

importance of the Sun Goddess festival of Bhojpur region called *Chhatha Puja* in which rituals record the motive of fertility and prosperity of the family is discussed.

The paper on the tradition of worshipping feminine divinities which is as old as ancient culture is analysed in relation to the Kamakhya temple located in Guwahati. In India, the system of goddess (devi) worship and pilgrimage to their seats' (shaktipithas) are one among many ancient living traditions. Another paper portrays the muslim women's status in Delhi. The paper tries to investigate Muslim women's perception on the religio-cultural indicators (inheritance of property, Mehr system, dowry continuation) and non-cultural indicators (education and paid work participation) associated with their status enhancement.

One of the articles discusses about the hazardous condition of nutritional status of the Santal Tribe of West Bengal and brings out the malnutrition situation in West Bengal. It emphasises how malnutrition and under-nutrition constitute a serious hazard to the growth and development of people, particularly children. One of the papers is a case study of an intra-caste conflict among Khatiks in Bhopal, India. It spells out the features of a local leadership competition that is tied to a struggle over the re-interpretation.

One of the papers gives an account of democratic decentralisation and participatory planning in Kerala. In another paper an anthropological analysis of the relationship between water as a natural resource and human societies is attempted.

Eswarappa Kasi's paper focuses on the sociological understanding of the development of sericulture in India and how sericulture with its vast potential for employment generation in rural areas plays a vital role in alleviating rural poverty and unemployment. The paper explores studies made earlier in the areas of sericulture in India general and Andhra Pradesh in particular.

Pushpesh Kumar's paper attempts to explore the reasons behind the collapse of income-generating schemes initiated by Tribal Development Department of the Government of Maharashtra to improve the socio-economic condition of Kolams who are considered as the most 'primitive' and impoverished tribal community.

These papers on various sub-themes of Anthropology will be of interest to development practitioners, students of anthropology, policy makers, and other professionals concerned with Tribal Development.

Dr. N.V. Madhuri

Indigenous Institutions, Social Capital and Sustainability in Tribal India, by Tabang Mibang, Serials Publications, 2013, Price : ₹ 995 pp.274.

Social capital is considered as an essential element in the realm of social coherence, stability and solidarity. In the recent years, the concept of social capital has gained intensive attention from both academics and policy makers. The core of social capital concept represents the presence of dense networks of formal and informal associations and the accompanying norms of generalised trust and reciprocity. Just as human and physical capital, social capital has been brought forward as an important resource available to societies. It is also considered to have an important influence on the performance of societies at the economic, social and political level which allows people to overcome collective action problems more effectively at lower cost, resulting in better performance, participatory democracy, empowerment from below and effective government.

This book is a study which applies the concept of Social Capital in the context of Arunachal Pradesh which is enriched with intensive social networks, trust, mutual reciprocity and social commitment within the

groups which are reflected in observance of various socio-cultural festivals and rituals. The study is an attempt to examine the trajectory of social capital in Arunachal Pradesh with specific reference to *Adi* society - one of the ethnic groups of Arunachal Pradesh. Apart from the participant observation of an insider, the study is based on the responses of 440 respondents, selected from ten administrative circles of East Siang district.

The author brings out that the social ties, the fellow feelings, the support system, the social trust and inter-connectedness is gradually slipping away and individual preoccupation is making inroad into social domain of Arunachal Pradesh. He also reveals that important social pre-requisite of a vital democracy like voluntary and intensive participation in various activities related to social development, strong positive values and ties that bind people to one another leading to more powerful norms of generalised reciprocity and cooperation are also eroding.

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 in the society of *Adis*. The changes are reflected in emergence of the new social capital (associations and organisations) in the form of youth association, student's association, farmer's group, self-help group or small saving and non-governmental organisation pertaining to emerging issues like health, gender, environment, education, etc. The changes in the changing perception, attitude and thinking process of the people are also revealed in the study with regard to some important customary practices and other social issues like marriage, ritual and ceremonies, social taboos and restriction etc.

An attempt has been made to understand the effect of casual factors behind the change in various levels of social capital and the state of social capital at present. At the same time, the study also attempts to suggest remedial

measures. In brief, the study is an attempt to understand the process of traditional social capital in transition, continuities and discontinuities due to emergence of new social capital.

The author concludes that traditional institution based on traditional norms of solidarity and reciprocity are more inclusive and effective in generating fellow feeling, belongingness and trust among the people in the village and they govern access to community controlled natural resources that provide sustenance, social security and social safety net for those who are in crisis. In short, the study reveals the forging of a new synthesis between the old and new without major or revolutionary emotional disturbance or turmoil in the institutional and inter-group behavioural pattern of the society.

Providing a comprehensive and analytical view of various issues of social capital, this book will attract the students, researchers, academicians, policy makers and social anthropologists interested in tribal issues.

Dr.N.V.Madhuri

Economics in Action, by V. Santhakumar, Sage Publication, 2013; Pages 351, Price : ₹ 545.

The quest for development has become the dominant aligning pursuit for most of the world. People may have starkly differing views on what kind of development is desirable. They usually disagree on how it may happen, and they could have divergent views on its implications, but what they will have in common is the pursuit of development. And willy-nilly this pursuit makes all of us use the concepts, frameworks and assumptions of Economics. This usage of Economics is often unconscious, picked up from here and there.

Understanding relationships alone is not sufficient for development practitioners. They should be able to infer, by reading such material, what they can do to better development