BOOK REVIEWS


It is rather difficult to review this book because one needs different criteria for judging each of the essays published in this work. As the author has mentioned these essays have been written over a period of eight years pertaining to a variety of topics ranging from analytical, substantive, methodological and polemical. The essays can be divided into the following categories: substantive, methodological, polemical and analytical. The essay "Caste in Modern India" can be regarded as primarily substantive. The essays "Castes—Can they exist in the India of Tomorrow", Industrialization and Urbanisation of Rural Areas", "The Indian Road to Equality", and "The Nature of the Problem of Indian Unity", can be regarded as polemical. The essays "Village Studies and their significance", and "Social Anthropology and the study of Rural and Urban Societies", can be regarded as primarily methodological in importance. The essay on "Hinduism" is very analytical and insightful and does not really hang together with the rest of the essays.

The author regards the caste system as the central feature of Hinduism and Indian social organization, and, therefore accords it a very important place in the discussion of the Indian Social Structure. In the essay "Caste in Modern India" he has dealt with the problem of political sociology. He wants to delineate the role played by caste in the political life of modern India. The importance of caste in modern India is stressed. The author seems to be quite mindful of the fact that in order to make meaningful the study of caste, it is necessary to bear in mind caste as a functioning reality, rather than the structural principle. In his essay "Varna and Caste" he forcefully points out the necessity of studying the caste situation in its local setting. The Varna frame of reference is not very useful for understanding the local variations. As such it is very necessary to emphasize Jati rather than Varna for one to understand the caste as a functioning reality. In his essay "A Note on Sanskritization and Westernization" the author emphasizes the dynamics of the caste. He wants to stress, notwithstanding the assumptions about the lack of mobility in caste, that there are always avenues for mobility in caste. In his essays I have classified as polemical he tries to answer the problem, viz., the efficacy of caste in future India and gives a cautious but firm conclusion that the caste is an important force to reckon with by the social planners, reformers, etc. In the essays which are primarily of methodological significance, viz., "Village Studies and their significance" and "Social Anthropology and the study of Rural and Urban Societies", the author wants to emphasize the importance and utility of the social-anthropological method of investigation. He seems to be convinced that it is the only appropriate method of field investigations in social-studies. The author seems to note a cleavage between applied and theoretical research and makes a fervent appeal in favour of theoretical research. Personally I think that there need not be such a cleavage, if proper personnel with requisite training and adequate resources are to be at the helm of affairs even for conducting applied research.

The essay on Hinduism is very analytical and insightful. Therein are discussed the problems and difficulties of defining Hinduism. Efforts have been made to bring out salient features of Hinduism such as the doctrine of Karma, Dharma and Caste system, theory of age gradations and
The author makes a very significant observation that Hinduism is not a proselytising religion only in that sense that the formal mechanisms are lacking. Otherwise continuously processes of conversion are to be seen at work. Hinduism incorporates different and disparate elements into one. The caste system helps this process to a great deal. Hinduism incorporates within its diverse elements such as very highly intellectual, devotional and ritualistic, thus making it possible for people with different abilities and aptitudes to be incorporated in the same system. Hinduism and the caste system between themselves make it possible for the differentials of standards of behaviour, norms, action etc., to be in operation simultaneously and thus offer wide variety of choices for its members giving rise in its turn to a loose sort of organization.

All the essays have been reprinted. Naturally there has been some repetition. However, the book is very useful because it enables the students to note the development of ideas of a very well known scholar on a variety of topics.

Y. B. Damle


In her acknowledgements Mrs. Murphy points out that this is only one of a group of publications based upon studies of normal children observed from infancy to adolescence.

The study was conducted while Mrs. Murphy and her collaborators were on the staff of the Menninger Foundation. The research group profited from the advice of such notables in the field as David Rapaport, Margaret Mead, Peter Bios, Ruth Munroe and L. K. Frank with Gardner Murphy as Director of Research.

The purpose of the project was to study children’s efforts to cope with their own day-to-day problems. In this volume they are interested only in describing coping methods used by children. They express the hope that the study may give, "...insights and hypotheses regarding children's ways of handling some of the demands which life presents to them. Through these insights we may be led into new understandings of the relation of adults and children in various settings, as well as greater clarity as to the nature of the demands placed on children as they are experienced by the children themselves, and better ways of supporting children's efforts to help themselves."

This is not a statistical study. It is a case study of 32 middle-class children in a midwestern U.S. urban area. Mrs. Murphy quotes at long length from the records of observers who worked with the children in one situation or another and also on occasion uses the recordings of mothers. One such observation is from a mother reporting the detailed experiences of her two-year old boy who after losing the first joint of a finger goes through a long and painful process of treatment. The ability of the mother to give an objective account of the coping devices of the boy, although obviously emotionally disturbed by concern for his welfare, is quite unusual.

The first and second sections of the book describe repeated examples of children confronting new experiences as recorded by staff members. This material is then used in the discussion of the children's responses to the new situations. Part III reviews some of the major coping devices and patterns which were particularly important in the situations described and certain theoretical formulations are made. Part IV discusses those findings which, she believes, contributed to psychoanalytic ego physiology such as the
contribution of mastery to the sense of identity.

One finds nothing here of the rigid formulations of learning theory growing out of Hullian psychology that has contributed so much to the study of child development. Studies based on learning theory in such behavioural systems as oral, anal, sex, dependency and aggression are not mentioned. No reference is made to the contributions of such men as Dollard, Millar, Sears or Whiting and Child. The frame of reference is that of psychoanalysis growing particularly from the works of Anna Freud, Dorothy Burlingame, Erik Erikson and Ernest Schachtel. As a result, the theoretical formulations are less clear cut than one might like. On the other hand, the report has the advantage of the analytic approach, picking up the feelings and emotions of the children. It is sensitive to every nuance of the children as they confront and try to master each new situation, large or small. The feeling of living through experiences with the child as one reads the records is insightful and stimulating.

In the first chapter in Part III, Mrs. Murphy stresses that whatever the coping process in a new situation, most children require considerable time in orientation and familiarization before being able to use the opportunities of the new situation in a satisfying way. The need for adults who are usually time-oriented, not to push or press the child to give him time enough to deal with the situation so the experience can be integrated in a meaningful way into his unique pattern of behaviour is a point well made.

In the chapter on autonomy, Mrs. Murphy looks at what is often discussed as "negativistic" behaviour in children from the stand-point of coping. Her position is that such behaviour can be viewed as the way children maintain their own integrity—"... demanding that the environment come to terms with their own stance, demanding that the environment come to terms with their preferences, abilities, limitations, and capacities. The fact that children were typically realistic about their own limits often put such behaviour on exactly the same level as the behaviour of an adult who makes his own choices, accepting here and rejecting there. It is evident that because adults assume that children should meet the demands imposed on them that we use the term "negativism" to describe their refusals, whereas we think of ourselves as merely independent in doing or saying the same thing."

Later she points out that the advantage of autonomy actually lies in being able to choose when one can reject help and when one needs to accept it. "It is not surprising that all the children who showed strong autonomy drives and initiative expressed their own self-sufficiency and refused help in so far as they could manage by themselves. However, we might not have taken it for granted that these autonomous self-sufficient children would be flexibly able to accept help when they got beyond their depth or confronted situations which they could not manage alone; yet many of the children mentioned over and over again as sturdily independent were equally able to reject help if they did not need it and to accept it when they did. They could be autonomous but were not compulsively so, and for them there was no conflict between autonomy and dependence."

In the chapter on flexibility she discusses how children in the study "would watchfully feel their way to see how far they could go, test out the limits, then accept and yield." Examples of flexibility were accepting substitutes easily, making something serve in place in something else, the ability to change
plans, shift to other games, respond to changing moods in the environments. She feels it necessary to stress flexibility..." because—perhaps due to our reliance for psychological thinking, on mechanical models or others from physical science—our concepts of development and of learning have tended to overemphasize static structures: perceptual, cognitive, verbal, motor. The range of variability which each child possesses merely sets the limits which the constant new integrations of response can be creatively formed."

The importance Mrs. Murphy places on coping experiences is made clear in her last chapter. She points out that the child creates his identity—who he feels he is and what he thinks he is—through his efforts in coming to terms with the environment in his own unique way. Since the significance of identity is obvious from a mental health standpoint her emphasis on an understanding of the development of coping behaviour does not seem misplaced.

Thomas Poffenberger

*Social Profiles of a Metropolis.* By Dr. Radhakamal Mukerjee and Dr. Baljit Singh, Bombay: Asia Publishing House, 1961, 210 pp. Price Rs. 20.00.'

...The above study incorporates the findings of a survey of the social and economic life of the city of Lucknow, capital of Uttar Pradesh, carried out in 1954-56 under the sponsorship of the Research Programmes Committee of the Planning Commission of India. It also contains a Note on Fertility by Dr. J. N. Sinha. The survey was carried out by the two authors acting as Directors with the help of a staff of eight investigators, two statistical assistants and three supervisors.

*Population increasing and housing lagging behind.*—The collected data on the economic and social aspects of life of the sample population of 4,099 households (3.5 per cent of the total of 117,116 households) was given in 101 tables, and the data of the fertility survey are given in another 35 tables. Whereas the garden city of Lucknow with its 1017 acres of parks and playgrounds has stood constant in area at 16 sq. miles since 1916, the population has been steadily increasing, as in all metropolitan cities of India, by leaps and bounds. It was 2,40,566 in 1920-21, stood at 6,03,600 in 1957-58 and is estimated to be 7,500,000 by 1970 (p.11). As is happening everywhere in India, the population is increasing and housing is lagging far behind. The present shortage of 37 per cent will be of the order of nearly 100,000 houses by 1970. Of the 41,304 existing houses in the city, 7,257 are delapidated and considered unfit for human habitation from the standpoint of health and essential amenities—a story repeated in every metropolis of our subcontinent (pp. 26-29).

*Cities not built by plan but growing up by accretion.*—In India, the so-called cities seem to be growing by accretion. They are not built or developed according to plan to offer civilised living to citizens. Our garden city under survey is no exception. Describing basic amenities, the authors point out a few of the obvious physical deficiencies and disabilities as follows:

The city is continuously moving eastwards and its western zone is increasing in areas of deterioration. One-third of its 516 mohollas or localities have no water mains or private water-taps; 30 per cent of the streets have kerosene lamps and 3 per cent have no lighting at all. Only 18 per cent of the localities have electricity for private lights, and 33 per cent have no electricity at all. "Most of the streets have no public latrines and very few of the public latrines have a water flush system. In a considerable portion of the city night soil is reported lying in the open drains and only 61 per cent of the
streets and 51 per cent of the dust-bins are cleaned daily. No more than 12 per cent of the streets are provided with dust-bins. Many streets have open drains that are in some cases not even lined with masonry work while as many as 15 per cent of the streets have no drains whatsoever." (p. 138)

This is not surprising for it appears that in India there are several cities of 100,000 to 300,000 population, which do not have any drainage system worth the name, with the result that squalid conditions of sulsh and sullage are created, when water used by such a large number of people in small circumscribed areas flows on the surface or collects in natural depressions and not channelled through appropriate drains. In cities like Gorakhpur, sullage water seems to percolate to surface wells contaminating the drinking water. Surat is only gradually providing an underground or covered drainage system for a part of its population of nearly three lakhs.

_Urban incomes not commensurate with urban demands of expenditure._—Urban conditions present these depressing features because in the last 23 years since the Second World War, India has been experiencing a tremendously rapid pace of urban accretion. With the falling death-rate and increasing rate of survival thanks to a high birth-rate of over 41 per thousand, the pressure on small impoverished farms has been increasing and a large rural population, has been finding its way to towns and especially larger widely-known metropolitan cities. While the migrants may be finding some employment, the per capita and family incomes in Indian cities are so low that they prove inadequate for decent urban living with its increasing demands for expenditure and little community organisation to meet individual needs. Thus as the authors mention for Lucknow city, "of the total population, 61.46 per cent are in the working age group, while the labour force rate works out at only 29.9 per cent. Sixty per cent of the total earners and earning dependants are employees, while the rest with the exception of about one per cent. are self-employed. More than half of the employees have reported their employment as insecure," (p. 141).

_Average family size over 5 and monthly income Rs. 100 to 135._—The average size of the family for old residents is 5.17 persons and for immigrants 5.61. Not all the members of the immigrant families live in the city, with the result that the average in the city falls to 4.08. The average income per household works out at Rs. 135 per month in the case of immigrants and Rs. 100 per month in the case of old residents. "Some 52 per cent of the households fall below the poverty line, i.e., those with an income of less than Rs. 75 per month.... only three per cent can be stated to be living in comfort with a monthly income of Rs. 500 or more," (p. 142). The incidence of unemployment works out at 5.52 per cent of the earners, whereas among the casual workers, only 43 per cent get employment for 21 days or more in a month, under-employment being very high among the casually employed as well as self-employed persons.

_Fertility Survey._—Dr. Sinha presents the data of a fertility survey carried out among a selected sample of 1335 married women from amongst the 4099 families interrogated (pp. 147-186). The occupation, income-structure, education, religion and caste of the husbands as also the education of the mothers have been studied. The age at marriage shows that the majority of the women marry before the age of 18, which makes for a higher frequency of births, the 'gauna' or marriage relations postponed after 20 or 22 years of age helping to reduce the number of births substantially (pp. 154-156). The total number of pregnancies among 1335 married women came to 4620, or an
average of 3.7 pregnancies per mother, which is rather high, when we note that over 10-12 per cent of the women bear no children at all. There was wastage of 1.12 pregnancies per mother owing to miscarriage or still birth—which again seems to be very high. Family incomes make little difference in the differential fertility, but the education of the mothers seems to influence the size of the family towards keeping it smaller. Muslim mothers (perhaps because of widow remarriage) seem to give a higher average of pregnancies (3.9) than Hindu mothers (3.6), whereas the Christian and Sikh mothers have fewer pregnancies still, perhaps because of conscious family planning. About 43 per cent of all mothers seem to favour family limitation. This attitude is stronger among those mothers who have at least one son in the family. Those mothers, who express any idea about the ideal size of family they would like to have, indicate their preference for a family of 3 or 4 children (p. 176).

Urban life not attractive for a majority of citizens.—The picture of urban life presented by various city surveys in India does not reveal very attractive conditions for the majority of the city dwellers. Incomes are so low that hardly 10 per cent of the families in Lucknow live in houses with a rental value of Rs. 20 per month or more. Even judged by modest standards, 52 per cent of the old resident families and 33 per cent of the immigrant families live in overcrowded houses with three or more adults per dwelling. Four per cent of the families of 1,17,000 have no roof over their heads—another remarkable feature of most of our cities. As many as 63 per cent of the families have no independent kitchen and 27 per cent of the families live in single-room houses without a latrine, bathroom, kitchen or verandah. Thus the authors conclude that "the survey reveals unmistakably a picture of poor living, general poverty and extreme inadequacy of public utilities and amenities in the capital of the largest State of the country, which is often described as a city of parks and palaces," (p. 143).

It is obvious the Government and Municipalities will have to take the planned development of towns and cities more seriously than hitherto with some consideration of making city life healthy and wholesome and not worse than what people find in rural India, spacious and organised, in spite of its forbidding lack of civic amenities such as good water supply, roads, drainage, conservancy, sanitation and health and education facilities. The socio-economic survey carried out by the learned authors provides adequate material and data for proper planning for the local and state government authorities, and it is hoped that the survey will be a stepping stone to evolve such plans for the proper development of the city for the next 20 to 25 years.

J. F. Bulsara


This book has contributions from some 50 research workers and these cover almost all areas of Social Psychology. As the editors state very clearly in the Preface that they had three goals in mind, viz, (1) to provide a current view and understanding of the various empirical problems studied under the banner of Social Psychology, (2) to give a place and pay due attention to the broadest range of prominent and productive viewpoints, and (3) to show inter-relationships and divergences in the areas of Social Psychology.

Obviously, this book is not meant to be read by laymen. It is essentially meant for an advanced student of Social Psychology.
It is especially useful for research workers in this field. They are apt to work in a very limited field. Books such as these can give them a broader perspective of the entire field of Social Psychology.

As is true of the many edited books, the articles as they have been arranged appear to be disconnected. But the Editors have done an extremely good job of writing an introduction to each section, and in this they have attempted to justify the inclusion of each and every article. This is one of the major highlights of the book. Readers may read the introduction to each section very carefully before reading the articles.

The book is divided into eight sections—
(i) Basic Issues and Processes; (ii) Culture, Learning and Group Identification; (iii) Personality and Society; (iv) Language and Communication; (v) Person Perception, Interaction and Role; (vi) Attitudes and Cognition; (vii) Normative Behaviour, Conformity and Intra-group Processes and (viii) Leadership Power and Innovation.

In the first section on 'Basic issues and processes', there are stimulating articles by Newcomb and Allport. These deal with the problem—what is the proper field of Social Psychology? The individual or the group. The answer is of course 'the individual in the group'. The other articles in this section are on basic psychological determinants of behaviour, such as instincts, phenomenological viewpoint of perception, etc.

In the second section, the problem of socialisation is tackled: How does the individual imbibe the culture? How does he learn to identify himself with the group?

In the third section, the influence of society on the individual and vice versa has been considered. Here again there are extreme viewpoints about - the nature of personality, ranging from the extremely individualistic viewpoint of Allport to the concept of national character.

In the fourth section on 'Language and Communication', the importance of the language as a means of communication has been considered. Here some articles are difficult to digest unless a person is familiar with the terminology employed by the authors. To a student of semantics the articles might appear much interesting.

From the fifth section onwards, the social processes have been discussed. Of course attitudes cannot be called processes. They are intervening variables influencing the individual's behaviour in Society. Conformity in behaviour is another fascinating problem and the perennial problem of leaders and followers also finds its place in the last section.

On the whole this is a very stimulating book and the editors have succeeded in their task of posing the problems in the various areas of Social Psychology.

K. G. Desai


The merits of this general text-book of Anthropology for students in India are broadly speaking three in number. First, the author rightly points out in the section on the evolution of man that it is still open to argument whether man has evolved wholly by natural means (p. 20), and rightly adopts the historical approach in tracing cultural origins. Second, within the relatively narrow limits of three hundred pages he gives us a fairly wide and up-to-date survey of the facts and interpretations relating to the origin of man and his culture. Third, in keeping with the interests of the group for which it is primarily meant
(students in India) the book is liberally supplied with Indian illustrations and topics of Indian interest.

The confusions prevailing in the Socio-cultural sciences today arise at bottom from the expressed or implied belief of a large number of Socio-cultural scientists that their disciplines are differentiated from the natural sciences only in degree of complexity, that, in other words, the Socio-cultural sciences are basically natural sciences and will yield in due course of time a number of laws or rigid generalisations which will make exact prediction as easily possible as in the natural sciences. This is a hang-over from the preceding phase of dominant naturalism, and it conceals the danger that the element of "otherness" which so significantly differentiates man from pure animals will be ignored to the detriment of an adequate science of man and his socio-culture. Any textbook which, therefore stresses the historical approach (as understood in the German-speaking countries or by the earlier followers of Franz Boas) and aims at descriptive integration (in the words of Evans-Pritchard) is fulfilling a task of the highest moment. The standpoint of Stephen Fuchs is historical in the German sense of the term and is, therefore, to be commended on that score.

The task of the historicist in the Socio-cultural sciences is far from easy today. This is so because the simplified versions of man's development physically and culturally which dominated anthropology in the earlier decades have been falsified by the accumulation of factual data. Human development has been much more complex than was earlier realized (Koppers, Haekul). In the physical sphere, for instance, Fuchs illustrates this complexity in his chapters on fossil forms and racial intermixtures. In the cultural sphere he lines four broad groups on an economic basis—the food-gatherers, the advanced hunters, the primitive cultivators and the nomadic breeders; and thereafter in a series of chapters attempts a number of correlations in terms of marriage and the family, kinship institutions, associations and classes, political institutions, law and justice, property concept, art and religion. There are also chapters on prehistoric and primitive races in India, family and kinship systems in India, the Indian caste system, the religion of primitive India and the cultural foundations of Hinduism. Considering the fact that the culture-historical standpoint in the German-speaking countries is today in a state of extreme fluidity, Fuchs's attempt at cultural correlations can be called into question here and there. It must nevertheless be commended as an effort at a comprehensive picture in the light of modern research.

Two minor demerits of the book are the rather abbreviated handling of some points and the misprints and stylistic awkwardnesses which occur on several pages.

John V. Ferreira