tributes to the many problems he describes in the fisheries sector. But these are minor issues that do not detract from an otherwise timely and constructive volume. One question puzzled this reviewer, and that is why the map of Fiji did not include the island of Rabi. As Teaiwa's piece reminds us, small as Rabi is, it deserves a place "in the Fijian sun"!

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Law and Order in a Weak State: Crime and Politics in Papua New Guinea, by Sinclair Dinnen. Pacific Islands Monograph Series 17. Honolulu: University of Hawai'i Press, 2001. ISBN 0–8248–2280–3; xvi + 248 pages, maps, tables, photos, notes, bibliography, index. US$40.

Currently a research fellow in the Department of Political and Social Change at the Research School of Pacific and Asian Studies of the Australian National University, Sinclair Dinnen is a former head of the Crime Studies Division of the National Research Institute of Papua New Guinea and lecturer in law at the University of Papua New Guinea. In those capacities he spent much of the 1990s at close quarters to Papua New Guinea's much publicized "law and order" problem, engaged with the chronic remedial efforts of the state and with the opportunity to directly observe the problem at the grassroots level through his own fieldwork.

He has drawn on these experiences in this book, which is an ambitious attempt to move beyond the spectrum of analytic approaches, ranging from orthodox criminology to political economy models, which have previously dominated academic literature on Papua New Guinea's "law and order" problem. After a general introduction, a handy historical overview traces colonial and postcolonial attitudes to "law and order" as well as sketching relevant aspects of Melanesian social organization and the politics of exchange usually characterized by the term "gift economy." A central theme of the author's argument is set up in this chapter: not only has the imposition of state on a previously stateless society been a failure in terms of the ideals of modernization (the replacement of "traditional" undifferentiated social institutions with differentiable institutions typifying western capitalist societies) but the "state" cannot be analytically isolated from the "society" on which it attempts to impose order.

Following this chapter a short discussion explains and argues for the three analytic perspectives adopted, mostly on the ground that concentration on one perspective risks losing insights gained by the use of others. Dinnen proposes a synthetic approach in which the economic contexts of group and individual behavior are examined from the broadly "materialist" perspective; the "social foundations of human behavior" (40)—particularly in the context of transition from pre-state, pre-capitalist social forms—are examined from the "culturalist" perspective; and the role of the institutions of state and civil society in relation to crime and disorder are examined from the "institutional" perspective. In regard to the "cultural-

ist" perspective, what the author discusses under this heading is arguably not "cultural" according to the various interpretations contemporary anthropologists accord to that vexed concept, but "social."

Three subsequent chapters each contain a case study followed by a discussion applying each of the three previously named perspectives in turn and short conclusions. The first case deals with urban crime, or raskolism (derived from the Pidgin *raskol,* for street criminal). After a brief account of the rise of raskolism the focus of the chapter is a narrative of a ritual surrender by youths representing themselves as *raskol*s who wish to reform. *Raskol* surrenders have become a frequent strategy since the 1980s as a way of leaving crime, and the author personally monitored the fortunes of a youth who organized a surrender by himself and his peers, and an attempted foray into small business, with the aid of sympathetic officials and youth workers who brokered the surrender. This is the most fascinating of the three case studies, probably because of the author's direct fieldwork experience and consequent ability to bring the people involved to life in the text.

The second case study is the politics of mining security, a vexed issue for Papua New Guinea since the forced closure of the economically paramount Panguna copper mine on Bougainville in 1989. The chapter discusses the strategies adopted in the 1990s for providing security for mining ventures around the country, and particularly in the highlands, and the effects of the disparities in the intentions and agendas of the state, individual politicians, mining companies, and the police on the deployment of protective police units. In contrast to the colorful narrative of the raskol surrender, this narrative is rather dry. It relies on media and official accounts and interviews with officials, rather than the author's direct interaction with the key players. Nevertheless, the tortuous career of the so-called Rapid Deployment Unit makes interesting reading in the light of the Papua New Guinea Government's commitment to the development and protection of large-scale mining projects.

The third study is concerned with related violence before, during, and after the 1992 national elections, concentrating mainly on the highland areas. This is the briefest narrative, and the shortest of the three chapters concerned with case studies. The successive shortening of these chapters, from 55 pages on crime and gang surrender down to 30 pages on election violence reflects, to some degree, the author's relative personal fieldwork in the three areas (from continuous interaction with players in the surrender down to reliance on media and official documents and interviews with officials in the election violence study). But it is also a measure of the difficulties arising from the synthetic analytic strategy of the book.

While the author is rightly concerned about the possible analytic limitations of exclusive commitment to a single perspective on such a broadly defined topic, the attempt to traverse a range of perspectives can equally limit the analysis, inasmuch as a degree of depth in any one perspective can be sacrificed in favor of breadth. Overall, Dinnen deals with this possibility well—this is a book of considerable substance and an important

advance on "law and order" studies of the past—but cannot entirely balance his three perspectives in each case study and thus over the book as a whole. The gang surrender, and the author's degree of involvement, lends itself to anthropological and sociological interpretation, reflected in the predominance of the materialist and "culturalist" perspectives in the discussion section of the chapter. In contrast, the matter of mining security, strategically driven by the state, the police, and the mining industry (though hampered by local community interests), is most amenable to the institutionalist perspective. Election violence, manifesting the clash between the political understandings and agendas of the state and those of local communities, offers itself more equitably to the three perspectives, although the substance of the narrative does not have the discursive fertility of the surrender narrative.

A final chapter, "From Disintegration to Reintegration?" draws the analytic threads of the case studies together, toward an affirmation of the resilience, rather than disappearance under modernizing influences, of the styles of leadership and of gift economy that anthropological literature has traditionally represented as typifying Melanesian societies. The author argues that the permeation of the postcolonial state by indigenous sociality has been a disintegrative influence, so far as conventional ideals of "modernization" are concerned, and at present "a distinctive Papua New Guinean deliberative democracy is not dead but has been seriously weakened" (200). He suggests that democracy could recover if institutions of civil society are brought into play, as parts of the narratives on gang surrender and negotiations between mining companies and local communities imply, but there is a bleak cast to the concluding paragraphs.

While the combination of three analytic perspectives leads to some unevenness, the strength of this book lies in its synthesis of a number of themes that have hitherto been dispersed among different disciplinary approaches. In particular Dinnen has drawn more extensively on anthropological and sociological insights than previous commentators who have attempted an overview of national issues of law and order. In this respect the book is exemplary interdisciplinary scholarship, and will be an important resource for anyone in the human sciences with an interest not only in "law and order" but more generally in the complex integration of state and society in Papua New Guinea.

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Governance in Samoa: Pulega i Samoa, edited by Elise Huffer and Asofou So'o. Canberra: Asia Pacific Press, Australian National University and Suva: Institute of Pacific Studies, University of the South Pacific, 2000. ISBN 0–7315–3651–7, xiv + 222 pages, glossary, map, notes, bibliography, index. Paper, US$31.

"Good governance" is probably *the* major theme among World Bank development experts and aid donors when it comes to advising third world countries on how to conduct their public affairs, and how to ensure that