

take some two years, barely 1 percent of the budget was allotted for the "tribal component," which was carried out in less than six months. A complete assessment of the relationship between the tribal peoples and the forest could hardly have been obtained in such a short time, but, even so, the tribal report clearly showed the serious negative social impact of the project.

The termination of the Bastar project came at a time when World Bank projects in other parts of the world were coming under increasing attack. For example, by 1980 tribal peoples were forcibly resisting the Bank's hydroelectric projects in the Philippines, and many critics of Bank policy were raising concerns about the environmental and human costs of development in Brazil. These events were at least partly responsible for the background paper by Robert Goodland, *Tribal Peoples and Economic Development*, issued by the World Bank in 1982, which declared that the World Bank would not support projects which tribal peoples rejected.

Hindu Women and the Power of Ideology

Vanaja Dhruvarajan

South Hadley, Massachusetts: Bergin and Garvey, 1989. viii + 168 pp. \$39.95 (cloth)

Reviewer: Helen Ralston

Saint Mary's University

This is a fascinating ethnographic study, of the ambivalent status of high- and low-caste Hindu women in a South Indian village, that aims to investigate why Hindu women have such low status as persons, yet such high status as mothers. The explanatory factor is identified as the powerful androcentric Hindu ideology of Pativrata, which rests on patriarchy and which governs all aspects of women's lives within and across caste and class divisions.

Pativrata ideology is based on assumptions about the nature of men and women and their dominant-subordinate interrelationships. Dhruvarajan's study brings out the dualistic conception of woman in Hindu thought. The feminine principle (shakti) is seen as both a creative, benevolent power and a dangerous destructive one. The female principle is complementary to the male principle. When linked with man and controlled by him, woman creates life.

Dhruvarajan's thesis is cogently argued and supported through nine chapters. Chapter 1 presents the village setting — its economic and social structure, caste composition and status relationships. An appendix provides a complementary statistical profile. Chapter 2 describes data collection with a sensitive awareness and an uncommonly frank discussion of the author's relationship to the village and to the interviewees. Chapter 3 clearly explicates the ideology of Pativrata and the book's core argument: again, Pativrata ideology is created, sustained and reproduced by a patriarchal social structure. Women of all castes silently accept their situation and consider it appropriate.

Chapters 4 to 8 set out the structural context of women's lives and their socialization for marriage, arrangement of marriage, married life, old age and widowhood. The rich ethnographic detail of these chapters does not impede the flow of the description and analysis. The background information from 22 selected case his-

tories is placed in an appendix.

Chapter 9 presents an historical analysis of the construction, development and stability of Pativratty ideology under different Indian political and economic conditions. It links the persistent ambivalent status of women, despite improved legal rights, to the continued reproduction of this powerful ideology which specifically precludes women from speaking out and acting collectively. It argues that the productive and reproductive roles of women must be integrated if equality of status is to be achieved.

The book is well organized with a clear presentation of the thesis at the outset, a sustained development, and a good concluding chapter. Explanatory statements throughout and short endnotes make the text accessible to the reader who is unfamiliar with Indian history, Hindu philosophy and the Hindu caste-system. In contrast to other excellent studies of Hindu women's status by Western feminist scholars (such as Maria Mies or Patricia Caplan), this book argues from the perspective of a feminist who is a native of the village. It would be of interest not only to scholars in the social sciences but also to graduate and undergraduate students of women's studies, gender development and comparative family systems. Although the fieldwork was done in 1977, the pace of change in Indian village life is slow and, therefore, the study is still relevant. Moreover, the concluding chapter addresses the contemporary situation of women in India. The selected bibliography is up-to-date and useful.

Out of the Background: Readings on Canadian Native History

Edited by Robin Fisher and Kenneth Coates

Toronto: Copp Clark, 1989. viii + 296 pp. \$16.95 (paper)

Reviewer: Thomas Ablor

University of Waterloo

Fourteen articles, originally published in diverse sources over the past decade and a half, are reprinted in this useful reader. Papers are drawn from five journals, three conference proceedings and three books. The authors reflect a wide range of disciplines which are making a contribution to our understanding of the Native past. Since only an unusually well-read scholar would have all of these high-quality selections in his/her library, the book will be of interest to established professionals as well as to students in advanced university courses on the history of Canada's Native populations.

Some selections take a broad approach, surveying a major portion of the continent. Others deal with a specific group or even a single community. Bruce Trigger, who has two articles reprinted here, provides one of each. His overview of the Indian in Canadian historical writing paints a broad picture, while his second paper focuses on the impact of the fur trade upon the Huron. The tragic extinction of the Beothuks of Newfoundland is soberly examined in an article by the late L.F.S. Upton. Also reprinted here is Calvin Martin's original presentation of his controversial hypothesis that epidemics resulted in a Native "war against the animals." Both Cornelius Jaenen and Arthur Ray focus on Native attitudes and behaviours over large regions, the former considering 17th century attitudes toward the French and the latter viewing Natives as "economic persons" in interaction with traders in the 18th century.