where the women were 'extremely liberated' (p.9) compared with their English counterparts. She suggests that Maori society can present a more integrated model of education, emphasizing responsibility, independent thinking, and the person as a whole 'rather than as male or female' (p.14). Ngahuia Te Awekotuku writes a fascinating autobiographical account of her educational experiences in the 1950s and 60s, but does not go beyond the uniquely personal to answer the wider question posed by her title, 'What's happening to our Maori girls?'

Important issues are raised in Beverley Bell's analysis of the under-representation of girls and women in science. She suggests that girls bring different experiences to their learning, and explores how these might be brought into service to retain the girls' interest in science subjects and give them a stake in an increasingly technological world. It is women as educators, rather than as pupils, that are at the forefront of Helen Watson's chapter on the impact of the contemporary feminist movement on policies and practices in schools. She suggests that feminist teachers face a long task ahead of them to combat the inertia (and sometimes hostility) of colleagues and the educational hierarchy on sexism in the curriculum.

It is clear from a number of the contributions that Dale Spender has had an enormous impact in heightening consciousness of the sexism prevalent in education. That Alison Jones takes issue with Spender's assumption of the uniformity of girls' educational experiences makes her essay one of the most stimulating articles on contemporary issues. Jones's ethnographic study of class-room interaction convincingly demonstrates that differential access to knowledge exists in all-girl class-rooms, where racial and class origins influence learning.

Sue Middleton pulls this diverse material together in a final chapter entitled 'Towards a Sociology of Women's Education in Aotearoa'. In editing this collection, she has made a useful contribution towards our understanding of the implications of past and current educational practices for women. Many of the issues raised here call for further research and analysis and, if this eventuates, the book will have fulfilled its purpose.

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White Women in Fiji 1835–1930: The Ruin of Empire? By Claudia Knapman. Allen & Unwin, Sydney, 1986. 230pp. NZ price: $28.95.

GIVEN recent events, it is tempting to review Claudia Knapman's book within an elegiac, 'as the sun sets slowly on the empire' framework, lamenting the passing of British rule in Fiji. The politics of this aside, Knapman's work requires a wider context than simply that of the colonial experience in the Pacific. While her argument contributes important insights into the history of British colonialism in the Pacific, it also raises questions about the sexual dynamics of racism, examines social and ideological constraints on behaviour in multi-racial societies, and revises many common assumptions about the role of white women in colonial society. Many writers of women's history have been criticized for a simplistic 'add women and stir' approach. Knapman does not come into that category. Not only does she actively rethink the historical conventions of the area she is working in, but her analysis is also cogent, well-researched, and convincing, achieving a nice balance between theoretical concerns and historical context. A sense of the texture of her subjects' lives is conveyed, as well as the wider significance of their actions.

Although the first white woman arrived in Fiji in 1809, it was not until the 1860s, when the plantation system was established, that white women entered the colony in sufficient numbers to become a feature of colonial society. The year 1930 is chosen as a cut-off point for the book because it marks the disintegration of white planter society, following the end of the indenture system. Knapman's work is hampered by the paucity of reliable demographic information, including population figures, but between 1860 and 1930 there seem to have been significant numbers of white women in Fiji. These women have largely been neglected in historical accounts of colonial life. Such writing as does exist falls into two groups. The first is the heroic treatment of pioneering women, in particular missionary wives, which tends to be descriptive rather than analytical. Second, there is the more sophisticated work, which uses the advance of the 'feminine frontier', that is the increase in the number of white women in the 1860s and 1870s, to explain deteriorating race relations. The latter writers allege that female insistence on social niceties created a self-conscious and snobbish European milieu, highly conscious of its putative superiority, while domestic tension and an increase in the proportion of white men who were married reduced the number of mixed-race sexual liaisons and closed an avenue by which racial tension was reduced. According to Knapman, the majority of 'other appearances by European women in the history books are brief, incidental and superficial' (p.4). She also finds the approaches used in the extant historiography highly unsatisfactory. The heroic tradition is obviously inadequate for a full understanding of missionary women's experience, and is readily disposed of. The second tradition is more important, and is subjected to extended analysis.

There are many interesting points that could be profitably examined within the context of New Zealand history. Although New Zealand does not have an historiographical tradition that attempts to explain the vagaries of inter-racial conflict by reference to sexual politics, neither do we have a literature that looks in any depth at the sexual dynamics of racism in colonial New Zealand. In Fiji, Knapman finds that although the mid-Victorian image of true womanhood, as the angel in the home, was strong, its obverse, the fallen angel or corrupt woman, was not significant. What implications does this have for societies like Australia, and to a lesser extent, New Zealand, where the image of womanhood was extremely dualistic? Does the need to present a united front in a white minority colony like Fiji create pressures upon cultural definitions of femininity which are not so important in settler societies? Knapman's material is presented with reference to the wider imperial experience, including the work that has been done on British colonial rule in India and Africa. To what extent should Australasian historians also be referring to this corpus?

In a provocative argument, Knapman suggests that British notions of racial superiority were 'an extension of British thought about social classes in English society, based on the same sources and traditions' (p.118). The similarity of these two traditions created difficulties when the ideology of white racial supremacy required that members of the white 'lower classes' be differentiated from members of 'lower races'. To assert the unity of white racial groups over and above class differences, emphasis was placed upon black sexuality as a defining characteristic and evidence of inferiority and bestiality. In particular, the threat black men were thought to pose to white women was stressed. This emphasis, combined with mid-Victorian definitions of genteel womanhood as the pure guardian of home and embodiment of all that was civilized, created a potent ideological and social mix when white women became part of multi-racial societies. It is no accident, Knapman asserts, that a simple causal connection has been made between the arrival of white women in Fiji and a worsening of race relations. This link, however understandable, is a red herring, and the conceptual, theoretical, and methodological basis of the argument linking white women with poor race relations is systematically demolished in the course

of the book. Problems in race relations, it is suggested, can better be understood by reference to disputes over land, labour, law and order than by a convenient argument based on sex ratios.

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The Father and His Gift: John Logan Campbell's Later Years. By R. C. J. Stone. Auckland University Press, 1987. 309pp., illus. NZ price: $39.95.

RUSSELL STONE acknowledges, in this biography of John Logan Campbell's later years, that his job was made easy in the sense that Campbell was a diligent amateur archivist whose life is extraordinarily well-documented. The biographer matches this diligence with an assiduous documentation of Campbell's life from the copious original material available. As one whose parent has been the subject of one good honest biography, but numerous other wild and ludicrous interpretations largely parading the writer's own ego, I was grateful for Stone's meticulous approach to Campbell.

This book follows Stone's biography of Campbell's earlier years, *Young Logan Campbell*, published in 1982, and begins in 1858 with Campbell's return, with his new bride Emma, from India to Europe. Most of the following years, during which his four children were born (only two surviving past infancy), were spent sojourning in Europe until the family's return to New Zealand in 1871. Throughout these years Campbell was preoccupied with the varied fortunes of Brown & Campbell in Auckland, and there were difficulties with the succession of New Zealand managers that required him to return with his family to Auckland late in 1859 for two years.

The chapter on Mackelvie brings out the lively commercial history of colonial Auckland, a city described then by a local versifier as 'Beautiful Auckland! City of Smells', a prophetic parody of today's caption. Mackelvie exemplified the still current Auckland tradition of boom-or-bust commerce, his bold dealings against the terms of his appointment bringing Campbell back again in 1871 to Auckland, where he lived in legendary good health until his later years as the picture-book founding father and died in 1912.

Campbell was a private man, and Stone has had to interpret him carefully through both stated and unstated relationships between his writings and his actions. His prolific writings include, besides the letters, his 508-page 'Reminiscences', most of which were published as *Poenamo*, a novella, *My Visit to Waiwera-Baden*, a full-length novel, *Trespiano*, which he never published, and in later life his 'Autobiography'. His memoirs, according to Stone, were an exercise in self-assertion, not self-revelation. This was typically, or at least acceptably, Victorian, but the biography depicts Campbell as not being able to bare his soul, even to his family, let alone in published writings.

The biographer is mercifully non-judgmental about behaviour that may have had more to do with the times than Campbell's idiosyncrasies, especially in relation to his family. Campbell's insistence on sending his wife, against her will, to Europe for several years to supervise the education of their daughters, and his attempts from afar to prevent his daughter Winifred's marrying men he thought unsuitable are indicative both of the Victorian model of the conscientious father and of the imperfect communication between Campbell and members of his family. Even the death of his elder daughter, Ida, did not