

universities away from those who now control them will require much more than scholarly books and academic restraint. The authors several times suggest that any university's enemies are as likely to be found within as without. It will need nothing less than a loud and vociferous campaign launched by both the dwindling number of academics who look askance at what the universities are doing and the possibly many more outside the system who can still remember what universities once were and are concerned that present and future generations of students are able to experience the sort of tertiary education they might have had.

There are any number of endlessly debatable claims here. Like many critics of the higher education revolutions, Malcolm and Tarling see managerialism and collegiality as opposites. The problem with collegiality — a term used constantly throughout the book — is that these days even the highly authoritarian 'line managers' who enforce a wide range of rules and regulations on the tightly controlled academics who staff university departments pay lip-service to it. But in the modern university what passes for collegiality could best be described as peer-group pressure. Academics rarely champion the right of free speech and even less often go in to bat for those who speak out against the man-made diseases eating away at our universities. Rather, they are far more likely to accuse their discontented peers of not being collegial because the latter are seen to be endangering the interests of the discipline, school or faculty, perhaps even their colleagues' jobs.

What is needed is less the restoration of a collegiality that was never easily discerned in universities but an insistence that academics are both professionals and individuals and that their allegiance is not to an organization (or a collective within it) but to a profession, and that the intellectual health of their discipline should always come before the economic prosperity of the particular unit of a university they happen to be in.

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Transnational Outrage: The Death and Commemoration of Edith Cavell. By Katie Pickles. Palgrave Macmillan, London, 2007. xii, 277pp. UK price: £45.00. ISBN 978-1-4039-8607-8.

THE EXECUTION OF EDITH CAVELL IN OCTOBER 1915 triggered 'thrills of horror and waves of outrage' (p.60) throughout the British world. In this sensitive, far reaching and theoretically sophisticated study Kate Pickles explains why this was the case. She examines the life, death and memory of one of the Great War's now largely forgotten heroines and asks what this reveals 'about gender, war and society, landscape and memory and the construction of imperial, national and civic identities across the metropolitan and colonial divide' (pp.3–4).

At one level the book is a careful exercise in historical recovery. Pickles is at pains to extricate the 'real' Cavell from the mythology that came to surround her. Indeed, much of this study revolves around a series of carefully sustained dichotomies: stern middle-aged matron and youthful sacrificial virgin; martyred innocent and self-conscious agent; imperial stronghold and oppositional pacifist. Pickles teases out the mysteries and contradictions which attended Cavell's trial, conviction and eventual execution. Was she the leader of an extensive British spy ring or merely assisting allied troops cut off from their own lines; did the allies collude in her fate, mindful of the propaganda value of a woman executed by the Germans; was her death as much a product of American incompetence and indifference as the German army's cruel resolve to crush civilian opposition in occupied Belgium?

Part two is given over to the changing and sometimes contested memory of Cavell

in the post-war years. In a theoretically engaged and often searching analysis, Pickles explores the making of a mythology, the repatriation of Cavell's remains to Britain, the creation of pilgrimage sites and her memorialization in stone, newsprint and monograph. The author notes 'the simultaneous evocation of nation and Empire' in this frenzy of commemoration and explores the role of metropolitan and colonial elites in the continuous remaking of memory (p.136). She draws on the work of David Cannadine in presenting commemoration as 'a class act' and (mindful of John McKenzie's revealing study of Nelson) situates Cavell as a transnational symbol of 'whiteness and empire' (pp.4, 96). Of particular interest are the diverse mediums used to commemorate Cavell and the 'connection of local civic, national and imperial identities' in statues and streetscapes, nursing homes, hospitals and monuments. In Canada, mountains were renamed in honour of Cavell, in Australia her statue was the only image of a woman in the otherwise masculine precinct of Melbourne's Shrine of Remembrance. Pickles is aware that commemoration is at once an act of remembering as well as forgetting, 'a continuous [process] of erasure and rewriting' (p.6). She reveals the appropriation of Cavell's identity by 'imperial and patriarchal interests' and notes the gradual but perhaps inevitable eclipse of her memory in post-colonial societies. A chapter evocatively entitled 'The Geography of Stone' rival's David Lloyd's revealing account of London's Trafalgar Square, long the symbolic heartland of Empire.

The achievements of this book are many and it will be of interest to scholars of transnationalism, imperialism, post-colonialism and commemoration. It is (for the most part) well written, though the introduction does seem at times burdened by sometimes self-conscious reference to theory. I found Pickles's interrogation of visual narratives, film stills, propaganda posters as well as statuary especially rewarding. Having said that some of the most intriguing aspects of this book merited further inquiry. Pickles succeeds in positioning Cavell as a symbol of hegemonic British identity; the executed nurse's appropriation by pacifist and feminist networks is far less convincing. I was surprised that an encyclopaedic survey of Cavell commemoration overlooked a memorial entitled 'Grief' in the Victorian town of Mildura. Some have argued that this was one of the earliest representations of Cavell's memory, and more attention might well have been paid to Catherine Speck's pioneering and important study. Nor (in my opinion) is Pickles's discussion of 'indigenous and ethnic' groups in this 'historical geography of memory' particularly successful. These themes were too important to be brushed aside so quickly. But these failings are perhaps a measure of the book's ambitious realm of inquiry. *Transnational Outrage* is an exemplary study and a measure of the sophistication of post-colonial scholarship in Aotearoa/New Zealand.

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The Future of Tokelau: Decolonising Agendas 1975–2006. By Judith Huntsman with Kelihiano Kalolo. Auckland University Press, Auckland, 2007. viii, 296pp. NZ price: \$49.99. ISBN 978-1-86940-398-0.

THE FUTURE OF TOKELAU refers to three decades of discussion and debate over Tokelau's future political status (in the future, that is, from the time of the discussion in question) and its relationship with New Zealand. It is a story of tensions, differing perspectives, and different understanding of the same situation or information between the New Zealand government and the people of Tokelau. There were tensions, too, between New Zealand and the United Nations; and between Tokelauans in Tokelau and Tokelauans in New Zealand. The New Zealand government viewed Tokelau as a country in the making (or at least a potentially self-governing community integrated, or in free association, with