

(続紙 1)

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論文題目	Making Heritage Ecologies: Urbanisation and Water Bodies 'of' Varanasi, India (ヘリテージ・エコロジーの創出 ーインド・ワーラーナシーの都市化と水域ー)		
(論文内容の要旨)			
<p>This dissertation is a contribution to the field of urban ecology by focusing on the conceptual tensions that have emerged over wetland restoration projects within city planning in India. The case study involves a review of the recent decision of the government of India in 2014 to fund and pursue two significant heritage projects in the city of Varanasi (Eastern India). At heart, both these projects aim to restore and revive temple tanks, ponds and small lakes within Varanasi city. Though these projects have been officially described and discussed as efforts in restoring the city's forgotten heritage for maintaining water bodies, the author argues otherwise. That is, these exercises in heritage restoration, in fact, actually revive and restore these water bodies as commoditized spaces rather than as ecological relationships. In effect, these heritage projects adopt a notion of a nature that has only aesthetic or infrastructural appeal rather than responding to the challenges for ecological connectivity.</p> <p>In all, this dissertation comprises four main chapters, besides an introduction and conclusion. In Chapter 1, we get a broad discussion of how temple tanks and ponds of Varanasi were historically critical to generating notions about sacredness. The author, in particular, is keen to underline that there were various descriptive texts such as the <i>Purana-s</i> and <i>Nibandha-s</i> which suggest that Varanasi in the medieval period (pre-colonial) was considered sacred for its unique relationships with temple tanks and the constant circulation of the waters of streams and the Ganga river. Simply stated, the unique feature of Varanasi as a <i>Tirtha</i> (pilgrimage place) was greatly based on its associations with sacred water. In Chapter 2 (Separating Land and Water), two distinctly different spatial representations of Varanasi are discussed: the western cartographic notions of space marked by the practice of modern/colonial map making and the</p>			

'Indian way of understanding' spatial representation. By scrutinizing the maps of Joseph Tieffenthaler and James Princep, the author points out that a clear distinction is made in these cartographic exercises between land and the water. These western maps, moreover, enabled the colonial authorities to visualize land as property, which could be taxed, roads and railways could be constructed and the mobility of people controlled. The Indian 'picture maps', on the other hand, tended to see Varanasi as being a catchment of the river Ganga. That is, the city was a collection of drainage lines that flowed into the Ganga river. Chapter 3 discusses how various colonial initiatives from the nineteenth century onwards actively aided the drying up of Varanasi city. Notably by using anxieties about sanitation, the colonial authorities carried out a number of drainage schemes that inevitably degraded a large number of temple tanks, ponds and water bodies. Chapter 4, provides an analysis of two heritage projects that have been undertaken by the government of India in 2014. Here, it is pointed out that though these heritage projects pursue efforts to revive and restore water bodies within Varanasi city, these initiatives do not have an ecological orientation. That is, the tanks and ponds are being rehabilitated as infrastructure rather than as interlinked water bodies aimed at providing ecological connectivity. The final Conclusion, in fact, is thus able to suggest that these recent heritage initiatives of the government of India reinforce the notion of ecology 'in' rather than being 'of' the city.