

ment” (305). In their encounters with capitalism, Christianity, and internationalized western culture, they had to steer between the pole of self-abnegating capitulation leading to loss of identity and that of self-destructive resistance leading to economic and political marginalization. “And so ‘combined strategies’ of accommodation and self-creation began to emerge” (305). But here the (somewhat outdated) ethnography is not as strongly on LiPuma’s side and his examples of such combined strategies appear thin.

Indeed, my primary criticism of this often illuminating book—a book which, as I have indicated, encapsulates and theoretically extends the work of many anthropologists of Melanesia—is that it should be more ethnographically rich (more a demonstration, less a didactic). Nonetheless, the argument is very smart and must be considered by anyone writing about the contemporary Pacific (and beyond).

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*Public Policy and Globalization in Hawai‘i*. Special issue of *Social Process in Hawai‘i* (40), guest-edited by Ibrahim G Aoudé. Honolulu: Department of Sociology, University of Hawai‘i at Mānoa, 2001. ISBN 0-8248-2492-X; xxvii + 240 pages, tables, figures, appendixes, bibliography. US\$17.00.

The initial question posed by guest editor Ibrahim Aoudé in the introductory essay in *Public Policy and Globalization in Hawai‘i* is at once challenging and compromising. He asks, “What public policies should Hawai‘i devise for it to at least derive some benefits from globalization?” (xii). The question is challenging in the sense that public policy toward globalization is particularly vexing from the perspective of a place such as Hawai‘i that has become so dependent on external resources. It is compromising in the inevitability implicit in the trade-off, “to *at least* derive some benefits from globalization” (emphasis added). In spite of the fact that this question has been asked so many times before, why is it so difficult to answer—or swallow? What makes this current brand of globalization, that is, the transnationalization of capital and production amid a worldwide system of multinational corporations and ever-present US hegemony, all that different or new from what we’ve experienced before? Can the promises of the so-called “New Economy” offer any real hope to the people of a geographically remote place such as Hawai‘i? Are there new lessons to be learned that may be of relevance to other island

communities? In this collection of nine provocative essays and three appendices, there are, no doubt, some useful, albeit, painful accounts of globalization's romp through these islands. Yet finding real benefits to many people, especially to indigenous populations, local communities, and those who have either a critical perspective or a conscience, may be a fruitless search.

*Public Policy and Globalization in Hawai'i* presents different ways of viewing globalization's impact on Hawai'i. Several of the authors (Li'anā Petranek, John Witeck, Jim Brewer) take a broad perspective, attempting to relate developments in Hawai'i to the US mainland and sketching the historical evolution of the "roots of dependency" (38). While the authors make reference to the colonialism of the late 1800s and the emergence of a plantation economy, most of the analysis deals with more recent events—the emergence of mass tourism, the alignment with corporate globalism (77), Reaganism, the North American Free Trade Agreement, the World Trade Organization—and with Hawai'i's own litany of neoliberal responses, including the Konno decision on privatization, the Cayetano administration's Economic Revitalization Task Force, and other manifestations of the new economic order in Hawai'i. Although there's not much new in terms of the big picture analysis, the details and the local, ground-level commentary is worthwhile reading. And it is always nice to hear from other voices.

These "other" authors offer up views of both globalization's toll on

society and the ways in which various communities and institutions in Hawai'i have responded. Robert H Stauffer leads us through a painful, blow-by-blow account of how the University of Hawai'i has become ever more linked to the global system of capitalism, and also how local elites and the Democratic party machine have used the university as a place for patronage jobs and as a "piggy bank" for financing its operations. Ira Rohter, a political science professor, writes not just about how residents were able to stop the Oji Paper Ltd. land deal but also about other troubled projects (Puna Geothermal, Ka'ū Spaceport, and a prison on the Big Island). He links these developments to a broader, more progressive social agenda in Hawai'i. Rohter, Jon Matsuoka, and Luciano Minerbi write from the perspective of the local community, the voices of resistance. Matsuoka, a social work professor, describes the changes to have occurred on Lana'i, a small, rural, plantation island, following the development of two world-class destination resorts. Minerbi describes his own work with graduate students in urban and regional planning at the University of Hawai'i on various planning studies done on behalf of community organizations.

Ulla Hasager and Marion Kelly give a brief history of land use and control in Hawai'i and how it has been influenced both by external forces and by the entangled laws, administrative policies, and institutions that have sprouted at the local level. As they write, "the conditions surrounding the establishment of the Hawaiian Homes program, its 70

years of relative neglect from the changing governments in charge of it, the improvements spurred by an indigenous rights movement, and recent attacks threatening its very existence, all reflect changes in global economic and social processes" (218). Indeed, their essay serves to illustrate the similarity between what has happened over time in Hawai'i to the indigenous people and what has happened in other places around the world, and the complicity of local institutions and "reformers" who have failed in their efforts to protect Hawai'i's lands and people.

In reading through this collection of essays, I'm struck by the extent to which social science and public policy can be at times strange, if not uncomfortable, bedfellows. The distance between most of the authors and those in power seems quite far, which on the one hand might be attributed to the habitués of academia versus those frequented by government officials, or perhaps to the extreme differences between those who make public policy and those who write about it. Ira Rohter's appendix (Formula for Political Change), where he advises, "find support from friendly elected officials" (236), may be an admission of the gulf between ideas and action, or at least between the type of analysis contained in this volume and the policies that have proliferated.

Perhaps it is because the world has so completely embraced the neoliberal agenda of free trade, trickle-down investment, civil service reform, cutting taxes and needless regulations and bureaucratic red tape, that no one really hears the voices and arguments espoused by these authors. Per-

haps it is because many local entrepreneurs, business people, corporate executives, and government officials really don't understand the complexities and contradictions, and the resulting crises associated with a "highly developed supranational mode of production" (26). Or perhaps there is need to go beyond the simple prescriptions offered up in this volume, such as "Don't Worry, Be Happy, Be a Revolutionary" (24).

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*A Compensation Claims Procedure for Papua New Guinea: Report to the Institute of National Affairs, Port Moresby*, by Deborah Dwyer, Terence Dwyer, Graham Ellis, Michael Ward, and Daniel Fitzpatrick. Canberra: Asia Pacific Press (Paragon Printers), 2000. ISBN 0-7315-3655-X; xxxiv + 170 pages, summary, appendix, bibliography. US\$25.00.

High compensation demands are a serious and growing problem in contemporary Papua New Guinea. Claims for a variety of losses include homicide, personal injury, land, mineral, timber rights, and maritime resources. Those responsible, which may be government agencies, multinational corporations, local businesses, or development organizations, often perceive the compensatory demands as exorbitant, while failures to compensate adequately and in a timely fashion anger the plaintiffs. These grievances disrupt public development efforts, private sector activities, and the provision of essential services.