increasingly emulate corporate CEOs rather than acting as the mouthpiece of a community of scholars.

Burgeoning marketing and advertising budgets are a sign that universities, once committed to the pursuit of truth, spend increasing amounts of money on "telling lies" (p.130), creating university websites as "spectacle" (p.131), putting out a "cloud of misrepresentation" and directing "propaganda" even at their own staff, performing acts of "fake accountability", and "gaming external evaluation systems" (p.132). Seen in this light, neo-liberalism in universities is not only having undesirable social side-effects, it is corrosive of the essential mission of the university. In global political economy, neo-liberalism is creating "a steep global hierarchy of university-firms, with wealth and prestige concentrated where they are least needed" (p.166).

There has been something of a cottage industry of books on the decline of the university in recent years, lamenting the loss of power of the professoriate, declining academic standards, and the invasion of the marketplace in the academy. Connell's book goes beyond the exercises in nostalgia to prescribe alternative political solutions, which look forward to a larger, more democratic conception of the university.

In the latter part of the book, Connell ventures her definition of the "good university": "democratic, engaged, truthful, creative, and sustainable" (p.171), and she suggests a few different possible models for good universities in these terms, drawn from precedents around the globe.

Connell's book is rigorous in its practice of taking issues back to first principles, bracing in its clearly formulated arguments, and inspiring in its vision of a better and more democratic university system. It should be read by anyone with an interest in a better future for universities.

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**Facing Empire: Indigenous Experiences in a Revolutionary Age.** Edited by Kate Fullagar and Michael A. McDonnell (Baltimore: Johns Hopkins University Press, 2018), pp. xi +356. US$39.95 (pb), available in Australia through Footprint Books.

Following interventions made by encounter and critical imperial histories, this exciting collection challenges us to write transnational and comparative world history from Indigenous points of view. As the "facing empire" of the title suggests, the focus of this book is on Indigenous subjects and perspectives but also the practice of historical research and writing. Editors Fullagar and McDonnell — two leading advocates of the comparative Indigenous history approach — bring together substantial scholarship across Atlantic, Pacific and Indian Oceanic worlds revealing the myriad agencies and mobilities of Indigenous people engaged in complex interactions with the British empire of 1760-1840. When viewed collectively, they argue compellingly, these studies help to recontextualize the Age of Revolutions itself. For while Indigenous resistance to European occupation and exploitation of their lands may have provided an engine to imperial expansion, technological and economic change, and led to international conflict, Indigenous identity formed as well around contested interactions over labour, marine resources, diplomacy, and much more. Thus, as Shino Konishi states in her afterword, this valuable collection "reveals just how revolutionary Indigenous responses to the British empire were […]" (p.336).

Given the editors' purpose to reveal larger patterns of agency in these myriad ways, their book is organized around the interconnected themes of pathways, entanglements and connections. In Pathways, the focus is on networks and other forms of

communication between Indigenous groups and peoples before and after the arrival of Europeans (by which they often shared information about the newcomers prior to their appearance). While these very connections would be exploited by Europeans, they continued to provide for Indigenous forms of negotiation and/or resistance. Jennifer Newell argues, for example, that preexisting Indigenous relations with land and animals in Tonga and Samoa — and the cosmologies on which they were based — were used by the newcomers; but that they ultimately became obstacles to European ascendancy. In Entanglements, the emphasis is on reading local relations from the ground up as well as through their global and imperial circulations. Tony Ballantyne, for example, considers the shared interests of missionaries and Maori in "improvement" with sometimes overlapping, sometimes conflicting, religious, economic and political investments. While in Connections, we turn to Indigenous people travelling to Europe along myriad pathways, including formally as diplomats or informally in military or merchant shipping. Here Kate Fullagar, for example, argues for the powerful insights offered by locating imperial encounters within Indigenous life stories.

Reflecting on the dynamism of Indigenous responses to this changing world, the editors conclude that as active subjects with their own agendas Indigenous people "helped create and exploit the instabilities at the heart of the Age of Revolution" (p.11). And that beyond questioning the revolutionary age, by placing Indigenous people at the centre of this history it becomes possible to compare the formations of "European" and "Indigenous" variously taking shape (p.12). To this end, Fullagar and McDonnell invite us to think of Bennelong, the first Indigenous person from Australia to go to Europe, as one among the "many Indigenous subjects […] [who] came to know London and other centres of British imperialism as part of *their* world, rather than simply as the places belonging to others" (p.19).

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**Risky Shores: Savagery and Colonialism in the Western Pacific.** By George K. Behlmer (Stanford, CA: Stanford University Press, 2018), pp.xix + 338, AU$45.00 (pb).

There are many histories of the Pacific, usually by academics with a long involvement. It's not an easy place to encompass and generally it is too complex for a non-specialist to comprehend. Behlmer's expertise is in comparative colonialism and British history, not the Pacific. Sensibly, he has limited himself to the British Pacific in the nineteenth and early twentieth centuries, and to what he calls the Western Pacific, defined mainly as Island Melanesia and New Guinea.

Behlmer's account concentrates on the concept of savagery. His approach is thematic not geographic and he bases his argument around Pacific tropes, although he does not use this terminology. *Risky Shores* revolves around several themes — cannibalism, missionary martyrs, the labour trade, headhunting, and the Stone Age. The book is anchored in primary documents; the sources are chosen wisely and overall his analysis is sound and thoughtful. A check of his endnotes shows that he has also chosen his contemporary guides well.

The initial chapter on cannibalism frames the whole savagery debate. Cannibalism lurked in nineteenth century British minds and horrified them when Europeans were involved as partakers. Pacific cannibalism also fascinated the British. The emphasis in the chapter is on Fijian and New Hebridean cannibalism, with the 1870s measles epidemic and colonial partition woven into the period. Europeans went looking for cannibals but seldom found any real proof they existed.