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Peter Lineham paints with a broad brush indicating that the word 'church' is not a monochrome term. At some points the essay is impressionistic and additional documentation would have strengthened it. He gives examples of the way in which both churches and the state have shared mutual concerns, such as the delivery of social welfare, and on other occasions have been on opposite sides, such as the Bible-in-schools debate. He describes churches as operating most successfully 'as interest or pressure groups' encompassing within themselves considerable diversity. When their prophetic concerns have been voiced on issues such as the Vietnam war and the 1981 Springbok tour they have sometimes ruffled the feathers of both governments and some of their own members. The voice of the Church is increasingly fragmented and weak as a result of secularization and the post-Christendom age in which they operate.

The Hikoi of Hope, led by Anglicans in 1998 as a protest against growing inequalities in New Zealand, is a reminder that the relationship between 'God and government' and issues to do with religion and the state have continuing importance for New Zealand society. This volume is a timely reminder that historians need to be careful that their own secular lenses do not filter out these dimensions from the way that they see the past and the present.

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Kia Kaha: New Zealand in the Second World War. Edited by John Crawford. Oxford University Press, Auckland, 2000, 330 pp. NZ price: \$39.95. ISBN 0-19555-8438-4.

THERE HAS BEEN surprisingly little scholarly attention paid to New Zealand's involvement in the Second World War. There is a mountain of official histories of the war, dating from the early 1950s and capped in 1986 by Nancy Taylor's encyclopedic double volumes on the home front. Nor have the memoir, diary and letter writers been slow to come forward. The first, first-person accounts of the war pre-date even the end of the war itself, with the pile rapidly growing in the 1980s and 1990s as the wartime generation reached retirement age. But, while academic historians have waxed lyrical about New Zealand nationhood forged in the Anglo-Boer war and hammered into shape on the battlefields of the First World War, the history of the Second World War awaits sustained critical examination. John Crawford and his fellow participants in the 'Kia Kaha: Forever Strong' conference at the Alexander Turnbull Library in May 1995 have collected their work together in the hope of stimulating further research in this area.

A wide range of topics is canvassed in *Kia Kaha*. Ian McGibbon kicks off with a solid analysis of the New Zealand government's diplomatic strategies in the late 1930s. He contextualizes the Labour government's decision to 'range itself beside Britain', and disputes the tendency of contemporary scholars such as James Belich to see it as a symptom of a fundamental lack of independence vis-à-vis Britain. Ian Wards' discussion of the conflict between political and military considerations in the decision to commit British, and by extension New Zealand, troops to Greece in early 1941 is also worth reading. There are thoughtful accounts of US and Australian strategies in the Pacific, essays about individual branches of the armed services and individual commanders, and a group of papers about aspects of 'home front' history.

The editor's introduction notes the failure of New Zealand's historians of World War II to grapple with the so-called 'new military history', that is military history in a social history mode. The narrative bent of traditional models of military and diplomatic history is clearly evident in the structure of many of these essays, as is a preference for top-

down histories of military leaders, bureaucrats and politicians rather than histories of ordinary soldiers' or civilians' experiences. Glyn Harper's examination of two battles fought by New Zealand infantry brigades in the Middle East in 1942 under the command of General Kippenberger is a classic piece of 'history from above', with all the strengths and weaknesses of the genre. His argument that the men who fought the earlier of the two battles were handicapped by the poor planning and poor leadership of their officers, as well as their own experience, speaks to the bitterness expressed by many of the Middle East veterans in their memoirs. Christopher Pugsley's comparison of the Second New Zealand Division in Italy in 1945 with the performance of New Zealand's soldiers on the Western Front in 1918 hits a more heroic note, concluding that 'there are no good or bad formations, only good or bad commanders', and in the persons of Major-General Sir Andrew Russell and Lieutenant-General Sir Bernard Freyberg, 'we had the best' of commanders (p.105). Freyberg is also the subject of John Tonkin-Covell's contribution. Tonkin-Covell heaps praise on Freyberg; his last paragraph in particular reads more like eulogy than serious history. John Crawford's essay also amounts to a bid for a place for his subject on the honour roll of great men. He examines in detail the career of Brigadier Harold Barrowclough, who became the commander of the Pacific section of New Zealand's expeditionary forces in Fiji in July 1942, arguing that Barrowclough was one of New Zealand's 'outstanding military commanders of the Second World War' (p.159). Roberto Rabel's account of the New Zealand involvement in the Trieste crisis of 1945 is fairly slight, with even Rabel admitting that this was but one of many moments of transition from war to peace to cold war. Other essays describe the history of the Royal Air Force's Coastal Command's anti-shipping campaign, the services rendered by the Royal New Zealand Navy, and the experiences of the New Zealand airmen who flew over Europe and the Mediterranean.

The essays which deal with civilians and the home front are all useful and almost all are well written. Claudia Orange places the Maori war effort into the larger story of an ongoing struggle by Maori for full citizenship. Her well-crafted reworking of her 1987 *New Zealand Journal of History* article on the Maori war effort, itself based on her 1977 Master's thesis, will be much used, though reading it one is again reminded of the crying need for more research into the impact of the war on Maori communities and for more study of the processes of Maori urbanization and proletarianization to which the war contributed. Peter Lineham writes about the established churches, a much-neglected aspect of New Zealand's wartime social and political scene. His work reminds us that pacifists did not have a monopoly on religious feeling and carefully fills a large gap in our understanding of the period. New Zealand's treatment of conscientious objectors is charted by John Cookson, who makes some pertinent comparisons with Britain and punctures the self-serving wartime myth that New Zealand had a relatively low rate of detention of conscientious objectors. Manpower crises plagued the New Zealand war effort, reaching a critical juncture in mid-1942. John Martin's account of the National Service Department's response to the crisis is a dull read though, describing bureaucratic manoeuvring in the anaemic tones of the government documents upon which it is based. An essay by Jock Phillips on the victory celebrations of 1945 rounds the book out. Phillips makes some nice connections between the coming of peace and some wider themes in New Zealand history, including mid-twentieth-century New Zealanders' quite staggering acceptance of, and respect for, government regulation, their relative self-restraint and the persistent tensions over the place of trade unions in New Zealand society.

The 20 essays presented in this volume make no claims to comprehensive coverage or methodological innovation. There is little analysis of the imagery of war, or its psychology, and, with the exception of Orange's essay, little that speaks to the experience of Maori. Though the editor notes the absence of any essays dealing with 'women or their contribution to the nation's war effort' and comforts us with the information that the conference included a special screening of Gaylene Preston's film *War Stories Our*

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Mothers Never Told Us, he and his fellow contributors seem blind to the fact that the men they are writing about were gendered subjects too. Prisoners of war are not mentioned, and the only piece that deals with the difficulties of the post-war transition is John Battersby's essay on the formation of the United Nations. Almost none of the contributors use oral history to supplement the official record, though they make good use of the available manuscript and archival records. The abiding impression is of much work left to be done. More, and more diverse, histories of the war please.

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New Zealand in World Affairs III, 1972–1990. Edited by Bruce Brown. Victoria University Press in association with the New Zealand Institute of International Affairs, Wellington, 1999. 336 pp. NZ price: \$39.95. ISBN 0-86473-372-0.

THE PERIOD 1972 to 1990 witnessed a significant shift in the conduct of New Zealand foreign policy. It began on the cusp of Britain's entry into the European Economic Community, and ended in disillusionment with New Zealand's traditional allies following the ANZUS dispute and the *Rainbow Warrior* tragedy. The days of Commonwealth solidarity in the Holyoake years seemed long gone. In Washington, generous access to the policy-making élite, carefully built up over previous decades, was cut almost overnight. The New Zealand Prime Minister was welcome at Disneyland, but not the White House. These historical facts are well known. The principal task for the authors of *New Zealand in World Affairs III* is to explain how and why this process occurred, placing the period under review in the historical context of post-1945 New Zealand foreign policy. A difficult task perhaps, given that the period is so recent, but nonetheless the only criteria by which the book's value can be assessed.

The essays contained in the book cover a fair spectrum of themes and issues that dominated the making of New Zealand foreign policy in the 1970s and 1980s. The increasing multilateral framework of diplomacy is discussed in chapters on trade negotiations and the development of international law. Key bilateral ties, in themselves an indication of the growing diversity of New Zealand's overseas interests since 1972, are set out in essays on relations with Japan, China, Oceania and Australia. Defence policy is addressed in an article tracing its development from the Vietnam to Persian Gulf conflicts, while the pivotal issue of ANZUS is discussed separately. The collection is completed by a discussion of the public dimension of foreign policy, recognizing that, especially in this period, professional diplomats were not the final arbiters of the direction of this policy.

An underlying theme in the book is that, during this period, New Zealand finally broke the shackles of dependence. According to Merwyn Norrish, a Secretary of Foreign Affairs in the 1980s, New Zealand now made foreign policy after careful consideration of its own national interests, and was less inclined to follow the lead of others. However, in the context of the history of New Zealand foreign policy, this thesis does not do the initiators of that policy full justice. As long ago as 1945 New Zealand clearly defied — and considerably annoyed — both Britain and the United States in criticizing provision for a 'great power' veto in the UN Charter. It is myth to suggest that the pursuit of New Zealand national interests was undermined, in itself, by the allegiance given to Commonwealth associations and the American alliance. For those who made foreign policy at the time, respect for the latter was essential to successful pursuit of the former. New Zealand national interests were expressed through these institutions rather than