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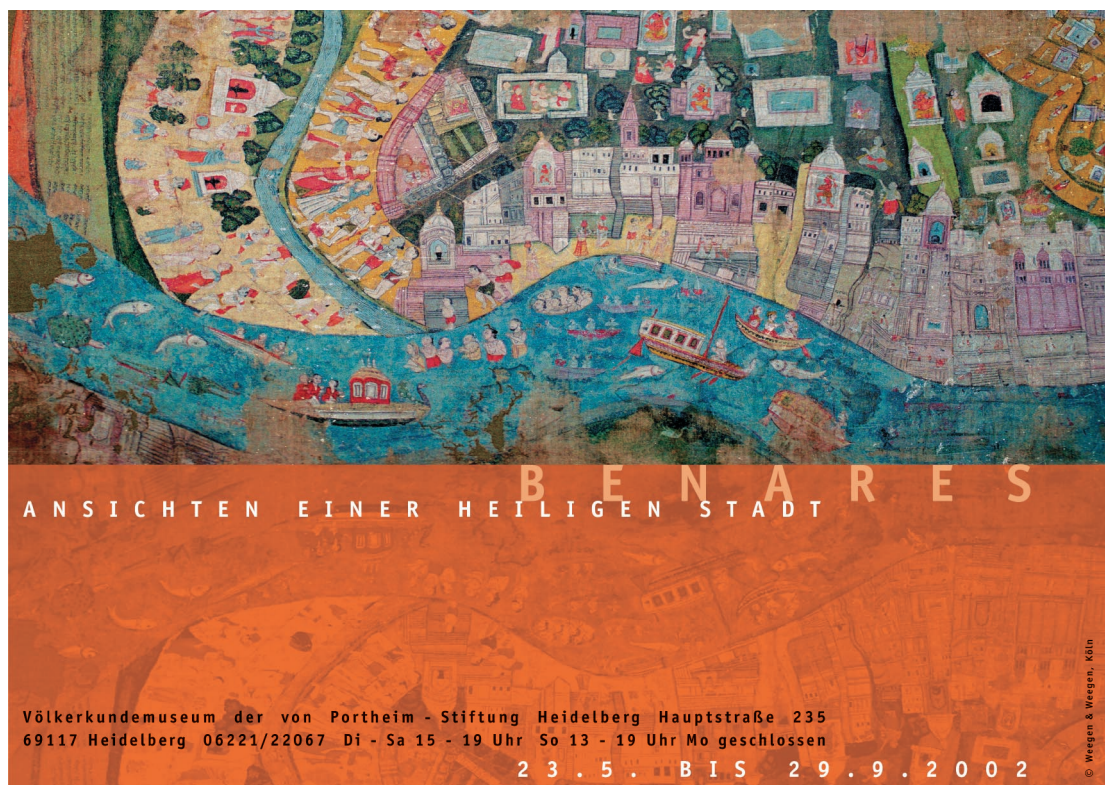


# REPORT

## 2002

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## Visualized Space - Constructions of Locality and Cartographic Representations in Benares

In Memoriam Karl Jettmar

Kashmir

Report: European Summer School on Modern South Asian Studies  
Preview: 17th European Conference on Modern South Asian Studies





## Editorial

by Subrata K. Mitra

The appearance of the third annual number of the SAI Report coincides with the 40th anniversary of the founding of the South Asia Institute as a central academic institution of Heidelberg University. During the four eventful decades of its existence, the SAI has gone a long way to fulfil its mandate for research and teaching on South Asia (Bangladesh, Bhutan, India, Maldives, Nepal, Pakistan and Sri Lanka).

With its eight full departments of Anthropology, Classical Indology, Development Economics, International Economics, History, Geography, Modern Indology and Political Science, the SAI has already become a major centre for interdisciplinary teaching, research and networking. Members of the SAI and visitors have access to an immense library holding with over 240,000 volumes, fully equipped with all modern facilities including a new reading room and access to other national and international holdings of complementary interests.

The institute is active in promoting exchange with South Asian scholars and decision makers through its branch offices in Nepal, India and Sri Lanka. It also has close exchange relations with several universities in South Asia and

Europe, making it possible for the students of the institute to gain valuable practical experience abroad, in parallel with the pursuit of higher degrees.

The SAI Report covers some of the breadth and depth of our engagement with everyday life in South Asia and its scholarly interpretation, with factual reports on our activities and contributions on some of our current research. Of particular importance in this context are several initiatives that have enhanced our interdisciplinary research on South Asia. Prominent among these are a project on "ritual dynamics", financed by the German Research Council (DFG) under its "special research projects programme" (SFB) and a summer school on South Asian studies, funded by the European Union. An interdisciplinary colloquium that has now become a regular feature of our academic activities during term time has created an exciting forum for the presentation of new research from the institute as well as by visiting scholars.

*Heidelberg Papers in South Asian and Comparative Politics*, a new online publication which can be downloaded free of charge (<http://www.sai.uni-heidelberg.de/SAPOL/HPSACP.htm>) is yet another forum for the promotion of

new research, both by academics based in the SAI as well as others, who form part of our world-wide network. The SAI Report also carries a brief note on the 17th European Conference on Modern South Asian Studies, founded in Heidelberg in 1966. This is of course only a fraction of the rich expanse of our scholarly activities, of which the details are accessible through the homepage of the SAI as well as the internet sites of the respective departments.

The efforts required to sustain the pace of development, consolidate the gains made, and to plan future growth in a globalised world, with growing numbers and diminishing material support, are undoubtedly quite daunting. These sometimes resemble the challenge one faces while mapping the shifting academic and political frontiers of life in South Asia. But, while the efforts required are always challenging and sometimes exhausting, the result, when it materialises in the form of expanding the realm of the possible, is invariably rewarding. We are happy to acknowledge the unstinting help of our colleagues and visiting scholars whose contributions continue to enrich the multicultural and interdisciplinary life of the institute. We look forward to the comments and suggestions of our readers.

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## Exhibition "Benares - Representations of a Sacred City"

by Jörg Gengnagel

**Pilgrim maps, panoramic scrolls, topographical maps and picturesque views are among the materials that have been collected and studied by the Benares Research Project of the South Asia Institute. Some of these rare items have been presented to the public at the Völkerkunde Museum of the "von Portheim Stiftung" in Heidelberg since 23rd May.**

One focus of the exhibition is the display of various panoramic views of Benares - a form of spatial representation, which was first documented in 1786 by the publication of a Benares panorama by Joseph Tieffenthaler in Berlin. Among the displayed panoramic views of Benares is an original item, the panoramic scroll *Shri Kashipata* ("Picture of Kashi", 22 x 440 cm, c. 1900) painted on paper. This scroll is part of the Völkerkunde-Museum's own collections. It can

be compared with two printed (around 1900) and one painted reproduction (19th century) of panoramic scrolls. One highlight of the exhibition is the photographic panorama "A voyage from Asi Ghat to Raj Ghati" showing the whole river-front with a length of almost 20 meters. This photographic panorama was compiled by Stanislaw Klimek out of more than 100 digitalized photos. Contrasted with this panorama taken in November 2001 are picturesque views of the river-front produced by various artists during the 19th century and the early works of professional photographers collected by Joachim K. Bautze. Moving pictures as well as an auditive dimension is added by a film shot by Joachim K. Bautze during a boat ride on the Ganges in 2001.

Other representations of the sacred city are shown by different kinds of pictorial maps that integrate the panoramic view of the embankment with an area map that includes procession roads. Among

the displays are the colored reproductions of the recently discovered "Stylised Map of Varanasi" (18th century, London, painted on paper) and the map "Pilgrims in Banaras" (c. 1800, New Delhi, painted on cloth) shown for the first time in a complete view. These two maps are of Rajasthani origin and are in their depiction of the sacred topography, the numerous temples and the procession roads

experience (based on pilgrimage practice), symbols which represent both the sacred site as well as the whole universe. The more recent pictorial maps are less abstract than a yantra (diagram), and yet they have a similarly iconic character. Like a mirror these "pictures" will be posted on the wall, as a souvenir which reminds the pilgrim of the place and enriches his and her imagination.



Boat on the Ganges near Manikarnika Ghat - photo: Joachim K. Bautze

of high artistic and aesthetic value. The tradition of pilgrim maps is illustrated by Kailasanatha Sukula's *Kashidarpana* (1876) and Krishnachandra Sharma's *Kashidarpanapurti* (1877), both lithographed in Benares. These pictorial maps in upright format, following the tradition of the *Mirror of Kashi*, were gradually replaced by the pictorial maps in wide format. The long panorama scrolls were apparently too bulky and the pictorial maps too complex. In smaller versions like the "Map of Kashi" (c. 1970) the panorama shrinks down to 22 cm and lists only the major sites along the Ganges. The hinterland is now for the first time depicted in the spirit of topographical maps showing streets, whose crossings are labeled accordingly.

None of the displayed pictorial maps or panoramas provide means for orientation in ordinary space. They serve mainly to reassure one's knowledge of imagined space. They are symbols which combine knowledge (based on scriptures) and

Side by side with the original print of Kailasanatha Sukula's *Kashidarpana* the interactive virtual representation "Mirror of Kashi" is shown. This internet- and CD-ROM based representation of the *Kashidarpana* is the result of the first complete reading of the map's extensive legends. The map, shaped in the form of a mandala, shows the basic features of the city's sacred topography inscribed in a kind of "word picture" that consists of more than 1250 names of

temples, gods and places. All names and places have been indexed and can be highlighted in 725 pop-up windows containing additional textual and visual information. The project is led by Jörg Gengnagel and Axel Michaels and is affiliated with the Electronic Cultural Atlas Initiative (ECAI), Berkeley.

The work of the Indian cartographers is shown next to the two earliest topographical maps of Benaras: the map drawn by James Prinsep (1799-1840) in 1822 and the first map commissioned by the colonial administration in 1867. James Prinsep's map locates with meticulous care wells, markets, police and custom posts, as well as Hindu temples, mosques, Muslim tombs, and even sati memorial stones. Moreover, the map contains valuable information on local festivals and pilgrimage procession routes. Only in the second half of the 19th century the first maps of Benares were commissioned by the colonial administration. In terms of surveying techniques they were certainly



superior to Prinsep's map, but the information they contained was less varied. Though the map named "Cantonments of Sikrol and Pandypoor, also the Civil Station & City of Banares" of 1867 locates also wells, temples and Muslim shrines, it does not include markets, festival or ritual practices. In addition to the dis-

played items a bazar-like section and photographs taken by Martin Gaenszle relate to the various activities at the bathing places along the river and to the devotionalia that are purchased by the pilgrims. The exhibition was prepared by Joachim K. Bautze, Martin Gaenszle, Jörg Gengnagel and Niels Gutschow

in cooperation with Margareta Pavaloi, director of the Völkerkunde Museum. It can be visited from 23rd May to 29th of September at the Völkerkunde Museum of the von Portheim Stiftung, Heidelberg (Hauptstraße 235). The museum will be closed on Mondays and during August.

## Conference report: "Visualized Space - Constructions of Locality and Cartographic Representations in Benares"

by Martin Gaenszle

**An international colloquium on visualizations of space in the Hindu pilgrimage city of Benares was held from May 22-24, 2002, at the IWH in Heidelberg, in order to exchange and discuss research findings with leading experts of the field.**

get a first hand impression of the different views and visualizations of the city, which then became the topic of academic reflection. Joachim K. Bautze focused in his paper on the history of western views of Benares (paintings and photographs) and showed how artistic representations

of pictorial maps, pointing out mutual influences. It became clear that the last two centuries saw tremendous shifts in the ways of seeing, the forms of representation as well as in the conditions for the production of these images. The session on sacred topography focused



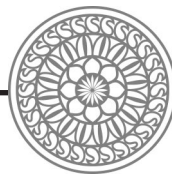
"Map of Kashi" - Traditional pilgrim map of Varanasi, printed around 1970. - private collection of Axel Michaels

The beginning of the colloquium coincided with the opening of the exhibition on the same topic (see page 3). Thus, the meeting started off with an emphasis on "seeing": the participants had a chance to

were strongly reliant on earlier depictions, often directly copying them. Niels Gutschow focused on the typological changes in the early views of Benares and compared the panoramic view with that

on both the "classical" textual description of sacred space in Benaras and the spatial practices of ritual actors. The introductory lecture by Rana P.B. Singh summed up the major attributes of the multi-layer-





ered cosmic mandala model as represented in the various circumambulatory procession routes. Hans Bakker's contribution dealt with the early developments of this kind of model, thus critically reflecting on the historicity of textual cosmogrammes. That conceptions of sacred space are not only subject to gradual changes but are often hotly contested came out with particular clarity in the paper by Elizabeth Chaliar-Visuvalingam on Bhairava in Benares. Similarly the contribution on the Nava Durga cycle by Annette Wilke demonstrated the tensions between the textual model on the one hand and the actual ritual practices on the other. Thus sacred space emerged as something continuously renegotiated by various social actors.

One session was devoted specifically to the issue of cartographic representations. The central question concerned the relationship between "traditional" Indian map-making and Western technologies of mapping based on measurement. The paper by Susan Gole gave a well illustrated historical introduction into the topic. From a more theoretical perspective, Axel Michaels demonstrated that in certain religious maps different principles of mapping occur in combination, representing different kinds of spaces. The subsequent papers of this session shifted the focus from the map as such to the social and historical processes from which they resulted. Jörg Gengnagel presented a case study of a public controversy in the 19th century concerning the "correct" performance of the Pan-

cakrosi Yatra (the circumambulation of Kashi's holy field). He showed that the pandits' mapping and measuring had an important, though not a lasting, effect on people's pilgrimage practices. That mapping is not an innocent practice but can have important political agendas was brought out by two papers dealing with Bharat Mata ("Mother India") worshipped in the form of a map. While Sumathi Ramaswamy focused on the well-known Bharat Mata temple in Benares, Geeti Sen shed light on the changing imagery of Bharat Mata in the course of the 20th century.

The issue of contesting and negotiating the representations of urban spaces was taken up in a further session. Sandria Freitag compared the construction of local identities in the cities of Jaipur, Lucknow and Benares. She argued in all the three cases that certain cultural productions (e.g., those of artisans or public performers) had become emblematic of the city. That Benares has constructed a particular "self-image", both vis-a-vis its own citizens and to the outside world, was also shown in the paper by Vasudha Dalmia on a literary text by Bharatendu Harischandra. In contrast to the depictions of sacredness and purity, this contribution focused on what came to be seen as the "unholy" city of Benares: the cultural milieu of prostitutes in the Dal Mandi locality. A quite different perspective of the city was chosen by Nita Kumar: she enquired into the ways local spaces are perceived by children in the course of growing up. Starting with

domestic space, often very densely inhabited by numerous relatives, she showed that this space gradually extends, comprising the neighbourhood, the city, the region and, in a more abstract sense, the nation. Here the gendered character of space was an important aspect. In the contribution by Martin Gaenszle and Nutan Dhar Sharma the focus was on the ethnic appropriation of space, namely that by the Nepali in Benares. It was shown that in the course of history the people from Nepal developed a special relationship to the city and slowly turned some of the places into their "own". Again it became clear that complex social processes are involved in the creation of place, in distinction to the ideal models of cosmological space. A special session was devoted to current research projects by young PhD scholars. Stefan Schütte presented his findings on the mobility patterns among the washermen in Benares and Stephan Lemcke introduced his project on everyday uses of water. Turning once more to the concepts of sacred space Ruth Brinkman reported her interviews with pilgrims. These approaches led to discussions of innovative research methodologies.

It became evident in the course of the conference that there is great variety of perspectives on space in Benares, and that its visualisations and imaginations take many different forms. But, different as these may be, they are all dependent on social and historical processes, constantly negotiated, frequently changing, and often strongly contested.

## The Benares Research Project

*by Martin Gaenszle*

**The Benares Research Project "Visualized Space - Constructions of Locality and Cartographic Representations in Benares (India)" is an interdisciplinary project at the SAI which has been funded since the year 2000 by the German Research Council. It deals with aspects of Indian cartography, visualizations of space and forms of locality and spatial orientation.**

A variety of questions is addressed by the research project: How is the sacred topography of Benares reflected in pictures, diagrams and in the cartography of

the city? In which ways do the inhabitants of Benares use and perceive space, be it profane or sacred? How does the corpus of eulogical Sanskrit literature on Benares, with its large quantity of "spatial texts", relate to everyday practice and the actual performance of pilgrimage? What are the social and historical factors that influence the visualizations of space?

The research project consists of various subprojects which work in close cooperation: "Constructed Maps" (N. Gutschow, History of Architecture), "Varanasi Pic-

turesque Views" (J.K. Bautze, Art History), "Ethnic Space and Locality" (M. Gaenszle, Anthropology), "Mobility Patterns and Activity Portfolios" (H.-G. Bohle and S. Schütte, Geography), "Geography of Bathing" (H.-G. Bohle and S. Lemcke, Geography) and "Visualized Texts - Religious Maps and Divination Charts" (J. Gengnagel and A. Michaels, Classical Indology). Research is carried out in cooperation with Rana P.B. Singh (Benaras Hindu University, Geography) and coordinated by Axel Michaels and H.-G. Bohle.





## 17th European Conference on Modern South Asian Studies

The fight against the Taliban regime, the danger of nuclear exchange in South Asia, the conflict in Kashmir, the maoist uprising in Nepal and the ethnic conflict in Sri Lanka are only a few examples of how South Asia has been hitting the headlines and recently become a focus of attention in the world press.

These and other issues will be addressed during the "17th European Conference on Modern South Asian Studies", from 9-14 September 2002. The opening address on "The Coffee House and the Ashram. Gandhi, Habermas and Civil Society" will be delivered by Professor Susanne Hoeber Rudolph from the Department of Political Science of Chicago University. It is preceded by a press conference in the Neue Universität. During the following four days 300 scholars from all over the world will discuss the latest research results about this region, thereby covering in more than 45 panels the whole spectrum of research on South Asia from drug policy to Tamil love poetry. Some panels will offer - mostly during the morning sessions - papers on current political issues such as Kashmir and Afghanistan.

All panels are open to the public and there will be plenty of room for discussion and interviews with experts on South Asian research. The conference venue is the Neue Universität right in the old town centre of Heidelberg, where it was possible to keep everything under one roof. The complete programme is available from our homepage together with a list of panels and abstracts: [www.sai.uni-heidelberg.de](http://www.sai.uni-heidelberg.de).

## Sanskrit Summer School

The third annual course in spoken Sanskrit, organized by Christoph Emmrich and taught by Sadananda Das, will be held on September 2 - 27.

Contact: [christoph.emmrich@urz.uni-heidelberg.de](mailto:christoph.emmrich@urz.uni-heidelberg.de)

## The Kashmir question - How to handle topicality?

*by Clemens Spieß*

**More than 50 years of open hostility between India and Pakistan, two wars, a plethora of border incidents and an almost equal number of failed Confidence Building Measures - the "disputed legacy" of the Kashmir question is an enduring part of the SAI's scholarly agenda and interest.**

Since September 11, or more precisely, since the assault on the assembly building in Srinagar by members of the Jaish-i-Mohammed, hardly one day has passed in the department of Political Science without the media or a political foundation asking for an interview or participation in a panel discussion. Requests were not always of an academic nature but almost always involved the need to provide some background information to the interview. It seems to be a privilege of the political scientist to be the contact of choice whenever a conflict comes to a head (but sometimes it can become a burden as well, and we therefore remain thankful to those who took off some of the requests like, for example, Dr. Wolfgang-Peter Zingel, department of International Economics). At the same time, we tried to react to some of the fateful events of last year's second half by quickly changing the topic of one of our seminars in order to deal with the ever growing importance of "Terrorism in the Name of Islam". As the news about new incidents of terrorism in Kashmir, deployment of

troops on the Indo-Pak border, communal riots and harsh rhetoric of nuclear options intensified, students of various seminars and disciplines became eager to know more about the conflict's background and complex issues. Dr. Christiane Brosius (department of Anthropology) in collaboration with the department of Political Science spontaneously organised a panel discussion on the Kashmir conflict. The discussion which took place on June 13 was basically designed to inform students about the conflict's evolution and to talk about its historical aspects as well as about the current situation. An introduction about the conflict's origins by Peter Lehr was followed by a lively discussion where questions were raised about the impact and future of nuclearisation in South Asia, the relationship between the conflict and domestic politics, and about the Kashmiris' own perception of the conflict. Apart from readymade blueprints for the conflict's solution a lot of answers were given but the need for more information and discussion became visible as well.

Although interviews, newspapers and panel discussions are no replacement for scientific research, (scientific) reaction to ongoing events in the region is definitely needed - in the end, this is one way of "handling topicality". For, one thing is sure: the Kashmir question will be an integral part of the regional context of South Asia for the foreseeable future.

## Gender, Health, and Politics in South Asia

**The International Symposium on Gender, Health, and Politics in South Asia took place on 18-19 July 2002 at the Internationales Wissenschaftsforum Heidelberg (IWH). Contributing to current theoretical discussions on gender and health in the South Asian region, the symposium also provided recommendations for future cross-disciplinary approaches in this field.**

The complex relationship between gender and health, and the manner in which this is played out at the household, community and state levels are of interest to both public health professionals and anthropologists. Nowhere is this interest

more pronounced than in South Asia, where health professionals have documented sex-based differences in health, and anthropologists have studied pervasive gender hierarchies. While the public health literature examines South Asian sex differentials in morbidity and mortality and seeks to formalize gender as a determinant of health outcomes, anthropologists have been more interested in situating notions of gender and health in their cultural contexts and in examining the historical, social and political bases of men's and women's different perceptions of health and access to health care. Many public health professionals and anthropologists advocate bridging





this disciplinary gap - nevertheless, concrete efforts to collaborate remain few. Public health scientists seek to formalize gender in order to develop appropriate health interventions, but have difficulty doing so, partly because they underappreciate its cultural dimensions. Anthropologists on the other hand focus on cultural variation in notions of gender and health,

remaining sceptical of formal models in general, and paying insufficient attention to the practical potential of their work.

The symposium brought together a select group of anthropologists and public health scientists to critically re-examine assumptions and frameworks for addressing gender and health-related issues, and to identify collaborative and interdis-

ciplinary approaches to enrich future research. Specifically, methodologies used in the respective disciplines were challenged with regard to their relative strengths and limitations and the practical implications they pose, juxtaposing theoretical assumptions underlying anthropological and public health approaches to the study of gender and health.

## The European Summer School in Modern South Asian Studies

*by Stella Seibert*

**From July 8-19th 2002, the SAI became the centre of Modern South Asian Studies for 16 young social scientists from all over Europe. The "European Summer School in Modern South Asian Studies" had been envisaged and organized by Prof. Subrata K. Mitra and Clemens Spiess of the Department of Political Science in partnership with the University of Edinburgh, the University of Oslo, the Institut National des Langues et Civilisations Orientales in Paris and the European Institute for Asian Studies in Brussel.**

The summer school, funded by the European Commission under its ERASMUS/SOKRATES scheme, brought

together teaching staff and senior students of

anthropology, economics, history, law, political science and sociology. Eleven students from outside Germany received scholarships of the EU and two additional scholarships were granted by the INALCO (Paris). Scholarships covered all living expenses including the accommodation at the nearby Heidelberg Youth Hostel as well as a travel subsidy.

The main objective of the school, according to the programme, was to "increase knowledge and awareness about South Asia among European students." Having participated in the summer school myself, I can say that we have more than achieved this aim. The very intensive and rigid programme and the excellent teaching left room for discussions on a very high academic level. A one-to two-hour lec-

ture each morning served as an introduction to the subject of the day. Afterwards students were given time for the reading of key texts and preparation of the afternoon workshops in small groups. These workshops were very productive and it became obvious how enriching it is



"great opportunity to enhance knowledge" - photo: Stella Seibert

to work together with students from different countries (Belgium, Denmark, France, Finland, Germany, Italy, GB, Norway) and various academic backgrounds and disciplines. All students were highly motivated to exchange their views, approaches and perspectives on such current themes as "Labour and Globalisation" or "Nationalism and Religion". Two of the many highlights of the summer school were the lecture on Hindu Nationalism presented by Christiane Brosius (Department of Anthropology) and the moot trial of Indira Gandhi as part of the module on "Democracy and Authoritarianism".

During the evenings, documentary films or further talks that were presented mainly by visiting researchers allowed the deep-

ening of some of the topics that had been raised during the day. Last but not least, some evenings remained "free" for the exploration of the Institute's surroundings - Heidelberg, its nightlife and cultural sites.

All participants commented very positively on the organization as well as on the academic and social programme of the summer school. In my opinion, summer schools are a great opportunity for students to enhance their knowledge in a very effective and joyful way in a relaxed atmosphere, to make contacts in the academic world and to exchange ideas in an international arena. For the university and especially for the SAI it means opening a door to its facilities and resources but also prof-

iting from the establishment of international contacts.

Yet despite the success story, having been a member of the organising team, I must admit that the organisation of a summer school is a time-consuming and sometimes tedious undertaking, especially since summer schools are not part of the German University tradition. Therefore their institutionalisation needs to overcome some obstacles. Hopefully, the success story of this year's Summer School at the South Asia Institute of Heidelberg serves as an incentive to give birth to a new "tradition".

*For participants' evaluation of the summer school and pictures see:*

<http://www.sai.uni-heidelberg.de/SAPOL/summer.htm>





## Students in Tamil Nadu

**During the winter semester 2000/01, Claudia Beiersmann, Katja Götzen, Meera Tharmalingam and Eva Tie-mann, all students of Modern Indology, were in residence at the University of Pondicherry, Tamil Nadu, India.**

Since the language of instruction is English, the University is very attractive not only for students from Tamil Nadu, but also from all over India: It is a central university with a kind of "pan-Indian flair" which impressed our students deeply. Besides having on-campus teaching and research at Post Graduate level, it is also an affiliating University with several colleges. The teaching faculty consists of more than 200 members who are responsible for the education of around 1500 students. The visit was planned with the help of Ayyadurai Dhamotharan and Thomas Lehmann of the SAI, and funded by student grants. The basic motivation to study abroad was to deepen the knowledge of spoken Tamil as well as to improve their written Tamil proficiency right in the middle of Indian everyday life while also collecting data as a first orientation for their Magisterarbeit.

With respect to their current studies at the SAI, they took up courses in Anthropology, History and Political Science. These courses for example dealt with "Ecological Anthropology", "Gandhian Thought" and "Women in Modern India". But the most important part of their curriculum was perhaps a course in written Tamil conducted by Prof. Arokianathan, who also organizes the Tamil Summer School at Pondicherry. In addition to these courses, Prof. Arokianathan offered private lessons in spoken Tamil to our students.

Using their spare time to experience as much of the Tamil culture and everyday life as possible, our students participated in festivities such as Hindu, Muslim and Christian weddings and in the famous Dipāvali festival at which the whole city was spectacularly illuminated by hundreds of lamps. They also had the opportunity to attend a Christmas celebration. Despite having to overcome the usual difficulties in getting used to the Indian everyday life, our students enjoyed their stay a lot and will profit highly from their valuable experiences.

## Books for the Masses, Books for the scholarly Elite: Exploring Print Culture in Nineteenth-Century North India

*by Ulrike Stark*

**The history of the book, a thriving discipline in the West, is still in its infancy in South Asia. Described as 'inevitably interdisciplinary', it has received major impulses and contributions from scholars working in various neighbouring disciplines, while only beginning to produce its own body of experts and methodologies.**

There is general agreement that print culture, in its twin manifestations of the periodical press and the printed book, was central to a wide range of developments marking Indian modernity. It heralded revolutionary changes in communication, the transmission of knowledge and the process of literary consumption. Yet the impact of the printed book in Indian regional languages, in particular, has not been accorded much attention. Given the scarcity of empirical data and primary sources, historians of the book in South Asia are indeed faced with a formidable challenge.

In northern India the fundamental shift from manuscript to print culture only began in the late eighteenth century when the introduction of movable types allowed for printing in the Indian regional languages. The ensuing spread of lithography from the 1820s entailed as a significant development the emergence of Indian-run private printing presses and publishing houses. The present post-doctoral research project approaches the complex theme of book history by studying this novel institution. Focusing on the Newal Kishore Press of Lucknow (est. 1858), the largest Indian publishing house on the Subcontinent at the time, it investigates the role of the commercial printer-publisher and the broader cultural and literary impact of the mass-produced book in Hindi and Urdu against the backdrop of the commercialisation of print in the second half of the nineteenth century. What were the operating mechanisms, policy and impact of the Newal Kishore Press (hereafter NKP), and how did it exercise its central function in the promotion of literature in the modern languages? With what kinds of textual genres did it react to the tastes of a rap-

idly increasing readership in Hindi and Urdu, and to what extent did its publications reflect or actively influence the formation of a literary canon in these languages?

To investigate the internal mechanisms and external networks of an Indian-run publishing house means to enter into a fascinating world of artisanal, scholarly, literary and entrepreneurial talent. Printing and publishing in nineteenth-century India was as much an entrepreneurial as an intellectual venture, as clearly mirrored in the profile of the NKP. Although it was an industrial enterprise, it evolved into a major intellectual centre, attracting scholars and literati from far and near. Its founder-proprietor Munshi Newal Kishore (1836-1895) was typical of the nineteenth-century publisher in being an intellectual with a cultural vision and a social mission. At once a journalist, printer-publisher, commercial magnate, literary patron, philanthropist and aspiring local politician, he epitomizes the rise of the publisher as a distinct figure in the colonial public sphere. While providing essential clues to the self-perception of India's foremost print-capitalist, a study of his multifaceted public life also illustrates the extent to which a career in the new realm of print relied on extensive social and commercial networks.

In its symbiotic, if fragile, nature the business relationship between the Indian private publisher and the colonial government deserves special attention. The example of the Lucknow publishing house, which became a major collaborator in colonial textbook production and other official printing ventures, clearly reveals the extent to which the viability of a nineteenth-century publishing house depended on government patronage. Publishing in oriental languages on the scale and diversity undertaken at the NKP would not have been possible without the profits gained from British job printing. Yet the fame and importance of the NKP also rest on another pillar, notably a dual business strategy of producing cheap mass-printed editions of religious, scientific, poetical and narrative works for the general readership, while simultane-





ously catering to learned specialists with scholarly editions. Approximately 5,000 works in Arabic, Persian, Sanskrit, Hindi and Urdu were issued from the press during Newal Kishore's lifetime. Many of them were for the first time circulated in printed versions, becoming not only available but also affordable for the general reading public. The NKP's inexpensive editions of the Qur'an, for example, became bestsellers in its export trade, while its range of theological, lexicographical, historiographical and legal texts was eagerly received by Islamic scholars both within and outside India. While taking into account Munshi Newal Kishore's outstanding efforts in preserving India's Islamic and Indo-Persian literary heritage, the project is especially concerned with the publisher's role in promoting Hindi and Urdu literature. The

quantitative and qualitative analysis of this large body of works implies an investigation into marketing strategies, the policies underlying the promotion of specific genres and their possible impact on the canonisation process.

It is generally overlooked that in addition to being a major publisher of Urdu literature, the NKP was also the first large-scale commercial publisher in the history of Hindi. With a host of inexpensive editions of devotional and literary classics, popular narratives, and astrological and medical manuals, it introduced the Hindi book as a household commodity in north Indian homes, thus encouraging new forms of private individual reading. The NKP's pioneering efforts in preparing popular Hindi translations of classical texts—among them the first Hindi prose versions of the *Rāmāyaṇa* and a whole

series of *Purāṇas* and *Upaniṣads*—provide important insights into a wider cultural scheme of acquainting the modern reader with his or her literary and religious past.

These are just a few of the many aspects that the study of India's most influential commercial publishing house proposes to address. The history of the book in Hindi and Urdu comes with its own dynamics of excitement and frustration for the researcher. The more one seems to learn, the more questions keep cropping up. The present study in its particular focus can only constitute a small step in shedding more light on one of the most fascinating, if largely unexplored areas in the cultural history of nineteenth-century India.

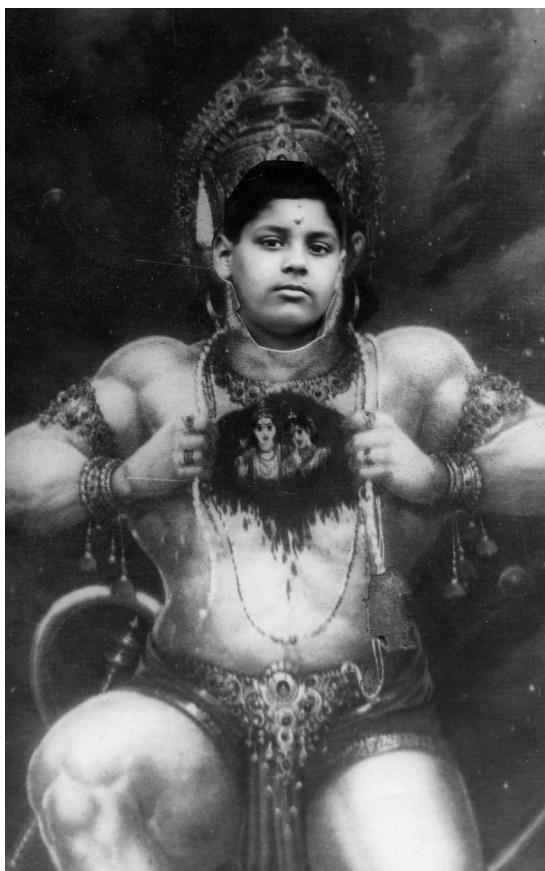
## Visual and Media Anthropology at the SAI

by Christiane Brosius

**Vibrant visual and media practices and domains constitute an important part of everyday life and cultural production in South Asia. Social, economic and political transformations of that region impact on, and are enforced by, visuals and media technologies of different kinds, global and/or local.**

These range from folk and ritual performances to the role of the "Bollywood" film industry to the self-promotion of Hindu nationalist organisations on the internet, to name only a few examples. To further increase the quality of research and teaching in the discipline with respect to this geographical region, the Department of Anthropology at the South Asia Institute is planning to work intensively on developing a programme of Visual and Media Anthropology of South Asia. This complements our work with Anthropological Institute in the Altstadt, particularly with respect to film and photography. Interdisciplinary interaction with other institutes at the University of Heidelberg (for example, Religious Studies) is planned.

In Summer Semester 2002, we were joined by Dr. Christiane Brosius. She



above: studio photograph of young boy as Hanuman (monkey god). Birla Temple, New Delhi 1990s.

- foto: private collection of Christiane Brosius.

is in charge of the new programme. Brosius's doctoral thesis concerned the use of new media technologies by Hindu nationalists, and she has recently completed a research project, funded by the German Research Council, on colonialism and representation in silent films in the Pacific. She plans further research on the South Asian diaspora and information and communication technologies in Germany, and hopes also to study the iconography and performance of territorial Hindu nationalist processions in India (1983-1997).

In Summer Semester 2002, we offered a course entitled Representation, Images and Media (India and Oceania) as well as a workshop with renowned filmmakers David and Judith MacDougall (Photowallahs, Doon School Chronicles) accompanied by screenings of MacDougal's films at Karlstorkino, Heidelberg. Future course offerings will include South Asian film and photography, popular culture, and contemporary fine arts.

Our goal is to address and analyse issues such as nationalism and transnationalism, globalisation 'from below' and 'from above', urban public culture, and strategies of socialisation from an anthropological perspective.



## Staff News

Monika Ackermann, formerly Department of Political Science, took up an appointment as foreign language secretary in the Department of Geography.

Joachim K. Bautze, head of the Department of History of Art, resigned.

Christiane Brosius took up an appointment as Wissenschaftliche Angestellte in the Department of Anthropology.

Jürgen Clemens took up an appointment as Wissenschaftlicher Angestellter in the Department of Geography.

Gita Dharampal-Frick accepted the call for the C4-Professorship of Modern History of South Asia as successor of Dietmar Rothermund (*see page 11*).

Jaydev Jani, Wissenschaftlicher Mitarbeiter in the Department of Classical Indology, left the Institute at the end of his assignment and returned to India.

Annette Schiller, Wissenschaftliche Mitarbeiterin in the Department of International Economics, left at the end of her assignment.

Eleonore Schmitt, library, was appointed Bibliotheksrätin.

Dietrich Schmidt-Vogt, Department of Geography, will be on academic leave until the end of May 2004. He will teach at the School of Environment, Resources and Development at the Asian Institute in Bangkok.

Brigitte Thüring, Department of International Economics, retired.

Kai Wiesenhofer took up an appointment as webmaster of the SAI.

Manuela Wirschke, Department of Geography, resigned.

## Visiting Scholars: R.K. Khondker and L.N. Raut

### R. K. Khondker

Dr. R. Karim Khondker, Professor of Economics and Head of the Department of Business Administration at Shahjalal University of Science and Technology,



desh and Germany.

Professor Khondker has made presentations, and participated in many seminars/talks at the Institute. Currently he is working on a book, "South Asian Trade:

A Prisoner of History", which is expected to be completed until the middle of 2003. Dr. Khondker's current tenure ends on 30 September 2002.

### L.N. Raut

Professor L.N. Raut of the Post Graduate Department of History, Bhubaneswar University, Orissa (India) was in residence at the SAI from May 1- August 12, 2002, as the Baden-Wuerttemberg Fellow. The visit took place as a part of the Indo-German Cultural Exchange Programme.



During his brief stay Professor Raut was actively engaged in his research on "Urban Growth and Decay in Medieval

Sylhet, Bangladesh has been at the SAI as the occupant of the Bangabandhu Mujibur Rahman Professorial Fellowship, sponsored and financed by the Government of Bangladesh, since November 2001. The chair was established in 1999 and is intended to promote research and cultural relationships between Bangla-

Orissa" and made several presentations at the South Asia Institute. The academic visit of Professor Raut has enriched our links with Orissa which is already established as a sub-field, thanks to the Orissa project of the German Research Council (DFG).

top: R. K. Khondker;  
bottom: L.N. Raut.  
- photos: Peter Lehr





## Gita Dharampal-Frick, first female Professor of History at the University of Heidelberg

by Tilmann Frasch

**On July 1, Gita Dharampal-Frick succeeded Dietmar Rothermund as Professor of Modern South Asian History. With her appointment, a new chapter begins for the University of Heidelberg: Gita Dharampal-Frick is the first female Professor of History since the founding of Heidelberg University more than 600 years ago.**

Born in Mussoorie (Uttar Pradesh, India), she received her primary and secondary education in India and Great Britain. Her university education has been cosmopolitan: She studied German, French and Philosophy at the universities of Manchester and Leipzig, Indian History at SOAS (University of London), Social Anthropology in Cambridge and finally received a doctorate in Indian History and Culture from the Sorbonne with a dissertation on the pre-history of French Indology ("La religion des Malabars. Tessière de Quérallay et la contribution des missionnaires chrétiens à la naissance de l'indianisme", 1980).

As a Fellow of the Alexander-von-Humboldt Foundation, she continued her



- foto: private collection of Gita Dharampal-Frick

research on the European perception of South Asia in Germany, concentrating on German sources from the early modern period. In 1992 she completed her habilitation thesis on "Indien im Spiegel deutscher Quellen der Frühen Neuzeit (1500-1750). Studien zu einer Interkulturellen Konstellation", at the University of Freiburg.

Two years later, she was awarded the prestigious Heisenberg Fellowship by the German Research Council (DFG) for a project on "Modernization programmes and indigenous resistance in Third World countries: A case study of India". During this time, she was a lecturer at Augsburg University and Visiting Scholar at the Department of History at Stanford.

In her new position, Gita Dharampal-Frick will continue her previous research work and also focus on new topics and trends in South Asian historiography, social history and gender studies. Colleagues and students at the SAI wish her a successful, productive and enjoyable time in Heidelberg and the SAI.

## Interview with Prof. Dharampal-Frick

by Volker Oberkircher

*Could you explain why research and teaching about South Asia is important to German society?*

South Asia is inhabited by about a quarter of the world's population and therefore is of primary interest to any industrialized country of the first world. The historical and scholarly link between the Indian subcontinent and Germany is also an important reason for this special connection between these two regions. Moreover due to Germany's virtual lack of a colonial past, German students of all ages have perhaps a different perspective and more scholarly curiosity than students from other European countries (and former colonial powers) like England, Spain, France or Portugal.

*What are your views on interdisciplinarity? It is regarded as one of the most important aspects in the work of the SAI.*

I am very much in favour of interdisciplinarity so that teaching and research on South Asia can be interlinked with the whole spectrum of the humanities and the social sciences. In a way, this comes naturally to me due to my own interdisciplinary grounding. My first degree was in Germanistik (German literature), then I studied anthropology at Cambridge, and then, at the Sorbonne, I delved into indology before focussing on South Asian history. Therefore, I regard myself as an interdisciplinary scholar - I believe strongly in this type of fruitful exchange and in networking. I am speaking not only

about interdisciplinary ventures within the SAI, but also of facilitating this on an international level for I aim to set up an interdisciplinary and international network on Modern South Asian research.

*How do you feel about being the first female Professor of History at Heidelberg University?*

Well, it is certainly an honour - but also a challenge. I hope that through my presence some fresh breezes will blow through the Historisches Seminar (institute of history)! But it is good to know that I am by no means the first female Professor at the SAI nor the first female scholar of history at the University of Heidelberg.





## In Memoriam Karl Jettmar

*by Manfred Hake*

**Professor Dr. Karl Jettmar died on 28 March 2002 at the age of 83. He was appointed to the newly created chair of Anthropology at Heidelberg University in 1964, a position he held until his retirement in 1986. Under the terms of this appointment he became head of the Department of Anthropology at the South Asia Institute.**

Born on 8 August 1918 in Vienna, Jettmar began his studies in anthropology, folklore and prehistory in the city of his birth in 1936. In the spring of 1941, he wrote his thesis on "The social position of the blacksmith" and then entered military service. After his return from captivity in 1945, he continued his studies and started to read and translate Russian literature on archeology and anthropology. Through his extensive works in the latter field he made numerous results of research in the Soviet Union available to Western readers. He took up his first regular appointment as anthropologist in the Museum of Anthropology in Vienna in 1954. Four years later, having completed his habilitation on "The cultural history of a Dard people", he was appointed to the chair of Asian Anthropology and Paleoethnology at Vienna University. He moved Mainz University in 1961, where he became head of the Department of Anthropology.

Besides teaching at the Institute of Socio-

logy and Anthropology and pursuing his research on South Asia, Jettmar dedicated himself to building up the South Asia Institute which had been established in 1962. He was a tireless advocate of the interests of the SAI both within Heidelberg University itself and abroad.

His life's work as an Anthropologist was greatly influenced by his first expedition to the Hindukush, in 1955. On his numerous subsequent travels to the daunting regions of the Himalayan mountains he secured and collected petrographs containing some 10.000 images and close to 200 inscriptions. This task was particularly important because the Karakorum Highway was opened to public traffic in 1976. The most significant images and inscriptions were presented on 60 large photographic prints under the title, "Between Gandhara and the Silk Road" during the celebration of the University's 600th anniversary in 1986.

The significance of these findings for cultural history can not be overestimated and it is only because of his personal dedication that they could be preserved for posterity. Starting in the prehistoric ages (the third and second pre-Christian millennia) and continuing until the 10th century, they bear eloquent testimony to the formerly highly developed cultures in the regions along the Silk Road, which was the east-west-connection in Central Asia. They impressively mirror the chan-

ging epochs and cultural influences. As head and founder of the commission "Petrographs and Inscriptions along the Karakorum Highway" at Heidelberg's Academy of Science he devoted himself to these studies even after his retirement. He received numerous honours in recognition of his widely acclaimed research, among them his membership in the German Archeological Institute, of which he became an associated member in 1967 and a full member in 1980. In 1969 he was awarded membership in the Academy of Science at Heidelberg University. In his fruitful life as a scholar, Jettmar created a vast body of work which can be rightly described as "covering so many areas that it might well have been written by two persons" as a newspaper put it on the occasion of his retirement in 1986. Despite advancing age he continued his research right up to his death and his extensive writings are an enduring testimony of his versatile and wide research interests.

Jettmar contributed significantly to the high reputation of anthropological research at the SAI. He was always willing to share his vast experience and knowledge, and was deeply concerned with the promotion of young scholars. With Jettmar's death the members of the SAI have lost a warm-hearted and amiable colleague and a brilliant scholar. *(translated by Angela Michel)*

## The Branch Offices of the SAI

**In April 2002, the present representatives of the three SAI branch offices in South Asia (Marianna Kropf, Kathmandu; Evelin Hust, New Delhi; Christine Bigdon, Colombo) initiated a discussion on the possibilities of improving and extending their cooperation relating to both administrative and academic matters.**

In their meeting, a further strengthening of the collaboration between the Branch Offices in South Asia in terms of shared projects was discussed and potential areas were identified. The Strategy Paper of the three branch offices, which was elab-

orated during this visit, forms the basis for further cooperation.

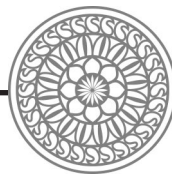
Undoubtedly an advance in itself, this agreement will also facilitate the achievement of the branch offices' main objectives, namely, to co-ordinate research projects of members of the SAI, to promote and strengthen academic partnerships with individual scholars and institutions, to organise collaborative lectures and seminars, to procure books, journals and research material for the SAI library in Heidelberg and to offer local and German scholars assistance in various ways.

### Branch Office Kathmandu

*by Marianna Kropf*

The ongoing duties and services provided by the Kathmandu Branch Office include the advising of academics interested in studying in Germany as well as of students from Germany interested in internships or study stays in Nepal. However, the German students who had planned internships and study stays in Nepal for summer or fall 2002 have been discouraged by the representative for unpredictable political developments and a resulting unfavourable situation of most NGOs and INGOs.





Also due to this crisis, researchers and institutions from abroad have increasingly been asking for information regarding the current situation in Nepal. Nevertheless, the Kathmandu Branch Office continues to care for regular contacts with the Tribhuvan University (T.U.) and its research divisions, further with foreign academic institutions running study and research programmes in Nepal.

The Royal Nepal Academy, the Nepal Research Centre, the German Technical Centre and ICIMOD are among the institutions with which close relations are kept. The renewal of the agreement between the T.U. and the Ruprecht-Karls-University, Heidelberg, to establish a branch office in Nepal, from the beginning of 2002 for another five-year period, has been signed in an amended form by the respective rectors of the Tribhuvan University and the University of Heidelberg. The Tribhuvan University and the University of Heidelberg have further agreed on a Memorandum of Understanding concerning fellowships for scholars from Nepal to the SAI in Heidelberg, with a prospective to start the bi-annual programme by fall 2002.

Talk programmes and lectures on an occasional basis are being organised together with the T.U. Centre for Nepal and Asian Studies or the Royal Nepal Academy, depending on the topic. These lecture cycles aim to communicate current research on Nepal-related topics to a wider public. Under discussion is a collaboration for an international seminar on medieval Newar history initiated by local

scholars - details still have to be worked out.

### Branch Office New Delhi by Evelin Hust

In addition to the general tasks of our branch offices, the New Delhi branch also administers the Baden-Wuerttemberg Fellowship and co-ordinates the publications of the SAI with Manohar Publishers. At the same time, special emphasis was laid on the promotion and strengthening of the Memorandum of Understanding between the Universities of Heidelberg and Delhi. From October 2001 till April 2002 the first exchange student from Heidelberg University came to Delhi under this memorandum with the financial assistance of the State Baden-Wuerttemberg. The Branch Office organised four lectures between winter 2001 and spring 2002. On 4 December 2001 Evelin Hust gave a talk on "Women's Political Representation and Empowerment in the Panchayati Raj: the Case of Orissa"; on 18 December 2001 PD Dr. Michael Mann (Fernuniversität Hagen) spoke on "Turbulent Delhi, 1803-1856"; on 7 February 2002 Dr. Cornelia Mallebrein (Universität Tübingen) gave a lecture on "Living Gods on Earth: Indian Folk and Tribal Traditions" on the occasion of the inauguration of a photo-exhibition in the Crafts Museum that was supported by the Branch Office; and on 15 April 2002 Prof. Dr. Hartmut Elsenhans (Universität Leipzig) lectured on "Terrorism and Globalisation. Are

We Heading for an Insecure Century?". All lectures were attended by numerous Indian academics and intellectuals and took place either in the Max Mueller Bhavan or in the India International Centre.

### Branch Office Colombo by Christine Bigdon

The thematic focus of the branch office in Colombo is on youth, conflict and governance research. Recently two of the major research projects, the National Youth Survey and the Local Capacities for Peace Project, have been successfully finalized. Two book publications to these projects are expected by August 2002. Recently the research activities are concentrated on the pilot research project on Local Governance and Conflict Management. The aim of the research project is to contribute to the recent discourse on local governance and its role for conflict transformation. The overall research question is: how to enhance structures, institutions, attitudes and skills for conflict resolution on a local level. Under the overall supervision of our direct counterpart Prof. S.T. Hettige, the field research is conducted in three different regions of Sri Lanka, comparing the governance structures of Moneragala, Batticaloa and Nuwaraeliya District. Besides, the branch office supports the activities of the IMCAP-Program at the Colombo University, to improve capacities on poverty research.

## Emerging research co-operation between the SAI and Sri Lanka

*by Hans-Georg Bohle*

**Since the beginning of the violent civil strife between the Singhalese majority and the Tamilian minority in Sri Lanka in 1983, the scientific co-operation with Sri Lanka has nearly come to a standstill. The SAI has now started to revive the co-operation with Sri Lankan scientists, both in the fields of research and training.**

Since the opening of the Colombo Branch Office in 1999, a number of joint projects have been started, specifically in the fields of geography, political sciences, anthropology, history and sociology. The SAI has thus become one of the most

important centres of scientific co-operation with Sri Lanka.

### National Youth Survey of Sri Lanka

The co-operation started with an ambitious program, namely to undertake a representative Youth Survey of Sri Lanka. Youths (15 to 30 years of age) are one of the most problematic groups of Sri Lanka. The country experienced two violent youth rebellions against the government, which were vigorously suppressed, costing nearly 60.000 lives. The continuing civil war in Sri Lanka also initiated mainly from young people. The National

Youth Survey of Sri Lanka is the most comprehensive social science survey of the country since the beginning of the civil war. In the year 2000 nearly 3.000 young women and men answered lengthy questionnaires covering their life prospects and problems, their perspectives on employment, family, politics and violence, and last not least their values, norms and philosophies of life. This survey was undertaken in co-operation between the University of Colombo and the Departments of Geography and Political Science of the SAI. The survey was jointly funded by the United Nations Development Program and the Friedrich-





Ebert-Foundation. The National Youth Survey of Sri Lanka revealed the high degree of frustration and propensity to violence among Sri Lankan youth which, as a rule, are well educated but do have little chances to get access to adequate employment. Another important result of the survey is the widely spread rejection of westernly oriented values and ideologies and a strong focus on socialist forms of policy and economy. The National Youth Survey of Sri Lanka has become one of the most important foundations of current youth politics in Sri Lanka.

### **New Avenues of Conflict Research**

A second focus of the scientific co-operation between the SAI and Sri Lanka is in the field of conflict research. The Department of Geography has begun an extensive empirical survey on fishing villages in conflict areas of Eastern Sri Lanka. This project (funded by the German Research Council) analysed the strategies that fishing families have developed to cope with the threat of their livelihood through the impact of the civil war. It asked how these strategies might be systematically supported. At the same time, funded by the German Ministry of Economic Cooperation, a small Centre for Conflict Research was founded in co-operation with the Tamilian Minority University in Batticaloa (Eastern University). Currently five young scientists, among them two females, have got the chance to do systematic research in the areas of crisis prevention and conflict

management for a period of three years. The foundation of this centre is consistent with the overall objective of the SAI not only to scientifically co-operate with the central, well organized University of Colombo, but also with provincial universities, specifically in conflict areas, which are widely neglected by the central state. The promotion of research capacities, particularly in fields like conflict and poverty research, forms the focus of such co-operation.

### **DAAD Exchange Programme**

Recently a new Centre for Poverty and Conflict Research ("Improving Capacities for Poverty Research") was founded at the University of Colombo. This centre is now co-ordinated by a member of the SAI. Here the entire national and international research and development policy in the context of poverty research and conflict management of Sri Lanka is streamlined. It also promotes the co-operation with provincial universities and the new research centre in Batticaloa. Moreover, it organizes, together with the Colombo branch office, a comprehensive scientific exchange program between the University of Colombo and the SAI, funded by the German Academic Exchange Service (DAAD) and covering a period of four years (2001-2004). Every year three young scientists and a senior professional from Colombo University can visit the SAI for two months to intensify their research programmes on poverty, conflict, health and politics in co-operation

with the relevant Departments of the SAI. Simultaneously, two scientists from the SAI can visit the University of Colombo every year to offer special courses and lectures on topics of joint interest.

### **Future Prospects**

During the last years a number of joint book publications was undertaken between scientists from Sri Lanka and the SAI. Several PhD students of the SAI have started their research work in Sri Lanka on topics such as "Gender and Conflict in Sri Lanka", "Poverty and Health in Marginal Settlements of Colombo" or "Local Institutions and their Role for Conflict Management". The branch office in Colombo regularly organizes discussions, workshops, conferences and special lectures which promote the systematic exchange of experience between scientists, development experts, politicians and journalists. In an age of internationalisation and globalisation the scientific co-operation between Sri Lanka and the SAI contributes to build a bridge between the different cultures and to promote the mutual understanding of the specificities of economy, society, politics and culture in both countries. In addition to the scientific context this co-operation has also contributed to many personal contacts, in many cases even friendships. It is our firm belief that this might be the most important and probably most sustainable aspect of the encounter between Sri Lanka and Germany.

## **Maritime Security in the Indian Ocean: Some Trends**

*by Peter Lehr*

**The research project "Panchayati Raj in the Indian Ocean - Towards a Maritime Security Regime", (funded by Fritz Thyssen Foundation, Cologne) was conducted by Peter Lehr, Hendrick Lehmann and Maïke Tüchener under the supervision of Prof. Subrata K. Mitra, Head of the Department of Political Science, and Prof. Pervaiz I. Cheema, Iqbal Fellow at the SAI. The project aimed at drafting a blueprint for a maritime system of collective security in the Indian Ocean with a focus on the feasibility of establishing such a system and its possible shape.**

For this purpose, we collected and ana-

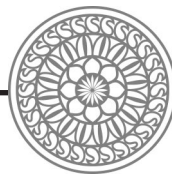
lyzed ideas and plans already under discussion in the Indian Ocean and compared them with similar frameworks from the Asia Pacific to assess their feasibility. Next, we drafted a catalogue of confidence and security building measures for the Indian Ocean and introduced it to political scientists, politicians and other relevant persons from important Indian Ocean Rim states. The input of these persons were meant to form the basis for a blueprint of a maritime collective security regime suitable for the problems in the Indian Ocean region at large. However, the responses of a majority of the persons interviewed - especially in

India and in Australia - contained some very unexpected answers which made our planning largely irrelevant. Here, we will focus on views from India and other South and Southeast Asian countries (for brevity's sake, lumped together under the heading "Non-Indian respondents").

### **Geopolitical Assessment of the Indian Ocean**

Indian and Non-Indian respondents had different perceptions on the overall security situation in the Indian Ocean. For Indian interviewees, the geopolitical and geoeconomical environment in this region after the end of the superpower conflict is





positive and stable. Security problems are posed only by non-state actors like drug traffickers, small arms traffickers and pirates, especially in the Bay of Bengal and the Malacca Straits. Illicit fishing was also pointed out as a source of conflict, both in the Bay of Bengal and the Arabian Sea. According to some respondents from the Indian Navy, there were some incidents of armed clashes between Thai trawlers and Indian patrol vessels. The trawlers involved were armed with automatic weapons and some even with bazookas.

Non-Indian respondents drew a much more negative picture of the security environment in the Indian Ocean. Nuclearization of India and Pakistan and the civil wars in Somalia and Indonesia were frequently mentioned as potential sources for conflict with Indian Ocean-wide dimensions. The question whether the Indian Ocean can be defined as more than a mere geographical region was met with great skepticism by all respondents, Indian and Non-Indian alike. Interestingly, most did agree that the Indian Ocean has been a region in its own right in the eighties. The reason for this was seen in a spill-over of the superpower conflict between the USA and the USSR from the Atlantic and the Pacific into this region. The superpower conflict in the Indian Ocean resulted in a perception of common security concerns and in initiatives like the Indian Ocean as a Zone of Peace (IOZOP) proposal. With the superpower conflict gone, the idea of a region dissipates again. In the opinion of all

respondents, the neglect of Indian Ocean maritime affairs reveals a general lack of knowledge about the importance of the ocean beyond the coastal shelf for the rim states, caused by the non-existence of a "maritime tradition" comparable to those of Western sea powers. This could be a formidable obstacle for any kind of regime for the whole Indian Ocean.

### **A Maritime Security Regime**

The idea of a regular maritime conference patterned after the Western Pacific Naval Symposium (WPNS) found general acceptance both with Indian and Non-Indian respondents. However, nearly all respondents expressed doubts that the Indian Ocean Rim Association for Regional Cooperation (IOR-ARC) could be a feasible platform for establishing such a conference. In their perception, IOR-ARC already foundered for various reasons. A maritime conference or symposium should therefore be an independent venture. All respondents also pointed out that it would be very difficult to convince responsible policy makers of the necessity of such a regime. Most therefore agreed with our basic (neorealist) assumption that a maritime regime in the Indian Ocean could only be implemented when either a dominant state - or group of states - or an "honest broker" would push the initiative forward. Interestingly, many Indian and Non-Indian respondents named Germany in this context as one extra-regional possibility for an honest broker role.

### **Lessons from our Interviews**

The interviews conducted in South and Southeast Asia showed that a maritime regime in the shape of a regular symposium comparable to the Western Pacific Naval Symposium (WPNS) would indeed contribute to the overall security in this region. As such, an Indian Ocean Rim Naval Symposium (IORNS) would be sensible. The feasibility of such a regime, however, especially for the whole Indian Ocean Rim, was seen very skeptical, at least in regard of the crucial first phase of implementation. The interviews also contained an interesting solution for this problem: creating a maritime regime in one part of the Indian Ocean "where the trouble makers are not present", as one Indian respondent quipped, and slowly and gradually extending it to other parts of the region to eventually cover the whole Indian Ocean Rim. An example for this approach could be Milan East in the Bay of Bengal. This "social gathering of naval personnel" from navies present in the Bay of Bengal was initiated by India as an attempt to appease concerns about its naval build-up. Because of its success as a confidence building measure, India organized a similar venture in the Arabian Sea in Autumn 2000 named Milan West with the navies of Iran, UAE and Oman. Since Milan is a very low-key maritime confidence building measure which obviously attracts interest from India's neighbors, it could be a useful focus for implementing a more ambitious security framework - perhaps even for the Indian Ocean at large.

## **Research Projects**

### **Interdisciplinary Projects**

**Visualized Space: Constructions of Locality and Cartographic Representation in Varanasi** coordinated by Axel Michaels (Classical Indology) and Niels Gutschow (History of Architecture)  
Research Team: Joachim Bautze (History of Art), Hans-Georg Bohle (Geography), Martin Gaenszle (Anthropology), Jörg Gengnagel (Classical Indology), Steffen Lemke (Geography) and Stefan Schütte (Geography)

**Memory, Agency and Violence** coordinated by Martin Fuchs. Research Team: Javed Alam (CIEFL Hyderabad), Maren

Bellwinkel-Schempp, Monika Boehm-Tettelbach (both Modern Indology), Roma Chatterjee, Deepak Mehta

**Ritualdynamik** coordinated by Axel Michaels (Classical Indology) and Dietrich Harth. Research Team: Monika Boehm-Tettelbach (Modern Indology), Christiane Brosius, William S. Sax, Michael Nijhawan (all Anthropology), Johanna Buß, Jörg Gengnagel, Niels Gutschow, Marianna Kropf, Srilata Müller Alexander von Rospatt (all Classical Indology)

**Orissa Project** coordinated by Axel Michaels (Classical Indology)

Department of International Economics

**Pension Systems and Capital Accumulation - an International Comparative Analysis (Chile, Germany, Malaysia)** by Oskar Gans and Raquel Fuentes-Iriaque

**Economic Expansion of German and American Companies in Singapore - an Empirical Study** by Stephan Gerbach

**Inflation, Market Structure, and Sectoral Price Trends - an International Comparative Analysis (Ger-**





many, Malaysia) by Jutta Walz

**Institutional Arrangements for the Regulation of Natural Monopolies in Developing Countries: The Case of Water Supply and Sewerage Services** by Sabine Streb

**The Role of Cooperatives in the Transformation Process of Financial Systems: The Case of People's Credit Funds in Vietnam** by Dong Phuong Pham

**Actual Taxation and the Concept of a Consumption-Oriented Tax Reform: The Case of Thailand** by Pilanya Niyo-mthai

**Natural Environment and International Trade: New Implications for Trade Policy?** by Frithjof Kilp

**Financing of Industry: Bank Credit vs. Capital Markets (International Comparison)** by Marco Veselka

**An International Comparison of Federal Public Finance Systems (Germany, Switzerland, Malaysia)** by Isabel Krüger

Department of Geography

**Food Security and Conflict Management in the Eastern Province of Sri Lanka** by H.-G. Bohle

**Food Security of Urban and Peri-Urban Systems in Developing Countries** by H.-G. Bohle

**Management of Water Resources in Southern West-Bengal** by Hannah Büttner

**Pasture Management in the Karakoram Region of Pakistan** by Jürgen Clemens

**Migration and Sustainable Development in Nepal: Workers in Kathmandu's carpet manufactories** by Elvira Graner

**Mapping Human Development in Nepal: a regional and gender-based geography of education** by Elvira Graner

**A Geography of Bathing. Social Space and the Perception of Water in Benares** by Stephen Lemcke

**Promotion of Appropriate Livelihoods Among Unemployed Rural Youth in Sri Lanka** by Markus Mayer

**Globalization, Regional Development and Social Conflict in Southern Sri Lanka** by Markus Mayer

**Dimensions of health inequalities and their spatial variations in the urban region of Colombo** by Christine Noe

**The Impact of Urbanization on Rural Livelihoods in Nepal** by Martin Raithelhuber

**Socio-spatial Organisation of washermen in Banaras** by Stefan Schütte

**The "Spheres of Livelihood": Vulnerability, Livelihood Security and Mobility in a South Indian Village** by Susanne van Dillen

**Critical Regions, Vulnerable People: A Geographical Investigation into the Cause and the Effects of "Natural Disasters" in Western Orissa, India** by Susanne van Dillen

**Shrimp Monocultures and their Impacts upon Coastal Environments in Orissa** by Ujjaini Halim

**Social Capital and Conflict in Sri Lanka** by Una Hombrecher

**Solid Waste Management and Informal Sector. A Case Study from Delhi** by Michael Köberlein

Department of Development Economics

**Child Labour, Education and Economic Growth** by Clive Bell

**Long-term Movements in Rural Output and Income Distribution** by Clive Bell and Stefan Klonner

**Applying Game-theoretic Concepts to International Relations** by Ralf Tresch

**Rural Credit Markets and Interlinking** by Clive Bell

**Industrial Sickness in India** by Rahel Falk

**Rotating Savings and Credit Associations (Roscas)** by Stefan Klonner

**Dynamic Impacts of CDM Projects** by Oliver Kopp

**Informal Water Markets: The Role of Share Contracts** by Annegret Steinmetz

**The Economic Theory of Bankruptcy Law** by Ansgar Wohlschlegel

Department of Anthropology

**Südasiatische Diaspora und Neuere Medien in Deutschland** by Christiane Brosius

**Politische Prozessionen, Territorium und Handlungskonzepte im Kontext des Hindunationalismus in Indien** by Christiane Brosius

**Repräsentation Ozeaniens im frühen Film (1900-1931)** by Christiane Brosius

**Digesting Modernity: Body, Illness, and Medicine in Kolkata** by Stefan Eggs

**Das Meria-Opfer: Rituelle Konstruktion sozio-kultureller Identitäten der Dongria Kond in den Nyamgiri-Bergen Orissas** by Roland Hardenberg

**Performative Identityformation in Inter-Cultural Areas: The Case of Goa** by Alexander Henn

**Healing Gods and Goddesses in South Asia** by Brigitte Merz

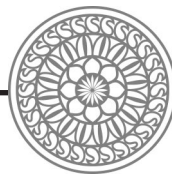
**Der Heilkult der Gottheit Bhairav im Zentral-Himalaya: Analyse aus der Perspektive der kritisch-interpretativen Medizinethnologie und der Performanz-Theorie** by William S. Sax and Karin Polit

**Bon medicine, popular medical knowledge and practice among Tibetans** by Mona Schrempf

**Kinnaur revisited: the making of modern Zhang-zhung** by Mona Schrempf

**Faith healing among Maori communities in Aotearoa** by Mona Schrempf





## Department of History

**The Emergence and Development of History Writing in Early Sri Lanka** by Tilman Frasch

## Department of Classical Indology

**Contested Priesthood at the Paśupatinātha Temple in Deopatan (Nepal)** by Axel Michaels

**Editio princeps of the "Wright" chronicle** by Axel Michaels

**The price of impurity: The Dharmādhikārin in the legal tradition of Nepal** by Axel Michaels

**Philosophy and Religion of the Mahimā Dharma in Orissa** by Johannes Beltz

**Addhan kāla khaṇa samaya. Temporal terms and expressions in the dogmatic passages of the Sutta-piṭaka** by Christoph Emmrich

## European Bulletin of Himalayan Research

The European Bulletin of Himalayan Research (EBHR) was founded in 1991 by Prof. Richard Burghart (Anthropology). It is a co-operative effort by the SAI, the School of Oriental and African Studies (SOAS) in London, and the Centre National de la Recherche Scientifique (CNRS) in Paris. In the ten years of its existence, the EBHR has established itself as a leading forum for research on the Himalayan region. After several years' absence, the Bulletin is now returning to its birthplace of origin, from where it will be published beginning with number 24 next Autumn. The EBHR will be jointly produced and distributed by the departments of Anthropology, Classical Indology, and Geography. The Managing editor will be William Sax, the Book Reviews Editor will be Andras Hoeser, and the Editorial Board will consist of Martin Gaenszle, Elvira Graner, Andras Höfer, Brigitte Merz, Axel Michaels, Joanna Pfaff, William Sax, and Mona Schrempf. "The quality of the Bulletin has signifi-

**The Samskaras of the Vaikhanasa Priests of South India** by Ute Hüsken

**Guṇasaurabha or Guṇasāgarasurīś-varacarita Kātantra-bālāvabodha-vṛtti** by Jaydev Jani

**Heidelberg Laghu Kathā Mañjuṣā** by Jaydev Jani

**Mental Disposition as Criterion of Initiation** by Birgit Mayer-König

**The Life and Works of Ramalinga Swamigal (1823-1874)** by Srilata Müller

## Department of Modern Indology

**Identity Construction and the Meaning of Communal Dimensions by Scheduled Castes in Kanpur** by Maren Bellwinkel-Schempp

**Language Movements in Orissa: Emancipation and Interdependence of National, Regional and Marginal Languages and Literatures** by Barbara Lotz

## Selected Publications

cantly improved over the last few years," says new Managing Editor Sax, "and we hope to continue this trend. We would also like to encourage more contributions from scholars working in less-studied areas of the Himalayas, and from a wider range of disciplines."

## Department of History

### Gita Dharampal-Frick

- Aspekte der Frauengeschichte Südasiens. In: Südasiens in der Neuzeit. Geschichte und Gesellschaft 1500-2000. (eds.) Karin Preisendanz and Dietmar Rothermund. Wien 2002 (forthcoming)
- Castigating Company Raj: Georg Forster and Matthias Sprengel on British colonialism. (1781-1802) In: Barrieren und Zugänge: Die Geschichte der europäischen Expansion. (eds.) Thomas Beck and Marilia dos Santos Lopes-Hahnenberg (forthcoming)
- Gewalt und Christentum in Indien. In: Axel Michaels und Mitra: Fundamentalismus in Südasiens. (forthcoming)
- "Kaste" in frühneuzeitlicher Perspektive. In: Indien in der Moderne. Nomos (forthcoming)

**The Militant Ramanandis: History and Transformation** by Monika Boehm-Tettelbach

**Diffusing the printed word: The Newal Kishore Press of Lucknow and the promotion of literature in Hindi and Urdu (1858-1895)** by Ulrike Stark

**Linguistic Studies in Indus-Kohistan** by Claus Peter Zoller

## Department of Political Science

**"Panchayati Raj in the Indian Ocean - Towards a Maritime Security Regime"** by Peter Lehr, Hendrick Lehmann, Maike Tuchner, Subrata K. Mitra and Pervaiz I. Cheema

**Political Parties in South Asia: Asianization of a western Model** by Subrata K. Mitra, Mike Enskat and Clemens Spieß

**Governance in India** by Subrata K. Mitra

- Mahatma Gandhi, der Westen und die christlichen Missionsbestrebungen (in preparation)
- Indias Daughter-in-Law: Bemerkungen zur Kontroverse um die Rolle Sonia Gandhis in der Indischen Gegenwartspolitik (in preparation)
- Democratic Empowerment: Civil Society beyond the Nation-State. India as a Paradigm (in preparation)

### Tilman Frasch

- Elections in Burma, in Dieter Nohlen et al. (eds.), Elections in Asia and the Pacific
- A Data Handbook 1. Middle East, Central Asia and South Asia, Oxford: OUP 2001, p. 597-620
- Coastal Peripheries during the Pagan Period, in Jos Gommans/Jacques Leider (eds.), The Maritime Frontier of Burma. Exploring Political, Cultural and Commercial Interaction in the Indian Ocean World, 1200 to 1800, Amsterdam: KITLV Press 2002, p. 59-78
- Anuradhapura -- Angkor -- Pagan. Versuch eines strukturgeschichtlichen Vergleichs, in Peter Feldbauer/Michael Mitterauer/Wolfgang Schwentker (eds.), Die vormoderne Stadt. Asien und Europa





im Vergleich, Wien/München: Böhlau 2002, p. 32-60

## Department of Classical Indology

### Christoph Emmrich

- Das westliche Gewand der Jainas: Europäische und indische Überformungen jainistischer Gelehrsamkeit. In: Peter Schalk (Hrsg.). *Orientalismus und Okzidentalismus in religiösen Traditionen Asiens*. Uppsala: Uppsala University Press 2002 (forthcoming).
- How many times? Monism or pluralism in early Jaina temporal description. In: Marek Mejer & Piotr Balcerowicz (Hrsg.). *Aspects of Jainism*. Delhi: Motilal Banarsidass 2002 (forthcoming).
- The Body of the Saint in traditional Indian Asceticism: Ramalinga Swami in the Hagiographical Literature. (with Srilata Müller). *Indologia Taurinensia*. (forthcoming).

### Jörg Gengnagel

- Index of Kashikhanda. Compiled by Michaela Dimmers & Jörg Gengnagel. Electronic Publications of the Varanasi Research Project. Heidelberg, South Asia Institute, August 2002.  
<http://www.benares.uni-hd.de/KKh-Index/Intro-KKh.htm>.

### Birgit Mayer-König

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### Axel Michaels

- (ed.) *The Pandit: Traditional Scholarship in India*. [Festschrift P. Aithal]. New Delhi: Manohar, 2001.
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- (with Ulrich Luz): *Jesus oder Buddha. Leben und Lehre im Vergleich*. Munich: C.H. Beck, 2002.
- Das ominöse Numinose. Die Präsenz und Absenz der Götter, in: A. Michaels, Daria Pezzoli-Olgati and Fritz Stolz (eds.), *Noch eine Chance für die Religionsphänomenologie?* Bern: Peter Lang, 2001, 213-134.
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- Es lebe die Religionsphänomenologie (Nachwort), in: A. Michaels, Daria Pezzoli-Olgati and Fritz Stolz (eds.), *Noch eine Chance für die Religionsphänomenologie?* Bern: Peter Lang (*Studia Religiosa Helvetica*, Jb. 2000/01), 489-492.
- Haus und Hauslosigkeit im Hinduismus, in: *Religionen unterwegs. Zeitschrift der Kontaktstelle für Weltreligionen* (Wien), 8.2 (Mai 2002), 4-8.

### Srilata Müller

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- The Body of the Saint in traditional Indian Asceticism: Ramalinga Swami in the Hagiographical Literature. (with Christoph Emmrich). *Indologia Taurinensia*. (forthcoming).

## Department of Anthropology

### Christiane Brosius

- Hindutva Intervisuality - Videos and the Politics of Representation. In Ramaswamy, Sumathi (Hg.), *Beyond Appearances. Visual Practices and Ideologies in Modern India*. Special Issue Contributions to Indian Sociology, New Delhi: Sage Publications (in cooperation with Michigan University Press). 2002.
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- Kannibalismus im Film: Imaginierte Rituale zwischen Dschungel und Salon. In Erika Fischer-Lichte, et al (Hg.), *Ritualität und Grenze*. (in print)
- Virtual realities and personal actualities: Bollyworlds through the diasporic lens. In Raminder Kaur und Ajay Sinha (Hg.), *Bollyworld: Indian Popular Cinema through a Transnational Lens*. (forthcoming)

## Dancing the Self

Prof. William Sax's book "Dancing the Self: Personhood and Performance in the Pāṇḍav Līlā of Garhwal" (New York: OUP 2002), the latest in a series of scholarly works by members of the SAI on "oral traditions in South Asia", has been selected as the subject of a forthcoming "Book Review Forum" in the *Journal of Ritual Studies*.

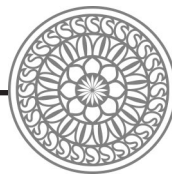
Sax's study focuses on pāṇḍav līlā, a tradition of oral performance and recitation of Mahābhārata, in the Garhwal region of the North Indian State of Uttaranchal. It is based on ten years of field-

work, in which Sax observed and participated in dozens of pāṇḍav līlās throughout the region. The book describes these performances, situates them in their social and cultural context, engages with current scholarly debates concerning the relationship between orality and literacy, and advances the argument that public ritual performances are deeply implicated in the construction of selves in South Asia and elsewhere.

The book's introduction summarizes the state of play in performance theory, the study of oral traditions in India, and

the anthropology of the person. The Prologue offers a brief summary of the Mahābhārata story, followed by the book's main chapters: a narrative description of a pāṇḍav līlā performance, chapters discussing the ways in which pāṇḍav līlā helps to create a regional self, a caste self, a gendered self, and a lineage self. The final three chapters discuss a fascinating region where the villains of Mahābhārata, the Kauravas, are worshiped as "Divine Kings".





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#### **Stefan Eggs**

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- A genealogy of purity in Brahmanism and in the Judeo-Christian tradition: Distinguishing cosmocentrism from theo/sociocentrism. 2002.

#### **Martin Gaenszle**

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- Countering the Great Traditions: Remakings of the Kiranti Past. In: Axel Harneit-Sievers (Ed.), A Place in the World: New Local Historiographies in Africa and South Asia. Leiden, Boston, Köln: Brill. Pp. 331-346. 2002.  
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- Emerging Voices: The Transmission of Oral Ritual Texts in East Nepal. In: Molly Kaushal (Hg.), Shruti: The Transmission of Oral Traditions in South Asia. New Delhi: Indira Gandhi National Centre for the Arts. 2002. (in print)  
- Rai Shamanism (Nepal) In: Mariko Namba Walter & Eva Jane Neumann Fridman (Hg.), Encyclopedia of Shamanism. Santa Barbara: ABC-CLIO. (in print)  
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#### **Roland Hardenberg**

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#### **Alexander Henn**

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- Gods and Saints in Goa: Cultural Diversity and Local Religion. In: A.Malik, A.Feldhaus, H.Brueckner (eds) In The Company of Gods. In Memoriam Guenther-Dietz Sontheimer. Delhi: Manohar. (forthcoming)  
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#### **Martin Kunz**

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- Kunz, Hans-Martin. Literarische Dokumentaristin - soziale Aktivistin. Die unterschiedlichen Ebenen im Werk der Schriftstellerin Mahasweta Devi. In Christian Weiß & Hans-Martin Kunz (Eds.), Goldenes Bengalen? Essays zur Geschichte, sozialen Entwicklung und Kultur Bangladeschs und des indischen Bundesstaats Westbengalen. Bonn: Bonner Siva Series, S. 161-192. 2002.  
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#### **Doreen Montag**

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#### **William S. Sax**

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#### **Mona Schrempf**

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#### **Department of International Economics**

#### **Wolfgang-Peter Zingel**

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- The need for (re-)linking South Asia's infrastructure. In: Shaheen Afroze (ed.): Regional cooperation in South Asia: new dimensions and perspectives. Dhaka:





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- Indien zwischen Analphabetismus und Software-Entwicklung [India between illiteracy and software development]. In: Günter Schucher (Hrsg.): Asien und das Internet. Mitteilungen des Instituts für Asienkunde. Hamburg: Institut für Asienkunde. 2002. pp. 63-69.

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- Anudan, Saarc, Bishwan (Aid, SAARC, and Globalisation). In: Abu Zakaria (ed.): Kon Pathe Sonar Bangla. Dhaka. 2002. (in Bengali)

## Department of Geography

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- (guest editor) Food Systems and Global Change. Special Issue Die Erde (133), 2002 (under preparation).

- Neue Ansätze der Geographischen Risikoforschung. Ein Analyserahmen zur Bestimmung nachhaltiger Lebenssicherung von Armutsgruppen. In: Die Erde (132:2), 2001, 119-140.

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### Hannah Büttner

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### Elvira Graner

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- & K.B. Karmacharya (2001): Nepalese Household Economics: Agriculture, Wage Labour, and Remittances. In: Economic Journal of Nepal (24:4), 2001, 167-85.

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### Markus Mayer

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### Dietrich Schmidt-Vogt

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## Department of Political Science

### Alexander Fischer

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### Peter Lehr

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### Subrata K. Mitra

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#### Matthias Paukert

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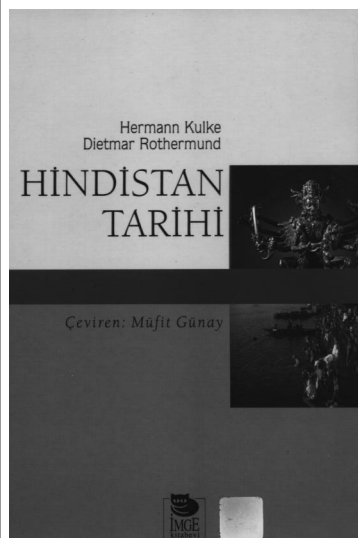
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#### Others

Christiane Brosius, Hannah Büttner, Gita Dhamrampal-Frick, Johannes Laping, Antje Linkenbach-Fuchs, Birgit Mayer-König, Michael Mann, Sandra Pflug and Hans-Christoph Rieger contributed to the new educational collection "Indien - Wege zum besseren Verstehen". Gotha: Klett-Perthes 2002.

### "History of India", a leading textbook



For decades, German students of South Asian history have grown up with "Geschichte Indiens" by Hermann Kulke and Dietmar Rothermund as their basic text book. The English version has now received a further recognition when was it recommended by the University Grants Commission of India as a college textbook. Moreover, the book has been translated into yet another language: In autumn 2001, its Turkish translation has come out ("Hindistan Tarihî", trsl. Müfit Günay, Ankara), in addition to the Italian translation which had been published in 1991 ("Storia dell'India", Milano). Dietmar Rothermund has also written an

short history of India from medieval times to the present in German ("Geschichte Indiens. Vom Mittelalter bis zur Gegenwart", München: Beck 2002). He is working on another small German book on Kashmir and the conflict between India and Pakistan ("Krisenherd Kaschmir. Der Konflikt der Atomkräfte Indien und Pakistan", München: Beck 2003).

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#### Ulrike Stark





## Guest Lectures

18.10.2001 **Traditional Knowledge Systems - Approaches through Traditional Textiles and Aquatic Pursuits** (Dr. Lotika Varadarajan)

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