

Jürgen Frembgen: *Alltagsverhalten in Pakistan*. Berlin: EXpress Edition 1987. 143 pp. DM 19.80.

"Everyday behaviour" is the title of this booklet, written as an attempt at a "behavioural anthropology" and aimed at "technical experts, scientists, diplomats and others on a longer stay in Pakistan, but also for short term visitors like tourists, airline personnel, business men or people interested in regional studies in general" (back cover). The author is a professional anthropologist who obtained his doctorate with a thesis on the Nagars of the Karakorum and who, thanks to his extensive travelling in the country, has been active in briefing Germans going to Pakistan in various official capacities.

The book is divided into a short introductory part on "understanding of Pakistani cultures" and the major part on "everyday behaviour in Pakistan", with chapters on "family and social structure", "Islam and popular belief", "forms of expressional behaviour", and "values, symbols and patterns of attitude". It concludes with "final remarks on the importance of modern changes".

The author references the book as extensively as possible, a difficult task given the limited sources available, especially for the majority groups of Pakistan's population, i.e. Punjabis, Sindhis, and the 'muhajirs' – the refugees from the North and Central Provinces of India and from Bombay, who opted for Pakistan after partition and who mainly settled in Karachi. Compared to them, the Pakhtun, and to a lesser extent the peoples of the Northern Areas (which are not a province, p. 20) and Baluchistan, seem to be more researched and documented. Furthermore, the information available in the literature often relates to Afghanistan or India and/or stems from pre-independence. The obvious solution is to take information available on the latter and to assume its validity for all groups. This approach can well be justified, but, e.g., is smoking in the presence of an elderly dignified person really unpolite (p. 91, referenced with a work on India)? And if so, would that not also be the case in Europe? It is difficult anyway to decide to what extent behavioural rules differ in Europe and Oriental countries, in this case Pakistan, given the many rules common to both cultures on the one hand, and the many differences within each society on the other. On occasion the author departs from his procedure of deducing rules for Pakistan from neighbouring countries and tries to work out the differences: for example, could one easily agree with a sentence like: "In Pakistan specifically Indian modes of behaviour are to be found; but the determining factor in the sphere of verbal communication as well as in the forms of body language is the Islamic-Oriental influence" (p. 56)? It would be difficult to work out exactly what are "Indian modes of behaviour". And the reference to "Islamic-Oriental influence" would require ascertaining what was originally influenced.

This, in no way, is meant to belittle the author's efforts. It is, indeed, a commendable task to write on everyday life (*Alltag*), as long as it is easier to find literature on the remote corners of the country than to become informed of the everyday life of the majority groups (say, Punjabi farmers or workers). Therefore, in addition to anthropologists and behavioural scientists, the book can be recommended to the target group addressed on the cover (see above). One should benefit especially after reading one or two general works on Pakistan (like the country studies of the American University or Shahid Javed Burki's "Pakistan. A nation in the making"), and on Islam. Translating the book into English would make it available to much more readers and would also allow those written about to comment on the author's findings. The many references to the German fiction writer Karl May (1842-1912), very popular among youngsters throughout generations because of his adventure stories among the Arabs and Kurds, could then be dropped. Instead, literature, especially modern short stories in Urdu and in the regional languages, should provide plenty of material on actual as well as on perceived behaviour and value systems.

Wolfgang-Peter Zingel

Hans Escher: Das "Integrated Rural Development Programme in Indien" – mit Dorfstudie Hingangaon (Maharashtra). (Studien zur integrierten ländlichen Entwicklung 24). Hamburg: Weltarchiv, 1986. 208 pp., DM 28.–

The author presents an overview of the concept of the integrated rural development programme (IRDP) in India, its history, impacts and problems. Basically it is a revised version of his M.A. thesis and is thus a rather scholarly piece of work describing the theory of IRDP, giving an example of the implementation of a programme and an attempt to evaluate its results.

The IRDP is analysed against the background of economic and agrarian politics in post-war India. The milestones of development policies, such as the land reform of the early 1950s, the propagation and promotion of cooperatives by the Government of India, the Community Development Programme and the Panchayati Raj (village democracy) are described briefly. The Green Revolution marks the turning point in India's agrarian development. Although it raised agrarian yields and made the country independent of food imports, it increased social inequality and thus became the starting point for anti-poverty programmes. Priorities shifted from agrarian growth to a more equal distribution of wealth. To fight rural poverty was the main aim of an integrated approach to development. The IRD concept, however, was more a development from above and lacked coordination and commitment on