legislature appeared to be the only available vehicle to direct the modernization process to which the moderate Indian members had committed themselves. The frustrations arising from their failure to stop the Rowlatt Acts or pass protective and supportive laws affecting the Indian economy, or to speed up the process of Indianization of the services, did not dissuade these nationalists from continuing their participation. Mahajan concludes her study by noting the "remarkable patience, hard work and grace" with which the moderate nationalist participants "accepted defeat after defeat." Their lack of success was itself a form of victory, in her view, proving that only a government controlled by Indians could be a government for the Indian people. Their continuing participation reflected as well their firm conviction that the "system" established by the British was now their own and could be made to work in their interests, and in the long term could not be used to support the maintenance of British power in India.

Mahajan's book is a useful compendium of the procedural details of the Indian legislature as they evolved in the period between the Morley-Minto Reforms and the Government of India Act of 1919. While much of the information will not be new to scholars in the field, it has been brought together in a form that will be very useful to students.

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Based on the hypothesis that the status of rural women in India has changed over time through the mechanisms of education, social organization, and social legislation, this study seeks to identify the problems of rural women in order further to motivate them to participate in development activities. Assuming that education produces an egalitarian society, the authors hypothesize that it is the most important mechanism; here and elsewhere, they cite recent work by Western social scientists to buttress their position.

The authors, a husband and wife team, designed a comparative study of women in Bangalore District, Karnataka, drawing respondents from two villages in each of three kinds of taluks—the most highly developed, the moderately developed, and the most backward. Their samples came from the household lists maintained by village accountants. To ensure Scheduled Caste representation, they used a separate list for the Scheduled Caste households and another list for all other castes. Anxious to look at religious differences, they included all six Christian households in the villages. (Midway in the book, however, realizing the number is insignificant, they drop the Christians from the analysis.) Of the 390 households selected, the eldest female members constituted the primary respondents to a detailed interview schedule (not included in the book). The information was put on code cards and analyzed.
Book Reviews

manually through simple distribution measures and percentages; in other words, there was no computer manipulation such as multiple regression. In addition to the detailed interviews, the authors employed case studies, group discussion, and "non-participant observation techniques" (p. 19).

Since taluks at three different levels of development were chosen for the selection of respondents, it is puzzling that the data are never analyzed with respect to taluks. Instead, the authors lump all the primary respondents together, summarize their socio-economic characteristics, and then proceed to break them down by religion. They then describe the behaviors and attitudes of Hindu, Muslim, and (initially) Christian women, with respect to education, occupation, social organization, and social legislation. Sometimes they also provide a breakdown by caste.

Because of their failure to carry out the original design of the research, it is difficult to evaluate the significance of the authors' work. At the descriptive level, their most interesting findings pertain to generational differences. While changes in age of marriage and level of education are not surprising, there are striking and dramatic shifts in employment patterns over three generations—from agricultural labor to work in building construction and stone-cutting, and employment with ganja coolies. These shifts are attributed to the state's extensive rural development activities; there is no discussion of the changing agrarian economy. Another interesting finding is that although 38 per cent of the primary respondents reported they were employed, they unanimously held that they were not "fully employed"—not because of short working-hours, but because the work was "quite unremunerative" (p. 72). This point, and the obvious differences in women's employment by caste, could have been explored further.

The authors repeatedly find both behavioral and attitudinal differences by religion with respect to education, occupation, and social organizations; but the reader does not know what to make of these, because there is no breakdown of socioeconomic characteristics by religion. Neither is much evidence provided about the context. For example, the authors divide social organizations into formal and informal—by which they seem to mean governmental and non-governmental—but they give no indication of the extent to which these organizations existed in any of the six villages surveyed. Finally, the authors wanted to assess the impact of social legislation in such issue-areas as age at marriage, dowry prohibition, and rights to divorce and inheritance, but they were thwarted by the "virtually negative" awareness of such legislation on the part of all the primary respondents (p. 159). Reduced to ascertaining attitudes towards these and other social reforms, the authors end the book by recommending that Christian and Hindu missionary organizations should supplement governmental efforts to improve the status of rural women.

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707