The book is the outcome of the research undertaken by the author in Dalena, a village in the Mandya District of Karnataka, for her doctoral thesis. The main objective of the study was to analyse the functioning of formal education at the village level and to examine the role of education in rural development.

The book is divided into four sections. The first section on "Introduction" presents the background of the study and contains the socio-economic profile of Dalena. The second section on "Rural Development" describes in detail the system of land holding and land use in Dalena, the occupational structure of the village, and certain matters related to the lifestyle of the people in the village (such as food habits, housing, income and expenditure, and health practices). The third section on "Education" deals with: (i) the traditional system of education in Dalena, (ii) the functioning of the formal schooling in the village, (iii) the factors related to schooling, and (iv) the role of education in status improvement, especially acquisition of political leadership. The last section of the book presents the conclusions drawn by the author from the study.

Methodologically, the book can be termed as a case study of Dalena village. In order to collect the data for the study, the researcher stayed in the village for a period of 11 months in 1978-79. Initially, a full census of the 1211 inhabitants of the village living in 220 households was carried out. Thereafter, a random sample of 16 per cent was selected for intensive and extensive study.

The section on rural development gives a good account of the system of land tenure and land use in Dalena, the various economic pursuits of the people, and their lifestyle. In the part dealing with education, the book describes the indigenous system of education in Dalena—the *Kulimatha* school and its later form (*Manepatha*) that has coexisted with the formal system of education. Another chapter in the section on education gives a detailed account of the social history and functioning of formal education in Dalena. The author has also examined the relationship between education and some factors that have been considered to be determinants of access to education. As far as the economic pursuit of the head of the household is concerned the "cash earners" (non-agricultural wage earners, salaried workers and entrepreneurs) showed a much greater interest in, and utilization of formal education than the "traditionalists" (cultivators, agricultural labourers and followers of other caste occupations).

Another important factor discussed in this context is caste. But, on account of the interplay between caste and economic status, the author has not been able to arrive at a generalization on the nexus between caste and education in the village. What
comes out of the analysis carried out by the author is that the "cash earners" belonging to the middle caste groups are pursuing formal education in a big way, and that the lower castes still remain a deprived section as far as education is concerned.

Analysing the role of education in social change in Dalena, the author says that education has become an important factor in leadership in the village in so far as leadership at present is held by the educated. At the same time, she finds that education has not displaced the upper castes and the rich from power, because it is the educated belonging to the better off sections of society, who hold leadership positions in the village. The book concludes that "formal education has failed to realize the expectations of educationists, as well as the aspirations of the lower socio-economic strata, in terms of constituting an agent for social change" (p. 281).

The author has used a considerable amount of quantitative and qualitative data in the study and presented numerous interesting cases as illustrations. The book contains a vivid description of the socio-economic structure of Dalena and a good analysis of the structure and function of the system of education in the village.

However, one perceives a theoretical inadequacy in the book. The section dealing with rural development does not have a theoretical framework. As a result, it is not well linked to the following section on education. It is only in the third and fourth chapters of the section on education that there is some discussion and analysis on the nexus between education and rural development. Even here, the author does not clarify what she means by rural development. It has been taken for granted. The absence of a clear theoretical framework on rural development has led to a somewhat pessimistic view on education as a failure in Dalena. According to the author, a lack of interest on the part of the lower socio-economic sections of the village in education, and easier access of the upper sections to education are indicative of the failure of education as an agent of social change. Such an inference is the result of a confusion between differential access to education and differential effects of education. Contrary to the conclusion of the author, one can point out several cases of change that followed formal education in the village. Some of them, as reported in the book, are the transformation of the indigenous system of education with secular contents, general aspiration in the village for white-collar jobs that require formal education, perception of "formal education as a panacea for all their socio-economic problems", change in the life styles of the people, and the emergence of a new political pressure group of educated youth. The author does not seem to accept these processes as part of social change or development.

Jacob Aikara

SOCIAL WORK AND DEVELOPMENT-Role of Religion and Caste in Three Delhi Villages, K. D. Gangrade, Delhi: Northern Book Centre, 1986, p. 130, Rs. 120.00

Setting aside the misleading title, one discovers that the basic theme of this book revolves around power dynamics, emphasising the role of religion and caste within the local leadership, through case studies of three Delhi villages. The process dynamics are portrayed, both by action situations, and by analysing five successive statutory panchayat elections in these villages.
The book is set in the backdrop of the Community Development Programme of the government launched in 1952. Hence, in the initial part of the book, the author briefly traces the history of rural development in India from Independence to the establishment and working of the Community Development Programme and the Panchayati Raj institutions.

In the process of his expose, the author reflects on the role of social work in relation to the Community Development Programme and in organising people for initiation of programmes at the village level. The three villages, Anandpur, Bharatpur and Chandpur, selected for the study, are in Alipur block located about 15 kilometres from Delhi. The reason for the selection of these villages was their easy accessibility, relatively low urban or commercial influence and their varying degrees of economic prosperity. The data for the study were collected through schedules, interview guides, participant and non-participant observations. Besides, several government records and field work records of the students were utilised.

The key period of action was between 1953-58 and mainly focused on the educational need of the villages. "Anandpur and Bharatpur had no school buildings while Chandpur had the perennial problem of finding the funds to run the school." (p. 46)

The author dwells on how he went about discussing the need for better educational facilities in the three villages through meetings with village leaders and promoting the establishment of ad hoc committees for the purpose. In the context of the evolution of the educational project in the three villages, the author relates the ensuing reactions and interactions among the village leaders; recounts the nature of alliances and coalitions; points out the cooperative and conflict situations and analyses the responses emphasising the role of caste, kinship and religion. In this context, the author describes his own interceding role as a catalyst, and discusses the expanding role of the committees.

In the latter part of the book, the author states his observations of the five panchayat elections between 1959-77 in the three villages, watching the process of politicisation in the village. He presents a holistic view of the elections that took place in the three villages, visually depicting the existing dynamics: the kind of power struggle, the methods used to secure votes, the factions and feuds, the alliances and conflicts. The author comments on the basis of power and control, the widening area of manipulative politics; points to some of the emerging trends within the nature of leadership dynamics in Panchayati Raj institutions and draws conclusions for social work intervention.

This book is useful inasmuch as it provides a case study for students of social work and facilitates graphic insights into the dynamics operative within the leadership at the grass roots level. It also points to the role of the social workers in initiating need based programmes in the villages, and in promoting the necessary cooperation among the local leadership.

However, as stated earlier, the title of this book, "Social Work and Development", does not fully represent the contents, because it does not explore the role of social work in a developmental context in India today. For example, from his observation of the panchayat elections, the author concludes that "the compromise
and confrontation models create dissensions and bickerings among the villagers which hinder the development of the villages. The consensus model brings unity and it is highly conducive to development work" (p. 108). This analysis ignores the basic exploitative structural stratification and the inherent and often ensuing structural conflict existent in rural areas. Since the scope of the author's analysis is limited to the role of religion and caste in the three villages observed, he has not ventured to explore adequately into the economic and political forces that compel oppressor-subjugated relationships. Hence, the conclusion of preferring consensus, as compared to confrontation, is hardly warranted.

In the same vein, the author further concludes "a positive intervention of an outside agency, a social worker (change agent) can resolve differences among the villagers and help them channelise their energies and resources in the positive direction" (p. 109). However, in an exploitative structural situation, resolving differences is not the only role a social worker can play! The leadership, as is clear even in the book, represents the socio-economic powerful elite even among the so-called depressed caste sections. In most rural areas of India, over the generations, it is the elite that tends to exploit the rest by appropriating their land, and/or bonding labourers or underpaying them. Any resistance, or a defiance of this process, invites the backlash of the elite. In such a situation, the social worker has a multiple role to play. Also, the option for consensus or confrontation will arise from specific situations. Instead, the author would have us believe that the consensus model is highly conducive to developmental work. While I can sympathise with a view that it pays to be an optimist, I feel it would be quixotic for a social worker to intervene in a rural structural conflict situation with an *apriori* consensus approach. In fact, I believe that it is because of such beliefs that professional social work has hardly made any impact in dealing with conflict situations, whether urban or rural. Rather, I would have expected the author to suggest in today's context, even in relation to the Community Development Programme and the Panchayati Raj system, a dynamic role that a social worker can play: expose the local leadership and bureaucracy that manipulates programmes and people often using corrupt means to sustain themselves; organise the disadvantaged sections to demand their rights, where the local panchayat fails to act in their interest; create an alternative leadership structure or institutions, where the panchayat only safeguards the rights of the elite.

Even though the author is reflecting on his experiences between 1953-58 and his observations between 1959-77, the partial analytical focus of this book, especially in 1986, is not warranted. I would have hoped to see greater relevance of Social Work and Development' explicated in this book.

*Nafisa Goga D'Souza*

**CHRISTIANITY AND CULTURE CHANGE IN INDIA, Keshan N. Sahay, New Delhi: Inter-India Publications, 1986, p. 332, Rs. 245.00**

Considering the fact that Christianity is one of the great religions of the world, and that it embraces large numbers of the people of all the continents, the culture change that it generates among those populations, in which its evangelistic and proselytizing influence has been more recently felt, can well be regarded as of fundamental interest and, therefore, worthy of careful and sympathetic research.
In this book, we are offered ten papers, of which, eight were written for learned journals and edited volumes during a period extending from 1968 to 1981, and two especially for this book. The papers deal mainly with the impact of Christianity on the tribals in Bihar, or, more specifically, in that part of Bihar known as Chotanagpur in which a large proportion of the tribal population is concentrated. It must be noted, however, that the first paper presents a historical perspective, and the last, recent trends in Indian Christianity, most of which centre on the process of indigenization—or inculturation as it is called among Catholic apologists.

The author, Dr. K. N. Sahay, who is now closely connected with the UGC's Centre of Advanced Study in Ranchi University, has devoted several years to the investigation of the culture change ensuing from Christian missionary activity among the tribals of the above-mentioned area. In actuality, his doctoral dissertation, completed in 1963, was concerned with the impact of Christianity on the Uraons of Chotanagpur. Since then, he has sustained his interest on this important subject of study and has somewhat extended and intensified its central focus. However, it is regrettable that the book disappoint the reader for several reasons. First, while it is not unusual that book published in India are almost invariably marred by misprints, grammatical errors and idiomatic lapses, it is deplorable that this publication has more than even the usual number. Nearly every page is full of such lapses, errors or misprints, thus causing considerable irritation to the reader, and dissipating whatever interest he might have had in reading the book for pleasure or profit. It makes one wonder how both the author and the publisher permitted the manuscript to proceed to the press without diligent editing or sub-editing and, thereafter, to be printed without adequate proof-reading.

Second, neither the author nor the publisher seems to have perceived the repetitions of entire segments and of other particularities in the various essays which go to constitute this book. These are by no means rhetorical repetitions. They are evidently due to carelessness or indifference; and both author and publisher appear to be unaware that they seriously harm the book stylistically and as a formal whole.

Third, the author mentions—in passing—that he intends to be impartial, objective and 'scientific' in his handling of so sensitive a subject of study, but does not hesitate to characterise the success of the missionaries in converting large numbers of the tribals—otherwise exploited and expropriated by money-lenders, traders and officials and largely ignored, until recently, by the majority population of Hindus generally—to economic, social and other similar incentives utilized by the missionaries on a large-scale. Although he notes that the missionaries call the measures used by them in promoting the welfare of these down-trodden and underprivileged sections of the Indian population as 'work of mercy' and maintain—rightly so—that they are integrally and intimately connected with their evangelistic purpose, the author chooses to lend his allegiance to the prejudiced outlook and the biased conclusions of the Niyogi Commission Report. The question is as to why those who condemn the Christian missionaries are so perturbed by their proselytizing activities—whether it is because they are really concerned about the welfare of these hapless and neglected tribals, or, motivated by other considerations.

Fourth, the author refers to the early entry of the missionaries among the matrilineal Khasis, notes their success, but nowhere in the book does he make any reference whatsoever to Dr. Nalini Natarajan's painstaking research, published in 1977 by
Sterling Publishers of Delhi, and entitled The Missionary among the Khasis. (Incidentally, Dr. Natarajan is a Maharashtrian Brahmin from a distinguished family and is married to a South Indian Brahmin in the upper echelone of the Central Government's administrative structure). In her book, in which she examines the evidence comprehensively and, impartially, she has almost nothing but praise for the self-sacrificing work of the Christian missionaries. She adds that contact with Hinduism and Islam in the earlier period was insignificant and marginal, that there is no evidence in the Khasi Hills to show that the missionaries applied any unfair methods' in their work of conversion, and that they have done 'incalculable good'.

Fifth, the author now and then concedes that the missionaries have succeeded in uplifting the tribals among whom they have worked, but does not take account of Dr. Louis D'Silva's book, The Christian Community and the National Mainstream, published by the Spicer College Press in Poona, in which the magnitude of the Christian community's contributions to the Indian nation has been described. For a minority of its small size, the magnitude of these contributions is out of all proportion and overwhelming. The contribution to modernization and development has been significant, to health and medical services and, above all, to the care of the lepers, to the contribution to social justice in a society in which social injustice is deep-rooted, and to educational and humanitarian services. And, much of the credit for these contributions must ascribed to the missionaries, to their zeal and self-sacrificing spirit. Nor does Dr. Sahay find occasion to make any mention at all Mother Teresa who has been nationally and internationally honoured and admired for her remarkable work, first in this, and later, in other countries. Likewise Fr. Stephan Kowalski who lives in one of the worst slums of Calcutta, and who has dedicated his life to the uplift of the slum-dwellers there, does not get even a line in this book, although, Dominique Lapierre has made him, and his heroic endeavours, universally known through his best-seller City of Joy.

Sixth, it is, by now, well-known and widely accepted that the Socio-cultural disciplines are not natural sciences as was presumed earlier, that, therefore, in trying to understand and interpret societies and cultures, Socio-cultural 'scientists' are compelled to fall back on models, perspectives and constructs, and, accordingly, that, it is imperative for them to openly declare their values, beliefs, attachments and biases. In trying to delineate the cultural processes, which the impact of Christianity has had on the Uraons, Dr. Sahay, lists oscillation, scrutinization, combination, indigenization and retroversion among them, and hopes that they will serve as a hypothesis' in order to ultimately arrive at the 'general and universal character' of the Christian impact on native peoples in India and the rest of the world. However, as Dr. Sahay himself recognizes, these terms are loose and overlapping in character, and may thus be described as a weak effort at phenomenological conceptualization. Therefore, they cannot constitute a hypothesis for the purpose of arriving at a generalized and universal statement? Furthermore, nowhere in the book does Dr. Sahay declare his values, beliefs, attachments and biases.

If religion is not to degenerate into aggressive psychopathology, it must be repeatedly stressed that its core and quintessence is love—love of God and love of man. Love thy neighbour as thyself. And anthropology, in this age which is characterized by a paradigm change in the making, must be reinterpreted as
philanthropology or anthropology of love, a term we owe to Verrier Elwin, who laboured long and lovingly among India's tribes. Not to do so is to open the floodgates to hate, vilification and persecution of which the Christian tribals of Bihar and Orissa have already become the targets by revivalist groups. It is against this background that this book must be judged.

J. V. Ferreira