

EDITORIAL

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One of the important roles of the CEIAS is to communicate to a large audience our informed analyses of South Asia, at a time when the French media is devoting more and more coverage to that part of the world. Yet we face a recurring obstacle in this endeavor: the very notion of 'South Asia' is hardly known or understood in the French context.

The 2012 annual conference of the CEIAS, organized by Aminah Mohammad-Arif, Blandine Ripert and Sanjay Subrahmanyam, chose precisely to focus on 'the idea of South Asia', to explore the different meanings and the fluctuating significance of this idea, in different contexts and for different actors. The essentially interdisciplinary nature of research at the CEIAS offered rich resources to consider the various uses, over time, and from different geographical and political locations, of the idea of South Asia, the resistances it meets, and most importantly perhaps, what gives it substance. In this issue, the organizers reflect on the conference and on the passionate debate that it generated, on the representations and practices that make up South Asia, both inside and outside of this 'cultural area'.

The importance of Bollywood cinema as a cementing factor of South Asian culture came up repeatedly during discussions—an idea that the recently held 'Festival of Transgressive Films from South Asia (FFAST)' helped explore further. Hélène Kessous and Némésis Srours, two of our PhD scholars, explain in this issue the objectives of this festival, which offered to the Parisian public a unique opportunity to discover films from India, but also Pakistan, Bangladesh, Nepal and Sri Lanka and to realize, in the process, that South Asian cinema is far richer, in terms of form, genres and topics, than the few Bollywood movies that are now released every year in France would suggest. We hope that this first edition of the festival, which was a great success, will be followed by many others—and that it will contribute to popularizing, among the French public, the idea of South Asia.

Directorial Committee of the CEIAS

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

The programme Just-India (Justice and Governance in India and South Asia) that you have been coordinating since 2009 ended a few days ago. Even though it was hosted by the Centre d'Etudes Himalayennes (CEH), it involved 12 members of the CEIAS—myself included. Can you tell us what this project was about?

It was an ANR programme¹ funded over a four-year period and involving an international team made up of 27 members. The aim was to study governance through the judiciary in South Asia by adopting an ethnographic or historical approach. Rather than studying legal issues, our idea was that court cases themselves might help our understanding of crucial social and political issues in contemporary India. Such cases can be seen as a site where interactions between the state and society take on a legal expression over a wide range of social issues—criminal matters of various kinds, caste discrimination, disputes over marriage or hereditary rights—and in the case of the higher courts, issues concerning religious institutions, environmental matters, and fundamental constitutional rights. So court cases were examined as a way of studying the workings of society from the vantage point of litigation and arbitration. The methodology relied on the contextualisation of court interactions.



District and Session Court, Shimla, Himachal Pradesh, 2010.

Does that mean a courtroom ethnography?

Yes, and this is especially true in the study of trial courts, where judges and other officials are regularly involved in both direct interactions with ordinary people and the meticulous collecting and recording of facts. Indeed, trial courts function as places where social facts are shaped by a specific question-and-answer form that follows specific rules and legal constraints. So an ethnography of court cases needs to take into account not only the reports provided by courts, but also the way in which these documents are produced. We have studied how cases are tried in courtrooms as well as in other 'interactional legal settings', such as the public prosecutor's or the lawyer's offices, and the different state-sponsored or non-state contexts of mediation. It has enabled us to analyse how the court that claims to follow a logic of legality, equality, rationality and objectivity, has to confront social dynamics and power relationships that interfere with how the trial unfolds.

¹ (ANR 08-GOUV-64). The *Agence Nationale de la Recherche* (ANR) is a French funding agency for scientific research.

How about what happens outside the court and the various interactions? Do they influence the proceedings?

In criminal cases, it often happens that the prosecutor witnesses who initially testified against the accused when the case was registered by the police, deny or strongly tone down their accusations once questioned by the judge in court. In Common law parlance they are called 'hostile witnesses': their oral testimony before the court invalidates their initial written statement. The phenomenon is so widespread in India that it has provoked many a reaction from judges and politicians, as well as countless debates in newspaper editorials. Turning 'hostile' may result from various dynamics that interfere with the trial's outcome—village or family solidarity, the sharing of the same illegal activity for which the accused has been incriminated (as in the case of cannabis cultivation), political interests, family pressure, various forms of financial compensation, and so on. Sometimes the witness becomes 'hostile' simply because the police record of his or her earlier testimony is plainly wrong. Judges are well aware that the police may draft false statements in order to strengthen their cases. Such a denial of previous statements is a crucial moment that clearly encapsulates the mounting tension between those involved in a trial and the court machinery itself.

Could you give us some examples?

For instance, a villager was accused by his in-laws of having been so abusive to his wife (their daughter) that she killed herself. However, at the time of the trial the victim's mother toned down her previous accusation (she was eventually declared 'hostile'), even whispering to the judge that if her son-in-law was convicted there would be a problem with the children's custody. The judge did not make any comment then, nor did he order a court transcript of the woman's statement. At the end of the trial, which lasted several months, in the absence of a plaintiff and with no reliable evidence, the judge had no choice but to acquit the husband.

In another case, an underage girl from a scheduled caste family had been raped for months by an upper caste boy from the same village, whose father employed the girl's mother. In India, this kind of case is dealt with both under the article of law concerning rape in the penal code, but also under the Prevention of Atrocities Act which criminalizes offences against scheduled castes and tribes. In such cases it is often necessary to also take into account various mediations. In this case, it was a leader of a scheduled caste organization who first filed a complaint with the police. He did this against the will of the girl's mother who suffered threats from her employer, and who denied before the judge that her child had ever been raped. Both the child and the mother were declared 'hostile' and the accused was acquitted.

Both judges and prosecutors are aware that they are powerless against these social dynamics; so much so that they have rationalized a system of 'psychological/social punishment': the prosecutor systematically appeals to the High Court, even in very weak cases, mentioning that the cost and the publicity of the process, which lasts many years, is in itself a form of punishment.

But not all members of the team worked on court ethnography, some worked on judgments, didn't they?

Yes, some cases were also studied within their 'judiciary story', delving into the legal reasoning expressed in judgements, court reports, and press articles. While recent work on South Asia has started to take into account court judgements (especially at Supreme Court level), these studies dealt mostly with the content of the judicial decisions and their implications from a political, juridical, sociological or religious perspective. What is often overlooked is the form in which these judgments have been drawn up, as well as the complex and long-term judiciary story of the case, involving a number of actors, official and unofficial interactions, and producing a number of legal (written) documents and contrasted (oral) narratives—all aspects which could be studied on their own.



Court Files, Himachal Pradesh High Court, Shimla 2011.

As nobody in France was working on these topics in South Asia, how did you find people to make up the team?

When we were preparing the project, we asked among our French colleagues and friends who work on South Asia whether anyone was interested in studying judiciary practices from the perspective we've just described. We asked people to carry on with their own topics of research (religion, caste discriminations, environment), but to try to address them through the lens of court cases. However, French scholars working on South Asia had no previous experience of studying courts, so the team had to rely on international partnerships with scholars from India, Great Britain and the US though even there it was difficult to find people working on courts in South Asia.

So how did you actually work together?

We organized regular international workshops (6 over a 4-year period, in addition to regular seminars); this provided opportunities for the team to meet. In addition, a website (<http://www.just-india.net>) provided both a window for the general public as well as a collaborative space, where various documents could be downloaded (virtual library, fieldwork reports, audio and video recordings).

What are the main points that your research highlighted?

As we've already mentioned, there is the issue of 'hostile witnesses' and out-of-court negotiation, which points to a culture of compromise and to the role of other, non judiciary, instances of decision-making. Another peculiar aspect is the written dictation of a

transcript of all the oral testimonies: after each question and reply (in the vernacular language), the judge translates the sentences into English and repeats it to the transcriber. The interaction (question/reply) is thus transformed into a written narrative drafted in the first person, which takes into account the possibility of a revision by the High Court in the event of an appeal: some points made by the defense lawyer at the time of the cross-examination may be of no consequence at the time of the trial but may be evaluated differently by the appeal judge, who can rely only on the written version wherever it is impossible to hear the witnesses themselves.

What also needs to be pointed out is the proliferation of the different realms where the court is called upon by people to make a decision. This takes the form of writ petitions; that is petitions people directly address to the High Court in order to solve conflicts which were previously settled by religious or administrative institutions. Writ petitions may also be used by villagers to oppose public projects which have an impact over their territory or natural resources. One of the tools designed by the Indian judiciary is 'Public Interest Litigation' (PIL), through which Higher Courts have developed specific jurisprudence and, in the process, have almost rewritten some parts of the Constitution and have prompted new interactions between the realm of justice making and state governance.

In November you organized two workshops with some Indian judges. Could you tell us a bit more about that experience?

We invited a High Court judge from Himachal Pradesh High Court, and a former Session Court judge who was Law Secretary in the previous government and who is now Register General at Himachal Pradesh High Court. We wanted to talk to them about cases that they themselves had tried, or about some of the cases we were dealing with in our research. It proved to be a very meaningful experience for us as we were able to discuss matters with them at length and more freely than during field trips. We could really go into detail regarding a judgment and see what goes through a judge's mind when he writes his decision. The judges also enjoyed the experience—the High Court judge even told us that after our exchanges, he believed that he would have probably made a different decision regarding some of the cases discussed.

Is all this research going to lead a series of publications?

Six volumes are forthcoming, most of which are the proceedings of the workshops we organized. We have also been asked to submit two special issues, one to a French journal and one to an American one. One of these volumes presents a comparative perspective because the programme also considered cases tried in European courts and involving South Asian people.

Are you going to follow up this research with another project?

During the coming year we would like to focus on these editorial works. However, we will continue to organize seminars, while reflecting on a possible follow-up. There are still a lot of social and political issues to be explored through judiciary practices...

I started research on Chennai in 2010 as a CNRS post-doctoral fellow for the 'Chance2Sustain' project (EU 7th Framework Programme). As part of the work package on 'Megaprojects', the case study selected in Chennai was the 'IT [Information Technology] Expressway' (also known as the 'IT corridor'), a 20-km long road infrastructure located on the southern periphery of the city-region. This is actually a major upgrade of what was previously known as the Old Mahabalipuram Road, which may sound familiar to those who once travelled from Chennai airport to Pondicherry... Launched at the beginning of the 2000s, this megaproject aimed at creating an environment conducive to supporting the booming IT sector, as it is associated with various incentives for companies to settle down along this road. My PhD with its focus on IT professionals in Bangalore had already made me familiar with the specificities of this industry and with the related literature. This therefore provided me with the opportunity of comparing the impact of IT on two major metropolitan centres of the Indian IT sector. Although the various consequences of the IT boom in Bangalore are a well documented topic, relatively little research has been done on it in Chennai, even though Tamil Nadu ranks third in terms of IT exports, with more than 300,000 IT employees.

My research on the IT Expressway aimed at analyzing the spatial impacts of the development of this specialized IT infrastructure on what used to be a semi-rural periphery. It focused on understanding the design and the implementation of the project, and how it has given new life to the area which is now partly included in the limits of Chennai Metropolitan Area. In fact, it has raised two sets of questions.

Firstly, beyond the major shift in landscapes and activities in the area itself, the development of this infrastructure has had repercussions on a broader scale. One of them, by no means the least significant, is the daily commute by approximately 200,000 persons employed in the IT sector along this corridor. As this area is still under development, there is limited accommodation and most IT workers live further away in the city; this has far-reaching consequences and its ripple effect is felt on a metropolitan scale.

Secondly, the IT Expressway was meant to structure the development of a territorial cluster. However, a cluster *stricto sensu* cannot be identified without considering a broader picture. This has led me to start work since last year on the geographies of Information Technology on a larger scale, throughout the city region of Chennai.

The main focus of this project has been so far to establish a geography of IT activities in the city. The first step is to pinpoint IT-related premises on a city scale: buildings, campuses and IT Special Economic Zones. This mapping is partly made possible by exploiting various reports and grey literature, which reveals the successive generations of IT locations in the city, as well as the diversified locational strategies of IT companies. This first phase is indicative of the spatial history of the Chennai economy, with a knowledge economy corridor developing over the last two decades in the South. Its different phases and location types also reflect the successive economic policies, especially the initiatives meant to support India's IT sector over the past twenty years (e.g. the IT SEZs created since the mid-2000s), but also the conversion of industrial districts into service sector areas. The second step is to understand the rationale behind these locational choices: they have to be gleaned from extensive interviews with key informants who are familiar with sectorial dynamics. For a complete outsider, identifying and having access to such respondents is itself a lengthy process; this is concomitant with respecting research ethics (ensuring anonymity); the use of electronic devices, such as a tape recorder, is sometimes forbidden on the premises of certain organizations and with a commitment to providing feedback on the final results; interviews are often short and consequently require a large amount of preparation beforehand. In addition to these informants from the IT sector, interviews with professionals from architecture firms and with developers provide useful insights into urban planning regulations and specific requirements for IT buildings that also influence this geography.

This ongoing research is based on regular field trips. There are no final results as yet, but preliminary observations from this 'commented mapping' process lend a fresh perspective to the extension of the city by explaining the development of a polycentric geography of connected spaces that take part in the fierce competition that is meant to attract investments. These economic polarities themselves intersect with the development of new residential and commercial places that are meant to meet the needs and tastes of the IT workforce. These places that develop in indirect and partial proportion to the growth of the IT sector are yet another dimension to be explored. As a whole, all these places trace a non-contiguous, yet highly selective, archipelago-shaped geography that is the 'glocal' product of multi-scalar dynamics in Chennai, as in other Indian metropolitan centres of the IT sector.

Focus on Conferences

'THE IDEA OF SOUTH ASIA'

Aminah Mohammad-Arif and Blandine Ripert

The CEIAS's 14th Annual Conference, organized by Aminah Mohammad-Arif, Blandine Ripert and Sanjay Subrahmanyam, focused on the *idea* of South Asia. Co-funded by the CEIAS and the Maison des Sciences de l'Homme, it took place on 13th November 2012 and the guest of honour was the intellectual-cum-activist Tariq Ali (London), who gave the keynote speech. The CEIAS also invited speakers from Los Angeles, New York, Toronto and

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Bangalore. Approximately 70 people attended the conference.

The idea of the conference emerged against the backdrop of a series of discussions about the name of the Centre d'Etudes de l'Inde et de l'Asie du Sud. Two years ago the current Directorial Committee suggested changing it to 'Centre d'Etudes Sud-Asiatiques' because the word 'India' seemed somewhat redundant (India is after all part of South Asia). This proposal sparked a rich and at times heated debate at the Centre about the identity and visibility of our research unit, and about the definition of South Asia. Although the members of the CEIAS finally reached a consensus to rename the research unit as suggested by the Directorial Committee, both the EHESS and the CNRS rejected this proposal, arguing that the public would no longer be able to situate the Centre geographically and would mistake this region for South-East Asia, which is more familiar to the French. These discussions eventually led to a meeting of the AG scientifique (scientific general assembly that meets once a year) at which a dozen members of the Centre each presented, using a reflexive perspective, short papers on the representations of 'South Asia' by actors, researchers and institutions. The papers and subsequent discussions raised a whole series of such interesting questions that a full-scale international conference was organized to mark the research unit's Annual Day.

The purpose of the conference was twofold: first to deconstruct the concept of South Asia as a category by taking up the ideological debates and stakes raised by this contested category, both internally and externally (Aminah Mohammad-Arif). During this process of deconstruction, participants also emphasized the politics of naming through the India/Bharat debate in post-Independent India (Catherine Clémentin-Ojha) and through the Persia/Iran/Turan debate in the Iranian world (Bernard Hourcade). The latter paper had a doubly heuristic value since it not only offered a comparative perspective, but also highlighted the fluctuating contours of the region since, from a historical perspective, Iran could also be included in South Asia.

The second aim of the conference was to reconstruct this category by focusing on actors. The papers included a study on the representations of the region through Gandhi's interrogations about the meaning of India (Claude Markovits); an analysis of the constructions of 'South Asia' at the grass-roots level in the region itself through the example of human rights activists involved in 'People's SAARC' who have politicized the category (Sudha Ramachandran); a study of the concept in the diaspora where 'South Asianism' has become a form of progressive political consciousness and radical activism (Anouck Carsignol).

Several issues were addressed during this conference. Is the term 'South Asia' systematically interchangeable with the word 'Indian Subcontinent'? This seems to be the case when we observe and describe the commonalities between people in the region from an anthropological and sociological point of view. But is this still the case when the word 'South Asia' becomes ideologized or politicized? Does it have a meaning in itself? The term is new, but how new is the *concept*? And how new are the debates surrounding the concept?

Beyond defusing political tension, what are the main features of the discourses held by the actors who have politicized the category 'South Asia'? By interrogating the frontiers set up at the time of Partition, how do these actors rethink (the former) British India before the creation of contemporary borders? Is this a way of rethinking the region along pre-Partition borders? In other words, is this imagination of an alternative South Asian space an example of the contemporary use of the past or an imagining of a different future, suggesting alternative forms of nationalism?

Conceptual interrogations about the very relevance of the category 'South Asia' came up throughout the papers and the discussion led by Sanjay Subrahmanyam and Tariq Ali, with participants raising the question of the challenges posed to the category: on the one hand, by the two political processes of modernity that introduced a new kind of space-making—nationalism and state-formation (Sudipta Kaviraj) and, on the other hand, by the idea of the region as a potential civilizational entity accommodating the major religions of the Subcontinent but also the 'North-South' divide. Conversely, the meaningfulness and workability of a South Asian Union was also discussed.

These questions will be further debated in a forthcoming issue of *Samaj* on the symbolic creation of South Asia and its political uses; it will include the papers presented at the conference along with new contributions.



ASIA depicted in the form of Pegasus, c.1590
from *Itinerarium sacrae scripturae* by Heinrich Bünting.

Our PhD Students

'WHEN SOUTH ASIA MEETS IN PARIS: A TRANSGRESSIVE ENCOUNTER'

Hélène Kessous and Némésis Srouis

Despite its reputation as a film-goers' paradise, until January of this year Paris did not have a Festival that might help cinema enthusiasts discover South Asia's rich and dynamic parallel cinema. That's why a group of us, former

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INALCO students and PhD candidates at the CEIAS decided to get together to make up for this in an innovative manner. That's the story behind the very first edition of the 'Transgressive South Asian Film Festival' which took place from January 16th to 20th on the Champs-Élysées.

In order to do this, we created SAPNA (South Asia Paris New Art), a non-profit organization aimed at becoming a showcase for the parallel South Asian Art scene in France. Each member contributed their own experience and qualifications to the team, ranging from funding opportunities to the artistic choices behind the Festival's programme. These choices and the films shown were fundamentally inspired by our respective research work which cover various topics related to cinema as well as to India and its visual culture, whilst also prominently featuring other countries in the region for the sake of comparison. In this context, it seemed appropriate to open the Festival with a workshop devoted to state-of-the-art South Asian cinema and experimental video art, therefore offering a chance to address the question of 'transgression' and to evoke the reasons behind our decision to call the festival the Transgressive South Asian Film Festival. Indeed, despite the term 'South Asia' being rarely used in France and the disadvantages it may have in terms of promoting the Festival, we chose not to give in to Indian hegemony in using India as a generic term which supposedly encompasses the entire region's cinematographic culture; this may be regarded as the first element in our transgressive approach.

In fact, this transgressive approach is also reflected in our desire to put forward a new generation of directors who portray South Asia's growing urban middle classes in

their own individual way, thus producing images both far removed from the usual Bollywood clichés and at odds with the idea that Indians are masters of auteur cinema. While organizing the Festival and deciding on the films to be scheduled, we discovered this flourishing film industry which still goes unseen in France even though it attracts a lot more attention in other countries.

Getting our hands on Indian films proved an easy task. However, when it came to Pakistani, Nepali, Bangladeshi and Sri Lankan films, this was a different story altogether. Indeed, the overwhelming power of the Indian film

industry is crushing small-scale productions in these countries. This year, it was not possible for us to travel to these countries to scout out films, and therefore we were left with no other choice but to work from Paris. We then had to deal with unforeseen circumstances, such as when we realized how few Pakistani films are produced every year. In this context, the joint support from the CEIAS and its members,



Loot by Nischal Basnet,
Nepali film of an entire generation.

as well as INALCO, were of great help, helping us to make contact with directors and researchers from different countries.

In terms of attendance, the Festival proved to be a success both qualitatively and quantitatively. The feedback we received from the audience shows that the Festival kept all its promises by featuring films which revealed to people a whole new transgressive side to South Asian cinema. All but one of the directors were present and their interaction with the audience will remain a defining moment in the Transgressive South Asian Film Festival's experience.

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

Welcome

OUR NEW MEMBERS

Aminah Mohammad-Arif

We are very happy to welcome as associates two new young researchers along with a senior Professor. Their presence will contribute not only to strengthening research at the CEIAS in various disciplines (history, economics and political science) but also to opening up rich perspectives of comparisons with other area studies (namely China).



Anne-Julie Etter, a historian trained at the University of Paris 7 where she is currently a teaching assistant, did her PhD on conservation policies with regard to monuments and art collections in British India. Her research combines several historiographies including the history of the past (particularly archeology), the history of cultural heritage (cf. the French concept of *patrimoine*), the history of early British India and the history of Orientalism. Through this ambitious project, she has shown her ability to deal with various research questions and to mobilize a wide range of sources. Among other merits, her work is a very interesting contribution to our understanding of the ways in which the preservation of cultural heritage (in particular palaces and places of worship) was used as a strategy of legitimization by the colonial power. In the continuation of this work, she will now extend the study till the 1850s and include new actors involved in the conservation of monuments like the Indian Princes.

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Damien Krichewsky was trained as a political sociologist at Sciences Po (Paris) and did his post-doctoral studies at the Max Planck Institute for the Study of Societies. His research, combining an empirical approach (several months of fieldwork in Chhattisgarh, Himachal Pradesh and Mumbai) and theoretical ambitions, explores corporate social responsibility through the case study of a multinational company specialized in the cement sector. Through this research, Damien deals with a whole range of issues related to socio-economic history, economic growth, contemporary social aspirations and environmental issues, and raises critical and very innovative questions on the evolution of Indian capitalism in the era of liberalization. He now intends to work on the transformation of large Indian companies as a result of the growing integration of India in the world economy, interrogating the changing role of firms as political actors who are increasingly setting the norms for public strategies of development.



Jean-François Huchet, a University Professor at the INALCO, is a well-known economist and specialist of China where he has spent many years: first as a student at Beijing University, then as a researcher, and later on as Director of the French Centre for Research on Contemporary China in Hong Kong. His research, which has especially focused on the industrial restructuring and the rise in technology in some key sectors of different Chinese regions, is a major contribution to our understanding of the evolution of industrial policies in contemporary China. He is now exploring similar issues in India in a comparative perspective, and has already participated in a large international project, including European, Chinese and Indian researchers, on the adaptation of Indian companies to the economic liberalization and the strategy of internationalization of large industrial groups. His current research focuses on industrial policies conducted in India and China, both by central and regional states, so as to promote industrialization and innovation in their territories.

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OUR VISITING SCHOLARS



Sumit Guha has been a Professor in the Department of History at Rutgers University since 2004. He is interested in the political, cultural and linguistic processes by which identities take historical shape. His primary research area is western and central India. He will deliver four lectures at the CEIAS/ EHESS (190-198 Av. de France 75013 Paris), Room Thorner (662):

- 'Between Purity and Elegance: the Rival Pull of Sanskrit and Persian on the Marathi language c. 1400-1800', on 14 March, 2 pm to 4 pm, in Caterina Guenzi and Raphaël Voix's seminar *Idéaux de vie dans le monde hindou: corps, habitat et communauté*.
- 'Iberian Voyages, the Western Discovery of Hinduism and the Creation of 'Caste' from the 16th to the 20th Century', on 15 March, 1 pm to 3 pm, in Catherine Clementin-Ojha's seminar *Historiographie de l'hindouisme: Anciennes et nouvelles perspectives*.
- 'Scribal Elites and Islamic Empires in India, c. 1300-1800', on March 18, 10 am to 12 am, in the research group coordinated by Corinne Lefèvre and Ines G. Županov *Constructions du passé de l'Asie du Sud*.
- 'Secret Sharers: the Shadow (Underground) Economy of Mughal Rule from Marathi Sources', on March 19, 10 am to 12 am, in the research group coordinated by Corinne Lefèvre and Ines G. Županov *Constructions du passé de l'Asie du Sud*.



Robert Jensen is Professor of Public Policy at the UCLA Luskin School of Public Affairs. His research examines the microeconomics of international poverty and economic development, with a focus on gender, health, education, and fertility. He is currently working on a collection of papers about the problem of male-skewed sex ratios and missing women in India. He will deliver four lectures at the CEIAS and at the Paris School of Economics between May 12 and June 9, (more details will be given later on our website):

- 'The Problem and Questions of Skewed Sex Ratios in India'.

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- 'A Revealed Preference Approach to Measuring Hunger and Undernutrition'.
- 'Competition, Efficiency and the Dynamics of Firm Size: Evidence from a Natural Experiment in India'.
- 'Measuring Hard-to-Measure Populations'.

Publications JOURNALS

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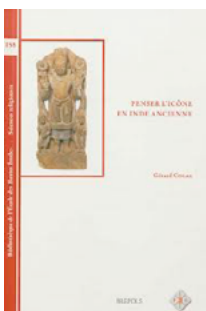


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Cultural Dialogue in South Asia and Beyond: Narratives, Images and Community (16th-19th centuries),
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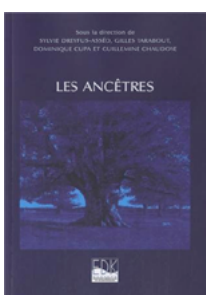
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'Dance, Music, Politics and Gender in the Post-Independence South Indian Cinema'

International Conference

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May 30, 9 am to 6 pm,

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CEIAS/CNRS, Rooms (638-640),

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'Les circulations globales du jazz / Global Circulations of Jazz'

International Conference

This conference is organized by the Centre d'études de l'Inde et de l'Asie du Sud (CEIAS) and the Centre européen de sociologie et de science politique (CESSP).

Coordinated by Catherine Servan-Schreiber (CNRS/CEIAS) and Stéphane Dorin (University of Paris 8/CESSP).

June 28, 9 am to 6 pm,

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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>

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