

and strengthens the transport sector on the other, the energy requirements will move up.

Shamsher M. Chowdhury has scanned Indo-Bangladesh relations. There was an atmosphere of bonhomie between the two countries to start with. Soon Farakkah Barrage became a point of friction between them. Its growing relations with China were also viewed with some concern in New Delhi. But under its present dispensation, there has been a change for the better. Chowdhury points out, "The degree of trust at the highest political level was such that even the conscious decision of the Sheikh Hasina-led government to continue and strengthen its bilateral political, military and economic ties with China did not seem to disturb Delhi much" (p. 233). Finally, Sreeradha Datta writes about the foreign policy of Bangladesh. It has managed a perfect balance between India and China. It is also an active member of sub-regional groups. As is well-known, the idea of SAARC was first mooted by Ziaur Rahman. It is also contributing to the UN peace-keeping force. It has supported the Rohingyas on humanitarian grounds. But with its own population pressure and erosion of land with rising sea levels, this support cannot be indefinite. However, its relations with Pakistan continue to be volatile.

These are the issues discussed in this book. The contributors have made an objective analysis and have highlighted both the problems as well as the prospects. Despite problems on the way, it is a happy augury that Bangladesh is well on the path of development.

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Samarendra Das and Felix Padel, *Out of This Earth: East India Adivasis and the Aluminium Cartel*, Orient Blackswan, Hyderabad, 2020, pp. XXXII + 776, Price ₹ 1395/- only.

Adivasis in India are deprived and excluded groups in terms of their socio-economic development. They are exploited by moneylenders, industrialists and contractors. This book having five parts brings out major issues faced by them in Odisha in relation to the aluminium industry. It is an in-depth analysis of causality between aluminium industry/mining and tribal struggle for existence as well as cultural genocide of tribes in India and other counties. It deals with the exploitation of natural resources in tribal areas by the capitalists with the help of government and international organisations.

This book begins with the history of aluminium which is a symbol of prosperity and marketability under capitalism. It is promoted as a green metal because of its recyclability and use in automobiles, aircraft, dams,

military equipment, smelters, refineries, railways, etc., to reduce petroleum consumption, potent greenhouse gases, etc. It is one of the last green materials. Since the refining of alumina out of bauxite, there is a huge expansion in its usage. From the 1900s many of the biggest dams built in Europe, America and elsewhere were designed to power aluminium smelters. The supply of electricity and water to aluminium factories has been a principal contribution of big dams. The building of mega-dams and coal-fired power plants evolved side by side with the aluminium industry. Discoveries of thermite and duralumin in 1901-08 soon commercialised its potential for bombs and aircraft. World War I was a turning point in this respect. Aluminium has been extensively used for military purposes since then. China's subsidy policy for its state-run aluminium industry has destroyed the aluminium cartels, especially in Europe and the US. It increased its smelting capacity to 54 per cent of the global capacity by 2016. It is widely accused of dumping cheap aluminium in the global market.

In India aluminium companies were set up with foreign collaboration and bauxite business started in Odisha. The country was the fourth largest producer of alumina in 2017. Though the powerful aluminium industry is a contributor to economic progress, the tribal people remain backward. Mining companies talk of generating employment in the tribal areas but only the lowest unskilled people are benefitted. Exploitation of natural resources is not the only problem. Natural disasters constitute another. There has been displacement of many tribes who failed to receive compensation for the land which they lost in terms of agriculture, irrigation, electricity, employment, etc. The Indravati dam project was started in Odisha and villages in its vicinity have not received the promised electricity.

This book shows how mining has a negative impact. A cost-benefit analysis does not properly quantify socio-economic and natural losses. From the study of Martinez-Alier (2002), classical economists equate value with price, whereas ecological economists focus on divergent and incommensurable systems of valuations. Authors argue that aluminium externalities should be included for measuring the overall impact. Johnson and Greedel (2008) and Mohanty (2005) show that the companies do not pay for by dumping the costs on the wider society, and usually only on the most socio-economically deprived groups. Externality includes the incalculable costs of destroying forests and mountains, damming and polluting the flow of water, and displacing and impoverishing people. It also covers the costs of incurable industrial diseases afflicting workers and local people, as well as the global cost of climate change.

The present critical situation evolving in Odisha and elsewhere in the world affects remote villages. Nigeria shows how violence escalates into a *resource war*. In Ecuador oil companies have had a genocidal impact on several indigenous tribes. Red mud pollution and refinery smog are major problems in Jamaica, causing numerous ailments and birth defects. Soil has been drying out severely affecting Jamaica's weather pattern, which has suffered a 20 per cent decrease in rainfall in the past thirty years. Hence, the benefits from Jamaica's bauxite industry are now being questioned. Weipa (Australia) is a classic case of cultural genocide imposed through ignorance. Australian aluminium comes at a heavy cost, devastating the lives of aborigines along with the irreplaceable forests where these people had lived for years. As per the recent news, in Rio Tinto (it is an Anglo- Australian multinational and the world's second largest metals and mining corporation), the CEO resigned after the destruction of 46,000-year-old sacred indigenous sites.

Land for the projects in tribal areas in India was acquired through the Land Act of 1894 without the people's information, and the Fifth Scheduled of the Indian constitution and PESA were not heeded though the Adivasi values are rooted in the principle of law. Mining companies are not only subverting India's laws but also having them changed. Padel and Das show that as per the World Bank's guidelines, people's living standards should not fall. The displacement of tribal people has resulted in a drop in the quality of their life. Under FRA, the Dongria Konds claimed their traditional rights of forest use but the local authorities refused to register their claims. The Bansadhara is already heavily polluted. The red mud lake was not sealed properly and has been seeping into the groundwater and river. Livestock and people have been poisoned after bathing in this river and drinking from near its source. Hirakud, etc., divert excessive water to aluminium and steel factories rather than agriculture. Farmers' movements, Naxalite/Maoist movement and Salwa Judum emerged due to the exploitation of tribes which leads to a vicious cycle of violence.

India's growth rate of nine per cent in 2007-2008 is related to an extensive land-grabbing in central India as indigenous cultivators are dispossessed to make way for mines, dams, power plants and factories. Evidence suggests that industrialisation aggravates exploitation and poverty by displacing people and undermining their food security. Privatisation of mining worsens tribal conditions. Mining and metals are key sources of power and wealth, and it is more dangerous if private operators take charges of mines. Since Balco was privatised, working conditions worsened as labourers had to work overtime without extra pay, and many of them

In 2009, more than 100 people were killed due to the chimney collapse during the construction at Korba aluminium plant but they did not receive adequate compensation.

Exploitation of natural resources adversely affects ecology, making development a mask for exploitation and corruption in adivasi areas. Tribes are threatened with displacement and their very existence becomes a major issue. Large amounts are allocated for the development of tribes but little benefit follows them. Odisha has some of the world's best quality bauxite which has contributed foreign exchange and FDI. As an effect, many non-tribal people are benefitted. As Bhagaban Majhi says, "...we do not oppose development. In fact, we all want development. But what we need is stable development. We won't allow our water and land to go to ruin.... how can we survive if our lands are taken away from us? We are tribal farmers. We are earthworms. Like fishes that die when taken out of water, a farmer dies when his land is taken away from him" (p. 413).

This book highlights the close relation of tribes and land. Their survival depends on the soil. Odisha's tribes have a strong egalitarian tradition of farming, sharing and cooperative labour, and decisions are reached through consensus. There is a history of peaceful movements in Odisha, especially by tribes, against the company raj, brahminism and feudalism. Adivasis believe that the non-tribal society is corrupt and degenerate. The state is famous for its wildlife and natural resources but is still poor. Marshall Sahlins showed the falsity of the belief that tribal people are uneconomical. Adivasis and dalits understand economic realities and the value of basic commodities, judging companies by what they do and not by what they say. They see the madness of what is being done to their mountains and rivers in the name of prosperity. Dongria tribes are among the few people in India still classed as a primitive tribe. Forest still covers the *Niyam Dongar* because cutting trees is a taboo. For protecting natural resources, they fight with mining companies. Many of them lose their lives, others are labelled Maoists/Naxalite and anti-developmentalists. The pro-corporate agenda of BJP in 2014 promised to reduce tribal rights and fast-track industrial projects threatened Niyamgiri mountain. It is said, "...despite the 'our' on the village signboards, Adivasi 'stakeholders' were never included in decisions, let alone profits. It is the company directors, shareholders, and investors who can speak of 'our vedanta'" (p. 203). Vedanta first came into the forefront in 2004 with allegations of bribing politicians. On April 7, 2004, about 2,000 people took part in an Oath March from Belamba village to Lanjigarh town to resist to the Vedanta Project.

Tribal people ask the outsiders what is development? Is it development to destroy evolution over centuries for the profit of a few officials? Is it development to displace tribals from their land? Development for whom? Does everyone benefit from it, or just some people? Does the wealth created by the elite really trickle down to the poor? What is sustainable? Should it not mean improving everyone's quality of life? Or, are some people to be sacrificed for others' profit?

These are the major emerging issues raised in this book. Without taking care of local people, especially tribals and natural resources there is no sustainable development or economic development in long term. It is recommended for readers who want to know the impact of industrialisation and privatisation of mining sector, and their impact on sustainable development, protection of natural resources and tribal life.

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