

EDITORIAL

newsletter n°3 December 2011

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The CEIAS has long been engaged in collaboration of various kinds with fellow institutions in Europe, and this issue of the Newsletter presents three examples of such European cooperation. Loraine Kennedy reflects on the EU-funded project 'Urban Chances - City growth and the sustainability challenge', in which the CEIAS is a partner alongside seven other institutions located in Europe (the Netherlands, Germany, Norway), Brazil, India, Peru and South Africa. Ines G. Županov and Stéphanie Tawa Lama-Rewal present the fifth edition of the 'European PhD workshop in South Asian studies' that took place in Paris in September. The workshop is meant to encourage the construction of a European network of young South Asianists. Its constant expansion, in terms of participating individuals and institutions, as well as the high quality of the discussions, is very encouraging. An important source of support for that workshop, financial as well as pedagogical, has been the European Association of South Asian Studies (EASAS), which organizes every other year a major conference in Europe (the next one will take place in Lisbon in July 2012—see <http://ecsas2012.iscte.pt/>). In 2011 EASAS formed a partnership with SAMAJ (South Asia Multidisciplinary Academic Journal - <http://samaj.revues.org/>), a peer-reviewed, online journal affiliated with the CEIAS. As a result, from 2012 onwards SAMAJ will become a publication platform for a selection of the best papers presented at the European Conference on South Asian Studies.

These formal, institutional collaborations capture only a part of the many ways in which the members of the CEIAS are connected to fellow researchers and research groups in Europe—be it through post-doctoral fellowships at the South Asia Institute in Heidelberg or the School of Oriental and African Studies in London, through their participation in collective research and/or publication projects, or through the association of German or British colleagues—as shown in our 'Welcome' section.

Another focus point of this issue concerns Louis Dumont, who founded our Centre in 1955. At that time, it was called 'Centre d'Études de l'Inde', or Centre for Indian Studies. Louis Dumont's hundredth birth anniversary is an occasion to reflect on the legacy of his work in social sciences, for India specialists but also for other area studies, as is argued in the articles by Roland Lardinois and Jean-Claude Galey. With regard to another major figure, we are pleased to announce that most of the communications presented during the recent conference in honour of Madeleine Biardeau have been put online on our website: <http://ceias.ehess.fr/document.php?id=1859>

To conclude, the Directorial Committee of the CEIAS would like to wish all our members and Newsletter readers a very happy holiday season!

Directorial Committee of the CEIAS

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

The French anthropologist Louis Dumont would have been 100 years of age in 2011. Fifty years ago, in the 1960s, he founded the *Centre d'études de l'Inde et de l'Asie du Sud* at the then *Ecole Pratique des Hautes Etudes, VIth section* (today EHESS, the School for Higher Studies in Social Sciences), where he taught for about three decades. After World War II, Louis Dumont's anthropological oeuvre marked a new area for the sociology of India, and his work, although internationally acclaimed, is still open to debate.

Dumont was born in Thessaloniki (Greece) in 1911 and died in Paris in 1998. He was a student of the French anthropologist Marcel Mauss (1872-1950) at the Institute of Ethnology of the Museum of Man (Musée de l'Homme) in Paris, between 1936 and 1939, and later joined the Museum for Arts and Popular Traditions where he became assistant then associate researcher from 1937 to 1951. His first book, *La Tarasque* (1951), is an ethnographic study of a popular religious festival in southern France. Later, though, he was to enjoy international fame and recognition for his work on India. Dumont was a prisoner of war in Germany (1940-1945), where he started learning Sanskrit with the German Indologist and Jain scholar Walther Schubring. After the war, he went to South India and did fieldwork among the Kallar in Tamil Nadu. In 1957, he published a monograph on *A South Indian Subcaste: Social Organization and Religion of the Pramalai Kallar* (1986 for the English edition translated from the French by M. Moffatt, L. and A. Morton, edited with an introduction by Michael Moffatt), which marked a profound change in the paradigm of the sociology of India. In order to understand the so-called Indian traditional society, Dumont rejected the framework of the village, which was then favoured by most scholars, and focused on the caste (or the subcaste), emphasizing the hierarchical social organization which encompassed a territory wider than a village.

Return from India

On his return from India, Dumont became a lecturer at the University of Oxford where he succeeded the Indian anthropologist M. N. Srinivas, who was returning to India. In 1955, Dumont was elected professor at the then 6th section of the *Ecole Pratique des Hautes Etudes* (EPHE) at Paris, where he taught the sociology of India, then comparative sociology. In 1957, in collaboration with the British anthropologist David Pocock, Dumont started a new academic journal, *Contributions to Indian Sociology*, published in Oxford and Paris, which continues to be the main journal for the discipline today, having been edited by the Indian anthropologist T. N. Madan at the Institute of Economic Growth (Delhi) since 1966.

Impressive work

Nevertheless, Dumont's magnum opus remains his *Homo hierarchicus*, published in French in 1967 (and in English

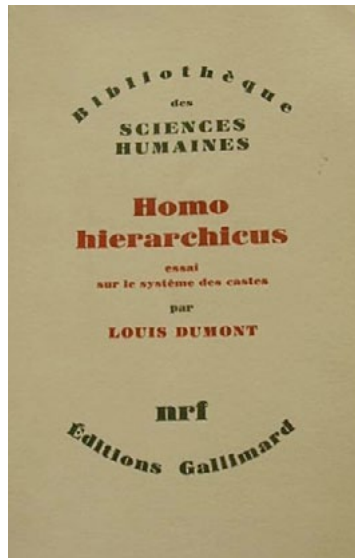
translation in 1970 and 1972). It is an impressive work of synthesis with a strong theoretical background, in which the author presents his understanding of the Indian caste society as a whole. According to Dumont, people were ascribed an unequal status from birth and ranked from Untouchables (who did not then call themselves Dalits) at the bottom to Brahmins at the top according to the degree of purity attached to each caste collectively as well as to each individual.

After this publication, Dumont distanced himself from the sociology of India, feeling that he had achieved what he wanted to say about the caste system. He started a new field of research that dealt with the genesis of modern individualism with its egalitarian basis, which he contrasted with the inegalitarian caste system. It was the subject of his *Homo aequalis* (1977), followed by *Essays on individualism* (1983) and *German Ideology: From France to Germany and Back* (1991). However, these works belonged to the traditional history of political and philosophical ideas and have no empirical grounding.

Dumont's oeuvre has been discussed and debated by anthropologists in Europe as well as in India. His sociological interpretation of the caste system is both widely acclaimed and vigorously criticized. The most radical criticism emphasized that Dumont's brilliant analysis of the caste system is taken from a dominant internal viewpoint, whether from its priests (Brahmins) or from its princes (Kshatriya), which is well expressed in and legitimized by the classical Sanskrit texts that Dumont widely used. From a sociological point of view, however, scholars need to question, first, the social conditions of the production of these representations that cannot be taken for granted and, second, their social usages. The

relations of power and domination that structure the Hindu caste system, which are partly denied from a textual viewpoint (and this, of course, cannot be ignored), have to be plainly recognised and analysed. Furthermore, the comparative sociology that Dumont developed was quite often reduced to a binary opposition between individualism and holism, or to a radical confrontation between the egalitarian West and the hierarchical traditional pre-modern societies, like India, towards which the anthropologist publicly confessed to having a nostalgic inclination. Nevertheless, the Indian part of his oeuvre stands as a rare, coherent sociological enterprise that cannot be ignored or brushed away if one wants to understand the social making of contemporary India.

This article was first published in French in Recueil des célébrations nationales 2011, Ministère de la culture et de la communication, Archives de France, Mission aux célébrations nationales, Paris, 2010, pp. 200-201. The English translation, slightly revised, was published in The Hindu on 1 August 2011.



'COLLECTIVE IDENTITIES AND UNIVERSALIST IDEOLOGY'

International Conference in Memory of Louis Dumont

Jean-Claude Galey



Louis Dumont and Muttusamy

The year 2011 marks the centenary of the birth of Louis Dumont.

To celebrate his memory and the current relevance of his intellectual legacy, an international conference was held at the EHESS on 22, 23 and 24 September, entitled 'Diversité des sociétés et idéologie universaliste' ('Collective Identities and Universalist Ideology'). It was organized by Cécile Barraud (CNRS), Jean-Claude Galey (EHESS) and André Itéanu (EPHE). Sixteen participants presented papers, each of them being followed by an open debate, and in conclusion there was a general discussion. The conference was well attended, with an audience of various creeds and generations playing an active part.

Our ambition here was to bring together scholars with different fields of expertise and representing various disciplines of the social sciences, all of whom had, at some stage in their careers or in connection with some of the issues raised in their respective areas of concern, come across or reacted to Dumont's hypothesis and method. Our idea was that their various contributions would bear witness to and acknowledge the place his works

continue to occupy and the fact that they still provide genuine access to and understanding of the complex and interacting processes at play in the contemporary socio-cultural scene. Major Dumontian concepts such as holism, hierarchy, values and ideology were tackled anew through various themes and case studies that opened up new multidisciplinary dialogues. The distanced view and methodological dualism which Dumont advocated throughout, in what now appears to define a genuine form of sociological humanism, was reopened and confirmed, silencing many of the controversial and heated reactions that had followed all his publications over a period of five decades. Political philosophers, historians of ideas, historians, sociologists and anthropologists working in different cultural areas joined together to reassess, each in their own way and from their own standpoint, the importance they gave to the basic premises set forth by Dumont, namely that humankind does not fulfil its nature as abstract humanity but does so only through specific embodiments, such as concrete forms of society and culture, which differ in space and time, thereby making the cogent argument that its actual nature is revealed and acquires legitimacy because of, and not in spite of, its diversity.

A second, and even more critical line was developed, following in the footsteps of Dumont's denunciation of the rampant ethnocentrism and scholastic empiricism prevalent in our academic milieux. This radical stand of his invited us to reflect on the course which our social sciences and humanities have taken. It required the efforts of many of us to reopen the possibility of challenging vested and dominant interests whose function consists mainly in buttressing current ideology and common-sense views. Various contributions took this approach and challenged the exclusivist logics of both power and universal economic rationality, with the subtle, albeit blind prescriptions that they offer for the interpretation of human relations; these contributions discussed the issues of authority, identity, kinship, ritual, gender, religion and politics as categories to be approached in a comparative manner and with proper taxonomic scales.

The conference was financed jointly by the EHESS, CNRS, MSH and EPHE, with the support of two research laboratories, the CEIAS and CASE.

POLITICS AND RELIGION IN SOUTH ASIA

Aminah Mohammad-Arif

Politics and Religion in South Asia, a conference organised by Christophe Jaffrelot (CNRS-CERI) and Aminah Mohammad-Arif (CNRS-CEIAS), co-financed by the MAEE, the CERI and the CEIAS, and held at the CERI and the CEIAS on 30 June and 1 July 2011. The goal of this conference was to highlight the increasing withering of secularism in South Asia. This phenomenon was analysed through an overview of the situation in the different South Asian countries, which, despite variations in the dominant religions and political trajectories, show common processes: whatever the Constitutional provisions, the tendency is towards majoritarianism or the identification of the State to the religion of the majority. Similarly, the impact on minorities, studied through the examples of Christian and Muslims in India, and Muslims in Sri Lanka,

show fairly similar features (majorities feel that minorities place their allegiance to their communities above their allegiance to the nation, there are common points in the morphology of violence and so on). The final section of the conference was devoted to deconstructing the religion-politics nexus in order to highlight, on the one hand, the fact that the inter-linkage between both is not necessarily systematic even in cases where it might be expected (like Khalistani female fighters, Dalit converts to Buddhism and born-again Muslims), and on the other the transformation of the relations between the religious and the political fields (through the example of Afghanistan).

All papers presented at the conference will be published in the next volume of Purushartha (2012).

The goal of this Round Table (held on 14 November 2011 at CEIAS) was to look specifically into the early modern genealogy of the concept, especially, though not exclusively, from Catholic missionary sources (Italian, Spanish, Portuguese, Latin, French but also Sanskrit, Tamil and Marathi), while avoiding essentialising, anachronism and teleology—still present in historiography and in religious studies when dealing with Hinduism. During discussions and presentations, the participants (mostly, recent PhD holders and advanced graduate students) shared their research based on a variety of archival sources such as Jesuit records, the archives of the Propaganda Fide, the Inquisition in Rome and Goa, French and Portuguese archives, etc. Structured around short presentations and ample discussions (joined in also by the audience), the Round Table became a platform for dialogue and for linking research between scholars

studying Hinduism and religious practices in South Asia from different perspectives. The organizers plan to publish the proceedings.

Participants were: *Paolo Aranha, Warburg Institute, London; Ananya Chakravarti, University of Chicago/CHAM, Lisbon; Catherine Clementin-Ojha, CEIAS/EHESS, Paris; Nicolas Dejenne, Université Paris III; Anne-Julie Etter, Université Paris VII – Diderot; Claire Gallien, Université de Montpellier; Quentin Garreau, EHESS, Paris; Corinne Lefèvre, CEIAS/CNRS, Paris; Giuseppe Marcocci, Scuola Normale Superiore, Pisa; Joan Pau Rubiés, London School of Economics; Federico Squarcini, Università di Firenze; Margherita Trento, CEIAS/EHESS, Paris; Ricardo Ventura, Faculdade de Letras, Universidade de Lisboa; Ines G. Županov, CEIAS/CNRS, Paris.*

Focus on Research Projects

CHANCE2SUSTAIN ORGANISES A PANEL AT THE DSA/EADI CONFERENCE IN YORK, ENGLAND

Loraine Kennedy

The CEIAS is one of seven teams participating in the international research project 'Urban Chances - City growth and the sustainability challenge' or Chance2Sustain, <http://www.chance2sustain.eu>. Launched in April 2010, this four-year project involves comparing ten cities in Brazil, India, Peru and South Africa. It is funded by the European Commission's 7th Framework Programme and coordinated by the Amsterdam Institute for Metropolitan and International Development Studies at the University of Amsterdam (Isa Baud). Chance2Sustain addresses how governments and citizens in cities with differing patterns of economic growth make use of participatory spatial knowledge management to direct urban governance towards more resilient development. A focus on the politics of knowledge generation and sharing and the forms of knowledge that are mobilised (or ignored) in urban policy-making provides an innovative prism through which to approach urban governance.

The CEIAS is leading research in two thematic areas: the politics of large-scale economic and infrastructure projects (Loraine Kennedy, Aurélie Varrel) and policies and politics to address urban inequality and informal settlements (Véronique Dupont). These link up with three other thematic areas to form the analytical framework: environmental risk assessment and inclusive scenario building for reducing costs; participatory spatial knowledge models in metropolitan governance networks; participative governance and fiscal decentralization for promoting inclusive development.

In its research in India and in supervising student work,

the CEIAS is collaborating closely with the Centre de Sciences Humaines (CSH) in Delhi (Bérénice Bon) and the French Institute of Pondicherry (IFP) (Eric Denis), as well as with the School of Planning and Architecture in Delhi (N. Sridharan).

On 17-24 September, the participating members of the CEIAS team (Véronique Dupont, Loraine Kennedy, Aurélie Varrel) attended the annual Chance2Sustain meeting held in York, England. They were accompanied by Samuel

Roumeau (SciencesPo, Bordeaux), who is currently conducting an internship with the CEIAS in the framework of Chance2Sustain. While in York, they participated in the joint conference of the European Association of Development Research and Training Institutes (EADI) and the British Development Studies Association (DSA), whose theme was 'Rethinking Development in an Age of Scarcity and Uncertainty', <http://www.eadi.org/gc2011>. Tara Saharan,

a former intern at the CEIAS and closely associated with Chance2Sustain, was invited by the conference organisers to serve as rapporteur.

Loraine Kennedy and Glen Robbins (Univ. Kwa-Zulu Natal, Durban) organized a panel 'Reconfiguring the Fast Growing City: Exploring the Interaction between Urban Governance, Mega-Projects and Settlement Dynamics', comprising seven papers. The aim was to showcase preliminary research results from Chance2Sustain on the basis of case studies in Durban and Cape Town in South Africa, and Chennai and Delhi in India.

The panel was divided in two sessions. The first one,



Slums and high rise buildings in Mumbai (2009)

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chaired by Einar Braathen (NIBR, Oslo), concentrated mainly on issues related to housing and property development:

- 'The urban politics of a large scale housing investment: The case of Cornubia Housing project in Durban, South Africa' by Dianne Scott, Catherine Sutherland and Glen Robbins (UKZN, Durban).
- 'Large-scale infrastructure projects and new dynamics of real estate production: the Khyber Pass Metro Depot Project in Delhi, India' by Bérénice Bon (PhD cand., Univ. Paris X, CSH-SPA, New Delhi)
- 'Local contestation around a flagship urban housing investment: The N2 Gateway Project and the Joe Slovo community in Cape Town, South Africa' by David Jordhus-Lier (NIBR, Oslo)
- 'Infrastructure project, beautification and forced eviction in Delhi, India. The exemplary story of a cluster of slum dwellers rendered homeless' by Véronique Dupont (IRD, CEIAS, Paris).

The CEIAS invited Monique Bertrand (IRD, Paris) to share her extensive expertise on these issues by commenting on the papers and opening the discussion.

The second session, chaired by Loraine Kennedy, focused on large-scale economic infrastructure and socio-spatial

consequences:

- 'Taking flight: The impact of the Dube-Tradeport/ King Shaka International Airport mega-project on city resource allocation decisions in Durban, South Africa' by Glen Robbins, Dianne Scott and Catherine Sutherland (UKZN, Durban)
- 'IT" the mantra for mega-projects in India. Locating implications and contradictions for metropolitan development and governance' by Aurélie Varrel (CNRS, CEIAS, Paris)
- 'Planning versus Reality—the politics of land-use changes along the river Yamuna in Delhi' by Alexander Follman (PhD cand., Univ. of Cologne).

The discussant, Pushpa Arabindoo (University College London), also invited by the CEIAS, challenged the team through her detailed and insightful comments on the papers.

The York meeting was an important milestone in the project. The panel highlighted areas for further reflection and contributed to the ongoing debates within the team on megaproject development, settlement dynamics, social and environmental sustainability, urban politics and governance.

Our PhD Students

THE 5TH EUROPEAN PHD WORKSHOP IN SOUTH ASIAN STUDIES (SEPTEMBER 22-24, 2011)

Ines G. Županov and Stéphanie Tawa Lama-Rewal



The purpose of this yearly event is to encourage the construction of a European network of young social scientists working in the field of South Asia. This year it took place in Paris and was organized by the CEIAS. It was supported by a grant from the European Association for South Asian Studies and in collaboration with the Association des jeunes études indiennes (AJEI), <http://www.ajei.org/>. The AJEI organised a meeting and a lunch with the French students on the last day. The workshop gathered together 12 students and 5 staff members representing, besides the CEIAS, the South Asia Institute (Heidelberg), the Centre for South Asian Studies (Edinburgh), The Swedish South Asian Studies Network (Lund) and the Centre for Third World Studies (Ghent).

The format of the workshop was decided at the Edinburgh meeting (in 2009) and first applied in Heidelberg (in 2010). The goal is to provide the students with maximum quality feedback on their work in progress (often a chapter of the PhD thesis).

The format is the following: the papers (no longer than 5000 words) are pre-circulated at least one or two weeks before the workshop. Each PhD student presents another student's paper (10 min). Then one of the staff members provides critical remarks/comments on the paper (10 min) before giving the opportunity to the student to respond (5 min). The general discussion is then engaged for at least 15 to 20 minutes. The rule is that the staff members do not comment their students' papers before the general discussion.

In practice, the rigorous time schedule was not always followed, and it didn't have to. Some presentations were longer, some comments were shorter and the time was adjusted. It was the quality of discussion that the workshop privileged. The fact that the paper was presented by another student was salutary. The points summarized by somebody else seemed to have given the students a new sense of their own topic direction. The staff critiques were always frank, but fair and were geared to encourage further student research. The fact that the students presented papers written from another discipline and with topics that were far from their own academic interest was not a problem at all. On the contrary, the students were able to see more clearly the inconsistencies in the argument and pinpoint analytical unevenness. The result of such a deep engagement with the student writing (by another student and a staff member) was a very high quality of critique and ensuing discussion. It was also stimulating to hear students find affinities with other student's topics and methodology.

Our workshop consisted of students in political science, history, sociology, anthropology and development studies. In

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spite of disciplinary diversity, we all found a common ground, and profited from each other's slightly different or specific points of view. After the sessions, the discussions went on informally, and certain key topics cropped up again and again. There was a general awareness that we all participated in the designing of the 'future' of social sciences in/on South Asia by commenting on the appropriate topics to study and on the shortcomings or advantages of certain analytical and methodological tools. In a word, we were thinking about what should be done, rather than what is done currently in our fields. It is this prospective (rather than retrospective) feature that gave this workshop its most important quality. There is a close connection (correlation) between the way students construct their own intellectual careers and the general advancement of research on South Asia (or any other field).

The success of this type of workshops, and of this particular yearly event, is clearly visible in the fact that more and more students apply to participate in it, even from institutions that are not (yet) part of the network. An important issue for future workshops will be how to make it possible to include more students while retaining the closed, limited nature of the group that plays an important role in the quality of discussions. The 6th European PhD Workshop in South Asian Studies will be hosted by Lund University in 2012.



Welcome

OUR NEW MEMBERS

Aminah Mohammad-Arif

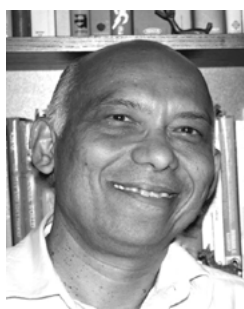
This semester, we are welcoming as associates two new young researchers along with a senior Professor. Their presence will contribute to strengthening not only research in history and political science in the CEIAS but also collaboration with European research centres.



Johanna Blayac, who will be a teaching assistant at the University of Paris VIII from the next semester, did her PhD at the EPHE 4th section on the political and social history of Muslims in India. She focused on the formative period of the Delhi Sultanate and the years (which were hardly ever studied before) that preceded it. Her area of expertise covers a whole range of disciplines, including history but also epigraphy, numismatics and archeology; in the course of her research, she also studied several languages, including Arabic and Persian. Among other aspects, her work is a very interesting contribution to our understanding of the different strategies of legitimization of the political elites of that period, the sultan in particular, and their relations with different forms of religious authority. Her current research focuses on the use of new sources, like Sufi literature and juridical literature; she is also planning to extend her area of study to other parts of the Muslim world in a comparative perspective.



Tara Mayer, a historian trained at the School of Oriental and African Studies (London), did her PhD on European identity in colonial India, which she studied through clothing. Contrary to some studies (including William Dalrymple's *White Moguls*) that tend to oppose the early colonial period, which was supposedly marked by a form of hybridity, to the later period, when stronger racial barriers were allegedly erected, Tara Mayer, using a wide range of textual and visual sources, convincingly argues that the politics of clothing was related to a differentiation between the public and the private spheres rather than to different historical periods. Her findings contribute to a shift in the study of Europe's imperial history that affords new attention to the integral role played by colonized cultures and the colonial experience in the process of European identity formation.



Subrata Mitra hardly needs to be introduced as he is an already very well-known scholar, among political scientists in particular, and was invited as a visiting Professor by the EHESS last Spring. A post-doctoral student at the MSH as early as 1979, he is currently a Professor of Political Science at the South Asia Institute in Heidelberg, and has also taught in several other universities, like Hull, Berkeley and Nottingham. A specialist of Indian democracy, he is the author of numerous books; his work, using both quantitative and qualitative data, is a major contribution to the theoretical developments in the field. He has been particularly instrumental in the signing of a Memorandum of Understanding between the SAI and the CEIAS, and was the main organizer of the fourth European PhD workshop in Heidelberg where French scholars and PhD students were also present. His affiliation to our laboratory will certainly provide many more occasions of collaboration between our centres.



Satish Deshpande

The bare events of my visit to CEIAS are easily summarised. Facilitated by Stephanie Tawa-Lama Rewal, I had a wonderful time visiting Paris in spring as a 'Directeur d'Etudes invité' from 20 April to 20 May, during which I gave four seminars at CEIAS, CERI-Sciences Po and EHESS : 1) 'The Grain of the Social: Rethinking "Rural" and "Urban" in 21st Century India', at CEIAS, hosted by the 'Stakes' team led by Loraine Kennedy and Aurélie Varrel; 2) 'Credential Capital, Social Inequalities and Higher Education in India', at CERI-Sciences Po, hosted by Max-Jean Zins; 3) 'Citizenship as Shared Sovereignty: Postnational Predicaments', at CEIAS, as part of the teams on 'Citizenship' (Stephanie Tawa-Lama Rewal and Christophe Jaffrelot) and 'Frontiers' (Aminah Mohammed-Arif and Blandine Ripert); and 4) 'Justice vs Universalism? Political Visibility and Social Statistics', at the EHESS, as part of the seminar 'La racialisation en question' led by Eric Fassin and Pap Ndiaye.



Christopher Minskowski

I thoroughly enjoyed my visit to CEIAS in March and April of this year, during the period when I gave some invited lectures on a Sanskrit polymath of the sixteenth century at the EHESS and EPHE. I benefitted very much from the office space so graciously provided to me in CEIAS's centre on Avenue de France. I was able to discuss many topics of interest with colleagues and friends, and profited enormously from the vibrant, encouraging, and interdisciplinary atmosphere. I have begun a number of new collaborations with colleagues in Paris, Caterina Guenzi in EHESS, Fabrizio Speziale at the CNRS-Paris 3, and Karine Chemla and Agathe Keller of the SPHERE-SAW team, also of the CNRS. It was also gratifying to be able to attend the memorial conference in honour of Madeleine Biarreau that was held there, given how influential a figure she has been.



Sumathi Ramaswamy

In May 2011, on the invitation of Dr. Ines G. Županov, I spent a stimulating month as a Directeur d'études at CEIAS. My seminar series was broadly titled 'Cartography and Culture in Colonial and Modern India', and allowed me an opportunity to reflect on my recent monograph (*The Goddess and the Nation. Mapping Modern India*, Duke University Press, 2010), and look ahead to my new book manuscript tentatively titled *Global Itineraries. The Indian Travels of a Worldly Object*. My first presentation was to a conference titled the 'Indian Enlightenment' organised by Marie Fourcade and Ines G. Županov in which I considered the new forms of 'worldly' knowledges generated in the nineteenth century by Indian encounters with the terrestrial globe as object, sign, and symbol. I also spoke in Caterina Guenzi's seminar on the fate of the goddess Prithvi or Bhū (Earth) as she gets entangled in the regimes of the new sciences of geography and astronomy in colonial India. Not least, I explored 'the mission of the map in modern India' in a talk I gave to Professor Catherine Clementin-Ojha's seminar. It was great fun to meet friends and acquaintances from visits past to Paris/EHESS, and also to make new friends. Many thanks again to Dr. Županov and the many colleagues at CEIAS for making my stay in Paris so very memorable.



Meenakshi Thapan

In seeking to reverse the anthropological gaze, I have sought to construct Europe as an object of study in much the same way as sociologists and anthropologists in Europe have viewed India and the subcontinent. Since the time I engaged with the work of Pierre Bourdieu as a Master's student in India in the 1970s, I was drawn to French culture and society. Subsequently, I have conducted fieldwork in a school in a suburb in Paris and more recently, with Indian immigrants and the Italian people in northern Italy. It was therefore with a sense of deep affection and gratitude that I accepted the invitation of the CEIAS to spend a brief period in October with members at the Centre as visiting fellow. It was the perfect opportunity to share my work on Europe and on India with colleagues who work on the Indian subcontinent and on its people in Europe with a similar approach.

This visit provided an opportunity for presenting my recent research to two research teams, from which I received excellent feedback and many questions that have helped me to sharpen my analysis. Conversations with colleagues and students at the Centre have enhanced my understanding of the vast range of issues that engage European scholars who work on India and South Asia. The CEIAS in its relocated avatar has an excellent ambience for research and writing. I hope I can spend a longer period of time in the future at this Centre that has produced such a voluminous body of intellectual work.



Every year, at the ESRI (Environmental Systems Research Institute) francophone conference, ESRI France awards a special SIG (Geographical Information System) Prize to a remarkable world figure in the field of geomatics who has worked for the recognition of geographical information in his/her area of specialisation. At the plenary session of SIG2011 on 5 October, Rony GAL, Chairman and Managing Director of ESRI France, presented the SIG2011 Special Prize to Françoise PIROT, the CNRS research engineer who is in charge of the Centre de Compétence Thématique associated with the CEIAS.

video: <http://api.dcloud.net/player/pubpage/4eaa820d94a6f64621002e34/4eaad7bff325e12987002ec9/1ac698f19ad84e15a460f89abd4c8434?autoplay=1>

Publications July-December 2011
SERIES AT CEIAS



SAMAJ (*The South Asia Multidisciplinary Academic Journal*) is a peer-reviewed, free, online journal devoted to social science research on South Asia.

See the latest book reviews and thematic issue n° 4 on *Modern Achievers: Role Models in South Asia*.
<http://samaj.revues.org/>

Publications July-December 2011
JOURNALS

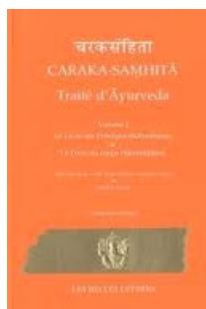


Cahiers d'anthropologie sociale,
n° 7, *Désastres*, A. Soucaille and
B. Glowczewski (Guests Editors),
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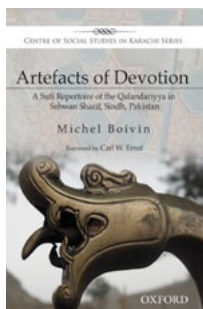


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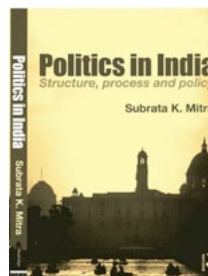
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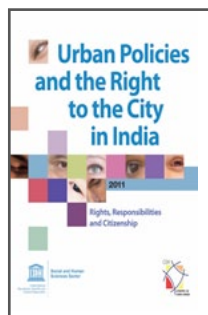
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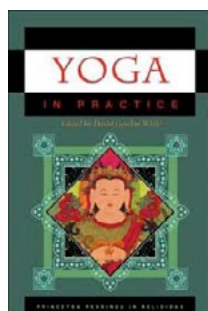
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