

account for anyone wanting to know more about some of the less publicized accounts of the Holocaust. Often Holocaust accounts are by their nature harrowing. Although *A Second Life* doesn't shy away from the gruesome fate of persecuted Jews, it does provide an uplifting a record of survivors who avoided certain death, as well as acknowledging those that helped them.

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*Scholars At War: Australasian Social Scientists, 1939–1945*. Edited by Geoffrey Gray, Doug Munro and Christine Winter. ANU E Press, Canberra, 2012. 299pp. Australian Price: \$24.95. ISBN 9781921862496.

*Seeing Red: New Zealand, the Commonwealth and the Cold War 1945–91*. Edited by Ian McGibbon and John Crawford. New Zealand Military History Committee, Wellington, 2012. 326pp. NZ price: \$25.50. ISBN 9780473211042.

What if anthropology is a discipline especially suited to the success of a military force during a war? How might the intellectuals of this particular social science be able to use their particular academic and intellectual skills and efforts in the service of the state? How might their knowledge of social control in local situations, and their ability to conduct and draw knowledge from fieldwork, be able to aid the military in combat situations?

Colonial services often made use of anthropology, anthropologists and anthropological field skills in what can be broadly termed the social control of colonized populations. The Australian government, for example, made use of social anthropologists to decide how best to get Pacific and Melanesian populations to support the Australian war effort – and also how best to use indigenous populations as soldiers. New Zealand intellectuals did not have quite the same opportunities, and possibilities were often more open to historians than to anthropologists, largely due to the differing intellectual climate and opportunities of New Zealand compared to Australia. The other use of social scientists was to support the war effort at home, and it is here that some opportunities opened up for women. In particular, the area of post-war reconstruction offered new scope for social scientists and had a substantial post-war flow-on effect.

War also facilitated and developed transnational intellectual networks, not only of scholars relocating because of war – and wartime service – but also because of the necessity to share information and to plan for the re/construction of post-war society. The necessity for scholars at this time to have undertaken further study abroad, usually in Britain, meant that intellectuals coming into a wartime experience already existed within transnational networks that could be profitably put to use in wartime. Similarly, wartime networks also further facilitated both the upkeep of existing networks and the creation of new networks that resulted in the post-war development of many academic careers. To be blunt, the war provided opportunities that many younger and mid-career scholars could not have hoped for in normal circumstances. Similarly, the noted crisis in colonialism triggered by World War Two meant a renewed emphasis on understanding the diversity of human cultures. Colonizing powers needed to understand the colonized anew, and anthropology was perceived as playing a central role in a post-war colonial context.

*Scholars at War* undertakes a biographical approach in discussing how the war impacted on Australasian social scientists. Some decided to align themselves with national propaganda, as was the case for anthropologist A.P. Elkin, who not only observed the need for propaganda in creating 'a better attitude', but sagely noted that advertising and religion already used propaganda, as did both sides in the conflict. His concern was that Australian society was suffering disillusionment,

disunity and disaffection and this needed to be turned around. Alternatively, Alf Conlon dreamt of a post-war classless elite of New Men, similar to Gramsci's organic intellectuals, though notably non-Marxist. A different approach was taken by Camilla Wedgwood, who built on her fieldwork in Papua New Guinea in the 1930s to become centrally involved both in wartime and in the country's post-war reconstruction, especially in the provision of education.

For New Zealand readers, there are fascinating chapters on Derek Freeman, who seems to have existed in a perpetual state of conflict, whether in wartime or not, culminating in his personal crusade against Margaret Mead and her findings on Samoa. The chapter on J.W. Davidson's 'home front' experiences in wartime Britain reminds us that the bureaucratic war of home front organizations and departments is a tale still to be properly told. The effect of active wartime service on post-war academic life is discussed in the chapter on Neville Phillips. Whether Dan Davin can really be considered a social scientist is a moot point. He certainly wrote fine war histories but he is most identified as writer, a novelist and a publisher. To include him in a book on social scientists is an interesting decision, which is to take nothing away from what is a very thoughtful discussion of his work. Davin's writing is, of course, very fertile ground for social scientists – but that is a different thing from identifying him as a social scientist.

Overall this is a fine, fascinating and readable text that identifies an under-researched area within the wider under-researched areas of intellectual history and the sociology and anthropology of knowledge.

The 'hot war' was soon followed by the much longer Cold War, in which New Zealand played an important role, sending troops to Korea, Malaya and Vietnam. It was also involved in diplomatic undertakings and – the subject of the new collection *Seeing Red* – participating in the cold war of the commonwealth and home fronts. The cold war saw Peter Fraser shift, at first reluctantly and then more determinedly, to being a cold warrior. It saw the introduction of compulsory military training and, especially with the Chinese communist revolution, it meant New Zealand became a nation fearful of communist expansion, realigning its focus to Asia. One response with long-standing results was the initiation of the Colombo Plan, with its associated Columba Plan scholars and students, which has created a wealth of ongoing educational and wider links between New Zealand and Asia.

Another response was the role of Dr Ernest Marsden and the DSIR in contributing to commonwealth cold war defence science and, alongside this, the creation of a New Zealand Defence Scientific Corps (DSC). Scientists in both the DSIR and the DSC participated in commonwealth defence projects in Britain and Canada, as well as the guided weapons project in Australia. However, funding issues meant a gradual running-down of the DSC and it closed in 1971. Of course participation in the cold war also entailed the creation of systems and bureaucracy to seek out communist agents and sympathizers in New Zealand public service, science and wider society. This saw the creation of a police Special Branch and an increasing hard line over industrial conflicts perceived as being under the influence of communist agitators. The role of Ian Milner, scholar, diplomat and most probably Soviet agent, is a recurring theme in this book. Milner, like Bill Sutch, exists with that constant hint of worldly glamour and élan – in effect, the possibility of spying gives us a sense of being more than a sideline in the cold war. Yet, as this book notes, there were a series of much wider, lower-level purgings of those suspected of having communist sympathies.

These edited books arise from conferences and this is both a strength and a weakness. A conference volume often allows work previously not considered to reach a wider audience and provides a spur to further research. Yet every conference, as readers surely know, contains papers that report rather than carve out new ground. To create a book out of a conference is therefore, as always, to run the risk of creating a curate's egg.

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