From traditional culture Kraus leaps to the early twentieth century and the debate that raged around romanization. Early reformers such as Lu Xun hoped to get rid of the anachronistic and inhibiting characters altogether. Yet here is the paradox that lies at the heart of the book, for not only did characters survive the social and cultural turmoil of the first half of this century and even the 1949 revolution itself, but the leaders of that revolution more and more began to use calligraphy much as the literati had in an earlier age. While the pen and pencil may have sufficed for the daily business of rule, Kraus is intrigued by the public role that formal brush calligraphy was accorded by men such as Mao Zedong, Guo Morou, even Hua Guofeng.

Not only did these men use their calligraphy as a way of bestowing their blessing upon cultural and social institutions, as Mao did in writing the masthead for the *People's Daily* (p. 64), or as a way of claiming legitimacy, the unsuccessful strategy of Hua Guofeng, but several indulged themselves in the arcane style called "grass" (*caoshu*), the most purely "artistic" and highly cursive form of calligraphy. Because it is virtually undecipherable to any but the few who have mastered its secrets, one could argue that "grass" is the ultimate "literati" style, the most emphatic statement of the gulf between the educated elite and the masses. If, as Mao had argued at Yan'an, "aesthetic enthusiasm must not obscure the clarity of the Party's message" (p. 62), one must wonder how he could justify the grass rendition of his poem "Jiang-Gui zhanzheng" (see fig. 22, p. 69). In short, Kraus argues, the transcendental power of calligraphy in the hands of the ruling elite carried over from traditional literati culture into the hands of the "proletarian" rulers of today.

Kraus concludes his study with a consideration of the relationship between past and present; calligraphy is his vehicle, but continuity is his concern: What is the role of China's legacy in the culture of today? The question, Kraus acknowledges in the final chapter, is hardly new, but his contribution is unique and his insight valuable. *Brushes with Power* is a worthy contribution to the debate and therefore to our understanding of contemporary China.

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Environmental issues enjoy a great momentum in western and more technologically advanced societies. This is partially in response to years of careless misuse of natural resources and lack of concern for environmental preservation. Unfortunately such attention to the environment and its related issues are not as prevalent in developing countries. The problem is compounded at the time when developing countries lack the policy or lack the ability to implement such policies. Additionally, the desire for increased industrialization and demand for more consumer goods is making environmental issues a more serious problem in developing countries.

Khator uses four models of reconciliation in her plan of study. They are based on the four processes of policy formation, policies selection, implementation of policies, and the role of the public. Before analyzing such processes, she identifies major environmental problems and the evolution of India's environmental polices in chapter two. In Chapter Three she reviews the national environmental policy of India.
in a holistic sense first, and then she uses the views of personalities or operators involved to explain more detailed policy shifts. Next, in the three subsequent chapters Khator analyses policy implementations, reviews in more detail the non-regulatory functions of the environmental bureaucracy, and finally she assesses the form and nature of public participation in environmental policy process. In the seventh and final chapter she ties up the findings within broader issues such as “The agenda-setting process”, the question of administrative capabilities in implementation, and the role of the state in policy process.

Khator reviews India’s Water Act of 1974 (considered pivotal in India’s environmental movement), the Air Act of 1981, and the laws against deforestation and environmental destruction. Considering the politics of India and the international pressure, Khator concludes that the government of Mrs. Gandhi was merely searching for reconciliation rather than a solution to the environmental problems.

Materials prepared in this book are based on the author’s personal visit to her native land and many interviews with private and public officials of India. In that regard the book provides reliable primary information from a source who understands the country. In the preface, Khator states that she has concentrated on “the political capacity of the Indian government” to address the environmental challenge.

Khator reports that the issue of environmental protection is one of the pressing issues for Indian policy makers. The book attempts to cover the entire environmental policy process of India from problem identification to policy formulation, and implementation as well as policy impacts. Her comparative references to the policies of other countries particularly American policies, are well prepared and are reflective of her grasp of both countries and their political processes. She studies India’s environmental policy from “The system angle”, and from “The individual angle”. The first angle studies the issue from government’s prioritized challenges and the place of environmental issues in those priorities. The second angle, focuses on policy implementors or “actors” and their support of the issues. Her goals include gaining an insight into the nature of politics in India.

Among many types of pollutions discussed are resources vital not only to quality of human life but to its very survival: water pollution, air pollution, land and forest pollutions. In an example of air pollution-associated fatalities, researchers are quoted as finding an “unusually” high infant mortality rate of 490 per thousand. Two thirds of whom were attributed to certain pollutions. A survey referred to in the book reports 31 out of the 48 thermal power stations surveyed had no pollution control at all. In another example, the book reports that 70% of the available water in India is estimated to be polluted. These data demonstrate the serious nature of environmental degradation and the severity of these issues. But when such statistics are analyzed in a micro-level they point out to a problem not so unique in the developing countries.

India’s response to environmental challenge is presented as a rather positive one. A full fledged ministry of environmental and forests along with more than 500 non-governmental organizations deal with environmental issues. Massive educational campaigns are underway by the government to educate the public on environmental issues. Through her visits, Khator has observed the dilemma India faces in attempting to consolidate a growing population, a development plan, and a deteriorating environment. The peculiar lack of opposition, to significant environmental laws, by politicians and the industry is observed and identified as a topic of future investigation. She proposes that the conflicting politics, of environment and development in India are the politics of reconciliation.