

increasingly scrutinized and, sometimes, repudiated, *Broken Trust* provides an exemplary primer into the endurance of boards and their corporate interests when they are woven into the fabric of other institutions.

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CONSERVATION IS OUR GOVERNMENT NOW: The Politics of Ecology in Papua New Guinea. *By Paige West. Durham (NC) and London (UK): Duke University Press. 2006. xxx, 320 pp. (B&W photos.) US\$22.95, paper. ISBN 0-8223-3749-5.*

Conservation in the developing world remains dominated by an idealist and naive paradigm articulated in 1982 at the World Parks Congress as “parks for sustainable development.” The Integrated Conservation and Development Project (ICDP) became the framework for transferring billions of dollars into remote parts of the developing world. Recently, a wave of critiques has focused on the displacement of rural communities, particularly of indigenous peoples. But while ethnographic narratives of conservation and development projects have been established, respective theoretical frameworks have yet to mesh powerfully with recent work on globalization.

West’s *Conservation Is Our Government Now* is one of the bleakest of the ethnographies of conservation and development. She describes a daunting situation in the Crater Mountain Wildlife Management Area near Goroka in the Eastern Highlands of Papua New Guinea. The most problematic assertion of *Conservation Is Our Government Now* is its subtitle “The Politics of Ecology in Papua New Guinea.” Instead, this book comprises a limited case study, a cautionary, from a small portion of a country with outstanding achievements in community-based biodiversity conservation. But West expresses little understanding of (or interest in) the political ecologies and political economy of Papua New Guinea. And the problems that she highlights may well be more the products of a heavy-handed Seventh Day Adventist mission and unevenly implemented tribal pacification programmes. West’s spurious assertion that nature conservation originated in the United States is one of a number of fatal lapses in the book’s theoretical framework. While she worked for a USA-based NGO with American team members, there is little basis for her inference that this ICDP was part of *American* hegemony.

West’s cycles of field notes are sometimes lucid. Clearly, the operational goals of the Crater Mountain Wildlife Management Area were not for conservation AND development but rather conservation AS development – at the expense of local residents. The book’s value is in the chapters centred on interviews of informants, notably women who have been particularly marginalized, especially “Articulations, History, Development” (pp. 52-124) and “Conservation Histories” (pp. 125-46).

Curiously, the theory in the book relies heavily on Karl Marx and the geographer Neil Smith, eschewing a much richer body of social theory for both development and biodiversity conservation. West goes so far as to conflate efforts to link local residents to markets with neoliberalism. The clumsiest aspect of her theoretical arguments is that the data and narratives in the book can be interpreted in two profoundly different ways. West infers a didactic interpretation that the ICDPs function under globalization as reconstituted units of colonialism or, rather, neocolonialism. But her rambling recollections just as easily suggest that ICDPs *could* provide the basis for diversifying marginal rural economies, even with the vagaries of globalizing markets, rapid cultural change, and high-handed central governments, *if* there was new and more rigorous social theory as a basis for community-based initiatives.

What is most distressing about *Conservation is Our Government Now* is not the author's revelations of cultural chauvinism and conflicts, with only limited assertions of local priorities. Rather, the book could be written because the author was there to be a social scientist, and to begin to lay the basis for more successful development. Instead, there is little evidence of or reflection on how she contributed to the development capacities of her team. The book betrays West's over-investment in an almost nihilistic position that biodiversity conservation undermines the development priorities of local communities. With so few hopeful examples described in *Conservation is Our Government Now*, this reviewer is compelled to wonder if she ever got to the point of envisioning more community-based approaches to conservation *and* development.

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GORDON BRENT INGRAM

PATHWAYS TO HEAVEN: Contesting Mainline and Fundamentalist Christianity in Papua New Guinea. By *Holger Jebens*. New York, Oxford (UK): Berghahn Books. 2005. xx, 284 pp. (Maps, B&W photos.) US\$75, cloth. ISBN 1-84545-005-1.

An English translation by the author of an ethnography first published in German in 1995, this excellent study of Christianity and religious acculturation in Papua New Guinea is a welcome and valuable addition to the growing literature in that field. A new preface locates this ethnography in the literature that has been published since its appearance in German, and the following text explores in great detail the interaction between competing versions of Christianity—Catholic, Seventh-day Adventist (SDA), and a short-lived Holy Spirit movement—in a small rural village in the Southern Highlands.

Selecting Pairundu village for this research project because of its concentrated settlement pattern, small population of 183, and relative