

The concluding remarks include a discussion of the future of wool and weaving activities in Rupshu, and address the dangers posed by re-settlement schemes, and a shortage of pasture and over-grazing. These trends would eventually lead to a decrease in the number of livestock, and cause the people of Rupshu to abandon their tradition of nomadic pastoralism.

Kristoffer Brix Bertelsen :*Our communalised Future. Sustainable Development, Social Identification and Politics of Representation in Ladakh*, Aarhus University, Department of Ethnography and Social Anthropology, 1996, 319 p.

In this dissertation, a critique of the concept of sustainable development is presented in the context of a case study of social identification and politics of representation in Ladakh, North India. The initial critique of the concept revolves around the inherent assumption of availability of distribution, either in a descriptive or a normative sense, which is seen to be at hand in various elaborations of the concept. This assumption is linked to the parallel assumption of community or collective identity as the primary context of distribution. Through a detailed presentation of material relating to the political history and representation of Ladakh vis-à-vis government administration and development, it is intended to show that current conceptualisations of sustainable development more often than not take for granted the availability of "community" in one form or the other. Thus, in the case of Ladakh, the dissertation seeks to elucidate historical processes in which privileged representations of Ladakh were established in the context of resource distribution and political representation. Special attention is given to the formation of the category "Ladakh Buddhists" as a vehicle for securing representation. This formation is seen to be informed by and recognised in various representational practices, ranging from the context of South Asian Protestant Buddhism to the context of contemporary invocations of Ladakh as a living example of sustainable development as imbedded in the cultural ethos of indigenous people. What is at issue is not whether the representations are accurate depictions of socio-cultural realities in Ladakh or not. Rather, the representations are surveyed for the images they invoke and how they are put to work in practice. It is the consequences of representations which are accorded importance in the dissertation, as well as their construction within various

frames of identification of "Ladakhiness" and the accompanying claims to truth; relevance and legitimacy in the highly politicised context of social identification in Ladakh. The dissertation is an attempt to pin-point how such identification carries consequences for the practice of sustainable development - which, in spite of the initial critique, should not be discarded but further elaborated to address issues of social justice in a more distribution-independent manner. The consequences of identification along the lines of "community" is exemplified by the case of Ladakh Ecological Development Group, a local NGO with strong commitments to the preservation of "traditional" life in Ladakh. In the case of LEDeG, it is seen that the logic of communal identification in combination with the outlook and practical activities of local influential "interpreters" of contemporary life in Ladakh combine to create an organisational weakness and inability to change practices in favour of greater involvement/participation in activities. In conclusion, the dissertation asks for a reconsideration of the dual distributive basis (descriptive/normative) of the concept of sustainable development. In this respect, an emphasis on identification in relation to rights is suggested which should be informed by history and practice in a given context, rather than the assumption of distribution as empirical fact/normative goal.

Isabelle Riaboff: *Le Roi et le Moine. Figures et principes du pouvoir et de sa légitimation au Zanskar (Himalaya occidentale)*, University of Paris X-Nanterre, 1997, 401 p., 3 vol., fotogr., maps and diagrams.

This dissertation is the result of twenty-two months of fieldwork in Zanskar in the western Himalayas (Jammu and Kashmir State, north-western India). It is a study of the connections between religion and polity in a Tibetan community. The author examines the separation between the monastic authorities and the Zanskari monarchistic structures (the King of Zangla, leader of a small kingdom, maintained his prerogatives until 1950).

After a lengthy introduction to Zanskar's geography and history, the thesis successively describes the main features of Zanskari social order, the political and religious figures, the economic foundations of the exercise of power and the ritual roles played by the King and the monks which symbolically contribute to ensure their authority and power.

In conclusion, the author considers the association between the Tibetan king and monk in comparison with the Hindu king and Brahmin as