

Dominating the account is the complex personality of Dan Bryant, 'Uncle Dan', as he was known in the children's home which bore his name. The descendant of Vogel-era immigrants of modest means, Bryant made his fortune on the basis of rising land prices and sustained prosperity during the first decades of the twentieth century, and McClean does well to situate him within this context. Life-long chest problems meant that Bryant was exempt from First World War service and so was able to benefit from the guaranteed prices of the war, but he also showed considerable business acumen as a trader of stock and in running, for a while, his own exporting business. But with this success came unease and an almost superstitious concern that prosperity and self-interest would invite calamity. Bryant was open about the fact that his decision to give away so much of his wealth was in itself a form of investment which would yield returns in personal satisfaction and social investment, and the decision was not made without a struggle. He became a 'hands-on' philanthropist, closely involved in the day-to-day management of the Bryant Home for Convalescent Children opened at Raglan in 1924. McClean acknowledges tensions between the public image of 'Uncle Dan' the practical philanthropist and Dan Bryant, the tough business-dealer whose philanthropic commitment gave him the right to continue to exercise his financial acumen; to make a profit without guilt. She notes, also, Bryant's anticipation of a biography, though when the Trust commissioned such a work in the mid-1950s it was not published because Bryant himself did not like it.

Although the Bryant Home was probably the best known aspect of the Bryant Trust's early work (it had close affinities with the early children's health camps movement), the trust's activities, and those of the Mary Bryant trust, also encompassed a home for babies and toddlers, a rural cadet scheme, and, later, the funding of a village for the elderly and a residential hall at Waikato University. McClean traces the changing demands upon the trust, particularly the shift from institutional services to supports for education, research and cultural pursuits. An especially valuable end section examines the impact of the post-1984 era and the challenges associated with unemployment, rapid policy swings and a growing tendency for community groups to look to philanthropic trusts for support as government contacts proved unduly restrictive or involved only partial funding of services. As McClean astutely notes, many of Dan Bryant's original philosophies are now newly fashionable, his personal involvement now encapsulated in the discourses of 'mentoring', 'social capital' and 'capacity building'.

Although this was a commissioned history, it is one where the author acknowledges that the DV Bryant Trust allowed her to 'write the history that [she] wanted to write'. The trust is to be congratulated for commissioning a professional historian to tell its story, and allowing her to embed this story within a broader social and political context. The result is a skilful mix of biography, policy analysis and regional history, likely to be of interest well beyond those already familiar with the DV Bryant Trust and its works.

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*Crisis of Identity? The Mission and Management of Universities in New Zealand.* By Wilf Malcolm and Nicholas Tarling. Dunmore Publishing, Wellington, 2007. 256pp. NZ price: \$39.95. ISBN 978-1-87739-927-5.

OVER THE PAST 20 YEARS universities in Australia have been transformed — many would say ruined — by the introduction of the twin evils of commercialism and managerialism. It gives those concerned about what has happened to Australian universities little comfort to learn that the same fate has befallen tertiary institutions across the Tasman. Of course, universities in other parts of the English-speaking world, most notably in the United

Kingdom and United States, have degenerated in a similar way. But that fact, too, does little to console those who once had good reason to be proud of their own.

What were once non-profit organizations have now turned themselves to the task of making money; what might once have been institutions run, albeit somewhat autocratically, by academics who had the values academics were supposed to have, are now overseen by people who far more resemble and behave like the CEOs of large corporations, and, of course, are remunerated accordingly. In the name of forging a closer relationship between industry and tertiary education and of making universities more efficient and 'relevant', this new generation of university heads have apparently ceased to believe, if they ever did, that the university should occupy a special place in Western society.

One of the few cheering effects of this book is that one of the authors, Wilf Malcolm, is a former vice-chancellor of the University of Waikato. In Australia, and possibly in New Zealand, almost all vice-chancellors have accepted if not embraced the new culture imposed on universities by their national governments and have over the past two decades transformed their organizations into corporations which are not merely business-like but effectively businesses. Their first priority is no longer the pursuit of truth.

Like hundreds, possibly thousands, before them, Wilf Malcolm and Nicholas Tarling deplore what has happened to universities in which they have studied and taught. What makes their protest significant is not merely their status as retired senior academics but the comprehensive and scholarly way they have gone about analysing the transformation of New Zealand's tertiary education sector. They do much more. Beginning with the formation of the first universities in the Western world in the High Middle Ages, they explore how the idea of a university has developed until very recently, a process which has been virtually halted by the higher education revolutions of the 1980s.

The book falls into three parts: the first dealing with what a university — any university — should be; the second detailing the history of the higher education system in New Zealand; the last, 'prospects and proposals', focusing on what New Zealand's universities might do to re-affirm their identity and re-establish themselves as institutions worthy of the name. Anyone whose response to what has been happening to universities as a whole over the past 20 years is somewhere between disappointment and disgust will agree with a great many points made here. As an overview of the impact of the higher education revolutions on a single country it could hardly be bested.

The few faults of the book reveal that the authors spent many years as academics in a bygone age. For a start, it is far too long. Instead of getting straight to the point, the authors quote other writers extensively and then proceed to agree or disagree with them. The chapters on the history of New Zealand's tertiary education system — well over half the book — dwell too much on organizational aspects and will bore even New Zealanders. The work would have had a greater impact if it had been cut to half the size and come out as a sizeable pamphlet.

In several places the authors affirm the role of the academic as a critic and conscience of society rather than as an employee only permitted to go public within his/her own area of expertise. On such occasions they claim that those who speak out have a responsibility to do so with 'restraint'. But this qualification does not fit well with the authors' claim that universities in New Zealand are facing a crisis and that the need to re-assert universities' traditional mission is 'urgent'. Since the authors present enough evidence to show that our universities have been nothing less than hijacked, we have every reason to be not merely concerned but downright angry about their plight.

Moreover, calls for the 'restraint' that Malcolm and Tarling laud is these days too often used to justify the acquiescence of academics to the new managerial culture. Over the past ten to 20 years academics have been effectively told that they must do as they are told, and relax if not abandon their standards, or lose their jobs. Moreover, to wrest

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