political theory—namely Joel Migdal’s “state in society” model, which recently attracted attention with regard to Melanesia (“The State in Society,” in *State Power and Social Forces*, edited by Joel Migdal, Atul Kohli, and Vivienne Shue, 7–34; Cambridge University Press, 1994). Goddard concludes that his observation of the village court “serves as a handy example of Migdal’s basic argument about the lack of autonomy of the state from social forces,” but importantly, it also shows how “elements of the state” (in this case a village court) can be transformed by their incorporation into “community praxis” (177).

The last chapter, “The Age of Steam,” is concerned with the struggle of a two-hundred-year-old village to preserve its “traditional” identity in the face of its intimate engagement with a burgeoning city. The “steam” of the title is the illicitly distilled liquor, the consumption of which gets the young village men into conflict with the police and with their own community. The focus is the village court, which in this village serves as an instrument of community reintegration rather than punishment, and its endeavors to maintain the traditional integrity of the village in the face of recalcitrant urban youth.

This book will be welcomed as a major contribution to the ethnography of Melanesia. Very little has been published about Port Moresby by anthropologists, and there is a general paucity of urban ethnography in Papua New Guinea. *The Unseen City* therefore fills an important gap. It also serves as a model for the contextualization of local ethnographic research in wider social, economic, and political processes. For these reasons, and for the style and quality of its prose, it deserves a very wide readership.

KEITH BARBER
University of Waikato

---


In their introduction, and following an identification of the properties of globalization, this collection’s editors treat the phenomenon as terrain where some view the erosion and shrinkage of state sovereignty as irrevocable; where others are convinced that the “Westphalian temple” (the international system of sovereign states) is largely intact; and where a smaller, though important contingent look to globalization as a transformational process shaped by the perceptions, interpretations, and responses of its diverse actors. However, the editors claim, facing all is a key question about the actual nature of the sovereignty and globalization relationship. The challenge is pertinent given that New Zealand, as focus for this collection, joins other small, well-developed, and sovereign-sensitive states such as Singapore, Switzerland, and Finland for inclusion among the ten most globalized of states, societies, and economies.

Part One, “Political and Economic
Engagement,” comprises four chapters assessing globalization as a shift from Keynes to neoliberalism (Roper); New Zealand and the world economy (Richardson); globalization, sovereignty, human rights, and New Zealand (Roth); and globalization and Parliament (Wood). Read as a set, these papers offer ample background about New Zealand’s 1980s “big bang” into privatization, deregulation, and liberalization of an economy formerly so shackled as to see late Prime Minister David Lange once term it a “Polish shipyard.” However, more was needed here about the impacts of capital mobility, exchange rate movements, and financial market integration on the New Zealand economy. Deserving debate was a point raised by the editors in their conclusion, suggesting that New Zealand has responded to globalization as yet another international constraint requiring navigation. Largely unaddressed is the debate over public goods versus rational self-interest that globalization has stoked in New Zealand, seen, for example, in serious divisions regarding the Kyoto Protocol’s local implementation requirements.

Part Two, “National Identity,” comprises four chapters dealing with Pākehā identity (Spoonley); the implications of globalization for indigenous communities (Henare); migration and New Zealand (Bedford); and republicanism and the Treaty of Waitangi (Hayward). Spoonley sees transnational and global forces moving New Zealand’s predominant cultural Pākehā identity beyond its previously negative, unsettled non-Māori status into something more confident as an asserted participation in cultural partnerships. In his contribution, Henare identifies values traditionally viewed by Māori as complementary, sustainable, holistic, and constituting what he terms a “matrix of ethical pluralism” (121). Yet his listing’s omission of entrepreneurship is puzzling, particularly given the agility with which Māori have exploited globalization’s opportunities. Unmentioned is the remarkable record of the South Island’s Ngai Tahu tribe, led by that local scion of tribal capitalism, Sir Tipene O’Regan, and delivering substantial material returns through transnational corporate activities in fishing, venture tourism, and land development.

Bedford’s thorough, well-documented paper on migration into New Zealand traces significant moves, begun under a points system designed in the 1980s, to attract high-quality human capital capable of contributing to wealth and job creation within what is now one of the most open economies in the world. Although a now more diverse multicultural society, the county’s unsettled debate about immigration remains subject to electoral politicization. Hayward questions New Zealand’s discontinuance of legal appeals to the United Kingdom Privy Council on grounds that this has weakened traditional Māori linkages to the Crown. She further believes that republicanism in New Zealand, a steadily growing sentiment, will not strengthen national identity once the implications of removing former colonial links are considered, but without indicating the nature of such implications.

The final section, “Security and
Foreign Policy Directions,” includes three papers on New Zealand’s regional orientation (Macdonald); multilateralism (Jackson); and New Zealand’s relations with the United States (McCormick). Macdonald’s survey will assist the uninformed, but needs corrections (the Southeast-Asia Treaty Organization was formed in 1954; the South Pacific Nuclear Weapons Free Zone has been ratified by the nuclear-weapons states concerned; the first of Fiji’s coups occurred in 1987, not 1986).

Jackson offers the most systematic attempt in this section to address the New Zealand/globalization linkage. He looks to the United Nations setting to provide evidence of this country’s small-state, good-citizen, and order-creation strivings. During the murderous madness that enveloped Rwanda in 1994, and as a serving non-permanent UN Security Council member, New Zealand projected a solitary voice of principle.

McCormick traces the last two decades of New Zealand’s relations with the United States through phases deciphered as estrangement, tentative engagement, and increasingly closer ties. Unlike Australia, New Zealand has been content to operate below Washington’s radar. Here, McCormick has failed to check his sources accurately, uncritically citing an erroneous claim from a 2002 Congressional Research Survey asserting that, like Australia, New Zealand invoked Article 4 of the ANZUS treaty following the 9/11 attacks on the United States.

Overall, this collection writes around globalization and its New Zealand impacts rather than offering a systematically argued set of propositions about this particular linkage. The case chosen is of interest, revealing a small state’s agile response to globalization’s threats and opportunities. Statehood in New Zealand has strengthened through policies designed to reduce vulnerability and enhance independence, while the society is more diverse, unequal, and multicultural. Although theoretically undeveloped, this study provides a useful empirical basis from which to begin the necessary but challenging task of deciphering globalization’s impacts upon small, developed democracies such as New Zealand.

RODERIC ALLEY
Victoria University of Wellington

* * *


This volume is a companion to Rumsey and Weiner’s earlier collection of papers entitled Emplaced Myth: Space, Narrative, and Knowledge in Aboriginal Australia and Papua New Guinea (2001). Both volumes emerged out of a 1997 conference, but Mining and Indigenous Lifeworlds was originally published by Crawford House in Australia and did not enjoy a wide circulation. This 2004 reprint from Sean Kingston Press thus makes this valuable and