

war, the combination of the benefits provided by the welfare state coupled with full employment (although the impact of the industrial strife at the beginning of the 1950s is also discussed) meant that women had larger families, but by the 1960s, middle-class women in particular were voicing their dissatisfaction with their lives. During the 1970s there was a growing Women's Liberation movement whose central slogan was 'the personal is political'. The 1980s saw a continuation of the activism of the 1970s, particularly in terms of women's health. As well, an increasing number of women entered Parliament on both sides of the House and the Ministry of Women's Affairs was established. By the turn of the century New Zealand had had two women Prime Ministers.

Throughout the work the centrality of marriage, family and both unpaid and paid work to women's lives is highlighted, as well as the significance of demographic changes in terms of the ratio of women to men, the average age of the population and the average number of children borne by women. Brookes also draws attention to how the demography of the Māori and Pākehā populations differed and the significance of these differences. This work celebrates the achievements of New Zealand women as a group, as well as individuals, but also highlights where more work needs to be done for women to have equality with men. Diversity of experience is an important theme, and it is clear that some of the gains that have been made have not benefitted all women equally.

This historical synthesis draws on Brookes's extensive knowledge of New Zealand historiography, including her own significant contribution to that historiography, and reflects the many years Brookes has been working on this project. Moreover, Brookes situates New Zealand in an international context and highlights points of transnational exchange of ideas. One of the many strengths of this work is the beautiful illustrations and detailed captions, although at times these are placed alongside text to which they have no clear relationship, which can be slightly distracting. Overall this work is essential reading for all New Zealand historians and is a welcome addition to both the existing general histories of New Zealand, as well as the growing number of works which focus on the history of gender. *A History of New Zealand Women* will be an important reference for many years to come.

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New Zealand Society at War, 1914–1918. Edited by Steven Loveridge. Victoria University Press, Wellington, 2016. 416pp. NZ price: \$40.00. ISBN: 9781776560608.

BY NOW IT APPROACHES something of a necessary cliché for any recent work on New Zealand's First World War experience to begin by noting the traditional paucity of the historiographical field it enters, especially regarding the home front experience. This has given the cycle of historiographical reconsideration prompted by the war's centenary a peculiar character in New Zealand compared to that of other belligerents: beyond a rudimentary Gallipoli narrative, New Zealand's First World

War historiography simply lacks enough of a coherent and entrenched narrative or interpretation for the recent historiography to unseat. So begins Steven Loveridge's new edited collection, *New Zealand Society at War, 1914–1918*. Loveridge has been among the leading scholars to meet the challenge of expanding New Zealand's First World War historiography, particularly in the domestic cultural context of the war. In typically thorough style, Loveridge's new edited collection takes an authoritative and direct approach to filling out and consolidating research into New Zealand's domestic war effort. For its clarity and range, the collection presents a solid claim to the status of a new foundational text for researchers of all levels into New Zealand's experience of the war.

The bold ambition of the collection is established early, in Hew Strachan's characteristically insightful foreword, and Loveridge's considered introduction. These introductory pieces are in many ways the most successful components of the collection, both in terms of analytical synthesis, and in the way they consider the uniqueness of New Zealand's war effort. Both pieces lay out the two pillars of the collection's main ambition: firstly, to interrogate the notion that New Zealand's war effort was characterized by broad consensus; and secondly, to explore the uniqueness of New Zealand's experience of the war in a transnational context.

The book meets the first of these challenges very successfully. It is organized around the responses to the war by a series of government institutions, social groups, and religious and labour organizations. A coherent structure is maintained across all these chapters, laying the pre-war context, before assessing the integration of each group with the war, and the influence the war had upon them. The collection focuses less on the issue of the relative cohesion of New Zealand society during the war, and instead more on specifically how this consensus was maintained. The collection does not take this point for granted, highlighting that New Zealand's sturdy endurance of the war required careful management from the state, and was far less a certainty than has been assumed. The collection therefore positions itself within a growing literature focusing on how consensus and enthusiasm were maintained throughout the war, especially meeting the challenges of war weariness late in the war. This is familiar territory for other, particularly British, national historiographies of the war, but it is somewhat new ground for New Zealand, and the collection presents 1917 as an additionally important fulcrum for New Zealand's war effort in addition to 1915 and Gallipoli. Richard Hill's chapter on the New Zealand police force, from which this collection apparently was inspired, is a standout example in this regard, for the way it puts wartime efforts to maintain the New Zealand police force's morale in a wider frame of the force's development out of its previous mould of nineteenth-century colonial policing.

Taken together, the collection presents an argument about how New Zealand met a challenge experienced almost universally across the belligerent nations, on specifically New Zealand terms. Scholars of New Zealand's war effort will appreciate this effort at connecting New Zealand to a central debate in recent First World War historiography. Whether the individual contributions achieve the goal of connecting New Zealand's wartime experience to a broader transnational context — or, more specifically, asserting that the uniqueness of New Zealand's experience offers insights which contribute to the scholarship of the war more generally — is less effectively sustained. In general the chapters focus on filling out the detail of the domestic context, and tend only to connect to the broader context through the historiography. As such,

the collection lays the necessary and crucial groundwork for other studies where this can be more effectively achieved, rather than entirely achieving the goal itself.

The collection's 18 chapters certainly cover a great deal of ground. From a broad structural view, however, it is difficult to avoid the feeling that it remains fairly traditionally organized. The first half of the chapters are organized broadly around political, military or economic topics; the remainder skip through a less cohesive collection of social groups and organizations, often traditionally grouped together as somewhat auxiliary: churches, pacifists, women, enemy aliens, Māori and children. This hints at a key structural tug of war in the collection: whether it is primarily a political or a social history of New Zealand's war effort. It may have been more effective to have this structural balance addressed in a clearer way, to avoid the sense of all non-state, labour or military actors being relegated into an assorted extraneous category. This is a pity, especially as these later social chapters often provide the most interesting insights into the uniqueness of New Zealand in a wider context. David Grant's chapter on the relative insignificance of the pacifist movement in New Zealand is a highlight in this direction. This issue also stands out regarding Loveridge and Basil Keane's chapter on the Māori experience of the war, which appears towards the very end of the collection. While the chapter rightly delves into certain pressure points of the Māori war experience and interaction with military mobilization, such as the conscription of the Waikato, and is strong in its own right, there remains an important story to be told of how Māori interacted with New Zealand's war more broadly, which the chapter only addresses in passing. Consideration of the Māori experience of the war is not sustained throughout the collection, which seems a missed opportunity in terms of accounting for New Zealand society's distinctive experience of the war. By either weaving these social and political elements together more effectively, or explaining why they should be split, the collection could have achieved a more nuanced impression. Even so, the book certainly provides the field with the necessary background stability to allow future researchers to examine these issues in concert.

If in these small ways the collection misses the goals it set itself by degrees, it must still be praised for finally filling gaps in scholarship that have been open for too long, in a straightforward and authoritative manner. As such, the collection certainly takes a place alongside John Crawford and Ian McGibbon's *New Zealand's Great War*, another edited collection with a fair claim to being the authoritative modern work on New Zealand's domestic First World War experience. With the historiographical foundations of New Zealand's First World War experience thus made sturdier, the introductory disclaimer for historians of the field's scantiness seems thankfully rather less essential.

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