

REVIEWS

John Crawford's history differs from these previous books. He has adopted a thematic approach, exploring topics such as the varying levels of civilian support (Maori as it differed from Pakeha), access to medical services and, most importantly, the degree to which the New Zealand forces were integrated into the overall British strategy. The work is extremely well illustrated — plaudits to Ellen Ellis — and includes a comprehensive Roll of Honour of all those in the New Zealand contingents who died, from whatever cause. It should also be noted that some New Zealanders served in British or Australian regiments.

In Crawford's view, and to an extent in that of his predecessor Hall, the nature of New Zealand's involvement in the war set the scene for other wars later in the century. This included an acceptance of the general quality of New Zealand soldiers, the development of a national identity while still part of British military strategy, the extensive use of non-regular soldiers, a high level of civilian mobilization and intolerance of any dissent. All these points were echoed during both the First and Second World Wars, to greater or lesser degrees.

New Zealand's record in publishing war history is a worthy one, with many sterling histories of our involvement in both the First and Second World Wars, and Korea. Crawford has now provided an excellent coverage of the South African War. One hopes that similar histories of our involvement in Malaysia and Vietnam are not far off, especially while the participants, both soldiers and their families, are still able to provide the human perspective.

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Indigenous Peoples' Rights in Australia, Canada & New Zealand. Edited by Paul Havemann. Oxford University Press, Auckland, 1999. 520 pp. NZ price: \$65.00. ISBN 0-19-558407-4.

OVER THE PAST 30 years indigenous peoples have sought radical alterations in the relationships they have with the liberal democratic states that colonial settlers and their descendants have created. *Indigenous Peoples' Rights in Australia, Canada & New Zealand* is a collection of 17 commissioned essays and one transcribed interview which provide a comparative and multi-disciplinary examination of this struggle. Editor Paul Havemann, a legal scholar, has done an admirable job of organizing the book into six parts to highlight the major themes that are explored: Indigenous Peoples' Perspectives: Sovereignty, Self-Determination, and Coexistence; Settling the Anglo-Commonwealth; Politicising and Internationalising Indigenous Peoples' Rights Claims; Colonisation, Criminalisation, and Indigenous Peoples' Rights; Administering Indigenous Affairs: Citizenship and Self-Determination; and Constitutionalising Indigenous Rights. Havemann's excellent introductions to each of these sections highlight the main points of the authors' contributions.

The section on settling the Anglo-Commonwealth is essentially the core of the book since it lays out most clearly the fundamental issues and processes that are addressed in the collection, and best demonstrates the valuable insights that solid comparative analyses can provide. In 'Politicising Indigeneity: Ethno-politics in White Settler Dominions', sociologist Augie Fleras notes that indigenous peoples' 'ethno-politics', which encompasses 'identity politics' and the 'politicisation of difference', poses a fundamental threat to the authority of multicultural liberal democratic states. This is because indigenous

peoples, as the original occupants, are making a 'counter-hegemonic assertion that political legitimacy rests with First Peoples' consent rather than in the paramountcy of the State' (p.195). Accordingly, indigenous peoples are pressing for shared sovereignty rather than a mere levelling of the playing field, which is the type of redress traditionally championed by proponents of multiculturalism and the rights of individuals. Fleras shows how differing historical circumstances have led to the expression of the 'rights struggle' as an assertion of the inherent right of self-government within Canada, as a search for power sharing in New Zealand according to principles laid down in the Treaty of Waitangi, and as opposition to the *terra nullius* and *homo nullius* fictions that underpinned Australian society until the 1980s.

In the essay that follows, 'International Human Rights and their Impact on Domestic Law on Indigenous Peoples' Rights in Australia, Canada, and New Zealand', Catherine J. Iorns Magallanes shows that it was not until the early 1970s that evolving international human rights conventions and protocols gave proponents of indigenous peoples' rights the leverage they needed to bring about the desired transformations in settler societies. These international developments also provided the templates that rights advocates needed to implement these changes. Most notably, Magallanes observes that developments in international human rights law provided part of the reasoning for the High Court of Australia's Mabo No.2 (1992) decision, which reversed the *terra nullius* doctrine and recognized the existence of Aboriginal title. With respect to Canada, she notes that Section 35(1) of the 1982 Constitution, which protects Aboriginal and treaty rights, draws from international standards even though it was not drafted in response to any one of them. According to Magallanes, in New Zealand developments in the international sphere have had little visible impact on Maori rights to date because these rights have been determined mostly in reference to the Treaty of Waitangi and domestic law.

All of the authors' essays provide historical depth to the topics they address, albeit most of them emphasize the post Second World War era, especially the years after the early 1970s. The introduction to the book and the second section are the principal exceptions in this regard. In his substantial general introductory section, Havemann provides three lengthy chronologies that provide greater time depth. These are extremely helpful references. In the book's second section, three historians delve into the colonial past. In his introduction to this section Havemann states that each of the contributors was 'responsible for altering the historiography of settlement in their own country' and that their histories 'illustrate par excellence the necessity in comparative research of recognizing the distinct specificities of local experiences' (p.125). The editor's remarks highlight both the strengths and weaknesses of this part of the book. The opening essay, 'New Frontiers: Australia', by Henry Reynolds, whose work revolutionized Australian colonial history and helped pave the way for the Mabo decisions, provides a concise historiographic essay that shows how the changing historical perceptions of Aborigines have influenced the ways Australian courts have viewed their rights. In contrast, Ken Coates and M.P.K. Sorrenson offer brief histories of colonization and decolonization in Canada and New Zealand respectively. These are not historiographic essays so neither tells the reader what roles, if any, revisionist historical perspectives have played in the indigenous rights struggles in Canada and New Zealand. Coates departs from the other contributors by using the United States, rather than other Commonwealth countries, as his comparative point of reference. He argues that Canadians constructed their foundation myth in reference to the historical experience of Indians in the United States. He notes, correctly, that this facilitated the construction of the mistaken belief that British and Canadian governments treated their 'colonial wards' better than Americans did. By using the United States as his point of comparison, Coates inadvertently raises a larger question. Why did his fellow contributors pay so little attention to the American experience? There is little discussion of the impact that the Indian and civil rights struggles in the United States had on the three Commonwealth countries under review. Particularly striking is

REVIEWS

the fact that landmark judicial decisions in the United States receive little attention. Most notably, Chief Justice C.J. Marshall, who developed the influential notion of 'domestic dependent nations', is given brief mention only twice in the closing section of the book, where contributors address the constitutionalization of indigenous rights. Even without this perspective, though, *Indigenous Peoples' Rights in Australia, Canada & New Zealand* is a major achievement. The editor and authors are to be congratulated for bringing such an ambitious project to a very successful conclusion. They have produced an essential reference work.

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Nature and the English Diaspora: Environment and History in the United States, Canada, Australia, and New Zealand. By Thomas R. Dunlap. Cambridge University Press, New York, 1999. 350 pp. Aus. price: \$34.95. ISBN 0-521-65700-8.

'A THING IS RIGHT when it tends to preserve the integrity, stability and beauty of the biotic community. It is wrong when it tends otherwise.'¹ Thomas R. Dunlap contends that in the 1960s the application of ecological insights such as this to relations between people and the land provided Anglo settlers with a revolutionary intellectual and ethical tool that enabled them to become native to the lands that they had colonized. In *Nature and the English Diaspora*, Dunlap historicizes and contextualizes four variations of this imperative. He does this by looking at 'ways in which Anglo settlers of Australia, Canada, New Zealand and the United States have in the past two centuries sought to understand their place in them by the use of their culture's organized nature knowledge — science' (p.1).

The cultural function of nature or ideas about nature in New Zealand has not, for the most part, held the attention of New Zealand historians, although a number of studies of environmental issues, wildlife or national park policy and agencies, as well as biographies of a handful of naturalists and conservationists have been produced. It is interesting, therefore, to assess the manner in which an American environmental historian deploys this historiography — meagre compared to that of his native land — in a comparative history of ideas.

The study begins with an examination of how 'nature knowledge' in the form of natural history was exported to and adapted in these four environments. Natural history, Dunlap argues, was the primary intellectual tool that facilitated nineteenth-century expansion and the European desire to conquer nature. However, based purely on 'observation and common sense' (p.87), its use soon diminished. The depletion of natural resources, droughts, acclimatization disasters, and failed schemes devised by boosters, forcefully demonstrated that, by the end of European expansion, environmental and epistemological limits had been reached. The necessary intellectual changes began in the twentieth century and accelerated during the inter-war period when academically trained park and wildlife managers in the USA moved away from natural history and the study of individual species towards a 'focus on process and relationships in natural systems' (p.165). In Dunlap's opinion, this 'was the single most important change affecting settlers' understanding of the land and their relationship to it' (p.139).

Nature knowledge — increasingly specialized, professionalized, institutionalized, and objective — was removed gradually from the domain of popular culture, so Dunlap also explores parallel popular encounters with nature. At the end of the twentieth century,