

Throughout the book, it becomes evident that the question of the importance and legitimacy of Dalit literature is a pivotal debate among Dalit authors. The near consensus of the writers seems to be that only literature written by those born as Dalits can be accepted as Dalit literature, while literature written by non-Dalits, even if it shows Dalits in a positive light, does not qualify as Dalit literature. The defining moment is the collective experience, and the lodestone of Dalit literature is understood to be authenticity. Heinz Werner Wessler raises the question of whether this emphasis on authenticity also holds good if a male Dalit author writes about the experiences of Dalit women – discriminated in Dalit communities and under-represented amongst Dalit writers. Similarly, writings on Dalit life in the village by a member of the urban Dalit middle class might not meet the claim of authenticity.

If, the author argues further, Dalit literature has become accepted as an important current in Hindi literature, how long will it stay vibrant and productive, before its themes and motives become exhausted and repetition sets in? Here, Heinz Werner Wessler sees the future of Dalit literature in a synthesis of social experience and the development of literary style, even though refinement is often regarded as a loss of authenticity.

All in all, the author provides a fascinating picture of changing Dalit narratives influenced by shifting social experiences in North India's Hindi belt. This volume explicitly excludes a discussion of the beginnings of Dalit literature in the form of pamphlets dealing with caste histories, and thus perhaps does not give enough weight to the aspects of Dalit literature as counter-public or to the theoretical discussions implied. Nonetheless, in its more traditional approach as an overview of themes, motifs and developments, this volume provides an entry into the field, and is a welcome addition to the research work on Dalit literature in various Indian languages.

Martin Christof-Füchsle

GERNOT SAALMANN (ed.), *Changing India. Yesterday, Today and Tomorrow*. New Delhi: Winshield Press, 2015. 289 pages, \$39.99. ISBN 978-81-930-7030-7 (hb)

The book edited by Gernot Saalman has two explicit objectives; first to acquiesce the fact that India is changing like any other region and secondly to explore and explain the various socio-cultural agents that lead to a changing India. The editor has meticulously outlined and defined “change”. Taking his cue from William Ogburn’s book (*Social Change with Respect to Culture and Original Nature*, New York / London: Allen & Unwin, 1922/23) Gernot Saalman first describes the meaning of “change” and gives an overview of the different kinds of “change” that one can talk about. He goes on to give a brief sketch of the changes in the past within India’s socio-political-cultural space,

and then comes to today's changes, the specific focus of the book. There are four sections – each section dealing with a cluster of essays that look into the different agents leading to changes in the Indian society.

The three contributions in Section One examine the processes of change primarily due to poverty in three different states of India. The first essay of the volume by Gadadhara Mohapatra analyses how, despite favourable weather conditions and agricultural production, hunger and food insecurity are perpetuated as the result of the unequal distribution of wealth and power. The essay takes the Kondh tribe of Kalahandi in Odisha as a case study to illustrate how poverty inflicts hunger and vice versa. Institutional measures to change the hunger-poverty dynamics in the situation fail miserably and industrialisation and rapid economic changes have led to new poverty zones exacerbating an imbalance in the livelihoods of the tribal and rural population of India. The changing face of urban poverty in the state of Jharkhand is then investigated in Kiran Sharma's essay. In a finely detailed study the contributor attempts to grasp the important issues that lead to a rise in urban poverty. The study points to an interesting fact: poverty is not merely a lack of income but it encompasses marginalisation and exclusion, and with the growth of the urban population poverty is on the rise. Vikas Saharan analyses the changes in the parameters of literacy in the state of Rajasthan and while there has been some improvement in the overall literacy level a huge disparity is perceived in the literacy rate between men and women. Poverty is the prevalent cause of the appallingly low literacy rates in many such regions.

In Section Two the volume concentrates on changes within familial and social settings. Hia Sen's scholarly essay focuses on changes in childhood among middle class Bengali children. Four distinct phases are identified showing how changes in childhood occur. Such changes may reflect how Indian society has itself changed and evolved with time. The author explores changes in childhood from the beginning of the last century to the present day in Bengal, and shows how changing childhood points to economic liberalisation in Indian history after Independence. Chandni Basu's article looks at changing border situations between West Bengal and Bangladesh and the legal status of refugee children. The article raises interesting issues like child protection and juvenile justice and those of belonging and identity in a changing India. It highlights how borders constitute the basis for identity formation and re-formation and investigates how the presence of children at the border raises concern and contention about social justice. Maya Subrahmanian's article on "Religion, Culture and the Construct of the Family Woman: Transforming India" examines how in a changing society in spite of the slowly growing emancipation of women, the latter are still largely perceived as existing exclusively within the family. This subjugated status of women was "justified" through traditional recourse to ancient scriptures. The paper claims that because of the domesticity of women the changes taking place are not significant enough to resolve their marginality.

The contributions in Section Three examine the movement from regionalism to cosmopolitanism. Andreas KÜchle's article casts light on the changes in the social structure of Nagaland. Social and cultural changes in Nagaland are usually grounded in two familiar and opposing narratives of traditionalism and westernisation. The paper shows how social and cultural changes in Nagaland are not uni-linear but depend on diverse processes which create an impact on particular realms of society and culture. The second article by Barbara Riedel explores the changes in the conditions and status of Muslims in Kerala from pre-colonial times to the present. Manaf Kottakkunnummal's essay traces how gender equality among the Mappila Muslims has changed over time.

The fourth and last section of the book consists of two essays. The first, by Clemens Jürgenmeyer, highlights the changes in the Indian political system from the time of independence to the present. The essay makes an attempt to examine and analyse Indian democracy in all its complexities and ramifications. The final essay of the volume by Helen Grenzebach explores the changing face of Hyderabad, concentrating on the central issue of how economic growth has led to inequality and control over the public space.

In sum the book offers valuable insights and contributes towards an understanding of some of the changes and transformations in Indian society. An obvious strength of the book is that it covers a wide range of topics and that most of the articles present empirical findings on the changing face of India. Nothing better can be said of a volume of research articles than that it raises some challenging, thought-provoking questions. This volume succeeds in doing precisely that.

Ritika Batabyal

TIMOTHY R. HEATH, *China's New Governing Party Paradigm. Political Renewal and the Pursuit of National Rejuvenation*. Farnham: Ashgate Publishing Limited, 2014. 270 Seiten, £70,00. ISBN 978-1-4094-6201-9

Timothy R. Heath, Analyst der renommierten RAND Cooperation, legt mit seinem Buch *China's New Governing Party Paradigm* eine sehr detaillierte und gut strukturierte Untersuchung vor. Allerdings eignet es sich nur bedingt als Einstieg in das Thema, da an einigen Stellen ein Vorwissen durchaus nötig ist. Daher ist das Buch besonders für jene Leser zu empfehlen, die ihre Kenntnisse der ideologischen und organisatorischen Ausrichtung der Kommunistischen Partei Chinas (KPCh) vertiefen möchten. Die Studie konzentriert sich auf den Zeitraum von 2002 bis 2013, denn während dieser Zeit fand nach Heath „a major increase in the standardization and systematization of many features of the party's ideology, organization, and activities related to the pursuit of this paradigm“ (S. 9) statt.