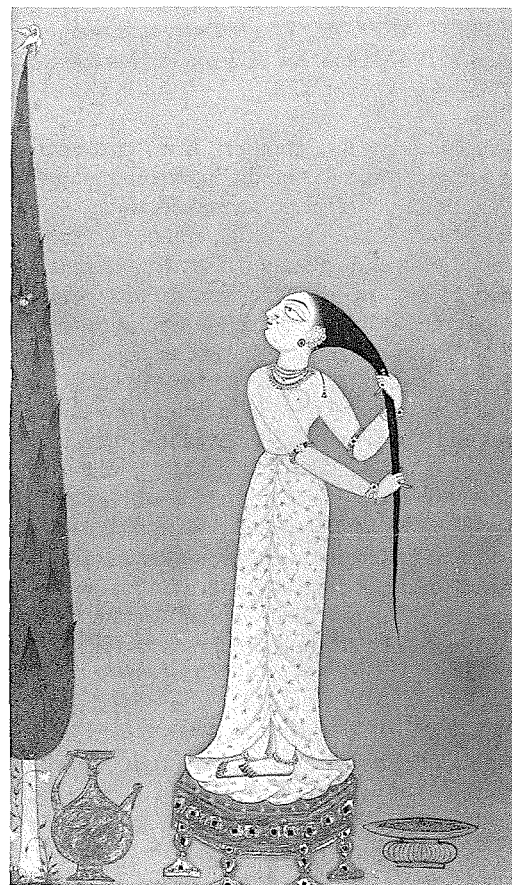


Alan Brinkley and Nelson Lichtenstein trace the way one key support of the New Deal, labor, changed from "a social democratic insurgency into a mere interest group," which "drained it of its moral preeminence, [and] stripped it of any enduring political power." Meanwhile, the New Deal's commitment to social justice eventually brought race to the center of national politics. The "substitution of race for class as the great, unsolved problem in American life" alienated southern and other poorer white supporters. Yet political scientist Ira Katznelson argues that the basic economic problems which the New Deal set out to solve—for whites as well as blacks—would have required more state controls of capitalist institutions than Roosevelt's successors were ever willing to initiate. In the closing essay, Thomas Edsall of *The Washington Post* decides it is not the Republican party so much as a different kind of political order that has triumphed: "A small, often interlocking network of campaign specialists, fund-raisers, and lobbyists" has ensured that both the Republican and Democratic parties will champion policies that favor the affluent over the poor. "The New Deal order is dead," the editors say. "Yet the problems bedeviling that order from the early 1960s live on."

#### CONTEMPORARY INDIAN TRADITION.

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Movies like *A Passage to India*, the TV series *The Jewel in the Crown*, and novels such as Paul Scott's *The Raj Quartet* have fashioned romantic images, a veritable "Raj nostalgia," for India's past. But what relationship do Indians themselves, under the impact of modernization and Westernization, have with their own history? In the 23 essays collected here, a new generation of India's leading scholars and intellectuals, joined by several Western Indologists, address this question. Looking at contemporary India, they find that the contrasts with Western ways outweigh the similarities. Ela R. Bhatt, founder of the Self-Employed Women's Association, reports that labor laws patterned after the industrialized West ignored the 94 percent of India's working women who are self-em-



ployed; she then relates how a textile union in Ahmedabad used Gandhian methods to organize such women. Indian journalists, according to *India Today* editor Aroon Purie, serve not only the population who can read by reporting the news, but also those who are illiterate by advocating on their behalf. Madhav Gadgil, a Bangalore professor of ecological sciences, encourages Indian environmentalists to study the ancient tradition of the "Sacred Grove"—land held in common under religious principles—to learn how to husband India's natural resources. In matters ranging from architecture to religion to urbanization, these essays show a post-colonial India that is reacting against simplistic models of modernization. The history, metaphysics, and geography of India all compel a vision of modernity, says editor Borden, unlike anything the West has known: These essays are attempts, at once learned and fumbling, to adumbrate such a vision.