federating units, we might have found the regional units fighting with each other and with the central authority for more land area or for a particular geographical area.' (p. 112) He argues that 'the nation-state, with all its limitations, is the most viable and flexible instrument available to a people to organize their polity today.' (p.116)

Sheth's argument of 'inherent tendency towards centralization of political decision-making' in the nation-state model has been proved right when we look at the politico-economic developments steered by the Indian state over the past fifty years. The rising unrest of regional, ethnic, linguistic, religious minorities growing to the level of seeking secession from India are evidences sufficient enough to prove the fears of persons like Sheth come true. Interestingly, Gore is aware of all such so-called anti-national phenomena yet upholds political liberalism and nation-state model of governance for a continent like country that India is.

He is also aware that the two terms 'socialist' and 'secular' were incorporated in the Constitution by an amendment during the period of Emergency (p.183), and also notes that 'the Indian political leadership was never really committed to socialism as a political or economic doctrine, whether before independence or after.' (p.182) Yet he fails to recognize the political gimmicry and manipulative powers of the ruling political party that may easily hijack a centralized state.

At another place Gore asks a very pertinent question, as to why there is 'non-emergence of politicians of stature, of persons of vision, who could be called statesmen in our life?' And, he answers: 'because of the nature of the political process that has come to be established in the country.' (p. 66) One may ask, how does one distinguish this particular process from the particular model of politics accepted and implemented by our leaders?

Gore strongly believes that secularism and that too of the rational variety is most suitable for the modern society. He is not comfortable with Rege's justification of Indian version of secularism, namely *sarva-dharma-samabhava*. Instead, he provides his own definition: 'To be secular means being engaged in the practice and development of a personal and social ethical code which is consistent with rationality and which aims at attaining a humane society in which every individual will have an opportunity to develop to his highest potential.' (p. 194)

It is rightly pointed out by Gore that the two dominant paradigms of development—capitalist and socialist—currently practiced the world over, concentrate on the material and objective parameters that lead us to look at human beings as instruments. What is truly required in social development is an element of subjective consciousness. It implies 'the dimensions of self-perception and perception of the outer world by the individual, his understanding of his relationship to it and of his relation to other individuals.' (p. 220)

Gore is not only criticizing our society and polity but also makes prescriptions for its reconstruction. No doubt he claims, 'I am not a Gandhian' (p. 35) yet his prescription is very much Gandhian. He laments that 'the loss of idealism and ideology are at the root of our present social crisis, we must act to restore them to a central place in our personal and national life. . . Our idealism must emanate from our nationally articulated values of secularism, social equality and democracy. But idealism cannot be nurtured in a society by preaching about it. It has to be lived and seen to be lived for it to arouse and help mobilize others.' (p. 29)

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Psychology in Human and Social Development: Lessons from Diverse Cultures, edited by JOHN W BERRY, RC MISHRA AND RS TRIPATHI, Sage Publications, New Delhi, 2003, pp. 310, Rs. 295

The most prominent change which characterizes psychology, if we look at the span from the early sixties to the present is how much the perception about psychology has changed from using it as another science for predicting behaviours to a human-centered, culture-centered indigenous discipline. Debates on freedom, empowerment, tradition and community growth have re-suscitated culturally contextualised 'home-based' and cross-cultural approaches.

The volume *Psychology in Human and Social Development: Lessons from Diverse Cultures* is a festschrift brought out in honour of Durganand Sinha one of the leading Third World psychologists. Durganand Sinha was among the early psychologists of India who noted (1965) that most Indian psychologists used American models and had largely ignored the rich intellectual tradition of their own culture. He made considerable contributions towards the study of socio-cultural development, and also

insisted on an integral approach towards Eastern and Western psychological traditions, and at the same time, re-looking the study of mental health, emotions, and cognition based on person based approaches.

This volume is a collection of 14 papers, edited by John W Berry, RC Mishra and RS Tripathi includes papers presented at the International Congress of Psychology symposium organised at Montreal.

What is particularly relevant for a developing society is not a psychology geared to the exercise of control. For sections of humanity that are collectively dispossessed—ethnic minorities, women, colonised peoples, etc.—what is particularly needed is a psychology guided by emancipatory interests. In contemporary psychology and the mutual understanding of India and Europe AC Paranjpe makes a detailed presentation of the rise of interpretive social science and hermeneutical psychology, and points out that with the gradual lessening of the colonial mentality in both the so-called 'developing' and 'developed' countries, the time is ripe for psychological insights of the hermeneutic traditions of India and Europe to converge. Paranjpe also contrasts Eastern and Western notions (with reference to Hegel and Comte) of progress. An important reason for muting the voices of indigenous psychologies is positivist notions (Comte, Carnap) of psychological knowledge that have dominated psychology over the latter half of the 20th century. Despite the non-sectarian nature and ostensibly universal relevance of the fundamental psychological insights of Yoga and Zen, they tend to be considered irrelevant to secular scientific inquiry, viewing them as theological

or religious ideas. Western notion of progress and Macaulaite educational policies of the colonial past together with the classification of psychology in the culture of humanities that is sharply separated from the estranged culture of science and technology within the Western world make indigenous Indian approaches to psychology to be in double odds.

In recent years efforts have been made to bridge the gap between anthropology and psychology, and also to develop indigenous psychologies. Indigenous anthropology (Hussain, 1982; Wright, 1988), Indian ethno-sociology (Marriot, 1990), Cultural psychology (Shweder, 1990) are some instances. In *Implications of culture for psychological knowledge* Girishwar Mishra analyzes the very idea of culture, relation between culture and nature, and culture and behaviour. Culture is a co-determiner of behaviour with nature. The interest of psychologists in culture has focussed on its instrumental role in the emergence and development of behavioural competence, rather than on understanding the phenomenon of culture per se. The question what constitutes culture cannot be adequately answered without understanding 'what culture does' and vice versa. The author gives a detailed account contrasting between the logocentric model of human science inquiry rooted in the Western cultural tradition and context-sensitive Indian mode of thinking.

In *Is abnegation a basic experiential trait in traditional societies? The case of Mexico* Rogelio Diaz-Guerrero makes a study of 'abnegation' in the context of Mexican society. Since it may be the first time, according to the author, that personality traits are classified as either propositional

rational or experiential narrative, it may be maintained that as with other experiential contents, abnegation should prove persistent, even across situations, and more difficult to change. According to the author, this trait would be found in all traditional societies and diametrically opposes the selfish gene of socio-biologists. On the basis of the arguments presented by the author, it may be said that its Darwinian functions would be to soften power relations. The author sees great possibility in 'ethnopsychology', a discipline introduced by him and proposes a counter-culture dialectic.

The field of bilingualism in India has developed a clear interdisciplinary and indigenous perspective. Indian studies have attempted to view the phenomenon of bilingualism in the context of a multilingual society and to examine its role in terms of sociolinguistic realities of multilingualism. Ajit K Mohanty in *Psychology of language acquisition and bilingualism in India: the cultural input* concedes that the East-West dichotomy itself is often defeating, though it symbolises the need for theory, problems and methodology of psychological research to be contextualised in the immediate social reality without which an understanding of psychological processes is necessarily incomplete. The author in this paper seeks to provide a general overview of Indian research on language acquisition and bilingualism, and to examine the extent to which the field of developmental psycholinguistics in India has been responsive to the need for a cultural and indigenous framework.

In *Disadvantaged children's deficiency in learning to read: what is the remedy?*, the authors Jerry S Carlson and JP Das report the study done on

disadvantaged children in California who fail to acquire reading skills, and recommend a method for remediating their failure and improving their reading ability. RC Mishra in his paper *An ecological perspective on mental health problems of tribal children* suggests ways in which the problems of mental health among tribal children could be approached. The tests used for identification of problems should be culturally appropriate and sensitive to the demands of the cognitive life of children in their socio-cultural milieu. This would facilitate a meaningful way of appraising the cognitive abilities of these children.

TS Saraswathi views the field of developmental psychology in India through the lens of the consumer— parents, teachers, social workers or policy planners in her paper *Being and Becoming—A child, youth, adult and 'respectably' aged in India*. The paper examines the kind of questions that need to be answered, inorder to provide knowledge that will be useful to the consumer. Viewed from the perspective of knowledge construction that is both indigenously meaningful and relevant to cross-cultural developmental psychology, the issues raised call for embedding research in larger context which anticipates research questions which emerge from real life, prevailing cultural milieu and the forces of change. The findings need to be interpreted in terms of what they signify from an ecological perspective.

John W Berry in his paper *Multicultural attitudes and identities in Canada* establishes the nature of the social fact and the public policy as involved with multiculturalism in Canada, and examines people's attitudes and identities in relation to the social fact and the policy. The ideas and data presented in this study, undertook by Berry and Kalin, are based on a long period of ethnic attitudes and identities in Canada In the concluding part of the study the author examines what these psychological phenomena contribute to one's understanding of the policy, and how they contribute to the debate.

Shalini Bharat in *Women, Work and Family in Urban India*, examines the concept of 'new families' in the context of urban India on the basis of a review of a select set of Indian researches on women, work and family. The key question asked is "has the entry of urban based Indian women in the organized labour force resulted in 'new families' that are characterized by egalitarian norms of family relationships, equitable distribution of domestic labour, shared decision-making patterns and gender-free role perceptions"? There is a general introduction to the concept of 'new families', with a summary of empirical linkages between women's work and family found in literature in the West. The author briefly outlines the sociocultural reality of India and Indian women's participation in the labour force. The author also states that the findings of the study have to be interpreted in the light of the overpowering influence of traditional beliefs and expectations about sex roles and marital patterns in the contemporary Indian society. The paper, finally, examines the available researches on women, work and family to further study the trend towards 'new families' in India.

RN Kanungo and JA Conger begins with the note that inspite of decades of research, the understanding of the concept of 'leadership' remains incomplete as in the case of any complex social psychological phenomenon in their paper *Leadership research: basic assumptions, modal orientations and future directions*. At a conceptual level researchers have faced great difficulty in developing integrative and comprehensive frameworks for an understanding of 'leadership'. Researchers in social and organisational psychology have come to accept leadership as an organizational or equal group phenomenon. The phenomenon is observed as a set of role behaviours on the part of an individual called the 'leader' in a group or organization when there is a need for influencing and coordinating the activities of group members to achieve a common goal. Thus, instead of studying 'leadership' as a cluster of stable personality traits in isolation from their context, leadership is today viewed as a set of role behaviours by individuals in the context of the group or organization to which they belong. The author examines the new frontiers of leadership research with the help of three categories such as leader role behaviour dimensions, contingencies for leadership effectiveness, and leadership influence processes. The final argument made by the author is that the general field of leadership research needs to be studied along both content and process dimensions, and future research must be directed towards exploring the basis of transformational influence.

The main argument of the paper *East and West in Harmony: a glimpse of managerial practices among Chinese corporations in Hong Kong* is that the celebrated traditions of the Chinese 'mandarins' and their scholarly flair

have been an important legacy in shaping the managerial philosophy and practices adopted and propounded by corporate leaders in Chinese societies such as Hong Kong. The authors Henry SR Kao and Ng Sek Hong attempts to ascertain how authentic Chinese cultural values, especially the classic scholarly prescriptions, are being conserved in corporate enterprises and to what extent managerial practices and ideologies have been amenable to reshaping and modification under the impact of Western influences.

In *School-based social services as a strategy for community empowerment and human development* Wayne H Holtzman starts with looking at the major conferences which took place since the eighties on psychology and comments that the emergence of major social trends affecting psychology and its impact on national development is now accelerating into global movements. Community psychology, which was first recognized as a new approach in the mid-1960s, is based on systems and ecological thinking that integrates into one strategy for health, human resources, education, social interventions, citizen empowerment and cultural values. The 'school of the future' project was based on both qualitative and quantitative data collected annually from children and intensive structured interviews with the parents of nearly 300 children in their homes. The study focuses on four communities in Texas—Austin, Houston, Dallas and San Antonio.

Although psychology is primarily a human science, its possibilities as a policy science have been recognised. Psychology has meaning to the extent it can contribute to enhancing quality of life of people in developing

systems and organizations which would protect persons from losing their personhoods. In 'Culture as factor in community interventions' RC Tripathi examines the problems and issues associated with the notions of social change and development, nature and type of psychological and social interventions. He also reviews some important studies in which community interventions were made in India to enhance the overall effectiveness of systems in different sectoral areas. The review done, according to the author, is to illustrate where cultural factors enter the intervention process and how they influence outcomes of such interventions. Lastly some reflections are made on what possible lessons could be drawn for developing communities on the basis of studies of community interventions.

There is a complete list of references at the end of the book, and also a separate list of figures and tables, which makes reading easier. Overall, this volume impresses the reader for variety of thoughts and variety of instances from different cultures and community experiences, all emphasizing directly or indirectly the need for culture-centric and cross-cultural psychologies for development. The paper on leadership strikes a different note by relating leadership research with exploring the basis of transformational influence. The historical analysis, and the critical appraisal which Anand Paranjape makes of the current situation in India towards accepting Indian ways of understanding mental health invites compulsive attention. One would only wish that if there were a few more papers with case studies based in India and also specific studies on Indian (traditions) ways of under-

standing individual and community experience, the larger cause for the festschrift would have been served better.

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Documenting Dissent: Contesting Fables, Contesting Memories and Dalit Political Discourse, by BADRI NARAYAN, Indian Institute of Advanced Study, Shimla, 2001, pp. 165, Rs. 250.

In the last decade low-caste people have slowly gained political power. In this important study, Badri Nararayan tells us the way low-caste people have built on their myths, symbols and rituals to subvert Brahminical orthodoxy and to create a space for their dignity and empowerment. The author tells us how Dalit castes such as Dusadhs are deifying the memory of Chuharmal in the Mokama region of Bihar and how in Uttar Pradesh parties like Bahujan Samaj Party are valourizing Dalit heroes and heroines like Raidas, Balmiki, Shambuk, Eklavya and Jhalkarbai (p. 112). They are also engaged in a new interpretation of Indian tradition and history from the perspective of the low-caste and the marginalized. The rising political mobilization of the Dalits in North India, mainly Bihar and Uttar Pradesh, is accom-panied by search for new symbols, new myths and a new interpretation of Indian history. The present study explores the work of memory in the dynamics of contemporary social, cultural and political struggles. What the author writes in his introductory section 'A Story of One's Own', deserves our