urban in traditions that go beyond industry and mindless consumption. The urban is traced through movements (travelling within the city, pilgrimages, migrations) and seen in a state of flux where memory is spatially inscribed and is embodied in somatic movements of individuals and groups.

There is, of course, always more to be said about the specificities of the varying meanings people make of space and how they live it. In an almost meditative understanding of a transcendental forms of urbanism, what could be further explored are the conflicts which underline and impregnate the everyday experiences allowing us to go back to structures of difference and inequality.

Lakshita Malik
Centre for the Study of Social Systems
Jawaharlal Nehru University
New Delhi, India

Yogendra Dhakal, *Revolution, Yes! Right Liquidationism, No! Series of Letters Sent to the Headquarters of the Communist Party of Nepal (Maoist).* New Delhi: Aakar Books, 2016, 257 pp., ₹595.00, ISBN: 978-93-5002-417-1.

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The political trajectory of the Himalayan state of Nepal in South Asia, strategically located between the two powerful economies of India and China, has seen significant shifts in the recent times, drifting across monarchy, to experiencing a civil war, and finally being established as a federal democratic republic, and yet being largely marginalised from mainstream political debates. While the macro-dimensions of this shift may be well known, Dhakal's work is an engaging portrayal of the internal dynamics of the political party that played a significant role in this transformation. It is a representation of an insider's disillusionment and theoretical and political critique of the liquidationist and revisionist policies adopted by the Prachanda-led Communist Party of Nepal (Maoist) CPN (M), post the historic Chunbang Meeting. Dhakal, who himself vows political allegiance to the Mohan Baidya faction of the CPN (M) after the recent split in the party, analyses these policies to be clear deviations from the Marxist–Leninist vision, as well as from Stalinist and Maoist principles, which according to him served as the ideological base

of the decade long People's War in Nepal. These arguments are presented in the form of a series of letters, which the author had written between the years 2008 and 2011 to the party headquarters, regarding the retreat of the Unified Communist Party of Nepal (Maoist) (UCPN (M)) from proletarian revolution, into the idea of 'Loktantrik Ganatantra', or an old-style bourgeoisie democratic republic. Dhakal observes that the absence of a revolutionary party leadership and conducive conditions for the possibility of a peaceful people's struggle in the era of imperialism poses severe challenges to the realisation of a peaceful development of revolution, and that these circumstances might in fact lead to counter-revolutions.

This book specifically addresses two primary concerns—the nature of the state and democracy in Nepal in the aftermath of the People's War, and the emerging geopolitical trends in the state, each of which have a strong bearing on the other. With regard to the nature of the state, Dhakal makes a strong case for unitarianism while offering a critique of the party's take on the right to self-determination of various groups through federalism, since Nepal is far from being a multi-nation-state and is rather multi-caste, multi-religious and multi-racial. The peaceful solution of civil war, and employment of strategies of an old type of democratic republic for the establishment of a 'transitional state power before new democracy/people's democracy' in Nepal, is debunked as that which is drawn from a faulty ideological–political line. Thus, neither is the Loktantrik Ganatantra model appropriate for the state of Nepal, nor is the Paris commune model of democracy. Instead, the theory of democratic revolution which was propounded by 'Lenin and Stalin and then developed by Mao' is argued to be appropriate for a 'semi(neo)-colonial country like Nepal'. Zealously guarding the role of the People's Liberation Army (PLA) in the revolutionary transformation of Nepal, the author further registers his dissent at the party's decision to arrange for the framing of the constitution through the constituent assembly, as it unduly favours the framers of anti-terrorist laws of Nepal-representatives of 'Indian expansionism, feudal, comprador and bureaucratic capitalism and their political vanguards', who, far from guarding the rights of the PLA, hold it guilty. He questions the probable intentions underlying Point 6 of The Four-Point Agreement, which states that land and other property which was captured during the People's War, would be returned to their owners by a certain date, while there is only a mention of scientific land reform to be undertaken with regard to the rights of the peasants, without any specific deadline to achieve the same. Again, the author questions the party's view that the transformation into a new democracy and socialism shall be possible only through a continuous intervention into state power via legal political competition with various political parties of Nepal.

Any such attempt at pluralism through multi-party system with competition, in which the leadership of transitional state power goes into the hands of capitalists or other democratic parties, would result in consolidation of capitalism in Nepal and the oppression of the proletariat.

In the context of the emerging geopolitical trends in Nepal, the author outrightly condemns the signing of the Nepal–India Bilateral Investment Promotion and Protection Agreement (BIPPA), by the Bhattarai government. The inflow of finance capital would only result in the state being trapped in a 'complicated financial and diplomatic net of dependence', while furthering the interests of 'Indian expansionism' and heralding a new era of imperialism and neocolonialism. In the final letter before the appendix, Dhakal draws a comparison between the October Revolution and the political scenario of Russia in its aftermath, and that of the People's War and the consequent political events in Nepal. Like Russia, even in Nepal, a 'petty-capitalist wave', had 'infected a large part of the UCPN (M) leadership and the majority of the whole party and the class conscious people, qualitatively and ideologically too', which threatens to alter the entire party into a bourgeoisie party, thereby failing the objective of the 10-year long People's War. This is reflected in the UCPN (M)'s negligence of capturing state power, even after forming the government, while re-establishing the revisionist principle of continuing the mechanisms of the old state power like the army, police, bureaucracy and judiciary, limiting class struggle to the parliament and reducing the revolutionary CPN (M) to an electoral parliamentary party, 'or into an appendage and tool of the world imperialism and Indian expansionism'.

Dhakal's work shall remain a historically significant and original contribution to the literature on the sociopolitical milieu of Nepal, from the standpoint of a seasoned revolutionary. It provides an emic understanding of the shifting ideologies and strategies of the UCPN (M) party, which may help to shed some light on the probable causes of the multiple fissures that have cropped up in the party, in the recent times. The language of the book is sharp and opinionated, that strongly justifies the need for the consummation of the proletarian revolution in Nepal, while denouncing the forces and agencies of capitalism that digresses the political leadership from revolutionary Marxism to rightist revisionism. The author remains steadfast in his commitment to Marxist–Leninist principles of revolution, and all the six letters are composed with the intention to be faithful to this ideology. However, the unabashed references to Stalin, and his interpretations of Lenin, alongside the views of Marx and Mao, could at times be seen as a forced conflation of apparently divergent trajectories. Again, while the citation of long passages from the works of Marx, Lenin, Stalin and Mao to justify the author's standpoint is

made to seem necessary, it tends to get repetitive and tedious as the book proceeds. Going by Anderson's (1983) idea of nations being 'imagined communities', Dhakal's comprehension of nationhood as freedom from imperialism alone, while being true to communist principles, appears to be slightly unfair in overlooking the right to self-dependence of diverse ethnic communities in modern day Nepal. Further, this book necessitates the reader's familiarity with the Marxian paradigm, and related historical events in Russia, China and Nepal, in the absence of which, grasping its essence could become problematic. It shall particularly appeal to left leaning intellectuals, academicians and students of social sciences and to anyone who is interested in obtaining an insider's perspective on the intricacies of the dynamic and turbulent social, economic and political scenario of a South Asian state, which had seen a massive revolution towards the end of the twentieth century, that sounded the death knell for monarchy—a revolution which however ironically liquidated itself, in the beginning of the twenty-first century.

Sumedha Dutta
Assistant Professor
Centre for Sociology, Central University of Punjab
Bathinda, Punjab, India

Carol Upadhya, *Reengineering India: Work, Capital and Class in an Offshore Economy*. New Delhi: Oxford University Press, 2016, 343 pp., ₹995.00, ISBN: 0-19-946148-1.

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The IT sector is not a very well-researched area in the field of sociology. This is partly because of the emergence of the new sector of economy and employment as well as it is more challenging to research about the upwardly mobile elite section of the society. In a sense, this work becomes a much-needed contribution to the field of sociology, not only in terms of the emergence of new occupational structure but also mapping the complex changes brought up by post-liberalisation era. The book presents the detailed ethnographic data of the social background of IT subjects such as entrepreneurs, software engineers, managers and others. The finding shows that IT professionals are mainly drawn from the pool of English-speaking urban middle class as they are equipped with the required social and cultural capital. In caste term, they largely represent