

griffe *svadharma* und *svarāj*: für Savarkar der Schlachtruf im bewaffneten Kampf um die indische Unabhängigkeit. Dieser Definition von *svarāj* hat Gandhi die rigore Verknüpfung persönlicher und politischer Ethik entgegengesetzt, seine Forderung nach Gewaltlosigkeit, die für ihn untrennbar ist von der Forderung nach Selbstbeherrschung (eine Bedeutung, die im Wort *svarāj* ebenfalls angelegt ist) – Selbstbeherrschung im Sinne einer Identität von Pflicht (*svadharma*) und Freiheit: „If we become free, India is free [...] It is Svaraj when we learn to rule ourselves.“ (S.73). Sätze wie diese markieren zugleich eine andere Abgrenzung: die zum britischen Liberalismus, dessen Begriff der Freiheit, da ihm die Rückbindung an eine persönliche Ethik der Selbstbeherrschung fehle, aus Gandhis Perspektive letztlich nur zu Zügellosigkeit führen konnte. Für John Stuart Mill, mit seiner Abhandlung *On Liberty* die wohl wichtigste Quelle des Begriffs *self-government*, hatte er kaum je mehr als ironische oder verächtliche Bemerkungen übrig: Freiheit „is not to be had by reading Mill on ‚Liberty‘“, erklärt er einmal in einer Rede vor Studenten (S. 29, Anm. 38). Gerade weil *Hind Swaraj* diese Auseinandersetzung eher implizit führt, wäre eine ausführlichere Diskussion in der Einleitung wünschenswert gewesen; hier erscheint mir Parel etwas zu knapp – möglicherweise, weil er davon ausgeht, daß der (britische) Leser Mills Klassiker ohnehin auswendig kennt.

Ergänzt wird der Band durch eine Reihe von Texten Gandhis, die in engem Bezug zu den Themen von *Hind Swaraj* stehen, darunter eine Zusammenstellung von Äußerungen zur modernen Technologie (*machinery*) und die berühmte *Quit-India*-Rede von 1942. Damit wird Parel dem selbstgesetzten Ziel einer brauchbaren Einführung in Gandhis politisches Denken durchaus gerecht.

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KIRSTEN SAMES, *Swadeshi – der Unabhängigkeitsgedanke in Gandhis Wirtschaftskonzept*. (Beiträge zur Südasiensforschung, 180). Stuttgart: Franz Steiner Verlag, 1998. vi, 228 pages, DM 76,-. ISBN 3-515-07310-8

This 1995 dissertation (Institute for South Asian Studies, Heidelberg) is a concise assessment of and the first comprehensive monograph on Gandhi's economic concept of Self-Reliance (*svadeshi*) in the German language. Kirsten Sames used about 100 English and German language articles and monographs to shed light on Gandhi's programmatic concepts of Home Rule (*svaraj*), Constructive Programme, Welfare of All and Every Being (*sarvodaya*), Bread Labour, Trusteeship, Boycott, Khadi (Cotton) and Village Industries, Basic Education, Village Republic Model (*panchayati raj*) without being too exhaustive in relating them to his political philosophy of nonviolence and truth-force (*satyagraha*).

The author derived the primary sources of her dissertation from *The Collected Works of Mahatma Gandhi* comprising 100 volumes recently completed thanks to the magnificent research work of Indian scholars. In addition, she used mostly monographs on Gandhi written by Indian scholars. Due to her precise annotations, the reader is able to distinguish between Gandhi's statements and external comments and interpretations.

One of the main problems in the re-evaluation of Mahatma Gandhi's philosophy today remains the reader's incapacity to explain the inconsistencies of Gandhi's

political and economic-views during various historical moments of his life. The author does not explicate the relevance of Mahatma Gandhi's economic and political ideas for the present international chaos of ongoing scapegoating and victimising. The inconsistency and impracticability of Gandhi's concepts has never been the main problem. On the contrary, the criminal conduct of those indulging in greed and luxury systematically ignores Mahatma Gandhi's "practical idealism" because of the "vested interests" of the privileged and their painful and increasing fear of loss and punishment. The author's dissertation could provide a remedy for these sick brothers and sisters of ours and thus it deserves widespread appreciation in Central Europe.

Kirsten Sames' main hypothesis is that Mahatma Gandhi changed or, at least, modified the programmatic concepts of his 1908 paraphrase of John Ruskin's *Unto This Last: Four Essays on the First Principles of Political Economy* (1862) and *Hind Swaraj (Indian Home Rule)* (1909). Mahatma Gandhi's ethical philosophy of economic relations added to Ruskin's criticism of the mainstream views of economists (Smith, Mill etc.) the basic feature of equality and social justice. In Gandhi's ideal state of a non-violent society of truthful citizens who reconcile social conflicts guided by humility and conscience, by truth or soul force, the "practical idealism" of *satyagraha* is based on the concepts of *svaraj*, *sarvodaya* and *svadeshi*. *Satyagraha*, literally: "firmness in truth", is solidly founded in Gandhi's Constructive Programme of Trustees working for the benefit of a non-violent socialist republic of villages.

"We are all caught in an inescapable network of mutuality." This dictum of Dr. Martin Luther King jr. following the tradition of Mahatma Gandhi destroys the illusion of complete autonomy in international relations. Nevertheless, Mahatma Gandhi's vision of a real political utopia was an "enlightened anarchy" based on village republics. That is why the author mentions Mahatma Gandhi's core philosophy of trusteeship, because the key problem of modern economics is the erroneous concept of gift and exchange built upon a false interpretation of property and wealth. Gandhi was aware of the conflicts in modern class societies, especially in Russia and China. As a responsible contemporary of his age, Mahatma Gandhi suffered from the sheer insanity of the first technological World War and violent civil wars. That is why he looked for a political solution to eradicate poverty and injustice. His anti-colonialist and anti-imperialist programme of non-violent politics paved a third way for India to overcome the soul murder of the extremely violent industrialism and totalitarianism, dictatorships as well as militarised democracies. That is why no scholar should today ignore the political philosophy behind the economic ideas of Mahatma Gandhi. The necessary reduction of Gandhi's holistic paradigm to plain and simple terms should be devoid of any fragmented relics. Kirsten Sames has succeeded in demythologizing Gandhi's economic philosophy from the symbols of salt and spinning-wheel (*charkha*) to the evolution of a laborious and permanently challenged alternative to industrialism in the daily life of hundreds of millions of peasants and craftsmen. The reader is delighted to have an almost complete representation of Gandhi's concept of *svadeshi*, but asks himself: What does "inner orientation" and "subsistence" mean for the economies of modern societies, especially those of the Indian subcontinent? At least, scholars with a knowledge of the German language now have another of the few monographs on Gandhi to im-



prove the rather weak research basis. But new diligent research on the Trusteeship concept and its meaning for us today should be the logical second step, otherwise the language of *svadeshi*, *svaraj* and *sarvodaya* will remain the propaganda language of Hindu fundamentalists.

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KURT TITZE, *Jainism. A Pictorial Guide to the Religion of Non-Violence*. Delhi: Motilal Banarsidass, 1998. 267 pages, maps, pictures, appendices, indexes, RS 2500. ISBN 81-208-1534-3

Kurt Titze, the author of this informative and beautifully produced volume on Jainism, is a free-lance writer with great admiration and sympathy for the Jain doctrine of radical non-violence, which inspired him to undertake personal visits to most of the Jain sacred sites in India over a period spanning more than three decades. The book is written from the perspective of a pilgrim, i.e. not as an academic piece of research, but as an attractive guide to be used by tourists, scholars, and devotees. By way of an imaginary journey through the subcontinent it introduces the reader to the serene beauty of the religious sites of the Jains which, in contrast to the majority of the places of worship in Hinduism, are often built in isolated mountain or desert locations. A map at the beginning of each section offers initial orientation. The photographs taken on most sites by the author himself are accompanied by explanatory texts, which also provide useful travel information, anecdotes, personal impressions, and occasional notes on important rituals. The journey begins in the south, with a visit to the famous Jain sites of Muddidri and Shravanabelagola in Karnataka, followed by the little known Jain sites in Tamil Nadu, and the well known caves of Ellora, to name but a few. The majority of the sometimes stunningly beautiful Jain pilgrimage sites, such as Mangi Tungi in Maharashtra, which is presented next, are less known, and difficult to locate even for the Jain specialist. From Maharashtra the imaginary traveller heads north, to Delhi and Hastinapur, then turning south joining a "Grand Tour" of the famous Jain temples of southern Rajasthan and northern Gujarat, then on to Gujarat and Kutch, and finally to Bihar – the region in which Jainism and Buddhism originated.

In this volume the student of Jainism will find interesting details on the understudied Digambara Jain bhattarakas, or monastic pontiffs, who fulfill predominantly administrative and educational functions, and form an intermediary category between Digambara laity and ascetics. Indeed, most of the monuments described – generally temples – are Digambara controlled, although it is not always made clear for the uninitiated reader to which of the two main Jain denominations, Shvetambara or Digambara, the respective sites belong. However, by including several articles or extracts from books by Klaus Bruhn, Jyoti Prasad Jain, Noel Q. King, Vilas A. Sangave and other leading experts in this field, the author interspersed the main text with more detailed background information on selected subjects, such as the philosophy and meaning of worship in Jainism. Of particular interest is the chapter on "Jaina art of Gwalior and Deogarh" by Prof. Klaus Bruhn, which was specially written for this book, as was the one by Prof. Noel King on "Jaina Dawn in the West". The contribution of Klaus Bruhn, looking back on his own pioneering work