

such as community power imbalance may also not be amenable to mediation. However, mediators who recount their experience tell of many instances where the original issues which lie at the heart of ongoing community conflict can be resolved through the mediation.

While some outcomes of mediation may be painful overall the message from people who comment on the tape is that mediation can help both personal and family growth. Within a community, problem solving of this kind is seen to be part of the reconciliation process and a very worthwhile initiative.

Both tapes make a valuable contribution to community self-determination. They demonstrate that communities can take significant measures to control some serious causes of community conflict. By making the material available on tape and allowing the contributors to speak for themselves, the messages are clear and accessible. It is to be hoped that the tapes receive a wide distribution and provoke not only many discussions but empower more people to take control of similar issues in their own communities.

SUSAN PHILLIPS

Susan Phillips is a Sydney barrister practising in the area of native title.

Changing Police Culture Policing in a Multicultural Society

by Janet B.L. Chan; Cambridge University Press 1997; 255 pp; \$29.95.

With issues of immigration and multiculturalism igniting debate across Australia, Janet Chan's examination of how the NSW police system attempts to meet its obligations to serve a culturally diverse society is timely. In *Changing Police Culture* Chan analyses processes of change which have been externally motivated and also those which have proceeded internally. She looks at how these processes and their birth either in or outside of the service has affected their success. Key examples of externally motivated change examined by Chan are the NSW Ethnic Affairs Commission's requirement that each public sector service agency develop structured plans to ensure that their agency is responsive to the needs of a culturally diverse society and, perhaps more importantly, the public and media response to the *Cop It Sweet* documentary.

As for the creation of the Police Service's Ethnic Affairs Policy Statement, Chan reveals how the exercise was largely a paper chase with no real commitment by either management or the ground troops. Similarly, in analysing the response of the service to *Cop It Sweet*, Chan illustrates how although the Public Relations Department of the Police Service engaged in extensive damage control by describing the ways in which the service was responding to the problems evidenced in the documentary, senior police also responded with criticism of the documentary as biased and lacking balance and insisted that the behaviour illustrated in the pro-

gram was the aberrant actions of one patrol and did not reflect widespread attitudes within the Service.

Chan also ventures beyond the rhetoric of community policing to ask what, if any, real moves the NSW Police Service has made towards implementing effective consultation strategies with the NSW community. In looking at the processes of change and reform within the NSW Police Chan provides a critique of the commonly held views about police culture and argues that we need to reformulate our theories about it if we are to be able to implement meaningful change. In examining police culture, however, it would have been interesting to see Chan deal with the issue of masculinity within the Police Service and how the various cultures within the Service construct and are constructed by notions of masculinity, and how reform within the Service must deal with these issues of masculinity.

Chan's work provides a useful case study of how attempts to create and implement change encounter resistance and subversion and provides guidelines as to how such change and resistance might be overcome in the future. It is essential reading for anyone who is interested in the twin issues of police culture and the provision of policing services in a multicultural society.

ANNEMAREE McDONOUGH

AnneMaree McDonough is a Sydney lawyer.

Indigenous Peoples of Asia

edited by R.H. Barnes, Andrew Gray and Benedict Kingsbury; Association for Asian Studies Inc. 1995, Monograph and Occasional Paper Series No 48; 450 pp; softcover.

Indigenous Peoples of Asia is a fascinating contribution to understanding the growing number of voices speaking on behalf of indigenous peoples. Through the work of a large number of contributors the book introduces the reader to the complex position of the diverse indigenous peoples of Asia.

Internationally, efforts such as those of the United Nations Working Group on Indigenous Populations (UNWGIP) have articulated the presence, particular interests and position of indigenous peoples in a manner never before heard. In Australia there has long been a fellowship between the Aboriginal and Torres Strait Islanders and the First Nations people of Canada and the United States, as well as the Maori of Aotearoa New Zealand. The Canadian, Australian and New Zealand indigenous peoples along with those of Central and South America were early participants in and maintain an ongoing contribution to the project of the UNWGIP. The emergence of representation of other indigenous peoples at an international level has been facilitated by the work of the UNWGIP. In many respects the development of awareness of the presence and problems of the indigenous peoples of Asia is a new part of international understanding of the position of indigenous populations.

This book is a culmination of work based on papers given at a Colloquium on Indigenous Peoples of Asia and other seminars at St Antony's College, Oxford from 1989 to 1990. As the editors remark, the work does not purport to speak in the place of indigenous peoples themselves and where possible statements made by particular communities have been published within the relevant chapters. Several essays address the international development of the concept of and politics of indigenous peoples. Some of the problematic dimensions of this development are explored in specific contexts such as those facing indigenous communities in Russia and China.

The contributors are variously anthropologists, sociologists, academics

in international law and journalists from many different countries and cultures themselves although all are based in and present their material in a western academic tradition. Many of the contributors have spent considerable periods of time living with the peoples whose lives and cultures are discussed in the book. The focus of the work is the very relationship of peoples who identify as indigenous with 'the questions of ethnic identity, historical priority ... self determination, ownership and control of land and resources, ecological exploitation and protection, colonial heritage and relations (usually domination by) the state'. The peoples whose situations are discussed include Asian Russians, the Jummas of southern Bangladesh, the Baluchistan in Pakistan, the Rana Tharu in Nepal, the more than nine distinct groups of Burma, the many distinct peoples of the central highlands in Vietnam, the Taiwanese Aborigines, and tribal groups of the Philippines.

An element which unites the essays in this book is the challenge of identity met by all indigenous peoples. From the Ainu on Hokkaido in Japan to the Orang Asli of the Malaysian rain forest the challenges to indigenous peoples of asserting a distinct identity and of organising representation of separate interests are shown to be paramount. There are similarities for each group in terms of the struggle to protect their country from the exploitative and culturally extinguishing practices of the non-indigenous interests. There are tragically similar stories of poor health, housing and employment figures which speak of indigenous peoples' disadvantage by all criteria of citizenry in which-ever state they live. Another message which comes through each essay is the need for the nation states with which each community deals to recognise that indigenous inhabitants are not an

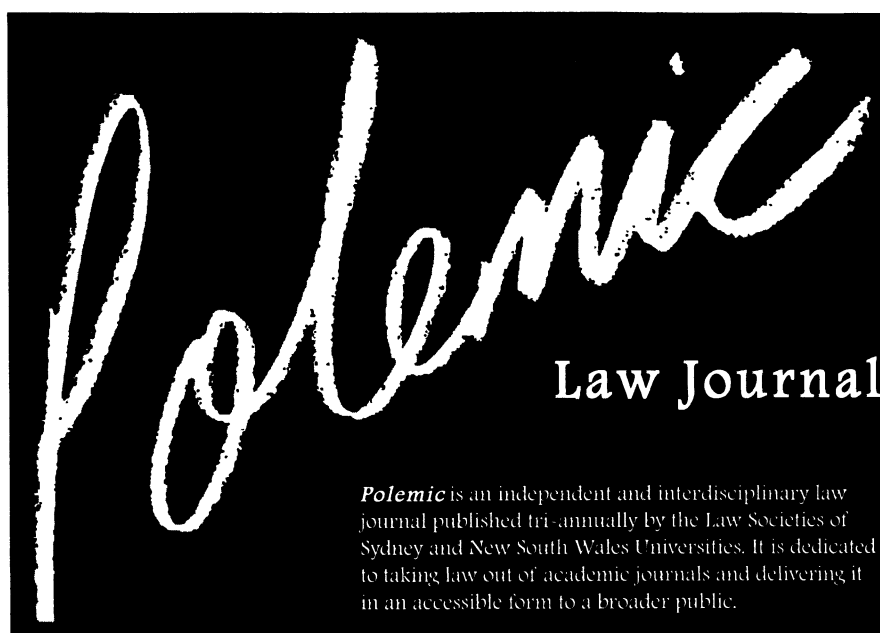
homogenous unit but may be made up of many different peoples.

Indigenous Peoples of Asia contains excellent, comprehensive reference material and notes on each contributor. More and better maps and statistics, where available, would have enhanced the fascinating material the book contains. The essays are a revelation of the additional cultural diversity to be found in Asian countries. The book convincingly demonstrates the need for awareness that most countries include a

plurality of cultures. In nearly every indigenous community discussed the story of loss of country and culture, of suppression and assimilation pressure emerged as a poignant reminder of the struggle to retain and protect culture and land faced by all indigenous peoples.

SUSAN PHILLIPS

Susan Phillips is a Sydney barrister practising in the area of native title.



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Name
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Postcode



Ph: +61 2 93510338
Fax: +61 2 93510200
Email: polemic@keller.
law.usyd.edu.au