheres. In spite, or because of this, it is urgent to make a synthetic assessment of the issue. Can a country learn lessons from another one? Can the two of them collaborate for more commercial, financial, cultural interrelationships, or for defending common interests in the global fora?

All the participants to the inaugural session gave an affirmative answer to these questions: Maurice Aymard, president of AFUI, Isabelle This Saint-Jean, vice-president of the Regional Council, Arun Kumar Singh, Ambassador of India, François Houllier, chairman of INRA, as well as Philippe Vinçon, from the French ministry of Agriculture. Food security, as argued by myself and Bernard Valluis,

is much more than availability of foodstuffs at the national level. While India is now the largest rice exporter, the levels of malnutrition and undernutrition remain very high for a important share of the population. Policies such as the Public Distribution System of subsidized food, or the recent National Food Security Act analysed by Jean Drèze and by M.S. Swaminathan (through a letter that was read in public), try to provide fair access to food in spite of various social, economic and political hurdles. The matter is all the more intricate since, as Brigitte Sebastia and Amita Baviskar argued, India's food transition has started, leading consumers to reduce their consumption of nutritive cereals (millets) to the benefit of rice or even ready-made noodles, with a risk of new diseases (diabetes) typical of developed countries. On the one hand, farmers' suicides are multiplying, recalled P. Sainath, and social movements are agitating the rural areas (paper by Christine Lutringer). On the other hand, Sunit Arora argued, agribusiness is flourishing and Cargill has become the second buyer of wheat in India. Agricultural growth remains limited, but could even worsen if a better water management is not found, in particular concerning groundwater (paper by Olivia Aubriot).

Is India so far from the French situation? The European Common Policy in agriculture was born at the same time as the Indian green revolution, with similar tools based on protectionism and government's incentives for farming intensification. Both countries now export food grains, but face similar problems, argued Bruno Dorin, in terms of budgetary cost, social inequities and environmental degradation. In France, 'short marketing chains', 'quality agriculture' and labelled products are a way to try to reduce

these various imbalances, as Monique Poulot emphasized, by relying on a committed 'citizen-consumer'. Segolène Darly showed how, around Paris, the Ile-de-France Region tries to maintain an agricultural belt through two tools: spatial zoning for keeping land under agricultural use, and support to quality agriculture through the development of outlets (school canteens). Such policies, Laurent Muratet argued, are also emerging in India, through fair trade institutions and the focus on organic farming. In conclusion to the seminar, André Torre underlined the common processes at work in the two countries, with shared difficulties such as the following dilemma: the challenging urban sprawl forces an increase in agricultural yields to compensate for the loss of agricultural land, whereas the search for quality products does not favour an increase in productivity.

For more details:  
<http://afui.hypotheses.org/44>



Ration Shop at Gilbert Hill, 2007.

## Focus on Conferences

### 'EARLY MODERN COSMOPOLITANISMS: EUROPE AND SOUTH ASIA'

Co-organized by Vasco da Gama Chair, HEC-EUI, Florence; ICS, Lisbon and CEIAS-EHESS, Paris

Ines G. Županov

Early Modern Cosmopolitanisms: Europe and South Asia held on 5 and 6 December at European University Institute (EUI) in Florence was a second and concluding conference on the cosmopolitanism project involving CEIAS, EUI and ISC (Lisbon), which was inaugurated with the conference in Paris in May 2012 ('Cosmopolitanismes de la première modernité: Le cas de l'Asie du Sud XVI-XVIII<sup>e</sup> siècles. Sources, itinéraires, languages'). Most of the papers in this conference dealt with the relation between the local/vernacular and cosmopolitan; with the cosmopolitan and non-cosmopolitan being in the world (self presentation or performance). Disentangling three concepts—*cosmopolitanism*, *cosmopolis* and *cosmopolitan*—was a major challenge. In spite of the fact that they are all related, they point to different scales of historical analysis, different sources to be mobilized and different methodologies that are needed to unpack them. At the center of the discussion was the empire and the role of larger political structures in soliciting and instrumentalizing at least some ebb and flow of the cosmopolitan imaginaire, although at times the concept itself seemed to fade or morph into universalism. The conference papers also addressed the important question that the conference in Paris left unanswered: if we define cosmopolitanism as per force containing 'an ethical recognition', are we restricting the concept unnecessarily and are we falling into the Enlightenment (Kantian) conceptual trap? Do we have to redefine and make a more spacious concept to be able to use it for the early modern period? Or do we simply declare cosmopolitanism a term that will remain anachronistic when used before the Enlightenment?

While these questions will continue to be discussed, by broadening the topic sociologically and anthropologically to actors such as merchants, various go-betweens and other potentially (but partially) cosmopolitan social actors, objects and cultural exchanges, the papers addressed different forms of cosmopolitanism. In the early period there were 'consciously cosmopolitan' people and attitudes, but expressions of 'negative cosmopolitanism' (resistance, reluctance, rupture) were equally relevant. The conclusion of the conference was that it is precisely the early modern period that represents a key moment to study and rethink the multiple meanings of 'Cosmopolitanism'.

#### Conference convenors:

Jorge Flores, Ângela Barreto Xavier, Ines G. Županov, Corinne Lefèvre

For more details:  
<http://www.eui.eu/SeminarsAndEvents/Index.aspx?eventid=88439>

**'THE DYNAMICS OF INDIAN CULTURAL INDUSTRIES'**The CEIAS 15<sup>th</sup> Annual Conference

Catherine Servan-Schreiber

Long time heirs to the Gandhian 'domestic industry' and textile manufacturing ideological legacy, Indian cultural policies henceforth call for the development of veritable 'cultural industries' based on different assumptions. Raphaël Rousseleau and I proposed to dedicate the CEIAS 15<sup>th</sup> Annual Conference held on 9 December to this topic in order to emphasize the link between this field of study and research in anthropology, sociology, economics, history and geography. Questions such as the relationship between craft and design, the history of Indian fashion, the development of tribal art, the reception of jazz in India, the influence of art galleries on urban spaces, or the quoted value of Indian contemporary art contribute to the shaping of India.

In my introduction, I recalled that the Indian Cultural Industries team of the CEIAS endeavors not only to tackle such topics, but also to create a dialogue and collaboration between academic scholars, book publishers, museum and art gallery curators, urban citizens, and artists themselves. Raphaël Rousseleau situated contemporary practices while sketching a historical panorama of the Indian discourse and policies on culture and tourism with regard to handicrafts since the Arts & Crafts movement of the British colonial empire up until the Gandhian idealization of Indian villages.

Shaheen Merali was chosen as guest of honor because as curator of Indian contemporary art he embodies the new cosmopolitan image of the Indian artistic designer and creator. He presented his personal and professional itinerary, notably his work in Berlin for his exhibition, *Body City: Siting Contemporary Culture in India*, and his participation in the Gwangju Biennale in 2006 with the exhibition *Unfolding Asian Stories*.

After introducing the historical and economic context leading to a new generation of Indian designers, Christine Ithurbide's discussed the creative process of two designers based in Delhi, Himanshu Dogra and Ishan Khosla. She notably spoke about how they reappropriate tradition, organize production, and develop collaboration with craftsmen. Her analysis emphasized the importance of the collective process behind each object, its network and geography of production.

Despite the interest in India's textile production, only rarely is it discussed in terms of the social and political contexts of sartorial change over time. Tara Mayer situated the

emergence of the high-end fashion industry in India against the social and cultural history of colonial rule, the aesthetic and industrial legacies of the independence movement, and the revival of various Indian craft traditions. In the 1980s, entrepreneurs calling themselves 'designers' began to appear and over the next decade, a veritable fashion industry emerged, consisting of educational institutes, magazines, and specialized retailers.

With the centennial of the birth of Indian cinema, India's cultural industry's viewpoint on Bollywood was necessary! Christian Feigelson demonstrated how the cultural industries, combining history, economics, sociology and an aesthetic approach to imagery, allow for a deeper understanding of the Indian society and its relations with the rest of the world.

Based on Philippe Bouquillion's analyses, the final general debate and discussion led to the observation of the strong coordination of the creative and productive processes and the intensive constructive strategies of symbolic and market values.

Susheel Kurien's film about the jazz in India, *Finding Carlton*, was presented by Stéphane Dorin at the close of the day, thus opening a little known page about the links between Afro-American and Indian jazzmen.

For a more detailed review:  
<http://actualites.ehess.fr/nouvelle5896.html>



Kriti Arora, installation 'Spinning wheel', India Art Summit 2008.

## Focus on Research Projects

**EMOPOLIS: EMOTIONS AND POLITICAL MOBILIZATIONS IN THE INDIAN SUBCONTINENT**

Amélie Blom and Stéphanie Tawa Lama-Rewal

The EMOPOLIS program on 'Emotions and Political Mobilizations in the Indian Subcontinent' began in November 2012 at the CEIAS, with funding from Emergence(s), the City of Paris' support program to fundamental research. It explores the ways in which emotions inform social and political mobilizations in India, Pakistan, and Bangladesh. This three-year research project brings together 16 scholars in Political Science, Sociology, Anthropology, History, and Cultural Studies, based in France, Germany, India, Pakistan, and the United States. It is directed by Stéphanie Tawa Lama-Rewal (CEIAS) and Amélie Blom (Sciences Po).

Con'd



The initial aim of this research project is to pay renewed attention to South Asia's diverse patterns of mobilization, i.e. 'any collective action oriented by a concern for promoting a public good or for repealing a public evil, that gives itself adversaries to fight against, so as to make the process of participation, redistribution and recognition possible' (D. Cefaï). Our main contention is that instrumental behaviour alone fails to explain the richness, scope and nature of



Silent gathering against a terrorist attack on the Sri-Lankan cricket team in Lahore, (March 2009)

how to feel' in Urdu children's literature (M. Pernau); the figure of the 'angry young man' in popular Indian cinema (I. Rajamani); the politicization of emotions in public hearings in Delhi (S. Tawa Lama-Rewal); the shaping of outrage in anti-blasphemy mobilizations in Lahore (A. Blom); and the interaction between emotions and changes in Hindu ritual praxis in Bangalore (T. Srinivas). Between September and December we will have

presentations on emotions need to be brought back in. As a matter of fact, the role of emotions in political mobilizations has recently generated a substantial body of research, yet this remains largely limited to Western societies. The EMOPOLIS program is the first of its kind to offer an analysis of South Asian mobilizations via in-depth studies of their affective dimension. The scientific objective is thus twofold: (i) grasping the emotions at play in South Asia's contentious politics and citizens' activism in order to offer new insights on the region's political culture; and (ii) doing so through connecting fields of research that are usually quite separate—collective action theory, area studies, and affective studies—so as to better understand both the universal and culture-dependent characteristics of political emotions.

Methodological and theoretical discussions are a prerequisite of interdisciplinary research. Thus the program's activities in 2013 have been focusing on a central question. How to access emotions? Around twelve workshops are planned this year (at the CEIAS, at the Institut d'Études Politiques in Aix-en-Provence and at the Centre for the History of Emotions in Berlin) to address more specifically the following issues: how do different disciplines (History, Political Science, Sociology, Anthropology and Cultural Studies) describe and document emotions? How to build up a descriptive framework that can promote interdisciplinary dialogue? What are the analytical implications of the different methods used to access emotions (archives, participatory observation, interviews, etc.)? How does the available literature in the sociology of mobilizations address the emotional variable? What are the benefits and limits of comparison, i.e. how do South Asian emotion concepts uncover different conceptions of the interplay between values and emotions, as well as distinct forms of emotion knowledge? This questioning is nurtured by presentations on empirical case studies. For instance, team members and guests have already looked at the process of 'learning

presentations on emotions, schooling and nationalism in India (V. Bénéi); the geography of fear in Karachi (L. Gayer); and the body language of pro-Narendra Modi's demonstrations (C. Jaffrelot).

The first half of 2014 will be devoted to interdisciplinary and comparative workshops focusing on the political dimension of specific emotions (anger, fear, hurt, shame, happiness, compassion, etc.) and clusters of emotions (such as hurt-outrage-offence). During the second half of the year, team members will present their post-fieldwork findings. The different activities that are already planned for 2015 include a photograph exhibition on 'emotions and feminist activism in Bangladesh', a documentary screening on 'shaping Shia identity in Karachi', and public lectures of South Asian dissenting poetry. Three international conferences, in Paris, Berlin and Delhi, will conclude the program in Fall and Winter 2015. Finally, a collective publication, due in 2016, will present EMOPOLIS' main outcomes.

*After a joint workshop organized at the Centre for the History of Emotions (Max Planck Institute, Berlin) in December 2013 on 'Concepts of Emotions in South Asia from 19<sup>th</sup> to 21<sup>st</sup> century', three additional conferences are scheduled for the forthcoming months: 'Mobilizing Emotions: The Indian Case' (with Amélie Blom, Christophe Jaffrelot, Claude Markovits and Martin Aranguren) on January 20, 2014; 'The Emotional Dimension of Political Violence in South Asia' (with Laurent Gayer and Nandini Sundar) on March 24, 2014; 'Hurt, Censorship and the Literary/Artistic Sphere in South Asia' on May 21, 2014 (with Debadiya Bhattacharya, Mira Hashmi, Lotte Hoek, William Mazzarella, Sandhya Devesan Nambiar, Rina Ramdev and Laetitia Zecchini).*

For more details on EMOPOLIS' activities, <http://ceias.ehess.fr/document.php?id=2021>

## Our PhD Students

### SOUTH ASIA PHD NETWORK WORKSHOP, AMSTERDAM

Véronique Bouillier

The annual meeting of the South Asia PhD Network Workshop was held in Amsterdam on 26 and 27 September 2013 at the International Institute for Social History (IISH), a research institute dedicated to the studies of the global history of labour, labour relations and workers' social movements.

As was the case for previous meetings, students were asked to send a chapter of their future thesis which was presented and discussed by another student from a different institute, and then by a senior scholar. The intention was not to

Con'd

overburden the students with a new paper to write but to help them present their work and to clarify the broad outlines of their research. However for a minority of students not writing their dissertation thesis in English, things were necessarily different and our French students had to write a paper as such. As some papers were at a preliminary stage (more a research plan than a chapter), while others were very elaborate, the length and the quality of the papers were rather uneven (from 8 pages to more than 60!). I would recommend that stricter instructions be given to the students. Five institutions sent students and scholars to the conference: the universities of Amsterdam, Edinburgh and Lund, as well as the SAI (Heidelberg) and the CEIAS (Paris): altogether 15 students and 6 senior discussants took part in the event. All papers were sent in advance. Each paper was first summarized and discussed by another PhD student for ten minutes, then discussed by a senior researcher for another ten minutes. The author subsequently answered questions and remarks. A general discussion followed this exchange. Everything went very well and I was very impressed by the seriousness and the accuracy of the students' presentations of the papers they had to discuss, which in some cases were very different from their own research subjects and interests. Time schedules were strictly kept (by a different student chairperson for each paper). Coffee breaks, meals and drinks held in the Institute or in the neighbourhood offered moments for many friendly exchanges. In addition to the intellectual personal benefits of such meetings, they are, I think, a great occasion to build links between institutes and to become aware of the main research trends and specificities. The dominance of contemporary issues such as media studies, diaspora, governance, urban settings, new technologies was a striking aspect of the Amsterdam meeting. Disciplinary boundaries were less important than a widely shared 'social science' approach.

#### A brief glance at the content:

- Six papers dealt with governance, four on politics and governance (with a paper on the Ganga Management Programs by Berenice Girard, a paper on the Ford Foundation activities in rural India by Feng Libing, a paper on the farmers' rights and genetic resources by Tsvetlena Bandakova, a paper on civil society, sexuality and NGOs by Maria Tonini), and two on urbanisation and governance (one on Calcutta's new town of Salt Lake by Anna Dewaele, and one on the new Census Towns in West Bengal by Srilata Sircar).
- Four papers were concerned with diasporas: two on diasporas and the local communities (with one paper on the transnationalised Kammias from Andhra by Sanam Roohi, and another on the channels of charity to Gujarat by Sanderien Verstappen), and two on diasporas and the new medias (with one paper on Sikhism Online by Christine Moliner, and one paper on the Beary muslim community from Karnataka by Sulagna Mustafi).
- Four papers dealt with innovations in a traditional context: one by Jürgen Schaflechner on the changes occurring in the pilgrimage to Hing Laj (Baluchistan), one by Rafael Klöber on the contemporary transformation of the Tamil Saiva Siddhanta, one by Heid Jerstad on the perception of weather and climatic change, one by Luke Heslop on a vegetable market and the nature of monetary exchanges in central Sri Lanka.

The location of the building, a former warehouse, in the newly renovated eastern docks, was well suited for such a workshop, deeply anchored in modernity and the various challenges South Asia is faced with. This pleasant discovery of the new urbanism of Amsterdam was reinforced by our astonishing hotel, a hotel or boat-hotel, and the journey by ferry to reach it ...

Welcome

## OUR NEW MEMBERS

Aminah Mohammad-Arif

We are happy to welcome two new and very promising young researchers whose work will contribute to filling the gap in two important subjects and research areas: the geography of health in India and social anthropology in Pakistan.



Trained at the University of Rouen where he did his thesis in geography on the access to and the organization of health services in Delhi, **Bertrand Lefebvre** has spent several years in India as an associate member of the CSH (Delhi). He is currently doing a post-doctorate on dengue fever in a European programme called DENFREE, with an affiliation to the School of Tropical Medicine in Bangkok. In his future research project, he will explore the metropolization and the transformation of rural space in the peripheral zones of Delhi through the study of factors prompting change and of the impact of public policies. His numerous competences include a high-level specialization in geomatics and cartography.



Associate researcher at the University College of London, where he is currently doing his post-doctorate, and affiliated to the Lahore University of Management Sciences, **Paul Rollier** has studied social anthropology along with South Asian languages (namely Hindi and Urdu) at the SOAS and the INALCO. With this solid academic background, he has been conducting a very original research on Shia rituals and politics in the city of Lahore. Another aspect of his work includes the changing relationship between formal politics and criminality in Lahore through the analysis of the role of strongmen as local mediators and the study of popular narratives surrounding the figure of the criminal in Punjab.





**Maya Warrior** is Associate Professor in the Department of Religious Studies at the University of Wales (Trinity Saint David). In January 2012, she already spent a month at CEIAS delivering a series of lectures aimed to revisit Louis Dumont's ideal-typical renouncer-householder binary. She is currently working on a project exploring the development of an ancient Indian health tradition, Ayurveda, from its South Asian origins to its contemporary transnational status. This research uses Ayurveda as a case study to explore the contrasting pulls of 'tradition', 'science' and 'spirituality' as legitimising principles for holistic health traditions in different contexts. She will deliver four conferences:

- 'The Multiple Faces of Ayurveda: Charting the Career of a Pro-Syncretistic Tradition', on 6 May, 2 pm to 4 pm, Room 638, in the seminar *Idéaux de vie dans le monde hindou : corps, habitat, communauté* coordinated by C. Guenzi and R. Voix.
- 'Religion, Rationality, Science: Scholarly Preoccupations in the Study of Ayurveda', on 9 May, 1 pm to 2 pm, Room 662, in Catherine Clémentin-Ojha's seminar *Historiographie de l'hindouisme : anciennes et nouvelles perspectives (2)*.
- 'Maharishi Mahesh Yogi and Deepak Chopra: Vedic 'Science' for Perfect Health' on 15 May, Room 638-641, in the International Conference *In the Name of Veda: Contemporary Uses of Vedic texts in India and Abroad*.
- 'Modern Transnational Anglophone Ayurveda: Sources of the Spiritual Self' on 16 May, 1 pm to 2 pm, Room 662, in Catherine Clémentin-Ojha's seminar *Historiographie de l'hindouisme : anciennes et nouvelles perspectives (2)*.



**Sujit Sivasundaram** invited by Ines G. Županov & Marie Fourcade is 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. He is also working on a 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 two lectures on this topic in May of 2014.

He is giving the first two lectures in February of 2014, based on two chapters from his recently published book: *'Islanded: Britain, Sri Lanka and the Bounds of an Indian Ocean Colony'* (Chicago University Press, 2013). Chapters of *Islanded* will be precirculated for these two talks.

- 'Sri Lanka and India in the age of the advent of British rule', 6 February 2014, 4 pm to 6 pm, Room 640, hosted by Corinne Lefèvre and Ines G. Županov, co-directors of the research group *Histoires de soi, histoires des autres: questions de traduction et d'historiographie*.
- 'Scholars and monks in the making of Sinhala Buddhism', 7 February 2014, 1pm to 3 pm, Room 662, hosted by Catherine Clémentin-Ojha's seminar: *Historiographie de l'hindouisme : anciennes et nouvelles perspectives (2)*.

#### Awards and Distinctions

**SANJAY SUBRAHMANYAM: ELECTED TO THE COLLEGE DE FRANCE**



Professor **Sanjay Subrahmanyam**, who holds the Navin and Pratima Doshi Chair of Indian History at UCLA and is an associate member of the CEIAS, has been elected to the prestigious Collège de France, where he will hold the **Chair in Early Modern Global History**. He delivered his inaugural lecture on 28 November.

In this unique institution committed to teaching 'knowledge in the making in every field of literature, science and the arts', Sanjay Subrahmanyam's lectures this year will focus on 'Thinking the world in the 17<sup>th</sup> century: an imperfect history' (*Penser le monde au XVII<sup>e</sup> siècle: une histoire imparfaite*).

**To Flow Like a River: Practices and Theories of the Moving Body in Kerala's *Kaḷarippayarru* (India), 407 p.**



**Laura Silvestri**—*PhD thesis* in social anthropology defended on 2 April 2013 at the University of Turin, Italy (joint supervision with the EHESS—Paris, France).

*Members of the jury*

Gilles Tarabout, PhD supervisor, Research Director, University of Paris West–Nanterre  
Enrico Comba, PhD supervisor, Professor, University of Turin  
Pier Giorgio Solinas, Research Director, University of Siena  
Caterina Guenzi, Assistant Professor, EHESS.

This thesis deals with a South Indian physical practice, a martial art known by the name of *kaḷarippayarru* (from *kaḷari*, 'training ground', and *payarru*, 'practice'). This discipline is mostly practiced in the state of Kerala, where it was systematised and codified in the 1930s, making it one of the state's cultural emblems. Escaping attempts at categorisation, *kaḷarippayarru* is present in several social fields, including sport, performance art and medicine, and has attracted an increasing public from outside Kerala and India. This study explores the practice, transmission, and mediations of *kaḷarippayarru*, taking it as a fundamentally transnational discipline and focussing on the representations of the body that underpin its practice. The field enquiry was carried out in Northern Kerala, using participant observation as the main ethnographic method and interviews as a complementary method.

The fluidity of the categorisations and mediations of *kaḷarippayarru* is paralleled by the fluidity of its theoretic representations, and especially by the conceptions of the body. These can incorporate and rework several concepts that are common to other systems of knowledge, such as *yoga*, ayurvedic medicine, and *siddha* medicine. After considering the representations of the body that are most commonly accepted by *kaḷari* masters (*gurukkāl*), a case study of a *kaḷari* school is presented, including a detailed analysis of some of the fundamental exercises and their interpretations by the *gurukkāl*. A complex and dynamic set of ideas is revealed in which several forms of knowledge about the body taken from different cultural milieus are conflated in an original and ever-shifting way.

Fluidity is also one of the key ideas of *kaḷarippayarru*. Humoral conceptions underlining *kaḷarippayarru* assign a fundamental importance to the correct circulation of vital fluids (*doṣa*) within the body. Moreover, at the practical level a major criterion to evaluate *kaḷari* practitioners is their ability to move effortlessly and fluidly (*olukku*). The qualities to be developed by practitioners are related to the wider context of Keralan ideas about the body and the person, expressed both in some dramatic forms, like *kathakālī*, and in rituals like *teyyam*, which is practiced in Northern Kerala, the region where *kaḷarippayarru* was codified in the first half of the 20<sup>th</sup> century.

*The thesis is written in Italian, with a French summary (38 p.). Both will be available for consultation within some months at the Library of the University of Paris-3 Sorbonne Nouvelle.*

Publications

**SERIES AT CEIAS**



**SAMAJ** (South Asia Multidisciplinary Academic Journal), n° 7, *The Ethics of Self-Making in Postcolonial India*, U. Chandra & A. Majumder (Guest Editors), fully accessible online since 15 Oct. 2013, <http://samaj.revues.org/3599>

This SAMAJ special issue, co-edited by Uday Chandra and Atreyee Majumder, proposes a new analytic to study state-society relations in postcolonial India and beyond. The central theme is the fashioning of selves, straddling the social and cognitive worlds of individuals, as a key site to understand postcolonial politics and society. Contributors focus on four disparate case studies: the pursuit of civic humanism in peri-urban Howrah, the contradictory subjectivities of Naxalite women cadres in West Bengal and Kerala, the paradoxes of indigenous rights activism in Jharkhand, and Kondh adivasis' counter-mapping practices in highland Orissa in dialogue with new forest laws.



South  
Asia  
Multidisciplinary  
Academic  
Journal



**SAMAJ** (South Asia Multidisciplinary Academic Journal) / **EASAS** (European Association for South Asian Studies), n° 8, *Delhi's Margins*, R. Govinda (Guest Editor), fully accessible online since 19 Dec. 2013, <http://samaj.revues.org/3644>



This SAMAJ special issue, edited by Radhika Govinda, focuses on contemporary Delhi's changing spaces, identities and governmentalities from the perspective of the margins and the marginalised. In this issue, Radhika Govinda looks at the gender politics of development in urban villages, Tarangini Sriraman reflects upon gendered encounters with identity documents in slum spaces, Martin Webb examines how grassroots governance activism takes place in between zones of exclusivity and exclusion, and Veronique Dupont analyses the struggle of the homeless to assert their place in the city. The thematic issue is the first in a series of issues jointly co-edited by SAMAJ and the European Association of South Asian Studies (EASAS).

## Publications JOURNALS

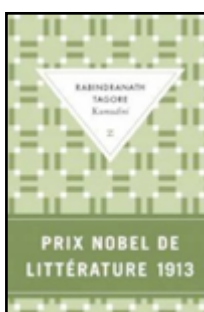


**Cahiers d'ethnomusicologie**, n° 26, *Notes d'humour*, C. Guillebaud & V. Stoichiță (eds.), Genève: Georg/ADEM, 2013, [www.ethnomusicologie.fr/ce26](http://www.ethnomusicologie.fr/ce26)

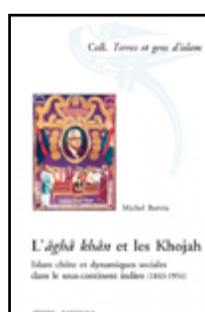


**EI Three (Encyclopaedia of Islam, 3rd edition)**, part 21, K. Fleet, G. Krämer, D. Matringe, J. Nawas, E. Rowson (eds.), Leyde: E.J. Brill, 2013-3, 135 p.

## Publications BOOKS



**BHATTACHARYA France**, *Kudmini*, French translation of Rabindranath Tagore's novel *Yogâyog* in Bengali, Paris: Zulma, 2013, 400 p.



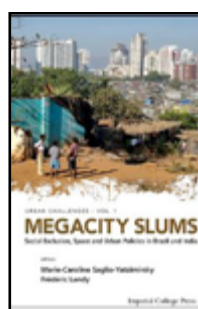
**BOIVIN, Michel**, *Les âghâ khân et les Khojah: Islam chiite et dynamiques sociales dans le sous-continent indien (1843-1954)*, Paris: Karthala, 2013, 360 p.



**JAFFRELOT, Christophe & NAUDET, Jules**, *Justifier l'ordre social: Caste, race, classe et genre*, Paris: PUF, (collection la Vie des Idées), 2013, 112 p.



**KENNEDY, Loraine**, *The Politics of Economic Restructuring in India: Economic Governance and State Spatial Rescaling*, London & New York: Routledge, 2013, 192 p.



**SAGLIO-YATZIMIRSKY, Marie-Caroline & LANDY, Frédéric (eds.)**, *Megacity Slums: Social Exclusion, Space and Urban Policies in Brazil and India*, London: Imperial College Press, 2013, 464 p.



**BAUJARD, Julie**, 'Nous sommes des femmes dangereuses'... en danger. Mobilisation des réfugiées birmanes à Delhi', *Moussons*, n° 22, novembre 2013, pp. 29-45.

**BAUTÈS, Nicolas**, 'La rue brésilienne. Retours sur les mouvements sociaux urbains de 2013', *Métropolitiques*, mis en ligne le 10 octobre 2013: <http://www.metropolitiques.eu/La-rue-bresilienne.html>

**CLAVEYROLAS, Mathieu**, 'Au 'pays des Vaish'? Structure et idéologie de caste à l'île Maurice', *Archives de Sciences Sociales des Religions*, n° 163, juillet-décembre 2013, pp. 191-216.

**COLAS, Gérard**, 'Histoire, oralité, structure : à propos d'un tournant dans l'œuvre de Madeleine Biardeau', *Journal asiatique*, vol. 300, n° 1, 2012 [published in 2013], pp. 12-32.

**DUPONT, Véronique**, 'Which Place for the Homeless in Delhi? Scrutiny of a Mobilization Campaign in the 2010 Commonwealth Games context', *SAMAJ/ EASAS*, n° 8, 2013, fully accessible online since 19 Dec. 2013, <http://samaj.revues.org/3662>

**GUILLEBAUD, Christine**, 'Bruitage et sonorisation rituelle : les régimes de l'humour au Kerala (Inde du Sud)', *Cahiers d'ethnomusicologie*, n° 26: Notes d'humour, 2013, pp. 89-110, article accompagné de documents audio et vidéo en ligne, <http://ethnomusicologie.fr/plateforme-multimedia/ce26/guillebaud>

**GUILLEBAUD, Christine** (with V. Stoichiță), 'Introduction. Constructions sociales de l'humour sonore', *Cahiers d'ethnomusicologie*, n° 26: Notes d'humour, 2013, pp. 2-17

**LANDY, Frédéric**, 'From Trickle Down to Leapfrog. How to Go Beyond the Green Revolution?', *Economic and Political Weekly*, n° 24, 2013, pp.42-49.

**MATRINCE, Denis**, 'A Sant-Sipāhī as in Himself :The Spiritual and Military Autobiography of Gurū Gobind', *Jadavpur University Journal of History*, n° 29, 2013, pp. 3-26 (online), [http://www.historyju.org/uploads/pdf/journal/vol29/1%20Denis%20Matringe%20\\_1\\_.pdf](http://www.historyju.org/uploads/pdf/journal/vol29/1%20Denis%20Matringe%20_1_.pdf)

**TROUILLET, Pierre-Yves**, 'Pour une géographie sociale des faits religieux. L'exemple de l'hindouisme en pays tamoul', in L. Endelstein & F. Déjean (eds.), *Carnets de géographes*, n°6: Géographie des faits religieux, 2013, 23 p., mis en ligne le 8 octobre 2013, [http://www.carnetsdegeographes.org/carnets\\_recherches/rech\\_06\\_06\\_Trouillet.php](http://www.carnetsdegeographes.org/carnets_recherches/rech_06_06_Trouillet.php)

**BLAYAC, Johanna**, 'Sovereign Epigraphy in Location: Politics, Devotion and Legitimization around the Qutb Minar, Delhi', in M. Gharipour & I. Schick (eds.), *Calligraphy in Islamic Architecture: Space, Form and Function*, Edinburgh: Edinburgh University Press, 2013, pp. 217-229.

**BAUTÈS, Nicolas, DUPONT, Véronique & LANDY, Frédéric**, 'Acting from the Slums. Questioning Social Mobilization and Resistance Movements', in F. Landy & M.-C. Saglio-Yatzimirsky (eds.), *Megacity Slums: Social Exclusion, Urban Space and Policies in Brazil and India*, London: Imperial College Press, 2013, pp. 363-407.

**BOIVIN, Michel**, 'Music and Remembrance as Meditation: Samā' in the Indus Valley', in H. Eifring (ed.), *Meditation in Judaism, Christianity and Islam. Cultural Histories*, London: Bloomsbury, 2013, pp. 214-224.

**BOIVIN, Michel**, 'The Saint as Ancestor in some Sufi and Ismaili Communities of the Sindhi Area', in C. Mayeur-Jaouen & A. Papas (eds.), *Family Portraits with Saints. Hagiography, Sanctity, and*

*Family in the Muslim World*, Berlin: Klaus Schwarz Verlag, pp. 327-341.

**COLAS, Gérard**, 'Senses, Human and Divine', in A. Michaels & Chr. Wulf (eds.), *Exploring the Senses: South Asian and European Perspectives on Emotions, Performativity and Ritual*, New York/New Delhi: Routledge, 2013, pp. 52-63.

**DUPONT, Véronique & SAGLIO-YATZIMIRSKY, Marie-Caroline**, 'Public Policies and the Treatment of Slums', in F. Landy & M.-C. Saglio-Yatzimirsky (eds.), *Megacity Slums: Social Exclusion, Urban Space and Policies in Brazil and India*, London: Imperial College Press, 2013, pp. 165-212.

**DUPONT, Véronique** (with D. Vaquier), 'Slum Demolition, Impact on the Affected Families and Coping Strategies', in F. Landy & M.-C. Saglio-Yatzimirsky (eds.), *Megacity Slums: Social Exclusion, Urban Space and Policies in Brazil and India*, London: Imperial College Press, 2013, pp. 307-361.

**FRANCIS, Emmanuel**, 'Le 'panthéon indien' de Châlons', in *Sur la route des Indes: un ingénieur français au*

*Tamil Nadu*, Catalogue de l'exposition éponyme, Musée des Beaux-Arts et d'Archéologie de Châlons-en-Champagne, 21 septembre 2013 – 28 février 2014, Châlons-en-Champagne: Ville de Châlons-en-Champagne & Paris: Somogy éditions d'art, 2013, pp. 26-31.

**FRANCIS, Emmanuel**, Notices of '5 Sūrya' and '10 Vīraṇ ( « héros en tamoul »)', in *Sur la route des Indes: un ingénieur français au Tamil Nadu*, Catalogue de l'exposition éponyme, Musée des Beaux-Arts et d'Archéologie de Châlons-en-Champagne, 21 septembre 2013 – 28 février 2014, Châlons-en-Champagne: Ville de Châlons-en-Champagne & Paris, Somogy éditions d'art, 2013, pp. 70-71; pp. 80-81.

**FRANCIS, Emmanuel** (with C. Schmid), Notices of '13 Parèdre de Siva [i.e. Śiva]', '14 Déesse non identifiée', '15 Kālī ou Cāmuṇḍā' and '27-29 Subrahmanya', in *Sur la route des Indes: un ingénieur français au Tamil Nadu*, Catalogue de l'exposition éponyme, Musée des Beaux-Arts et d'Archéologie de Châlons-en-Champagne, 21 septembre 2013 – 28 février 2014, Châlons-en-Champagne:

Ville de Châlons-en-Champagne & Paris: Somogy éditions d'art, 2013, pp. 88-93; pp. 114-119.

**LARDINOIS, Roland**, 'Peut-on comparer race et caste ? Retour sur la sociologie de l'Inde de Louis Dumont', in Ch. Jaffrelot & J. Naudet (eds.), *Justifier l'ordre social*, Paris: Presses Universitaires de France, 2013, pp. 37-44.

**LARDINOIS, Roland**, 'Paul Pelliot au regard épistolaire de Sylvain Lévi: 'un savant qui fait honneur à la phalange'', in J-P. Drège (ed.), *Paul Pelliot (1878-1945). De l'histoire à la légende*, Paris: Académie des inscriptions et belles lettres, 2013, pp. 205-260.

**LEUCCI, Tiziana**, 'Between Seduction and Redemption. The European Perception of South Indian Temple Dancers in Travelers' Accounts and Theatre Plays', in F. Kouwenhoven & J. Kippen (eds.), *Music, Dance and the Art of Seduction*, Delft: Eburon-Chime, 2013, pp. 261-287 ; pp. 421-429.

**LEUCCI, Tiziana**, 'Delsartismo in India: la tournée asiatica della Deniswan Dance Company (1925-1926)', S. Brunetti & E. Randi, (eds.), *I movimenti dell'anima: François Delsarte (1811-1871) fra teatro e danza*, Atti del convegno internazionale di dicembre 2011, Università di Verona e Padova, Bari: Pagina, 2013, pp. 175-191.

**LEUCCI, Tiziana**, 'Scenes of Music and Dance in the Mural Paintings at the Rājārājesvaram Temple (Tanjāvūr, 11<sup>th</sup> Century): Inter-textual & Multidisciplinary Analysis', in L. Giuliano (ed.), *Ajanta and Beyond. Mural Paintings of India, Tibet and Central Asia*, Rome: Museo Nazionale d'Arte Orientale 'Giuseppe Tucci', 2013 pp. 95-118.

**LEUCCI, Tiziana**, 'De la 'danseuse de temple' des voyageurs et missionnaires Européens à la 'bayadère' des

philosophes et artistes (XVII<sup>e</sup>-XVIII<sup>e</sup> siècle)', in M. Fourcade & I.G. Županov (eds.), *Purushartha*, vol. 31: L'Inde des Lumières: Discours, histoire, savoirs (XVII<sup>e</sup>-XIX<sup>e</sup> siècle), Paris: Éditions de l'EHESS, 2013, pp. 253-288.

**LEUCCI, Tiziana**, 'Dance in Indian Society: the Temple and Courtly Traditions', in B. Segal & B. Tuck (eds.), *Dance & Society: Questions of Cultural Identity, Social Structure and Status, the Body Politic at Play*, Proceedings of the Biennial Conference 2012, London: Early Dance Circle, 2013, pp. 29-44.

**MATRINCE, Denis**, 'Le devenir d'un événement: lectures sikhes de la conquête de l'Hindoustan par Bābur', in Mohammad-Ali Amir-Moezzi (ed.), *Islam: identité et altérité. Hommage à Guy Monnot*, Paris: École Pratique des Hautes Études, (Bibliothèque de l'École des Hautes Études), 2013, pp. 343-365.

**MATRINCE, Denis**, 'Les langues du nord de l'Inde, les savoirs missionnaires, les mutations du droit et le jeu des alliances', in Sylvette Larzul et Alain Messaoudi (dirs.), *Manuels d'arabe d'hier et d'aujourd'hui, France et Maghreb, 19<sup>e</sup>-21<sup>e</sup> siècle*, Paris: Bibliothèque Nationale de France, 2013, pp. 47-51.

**MATRINCE, Denis**, 'D'amour et de feu: Sassi l'Indienne, de la ville au désert', in J. Brock (ed.), *Les tiges de mil et les pattes du héron : lire et traduire les poésies orientales*, Paris: CNRS Éditions, 2013, pp. 255-262.

**PICHERIT, David**, 'Labour, Debt and Power in Rural South India: Perspectives on Overindebtedness and Protection', in I. Guérin & M. Villareal (eds.), *Microfinance, Debt and Overindebtedness: Juggling with Money*, London: Routledge, 2013, pp. 151-169.

**QUIEN, Alexandra**, 'Chercheuses et militantes (Inde XX<sup>e</sup> siècle)', *Le*

*dictionnaire universel des créatrices*, Paris: Editions des femmes, 2013, pp.189-190.

**RIPERT, Blandine**, 'Redefining Belonging and Bonds to Territory: Multiple Forms of Mobility and Itineraries among the Tamangs of Central Nepal', in J. Smadja (ed.), *Territorial Changes and Territorial Restructurings in the Himalayas*, New-Delhi/Paris: Adroit Publishers/CNRS, 2013, pp. 289-300.

**ROUSSELEAU, Raphaël**, 'Les 'aborigènes' de l'Inde: entre mythe d'autochtonie et régime héroïque d'historicité', *Les Autochtones et la modernité*, in A. Beaulieu & St. Béreau (eds.), (avec la participation de B. Gettler et V. Rozon), Actes du Colloque 2009 *Les Autochtones et l'histoire*, Chaire de recherche du Canada sur la question territoriale autochtone, Montréal, CREQTA, 2012, pp. 91-102.

**ROUSSELEAU, Raphaël**, 'Le 'paria forestier' au miroir des brahmes: une généalogie du bon sauvage de l'Inde', in M. Fourcade & I.G. Županov (eds.), *Purushartha*, vol. 31: L'Inde des Lumières: Discours, histoire, savoirs (XVII<sup>e</sup>-XIX<sup>e</sup> siècle), Paris: Éditions de l'EHESS, 2013, pp. 309-331.

**TROUILLET, Pierre-Yves**, 'Hinduism in France', in *Brill's Encyclopedia of Hinduism*, vol. 5, K. A. Jacobsen, H. Basu, A. Malinar & V. Narayan (eds.), Leiden: Brill, 2013, pp. 235-239.

**WEBER, Jacques**, 'Les comptoirs de l'Inde de Duplex à de Gaulle, 1674-1963', in *Sur la route des Indes. Un ingénieur français dans le Tamil Nadu*, Catalogue de l'exposition 'Sur la route des Indes. Un ingénieur français dans le Tamil Nadu', Châlons-en-Champagne, Musée des Beaux-Arts et d'Archéologie, Paris, Somogy, éditions d'art, 2013, pp.. 17-21.

## Publications

## BOOK REVIEWS

**BOIVIN, Michel**, book review of Denis Hermann & Fabrizio Speziale (eds.), *Muslim Cultures in the Indo-Iranian World during the Early-Modern and Modern Periods*, Téhéran/Berlin: Institut français de recherche en Iran/Klaus Schwarz Verlag, 596 p., *Bulletin critique des Annales Islamologiques*, n°27, 2013, pp. 116-117.

**BOIVIN, Michel**, book review of Fabrizio Speziale, *Soufisme, religion et médecine en Islam indien*, Paris: Éditions Karthala, 2010, 312 p., *Bulletin critique des Annales Islamologiques*, n°27, 2013, pp. 34-35.

**BOIVIN, Michel**, book review of Denise Aigle (ed.), *Les autorités religieuses entre*

*charismes et hiérarchies. Approches comparatives*, Turnhout (Belgique): Brepols, (Miroir de l'Orient musulman), 2011, 302 p., *Revue des mondes musulmans et de la Méditerranée* [En ligne], Lectures inédites, mis en ligne le 06 septembre 2013, <http://remmm.revues.org/8156>

**DUPONT Véronique**, 'Around the illegal city', book review of Ayona Datta, *The Illegal City. Space, Law and Gender in a Delhi Squatter Settlement* Ashgate [Gender, Space and Society], Farnham, 2012, 198 p., *City: Analysis of urban trends, Culture, Theory, Policy, Action*, vol. 17, n° 6, 2013, pp. 822-826.

**LARDINOIS, Roland**, 'Le roman de l'histoire connectée', book review of Sanjay Subrahmanyam, *Is Indian Civilization a Myth ?*, Ranikhet: Permanent Black, 2013, *La vie des idées*, 6 p., <http://www.laviedesidees.fr/Le-roman-de-l-histoire-connectee.html>; translated by Renuka George, *The Story of Connected History, Books and Ideas*, 6 p., <http://www.booksandideas.net/The-story-of-connected-history.html>.

**SEBASTIA, Brigitte**, book review of M. C. Inhorn & E. A. Wentzell (eds.), *Medical Anthropology at the Intersections: Histories, Activisms and Futures*, Durham/ London: Duke University Press, 2012, 342 p., *Culture, Health and sexuality. International Journal for Research, Intervention and care*, vol.16, n° 1, 2014, pp. 101-103.

## Upcoming events

### 'Mobilizing Emotions: The Indian Case'

Conference

Organized by Amélie Blom (ANR Emopolis/CEIAS) and Stéphanie Tawa Lama-Rewal (CNRS/CEIAS)

January 20, 9.30 am to 5 pm,  
CEIAS/CNRS, Rooms 638, 6<sup>th</sup> Floor  
190-198, Av. de France, 75013 Paris.

### 'French Contribution to Pakistan Studies'

International Conference

Organized by the French Embassy of Islamabad, the Alliance Française of Karachi, the Centre for Social Sciences (Karachi), and Oxford University Press (Islamabad-Karachi).

Coordinated by Michel Boivin (CNRS/CEIAS).

February 3 and 5-6,

Quaid-i Azam University (Islamabad) and the Alliance Française of Karachi, the Centre for Social Sciences (Karachi).

### 'In The Name of Veda: Contemporary Uses of Vedic Texts In India and Abroad'

International Conference

Organized by Silvia D'Intino (CNRS/ANHIMA), Caterina Guenzi (EHESS/CEIAS), Raphaël Voix (CNRS/CEIAS)

May 14-15, 9 am to 6 pm,  
CEIAS/CNRS, Rooms 638-641, 6<sup>th</sup> Floor,  
190-198, Av. de France, 75013 Paris.

### 'Hurt, Censorship and the Literary/Artistic Sphere in South Asia'

International Conference

Organized by Laetitia Zecchini and Amélie Blom.

May 21, 9.30 am to 6 pm,  
CEIAS/CNRS, Rooms 638, 6<sup>th</sup> Floor,  
190-198, Av. de France, 75013 Paris.

### 'Censorship and Women Resistance in the Performing Arts, from Continental Asia to Insular South East Asia'

International Conference

Organized by Tiziana Leucci (CNRS/CEIAS), Dana Rappoport (CNRS/CASE) and Daveshe Soneji (McGill University, Montreal).

A joint-program of: Centre Asie du Sud-Est (EHESS/CNRS) and Centre d'Etudes de l'Inde et de l'Asie du Sud (EHESS/CNRS).

May 22-23, 9.30 am to 6.30 pm,  
CEIAS/CNRS, Rooms 638-641, 6<sup>th</sup> 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 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)

- Ines 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 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

<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)