

BOOK REVIEWS

TRADITIONAL WISDOM AND SUSTAINABLE LIVING- A STUDY ON THE INDIAN TRIBAL SOCIETIES by Hrishikesh Mandal and Amitabha Sarkar (eds.) Delhi: Gyan Publishing for Anthropological Survey of India. (2013) pp 560 + 8. Price ₹ 1500/-

and

TRADITIONAL KNOWLEDGE IN INDIAN SOCIETY by Amitabha Sarkar, A. V. Arakeri and Suresh Patil (eds.) Kolkata: Anthropological Survey of India (2012) pp viii + 480. Price ₹ 1100/-

In times when rapid development and growth, increased means of transport and communication are reducing the distances between people, communities and cultures; unknowingly and unintentionally it is also rapidly reducing the wealth of traditional knowledge (TK) and wisdom possessed by various ethnic groups throughout the world. TK and wisdom encompasses not only indigenous beliefs and practices, customs and rituals, folk tale and arts but also knowledge of various healing practices, ecofriendly housing patterns, sustainable forest, wildlife and other natural resource management methods etc. – all of which have been acquired through generations of experimenting and experiences.

Under the circumstance, it is both the moral and professional duty of anthropologists to document and save as much of this TK and wisdom as possible. It was probably keeping this in mind and realising the urgency to save this knowledge that the AnSI undertook the project titled 'Management of Environment and Natural Resources: A Study on the Traditional Wisdom among the Tribal Societies' under the IXth Five year plan and another titled 'People of India, Cultural diversity: Tangible and Intangible Heritage' during the XIth Five year plan. Researchers of the AnSI worked tirelessly to collect a wealth of knowledge which has been published in the two books under review. *Traditional Wisdom and Sustainable Living- A Study on the Indian Tribal Societies* is an outcome of the first project while *Traditional Knowledge in Indian Society* is that of the second project.

The first volume under review contains nine papers and an introduction by the editors dealing with the traditional wisdom used by various tribal groups in environmental and natural resource management which helps them in their subsistence and economic survival. Since the papers were all part of an elaborate project to document the indigenous techniques and technology besides sustainable use of natural resources for traditional occupation, the book provides a kaleidoscopic view of the various ecological zones of the country.

All the papers follow a nearly set pattern wherein they discuss the geographical details of the area, the historical background, a brief discussion of housing pattern and a brief demographic analysis of the studied group. This is followed by a detailed discussion of natural resource management, its uses for various purposes, including medicinal and day to day needs, and the conservation of these via traditional means. The first four papers of the Volume deal with Abujh Maria, Malpaharia, Sauria Paharia and Bison Horn Maria tribes, all of who depend mainly on shifting cultivation carried out in the plateau region of Central India. In her paper on the Abujh Mari, Dasgupta discusses in detail the tribal world view and cosmology relating to native and natural resources. She brings out that apart from slash and burn cultivation (which in itself controls population due to poor yield) cultivation, hunting and gathering related rituals

also impose sex taboos from time to time due to which the Abujh Maria can have a control over their population. Mondal and Gangopadhyaya in their study on the Malpaharia highlight the various social and cultural practices adopted to conserve and protect the forest and water resources but also mention that this wisdom is gradually weakening as a consequence of the impact of modern management through science and technology and the opening up of new livelihood avenues.

According to Datta and Ghatak, the Sauria Paharia have evolved various conservation tactics due to the shortage of water and the tough hilly terrain which forces them to practice slash and burn cultivation. Besides this several endogenous and exogenous forces such as their customary social norms and government and NGO interventions are operating maintaining ecological balance. Similarly among the Bison Horn Maria, studied by Sarkar and Choudhury, environment limits the cultural development since natural resources mould their economic practices. Contrary to the Paharia, the abundance in their eco-zone makes them a little lax in forest conservation although their indigenous knowledge has been used by them for ages in both exploiting and conserving the natural resources.

There are three papers which concentrate on tribes dependent mainly on settled cultivation. While Ghosal and Thakre study the Baiga of the plateau, Dasgupta and Sarkar deal with the Munda and Oraon of the Gangetic delta of Sunderban, and Mitra writes about the Bhil of the desert ecological zone. The Baiga forest dwellers, who were banned from carrying out shifting cultivation and collection of forest resources, continue to depend on the forest to a great extent and therefore willingly participate in the Joint Forest Management besides continuing with their traditional wisdom of forest conservation. The Oraon and Munda who were originally inhabitants of the Chotanagpur plateau struggled to bring about changes in their traditional wisdom which were no longer applicable in the new environment of the Sunderban area. However, over the years they learnt a lot from the locals and modified their own TK knowledge to suit the local environment. This example shows that TK is not stagnant and can change with the needs of time. The Bhil on their part are very conscious of their use of resources since they face a great scarcity of both fertile land and water. Their traditional wisdom not only helps them devise various ways of conserving and optimising use of these scarce resources but also in coping with the changing situation as a result of outside influences.

The next paper by Kumar and Biswas demonstrates the symbiotic relation of the Nicobarese of Katchal island share with nature which results in the sustainable use of resources. This fishing and plantation dependent tribe was worst hit by the tsunami of 2004. The tremendous loss of life, faced by them, resulted in the loss of a great deal of traditional wisdom since several learned elders passed away without transferring their knowledge to the other. The Khasis of Meghalaya, who belong to the Himalayan ecological zone and mainly depend on terrace cultivation have been studied by Gowloog and Mukherjee. According to the authors, although the Khasis are more market driven in the sense that they cultivate whatever is in demand, their dependence on, and close association with the forest continues. Because of their reliance on the forest they have a rich knowledge of forest resources. The paper attempts to express the predicament of a group of people who are not in a position to voice the struggles they face for survival in a less bountiful nature with an ever increasing population.

The second volume under review *Traditional Knowledge in Indian Society* consists of twelve papers besides an introduction by Sarkar, Arakeri and Patil. Here ten papers deal with ethno-medical practices in various areas of the country. The first paper by Dasgupta and Sarkar deals with the Toto, who believe in plurality of causes of illness adopt both traditional and modern means of cure to rid themselves of their ailments. The next paper by Hazra deals with Tai Ahom who migrated from China to Assam around the 13th Century. They brought along with

themselves traditional wisdom related to healing practices but over the years adapted it to include locally available herbs and plants and evolved an altogether new line of medicinal system.

The next four papers deal with the ethno-medicinal practice among the tribal groups of Jharkhand namely, Sauria Pahari (studied by Mishra and Oraon), Munda (studied by Dhar), Kharwar (studied by Hansdah), and Asur (studied by Dasgupta and Sarkar). Studies among the Sauria Pahari and Kharwar both show that although the elders of the tribe still prefer and practice the traditional means of healing, the younger generation are more inclined towards modern allopathic treatment due to which the traditional health care practices are on a decline. Among the Munda and Asur on the other hand, till date, the traditional medical practitioners are a valuable source of providing primary health care and are more trusted and frequented by the tribal folk than allopathic doctors or the PHC.

The TK of the Kolam of Andra Pradesh and Betta Kuruba of Karnataka have been dealt in the papers of Saheb and Vijayendra respectively. The Kolam believe that diseases are caused by various mystical reasons and therefore besides herbal and animal products, they use magico-religious rites to cure ailments. The Betta Kuruba on the other hand attribute the causation of diseases to both natural and supernatural factors, and therefore are very careful in their selection of healers and diagnosis of illness. As a result of their rehabilitation and resultant non-availability of medicinal plants, apart from the dwindling forest resources, the knowledge of traditional medicines too is dying among this tribe.

Saran in his paper documents the TK system of the Muslim *Jarrah* of five districts of Uttar Pradesh. The study brings to light indigenous knowledge system of Islamic and Prophetic medicine in rural U.P. and the dynamics of knowledge system change. Another unique paper is that by Chakraborty, Mondal and Sinha Roy where the authors have attempted to study the TK system of maintaining and preserving *narja* (genealogies) of devotees in the Jagannath temple of Puri. The training of young priests to ensure the continuity of this tradition is of immense importance today or this TK may soon be a thing of the past.

The last two papers are based on field work carried out in Sikkim. Basu and Dhar in their paper show how the Lepcha have for years used their TK to make artefacts using locally available natural resources to fulfil their socio-cultural, economic and religious needs. Today due to an increase in tourism these artefacts have attained economic value for them and become a source of economic development. The paper by Mitra discusses TK in relation to agricultural practices. Through the study it is concluded that in Sikkim the basic definition of TK as being 'local' or 'belonging to a particular community' cannot be applied. Rather TK has been spread and internalised by every community to such an extent that it represents the intellectual property of the entire state.

Both the volumes bring forth a wealth of traditional knowledge existing in the various niches of the country and exhibit the treasure of wisdom held by its native custodians. A few printing errors are noticed in the second volume but the fact remains that the work done by AnSI is highly commendable. In-depth research covering such a broad geographical area could be carried out only by an organisation like the AnSI. The books thus prove to be a reservoir of rich data which can be of use and interest not only to anthropologists and other researchers working in the field of TK but also to administrators and development officials who are in charge of formulating and implementing various welfare schemes.

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INDIAN DIASPORA — STUDY OF EMERGING SANDWICH CULTURES by Surendra K. Gupta, Atlantic, New Delhi, 2013 Pp 170, Price ₹ 575.00

In the above book, the author analyses the emerging sandwich cultures of Indian diaspora in three countries, namely Trinidad, United States of America and Thailand. The author in this study formulated the theoretical framework of the phenomenon of sandwich cultures based on the article “Outsiders as Insiders: The Phenomenon of Sandwich Cultures” written by Prof. Yogesh Atal and published in *Sociological Bulletin* vol.38, No 1, 1989. The term ‘sandwich’, according to Prof. Atal, ‘refers to process (as well as the product) of laying or placing something between two layers’. The author of the present work highlights the factors elucidated by Prof Atal which operate to facilitate or hinder the process of formation of sandwich cultures. These factors are broadly grouped into 2 categories by Prof. Atal. These are Aperture Openings (which include intermarriage, adoption of the language of the host culture, religious conversion, promotion of inter-commensality, adoption of food habits and developing a taste for host culture and adoption of names of the host society) and Insulatory Mechanism (which include retention of mother tongue, concentration of living quarters to promote greater interaction with the members of the group, provision of separate educational facilities for the children, practice of endogamy, concentration in certain occupations, formation of voluntary organizations, pursuit of parental religion, continuation of food habits and taboos associated with eating, retention of cultural diacriticals, particularly in the manner of dressing, racial features and keeping apertures open to the present culture in the form of frequent visits, schooling of children either in parent society or using the text books and reading material in separate schools, exposure to media, books, music, films and postal and telecommunications). The author then analyses the various factors that have affected the process of integration of Indian immigrants in different countries. The factors identified by the author in this regard are cultural conditions, contextual conditions and situational conditions. The objectives of the study are to assess the extent of adjustment and adaptation of the Indian migrants to the new environment and also to look into the extent of integration and assimilation of the Indian migrants in the host society or are they sandwiched between the two cultures. The author also formulated some hypotheses to test the theory of sandwich culture. The author relied on the existing body of literature on Indian diaspora to find answers the objectives of the study and to test the hypothesis.

The second chapter of the book is on Trinidadian Indians. In this chapter the author provides an account of migration of Indians to Trinidad and then reviewed the areas of aperture opening and insulatory mechanism. The author gathered that the Indian migrants in Trinidad even after one hundred fifty years of migration retained the elements of their parent culture. This has been possible as there are inter-caste and inter-religious marriages among Indians. The Indians remained segregated from the host society from the very beginning which proved beneficial to retain their parent culture.

In the third chapter of the book the author gave an overview of migration of Indians to the United States of America in different periods of time and highlighted the migration of Hindus and Sikhs from India and their areas of settlement in the host country. He further discussed the aperture openings and insulatory mechanisms which facilitate or hinder the process of assimilation and integration of Indians in U.S.A. The author found that the early migrants from India maintained their identity and preferred to accommodate with local conditions than to assimilate with the host culture. On the other hand the second generation of Indians in U.S.A. was found to have ‘dual culture’ what Prof. Atal has called ‘sandwich culture’.

The chapter four of the book is devoted to the Punjabis and Gorakhpuris in Thailand. The author have provided an account of migration of Hindu Punjabis and Sikhs and Gorakhpuris

to U.S.A. in different period of time and then analysed the different areas where they retained some elements of parent culture and welcome some elements of host culture. He gathered that the Hindu Punjabis and Sikhs assimilated with the host culture to the extent of marrying Thai girls. But on the other hand the Gorakhpuris who migrated with a view to earn money maintained a distance from the Thai culture and therefore retained their parent culture. These people as disclosed by the earlier studies migrated to Thailand for earning money and not to stay there permanently. Thus it was found that through the process of aperture openings the Hindu Punjabis and Sikhs make room for assimilation with host culture and the Gorakhpuris on the other hand by adopting the insulatory mechanism maintained their own identity.

In the chapter five the author gives an overview of the emerging sandwich culture in comparative perspective. The author observed that the impact of cultural, contextual and situational conditions on adaptation process of the Indians in three countries differed significantly, which substantially influenced their adaptation and adjustment process. The conditions in Trinidad were in fact ideal for insulation. In U.S.A. neither immigrants nor host society people made attempt to open apertures. As a consequence migrated Indians insulated themselves from the host society. But the recent migrants were found to maintain interaction with the people of the host society. These migrants' adoption of sandwich culture is higher than the earlier migrants. On the other hand those who were born in these countries had adopted most of cultural traits of the host society except religion. A few of the younger generation developed marital relation with the people of host society. Majority of the Gorakhpuris in Thailand did not accept any traits of the Thai culture except language which was necessary for survival. But the Punjabis both Hindus and Sikhs in Thailand were found to maintain interaction with the people of the host society. These people can be placed in the intermediary level of sandwich culture.

The spurt of studies on Indian Diaspora carried out by the social researchers in the last one and half decade suggests the growing importance of the study of Indian diaspora. Gupta's this piece of work is a significant addition to the sociological literature on Indian Diaspora.

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CREATING CAPABILITIES: THE HUMAN DEVELOPMENT APPROACH. By Martha C. Nussbaum, Ranikhet, Permanent Black, 2011, Hardbound, xii + 237 pp., ₹ 595. ISBN 81-7824-329-6

The discourse on development in social sciences is as old as the discipline itself. The earlier notions of Comteian progress, social evolution as propounded by Herbert Spencer, economic growth and progress as espoused by Marx, Ricardo and Keynes; all have their respective formidable contributions to the muddled waters of development as they wished to encounter in the human society. Later on, we witnessed the growth of other terminologies and practices related to development such as empowerment, Human Development Index, Basic Needs Model among others. However, in recent times, we are again confounded by the dominant and sometimes hegemonic paradigm of development induced by modernization thesis having International Monetary Fund (IMF) and World Bank as its key players and thus placing premium at the economic growth of community, society and/or of nation-states. However, in recent times, the world has become dissatisfied with the economic driven understanding of development and has looked for an alternative to its iron-caged meaning. It is thus as an alternative, that too a very strong alternative to the dominant economic growth model, (both in theoretical and empirical sense), the book under review by Martha Nussbaum can be placed.

The book has altogether eight chapters with two appendixes outlining understandings of Heckman and Amartya Sen on development. The cornerstone of the book is the notion of 'Capability Approach' and its various dimensions in relation to development theory and practice. The book aims to make 'the key elements of the approach clear and helping people assess it against its rivals' (p. xi). Here the rivals may include the economic and profit driven writings regarding development. The author while accepting that 'Capabilities Approach is a modern view, but it has a long history' (p. 123) going back to Socrates and Aristotle argues that it should also be seen as counter theory to the hegemonic economic models of development. Its justification lies in the context of 'urgent human problems and unjustifiable human inequalities' (p. xii) both at the global as well as regional/national levels.

Nussbaum begins her book by narrating the life of a woman, Vasanti and how her precarious location in society both in terms of her gender as well as her family, kinship and marital relations is left untouched by the increasing Gross Domestic Product (GDP) of the region and country. Again she is devoid of any basic feelings of joy or satisfaction since she has no social and familial support. It is as if she exists but is unable to live her life fully. It is then she gets in touch with a nongovernmental organization (NGO) Self-Employed Women's Organization (SEWA) and her life is positively changed through the latter's empowering initiatives. She is able to live her life at the optimum again without insecurities and fear. Nussbaum argues that the core of capability approach is not what Vasanti is, rather what she can become or in other words, 'What is each person able to do and to be?' (p. 18). Thus, the flowering of innate personality in terms of empowerment and assertion is capability. Hence, development discourse should focus on individuals and groups in terms of their capability and not just through the prism of economic assets.

One of the key feature of the book is that herein Nussbaum has tried to differentiate between her own understanding of capability approach to that of Amartya Sen. Differing from him, Nussbaum argues that the latter does not include the element of basic social justice and also does not provides a 'threshold or as specific list of capabilities' (p. 19). Subsequently, she while providing a list of ten Central Capabilities (p. 33-34) having 'centrality of notions of dignity and respect' (p. 26) differentiates between the combined capabilities and internal capabilities. The former is a sum total of personal abilities and his/her environment whereas the latter is innate skills and later on are termed as basic capabilities by the author. The Central Capability list include life, bodily health, bodily integrity, senses, imagination & thought, emotions, practical reason, affiliation, other spices, play and control over one's environment both political and material.

The difference between Sen and Nussbaum regarding the nature of capability and entitlement is again elaborated by the latter wherein she argues that for Sen, the idea of freedom is enough and will cure many shortcomings in the development discourse. However, Nussbaum argues that freedom alone may not be able to do what the entire content of the Central Capability list can achieve. Thus, for Sen, as he argued development is freedom whereas for Nussbaum we need to locate development in the framework of basic social justice and human dignity.

Nussbaum argues that capability approach needs to be posed as counter-theory to the hegemonic economic development discourse. In this process, she critiques the GDP approach as being insensitive to 'issue of distribution, the importance of political freedom, the possible subordination of minorities, and the separate aspects of lives' (p. 50). Additively, the utilitarian approach is inadequate as it 'undervalues freedom' (p. 54) and resource-based approach does not takes into account 'persistent social inequalities' (p. 57). It is in response to such shortcomings that Nussbaum outlines her counter-theory of capability approach much in line with the human rights approach.

One of the major critique of the modernization thesis was that it was Euro-centric and resembled to neo-colonialism. According to Nussbaum, there has emerged a strong critique of capability approach of being the same. However, she contends this and argues that the discourses on human development, human rights and capability approach are diversified in nature in terms of their 'founding figures'. Thus, the issue of 'intellectual or epistemological colonialism' is unwarranted for. If we can accept this argument, then we can pursue global justice wherein 'a network of international treaties and other agreements can impose some norms on the community and nations, while corporations and non-governmental organizations can also play a part in promoting human capabilities in regions in which they operate' (p. 121-122). The author concludes by highlighting the importance of capability approach in order to understand the development discourse more sensitively in the areas of disability, aging, education, gender, environmental quality, constitutional laws and political structures, among others.

Overall, the book presents an interesting and illuminating reading about one of the most brilliant and persuasive ideas of development i.e. the capability approach. It lucidly brings out the key features of the same with sharp pointed arguments. The book is of great help not only to the development practicers but also to all those who are into Sociology of Development and development studies. It is also useful for the policy makers and planners so as to make them aware of the real challenges and issues of the development.

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HUMAN HEALTH : A BIO-CULTURAL SYNTHESIS by Subir Biswas. New Delhi : Concept Publishing Company Pvt. Ltd., 2012, pp. xvi+247, Price ₹ 750.

The book under review deals with a synthesis of bio-cultural aspects of health. It has two parts consisting of 21 papers which is the outcome of the national seminar. The editor begins in the preface saying from World Health Organization's definition : Health is a state of complete physical, mental and social well being and not merely the absence of disease or infirmity. Therefore, health includes physical, social and psychological well-being. Two models of Bio-cultural research predominate in health studies : (a) integrating biological, environmental and cultural data, whereas, (b) where biological data is primary in nature and others are secondary. Anthropologists and social scientists criticize such models when biological studies ignore the role of social, cultural or political stressors. Hence, the editor recommends an additional dimension having more emphasis on socio-cultural aspects.

In his paper entitled, "Health and Disadvantage People : Emerging Challenges and Opportunities", Buddhadeb Chaudhuri deals with tribal health in India. He says that tribals are not a homogenous group in India because there are tribal groups where : (a) the population is decreasing, (b) the population is stagnant, (c) the population is increasing, (d) the population is increasing very fast. Most of these communities had declining health standards. However with the implementation of National Rural Health Mission (NRHM), things are improving. But, for the tribals, Chaudhuri recommends a revival of traditional/indigenous health system which is close to people, non-commercial in nature and curative in approach. Chaturbhuj Sahu deals with indigenous knowledge of the health and disease among the tribal community of Hazaribagh (Chhota Nagpur) inhabited by Santhals and Birhors. These tribals have two types of indigenous medical system : ritual, and herbal medicine system. The ritual medicine is based on chanting of mantras by Santhals, whereas herbal medicine is through herbs. However these medicines are not helpful to treat serious diseases.

Dealing with the challenges of medical pluralism, Aritra Samajdar and Jesurathanam Devarapalli say that in India, most of the communities follow such a practice. Biomedicine and alternative medicine have a great potential in India. Health of the urban poor has been analysed by Sumita Chaudhuri, particularly in the context of beggars and pavement dwellers. They feel serious health problems. Pranjal Barua analyses the socio-cultural dimension of health care practices of Ao-Nagas of Nagaland and finds differentials in the health care practices. The Ao continues to subscribe to traditional medical system because the modern medical system is not accessible to them. Though the development of Christianity tries to improve the socio-religious and economic aspects but it could improve the health standard. The government programme are not properly implemented and hardly reached to the rural area.

In their paper, entitled, "The Role of Food Habit and Special Practices in Understanding the Health Care of Kurichchan of Krishnagiri District of Tamil Nadu", Thambi Durai Thangvel and Jesurathanam Devarapalli, focuses on the food habits and social practices for maintaining biological and psychological health. Sumar Kumar Biswas dealt with anthropological study of Suicide. Discussing suicide in Sagar block, west Bengal, he has enlighten on different modes and factors of suicide viz. land, shelter, agriculture, fishing, day labour works, income, indebtedness, food, defeat, depression etc. He has enriched the study with two case studies. Discussing about the people of Jadugoda, Soma Bandopadhyay, concludes that for these people, death in homeland is sweeter than life in elsewhere. Biswanath Gan dealt with the child worker and effect on health, with emphasis to the study of stone crushing sector. He says that health is an important need for every human being. He adds, a healthy child usually indicates a healthy society and a healthy nation in future. A comparative study of rural health system and women health of India and Bangladesh is done by Susmita Sen Chowdhury. She focuses on the fact that health care covers not merely medical care but all aspects pro-preventive care too. She then says that the health care system in both the countries is highly structured.

Rajesh K. Gautam, Dipak K. Adak, and Premanand Bharti in their paper, namely, "Role of Climate in Anthropometric Variation : A Study among Central Indian Population", examine how climatic factor regulates variation in anthropometric characters with different statistical methods. District wise health conditions of Madhya Pradesh is discussed using mean and standard deviation values of eight anthropometric characteristics : stature, sitting height, weight, head length, head breadth, nasal height, nasal breadth, and head circumference. In their paper, Jyoti Ratan Ghosh and Arup Ratan Bandopadhyay, deals with assessing obesity in adult Bengali males. They have examined obesity based on different BMI cut-off values and recommend the better one. N. K. Bagchi and D. K. Adak, in their article, "Metabolic Syndrome in a Peri-urban Condition: The Paundra Khatriya of South 24 Parganas, West Bengal" describe prevalence of metabolic syndrome on said population as well as related anthropometric indicators. They find that one-fourth to one-third of the urban population of India has the metabolic syndrome. Shruti Agwaral and Pratiti Ghosh in their paper has analysed food habits and its relation with diseases. They make a comparison between the food habit of Bengali and Biharis and correlate it with genetic diseases.

Nutritional Status of Bharias tribe of Patalkot, with special emphasis on land carrying capacity, has been discussed in the paper of Ratna Bhattacharya. The author says that not a single village in Patalkot area is nutritioned; rather, most of the villages are malnutritioned. Haradhan Mandal, while discussing reproductive performance among the Namshudra, says that the level of fertility increases among the Namshudra as the geographic distance of their location increases from the sub-divisional health centre. And this is true in case of mortality rates also. He adds more that ante-natal care can contribute significantly to the reduction of morbidity as well as metabolities. Amalan K. Ray, Samiral Bisai, Kaushik Bosh, Shrabnoi Ray,

M. Roy Choudhury, and J. Bhattacharya, in their paper “Etiological Factors, Assisted Reproduction and Pregnancy Outcome : A Retrospective Observation among Infertile Couples”, correlate pregnancy outcome with the factors causing infertility as well as assisted reproduction with special emphasis on age and genital tuberculosis. Their study reveals that the overall pregnancy is on higher side in CPE (Cryo-preserved Embryo) transfer as compared to IVF-ET (In-Vitro Fertilization Embryo Transfer) in the mid age group. Women with poor ovarian reserve may have chance of conception with donated oocytes. They conclude that assisted reproduction technologies are considered to be the ultimate salvation for such couples.

Chittranjan Mandal, in his paper has dealt with the pattern of adolescent growth among the Bhotia boys. He has made a comparison between the health status of Bhotia and their neighbouring communities. He says that Bhotias, Garhwali Rajputs and Garhwali Brahmins exhibit some differences in their pattern of growth. These differences are due to genetic variation, difference in demographic parameters and due to differences of altitude zone. Jhillika Paul, in her article has discussed the palaeopathology and trepanation (a surgical operation practiced in prehistoric society). At the end of the book, Sandip Dey, Sirsendu Shekhar Ray, and Kaushik Ray has proposed a system of computerised programme to identify colour vision deficiencies. Their programme was tested on about 500 people.

Overall, the papers are informative and analytical. However, the editor should have given an introduction providing a review of the health situation of tribals and other communities in India. Further, in most of the articles, some statistics and definitions of health are repeated. Despite these limitations, the book will be of interest of people researching on health care system.

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ENCYCLOPAEDIA OF SOCIAL WORK IN INDIA Edited By Surendra Singh and S.P. Srivastava (5 Vols.) Lucknow: New Royal Book Company, Third Edition, 2012, Price ₹ 1995/-

Compiling encyclopaedia is definitely a mammoth task, hence all such publications are welcome editions. The volumes under review covers 164 topics ranging from agrarian social work, adult education, communalism and collective violence, cooperative movement to Dalit issues, problems of Scheduled Castes and Tribes, Development issues, globalization and so on. Though it is entitled as encyclopaedia of social work it includes a large number of topics of sociological relevance. The first volume has 33 topics covering A to D, the second volume covers E to L and has 33 topics, the third volume covers M to R having 31 topics the fourth volume only S and has 44 topics and the last volume T to W having 23 topics. Most of the chapters are very lucidly written and are also covering maximum aspects on the topic. They are not small paragraphs but many topics are written in 10 to 25 pages. The first topic is abortion written by Neelam Singh. It analyzes the types of abortion particularly in Uttar Pradesh and has dealt with the issue of quality care. Dealing with agrarian issues, A.B. Singh analyzed farmer suicide as deepening of agrarian crisis. He says that besides the debt two other factors: the rising cost of production and the falling prices of farm commodities led to the agrarian crisis. Surendra Singh analyzed corruption in Indian society both from historical and contemporary perspectives. He says corruption rapidly increases when corrupt bosses develop vindictive attitude towards their honest and sincere subordinates. Writing on Dalit Issues, interventions and movements Prakash Louis says that among the contemporary issues exclusion, deprivation and discrimination account for most serious exploitation of dalits. Further the dalits are not getting equitable share

in land and other resources. These days the dalit leadership are trying hard for having political formation to champion their causes to solve their problems. He also says that in the era of globalization, dalits whose lives and struggles were limited to local space are finding scope for international solidarity today.

M. Lakshmpathi Raju and V. Venkateswarlu writing on marriage and family therapy dealt with the changes and trends in marriage and family today: (i) the separation of sex from marriage, i.e. sexual relationships are no longer firmly tied to lifelong monogamous marriage. There are instances of pre and extra-marital relation; (ii) the reconstruction of marriage as a terminable-arrangement- a marriage may be broken by divorce and the partners may take recourse to remarriage. (iii) the separation of child-bearing and child rearing from marriage – this trend is the result of unmarried motherhood as well as increasing number of divorces (iv) the re-working of sexual division of labour, involving two issues: (a) women's participation in labour force and (b) men's involvement in domestic responsibilities. There seems to be major reversal of roles for men and women in the family. Religion has been dealt with in details, all the religion have been covered. Surendra Singh wrote on Paris in India and Amar Singh wrote on Janism in India. B.S. Kapoor dealt with social service tradition in Sikhism and has given details of ten Gurus, creation of Khalasa, the Institution of Gurudwara, Dharmasala, Sangat and Langar.

Subhash Chandra Singh has analyzed social transformation through legislation in India. He has included sati, child marriage, dowry system, female infanticide, foeticide, Hindu personal law reforms, child welfare legislations, and women welfare legislations among others. Nadeem Hasnain analyzed social exclusion in India and says that it cannot be captured and understood by the Eurocentric approach. The discourse and exclusion in Indian society has understood against the background of institutionalized social stratification vis-a-vis the caste system. The plight of scheduled tribes, scheduled caste, O.B.Cs and religious minorities especially Muslims should be understood broad frame work of caste system. Writings on Muslims in India he says that the feelings of insecurity in Muslims has always been high, especially in communally sensitive State. The discriminatory attitudes of police and others associated with the enforcement machinery compounds this feeling (p. 1122). Further he says that the tribal population has the lowest development index. They have highest infant mortality rates and malnutrition as compared to other population groups. They suffer from geographical and social exclusion.

S. P. Jain writing on rural development has analysed the shifting strategies of rural development in various five year plans in India. The first plan was a period of community development and national expansion service whereas cooperative farming with local participation was the focus of the second plan strategies, the third plan strengthened the panchayat raj system through a democratic decentralization process whereas in the fifth plan minimum needs programme for the rural poor was introduced. The sixth plan saw implementation of IRDP and the Seventh plan employment programmes were introduced. In the eighth plan rural infrastructure through participation of the people was the focus and in the ninth plan thrust was given towards decentralization and people's participations in the planning process through institutional reforms. The tenth plan emphasized on generation of employment and upliftment of underprivileged sections.

Besides these there are several topics of contemporary relevance which have been dealt with thoroughly with various authors. The authors include academic from sociology, social work, economic, history as well as some activists. Undoubtedly it is a mammoth task to edit an encyclopaedia the editors and the publisher did a good job. It will be a great help to students and researchers working in different areas of social sciences.