

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

the lower administrative level. Although the programme was meant for the many rural poor who lived below the poverty line, it turned out to favour the wealthy section of the population. They could afford the infrastructure necessary for making use of the support that was provided by the government.

Escher gives an account of the problems of IRDPs exemplified by activities in Hingangaon village (Maharashtra). For readers who are well acquainted with Indian society it is just one more example of the fact that access to land and social status determines wealth. Development strategies tend far too often to ignore caste, local structures of power and the very limited conditions under which the rural poor have to survive. Living on the brink, any participation in development programmes becomes a risky adventure for the rural poor. Political and economic predominance of the rural elites is too well established to give the poorer sections of the village a chance to improve their economic situation. The structures of hierarchy on the village level and the lack of the political preconditions for an effective land reform prevent the success of development efforts that try to transcend traditional social conditions.

An advantage of Escher's book is that it contains a lot of material that provides the reader with a good theoretical background, historical information and details of a particular example, thus giving an idea how IRDPs work and what their limits are.

Klaus Seeland

Mallanāga Vātsyāyana: Das Kāmasūtra. Übers. von Klaus Mylius. (Reclams Universal-Bibliothek, 1165.) Leipzig: Reclam, 1987. 197 pp., DDR 3.50 M.

Mallanāga Vātsyāyana: Kāmasūtram. Leitfaden der Liebeskunst. Hrsg. von Klaus Mylius. Buchgestaltung von Lothar Reher. Leipzig: Reclam, 1986. 227 pp., DDR 48 M. (= München: Beck, 1987. DM 38.–)

In 1972, Albrecht Wezler suggested in a belated review of Richard Schmidt's translation of the Kāmasūtra (ZDMG, 121, 269-283) that German indologists faced an important, if not primarily scholarly, task in providing 'a more precise and annotated translation' so as to allow better access to this classic of mediaeval Indian culture and scientific thought. Klaus Mylius, of Leipzig university, has now given us not just one but two translations: a handsome hardcover and an inexpensive paperback. The latter contains the scholarly translation; here additions by the translator are clearly marked, and short but sufficiently detailed notes have been added. The introduction analyses the Kāmasūtra's position within the development of Indian