

oftmals nicht die Auswirkungen ihrer eigenen Politik. Woran dies lag, ist sicherlich eine spannende Frage. Hier hätten einige Anmerkungen dazu der Schlußbetrachtung gut getan. Über Adenauer ist bekannt, dass er mit Indien nichts anfangen konnte und Nehru misstrauisch gegenüberstand. Vielleicht waren diese Fakten und Adenauers Konzentration auf die Westintegration ausschlaggebend dafür, dass die deutsche Südasienpolitik nie ganz ihr Potential ausschöpfte. Bemängeln kann man an Das Guptas Buch auch das fehlende Augenmerk auf die deutsch-indischen Kulturbeziehungen, die nach Dietmar Rothermund zur ältesten und ehrwürdigsten Verbindung zwischen beiden Staaten gehört. Gerade dann, wenn auswärtige Kulturpolitik als ein Teil der Außenpolitik gesehen wird, dürfen Aussagen über die kulturellen Verbindungen nicht fehlen.

Trotz dieser Kritikpunkte ist Das Guptas Studie sowohl für Wissenschaftler als auch für interessierte Laien empfehlens- und lesenswert. Sie ist ein wichtiger Beitrag zur deutschen Diplomatiegeschichte.

Robby Geyer

JUDITH E. WALSH, *Domesticity in Colonial India. What Women Learned when Men gave them Advice*. Lanham and Oxford: Rowman and Littlefield Publishers, 2004. XVIII, 235 pages, US\$ 31.95. ISBN 0-7425-2937-1

Never was the impact of British colonial power felt stronger than in the last decades of the 19th century, and of all Indian regions, Bengal was probably the one to feel it most. Once the public sphere had become the domain of the colonial administration, its boundaries had to be redrawn in such a way as to exclude British cultural influence from the private sphere and at the same time to redesign it so as to become a symbol for the self. Never was the private so publicly debated, and deemed of such a pervading influence for the future as during these years. The private which was being thus redesigned was first and foremost a sphere of women. The position of women within the extended family, their behavior towards their husbands, their piety, their education and the way they conducted the household affairs, cleaned the dishes and provided meals for their families was deemed to constitute an important, if not the most important indicator of the civilizational position occupied by a country – not just in the colonies, but in the metropolises as well. Judith Welsh presents an extremely well-researched and well-written study of Bengali advice manuals, which aimed at instructing women how to redeem their family and their nation by educating themselves or at least submit to being educated by their husbands. The genre boomed, in the last four decades of the 19th century more than forty such manuals for Hindu women were written in Bengali alone, which amounted to more than two copies in print for every literate woman in Calcutta (p. 3). Though these numbers may still be microscopic, once we look beyond the circle of urban middle class women, it is among them that new role models were first devised and changes first appeared, which were later to gain an influence all over the subcontinent.

Though her study is focused on Bengal, Judith Welsh does not read her material in isolation, but places it in a comparative framework, which includes not only the well established research on women's education in Maharashtra, but also contemporary British, American and Anglo-Indian manuals. "More interested here in hybridity than in hegemony" (p. 2), she looks at the discourses on women's education as transnational products, which, in every case, had to be localized. American manuals drawing on these ideas were therefore no less hybrid than their Bengali counterparts. While it remains open to general debate, whether hybridity can really be discussed without referring to hegemony, and whether discourses can be viewed in isolation from power, some questions remain: given that the Bengali texts were an adaptation and localization of English household manuals, how did this adaptation come about? The only reference to a Bengali author looking for English material to adapt is hidden in a footnote (p. 140). Can it be shown that these manuals constituted the direct models, that they were read and discussed by Bengali men or do we have to look for further stages of translation (for instance in manuals for Bengali boys and young men, written by Englishmen, or in English novels, which depicted these female virtues)? Second: if a hybridization and acculturation took place, what were the indigenous sources on to which this material was grafted? For the turn-of-the-century manuals Judith Welsh mentions a link to the Aryan literature and the female songs and proverbs – this might indeed be an area for further exploration. Third: the social history of the family in India is still an underdeveloped subject. It would be interesting not only to investigate if and how these manuals led to real changes in women's lives, but also, and even more, to seek the changing social and economic structures which led to the reconfiguration of the boundary lines between the public and the private, and hence the imagination of woman as the angel of the house. For Europe, one of the central changes which has been emphasized in this respect is the fact that from the late 18th century onward, male professional work was no longer done in the house – only once men left the house to go to work, did the economic contribution of women become invisible and could the house become a realm of the female and the private and be imagined as separate both from the political and the economic sphere. (Karin Hausen, "Die Polarisierung der Geschlechtscharaktere. Eine Spiegelung der Dissoziation von Erwerbs- und Familienleben", in: Werner Conze, *Der Strukturwandel der Familie im industriellen Modernisierungsprozeß. Historische Begründung einer aktuellen Frage*, Darmstadt 1979, p. 363-393.)

One question has long puzzled scholars working on late 19th century women: how to be reconcile "narratives of bravery and energy" of women who fought a fierce battle to "free themselves from orthodox restrictions", who exercised immense will power in order to learn how to read and write in spite of the resistance of their extended family, with a discourse in which these same women spoke "in the most extreme terms of their devotion to their husbands" (p. 142). By concentrating not only upon the divisions of gender in the joint

family, but introducing age as a second category determining the access to resources, Judith Walsh draws a very finely differentiated picture: resistance to the education of young women came mainly from the elder women in the household, who resented the intrusion of educating males into a sphere hitherto dominated by them. For a young bride, on the other hand, submission to the husband provided at least an escape from the rule of the mother-in-law – the “new patriarchy” was certainly a way to ward off the restrictions of the “old patriarchy” and provided young women with an element of choice and with access to education. This also provides the answer to the question evoked in the title of the book. What did women learn when men gave them advice? They learned to read. (p. 159)

Margrit Pernau

THEO DAMSTEEGT (ed.), *Heroes and Heritage. The Protagonist in Indian Literature and Film*. (CNWS Publications 126). Leiden: Research School CNWS, 2003. V, 257 pages, € 26.00. ISBN 90-5789-090-9.

This volume contains the papers read on the occasion of the 16th International Conference on South Asia in the section ‘Literature and Film’. Most of the altogether 14 articles are concerned with modern Indian literature (eight Hindi, one Bengali, and one Marwari), three of them deal with various aspects of Indian cinema, one reflects both on literary and cinematic aspects (Urdu). Through these contributions the reader is confronted with a wide range of characters: the female (B. Knotková-Čapková, D. Dimitrova, T. Damsteegt), the courtesan of the *kothā* or ‘brothel’ movie (C. Cossio), the male lower middle-class intellectual anti-hero (R. Svobodová, T. de Bruijn, C. Molloy & T. Shakur), the child (G. V. Strelkova), the aged (U. Stark), the warrior or Rajput hero (J. Kamphorst), the angry young man of the Bollywood action film (C. Preckel) and the historical poet (A. Désoulières). There are also papers that deal with different aspects of the above mentioned (M. Offredi, A. Montaut).

This collection of articles does not aim at a systematic approach to its subject matter. It rather depicts multiple aspects of character and the techniques of characterization in an erratic assemblage of works and authors from different epochs. This mode of presentation would have required an index at least of authors and works to enable the reader to find the cross-references. Such an index would have greatly improved the scientific value of this otherwise useful and informative book. Therefore, the following survey will have to limit itself to some of the major authors and works; stating the relevant page numbers should compensate for the missing index.

The papers collected in the volume under review cover the prominent stages of development of modern Hindi literature. There is the pre-modern period with its traditional, straightforward and brave heroes as opposed to the submissive and obedient heroine represented by the plays of Bhāratendu Hariścandra: