

Book Reviews

DEVELOPMENT OF SCHEDULED TRIBES IN INDIA: POLICIES AND PROGRAMMES. By D. Pulla Rao. pp. 370 + xxxiv, tables, figures, index, 2012. Serials Publications: New Delhi. Hard cover. Price ₹ 1295/-

This hard cover volume on the 'Development of Scheduled Tribes in India' gives special emphasis on the policies and programmes, which were discussed in the Seminar on "Inclusive Growth and Social Tensions" held in the Department of Economics, Andhra University, Visakhapatnam, during 6-7 October 2010. The seminar was partly sponsored by ICSSR, NABARD and Andhra University. The Honourable Minister for Tribal Welfare and R.I.A.D. of Government of Andhra Pradesh, Sri Pasupuleti Bala Raju, in his 'Foreword' writes "This (*book*) will definitely help not only policy makers but also scholars to think seriously about Tribal Development."

Professor D. Pulla Rao in the 'Introduction' has just presented in one and half page about the Constitutional provisions of 1951 for Scheduled Tribes, the special protective provisions, and about the pockets of tribal concentration in India in general. While the rest eighteen pages of the 'Introduction' is devoted to the summary of the 20 articles presented by 25 scholars. In the 'Contents' the articles have been presented serially without classifying under specific themes. However, the reviewer has tried to identify the themes of the papers presented in this as follows: Micro-finance and economic development; Educational problem; Culture change and social status; Exploitation; and Development impact. Some titles are overlapping and cannot be specifically classified being of general nature, like the title — 'Are the Legal Provisions for Tribals Blooming?'. Most of the articles (9) discuss about the tribal situation prevailing in Andhra Pradesh. Further tribal situation in Tripura, Orissa, Gujarat, Chhattisgarh have also been discussed. Some articles like 'Empowerment of Tribal Women', 'Tribal Development in India', 'Scheduled Tribes and MANREGA'; Micro-finance

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and Development of Tribal Women'; and 'Economic Backwardness of the Scheduled Tribes in India'; are not area specific but general essays without any field based study.

In the article titled "Are the legal provisions for the tribals blooming", the author gives under 'Origin of Tribals' the racial classification as propounded by Dr B. S. Guha in 1931, and further P. Sree Sudha, the author, has not discussed anything about the 'origin'. The racial classification or ethnic classification of mankind has long been discarded by the scientific world. In this article on 'Legal Provisions for Tribals' how 'origin of tribals' (one page discussion), find its place, this the reviewer failed to understand. Tribals are not 'Dalits'. The author has presented the various relevant acts and laws enacted by the Centre and the States for the protection of tribals, nothing else, to justify the title of the paper "Are the Legal Provisions for Tribals Blooming?" or otherwise. No case report has been presented supporting the title. Most of the articles are of descriptive nature without qualitative and quantitative assessment of the development programmes that are being taken up for the tribals. However, though the articles are of general nature, the reviewer feels that research scholars and administrators, particularly of Andhra Pradesh, would find the book informative for tribal development programmes.

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ISSUES AND PERSPECTIVES IN ANTHROPOLOGY TODAY. By R. Siva Prasad and Eswarappa Kasi. pp. 264 + xvi, tables, figures, index, 2013. Serials Publications: New Delhi. Hard cover. Price ₹ 995/-

This volume on 'Issues and Perspectives in Anthropology Today' edited by R. Siva Prasad and Eswarappa Kasi is a hard covered replication of the

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199

special issue of the journal *'Man in India'* published in 2009, volume 89 (1-2), under the editorship of R. Siva Prasad and Kasi Eswarappa. Dr Kasi Eswarappa in his 'Preface and Introduction' (surprisingly, the name of the first author, P. Siva Prasad, is missing; this is not usually the convention in preface writing), writes "Since its inception Anthropology received wider recognition because of the fact that it addresses the issues of the oppressed and in a way, oppressed issues have become the perspectives in the later years of anthropology" (p. vi). The reviewer fails to understand what Eswarappa wants to convey by "it addresses the issues of the oppressed". Wherefrom Dr Eswarappa got this idea of 'oppression', no reference has been cited. Dr Eswarappa further writes, "In this process, anthropology tried to add various sub-themes into its fold. These sub-themes have become focal point for all anthropologists across the globe to identify them with the broad name under the umbrella of 'Anthropology'. Our present volume is also made up of such an idea grown from our common sense understanding of the discipline while keeping in view of its broad scope and significance" (p.vi). The common sense understanding of the discipline (anthropology) and understanding by the professionals engaged in the subject are two poles apart. It appears that the editors have chosen the common sense understanding of the subject.

The editors have not discussed anything about 'anthropology of today' and 'anthropology of the past' to show the changing trends that are taking place in the subject of anthropological investigation. No review study has been presented by the editors to indicate the changing trends in anthropological studies.

The volume contains nineteen articles contributed by twenty-six authors. There are some confusing titles of the articles like, "Whose Culture Counts in the Health Sector Reform Policy in Bangladesh"; mark the words 'whose culture'. And the interesting point is the author (Banik Bijoy Krishna; whose formal name is Bijoy Krishna Banik, *possibly a south Indian orientation has been made by the editor, I suppose*) has not identified 'whose culture'. Another title "Biologized Globalization: Overweight and Obesity in India". Seems to be a new terminology invented by the author (Devi Sridhar) by coining 'biologized',

and the author has not conveyed whether it is her own word or borrowed from someone else. The 30 references cited by the authors do not indicate the word 'biologized'.

The editors have not given the 'list of contributors' in the book and their official affiliation. So the reviewer is unable to understand their basic discipline in which the contributors have been trained, or whether their interest in anthropology is like freelance writer. The volume has been badly edited as reflected from language, spelling errors and grammatical mistakes.

However, the young researchers would certainly find some of the articles on health and development much helpful for their research.

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GLOBALIZATION, TRIBALS AND GENDER. By K. Padma. pp. 229 + xv, tables, figures, maps, photographs, appendices, 2011. Madhav Books: Gurgaon, Haryana. Hard cover. Price ₹ 850/-

This volume on 'Globalization, Tribals and Gender' is the outcome of a minor research project conducted by the author which was funded by UGC South-Eastern Regional Office, Hyderabad. The author is presently Reader in Economics at Visakha Government Degree College for Women at Visakhapatnam. The book is adorned with a jacket cover showing a coloured photograph of women dancers of north-east India in their traditional attire, which in no way reflect globalization effect.

Dr Padma writes in her Preface, "In recent years, the tribals in Visakhapatnam district are in the forefront of the news. Both electronic and print media reported poverty, death and distress suffered by these scheduled tribes in the agency area of the Visakhapatnam district. Hundreds of men and women died of malaria and other viral fevers. The other issue that caught the attention was the agitation of the tribals against bauxite mining in their region by Indian and foreign multinational companies. They feel concerned about their livelihood and rights over the land. These two issues made me curious to study the impact of globalization process on the tribal people in general

and tribal women in particular in Visakhapatnam agency area. The present study explores whether bauxite mining will suit or harm the tribes by analyzing its impact on their livelihood and employment. Besides, the study also examines the steps taken to improve the education and health status of the tribals in general and tribal women in particular to meet the challenges of the globalization process.” (p. x-xi)

Thus the objective of the author is clear. With this objective the author has presented the following chapters under ‘Contents’: Globalization – Tribals and Gender; Tribal Development in India; Strategy and Approach to Tribal Development in Andhra Pradesh; Socio-economic Profile of Tribals in Visakhapatnam District; Methodology; Livelihood Pattern of Households in the Chinthapalli and Araku Group of Bauxite Mines in Visakhapatnam District; Implementation Process; Impact Analysis; and lastly Summary and Conclusions.

The author has discussed in the first two chapters about globalization in general, globalization in India, and consequences of globalization, and tribal development in India in a general way without any empirical data support of her own study or of other scholars. The welfare programmes of the government of Andhra Pradesh for the tribes of the State covering up to the 10th Five-Year Plan have been presented based on the statistical report of the government. Further the author has presented the socio-economic profile of the tribes of Andhra Pradesh based on information collected through internet sources and from the Hand Book of Statistics, Visakhapatnam District, 2003-2004. Though the author has presented the socio-economic profile of Vishakhapatnam district, but the names of the tribal groups present in the district have not been mentioned. The author has used a term ‘Tribal Mandals’, but who are the tribes in the ‘Mandal’ has not been mentioned. This chapter has been presented in a sketchy way. The methodology of the study has been presented as is done in thesis presentation format.

The author has studied two groups of bauxite mines, namely Chinthapalli and Araku group of bauxite mines. No location map of the specific are of study has been shown, only general bauxite deposits of Visakhapatnam district has been given. No

discussion about the origin of the mine projects, year of establishment of the mines project, the companies involved, national and multinationals partners etc have been presented in a cohesive manner and about the spread of the mining area, total number of villages effected by the two bauxite mines groups, etc have not been presented by the author in a systematic way for a discussion on globalization affect on the tribes of the area.

The ‘Profile of villages’, six villages studied have been very briefly presented (p. 111-113). The author writes, “The villages and the household are located in thick reserve forest area. Hence, they have access to abundant forest resources... the households are located in the core of the bauxite mines. Thus the area is abounding with rich mineral resources. Water resources are also available in plenty.... Thus, the household in the sample have abundant access to natural capital... Their community and ethnic bondage is also very strong – they are rich in social capital. However, they possess scanty human, physical and financial assets. The backwardness is acute in women compared to men in the sample household.” (p. 130). The author has not discussed whether the situation prevailing in the villages is due to the effect of globalization, and specifically the backwardness of the women. The impact of the bauxite mines on the tribes have not been discussed specifically. Though the author writes “Attempt has been made to assess the adequacy of the efforts keeping in view the requirements of the tribals of the area. We do take note of the satisfaction and dissatisfaction of the tribals with regard to the project. Finally we make an attempt to assess the cost effectiveness of the project by relating the expected income through employment to the investment on mining.” (p. 177) All these the author has discussed under ‘Impact of Bauxite Mining on Livelihood and Employment of the Tribals’, under the chapter on ‘Impact Analysis’.

The language expression is very poor and no in-depth analysis of the actual prevailing situation in the six villages have been adequately presented in relation to globalization. Though the author has presented her discussion in not very cohesive way, however, researchers working on mining industries and its impact on tribals and globalization impact on rural

population in general, would find the book much informative and helpful for their research.

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INDEGINOUS INSTITUTIONS, SOCIAL CAPITAL AND SUSTAINABILITY IN TRIBAL INDIA. By Tabang Mibang. pp. 274 + ix, tables, bibliography, glossary of local terms, 2013. Serials Publications: New Delhi. Hard cover. Price ₹ 995/-

This book by Dr Tabang Maibang of the Department of Political Science, Rajiv Gandhi University, Rono-Hills, Arunachal Pradesh on social capital and sustainability in tribal India discusses about the traditional social capital and its continuity and change among Arunachal tribes.

The author writes in his 'Introduction', "Social capital is considered as an essential element in the realm of social coherence, stability and solidarity, and work as a catalyst in containing the intrusion of social anomalies and aberrations." (p. 3) "In the recent years, substantial academic interest in social capital has developed among the sociologist, political scientist and social psychologist alike due to the fact that it has proven to be something of a cure for all the maladies affecting the society. It is now widely acknowledged among the academics and policy makers that presence of dense networks of formal and informal associations and accompanying norms of generalized trust and reciprocity represent the core of social capital concept. Importantly, just as human and physical capital, social capital has brought forward as an important resource available to societies. It has an important influence on performance at the economic, social and political levels." (p11) The author discusses on the definitions given by various authors on social capital and its underlying concept.

Apart from 'Introduction' the following chapters have been presented by the author — Arunachal Pradesh: A Profile; Traditional Social Capital; New Social Capital; Social Capital and Participation; Continuities and Changes; and lastly Conclusion. Dr Mibang has made an attempt to study the social capital in Arunachal Pradesh with specific reference to Adi society, one of the ethnic groups of Arunachal Pradesh.

The author has discussed about the Adi society which is regulated by spontaneously evolved traditional self-governing institution or village council called *Kebang*. The social life is characterized by equality, mutual respect, sharing and an acceptance of obligation to work collectively for greater social interest. In the chapter on 'New Social Capital' the author has discussed on 'social capital and development debate' where the provision of a rule-governed environment in which the state allows collective action and social organization to take place appears to be the most basic way in which to promote social capital. The author considers that modern social capital formation can be understood or considered in two perspectives: they are "Firstly, social capital formation as a result of the state initiative through participatory planning and rural development programme such as Panchayati Raj institutions and Community Development Programmes, etc.Secondly, formation of social capital occurred as a result of external actors. In Arunachal Pradesh, roles of these actors in the process of social capital formation is little known. However, more recently, in tune with the modernization, the tribal societies in Arunachal Pradesh witnesses a proliferation of number of associations and societies relating to religious, festival or social group, clan group, credit and saving, women's group, cooperatives, non-government organizations, etc. ...The primary incentive for people to participate in such organization is the pursuit of personal economic benefit. The collective action is induced not only by self-interest but also by a common interest, which involves a high degree of interdependence among members." (p. 117).

The author further writes, "Therefore, an attempt has also been made to assess the perception and awareness of respondents about the new institutions, their involvement in public affairs, opinions on the nature of working of new institutions in the realm of coherence and collective actions." (p. 117) "In the recent years, the Adi society has witnessed a proliferation of various associations or organizations.Beside these, a large number of state promoted organization such as farmer's group, women's group, Developmental Committees, etc. which organized local cooperation and maintain liaison with outside supporting agencies has also come into

existence.....and have created its space in social domein and increasingly laying ground works for expanded cooperation.” (p.120-121) The author has discussed about — NGOs, SHGs, political participation, party affiliation, attendance in political meeting and gathering, voting behavior, Panchayati Raj system, etc. in the Adi society.

Dr Tabang Mibang concludes, “The study reveals a significant change in associational life, access to different resources, livelihood possibilities and local socio-political relationship over the last few years. The changes are reflected in emergence of new social capital (associations and organizations) in the form of youth association, student’s association, farmer’s group, Self-Help Group or small savings or credit group and Non-Governmental Organization pertaining to emerging issues like health, gender, environment, education, etc.....These changes have without a doubt been a result of the cumulative impact of external intervention by different non-government organizations; religious groups, the state on the local governance and rural civil society through various developmental plans and programmes.” (p. 249) “The attitude and perceptions of the respondents with

regard to different rituals, religious ceremonies, social taboos and restriction, ritualistic oath and ordeal etc. reveals a shift in values perception and orientation on community or village ritualsand the subsequent social taboos or restriction imposed on movement beyond village are no more relevant in the present society ...” (p 252) with specific reference to Adi society.

The author has presented a vivid description of the present day Adi society of Arunachal Pradesh and the changing perception of the youths and the declining role of traditional institutions as decision making body, social control and conflict resolution mechanism. The book would greatly help students and research scholars interested in tribal studies of north-eastern region, particularly of Arunachal Pradesh. General readers and administrators interested in ethnographic studies and for understanding the impact of modernization and development process on tribals would find the book of much help for planning and programming in tribal areas.

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