

olic faith, but some services are offered also to non-Catholics. The main parts of the study include

- a) the observation of the activities of the cooperative society, especially in the fields of credit and savings and of agricultural training and extension,
- b) interviews with 400 household heads (half of them are not members of the cooperative society) in six villages differing from each other as regards distance from the industrial centre and level of cooperative activities.

As little as the hypotheses are new and original, as little are the results unexpected. The cooperative members have attained a higher standard of living, largely due to their stronger market integration. No major differences, however, were observed between cooperative members and members of non-Christian communities with respect to sociopsychological characteristics, such as motivation or planning capability. The impact of industrialization on rural areas and people corresponds largely to the wellknown pattern. There is more intensive farming close to the town than in distant areas. An individualization process takes place in the village society. On the other hand, no increase of dualism or of marginalization of social groups was found in this case.

The main value of the book is in the description of the area under observation and of the cooperative activities within a very poor community. Otherwise the book cannot really be recommended, and this mainly because of the poor presentation of the framework of the empirical study. The book starts with an introduction to the problem and a development of the hypotheses in which many ideas are inconclusive and some statements are clearly false. The language in sections 1 and 2 is particularly clumsy, the quotation of references is sometimes incorrect, and the whole book abounds with typing errors. It is surprising that neither the distinguished Faculty of Agriculture, University of Bonn, which accepted the study as a Ph.D. dissertation, nor the editors of the series nor the publishers had any objections to a publication in the present form. One is left with the impression that they just did not look closely enough into the text.

Peter von Blanckenburg

JACQUES POUCHEPADASS (ed.): *Caste et classe en Asie du sud*. (Collection Purusartha no. 6). Paris: Editions de l'Ecole des Hautes Etudes en Sciences Sociales, 1982. 306 pages, 130 F.

As J. Pouchepadass mentions in his presentation, to deal with caste and class involves the whole social evolution of India. The different authors succeed in emphasizing the complexity of such matters.

Alice Thorner gives us a summary of the debate on classes and modes of

production in rural India with a detailed bibliography. J. Pouchepadass deals with agrarian movements during the early decades of this century. He analyses the behaviour of the various classes, but I wonder whether one should not also take into account cropping patterns. In rice dominated areas even a small farmer can be both employer, when hiring people, and employee, when working for others.

With S.K. Mitra's paper we get to the village level, a case study of caste and class conflict in Orissa. H. Stern deals with the trading castes of Rajasthan. He rightly emphasizes the importance and dynamism of such traders in the past as well as today, when many of them turn industrialist after migrating to big cities as far as Calcutta.

G. Heuze studies the industrial working classes, a subject far too little analysed until now. He shows much ability and talent when reviewing cases of organized industries, contract-labour, caste factors. Equally welcome is the paper by C. Markovitz on Indian capitalists, their historical background, their education and outlook, the evolution from trade to industry.

With E. Meyer and M. Gaborieau, we leave India for Sri Lanka and Nepal respectively. Urban bourgeois classes in Sri Lanka and their links with rural society are studied during the period 1880-1940 as are class relations in Nepal and their connection with ideology. It is particularly appropriate to widen our horizons beyond India's borders, because the other countries of South Asia do not always receive the attention they deserve. One must be grateful to E. Meyer and M. Gaborieau for filling such gaps.

Finally let us mention Catherine Champion's bibliography.

Gilbert Etienne

HANS-JOACHIM KLIMKEIT: *Der politische Hinduismus. Indische Denker zwischen religiöser Reform und politischem Erwachen.* Wiesbaden: Harrassowitz, 1981. 325 pages, DM 34.80.

Here we have the first scholarly work in German that gives a general view on political Hinduism. It starts with a substantial and informative chapter, a kind of a 70 pp. long summary, on political thought in ancient India; the concepts of artha and dharma and of kingship according to the Shastras and the Puranas. Then there are 5 chapters on modern times, the period of 1875-1975, divided according to the cultural-geographical areas of India as far as important to the theme, and within that framework elaborated in line with historical development; Bengal, the Hindi-speaking Provinces, Northwest India of the colonial period and Maharashtra. South India is missing, but with a short explanation for that (p. 20, 32). Still it would have been good to devote a few more pages to this area. The author's method is to analyse the most authoritative personal-