

least partially orientated towards Western cultural models. From simple observation we know that among the Afghans seeking asylum in the Federal Republic there are only a few isolated instances of members of the lower classes; usually the applicants have fled on their own or, at most, in a small group, quite unlike the mass exodus to Pakistan and Iran. Afghans seeking political asylum in Germany do so not only because of persecution in Afghanistan but above all because of the expectations they have: of a free life, of being able to study, of earning money and attaining social status. ...

Doris Thureau describes the backgrounds of the 25 respondents. She covers the course of their flight, including interesting details of the stages of flight, namely Iran and Pakistan. She gives a vivid account of the difficulties that young, liberal Afghans encounter with the opposition parties, if they do not share their fundamentalist goals. Precisely this aspect is scarcely taken into account in the treatment of applicants for political asylum in Germany, even though it also figures as motive for fleeing their home country resp. as grounds for the granting of asylum with other groups as well, e.g. with Tamils and Eritreans.

Social workers in charge of political refugees who might like to imagine that their clientele belong to the poorest of the poor will certainly be disillusioned by Doris Thureau's analysis. For this very reason I strongly recommend them to read it.

Franz-Josef Vollmer

PETER MEYER-DOHM / SHANTILAL SARUPRIA: RAJASTHAN - Dimensionen einer regionalen Entwicklung. (Bochumer Materialien zur Entwicklungsforschung und Entwicklungspolitik, 31). Stuttgart: K.Thienemanns Verlag, 1985. 594 pp., DM 85.-

In colonial India, the British Crown exercised control only over the regions of British India. Hundreds of quasi autonomous principalities remained intact, to be incorporated into the Indian Union only after India's independence. Rajasthan, the second largest Indian state, was established between 1948 and 1950 through the consolidation and incorporation of approximately twenty of these Rajputana states in which modern technology, economies and administration had remained largely unknown. In 1936 Jawaharlal Nehru considered that the political phenomenon of the Indian principalities was probably the most extreme form of autocracy of that time. He found it hard to believe that feudal enclaves could have survived world history and been preserved unscathed until the mid-twentieth century. The air that one breathes there, he said, is heavy and stands virtually still. Whoever arrives there for the first time is charmed to a certain extent. For he is also confronted with the contrast

between an extraordinarily backward, impoverished population and the opulent pomp of the prince's palace.

Shantilal Sarupria, Professor of Economics at the State University of Hyderabad, and Peter Meyer-Dohm, long-standing director of the Bochum Institute of Developmental Research, Ruhr University of Bochum, have presented an extensive monograph on the socio-economical development of one such region, Rajasthan. This is certainly the most extensive and informative treatise about this region to date. It contains 550 pages of text and over one hundred tables and several maps. The authors are interested not only in the region's economic development. They also examine in detail institutional changes as well as the replacement of the traditional Jagir agricultural system by modern agricultural regulations, Rajasthan's state financial system within the context of India's constitution and the emergence of political parties and power. They also trace political developments up to the present. Their emphasis is on agricultural, industrial and trade development. Surprisingly, they do not include the services sector and treat the informal sector only briefly.

How has this region - strongly influenced by its population's "desert and mountain mentality" - participated in India's development since the nation's independence? The princes' formal, but also to a great extent their informal, position diminished relatively quickly. After the introduction of the new agricultural regulations, agricultural productivity increased rapidly, in part more rapidly than elsewhere in India. The agricultural reform changed the population's financial circumstances only slightly. Nevertheless, it was remarkable progress for a region characterized by arid and semi-arid zones.

The depiction of the industrial development and industrial and trade policies draws attention to the fact that this sector is determined largely by the centre - despite India's federal structure. This is particularly the case of the few modern industrial centers. To portray the physical concentration and the inter-industrial integration, the authors use location coefficients or their own input-output table for the trade sectors. The low degree of industrial development - as with most developing countries - is clearly depicted in the coefficient graph of interindustrial integration. Two-thirds of the graph are not occupied; the bulk of the rest exhibits very low coefficients; and the industries can be summarized in three relatively autonomous blocks. Thus a low degree of interindustrial integration becomes apparent.

Altogether, the authors interpret the industrial development rather critically. In their opinion, state implementation of large projects has not led to the expected "trickle-down" effects. They maintain that the strategy chosen has been either problematical from its inception or not executed consistently enough. They also find that the investment volume has remained below the critical minimum necessary for success. However, the authors see in this failure advantages as well, since "the concentration of modern industry and other modern developments which result in concentration have not yet taken on dangerous proportions". To their mind, this will facilitate less centralized

and more participatory planning in the future - a very optimistic assessment.

The chapter on Rajasthan's state finances is, in my opinion, too descriptive for a study which emphasizes the close relationship between political and economic questions. Considering how extraordinarily delicate relations between the central state and provinces are in India, I would have expected to find more about this in the context of budget development. In addition, the chapter contains a table which is hardly to be interpreted (see p.501), but from which one must infer that between 1956 and 1981 the per capita income in Rajasthan sank by almost thirty percent.

In all, however, Peter Meyer-Dohm's and Shantilal Sarupria's study offers everyone interested in this increasingly significant developing country important information, an interesting portrayal of historical and political developments, as well as thought-provoking regional and economic-political analyses. It illustrates the problems of a large developing country by a case study of one of its states.

Hans-Bernd Schäfer

GEORG PFEFFER: *Status and Affinity in Middle India*. (Beiträge zur Südasiensforschung, 76). Wiesbaden: Franz Steiner, 1982. 104 pp., DM 20.-

This book by G. Pfeffer contains a lot of valuable information (partly from written sources, partly from his own field research).

'Status and affinity' contains two parts, one on Hinduization and dual sovereignty, the other on alliance systems. This second part gives us new material on a hotly debated issue.

Part one treats the dual sovereignty in Indian populations in the sacral and secular realm. Especially in the hills (I.3) duality is shown in kinship as well and thus this theme is not restricted to the second part. Although there are chapters on nomenclature, dual leadership, and dual organization, dualistic conceptions are the main subject of this part.

The chapter on nomenclature contains some ideas which are repeated in the second part, i.e. that persons who are identified terminologically are treated in an identical manner as regards marriage regulations, a theory, stemming originally from Radcliffe-Brown, but which does not convince me. In the following paragraph Pfeffer says that all matrilineal cross-cousins are named elder siblings and proscribed, which of course can hold water only when 'male speaking' (or the contrary) is added. Further, it is said that Rona and Parenga label all cross-cousins as 'elder siblings'. If this is true, everybody is 'senior' to the other.

The second part deals with the same region and populations, but mainly