

## EDITORIAL

### newsletter n°5 October 2012

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October marks the beginning of the academic year in most French universities, and the Ecole des Hautes Etudes en Sciences Sociales (EHESS) is no exception. This has very concrete implications for a substantial number of CEIAS members, who contribute to the wide array of research seminars on offer in the social sciences, which is the trademark of the EHESS. These seminars are designed for students at the PhD level but also, since 2005, at the Master's level. In this issue, Jean-Claude Galey describes how the Master's programme in Asian studies came into being in 2005, and how it functions today. That programme tackles upfront the challenge of striking the right balance between a disciplinary approach and an area studies perspective, a challenge with which all researchers at CEIAS are confronted on a daily basis.

This challenge was also the focus of a one day conference aimed at 'looking back on the place of history in French South Asian Studies', organized by Corinne Lefèvre. This conference offered an excellent example of critical reflexivity in the context of a pluridisciplinary research centre like the CEIAS. Indeed, Pierre-Yves Trouillet, reporting on the conference, concludes on the need for geographers, like himself, but also for other disciplines, to engage in this type of endeavour. And the forthcoming annual conference of the CEIAS (November 13), devoted this year to 'the idea of South Asia', will certainly take us further in that direction.

Another focus of this issue is on art, in its many forms, among the objects of research at the CEIAS. Thus France Bhattacharya, in an interview with her friend and colleague Véronique Bouillier, looks back on the series of events—not all of them of an academic nature—that led her to study and translate Bengali literature. Tiziana Leucci and Raphaël Rousseleau report on the international conference they organized at the Quai Branly Museum, with a very original format. Entitled 'From the "dance of Shiva" to World Music', that conference combined a comparative, academic approach with practical dance workshops. Finally, music—and its relationship with cinema—was also at the core of the one-day symposium that took place in the framework of the thematic workshop on Cultural industries and artistic scenes, coordinated by Catherine Servan-Schreiber and Raphaël Rousseleau.

This 5<sup>th</sup> Newsletter features a new rubric on 'Diplomas and Distinctions', where we showcase the recent *habilitation* and PhD theses that have been defended by our researchers and doctoral students.

#### Directorial Committee of the CEIAS

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

**F**rance, you have been awarded a Doctorate Honoris Causa from the University Rabindra Bharati in Calcutta on May 2012. As the Vice-Chancellor said in his address, this distinction was to acknowledge 'the importance of your work for Bengali language, literature and culture'. Let us talk about your deep involvement with Bengal. How did it start?

My first contact with Bengal was not really academic... but through my meeting with Lokenath Bhattacharya who was a PhD student at the Sorbonne! A few months later, in 1956, I found myself on a boat sailing to Bombay (with Madeleine Biardeau by the way!). Amazingly I began my study of Bengali in Pondicherry, where I spent four years teaching French! Actually, translating Bengali literature into French was for me the best way to master the language, and my first translation was of B.B. Banerji, *La complainte du sentier* (Gallimard 1969). Perhaps among the many other translations I did, the most fascinating was *Anandamath* by Bankim Chandra Chatterji (*Le monastère de la félicité*, 1985, POF[second edition in *Le Serpent à plumes*, 2003]). I also translated a few narratives and poems by my husband Lokenath Bhattacharya (*La descente du Gange*, 1993, Christian Bourgois, [second edition in *Langues et Mondes*, L'Asiathèque, 2006]). And let us not forget Tagore of whom I translated *Quatre chapitres* and *Charulata* (Zulma 2005 and 2009).

**How did you go from this love for Bengali language and literature to your teaching position later on at the INALCO?**

Besides classical literature I was very much interested in popular Bengali literature like folktales, and also in devotional medieval literature. Thus I decided to start academic studies on Bengali literature. First, I wrote a dissertation, for my Diplôme d'Etudes Supérieures, on Bengali society as it was described in the first fictional literature at the beginning of the 19<sup>th</sup> century, often satirical novels on Calcutta, its modernity and its anglicised 'Babu' (an approach based both on literature and social context that will always be my interest). Folktales were the subject of my PhD; I made a structural analysis of a corpus compiled in the 19<sup>th</sup> century. But when I wanted to publish a translation of these Bengali tales for children, the publisher thought they were too cruel for French kids, the *rakshasas* were not suitable! But my main study was devoted to long narrative poems called *mangalkavyas*, which are specific to Bengali literature. This medieval corpus devoted mainly to various goddesses, is known under different versions and is nowadays still sung and performed. I chose to write a D. Litt (Thèse d'Etat) on a comparison of two of these *mangalkavyas*, on the

goddesses Caṇḍī and Manasā. And recently I came back to these poems when translating the *Manasā Maṅgal*, choosing its 1495 version by Vipradas which is much richer in mythical elements: the goddess Manasā, the serpent goddess, is still very popular in Bengal villages (*La victoire de Manasā*, 2007, IFP/EFEQ).

**Your interest for this devotional literature is also linked to your curiosity for the many aspects of the socio-religious popular Bengali life. I know your interest for the Nath Yogis...**

Yes, in the *Manasā Maṅgal* for instance, I could recognize many themes and motives inspired by the Nath Yogis' legends and beliefs. The Naths were part of Bengal's religious landscape, and there they met with the Sufis. I was also very interested by the Sufi literature of the 17<sup>th</sup> century and the relationship that these texts constructed between Islam and Hinduism. The Bauls also belong to the same mixed culture and I was fascinated by their refusal

of any boundary, by their appeal to the 'free individual'. I translated songs by Lalan Fakir, the most famous of the Baul poets, and wrote an article on their beliefs in a book you edited with Gilles Tarabout, entitled *Images du Corps* (*le Monde Indien*, CNRS Editions 2002).

**How it is that, from pre-modern Bengali literature, you went on writing on the personalities of 19<sup>th</sup> century 'Bengal Renaissance'?**

Well... from my interest in pre-modern religious thought I went on to think about Hinduism; I wondered how many of its religious and social concepts, as also values, got modified

among the 19<sup>th</sup> century English educated, Bengali middle class... and also I was teaching at INALCO a course on 'Civilisation du Bengale', thus I was obliged to talk about the most 'prestigious' period of Bengal history! It gave me the impulse... I started researches and later wrote a book about three main figures of the so-called 'Bengal Renaissance': Rammohun Roy (1772-1833), Bankim Chandra Chatterji (1838-1894) and someone whose important writings were not yet translated into European languages, Bhudev Mukherji (1827-1894). These three intellectuals, when confronted with British imperialism, reacted each in a different way to the dilemma of modernization and social reform. They were looking for strategies to adopt in order to adapt themselves without losing their identity, the heritage of their ancient civilization (*Les intellectuels bengalis et l'impérialisme britannique*, Collège de France, 2010).

I am presently continuing this research on Bengali intellectuals by writing a monograph about Ishwar Chandra



France Bhattacharya receiving the scroll from N.K. Narayanan, Governor of West Bengal

Vidyasagar (1820-1891). For the Bengali public, he is as great a figure as Roy or even Vivekananda. He was a visionary and 'a lover of humanity', but his life was a terrible struggle and a partial failure... which is rather moving! And incidentally he was even victim of the violence of the Naxalites in the 70s when his statue was beheaded for 'collaboration' with the British and the rich natives, perhaps!

And I shall add that this year I was very busy with Rabindranath Tagore's 150<sup>th</sup> birth anniversary, requested for conferences and papers...but that will end when the celebrations are over!

### *You were never in an ivory tower!*

I was a teacher for almost all my life. I started teaching French in India, in Pondicherry, then Delhi, Calcutta and Delhi: after having taught 7 years at Delhi University I joined for seven more years JNU where, with other colleagues, we started the Center of French Studies. Still now I happen to meet or be contacted by former Indian students who have become 'francophones'.

In 1978, I was recruited by INALCO and went back to Paris. I did all my Indianist career at INALCO and was its vice-president from 1997 to 2001 when I retired. During all this time I was a member of the CEIAS, which was very important for me as I discovered more and more that social sciences and the social contexts interested me more than literature as such. The CEIAS was just an ideal place, offering this possibility of contact and dialogue. But I had been in contact with the CEIAS much earlier, while I was in Delhi, where Louis Dumont asked me to buy the Government publications for the Ceias library!

### *In 2006, we both joined the FMSH (Fondation Maison des sciences de l'homme) to take charge of the Indo-French Program. How did it happen?*

Well, when Gilles Tarabugt suggested that we take it over from him, I didn't hesitate! I love to be in contact with people, thus to have occasions to meet scholars, to invite Indian scholars to France and to send French scholars to India, was a great opportunity. And of course many of them were Bengalis... And the pleasure was ten times more because both of us were working together! But when we

left, I was happy to relinquish the administrative burden!

*You did follow many paths but the whole architecture of your works appears very coherent. And I think that your present project is quite representative of your interests. As we said previously you are working on a monograph of Vidyasagar. Why him?*

He interests me as a person, he is representative of the brahmanical class, educated in Sanskrit, coming from a rural and poor background. Through his determination he became the principal of Sanskrit College where he hobnobbed with governors and important British people. He kept the way of life and dress of his brahmanical class but he eschewed most prejudices and was even an agnostic. The various biographies written soon after his death give of the man a different picture which reflect the tensions within society, thus the studies by themselves are revealing the general picture of the 19<sup>th</sup> century Bengali society (we have an autobiography of his childhood, a biography by one of his brothers, plus several others: one, for instance, written by a Brahmo insisting on reforms, one by an orthodox Hindu blaming him for the same reforms, or more recently a few written by Marxist scholars). Throughout his life spanning almost the whole century one can see major evolutions in Bengal and his place in the reformist movement: he was greatly concerned by the social condition of the poor illiterate people and also the condition of women in Hindu society. On one side he worked for spreading primary education, opening schools in villages and he kept writing textbooks, on the other side, he took great pains to get the government to legislate on the remarriage of widows and to make polygamy an offence against the law. Realizing the lack of school-books for small children he wrote all kind of textbooks translated from English. He also wanted to promote the knowledge of Sanskrit literature and made a number of adaptations in Bengali of Sanskrit classics. Vidyasagar gave to Bengali language, a measure of harmony, clarity, and beauty before Bankim and Tagore.

Thus to study Vidyasagar's life gives an insight into the whole intellectual history and social reformist agenda of Bengal renaissance.

## Focus on Teaching

### ASIAN STUDIES IN THE TEACHING PROGRAMME AT EHESS

Jean-Claude Galey

Over the last 6 years the EHESS has experienced significant changes in the training of its research students, an evolution in which the CEIAS is much involved. The new Master's programme can be seen as complementing the previous Doctoral programme—which for the most part followed a rationale based on the main disciplines within the field of social sciences. With an extended design and format, it has introduced the possibility for Master's students to register under specific sub-divisions and choose between options comprising multi-disciplinary approaches, thematic specialisations and areas studies, among which Asia deserves particular attention. In this undertaking, the **AMO specialisation** (Asie Méridionale et Orientale—South and East Asia) was

created, expanding and reshuffling previously existing courses geared to PhD students working on Indian, Chinese, Japanese, Korean and Indonesian studies. For each of these five civilizations, there is a research centre endowed with a library and a significant body of professors and researchers holding regular seminars or participating in collective research teams where they present their work-in-progress. This constitutes a vibrant and appropriate milieu that combines personalised supervision of students with an enhanced capacity to update classes. According to their research topic and selected area, candidates choose from the extensive list of seminars and tutorials offered within the AMO specialisation, in connection with the corresponding research centre where they can establish

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and nurture future contacts. Beyond these personalised itineraries, the AMO specialisation also provides a core seminar each year, organised around a particular topic, which combines in alternate weeks tutorial sessions and texts-based discussions. The texts, available online, are prepared in advance before being formally presented. Compulsory for all first year students (M1), the core seminar is also strongly recommended for second years (M2). This joint undertaking (tronc commun), called 'Les angles de l'Asie' has, over the years, led to an extensive collection of scanned references, building up a unique data base, with an original spirit of collaboration bearing witness to what combined knowledge can achieve. Founded and coordinated from the outset by myself—an anthropologist representing India and South Asia, initially assisted by Guillaume Carré, a Japan specialist—AMO has benefited from the close collaboration of many of our colleagues involved in Asian Studies. Special mention should be made of Francis Zimmermann, who renewed and updated an initial doctoral venture, building up a new spirit of joint participation while creating an unprecedented data base to feed and sustain the compulsory course. An executive committee composed of representative members of the five cultural areas involved complements the format of this specialisation. It meets regularly throughout the academic year to discuss current matters, pedagogical issues and future programmes. From the fall of 2012 onwards, the AMO specialisation will be led and administered by a new team of scholars, this time China specialists (Christian Lamouroux and Frédéric Obringer). Both are members of the CECMC (Centre d'études de la Chine moderne et contemporaine), an alternation which confirms the now well established confidence and collegial collaboration built up over the last few years. Within this scheme, the CEIAS occupies a distinctive place. In the past, it had regularly contributed to the EHESS doctoral programme in teaching and supervising activities. The immediate result of the new Master's agenda has been to confirm and even intensify its institutional commitment. For further details regarding classes offered, activities and the full list of participating scholars, both for AMO and for the CEIAS, one may consult the EHESS website, <http://www.ehess.fr/fr/enseignement/enseignements/2012/ue/155/>. Most

of the CEIAS member-scholars present and discuss their current research and expertise in its collective seminars, in addition to offering individual courses. They participate in a significant way to the teaching proposed through the AMO programme, either as lecturers, official tutors, or less formally, as specialists. They provide support and guidance at the request of students. Since many of them are linked to thematic research teams, they also allow students free access to their regular meetings. The Centre also offers office space for students, equipped with desks and computers. Primarily intended for doctoral scholars, these facilities are also made available to Masters' students, offering them a place where they can meet and work, closer to their advisors.

Moreover, in another location, at the Maison d'Asie, the CEIAS possesses an invaluable documentation centre specialized in the social sciences devoted to South Asia. Over the last six decades the library has built up a large collection of published sources. Unique in France, it contains 50,000 volumes and more than 300 periodicals, with a regular subscription to 200 of them. Readers enjoy there the comfort and peace of a large reading room and can easily benefit from the assistance of competent librarians. Registered students have access for consultation on request and may also borrow books for a period of three weeks. Separate from, but associated with its specific research activities, the CEIAS thus provides a sort of live forum where young scholars and beginning researchers can find the initial social connections and collective immersion too often neglected in our regular academic ventures.

*For this academic year the general meeting for the AMO Master's programme will be on Tuesday 23 October at 3 pm in the Salle du Conseil, 190 avenue de France, 75013 Paris (basement).*

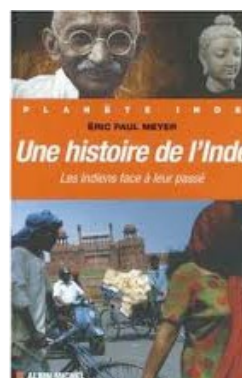
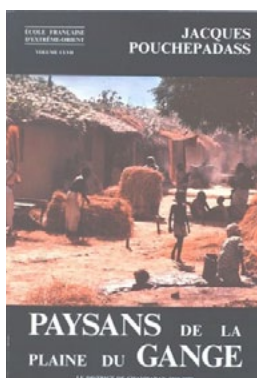
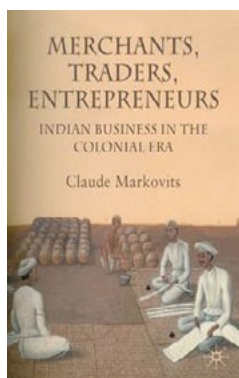
## Focus on Conferences

### 'LOOKING BACK ON THE PLACE OF HISTORY IN FRENCH SOUTH ASIAN STUDIES'

#### International Conference

Pierre-Yves Trouillet

This conference en-titled 'Et l'histoire dans tout ça ? Retour sur la place de l'histoire dans les études indiennes', held on 3 May 2012, was convened by Corinne Lefèvre with a view to reflect on the situation of history among South Asian studies and on its relations with others disciplines in an 'area



studies' research centre such as the CEIAS. This question is particularly relevant considering the marginal position of history within South Asian studies—notably outside of India, and especially in France—and the weak presence of South Asia in the French school programmes in history.

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Before the middle of the 20<sup>th</sup> century, the few contributions by French scholars (and continental Europeans) to the history of the Indian subcontinent were produced by linguists and philologists rather than by historians, as Sanjay Subrahmanyam underscored in his presentation. In the past decades a number of French historians have contributed to the historiography of South Asia, even though history remains marginal compared to philology and anthropology, the two major disciplines of South Asian studies in France with which, as Denis Vidal pointed out, the French historiography of India has established very productive dialogues. Although the history of South Asia—as most non-European regions—is still under-represented in French schools and universities, the scientific production and the visibility of the French historiography of South Asia have really increased since the 1980s, in France and abroad, a major role in this process being played by three researchers of the CEIAS: Claude Markovits, Eric Paul Meyer and Jacques Pouchepadass. Their recent retirement provided an opportunity to assess with them the current situation of history within South Asian studies and the position of South Asia in the French historiography.

To this end, and to pay a tribute to the contributions of these three guests of honour, the presentations, by colleagues having worked with them, combined historiographical and biographical dimensions. The papers dealt with Sri Lanka, territorial identity in South India, the social history of colonial India, the relations between history and anthropology, and the history of the French historiography of India. It is worth noting that three of these paper givers—Vanessa Caru, Emmanuel Francis and Anne Viguier—were recently recruited to CNRS and INALCO, which testifies to the quality and to the dynamism of current French historical research on South Asia. The conference was concluded by an illuminating discussion animated by Kapil Raj, gathering all the actors of the South Asian history 'made in France'.

Beyond its obvious interest for historians, this conference was particularly inspiring for researchers belonging to other disciplines as well, and notably for geographers of the CEIAS who could also get benefit from reflecting in this manner about the history and the changing situation of their discipline among South Asian studies.

## Focus on Conferences

### 'MUSIC AND CINEMA/CINEMA AND MUSIC': A ONE-DAY STUDY SESSION BY THE INDIAN CULTURAL INDUSTRIES TEAM

Raphaël Rousseleau and Catherine Servan-Schreiber



The 1960s mark the beginning of a new era in Indian cultural industries. Artists fix objectives close to those of anthropologists, whereas anthropologists take an increasingly artistic approach. From recent trends in cinema to fusion music, from village video nights to the metamorphoses of Bollywood hit songs, the 'Music and Cinema' symposium held on 7 May 2012 at CEIAS aimed to highlight practices, discourse and concepts mobilised by anthropological analysis of the Indian film and music industries. This approach requires turning our attention away from Bollywood to concentrate on the development of documentary films, the place of video clips in village and city leisure activities, and diffusion in Europe of film music from India. In the Indian documentary field, Paromita Vohra incarnates a recent, original trend. Most of the celebrated films of this documentary film maker and screenwriter based in Mumbai, such as 'Q2P', 'Unlimited Girls', 'Annapurna', 'A Woman's Place' and 'A Short Film about Time', explore issues of gender and feminism. Camille Desprez takes an interest in her, and her innovative way of building up a space for reflection that is both

subjective and participative. Through her desire to redefine the status of 'cinematographic truth' (use of Internet social networks, shots of her home, integrated self-commentary) Paromita Vohra renews the means of reproducing reality and instigates an alternative cultural scene in India.

Continuing on the subject of the idea of an alternative cultural scene, Markus Schleier, through a village ethnography, explores how collective video nights are framed in a Santali setting. As in other parts of India, video CD films in Santali are commercially produced with wide circulation in rural areas of Odisha, Jharkhand and West Bengal. These video nights are an integral part of the cultural space of shared village pleasures, with kin and peers. They carry the flavour of dance nights, which are 'traditional' occasions for young people to flirt in Birhor and Santali society. The current staging of video nights reflects the multiplicity of differing practices including village sociability, courting, and the fashion for fusion music. To tackle contemporary practices in musical fusion, Ingrid le Gargasson and Ariane Zevaco compared their research undertaken in Northern India and Tadjikistan. Strategies of use and representation of cultural and musical labels show the tendency to resort to dichotomies such as East/West, Local/Global, or Traditional/Modern. What is the relevance of these concepts with regard to anthropological analysis? In addition to pinpointing stereotypes developed in the building up of tradition as a tool of legitimacy, they compare the vision of the musical scene conveyed by performers, documentary films and promotional videos.

Finally, Indian music imported to Greece is one of the most striking examples of the deconstruction of the East/West and Local/Global categories. Panagiota Anagnostou throws light on conditions of production and diffusion. From 1954 onwards, Indian films were imported to Greece, where they enjoyed great success and had considerable influence on local film production. Over a hundred songs from these films, about love and especially about immigration, were adapted by composers of popular music, in Greek. These songs soon found their way to record producers and radios, although

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the learned 'elite' denigrated them as 'pessimistic' and 'anachronistic'. Some lovers of popular music also decried the 'theft' by composers and record companies. Apart from the circulation of repertoires, and respective borrowings, this case refers to the problem of musical property rights evoked by Christine Guillebaud and Julien Mallet, and the idea of cosmopolitanism tackled by Stéphane Dorin on the subject of jazz in earlier meetings.

Our lecturers will be back in autumn 2012: Christine Ithurbide on Indian contemporary art, Denis Vidal on tribal art, and Annamaria Motrescu on research methodology addressing visual records...

For more details : <http://ceias.ehess.fr/document.php?id=1767>

Focus on Conferences

## FROM 'THE DANCE OF SHIVA' TO WORLD MUSIC: IMAGE OF RHYTHM AND LANGUAGE OF GESTURES BETWEEN INDIA, EUROPE AND UNITED STATES

International Conference

Tiziana Leucci and Raphaël Rousseleau

One of the ideas at the basis of the conference held on 29 and 30 May 2012 at the *Musée du Quai Branly* (Paris) was to go beyond the ethnography of the so called 'traditional' Indian dance and music, in order to show that despite the fact that their present forms are often identified and claimed by practitioners in India and abroad as being 'very ancient', actually they have been deeply influenced in their presentation and composition by 'modern' patterns, historically and culturally well defined. For this reason, we focused on the dialogue between Indian, European and American scholars and artists at the beginning of the 20<sup>th</sup> century, when some modernist intellectuals turned their attention towards the East as a model for 'pristine' as well as 'universal' art forms. The speakers, coming from different fields of research, including History of Fine Arts, History of the Performing Arts, History of Cinema, Social Anthropology, Musicology, Ethnomusicology and South Asian Studies, demonstrated that a true Western interest in Indian dance and music developed within a particular context: the quest for a *universal body language* and the *theories on rhythm* as the root of all arts. Such issues found a remarkable echo in the Hindu Chôla medieval sculptures of the dancing Shiva (*natarâja*), which became a real 'icon' of this 'age of rhythm' (L. Guido) in the 1910s to 1930s. Divided into four sessions, the conference devoted the first day to dance and the second one to music. M. Guedron opened the first session with a paper on the *Physiognomy of gestures in Paris, at the beginning of the 19<sup>th</sup> century*. E. Randi followed with a paper on *François Delsarte*, a 19<sup>th</sup> century French theatre artist and a teacher at the Conservatory of Paris, who developed a special pedagogical method to train actors and opera singers by classifying emotions and related gestures to be portrayed on stage. Later on the method was adopted by a number of European and American 'modern' dancers, teachers and choreographers too. L. Guido then presented a speech on *Dance and silent cinema, between universalist rhythm and colonial exoticism*, locating the films within their contemporary scientific contexts. Thereafter, C. Servan-Schreiber presented a paper on *Indian dances in the colonial and universal exhibitions*. S. Kersenboom, the well known pioneer researcher on Indian temple dancers, spoke about *Ananda's Tandava: The 'Dance of Shiva' Reconsidered*, on the interpretation of the dancing Shiva bronze statue as a fully benevolent and universal symbol by the art historian A.K. Coomaraswamy, while J. Beltz completed the picture by focusing on the transformation of this specific type of bronze as a *Museum*

*Masterpiece and Universal Icon*. Soon after, T. Leucci dealt with the less known influence of *Delsartism in India: The 'Sacred' Language of Gestures from Gordon Craig and A.K. Coomaraswamy to Ted Shawn*. The following paper by J. L. Erdman, the well-known specialist on music patronage in India and Uday Shankar as well, dealt on *Creating Choreographers: the Uday Shankar Method*. R. Rousseleau spoke also about the reception of the dancing Shiva icon from *Coomaraswamy to Daumal*, finally D. Soneji, a specialist of the traditions of temple and court dancers, concluded the first day with an insightful paper on the influences of *Western Music and Dance in South Indian Devadasis' Repertoire*. The following day, D. Pistone opened the first musical session with a paper on the *piano in French 'salons', between Indian 'clichés' and innovations*, dealing with the Indian 'inspiration' in the piano repertoire at the beginning of the 20<sup>th</sup> century, whereas R. Howat focused on the relations between *Claude Debussy and Indian music*. P. Bruguère spoke about the *Indian collections in the Paris Music Museum*. The paper by J. Bor focused on the *creation of the World Music Department at the Conservatory of Rotterdam*, a pioneer institution in this field, pertinently described by the author who was himself, in the early 1980', both the founder and director of that experimental music department.



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I. Le Gargasson then spoke about the *creation of the first music schools in Northern India*, followed by Y. Defrance who presented a film on *an example of Indian music in the training of French professors of music*. C. Viviani, F. Delvoye, L. Charles-Dominiques and F. Picard animated the discussions by chairing, respectively, the four sessions of the conference. After the projection of parts of a film devoted to the music virtuoso Ravi Shankar, a round table and a final discussion on the issue of 'World music' concluded the two days of debates, enriched by the participation of C. Guillebaud, J. Lambert, N. Prevot, the

speakers, the chairs and the members of the audience. Connected with the topic of the conference, two practical dance-workshops, conducted by T. Leucci, and V. Heinen, were held on 31 May at *Micadanses*. The institutions which generously supported the events include: the *Musée du Quai Branly*, Lausanne University, CEIAS, EHESS, *Association pour la Recherche en Anthropologie Sociale* (APRAS), *Micadanses*, Paris, the Conservatory of Music and Dance '*Gabriel Fauré*', Les Lilas, and the Music & Dance Association '*Respir*', at Bobigny. The conference proceedings are being edited for publication.

Welcome

## OUR NEW MEMBERS

Aminah Mohammad-Arif

We are very happy to welcome two new researchers whose association with the CEIAS will certainly contribute to enrich anthropological studies in our laboratory.



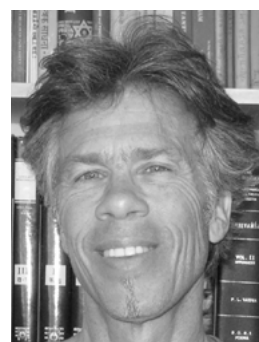
**Daniela Berti**, a well-known researcher at the CNRS, currently affiliated with the Centre d'Etudes Himalayennes (Villejuif), was trained in Italy, at Sienna University, before settling down in France. A specialist of urban and rural Himachal Pradesh, she has worked on different topics including possession cults, ritual iconography, inter-linkages between religious and political conceptions of the territory, regionalist ideologies and so on. For the past few years, she has been coordinating with Gilles Tarabout (Laboratoire d'Ethnologie et de Sociologie Comparative, CNRS/Univ. Paris Ouest) an ambitious and extensive project on justice in India (functioning of the judiciary institution, dispute settlements, and so on). Her future projects include a comparison between two major types of arbitration, *i.e.* the consultation of divinities in temples through mediums and the consultation of judges in state tribunals.



**Laurent Pordié** has a very interesting and fairly unusual inter-disciplinary background with two PhDs, one in pharmaceutical sciences and the other one in social anthropology. He was recently recruited by the CNRS and is affiliated with the Centre de Recherche Médecine, Sciences, Santé, Santé mentale, Société (CERMES3). In his PhD in anthropology, he worked on Ladhaki doctors and studied the role of professional associations, issues of intellectual property rights protecting traditional knowledge and the influence of donors' networks. He is now starting to work on medical globalization by focusing on innovation through the example of the reinvention of Ayurveda medicines. Another of his current research themes is the rapid development of medical tourism in urban India.

Welcome

## OUR VISITING SCHOLARS



**David Gordon White** is the J. F. Rowny Professor of Comparative Religion at the University of California, Santa Barbara and Research Associate at the CEIAS. A specialist of the religions of ancient and medieval South Asia, he is the author of three books on the history of yoga and the human actors who incorporated 'yoga' into their practice: alchemists, ayurvedic physicians, tantric practitioners, and dying warriors. He is currently completing a book on the reception history of the Yoga Sutras of Patanjali.

He will deliver four lectures at CEIAS/ EHESS (190-198 Av. de France 75013 Paris) in the framework of the forthcoming research program *Theories and practices of wellness: body, locality and community* :

- 'The Yoga Sūtras Rediscovered', on 17 October, 3 pm to 5 pm. Room 638.

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- 'The Yoga Sūtras Deconstructed', on 25 October, 3 pm to 5 pm. Room 638.
- 'The Yoga Sūtras Reinvented', on 30 October, 3 pm to 5 pm, Room 638.
- 'Tantric Shadows', on 8 November, 3 pm to 5 pm, Room 638.



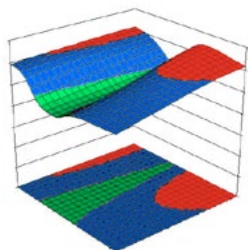
**Rob Jenkins** is Professor of Political Science at Hunter College and the CUNY Graduate Center and Associate Director of the Ralph Bunche Institute for International Studies (New York). He has published widely on Indian politics and political economy, movements for democratic accountability, governance reform in developing countries and the politics of international economic and security assistance. Major publications on India include *Democratic Politics and Economic Reform in India* (Cambridge University Press, 1999) and *Regional Reflections: Comparing Politics Across India's States* (Oxford, 2004). He will deliver four lectures:

- 'The significance of India's movements against corruption', on 7 January at CEIAS, in the framework of *Citizenship team meeting* (contact Stéphanie Tawa Lama-Rewal)
- 'India & human rights at the UN', co-organised with the CERI, on 8 January at the CERI (contact Christophe Jaffrelot)
- 'Interpreting the politics of India's National Rural Employment Guarantee Act', on 15 January at CEIAS, *STAKES team meeting* (contact Loraine Kennedy)
- 'The political economy of India's current development trajectory', on 17 January at EHESS (contact Loraine Kennedy)

Diplomas and Distinctions

## HABILITATION DIPLOMA (HDR)

### **Economic Governance and Rescaling of State Spaces in India**



**Loraine Kennedy**, *Habilitation diploma (HDR)* awarded from the Université Paris Ouest Nanterre La Défense. The public defense ceremony was held on 10 April 2012.

#### *Members of the Jury*

Isabelle Baud, Professor of Development Studies, Universiteit van Amsterdam, (examiner).

Alain Dubresson, Professor of Geography, Université Paris Ouest Nanterre La Défense (advisor).

Jean-François Huchet, Professor of Economics, INALCO-Langues'O, Paris.

Frédéric Landy, Professor of Geography, Université Paris Ouest Nanterre La Défense.

Jean-Luc Racine, CNRS Research Director, CEIAS, CNRS-EHESS (examiner).

State re-scaling is the central concept mobilized in this *habilitation* thesis to interpret political processes that are producing new economic spaces in India. In the quarter century since India introduced economic reforms, its economy has experienced spectacular change: strong growth accompanied by extensive economic restructuring, both sectoral and spatial. Although largely driven by market forces, I argue here that these economic processes can only be understood in relation to state restructuring, a result of political strategy, territorial reorganization of economic activities within and without India, and institutional change. In a gradual but nonetheless fundamental way, the reform process has redefined the Indian state's role in the economy and its relation to national territory. In particular the concomitance between national state and national space *in the definition of its economic development policies*, which was carefully constructed during the nationalist movement for independence and further strengthened in the following decades through institutions, policies and discourse, has been re-examined and reconfigured. The core objective of this study is to understand this unfolding process and explore its consequences for *economic governance*, defined as the institutions and actors who shape the economic and political processes that coordinate economic activities. I assume that economic governance as it is exercised at different territorial scales is a key determinant of the spatial organization of economic activities. Combining an institutionalist perspective with a political economy approach sensitive to the spatial dimension, the analytical framework engages with three interrelated processes: the reconfiguration of state spatial scales, economic policy-making at subnational scales and the interactions between re-scaling and economic governance. The central hypothesis is that the reform process has modified the *scales* at which economic dynamics are occurring and have given considerable scope to state governments to innovate with regard to their growth strategies. A multiscale approach sheds light on the dynamics (and blockages) that transform territories and on the emergence of new productive configurations in a singular context where the central state is not retreating but adapting its spatial structures to the globalization process. By comparing the economic strategies of several Indian states (Andhra Pradesh, Haryana, Kerala, Orissa, Tamil Nadu), I demonstrate how these strategies vary according to the degree of mobilization of socio-economic actors and the specific

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modalities of their interaction within the regional political system. Various examples of territorial rescaling are analyzed and discussed on the basis of fieldwork, such as the national policy of special economic zones and subnational strategies for creating competitive territorial advantage at the metropolitan scale, from the example of Hyderabad in particular. Given that it is taking place in a radically different context than that of Europe, the study of India's territorial restructuring can contribute significantly to theoretical debates on rescaling and extend their scope beyond the traditional geographical zones of post-Fordist capitalism.

Lorraine Kennedy's research monograph is forthcoming at Routledge (UK), under the title: *The Politics of Economic Restructuring in India*.

Diplomas and Distinctions

## PHD THESES

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### ***Almost a woman. Ruptures, inclusion and suffering among the Hijras of Delhi (Northern India), 280 p.***



**Emmanuelle Novello**, *PhD thesis* in Ethnology defended on 12 December 2011 at Paris. Ouest Nanterre University, Laboratory of Ethnology and Comparative Sociology (CNRS).

#### *Members of the jury*

Raymond Jamous, PhD supervisor, Emeritus Research Director, LESC, CNRS.

Tiphaine Barthélémy, Professor of Sociology, Université de Picardie Jules Verne.

Agnès Fine, Research Director, LISST, CNRS-EHESS.

Olivier Herrenschmidt, Emeritus Professor of Ethnology, Université Paris Ouest Nanterre.

Charles Malamoud, Honorary Research Director, EPHE.

In India, the Hijras are people born with male or deformed sex organs who dress as women and in some cases, are emasculated. They form a very old socio-religious category and organize themselves into structured communities in many of the big cities. This ethnological research is based on long-term fieldwork and a deep immersion within the Hijra community of Delhi. It focuses on the complex relationships between social structure and subject, while apprehending the one and the other.

Following an inventory of the literature to date, a vagueness regarding the social position of the Hijras was observed. This research aims to rectify this situation by addressing several important questions. For example, is this social category really a distinct gender, as some previous anthropologists have argued? If so, what is the social definition attributed to this gender? Do the Hijras constitute a sect or a caste, in view of the similarities that they share with these social groups? This work analyses, consequently, the conceptions and practices relating to gender, the internal organization and the connections to mainstream society of the Hijra community of Delhi. This further sheds light on some representations, values and practices of Indian society.

Furthermore, this research provides an intimate account into the lives of some of the members of this community. Through this account, it reveals that these people do not identify themselves as Hijras but instead are categorized as such by others during childhood or adolescence, despite having been identified as boys at birth. For this reason, the situation of the Hijras differs from that of the transgender people in the West who feel by themselves an uncertainty regarding their gender of birth. Given this social categorization, this work takes a new approach to understand how individuals join the Hijra category and find their place within it. This is what is referred to as "becoming Hijra": the imposed journey of transition into this category and the way in which individuals establish themselves within it.

In conclusion, this study demonstrates a relationship of mutual influence between, on the one hand, a social structure that changes irreparably the way of being in the world, defines strong boundaries and causes suffering, and on the other hand, some subjects who have individual and sometimes collective desires. In other words, it highlights the continual struggles of Hijra people to break free from the limitations of gender.

Emmanuelle Novello is a member of 'ANR Ruptures', <http://ruptures-anthropo.net/>

### ***Conserving nature by excluding humans? The struggle for access and use of natural resources in the Nanda Devi Biosphere Reserve, Uttarakhand (India). EHESS (Paris), 2012, 463 p.***



**Sarah Benabou**, *Ph.D thesis* in Social Anthropology defended on 21 February 2012 at the Ecole Nationale du Génie Rural et des Forêts (ENGREF), Paris, France.

#### *Members of the jury*

Jacques Weber, PhD supervisor, Research Director, CIRAD.

Robert Barbault, Professor of Ecology, University Paris 6.

Frédéric Landy, Professor of Geography, University Paris 10.

Bernard Hubert, Research Director, EHESS.

Adel Selmi, Research Scientist, SenS, INRA.

Joëlle Smadja, Research Director, UPR 299, CNRS.

Gilles Tarabout, Research Director, LESC, CNRS.

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Over the last ten years the idea of a 'conservation crisis' has come to the fore in India, following global trends, which often represent local populations as being at war with park authorities. Indeed, clashes are now commonplace, whether it be conflicts around access to protected resources, the incursion of wild animals causing crop losses, livestock losses, human injuries or deaths, or the 'displacement' of local people beyond protected areas. Set against this background, this study takes the case of the Nanda Devi Biosphere Reserve (NDBR), nestled in the Himalayan region of Uttarakhand, near the Tibetan border. Fieldwork was conducted in several villages situated at the entrance of the reserve, where the population defines itself as Bhotia, a 'scheduled tribe' known for dominating the trans-Himalayan trade with Tibet up until the early 1960s. This social and ecological milieu was chosen because it is the birthplace of the Chipko movement in Reni (1974), which attempted to defend local livelihoods against the felling of timber for commercial use. This social movement was celebrated in India and all over the world. What is the situation today, more than thirty years after Chipko? Reflecting the national scenario, the NDBR is at the heart of a conflict between Bhotia villagers, park authorities, small local NGOs and international institutions. It was chosen for an eco-development project funded by the World Bank and is gradually opening itself up to tourism. Through an analysis of the social construction of the conflict in the NDBR, this work seeks to break out of the managerial straitjacket that is often imposed on this 'problem' and to develop a critique which stresses the political and historically situated dimensions of this so-called 'park-people conflict'. Our argument engages, in the first place, with the conservation 'crisis' in India and what the discourses regarding this crisis tell us about contemporary Indian society. It then turns to the processes that transformed the economy of the Nanda Devi region from one based on the use of forest resources to a 'permanent economy', i.e. based on the idea that its natural resources have primordially an ecological value that should be protected in the name of the public good. Finally, the thesis deals with how the various interests in the NDBR are expressed and handled and poses the question of the agency of subalterns facing hegemonic power structures. Such an approach aims to complement studies in the political ecology of conservation, by showing that what must be conserved, by whom and how, is determined in the final analysis by social, political and economic processes, and only secondarily by the scientific knowledge which guides resource management.

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## Publications

### SERIES AT CEIAS



**HANIFI, Shah Mahmoud**, 'Shah Shuja's "Hidden History" and its Implications for the Historiography of Afghanistan, (online since 14 May 2012), <http://samaj.revues.org/3384>

**LAINE, Nicolas**, book review of A.Kaba, *Les réalités du commerce équitable: l'exemple d'une plantation de Darjeeling*, Paris: L'Harmattan, 2011, 183 p, (online since 31 May 2012), <http://samaj.revues.org/3400>

**SHOLDER, Hannah**, book review of Y.Saikia, *Women, War, and the Making of Bangladesh: Remembering 1971*, Durham: Duke University Press, 311 p (online since 15 May 2012), <http://samaj.revues.org/3393>

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### JOURNALS

**GRADHIVA**, n° 15, *Robots étrangement humains*, D. Vidal & E. Grimaud (eds.), 2012, n°15, 240 p.

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## Publications

### ARTICLES

**BAUJARD, Julie**, 'Des intermédiaires du tourisme médical : réfugiés afghans à Delhi', *Moussons*, 19, 2012, pp. 151-162.

**FRANCIS, Emmanuel**, 'The Genealogy of the Pallavas: from Brahmins to Kings', *Religions of South Asia*, vol. 5, n°1-2, 2011 [published in 2012], pp. 339-363.

**FRANCIS, Emmanuel**, (with C. Vielle), 'Les écoles et l'alphabet des tamouls. Manuscrit de Philippe Van der Haeghen (1874), édité et annoté', *Acta Orientalia Belgica*, vol. 15, 2012, pp. 127-141.

**FOURCADE, Marie**, 'Bollywood dans l'héritage du cinéma indien', *Théorème*, n°16: Le Cinéma à Bollywood: l'Industrie des images, juin 2012, pp.18-30.

**LARDINOIS, Roland**, 'Comparing Race and Caste? Revisiting Louis Dumont's Sociology of India', *Books & Ideas*, online since 25 May 2012, <http://www.booksandideas.net/Comparing-Race-and-Caste.html>

**MAHIAS, Marie-Claude**, 'La Technologie "à la française" exercée par un ethnologue japonais, Yoshio Abé',

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*Techniques et Culture*, n° 57: Geste et matière, 2011/2, pp. 268-277.

**MITRA, Subrata**, 'The dialectic of politics and law and the resilience of India's post-colonial governance: Ultima ratio regum?', *Verfassung und Recht in Uebersee (Law and Politics in Africa, Asia, Latin America)*, vol. 45, n° 2, 2012, pp. 131-156.

**MONTAUT, Annie**, 'The Poetics and Stylistics of Nirmal Verma: from the

Grammar of Indefiniteness to the Subversion of Gender Oppositions', *Summerhill, Journal of IIAS*, Shimla, vol. 27, n° 2, 2012, pp. 15-29.

**MONTAUT, Annie**, 'Anuvad ka kam', *Smarika*, Delhi, 2012, pp. 89-117.

**SEBASTIA, Brigitte**, 'Revaloriser les millets en Inde. Les produits biologiques et écologiques au bénéfice de l'environnement et de la santé', *Food & History*, vol. 9, n° 2, 2012, pp. 239-260.

**TAWA LAMA-REWAL, Stéphanie**, 'Le conflit sur l'usage du sol à Delhi: un révélateur des enjeux du renouvellement de la participation en Inde', *Participations*, n° 1, 2012, pp. 148-166.

**WEBER, Jacques**, 'L'Inde et le monde après la guerre froide', *Cahiers d'histoire immédiate, Comprendre le XXI<sup>e</sup> siècle*, 2012, pp. 193-206.

## Publications

### BOOK CHAPTERS

**BANSAT-BOUDON, Lyne**, 'L'Inde et l'impératif théâtral', in E. Feuillebois-Pierunek (ed.), *Théâtres d'Asie et d'Orient: traditions, rencontres, métissages*, Brussels: Peter Lang (Dramaturgies), 2012, pp. 163-190.

**BHATTACHARYA, France**, 'Satire in Pre-Colonial Bengali Literature: Siva, an Object of Revilement and Praise', in M. Horstmann and H. Pauwels (eds.), *Indian Satire in the Period of First Modernity*, Wiesbaden: Harrassowitz, 2012, pp. 65-76.

**BERTI, Daniela**, (with G. Tarabout), 'Criminal Proceedings in India and the Question of Culture: An Anthropological Perspective', in W. Gephart (ed.), *Rechtsanalyse als Kulturforschung*, Frankfurt: Vittorio Klostermann, 2012, pp. 193-206.

**BERTI, Daniela**, 'Ritual Faults and Legal Offences. A Discussion about Two Patterns of Justice in Contemporary India', in P. Granoff and K. Shinohara (eds.), *Sin and Expiation: Perspectives from Asian Religions*, Brill: Boston, 2012, pp. 153-172.

**BOUILLIER, Véronique**, 'Modern Guru and Old Sampradaya. How a Nath Yogi Anniversary Festival Became a Performance on Hinduism', in J. Zavos et al. (ed.), *Public Hinduisms*, New Delhi: Sage Publications, pp. 373-391.

**COLAS, Gérard**, 'A Cultural Encounter in the Early 18<sup>th</sup> Century: the Collection of South Indian Manuscripts by the French Jesuit Fathers of the Carnatic Mission', in S. Rath (ed.), *Aspects of Manuscript Culture in Ancient South India*, Leyde: Brill, 2012, pp. 69-80.

**LEUCCI, Tiziana**, 'The Curiosity for the "Others". Indian Dances and Oriental Customs (& Costumes) in Europe (1663-1821)', in U. Schlottermuller, H. Weiner & M. Ritcher (eds.), *All'ungaresca - all'espagnol'. The Variety of European Dance Culture from 1420 to 1820*, 3<sup>rd</sup> Rothenfelser Tanzsymposium, Freiburg: Fa-Gisis Musik und Tanzedition, 2012, pp. 109-131.

**Leucci, Tiziana**, 'South Indian Temple Dancers: "Donated" to the Deity and "Donors" for the Deity. Two Tamil Inscriptions on Music and Dance in the Râjarâjesvara Temple at Tanjâvûr (11<sup>th</sup> century)', A. Murugaiyan (ed.), *New Dimensions in Tamil Epigraphy*, Chennai: CRE-A Publ; 2012, pp. 209-253.

**Leucci, Tiziana**, 'Delsartismo in India: la tournée asiatica della Deniswan Dance Company (1925-1926)', in S. Brunetti & E. Randi (ed.), *I movimenti dell'anima: François Delsarte (1811-1871) fra teatro e danza*, Atti del convegno internazionale dicembre 2011, Università di Verona e Padova, Bari: Pagina, 2012, pp. 175-191.

**MAHIAS, Marie-Claude**, 'Kota Pottery', in P. Hockings (ed.), *Encyclopaedia of the Nilgiri Hills*, Delhi: Manohar Books, 2012, pp. 725-727.

**MAHIAS, Marie-Claude**, 'Poppy and Opium', in P. Hockings (ed.), *Encyclopaedia of the Nilgiri Hills*, Delhi: Manohar Books, 2012, pp. 717-719.

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**MONTAUT, Annie**, 'Le théâtre hindi aujourd'hui: scénographie des cultures et du langage', in E. Feuillebois (ed.), *Théâtres d'Asie et d'Orient: Traditions, rencontres, métissages*, Brussels: Peter Lang, pp. 233-258.

**SEBASTIA, Brigitte**, 'Competing for medical space. Traditional Practitioners in the Transmission and Promotion of Siddha Medicine', in V. Sujatha and L. Abraham (eds.), *Medicine, state and society. Indigenous medicine and medical pluralism in contemporary India*, Delhi: Orient Black Swan, 2012, pp. 165-185.

**TARABOUT, Gilles**, 'Sin and Flaws According to Kerala Astrology', in P. Granoff et K. Shinohara (eds.), *Sin and Expiation in Asian Religions*, Leiden: E.J.Brill, pp. 309-323.

**WEBER, Jacques**, 'Les sociétés coloniales en Asie du Sud', in D. Barjot and J. Frémeaux (eds.), *Les sociétés coloniales à l'âge des empires: Afrique, Antilles, Asie (années 1850-années 1950)*, Paris: CNED-SEDES, 2012, pp. 75-89.



**BOUILLIER, Véronique**, book review of M. Sharma, *Western Himalayan Temple Records. State, Pilgrimage, Ritual and Legality in Chamba*, Brill Academic Publishers, 2009, *Indian Economic and Social History Review* (IESHR), vol. 49, n° 3, Sept. 2012.

## Upcoming Events

### Working sessions on Indian court cases

The Just-India programme (ANR), hosted by the Center for Himalayan Studies, organises five working sessions on Indian court cases under the leading presence of two judges from Himachal Pradesh. If you want to attend the sessions, please contact one of the coordinator.

Coordinated by Daniela Berti (CNRS/CEH/CEIAS), Gilles Tarabout (CNRS/LESC/CEIAS), and Raphaël Voix (CEIAS)

- October 8-9 and 12, from 10 am to 1 pm, with Hon'ble Mr. Justice Deepak Gupta, Judge (H.P. High Court, Shimla)

- October 22 and 25, from 10 am to 1 pm, with Judge Mr. A.C. Dogra (Registrar General, HP High Court, Shimla)

CEIAS/CNRS, Room Thorner (662)

6<sup>th</sup> Floor, 190-198, Av. de France, 75013 Paris.

### 'The Idea of South Asia'

The 17<sup>th</sup> CEIAS Annual Conference

Organised by Aminah Mohammad-Arif (CNRS/CEIAS), Blandine Ripert (CNRS/CEIAS) and Sanjay Subrahmanyam (UCLA/CEIAS)

November 13, 9.30 am to 5.30 pm CEIAS/CNRS, Rooms 638-640, 6<sup>th</sup> Floor

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

<http://ceias.ehess.fr/document.php?id=1982>

### 2nd International Workshop on State Restructuring and Rescaling in Comparative Perspective.

Co-convenors Loraine Kennedy (CNRS, CEIAS-EHESS) and Tak-Wing Ngo (Erasmus University and University of Macau).

Jointly organised by the IIAS Centre for Regulation and Governance (Leiden), CEIAS, CNRS-EHESS (Paris), and Erasmus School of History, Culture and Communication (Rotterdam).

3-4 December 2012, Leiden, The Netherlands.

<http://ceias.ehess.fr/docannexe.php?id=1979>

## About us

### CEIAS

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