

Gessell's work, Kohlberg's work, the ethological theories and finally, the cognitive theories of Piaget.

The author addresses the question of innate capacities and importance of environmental influence (nature-nurture) from those various theoretical perspectives. While the volume addresses many important psychological issues, it offers little data regarding ethnic, cross-cultural, or sex-based differences. The book is intended as an outline of commonalities which transcend cross-cultural issues and which can stand as a basis for better understanding of those factors, which at the deepest levels, link all humans together. Some effort was made to address cross-cultural issues with references; the handling of cross-cultural references, however, is cryptic.

Some of the selections of the book are very nicely developed in such a way as to provide to the reader unfamiliar with these theories a fair grasp of the theoretical orientation. The section on Kohlberg's stages of moral development is noteworthy in this regard, providing a clear and readable overview well supplemented with examples and illustrations. The volume is logically organized and clearly written. It is richly illustrated with graphs, diagrams and photos. It would serve well as a supplemental text for an undergraduate course in developmental psychology or as a primer for the interested lay reader.

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Marie M. de Lepervanche. *Indians in a White Australia: An Account of Race, Class, and Indian Immigration to Eastern Australia.* (Winchester, MA: Allen and Unwin, 1984) 203 pp., \$28.50.

Within recent years the migrant experience in Australia, particularly of non-European peoples, has attracted increasing attention from historians and social scientists, under the strong influence of the American scholarly tradition. The Chinese, among Asian groups, have received the most attention. In *Indians in White Australia*, the Sydney anthropologist Marie de Lepervanche contributes substantially to our understanding of the experience of another Asian group, Indians, whose fortunes over a century or more have been previously neglected. First the writer establishes, briefly but lucidly, an historical context for understanding the situation in which Indians find themselves in contemporary Australia; she examines the origins of Indian migration, and the vicissitudes they faced during the twentieth century when the "white Australia policy."

only recently discarded, held sway. Secondly, in greater detail, she portrays the lives of a particular community of Punjabi Sikhs with whom she lived periodically in the late 1960s and early 1970s, which serves as a case study of one style of adaptation to the demands of the modern Australian cultural context.

Although all groups of newcomers have been subjected to prejudicial treatment in Australia once a firmly-based settlement with a distinctive national identity emerged, non-Europeans from the beginning faced fierce hostility from an essentially Anglo-Saxon population which had rapidly marginalized the indigenous Aboriginal population. When a strong trade union movement gathered strength in the late nineteenth century, de Lepervanche shows, Indian migration along with other Asians was construed as a serious threat to white male Australian labor, with the potential to undermine wages and work conditions. Their entry, after political pressure, was seriously curtailed. Indians in the nineteenth century had been brought to Australia as indentured laborers for northern plantations. They gradually dispersed geographically, their numbers enhanced by some chain immigration by relatives, pursuing basically rural employment opportunities, including such self-employment as hawkers.

In the New South Wales coastal village of Woolgoola, the Indians who were the focus of the writer's special scrutiny established themselves as small farmers in a well-knit community. The local Australian community, intolerant of cultural differences, expected migrants to assimilate rapidly to their ways as the price to be paid for enjoying the fruits of Australia's economic advantages, although small farming is an anxious business for many in such a dry land. Though the Indians' lives were far from unproblematic, they were able to preserve cultural distinctiveness, defined particularly through attachment to the Sikh temples, without serious obstacles to satisfactory life chances. The Indians' economic position as farmers rather than wage-earners protected them from some prejudice, although their preoccupation with status mobility prevented vociferous open political protest against discrimination in a style comparable to their British Punjabi compatriots.

A distinctive feature of de Lepervanche's study is her effort to analyze the racial experience of Indians in class terms, setting the empirical detail firmly within a broader framework of essentially political analysis. She accomplishes this difficult task intelligently, though some will reject the theoretical underpinning. Perhaps one criticism alone might be made of an otherwise admirable book: that de Lepervanche has reviewed only sketchily the situation since the early 1970s and might have updated her research to advantage.

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