



REPORT

2007

South Asia Institute
Im Neuenheimer Feld 330
D-69120 Heidelberg
Germany

www.sai.uni-heidelberg.de
info@sai.uni-heidelberg.de
Tel: +49 6221 548900
Fax: +49 6221 544998

Bologna-process: new courses in South Asian Studies

Hans Harder - new head of Modern Indology

【 مک شام 】

بہائے نگر نڈل برگ کے کنارے

A century of Iqbal in Heidelberg

حاموش ہے چاندنی تری کی سا میں ہیں موس ر شہری
ی کے لو میں حاموش کہار کے سر پوس حاموش
نظر سے ہوس ہوگی ہے عوش میں شب کے سوگی سے
نہر سا سکو کا نسوں ہے نگر کا حرم بھی سکوں سے
تاریں کا موس کاں ہے قافلہ بے ر ر سے
حاموش ہیں کو شب نڈر سے ریتے میں گو
اے ل تو بھی تھوس ہوجا
عوش میں غم کو لے کے سوجا

An Evening

(On the banks of the river Neckar/Heidelberg)

Silent is the moonlight,
Silent the boughs of trees.
Silent are the music makers of the valley,
And silent the green robed ones of the hills.
Creation is in a swoon
And asleep in the arms of the night.
The stillness has cast such a spell
That even the flow of the Neckar seems still.
The caravan of the stars moves on
In silence, without bells.
Silent are hill and forest and river;
Nature seems lost in contemplation.
Thou too, o heart, be still!
Hold thy grief to thy bosom, and sleep.



Iqbal-Ufer, on the banks of the river Neckar, Heidelberg

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Editorial

In my last editorial I discussed the growing interest in South Asia that one sees “on the street” in Europe: in Bollywood films for example, or South Asian food, or Bangra Rap. European governments have now caught up with their citizens, and we see this quite clearly in Germany. The German Academic Exchange Service has recently increased its activities in India, the German Research Council has opened a new office in Delhi, the state of Baden-Württemberg is considering opening a science center in India (see *Delegation*, p. 13), and the visit of German Chancellor Angela Merkel later this year will certainly lead to a raft of new initiatives between India and Germany.

As Europe’s leading center for the study of South Asia, the South Asia Institute is naturally pleased by these events, and also challenged by them. How can we, as scholars and teachers, best contribute to this process, and steer it in the right direction? To begin with, we can ensure that our research methods are up-to-date and that we take advantage of the opportunities afforded by the latest technology (see *Building a house of pictures* p. 8, and *Digital image archive* p. 9). We can also ensure that students and teachers keep flowing in both directions (see *Study excursion to Tamil Nadu* p. 3, *Field class in Nepal*, p. 6, and *Guests at the SAI* p. 15). Finally, we can do our best to make our academic work available to the European public (see *5 days on 8 m²*, p. 19). In these and many other ways, we at the South Asia Institute try to ensure that scholarly work on the subcontinent makes a positive contribution to the ever-expanding relations between Europe and South Asia.

William S. Sax

william.sax@urz.uni-heidelberg.de

The South Asia Institute

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Study excursion to Tamil Nadu

Under the guidance of Thomas Lehmann (Department of Modern Indology) and Gabriele Alex (Department of Anthropology) fifteen students from the SAI went on a study excursion from 10 February to 3 March 2007. The aim of the excursion was to provide the students with insights into the cultural, social, educational and political landscape of Tamil Nadu. Special emphasis was laid on Tamil village life in particular social and environmental problems on the village level and the way these are tackled by local NGOs.

The first stop was Pondichery, a former French colony, where the French are still present in many ways. M. Kannan welcomed the students at the French Institute of Puduchery with a talk on Tamil culture and literature. Fieldtrips to Vilupuram, Korkade and Tindivanam targeted various political and social aspects of life in Tamil Nadu.

The role and work of NGOs in providing schools for children of a so-called Scheduled Tribe was discussed with the NGO staff in two projects. This highlighted the role of education in the process of social mobility but also the many problems these communities face. The position and social agency of the Dalit movement was discussed with the members of a Human Rights movement and a Dalit politician; here the students could actively discuss and enquire about the current political situation and the strategies of the subaltern strata of society.

A two day workshop with the Department of Tamil studies at the University of Puduchery gave students information about the university structure and curricula. They could also discuss projects



Participants of the study excursion.

- Photo: Gabriele Alex.

and student everyday life with Indian and some overseas students. Together with a group of Indian students and academics the German students went on a fieldwork workshop to Bahoor and exercised different empirical research methods. In small groups the students then spent two days in small villages with families, in order to gain a first hand experience of village life and of being in the field.

In Thanjavur, guided tours to the Great Temple (Periya Kovil) and the Saraswati Mahal library showed the history of Tamil Nadu, both colonial and precolonial. The excursion concluded with a five day stay in Madurai where the students were introduced to the various projects of the Tamil Nadu Section of FIAN (Food First

Information and Action Network) and visited various villages in the Madurai area. The FIAN projects in these villages dealt with thematic issues such as rights to water and cattle grazing. On the final day the students were introduced to the famous Chettiar architecture in the Chettinadu area east of Madurai.

The experiences gained from such excursions would not be possible through a classical seminar. Students and academic staff were happy about the outcome and the many established contacts, personal and professional. We hope to offer a similar study programme in due course.

Gabriele Alex
alex@uni-heidelberg.de

Summer school “Intensive course in spoken and written Urdu”

The SAI will offer an introductory course in Urdu during the summer vacation 2007. In this course, students develop speaking, reading, listening and writing skills and acquire basic vocabulary as well as knowledge of the main grammatical structures and conversational etiquette of Urdu. The instructors, Amtul Manan Tahir and Christina Oesterheld, have taught regular and intensive Urdu courses at Erfurt and Heidelberg.

Classes are scheduled to take place from Monday to Friday, 9 am to 3.30 pm. Participants who take part in the full programme and pass the written tests will be awarded 4 ECTS or equivalent credits.

All participants must acquire a basic knowledge of the Urdu script prior to the course. For this purpose, we recommend: Richard Delacy, beginners urdu script (teach yourself series), ISBN 0-340-86028-6.

Time: 30 July - 17 August 2007
Venue: South Asia Institute Heidelberg
Prerequisite: Basic knowledge of the Urdu alphabet
Fee: 200 Euro (incl. teaching materials)
Accommodation: Hostel on request
Contact: Christina Oesterheld

Christina Oesterheld
n40@ix.urz.uni-heidelberg.de



The Bologna Process at the South Asia Institute

The Bologna Process aims to create a European Higher Education Area by 2010, in which students can choose from a wide and transparent range of high quality courses and benefit from smooth recognition procedures. The Bologna Declaration of June 1999 has put in motion a series of reforms needed to make European Higher Education more compatible and comparable, more competitive and more attractive for Europeans and for students and scholars from other continents. Reform was needed then and reform is still needed today if Europe is to match the performance of the best performing systems in the world, notably the United States and Asia.

The three priorities of the Bologna process are: Introduction of the three cycle system (bachelor/master/doctorate), quality assurance and recognition of qualifications and periods of study. All across Europe, countries and universities are engaged in a process of modernisation. These reforms are part of the Lisbon Strategy for Growth and Jobs, which also encompasses reinforced cooperation in vocational education and training (for more information see [①](#)).

The SAI, as all Heidelberg University, has started redrafting all courses. Disciplines can be studied as major (50 or 75 per cent) or minor (25 per cent) subjects. Total credit points will be 180 for BA and 120 for MA.

The main novelty in Germany as compared to the traditional degree structure is the BA. The split into BA and MA programmes is to enable students to change subjects after BA and go on for a more specialized education at the MA level. The advantages of the new structure are obvious: Students obtain a first degree after three years instead of four to six years previously; the new programmes are also strongly oriented towards employment.

Until a BA course in South Asian Studies (see below) was introduced, teaching of the SAI departments was strictly within the framework of their respective faculties with heavy emphasis on South Asia in philology and a more general (systematic) orientation in social science. As we are in the middle of the restructuring process the following list of new courses is an indication of direction rather than a complete list of programmes

and courses. For an update see the web sites of the departments.

The BA programme in **South Asian Studies** will enter its third year in 2007 (courses start in autumn). It is designed as an undergraduate degree programme with emphasis on language and literature, i.e. conversational Hindi and Sanskrit, and on introductions in culture, society, history and economics of South Asia. Alternatively, other languages taught at the SAI may be chosen as the language module in order to suit professional preferences. Within the module “general studies” students are required to attend courses in inter-cultural communication, IT-skills, rhetoric and presentation. One semester is reserved for an internship in South Asia to expose students to the subcontinent and increase their language proficiency. With these three modules, i.e. (1) language, (2) culture, society, history and economics and (3) general studies, combined, students can expect to be well prepared for South Asia related employment after their BA.

The **Department of Geography** will henceforth offer a comprehensive range of courses. The Bachelor programme is characterised by a combination of modules from both Human and Physical Geography spanning the boundary between the natural and social sciences while emphasising geographic techniques.

Courses offered focus on development studies and human-environment interactions. Classes on South Asia discuss in an integrated way the physical, human, and historical characteristics of various regions of local and global interest. Furthermore, techniques and methods in remote sensing, geographic information systems (GIS), cartography, and spatial statistics are taught in the department’s GIS and remote-sensing lab.

The study programme provides students with a broad based and fundamental background from multiple disciplinary perspectives. Furthermore, teaching a wide range of analytical and technical skills prepares graduates for careers in several different areas. Geography can also be chosen as a BA minor or as part of the *Lehramt* (teaching career) programme.

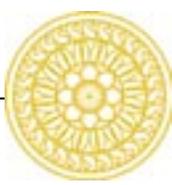
The **Department of Anthropology** offers a new Bachelor degree, which comprises of the different local research foci offered at the Institute of Anthropology, which are South Asia, South East Asia and Oceania. Medical Anthropology, Immigration and Ethnicity as well Media Anthropology and Cognitive Anthropology are the theoretical research foci in the Institute and will be taught in the range of modules offered in the framework of the Bachelor degree. The Bachelor degree is designed in a way to open up a variety of different career paths, and a work placement in the third year is obligatory.

The Master degree in Social and Cultural Anthropology runs over two years. This programme enhances the theoretical knowledge already developed in the BA and offers special courses focusing on the regional and theoretical areas of the department.

The **Department of Classical Indology** will introduce a new BA and a new MA-Programme with the title “Cultural and Religious History of South Asia”.

The core of all programmes will be the study of Sanskrit from beginner’s to intermediate (BA) and advanced level (MA). The BA-programme starts with an introductory language-module over two terms, which is then followed by a reading-module over another two to three terms. At the MA-level students will be made familiar with questions and problems related to the latest research in Classical Indology. Those taking the MA “Cultural and Religious History of South Asia” as a Major will thereby be guided towards finding their own field of interest for concluding the programme with their MA-Thesis. Emphasis in content here will be depending on the students’ interest, but will mainly be concerned with aspects Hinduism, Buddhism, ritual, classical literature and law.

The BA “Cultural and Religious History of South Asia” is designed to make students familiar with the classical culture and languages of South Asia, and with certain aspects of the methodology of the humanities and language-studies. Depending on the students’ choice of combination with another discipline, these BA-Programmes will provide them with skills for a consecutive MA-Programme



as well as for positions in cultural institutions, media companies or international organizations. The research-oriented MA “Cultural and Religious History of South Asia” is clearly designed as a first step in an academic career..

At the **Department of Political Science**, a number of degrees and subjects are part of the teaching programme. While continuing to teach as part of the old Magister degrees of Political Science of South Asia and Political Science, the courses of the department are integrated into the BA in South Asian Studies of the SAI, as a minor subject into the BA in East Asian Studies, and as part of the South Asian Studies minor they can be chosen for the BA in Political Economics. In addition to contributing to these degrees, the Department is currently designing an MA degree in Politics and Public Policy in South Asia, and has entered into planning of an MA of Asian Politics, with the Institutes of Political Science, Sociology and Chinese Studies. The teaching programme offers a range of introductory and more advanced courses on the political systems and the relationship of politics and society in South Asian countries, on foreign and international policy issues in the region, political thought in South Asia, as well as theories and methods related to the study of South Asian structures and processes of politics.

The **Department of Modern Indology** is introducing new BA and MA courses in “Modern South Asian Languages and Literatures”. Our aim is to offer students a detailed insight into the cultures and languages of South Asia, as well as to the South Asian Diaspora.

In the BA programme students are required to learn a South Asian language up to the advanced level. The language skills are combined with an introduction to linguistics and literary theory, so that students are familiarised with the methodology of the above discipline. This is followed by modules on South Asian literature. Additionally students may learn a second South Asian language or choose classes in Cultural Studies, depending on their area of academic interest. Those doing a Minor (25%) need to learn one South Asian language, as well as attending classes in literature and linguistics.

In the BA programme a separate module focuses on interdisciplinary skills to

guide the students towards possible occupations. Moreover internships and / or non-touristic stays in the region are recommended. In the MA “Modern South Asian Languages and Literatures” a prerequisite for doing a Major (75%) in South Asian Studies is the knowledge of at least one South Asian language. During the course, students enhance their language skills in a second language. Another emphasis lies on studies in literature, also comprising religious, anthropologic and cultural questions.

The **Department of History** will launch its BA course in the winter semester 2007/08 and its MA course in the winter semester 2008/09. Both will be offered as major and minor subjects. The BA course is a three-year programme carrying a workload of 50% (25% minor), while the MA is a two-year programme carrying 75% (25% minor).

BA students are required to take two basic modules chosen from four epochs (modern history I and II, contemporary history, premodern history) to reach intermediary level in which interdisciplinary topics, methodology and historiography are taught. On this level, an internship at a cultural institution (or some weeks of field experience) in South Asia are strongly recommended. To qualify for their final BA exam, students next take an advanced module in the field of their specialization. An integral part of this program is the emphasis on language skills, therefore all students are required to study at least one South Asian language. MA-level students will use their methodological and language skills to work on specialized problems in the field and epoch of their choice. The first year constitutes an in-depth study of various aspects of their special field, for which they can choose between modules from different epochs, the second year is devoted to the preparation of their own research, for which advanced modules are provided.

As the only place in Germany, Heidelberg University has two chairs dedicated to **Development Economics**, both located at the SAI. The respective departments of development economics and international economics are teaching these subjects as optional/emphasis courses in economics. Since 2006 Heidelberg has been offering a BA programme in Political Economy, linking economics

Master of health and society in South Asia

The SAI has designed a new Master of Arts in health and society in South Asia, which will start in spring 2009. Combining two of the most pressing issues in South Asia, health and environment, this degree is meant to provide students with academic knowledge, and further to guide them to start problem orientated research regarding health and society.

Anchored in the Anthropology department, the new master’s degree will focus on Medical Anthropology but at the same time offer the students an interdisciplinary scope of modules from the disciplines of Modern Indology, Classical Indology, History of South Asia, Political Science of South Asia and Geography. The curriculum is designed as a two-year program for full-time students and is taught in English. Its modular framework allows students to take a number of mandatory and optional modules. Mandatory modules comprise a South Asian language as well as an introduction to Medical Anthropology, a course on healing in South Asia, an introduction to health and environment in South Asia and methods in social science health research. Optional modules cover topics from all disciplines involved. The Master thesis includes a research period of two months. With this interdisciplinary degree in English medium we hope to attract students from all over the world, but especially from South Asia.

with the other disciplines of their faculty, i.e. political science and sociology; a MA programme in Political Economy will start soon. The courses “Introduction into Economics” and “Economic and Agricultural Politics of South Asian Countries” are presently compulsory parts of the BA in South Asian Studies. Guidelines for economics as a minor (25 per cent) subject for BA studies are still to be finalized.

Gabriele Alex
alex@uni-heidelberg.de

① <http://www.europa.eu/>

Field class in Nepal



Participants of the excursion.

- Photo: Elvira Graner.

Classes in the field are a part and parcel of studying geography. But during our preparations in spring 2006, Nepal was undergoing dramatic changes, with violent demonstrations, curfews and mass arrests. This brought about not only an end to absolute monarchy but also to the civil war, that had been ravaging the country for the past ten years. In order to prepare the students for this turmoil, one of the seminars was entitled “Nepal, from Shangri-La to hot-spot of crises”.

Luckily, these unrest was overcome by September 2006, when a group of 13 students from Heidelberg joined eight students from Tribhuvan University

(T.U.) and their teacher Shambhu Kattel. The first two weeks of the field course focused on getting familiar with various organisations and projects of development cooperation, such as GTZ’s health project. The group also visited historic and tourist sites in the Kathmandu valley, with guided tours by knowledgeable colleagues (N. Sharma and R. Pradhan). In addition to a warm welcome at local research institutions (such as the Nepal Labour Academy) the students could also get to know the local university. Visits to government organisations, industrial sites (carpet manufactory), a model school as well as a Buddhist monastery

rounded out the programme. During the second week the regional focus shifted to the southern Terai plain, which is not only the cradle of industrialisation but also offers a broad spectrum of agrarian sites, such as tea estates. In Jhapa district, the students got first-hand experience of rural regions and communities.

As a second part of their field excursion the students could join a two-week class in applied research. In close cooperation with the students from T.U. they carried out empirical research in small groups, focusing on social geography. After several “dry runs” at the SAI they were able to collect data, and more importantly experience: in local villages, urban squatter areas, markets, health posts, hospitals and schools in Jhapa and in the Kathmandu valley. Their findings were presented during a public workshop at the GTZ office in Kathmandu. The students’ experiences should most of all contribute to minimise (potential) hesitations about carrying out field work, in South Asia or elsewhere, and to raise their interests and enthusiasm for such exercises.

Thanks to the students from Heidelberg and Kathmandu, my colleagues Shambhu Kattel and Bhupendra Shahi as well as Christof Zotter from the SAI’s Kathmandu Office for making this field trip possible!

Elvira Graner

egraner@sai.uni-heidelberg.de

Medical Anthropology as a tool for public health

In the first two weeks of May 2007, the two-week course on Medical Anthropology as a tool for Public Health took place for the second time at the Department of Tropical Hygiene and Public Health (Faculty of Medicine). This is a regular course for students studying International Health in Heidelberg or through the Troped network, but can also be taken by people not enrolled in the university.

The participants, most of them working in the medical professions or in humanitarian aid, came from all over the world. Gabriele Alex, from the Department of

Anthropology at the SAI planned and organised the course; lecturers from the SAI included Florian Besch, Ferdinand Okwaro, Mihaela Paina and William Sax. Johanna Offe from the GTZ (Association for Technical Cooperation) and Pascale Petite Hancart from the Centre de Recherche Cultures, Santé, Sociétés, University of Marseille, among others, contributed to the success of this course.

The participants gained an understanding of the cultural and social dimension of health and illness. The role of ritual healing and other indigenous knowledge

systems and their relation to the global biomedical doctrines was examined as well as the concept of the body in other cultures.

Another important focus of this course was the role of ethnographic methods for setting up and evaluating Public Health programmes. The course will be held again in spring 2008.

Gabriele Alex

alex@uni-heidelberg.de



Workgroup “Theory of history” - from Max Weber to Louis Dumont

In order to provide a theoretical basis for interested students of history, a workgroup on “Theory of History” was constituted in 2006. Its members, younger scholars and advanced students, plan to offer advanced seminars on meta-topics connected with, but not necessarily integral to, history as an academic field.

The first seminar was in the winter semester 2006/07 on “Max Weber and Hayden White”, with an attendance of 15 students whose fields of study comprised philosophy, literary science, Chinese studies, theology, anthropology and indology, besides history itself.

Since it was clear from the beginning that the expertise would not be divided along the lines of seniority or academic rank, ex-cathedra teaching was substituted by group work, discussion rounds,

and the preparation of joint papers by students and teachers alike.

This creative form of teaching turned out to be a useful method for creating an appropriate atmosphere for discussion of abstract ideas. It was therefore decided to continue the experiment in summer semester 2007. The seminar “Dumont, Guha, Spivak: from structuralism to postcolonial critique” addresses the role of cultural science as a colonial discipline, discussing the paradigm change based on the two statements “India is one” (Dumont) and “Unlearning one’s privileges as one’s loss”.

Georg Berkemer

berkemer@sai.uni-heidelberg.de

DGA workshop

Since 2005, student members of the DGA (German Association for Asian Studies) organize workshops for young scholars. These meetings are meant as a platform for presenting MA and PhD dissertation projects. Invited by the organizers as discussants, two members of the SAI were present at the workshop: Marko Veselka (Department of International Economics) and Georg Berkemer (Department of History). Presenters and discussants alike found the form and atmosphere of the meeting friendly, fruitful and refreshing. Students from all fields of study at the SAI should be encouraged by their peers and research guides to use these meetings as an opportunity to present their ideas and reflect upon their topics and methodology.

Georg Berkemer

berkemer@sai.uni-heidelberg.de

Building a house of pictures - new research on visuality

The previous edition of the SAI Report gave an account of the international workshop “Archiving the visible and visualisation in South Asia. Building a scientific database for visual and audiovisual media” funded by the Collaborative Research Project “Dynamics of Ritual” at Heidelberg University in May 2006. This workshop was jointly organized by the Department of Anthropology and the University of Michigan (Sumathi Ramaswamy). It took as its central mission the twin goals of re-conceptualizing current archiving and displaying practices in light of debates around the visual turn (especially in South Asian studies), and vice versa, asking how the field of visual studies is itself reconfigured by our archiving practices. One of the key agendas in this workshop was to explore means and ways for the construction and use of a digital database in order to treat, think with and talk about image, text, and *ritualised* practice in a new fashion.

Less than one year has passed and the project is up and running by the name of “Tasveer Ghar”: A Digital Network of South Asian Popular Visual Culture. Tasveer Ghar (House of Pictures) is a trans-national virtual “home” for collect-

ing, digitizing, and documenting various materials produced by South Asia’s exciting popular visual sphere including posters, calendar art, pilgrimage maps and paraphernalia, cinema hoardings, advertisements, and other forms of street and bazaar art. It is supported by a generous three-year gift from Adarsh and Ranvir Trehan of the Trehan Foundation to the University of Michigan, Ann Arbor, USA. With these start-up funds several events have been planned over the course of the next three years. The first event will be a virtual exhibition about the theme of “Gender, Nation and the Everyday”, to be opened early 2008 in collaboration with the Institute of International Social History in Amsterdam. The network also offers fellowships, organises workshops and plans several publications on various themes related to visual popular culture. These activities are currently limited to India, but it is envisaged to expand the reach to cover the other countries of the South Asian subcontinent and possibly other Asian countries such as China.

This digital data-base, envisaged as an open access, democratic space, will also serve as a hub around which to promote dialogue and debate on matters pertain-

ing to South Asian popular visual culture. Tasveer Ghar will help promote inter-disciplinary scholarly exchange across the globe between academics, artists, and others on South Asian popular visual culture.

Tasveer Ghar is located in three institutional nodes: University of Michigan, Ann Arbor, USA, the SAI at the University of Heidelberg, Germany and Sarai, at the Center for Study of Developing Societies, New Delhi, India. The principals at these institutions are Sumathi Ramaswamy, Christiane Brosius and Shuddhabrata Sengupta respectively. Yousuf Saeed is the Project Director based in New Delhi. In-house collaboration is planned in the context of the Library’s virtual database Savifa ① in the form of a theme portal entitled “Virtual Visualities” as well as the Institute of Chinese Studies’ activities related to popular visual culture (Barbara Mittler). Please visit the House of Pictures online ② !

Christiane Brosius

brosius@sai.uni-heidelberg.de

① www.savifa.de

② www.tasveerghar.org



Digital image archive focusing on land use and cover change in the Himalayas

Understanding the causes and extent of land use and land cover change in the high mountains of South Asia has been a scientific desideratum for many years. The documentation of historical photographs serves as a primary source of information in this context. The digital image archive of High Asia is designed as a long-term project to establish a systematic database of historical and contemporary photographs (predominantly scanned material), remote sensing data (satellite imagery and aerial photographs), and relevant multi-source, multi-thematic and multi-temporal data, such as socioeconomic inventories and vegetation-ecological maps. It is intended to make this database accessible for future comparative studies.

In the first phase, approximately 6,000 own terrestrial photographs from various regions of High Asia will be scanned, inventoried, and integrated in the database. Apart from regional data and toponyms, the catalogue of photographs entails the date of acquisition and additional information about the photograph such as altitude, aspect and further socioeconomic or ecological details.

Due to the availability of various historical and recent data, the region of Nanga Parbat in the north-western Himalayas of Pakistan serves as an ideal test area for multi-temporal analyses, covering a diverse array of topics. In the first place, the Nanga Parbat study seeks to investigate the development of land use patterns together with recent vegetation changes in the valleys of this high mountain massif. Own fieldwork and mapping between 1992 and 1997 (funded within the Culture Area Karakorum (CAK) programme by the DFG), can be compared

with repeat surveys carried out in August and September 2006.

The documentation of contemporary land use changes and cultural landscape dynamics is further validated by a large collection of historical photographs, taken by members of the German Himalaya expeditions in 1934 and 1937. It is therefore possible to detect land use and cover change and to analyze regional development trajectories over a span of seventy years. Further fieldwork, including repeat photography, is envisaged within the forthcoming student excursion to northern Pakistan in August and Septem-

ber 2007 (partly funded by the DAAD). The method of repeat photography can generally be described as the practice of finding the location of an earlier photograph, reoccupying the original camera position, and taking a new photograph of the same scene (*see examples page 9*). The retrospective approach is based upon the fact that the comparative interpretation between the original photographs and the replicates can serve as a basis for detailed assessments of change and/or persistence of landscape structures such as vegetation cover, land-use patterns, and settlement structures. Especially in the context of uncertainty concerning

the extent of contemporary vegetation and landscape changes in the Himalayas, repeat photography serves as a valuable research tool, which might help to cope with the problem of diverse and often conflicting interpretations of vague terms such as landscape degradation and sustainable resource utilization.

As with qualitative monitoring approaches using remote sensing data, change detection from terrestrial photographs requires discernible differences between the moments of observation. Therefore important factors for interpretation are the degree of detail in the photographs and the comparability of the material used. The method of contrasting matched pairs of photographs is based on visual image interpretation and qualitative evaluations of changed and unchanged elements. Visual image interpretation of photographs is a non-numerical approach starting from the perceived image characteristics. Basic characteristics of the image used during visual interpretation are shape, size, pattern, tone, texture, shadows,

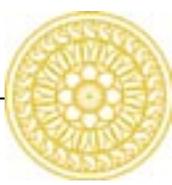


Distinct vertical zonation of climate and vegetation between the arid Indus valley (apr. 1100m) and the summit of Nanga Parbat (8126m) in northern Pakistan.

- Photo: 18 June 1994, Marcus Nüsser.

geographic or topographic site, and associations between features and identified objects.

The possibility to detect heterogeneity and homogeneity of image structures determines the spatial resolution (scale) of interpretation; the availability of suitable photographic material from different times determines the time-span for monitoring change and persistence of landscape structures. Detailed assessments of cultural landscape transformation (e.g. settlement patterns, irrigated fields, forest distribution) are prerequisites for a better understanding of underlying driving forces such as socioeconomic and/or



environmental changes.

For the subsequent project phases extended applications of multi-temporal imagery, including remotely sensed data is envisaged. Particular emphasis will be placed on high resolution (spatial and spectral) satellite imagery, which can be used for change detection of settlement patterns and vegetation habitats. Possible approaches are multi-temporal comparisons of historical espionage data (e.g. CORONA data from the late 1960s and early 1970s) with latest available remote sensing data (such as IKONOS or Quickbird), allowing to detect features as small as one meter in range.

Methodological problems involve visualization of change detection and modelling of prognostic scenarios (e.g. glacial retreat, expansion of cultivated areas). The integration of pixel-based change detection approaches with the socioeconomic development and/or ecological successions on the ground remains a major research challenge. In the long term, the regional focus will be widened in order to integrate additional research areas and to offer new comparative perspectives of human-environment interaction.

Marcus Nüsser

marcus.nuesser@uni-heidelberg.de

Temporal sequence showing the retreat of the Raikot glacier tongue north of Nanga Parbat.

The sequence proves progressive succession of forest vegetation on the lateral moraines and hygrophilous bushes along the glacial meltwater streams.

The fence on the right side of the photographs, separating cultivated land and pastures, can be seen as a persistent element of the cultural landscape over the interim of 72 years.

Upper photo: 16 May 1934, Richard Finsterwalder. Middle photo: 2 June 1994 and lower photo 8 August 2006, Marcus Nüsser.





Jainas and Muslims in the Deccan: a complex relationship

A common feature of Muslims and Jainas in Karnataka is that both were once political rulers in the Deccan and today represent religious minorities in a Hindu dominated society.

Based on these observations, the Emmy Noether Research Group (DFG) set out to examine the position of Jainas and Muslims in present day Canarese society and the relationship between them. What do members of these two religions think about one another? Does contact between them exist at all, and how can it be characterised? These are the questions we predominantly took into consideration during our three-week field study in March 2007.

To find answers, we conducted fieldwork in the districts of Bangalore,

Gulbarga, Bijapur, Dharwad and Mysore, inhabited both by Jainas and Muslims. Our study was a qualitative one and consisted mainly of expert interviews, involving specialists such as Muslim scholars, Jainologists, professors of history and editors of religious media products. Contact with them was established either through personal contacts or, in the case of institutions and media organisations, with the help of the internet. To a lesser extent, we also conducted surveys among common believers and pilgrims.

Whereas the present percentage of Muslims in Karnataka is 12.23%, Jainas amount to only 0.78%. The fact that the two groups make up such unequal shares of the local population has certainly favoured some developments, but cannot exclusively explain them. Due to their relatively large number, but also because of their distinct physical appearance, their different architecture and

script, their distinctive shops and gastronomy and their presence in the media, Muslims are very well known as a social group. They, in turn, are often unaware of the Jaina community. Jainas dress like Hindus, speak local languages, have temples, which at first glance look like Hindu temples, and their propagation of non-violence generally makes them inconspicuous as a political group.

It is the issue of violence in particular which plays a key role in the discourse relating to the other religion i.e. that shapes the opinion of the other. Despite marked religious differences, the Jainas as a social group have a good reputation among Muslims who appreciate their peacefulness. This is not true the other way round: the image of Islam among Jainas has been highly influenced by the idea of terrorism, by current Muslim world politics and by violent conflicts with Hindus.

Nevertheless, there is contact and exchange between Muslims and Jainas in Karnataka. Interaction begins at school and often continues at work places or in mixed neighbourhoods. Friendships do exist, but rather between two individuals as opposed to entire families. Whereas we did not find a common base for identification due to their social and political role as minorities, there is much economic exchange in shops, garages and in banking.

We are working on a more detailed publication on this topic which will be part of the joint book on Jainism in Karnataka, prepared by the members of the Emmy Noether research group.

Julia Lauer

juhu_ju@yahoo.com

Sabine Scholz

sscholz@sai.uni-heidelberg.de

Jaina temple and Muslim dargah outside Bijapur. Many Muslims chose to live in Muslim-dominated neighbourhoods, but still, the proximity between Muslim and Jaina areas can be close.

- Photo: Lauer.





SAI and DFG handing over manuscripts to Indian National Archives

On 27 November 2006 the Second Orissa Project of 1999-2005 (Research Focus Area of the German Research Council) was officially closed in the presence of the German Consul general at Kolkata, G. Wehrmann, with the handing over of manuscripts and a book release function at Bhubaneswar, Orissa.

Old palm leaf manuscripts had been bought by the First Orissa Project (1971-1976) and hitherto kept in Bhubaneswar by G.N. Das. They were handed over to the Indian National Archives by Gita Dharampal-Frick as the representative of both the SAI and the Federal State of Baden-Württemberg, the owner of the material, and by Hermann Kulke as a member of the first and the director of the second Orissa Project. The material was received by S. Garg (Assistant Director, National Archives of India) and L. Das Mohapatra (Records Centre, Bhubaneswar). Following the handing-over ceremony, more than a dozen books

on Orissa were released. These have been written or edited by members and co-workers of the project.

The following two days are devoted to a seminar on history-writing in Orissa from the 15th to the 20th century. The emphasis was on Madala Panji, a text preserving major parts of the traditional temple archive of the Jagannath temple at Puri.

The second key topic focused on texts from Orissa's peripheries, many of which originated from former princely states and the zamindaries of West Orissa and Northern Andhra.



Gita Dharampal-Frick handing over manuscripts. - Photo: SAI.

Georg Berkemer
berkemer@sai.uni-heidelberg.de

Bhutan: Gross National Happiness in the land of the thunder dragon

Bhutan is the least-known country in South Asia. Few people have visited this "Shangri La", tucked away in the eastern Himalayas; the official number of tourists is not more than a few thousand per year. The first road linking the Land of the Thunder Dragon to the outside world was only built, famously, when the prime minister of neighbouring India came for a visit. The hermit kingdom did have its encounters with the Raj. The British, however, gave them more or less free reign as long as the interests of the imperial power were left untouched.

When the British "left", they unilaterally cut their links to the princely states that were advised to join one of the new dominions, Pakistan or India. Bhutan was anxious to hold up its position as independent of British India. Fearing it might lose its independence like the other Himalayan states with the exception of Nepal, it sought admission to the United Nations as proof of independence. In order to give its claim more weight, so the story goes, it inflated the size of its population with the effect that respectable international sources still give a population

of over two million, while the Government of Bhutan went back to the old estimates and now claims a population of no more than three quarters of a million.

This is just one example of how difficult it can be to assess the past development, present situation and outlook for the country. Another is citizenship: over the last centuries Nepalese people moved eastwards along the foothills of the Himalayas and settled in (southwestern) Bhutan. The government of Bhutan in its efforts to uphold independence embarked on a policy of Bhutanization that came close to ethnic cleansing, according to opponents.

As the number of people residing in Bhutan is anyone's guess, it is also not known how many of them would qualify for citizenship (birth in the country does not suffice) and how many Bhutanese - however defined - live outside of the country. About 100,000 refugees now live in camps in Nepal; there are bilateral talks but the Bhutanese government is slow to accept any of them as genuine Bhutanese.

Otherwise, the last king, who abdi-

cated in December 2006 in favour of his son, appears to be a rare example of an enlightened monarch who carefully managed the transition of a feudal state into a modern democracy. He had a constitution drafted that was to be discussed inside and outside of the country, political parties will be formed by mid 2007, and elections are planned for 2008. He even had the concept of Gross National Happiness (not to be confused with gross national product/income) included in the new constitution. The concept, however, is not so alien to economists: utility, welfare and wealth are established concepts, unfortunately equally difficult to quantify and put into practice.

These caveats are to be kept in mind when consulting the host of information on Bhutan in the internet, provided by the government as well as by exiled opposition groups.

Wolfgang-Peter Zingel
h93@ix.urz.uni-heidelberg.de

Between popular culture and state ideology

Urdu literature and Urdu media in present-day Pakistan

A three-day workshop with the participation of scholars from Pakistan, Germany, Great Britain and the United States was organised by the Department of Modern Indology, at the IWH, 20-22 July, 2006.

Urdu was envisaged as the national language of Pakistan long before the state came into being, as it was widely understood as a symbol of the religious and cultural identity of South Asian Muslims. A large corpus of theological writings, guidebooks and manuals for Indian Muslims existed in Urdu since the nineteenth century. On the other hand, Urdu was by no means the mother tongue of the majority of Indian Muslims, but rather the language of an urban elite. In a simplified version, however, it served as a common link language for speakers of different languages and dialects. Thus it had a supra-regional character at the level of educated middle class discourse as well as at the popular level. In a way, Urdu continues to function on these two levels in Pakistan to this day. While on the one hand it is imposed from above (through compulsory Urdu classes in all schools, various government organisations to promote the use of Urdu in administration, business etc.), on the other it is supported from below by a rich popular culture of Urdu newspapers, journals, digests, chapbooks, popular novels and oral communication. Though it is often understood that Urdu media constitute the more orthodox, conservative section of the media in Pakistan, it has to be noted that a lot of liberal, even socialist or Marxist writing goes on in Urdu. The workshop at Heidelberg was designed to discuss different aspects of this multifaceted situation.

With this objective in mind, we invited scholars, media persons, creative writers and publishers from different places in Pakistan, Great Britain and the USA to take part in the workshop. The papers were roughly grouped together in five sessions under the headings “Urdu vis-à-vis English and the Regional Languages of Pakistan”, “Urdu Print Media”, “The Changing Landscape of Urdu Literature”, “Women in Literature and the Media”, and “Urdu Film and Televi-



Participants of the workshop during the opening reception. - Photo: Oesterheld.

sion”. After a welcoming address by the Consul General of Pakistan at Frankfurt, Germany, the first session was inaugurated by a keynote lecture which was delivered by Fateh Muhammad Malik, chairman, National Language Authority, Islamabad. The following papers addressed questions of the ideological orientation of Urdu newspapers, of the language policies and cultural images of Urdu film and television, of dissent and protest voiced in Urdu literature and the establishment’s reaction, as well as the question of identity/identities in Urdu and regional literatures.

All sessions took place in a very informal, friendly atmosphere, enhanced by the pleasant ambiance of the IWH and the fine weather. We had fruitful and often quite controversial discussions on a wide range of topics related to Urdu. One of the most striking features of the discussions was the very divergent perception of the situation of Urdu language and literature. While some authors lamented the sad state of affairs and the decline of Urdu vis-à-vis English, others pointed to the fact that Urdu culture is thriving at the popular level. There is much need for further research on this neglected domain. In this context, the role of Urdu

in the educational system was also discussed from different angles.

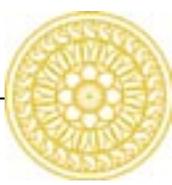
Another highly controversial point concerns the general concept of literature: Should it be viewed as an autonomous sphere, governed by aesthetic principals, or should it be judged primarily by its functionality as a means to express ideas of reform, social protest, or any given ideology? Needless to say, no consensus was reached in this matter.

All participants stressed that they enjoyed this exchange of ideas and opinions across disciplines, regions and generations and would like to continue the debates in further meetings for which, however, a kind of platform would have to be created. The proceedings will be published in English and Urdu.

The workshop was funded by the German Research Council and the Foundation of the University of Heidelberg. Participants from the US received travel grants from the American Institute of Pakistan Studies, and Dr. Yousuf Khushk’s participation was funded by the Pakistan Higher Education Commission.

Christina Oesterheld

n40@ix.urz.uni-heidelberg.de



The economic costs of AIDS in Kenya

An AIDS epidemic threatens Kenya with a long wave of premature adult mortality, and thus with an enduring setback to the formation of human capital and economic growth. According to UNAIDS, about 1.2 million Kenyans were HIV-positive (out of a population of some 30 million) in 2003, roughly 150,000 died of the disease in that year, and 650,000 children had been left as orphans. Bell, Bruhns and Gersbach (2006) have developed a model to analyse Kenya's prospects, even as the epidemic threatens that country with a long wave of premature adult mortality.

Applying the model, yields the following findings: With AIDS, investment in secondary education suffers a considerable setback in the period of peak mortality, which is about to arrive. The level of secondary-school attainment lies just under 40% of that in the counterfactual without AIDS in 2010, rising to almost 60 and 80%, respectively, in 2020 and 2040. This setback in secondary education is felt throughout the system. By 2040, a primary school graduate will be 11% less productive than her counterpart in the counterfactual, despite parents choosing full primary education over the whole time span, a secondary school graduate 18% less, and GDP per adult will be 12% less. Another way of summing up the effects of the epidemic is that it delays the attainment of the corresponding counterfactual values of these central variables by about one decade.

Public policy can alter the course of the epidemic or mitigate its impact upon the accumulation of human capital. Since health and education are intertwined in this setting, the design of public policy should be concerned with both. Measures to combat the epidemic are not only intrinsically valuable because they reduce the toll of suffering and death, but they also promote investments in education by increasing the family's lifetime resources and the expected returns to such investments. In contrast, measures that promote education directly, for example, school-attendance subsidies, have no demographic effects in our model.

Granting a subsidy of 50% to relieve the direct costs of secondary education results in claims upon the government's budget that amount to just under 2% of GDP. This programme would continue

until 2030, when the worst of the epidemic should be over. An alternative is to allocate these funds to combating the epidemic. Not only would there be a substantial fall in mortality - which is desirable in itself - but the associated improvement in expectations would also promote investment in secondary education. How big these effects are depends on the relationship between spending on combating the epidemic and the profile of age-specific mortality. Here, we have drawn on our earlier related work. As expected, the reductions in mortality lead to a more numerous population in 2040 (by about 10%), in part because completed fertility is a little higher. Strikingly, in 2050, new graduates are more productive than they would be under the education programme. It is this consequence of spending on measures to reduce premature adult mortality that make them socially profitable against the alternative of spending directly on education - at least when the time horizon is long enough.

The final step is to undertake a cost-benefit analysis of these interventions over an infinite horizon; for their effects, like those of the epidemic, are permanent. For this purpose, we assume a social discount rate of 5%. Spending programmes which combat the epidemic are socially very profitable, even when GDP per capita - as opposed to GDP - is adopted as the (instantaneous) welfare index, largely due to their indirect effects on the expected returns to education. Programmes that subsidise post-primary education are much less profitable.

Closely related work under a contract from the World Bank is being undertaken for Ethiopia (Bell and Koukoumelis, 2007), one of the world's poorest countries. Still overwhelmingly agrarian, with wide urban-rural disparities, the economy's dualism induces heavy migration, and so strengthens an epidemic already in the making. This interplay of economics and demography has a prominent place in our current and future research.

The group's programme of work on AIDS is also bearing fruit in teaching: Bell is offering a new field in the Hauptstudium in Economics, with the title, "Death, Disease and Development".

Clive Bell
clive.bell@urz.uni-heidelberg.de

Baden-Württemberg legislators in India

A delegation of the Committee on Science, Research and the Arts of the Landtag (state assembly) of Baden-Württemberg went on a fact-finding mission to India from 27 January to 3 February 2007. The delegation, led by Minister Professor Peter Frankenberg, visited Delhi, Hyderabad and Chennai and held talks with a number of decision-makers at Universities and other academic institutions. Further items on the agenda were meetings with Indian politicians and various representatives of German research organisations to update information on the already numerous contacts between Baden-Württemberg and India. Members of the SAI were instrumental in preparing the delegation for the task; the Institute's secretary and the head of the branch office in Delhi accompanied them in India. As a welcome outcome of the tour members of the Committee from all parties raised a question in the State Assembly regarding the possibilities to expand the cooperation between Baden-Württemberg and India in the field of science and research.

Iqbal centenary

The year 2007 marks both the 130th birthday of the South Asian poet-philosopher Muhammad Iqbal (1877 - 1938), as well as the 100th anniversary of his arrival in Heidelberg, where he is regarded as a distinguished alumnus of the University. To commemorate this occasion the Department of History plans to hold an interdisciplinary workshop on 9th November 2007 (Iqbal's birthday), titled "Revisioning Muhammad Iqbal: Poet and Muslim political thinker". International scholars from varied intellectual backgrounds and academic disciplines will be invited to ensure a fruitful evaluation of the kaleidoscopic range of Iqbal's academic and literary pursuits, as well as of his contributions in the realms of politics, religion, literature, philosophy and scholasticism.

Gita Dharampal-Frick
dharampal-frick@sai.uni-heidelberg.de



Staff news

Peter BRAUN took up an appointment as representative at the SAI Branch Office in New Delhi.

Christoph EMMRICH, Dept. of Classical Indology, took up an appointment as Assistant Professor at the University of Toronto.

Monika FREIER took up an appointment as substitute of Anuradha BHALLA in the Dept. of Modern Indology.

Hans HARDER took up a position as head of the Dept. of Modern Indology.

Vera HÖKE, Dept. of History, was awarded the SAI Förderpreis 2007.

Markus KECK joined the Dept. of International Economics as Wissenschaftlicher Mitarbeiter [scientific assistant] in the DFG project “The metropolitan food system of Dhaka/Bangladesh”.

Frithjof KILP, Dept. of International Economics, took up a position as economist at the German Association for Materials Management, Purchasing, and Logistics, Frankfurt.

Axel MICHAELS was elected a Full Member of the Heidelberg Academy of Sciences.

Christiane NOE, Dept. of Geography, took up a position of Project Officer Sri Lanka with Christian Blind Mission.

Srilata RAMAN resigned and took up a professorship at the University of Wisconsin.

Susanne SCHMIDT took up an appointment as Wissenschaftliche Mitarbeiterin [scientific assistant] in the Dept. of Geography.

Clemens SPIESS took up an appointment as Wissenschaftlicher Mitarbeiter [scientific assistant] in the Dept. of Political Science.

Refocusing Modern Indology - bringing Urdu, Bengali and Tamil more into the limelight

The SAI welcomes Hans Harder who has been appointed the new Head of the Department of Modern Indology. Angela Michel spoke with him about his new position.

our and a challenge for me to find myself as her successor. Modern Indology at our department offers access to languages (Urdu, Tamil, Hindi, Bengali) with altogether roughly 900 million speakers, and



Hans Harder, new head of the Department of Modern Indology. - Photo: SAI.

On 1 April 2007 you succeeded Monika Boehm-Tettelbach as Professor of Modern Indology. Her farewell symposium in February last year had the provocative title “Unnütze Spielereien?” (Idle Games?) What is, in your opinion, so fascinating about Modern Indology today?

The “Idle Games” of Monika Boehm-Tettelbach’s symposium referred, as far as I know, to the study of *alankaras* in Sanskrit literature. Maybe some of the poets who used these stylistic devices could at times afford to be idle, but I don’t think that idleness is a necessary prerequisite for Sanskritists who venture into that complicated area. So the question mark behind the title is quite in order.

As for Modern Indology, Monika Boehm-Tettelbach has definitely never understood it as an idle pastime. I admire her research work and acute intellect very much, and in this way it is both an hon-

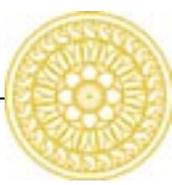
thus puts us in touch with the fascinating things some of these people have to say in these languages.

What is your vision for the department?

I’d like to do a number of things that maybe add up to a vision if taken together -- namely, to change the name of the department from “Moderne Indologie” to “Neusprachliche Südasiastudien” [South Asian Studies and Modern Languages] in order to include more clearly the non-Indian South Asian states; to bring Bengali, Urdu and Tamil more into the limelight; to establish a research focus on regional Islamic cultures in South Asia; and otherwise to keep it in the good shape in which I’ve found it!

Where do you see your strongest links with other departments at the SAI?

We aspire to stand for competence in modern South Asian languages and tex-



tual studies, but of course also, last but not at all least, in South Asian cultures. How could we possibly do without Indology, History, Cultural Anthropology, Political Sciences, Religious Studies and the other subjects that teach us vital aspects of South Asia? Links with these are not only welcome, but indispensable on both teaching and research levels.

A few years ago you were a student at the SAI. If you compare living in Halle with coming back to Heidelberg - what will you miss the most?

Heidelberg lives up to its reputation, whereas Halle exceeds its reputation. And it's hard to compare Halle in 1995 with Halle now, while Heidelberg - except the expanding Neuenheimer Feld area - is still very much as it used to be. I liked Heidelberg then, and I'm sure I'll like it again. But I'll certainly miss Halle (the city, the friends and the years I had there) very much at times.

Angela Michel
amichel@sai.uni-heidelberg.de

SAI welcomes Mudagamuwe Maithrimurthi

The SAI is pleased to announce the appointment of a new lecturer in Sanskrit, Mudagamuwe Maithrimurthi, who joined the staff of the SAI in the winter semester 2006 after completing a visiting Numata professorship at Hamburg University.

Maithrimurthi has taught at several German universities (Hamburg, Kiel and Leipzig) and also for one year at the University of Michigan (Department of Asian Languages & Cultures, Ann Arbor, USA).

Originally from Sri Lanka, Maithrimurthi was educated in the monastic tradition of Sri Lanka (Pali) and at the University of Kelaniya (Sanskrit and German). His post-graduate studies at the University of Hamburg, where he graduated and completed his DPhil, firmly established him in the long tradition of Germany Indology. At Hamburg he was introduced to research in areas related to Buddhist thought in the diverse philosophical schools of ancient India.

His doctoral dissertation, which was published under the title "Wohll wollen, Freude, Mitleid und Gleichmut", explores a central issue of Buddhist spirituality and ethics. The first part of this study is a thorough and perceptive investigation of the four "Unlimited or Brahmic States" (*apramana, brahmavihara*), i.e., friendliness, compassion, joyfulness and

equanimity in the Pali canon (compared with Chinese versions). The second part investigates their development in Theravada and Sarvastivada Abhidharma as well as early Yogacara on the basis of representative sources. Critical editions (partly in Sanskrit, partly in Tibetan) and annotated translations of the most important and pertinent texts of the Yogacara tradition form the third and last part of the study.

During his MA research at Hamburg University he investigated the attitude of Ceylonese Buddhists towards animals and plants. His findings were later published in a joint paper with Lambert Schmithausen ("Tier und Mensch im Buddhismus"), and an English version of this article is to be published in "Penser, dire et représenter l'animal dans le monde Indien" (ed. Nalini Balbir). For his future research he intends to build on this long-term interest in the field of Buddhist ethics and the teaching of non-violence.

We are particularly excited that Dr. Maithrimurthi has agreed to offer courses in spoken Sinhala, thereby filling a gap in the current curriculum of the SAI.

Axel Michaels
axel.michaels@urz.uni-heidelberg.de



Mudagamuwe Maithrimurthi, the new lecturer in Sanskrit. - Photo: SAI.

Staff News

Zuzana ZDENEKOVÀ joined the Dept. of International Economics as Wissenschaftliche Mitarbeiterin [scientific assistant].

Guests at the SAI

Amit DEY, Baden-Württemberg Fellow (Dept. of History)

Qazi Afzal HUSAIN, Aligarh Muslim University, Aligarh, Baden-Württemberg-Fellow (Dept. of History, summer term 2007)

Muhammad Yousuf KHUSHK, Shah Abdul Latif University, Khairpur, Sindh, Post Doctorate Fellow, Higher Education Commission (Dept. of Modern Indology, 10/2006-07/2007)

Maqsudul Hasan NURI, Islamabad Policy Research Institute, DAAD Fellow (Dept. of Political Science, 07-09/2006)

Girija Prasad PANDE, Kumaun University, Nainital, Baden-Württemberg-Fellow (Dept. of Anthropology, summer term 2007)

Prakash SARANGI, University of Hyderabad, Humboldt Fellow (Dept. of Political Science, 04-07/2006)

Sayed Wiqar Ali SHAH, Quaid i Azam University, Islamabad (Dept. of History)

V.B. SINGH, Centre for the Study of Developing Societies, New Delhi (Dept. of Political Science, 01/2007)

Emmanuel THEOPHILOUS, Research co-operation (Dept. of Geography, 01-02/2007)

Chen TZOREF-ASHKENAZI, Post-doctoral, Fellowship Minerva Foundation (Dept. of History)

Karnataka's neglected Jaina heritage



Delegates attending the conference on Jainism in Karnataka at the National Institute of Advanced Studies (NIAS) in Bangalore, February 2007. - Photo: Hegewald.

Following its successful start, the Emmy Noether Research Group (DFG) on Jainism in Karnataka had an equally intensive range of activities during the second year. At the beginning of 2006, Julia Hegewald, Pius Pinto and Sabine Scholz conducted joint fieldwork in Karnataka. This involved the documentation of the Mahamastakabhisheka, the great head anointing ceremony of the Digambara Jainas at Shravanabelgola. Over the next months, the material was ordered and analysed, culminating in an exhibition focusing on this rare event. The show was on display in the SAI in June and July 2006. As part of the exhibition, guided tours and slide presentations throughout Germany, in Britain (London, Cambridge) and Canada (Toronto, London Ontario) drew attention to the important religious event and the activities of the Heidelberg research group.

In October, Sabine Scholz and Pius Pinto started their main extended fieldwork and remained in Karnataka throughout the winter. In December, they were joined by Julia Hegewald for the planning of the group's first international conference, dedicated to Jainism in Karnataka. This was held in cooperation with S. Set-

tar at the National Institute of Advanced Studies (NIAS) in Bangalore in February 2007. The two-day symposium brought together Jaina specialists from the areas of literature, history, art and architecture, and religion. Delegates presenting papers came from Delhi, Ahmedabad, Pondicherry and from universities throughout Karnataka. It is planned to publish the proceedings in the form of an edited book.

In cooperation with the Faculty of Architecture, Centre for Environmental Planning and Technology, CEPT University Ahmedabad, the research team staged a second exhibition. This focussed on the sacred pilgrimage centre of Mudabidri in the coastal region of Karnataka and its distinct temple architecture. The exhibits included thirty large-scale panels of detailed architectural drawings, ground plans and sections of a large number of bastis (Jaina temples) from the site. The material was assembled by Miki Desai and Pratyush Shankar from CEPT. The formal opening of the exhibition in Bangalore was held on 24th February 2007.

Following these events, the team members continued their field research in Karnataka. Pius Pinto returned to the coastal

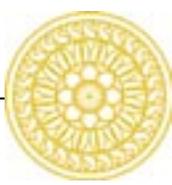
region to take up his studies in temple archives. Julia Hegewald located and documented further Jaina temple sites which have been converted by various Hindu groups for their own use. As part of her research on the theory of "re-use", the focus of the group's enquiry deals with the interrelation between Jainas and Hindus in the region. In order to widen the scope of the project, Sabine Scholz and Julia Lauer set out to conduct a small scale research project on Jaina-Muslim relations (see page 10)).

After their return from India, Julia Hegewald and Sabine Scholz travelled to London, where the group had co-funded and co-organised this year's Jaina Studies Conference at SOAS. This was a European network initiative in collaboration with Peter Flügel from the University of London and Olle Qvarnström from the University of Lund.

Further projects have been planned for the future to draw attention to the wealth and complexity of Karnataka's neglected Jaina heritage.

Julia A. B. Hegewald

Julia.Hegewald@urz.uni-heidelberg.de



Change and stability in rituals

There is a general perception that rituals are invariable, static and unchangeable, that they follow strict rules and norms, and are highly repetitive. However, the position of the collaborative research area on the “dynamics of rituals” (SFB 619) presupposes that change and transfer, invention and reinvention of rituals are the norm rather than the exception. In order to exchange views on the subject matter with scholars from Germany and India, Christiane Brosius (Department of Anthropology) and Ute Hüsken (Department of Classical Indology) from the Collaborative Research Centre organised an International Conference on Change and Stability in Rituals in Delhi (11-14 October 2006), funded by the German Research Foundation (DFG), with support from the Max Mueller Bhawan (Goethe-Institut) in Delhi.

The symposium was co-organized by Michael Köberlein from the Delhi branch of the SAI, and Stefan Dreyer and Heiko Sievers from the Max Mueller Bhawan, where the symposium was held. It included a “Sneak Preview” of the new DFG India Office in the new premises at German

House and a film screening of “Shiva’s Places - seen by Christian Bau and Niels Gutschow” with an introduction on Benares in film by Jörg Gengnagel. The keynote “The Uses of Ritual” at the public session was delivered by Sudhir Kakar at Teen Murti Bhawan Auditorium.

Following this, scholars from various disciplines, and from India, Europe and New Zealand, engaged in three days of intensive exchange on the interaction of rituals and ritualised practices with their context utilising cross-cultural and trans-historical approaches. Topics included “Gender, Religion and the Public Sphere”, “Ritual Transfer”, “Ritual efficacy”, and “Media, Aesthetics and Ritual”. The proceedings of this conference will be published under the title “Ritual Matters”.

Christiane Brosius

brosius@sai.uni-heidelberg.de

Ute Hüsken

ute.huesken@urz.uni-heidelberg.de

South Asia and Central Europe

The second session of the South Asia Initiative - Harvard University / SAI conference, titled “Exchange of Ideas and Culture between South Asia and Central Europe in the 19th and 20th Century”, was hosted in conjunction with Harvard by the SAI’s History Department on October 27 and 28.

Focusing on the theme of exchanges across the colonial divide, the often neglected contact points between Central Europe and South Asia were given a reappraisal by such renowned scholars as Sugata Bose, Sudipta Kaviraj, and Chris Bayly. Kaviraj offered a new reading of Said’s Orientalism. Ayesha Jalal’s paper rounded off the session on Germany’s role in global intellectual exchanges, moving beyond the myth of Germany as a neutral intellectual spectator situated on the edge of a Europe colonizing the world. In various papers (by Ben Zachariah, Amit Das Gupta and Doug McGetchin) Germany

was portrayed as a nodal point in a system of exchange that both fed into and fed on a global zeitgeist.

Kate O’Malley examined the contact between Ireland and India, while Stanislava Vavrouskova traced the links between India and former Czechoslovakia. Both papers, focusing on particular nation-states, contributed to the conference’s broader attempt to move beyond the notion of nation-states as homogenous and hermetical realms of thought.

While a discussion of Orientalism set the tone for the conference, the proceedings came to a fitting end with a discussion of Claude Markovits’ paper on Occidentalism. Europe, too, was created and imagined by South Asians, as both Dilip Menon and Markovits showed.

Adam Knowles

aknowles@sai.uni-heidelberg.de

Interpreting early Indian history

This conference was jointly organised by Hermann Kulke (Kiel) and the Chair of South Asian History, and sponsored for the Indian participants by the National Book Trust of India, whose chairman, Bipan Chandra, aimed at lending more academic prominence in Germany to the history of Ancient and Medieval India.

The eminent participants were Romila Thapar, R. Champakalakshmi, Brajadulal Chattopadhyaya and Kesavan Veluthat. The Indian Embassy in Berlin and the Consulate General in Frankfurt acted as coordinators. It was a great privilege for Gita Dharampal-Frick to host this conference on behalf of the South Asia Institute.

The discussants presented tangible examples of the new turn in historical scholarship, whereby the interrogation into concerns of distant centuries has been revolutionized enabling historians to give voice to the polyphony of past ages. Thereby they drew our attention to the multiplicity of historical and religious traditions (dealing with regional historiographies, theories of state formation, religious history and categorization).

In particular the presence of alternative historiographies was highlighted, though concern was also shown for their inherent dilemmas. At the same time, the non-uni-dimensionality of historical contexts and the plurality of religious formations were foregrounded, and crucial questions were raised with regard to the use of theoretical model-building and categorization.

Gita Dharampal-Frick

dharampal-frick@sai.uni-heidelberg.de

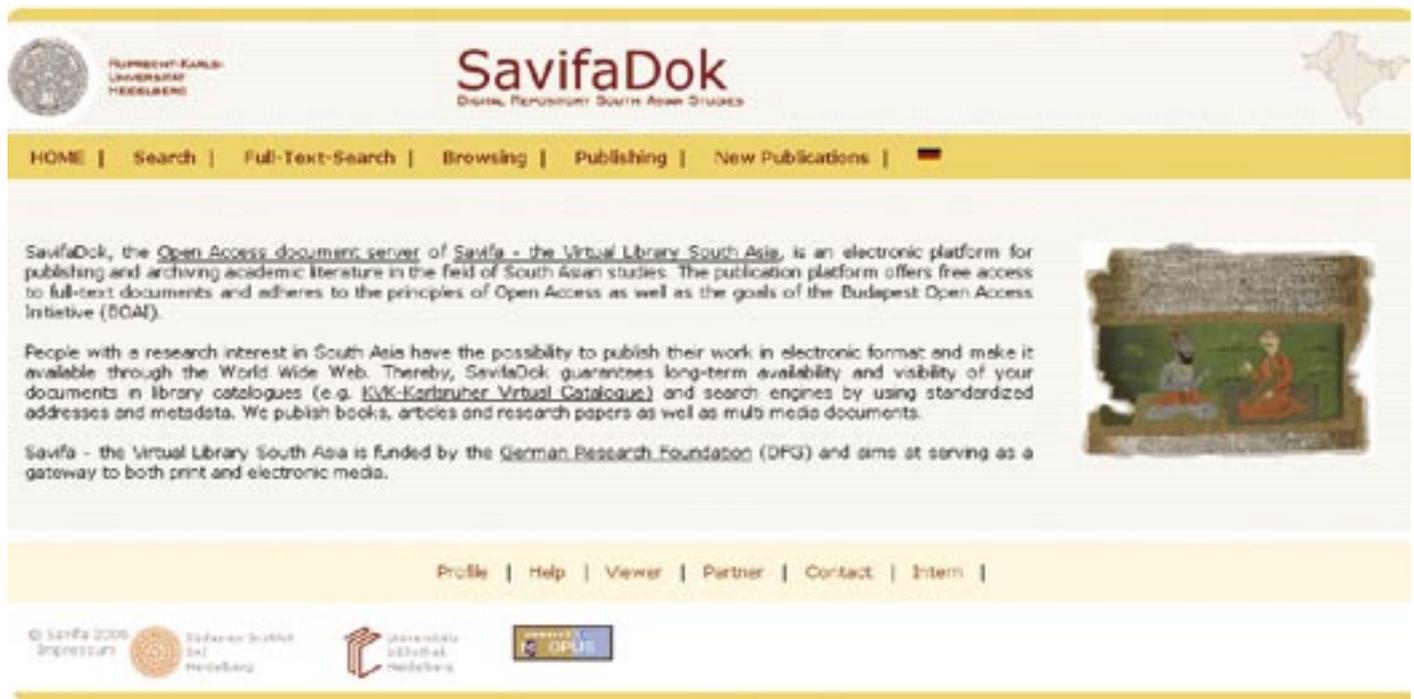


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- Südasienswissenschaftliche Arbeitsblätter (working papers in South Asian Studies), edited by Peter Rahul Das, Martin-Luther-University of Halle-Wittenberg.

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Nicole Merkel
merkel@sai.uni-heidelberg.de

① <http://archiv.ub.uni-heidelberg.de/savifadok/>



Five days on eight square meters - the SAI at Frankfurt Book Fair



Eight square meter

7,272 exhibitors from 113 countries, 382,000 titles on 172,000 square meters, and 286,621 visitors consuming more than 150,000 litres of coffee in a buzzing atmosphere - the Frankfurt Book Fair 2006 was in many ways a unique experience. After a 12-hour stand-building marathon on Monday we were ready on Wednesday morning at 9 o'clock to join the world of movers and shakers in the literary world to provide information on the South Asia Institute, swap gossip and court the public.

The Frankfurt Book Fair is widely re-

garded as the summit of all book fairs and with India as the Guest of Honour in 2006 it turned out to be a highlight for the Institute. Interviews and interesting visitors at the stand, a well-informed public and an ideal neighbourhood - the members of the SAI certainly profited from participating and proved an old saying wrong that public relations was 85% confusion and only 15% commission. An impressive "product" of the fair - the new GEO Special Edition on India - is currently available at the newsagents.

This year we will do it again, so come

and see us from 10-14 October 2007 in the International Centre in Hall 5.0, where you will find among other German cultural institutions such as the Goethe Institute and the German Academic Exchange Service. For further information on the programme, see ①.

Angela Michel
amichel@sai.uni-heidelberg.de

① <http://www.frankfurt-book-fair.com/>

SAI branch offices

Colombo

Only recently hit by one of the most devastating natural disasters in history, Sri Lanka has been stopped again on its slow and painful way to recovery: The SAI's Representative in Colombo, Pia Hollenbach, reports from a country at war - and how this situation affects the life and work of the people at the branch office.

Failed peace talks in Sri Lanka: the cease fire agreement still stands, but Sri Lanka is back at war

A political solution for the conflict in Sri Lanka is no longer a realistic option. The number of attacks by both sides, killings and violation of human rights increased dramatically during the last year. It is no longer a ceasefire agreement riddled with

violations, no longer a "low-intensive conflict" - in August 2006, Sri Lanka went back to war.

The Army and LTTE (Liberation Tigers of Tamil Eelam) are fighting openly in the North and East. UNHCR reports more than 300,000 internally displaced people. The humanitarian situation is getting critical with no access to proper food supply, water and medical services.



The A9, the only connecting road into the Jaffna peninsula, is closed and humanitarian aid is only possible if the Government and the LTTE both agree on a cease fire long enough to get the aid into the conflict zone.

The LTTE demonstrate their strength in ceaseless attacks, their newly implemented air force enabling them to attack the whole island. The East is under control of a paramilitary faction of the LTTE - the Karuna group - taking the law into their own hands. The Army is in the position of the occupying power with numerous weaknesses and shortcomings.

The road to peace is currently blocked, and a solution seems to be a very long way off. The international community is not in the position to exert any influence on either of the parties whose decisions seem to be set in stone: the government wants "to fight this until the end", stating that "it will be the final war", whereas for the LTTE, "the noise of bombs is like a lullaby."

Working and living in Colombo

Daily routine is not seriously affected by the ongoing conflict. However, cooperation has become difficult and it is almost impossible for the members of the SAI branch office to meet their partners in the North and the East, and Students cannot participate in workshops, competitions or seminars.

Daily life has changed since fighting has increased. The whole island has be-

come a conflict zone with many check points, limiting free movement. The threat of suicide bombs or bomb attacks in the city of Colombo has increased. In August 2006 a suicide bomb attack took place only 200 meters from the SAI office. The blast was enormous, rattling the windows of the building. At first I did not realize what had happened - never having experienced a bomb attack at such close quarters. But the immediate response of my colleagues was "Madame, bomb attack, bomb attack", and I suddenly realized that I lived in a country at war.

"I am slowly getting used to certain things, to certain stories, but this feeling of "normality" is only self-protection, enabling me to continue my daily work."

Almost daily either the army or the police check cars and IDs and ask questions such as "Where are you going?" and "Why are you here?". During the first month the "immunity of white skin" often prevented yet another harassment, but since the beginning of 2007, this preferential treatment of foreigners has become an exception. Only this morning on my way to office I was checked twice. This shows the nervousness of the Army since the Tamils attacked an army base at the international airport in March 2007

in an air strike. Two days ago electricity was gone for more than three hours during the night when the Army cut the power supply in an attempt to prevent LTTE forces attacking the airport again.

From my personal point of view, emotional stress has increased considerably: Not knowing what will happen, sometimes being lucky not to have used a road at a certain time when a suicide bomber just tried to kill a politician, not being able to get together with partners in the East and North, or hearing stories of abduction and torture from colleagues and friends living in the conflicting regions. The strange thing is, however, that I am slowly getting used to certain things, to certain stories, but this feeling of "normality" is only self-protection, enabling me to continue my daily work. I am very sad for the country, for my colleagues and friends. Soon I will leave them behind in a war which might go on for another 25 years.

Pia Hollenbach

saicmb@eureka.lk

Address:

29/15 Visaka Private Road

Colombo 4

Sri Lanka

Phone: 0094 11 45 28 400-404

Fax: 0114 514 820

Kathmandu

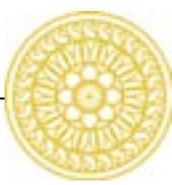
Last year dramatic changes took place in Nepal. After the king made his so called "move", dissolved the parliament and assumed autocratic rule in February 2005, Maoists and a Seven Party Alliance jointly organized a series of strikes and protests culminating in an 19-day nationwide mass uprising in April 2006. King Gyanendra's government imposed curfew and ordered the police force to brutally act against protesters, but finally the regime was forced to collapse. When the King resigned from power on 24th April 2006, more than a dozen pro-democratic activists had lost their lives and thousands others were injured in the people's

movement, subsequently named Jan Andolan II referring back to the democratic movement in 1990.

Soon after the reinstallment of the parliament Nepal, the last Hindu Kingdom of the world was declared a secular state, but further steps followed slowly. Only in November 2006 by signing a peace declaration Maoists and the Seven Party Alliance declared an official end to the decade of civil war in the country. An interim government including the Maoists was formed only at the beginning of April 2007.

There were different reasons for this delay. After the king lost his power sev-

eral interest groups started protesting against injustice existing in the country and demonstrations became part of everyday life in the capital. In the Terai, the southern region of the country adjacent to India, the protest situation got especially serious. There, a number of organisations not only held meetings and demonstrations, but also attacked police-stations and government offices in order to protest against the predominance of the hill people (Pahari) over the people of the south, the so called Madhesi. The region underwent weeks of curfew and the number of people who lost their lives or were injured in the unrests, exceeded



Activists of the party alliance honour a victim of Jan Andolan II at his cremation at Pashupatinath temple, Nepal's most holy shrine. □

the number of victims of the Jan Andolan II by far.

Besides public protests, among the political parties, who formed the alliance to remove the king from power, the struggle for power continues. Only with difficulties parties and Maoists finally determined June 2007 as time for the election of a constitutional assembly, which shall give the country a new constitution. On the 24th April 2007 Nepal observed the first anniversary of Jan Andolan II as Democracy (Loktantra) Day. But still many problems have to be solved to give Nepal a democratic future.

How does such a situation affect the work of a Kathmandu based branch office like that of the SAI? As mentioned, even after the period of strike and curfew of Jan Andolan II protests continued. Although Kathmandu did not witness unrests as violent as in the Terai region, the office had to remain closed from time to time. Protests in Kathmandu frequently include transportation strikes, which sometimes block the traffic of the city completely.

The office faced political reality in other ways, too. By the end of 2006 the agreement between Heidelberg University and Tribhuvan University in Kathmandu expired. Although both sides ex-

pressed the wish to continue cooperation the process of extension was brought to a halt. Most of the high posts of Nepal's eminent educational institution, e.g. the ones of the rector and the vice-chancellor, became vacant after the changes in April 2006. Additionally, all administration offices of the University remained closed for several weeks. Students and workers had padlocked the University buildings in order to protest against the deplorable state of affairs. But due to the friendly cooperation of the Centre for International Relations of Tribhuvan University and a special authorization by the Ministry of Education and Sports the agreement between the Ruprecht-Karls-University Heidelberg and the Tribhuvan University could finally be extended for another five-year period.

Apart from these obstructions the office continued work as usual as possible. Just to mention some of the activities: Between the Jan Andolan II and the unrest in the Terai region a group of geography students from Heidelberg travelled to Nepal. Under the guidance of Elvira Graner and Shambhu Kattel they joined a group of students of Tribhuvan University and carried out a one-month field class (*see article, page 6*). The office provided logistical support for the students while

they prepared their reports and made a financial contribution to the workshop, in which the students presented their findings to a public audience. In December 2006 the office financially supported the Conference of the Sociological and Anthropological Society of Nepal (SASON) on "Social Sciences in a Multicultural World". In March 2007 the office moved into a different room within the GTZ compound.

With the hope for change in Nepal's political situation in general and especially its educational system for the better and for the continuation and strengthening of the collaboration with T.U. and and other partners of the SAI the representative Christof Zotter finished his duty after two years and wishes the best for his successor, yet to be appointed.

Christof Zotter
christofzotter@yahoo.de

Address:
South Asia Institute
Kathmandu Office
P.O. Box 4379
Patan / Jhamsikhel (Neer Bhawan)
Tel./Fax (00977)-1-5526915
saiktm@mos.com.np



New Delhi

In February 2007 the new Resident Representative of the Delhi Branch Office, Peter Braun, took over the administration of the SAI in Delhi from his predecessor Michael Koeberlein. Peter Braun was officially welcomed and introduced to our partner institutions during the latest visit of the SAI Executive Secretary Manfred Hake on 11th April 2007.

In addition to the continuing management of the different scholarship programmes, promotion of academic and cultural exchange, strengthening of research activities in cooperation with Indian and German scholars, as well as the organization of conferences and seminars, the Delhi Branch office will now put a greater emphasis on assisting Heidelberg and other German students who have the ambition to strengthen their academic and professional skills in India. The intention behind this new policy is to facilitate the student's entrance into the international job market through organized internships, bring them in contact with organizations and companies operating in India and to guide them through the process of planning their professional career. Our list of partners now includes

a number of NGOs, research institutions, media agencies, government bodies, and private small and medium enterprises. Since February 2007 the Branch Office in Delhi has assisted more than 20 German students in planning their internships in India.

To promote collaboration in the academic field the Delhi office is currently drafting a Memorandum of Understanding with Jamia Milia Islamia University in Delhi that will give our students the possibility of getting admission for the academic year 2008. Another opportunity to improve knowledge on India for young scholars who are in the advanced stage of their studies will be the "Summer School on Methods of Social Sciences & Empirical Theories" hosted in collaboration with the Nordic Center in October 2008. The Summer School is intended to provide better understanding of empirical research, data analysis and methodology for our students from Heidelberg and the Nordic countries.

For the annual Baden-Württemberg Fellowship Programme the SAI has selected the two candidates Quazi Afzal Hussain, Department of Urdu-Aligarh

Muslim University and Girija Prasad Pande, Department of History-Kumaun University. Their visits have been organized and planned in close coordination with the SAI in Delhi.

Additionally to the administration of the Branch Office the representative participated in the first annual conference of the Euro-Asia Institute at Jamia, Milia Islamia University, the conference on "Democracy, Citizenship and Belonging in the Himalayas" and another workshop about "Dynamics of Contemporary Islam and Economic Development in Asia, from the Caucasus to China" hosted by the Centre de Sciences Humaines in New Delhi.

Peter Braun

saidelhi@del2.vsnl.net.in

Address:

c/o Max Mueller Bhavan
3, Kasturba Gandhi Marg
New Delhi - 110 001
Phone: 0091-11-2332 6001
Fax: 0091-11-2371 6684

Publications and research projects

Anthropology

Projects

- Problems of intercultural communication in a hospital based setting (Gabriele Alex, in cooperation with A. DiGallo from Kinderklinik Heidelberg. Research Assistants: A. Bohn, J. Schwarzkopf, P. Seidel)
- Healing practices and health explanatory models of the Narikorava (Vagri) in Tamil Nadu (Gabriele Alex)
- Handlungspotential (agency) und territoriale Rituale in Indien (Christiane Brosius, Karin Polit; Ritual Dynamics A4)
- Lifestyle aesthetics in postliberalisation India (Christiane Brosius)
- Soziokultureller Kontext von Krankheiten und HIV/Aids - Einfluss auf die Aidsprävention in Afrika. Am Beispiel

von Mosambique im Kontext Sub-Sahara Afrika (Sophie Kotanyi)

- Consuming theatre: the economics and politics of Jatra in West Bengal (India) (Martin Kunz)
- Exploring the spiritual: a study on the role of practice and belief in contemporary health seeking behaviour in Lakamega district of Western Province (Scholarship from Catholic Academic Exchange Service, Germany) (Ferdinand Okwaro)
- Local concepts of the integration of Ayurveda in Kerala: between tradition and globalization (Mihaela Paina)
- The evolving context of patronage and performance of a ritual art in Kerala (South India) (Marianne Pasty)
- Sickness and healing amongst the Gaddi of northwest India: cultural concepts and global influences (Anja Wagner)
- Ritual healing and its critics (William

S. Sax, Ferdinand Okwaro; Ritual Dynamics A5)

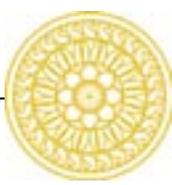
Publications

Gabriele Alex

- "Integration und Parallelgesellschaften am Beispiel von Tamilen", in Christiane Brosius and Urmila Goel (eds.), *Masala. de. Menschen aus Südasien in Deutschland*. Drapadi Verlag: Heidelberg, 2006.

Christiane Brosius

- "I am a national artist': Popular art in the sphere of Hindutva". In Richard Davis (ed.), *Iconographies of the Indian nation-state*. Hyderabad: Orient Longman, 2006: 171-205.
- "Making Place for the Forgotten Dreams of the Past: Territory and Identity in Hindu Nationalist Processions".



In Peter Köpping, Bernhard Leistle and Michael Rudolph (eds.). *Ritual and Identity. Performative Practices as Effective Transformations of Social Reality?*. Hamburg/Münster/London: LIT Verlag, 2006: 165-207.

- *Bollywood goes West. Annäherung an ein nicht so fernes Phänomen* [Approaches to a not quite so Strange Phenomenon]. Forum Bibliothek und Information, 2006.

Ulrich Oberdiek

- Anthropological Abstracts. Cultural/Social anthropology from German-speaking countries, 2004 (3).

Mihaela Paina

- "Heilen - ein Erbe. Kontinuität und Wandel ayurvedischer Praktiken im dörflichen Kerala, Südindien". *Journal Ethnologie Frankfurt*: <http://journal-ethnologie.de/Artikel180005724.html>, 2007.

Karin Polit

- "The Effect of Marginality on People's Well Being: An Ethnographic encounter among Dalits of the Central Himalayas". In Stefan Ecks and William Sax (eds.), *The Ills of Marginality*. London: Carfax, 2006.

- "The Consequences of Ritual Failure: A Garhwali case study." In Ute Hüsken (ed.), *When Rituals go wrong. Mistakes, Failure, and the Dynamics of Ritual*. Leiden: Brill, 2007.

Classical Indology

Projects

- Jainism in Karnataka: history, architecture and religion (Julia Hegewald with P. Pinto, S. Scholz, J. Lauer, Anna Shian, Rebecca Steiner, Claudia Scheufele and Klaus Vettel)

- Jaina temple architecture in South Asia: the development of a distinct language in space and ritual (Julia Hegewald)

- Water architecture in South Asia: a study of types, developments and meanings (Julia Hegewald)

- Jainism in Madhya Pradesh: sculptural records in Vidisha (Julia Hegewald, The Vidisha Research Project, international research group)

- Initiation, priestly ordination, temple festivals - ritual traditions in the south

Indian temple city of Kancipuram (Ute Hüsken, Ritual Dynamics A3)

- Life-cycle rituals in Nepal (Axel Michaels, with N. Gutschow, Chr. Emmrich, N. Sharma and Chr. Zotter; Ritual Dynamics A2)

- The price of impurity: The Dharmādhikārin in the legal tradition of Nepal (Axel Michaels)

- Editio princeps of the so-called Wright chronicle (Axel Michaels)

- When Rituals Go Wrong. Mistakes, Failure, and the Dynamics of Ritual (collaborative publication of the SFB 619)

- Vishnu children. Prenatal Life-cycle Rituals in South India. (Ute Hüsken)

Publications

Julia A.B. Hegewald

- "Tirthas and Tirthaṅkaras: Water Architecture and the Jaina Temple." In: *Vanamūlū: Festschrift A.J. Gail*. Gerd J.R. Mevissen & Klaus Bruhn (eds.), Berlin: Weidler Buchverlag, 2006: 67-77.

- "Jainism in Karnataka: An Interdisciplinary Look at an Indian Religious Community." *Research Focus: India*. Deutsche Forschungsgemeinschaft, Bonn, 2006, 3-4.

- "Jaina Temples in the Deccan: Characteristics, Chronology and Continuity." *Journal of Deccan Studies*. Special issue on Jainism (Guest Editor: Aloka Parasher-Sen), Vol. V, No. 1, January-June 2007, 9-38.

- "Research Group on Jainism in Karnataka documents: The Great Mahāmastakābhīṣeka." *Jaina Studies: Newsletter of the Centre of Jaina Studies*. School of Oriental and African Studies (SOAS), University of London, March 2007, Issue 2, 16-18.

- "Meru, Samavasaraṇa and Simhāsana: The recurrence of three-tiered structures in Jaina cosmology, mythology and ritual." *Kalhār (White Water-Lily)*. *Studies in Art, Iconography, Architecture and Archaeology of India and Bangladesh (Professor Enamul Haque Felicitation Volume)*. Gourishwar Bhattacharya, Gerd Mevissen Mallar Mitra & Sutapa Sinha (eds.), Delhi: Kaveri Books, 2007, pp. 132-146 and plates: 17.1-20.

Ute Hüsken

- *Jaina-Itiḥāṃsa-Ratna*. Festschrift für Gustav Roth zum 90. Geburtstag (Indica et Tibetica 47), Marburg, 2006 (ed. to-

gether with Petra Kieffer-Pülz & Anne Peters).

- "Pavitrotsava: Rectifying Ritual Lapses". In: *Jaina-Itiḥāṃsa-Ratna*. Festschrift für Gustav Roth zum 90. Geburtstag, ed. by U. Hüsken & Petra Kieffer-Pülz & Anne Peters, (Indica et Tibetica 47), Marburg, 2006, pp. 265-281.

- "'Gotamā, do not wish to go from home to homelessness!' Patterns of objections to female asceticism in Theravāda Buddhism". In: *Asceticism and Its Critics: Historical Accounts and Comparative Perspectives*, ed. Oliver Freiberger, New York/Oxford: Oxford University Press, 2006, pp. 211-233.

Axel Michaels

- (ed. with Chr. Auffarth and H.G. Kippenberg), *Wörterbuch der Religionen*. Stuttgart: Kröner Verlag., 2006; Reprint: Darmstadt, Wissenschaftliche Buchgesellschaft, 2007.

- (ed.) *Die Weisheit der Upanishaden*. Aus dem Sanskrit von Karl Friedrich Geldner. Munich: dtv/C.H. Beck, 2006.

- (ed.) *Die neue Kraft der Rituale*. Heidelberg: Universitätsverlag Winter, 2007.

- "'How do you do?' - Vorüberlegungen zu einer Grammatik der Rituale", in Heinrich Schmidinger and Clemens Sedmak (eds.), *Der Mensch - ein animal symbolicum? Sprache - Dialog - Ritual*. Darmstadt: Wissenschaftliche Buchgesellschaft, 2007, 239-258.

- "Geburt - Hochzeit - Tod. Übergangsrituale und die Inszenierung von Unsterblichkeit" and "Vorwort", in: A. Michaels (ed.), *Die neue Kraft der Rituale*. Heidelberg: Universitätsverlag Winter, 2007, 237-260.

- "Ritual and Meaning" and "Sanskrit". in M. Stausberg (ed.), *Ritual: A Lexicographic Survey of Some Related Terms from an Emic Perspective*, both in Jens Kreinath, Jan Snoek, and Michael Stausberg (eds.), *Theorizing Rituals. Issues, Topics, Approaches, Concepts*. Leiden: Brill, 2006, 86-90 and 247-261.

Development Economics

Projects

- Dealing with natural shocks in a nomadic economy: the case of winter droughts in Mongolia (Natsagdorj Enkhjargal)

- Measures to improve the access of the



least developed countries to the markets of the European Union and the USA and their developmental impact (Sona Sykora)

- The economic effects of HIV/AIDS in Ethiopia (Anastasios Koukoumelis)
- Selected aspects of the economics of an aging population (Jochen Laps)

PhD Dissertations

- Rahel Falk: Industrial Sickness in Indian Manufacturing. Completed in 2005.
- Ramona Bruhns: Essays on the Economics of Child Labor and Fertility. Completed in 2006.

Publications

Clive Bell, Shantayanan Devarajan and Hans Gersbach

- "The Long-run Economic Costs of AIDS: A Model with an Application to South Africa", *World Bank Economic Review*, 20, (2006), pp. 55-89.

Clive Bell, Ramona Bruhns and Hans Gersbach

- "Economic Growth, Education and AIDS in Kenya: A Long-run Analysis", *Policy Research Working Paper* No. 4025, (2006), The World Bank, Washington, D.C. (Available from the SSRN eLibrary). [Prepared for the World Development Report 2007.]

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Coastal Ecosystems in comparison of sea waves (Wolfgang Werner, Alexander Siegmund)

- Migration and Sustainable Development in Nepal - workers in carpet manufacturing in the Kathmandu Valley (Elvira Graner)

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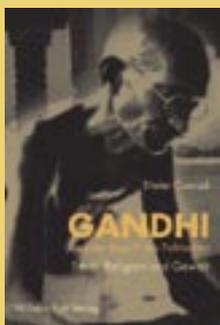
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- "Visionen der Vernetzung von Schutzgebieten im südlichen Afrika". In: *Natur und Landschaft* 81 (4), 2006:

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- Land use and landscape changes in the northwestern Himalayas (Northern Pakistan) (Marcus Nüsser)
- Food security in Ladakh (Jammu and Kashmir, India) between subsistence-oriented resource utilisation and socio-economic transformation (Juliane Dame)
- Forest councils (van panchayats) in the Uttarakhand-Himalayas, India: community forestry between local utilization strategies and external influences (Martin Gerwin)
- Repatriation of Internally Displaced Persons and refugees in Nepal (Lars Stöwesand)
- PRICE - Protection Index for Tropical



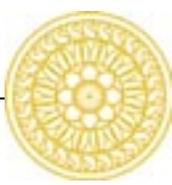
Dieter Conrad

**Gandhi und der Begriff des Politischen.
Staat, Religion und Gewalt.**

[Gandhi's political theory. State, religion and violence.]

With an introduction by Jan Assmann. Edited by Barbara Conrad-Lütt.

Dieter Conrad (1932-2001), one of the leading specialists on South Asian law, was head of the legal department at the South Asia Institute until 1997. In this volume, published five years after his death, he compares Gandhi's political theory with those of a number of western scholars such as Max Weber and Carl Schmitt, coming to the conclusion that the former is far more advanced. Paderborn: Fink, 2006. ISBN: 978-3-7705-4312-0



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- "Revisiting the colonial archive": Evaluation of the "Board's Collection", 1784-1858 (Gita Dharampal-Frick)
- South Asian Modernity (SAM). A network of historical and contemporary studies (Gita Dharampal-Frick)
- Alexander Walker (1764-1831) on India (Gita Dharampal-Frick)
- The Indian Ocean and the "labour question": The regulation of South Asian maritime labour, 1918-1960 (Ravi Ahuja)
- Routes and interests. Circulation, 'Public Works' and social space in colonial Orissa, c. 1780-1914 (Ravi Ahuja)
- Therapy and time (Georg Berkemer)
- Transfer of rituals from South Asia to the West from the late nineteenth into the twentieth century (Frank Neubert)
- Gefangenschaft und Deutungskämpfe: Südasiatische Kriegsgefangene in Deutschland und das Ringen um den Sinn des Ersten Weltkriegs (Ravi Ahuja)

PhD Dissertations

- Robby Geyer: Nehru und die deutsche Öffentlichkeit in Ost und West
- Lenita Cunha de Silva: Moors Reencountered - The Portuguese Perceptions towards Muslims in 16th-17th Century Malabar Coast
- Ali Usman Qasmi (PhD student, DAAD-grant): Sunni Orthodoxy in Colonial North India 1860-1900
- Nitin Varma (PhD student, DAAD-grant): Coolie Labour in the Colonial Tea Plantations of Assam in the late 19th and early 20th century
- Adnan Razzaq (PhD student, HEC-

grant): Refugee Rehabilitation in the West Punjab: 1947-55

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Ravi Ahuja

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International Economics

Projects

- Foreign Direct Investment, Optimisation of Business Location and Multilateral Investment Agreement, with Em-



pirical Research on South-East-Asia and India (Paul Brandeis)

- International Trade and Natural Resource Use - incl. a Case Study on Structural Change of Indian Foreign Trade (Frithjof Kilp)
- Dynamic Competition and Technical Progress - incl. an Investigation into Taiwan's Economic Development (Germany, Taiwan) (Marco Veselka)
- An International Comparison of Fiscal Federalism (Germany, Malaysia) (Isabel Werle)
- The Transformation of Agricultural Cooperatives, Self-Help-Organizations, and Rural Finance Systems in Vietnam (Axel Wolz)
- Coordination of National Competition Policies (with a Case Study of the EU) (Zuzana Zdeneková)
- Local Bodies Finance: India, Pakistan, Bangladesh (Wolfgang-Peter Zingel)
- Evaluation of the Croatian Tax Reform (1993-1999) (Oskar Gans)
- Food systems in the Megacity Dhaka (Markus Keck and Wolfgang-Peter Zingel)

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- Court ritual in the Jaipur state (18th century to 1949) (Ritual Dynamics, sub-project B5) (Monika Boehm-Tettelbach, Jörg Gengnagel)
- The Heidelberg Hindi Database (Monika Boehm-Tettelbach, Claus Peter Zoller)
- Critical edition and annotated translation of the classical Tamil text Ainkurunuru (Thomas Lehmann) (within project "Re-edition and annotated translation of the Cankam literature of classical Tamil" at the Ecole Française d'Extrême-Orient, Pondicherry)
- Introduction to the history of Tamil poetics with special emphasis on porulilakkanam or the thematic structure of poetry (Thomas Lehmann)
- The notion of "good" literature in Hindi. Literary criticism of the post-independence era (after 1947) (Anuradha Bhalla)

Publications

Monika Boehm-Tettelbach

- *Visions of Hindu Kingship in the Twilight of Mughal Rule* (2005 Gonda Lecture). Amsterdam: Royal Netherlands Academy of Arts and Sciences, 2006.
- (ed.) *Bhakti in Current Research*. New Delhi: Manohar, 2007.

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- The State and Citizenship in Asia and Europe: Reversing the Cultural Flow? (Subrata Mitra, Jivanta Schöttli)
- Civil-Military Relations in Asia (Subrata Mitra, Siegfried Wolf)
- Trends in German Political Science Publishing (Malte Pehl)
- Health Policies in the Indian States (Subrata Mitra, Anja Kluge, Malte Pehl)
- Corruption and Politics in Pakistan and Bangladesh (Mohammed Noor, Bashir Ahmed)

Publications

Subrata K. Mitra

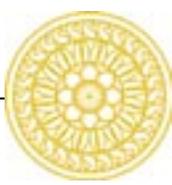
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Nicole Merkel

- "India and South Asia in Germany".
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Eleonore Schmitt

- "Datenbank, Archiv, Atlas, Bibliothek, Virtuelle Bibliothek - Savifa? Internationaler Workshop im Wissenschaftsforum Heidelberg." *Theke* aktuell 13,2. 2005: 64-67.
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Exhibitions

- 12/06-03/07: "Wenn einer eine Reise tut, dann kann er was erzählen - Europäische Reiseberichte aus Südasiens." Three display cabinets in the entrance hall of the University library.)

Lectures

17 February 2006

Aus den Kanzleien der Kachavahas in die Amtsstuben der Taliban. Ein Magister und seine Relevanz für ein Leben nach der Universität, (Heike Bill,)

17 February 2006

Why do we bother to look at Manuscripts? (Winand Callewaert)

17 February 2006

Unnütze Spielereien. Bericht über die Neuauflage von Śivasvāmins *Kapphiñābhya*. (Michael Hahn)

3rd July 2006

When Men Speak as Women: Vocal Masquerades in Indo-Muslim Poetry. (Carla Petievich)

4 July 2006.

Actresses and Female Impersonators in Indian Theatre: An Historical Perspective. (Kathryn Hansen)

18 July 2006

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Vom *taswir* zum *darshan* - Vision, Zeit und Raum in den Miniaturen des Mogulhofes (Monica Juneja)

11 December 2006

The *Maaveerar* Rites of the Tamil Tigers (LTTE) (Michael Roberts)

12 December 2006

Sacrificial Devotion: From the Kamikaze to the Tamil Tigers (Michael Roberts)

15 December 2006

India and the European Union: Issues of globalization and challenges of our time (Kamal Taori, IAS)

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Historiographie in Orissa (Georg Berkeimer)

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South Asia Institute
Im Neuenheimer Feld 330
69120 Heidelberg
Germany

phone: +49 6221 548900
fax: +49 6221 544998

e-mail: info@sai.uni-heidelberg.de
website: <http://www.sai.uni-heidelberg.de>

Title photo: Manfred Hake. **Urdu Text:** (Aasan) *Kulliat -i- Iqbal* (Urdu). Alhamra Publishing, Islamabad: 2000, p. 184. **English Text:** Mohammad Iqbal, Poet and Philosopher, A Collection of Translations, Essays and other Articles, Presented by The Pakistan-German Forum, Karachi, n.d., p. 122.

Back: Dynamics of Ritual, Collaborative Research Center, SFB 619

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