

DUMMITT, Chris — *The Manly Modern: Masculinity in Postwar Canada*. Vancouver: University of British Columbia Press, 2007. Pp. 224.

Chris Dummitt's *The Manly Modern* is a welcome addition to the growing body of literature on postwar Canada. It explores the link between masculinity and modernity by focusing on the relationship between manhood and modern risk management and risk-taking. Dummitt's argument hinges on the notion of the "manly modern," an ideal that emerged as a result of the "success of the technocratic structures and values of industrial modernity in establishing themselves as the status quo in Canadian living" and a desire to "reaffirm gender divisions . . . in light of the relative lessening importance of other patriarchal controls in the family and economy" (p. 2). The manly modern, Dummitt argues, "updated patriarchy."

The manly modern is explored in five separate essays that examine distinct but overlapping areas of postwar life for men in and around Vancouver (and, for this reason, the book really should be subtitled "Masculinity in Postwar Vancouver"). Chapter 2 examines a 1947–1948 Royal Commission to investigate claims made by Great and Second World War British Columbia veterans that the government was giving veterans "the 'dreaded run-around'" (p. 40). The failings of the Department of Veterans Affairs and the Canadian Pension Commission lead to Dummitt's main point: bureaucracy, discipline, and expertise, subjects associated with high modernity and the advance of the welfare state, each became "crisis points of a modern masculinity" (p. 40). The logic of veteran entitlement "rested on two contradictory premises: that men were the ideal moderns because of their risk taking; and that they were simultaneously the victims of modern bureaucracy and expertise" (p. 51).

Chapter 3 examines one of the worst industrial disasters in the history of postwar Vancouver: the 1958 collapse of Second Narrows Bridge (since renamed the Ironworkers Memorial Bridge in recognition of the 18 workers who perished). Titled "Men at Work," it examines how, in the aftermath of the collapse, public discourses about masculinity and forms of knowledge, in this case the knowledge of the professional planner versus the expertise of skilled workers, reveal how manly modernism was classed. A fascinating analytical treatment of the Workers Compensation Bureau shows how it depoliticized and neutralized "workplace violence" (industrial accidents), a necessary manoeuvre for making British Columbia safe for high modernity's various construction projects.

Frustrated by the lack of opportunity to take masculine-defining risks like military soldiering or bridge-building, white-collar professionals who benefited most from manly modernism got their fix by scaling the nearby mountains, and they brought the modernist management project with them (p. 78). This peculiarly postwar aspect of organized mountaineering distinguished it from the rugged masculinity of Victorians Theodore Roosevelt and Lord Baden Powell. Chapter 4 examines the British Columbia Mountaineering Club, a uniquely west coast organization that enjoyed three decades of continued growth in this period. By the early 1970s it claimed 300 mostly male members, many of whom competed

to be the “first.” Modern mountaineering was, Dummitt argues, a civilizing mission: “when the climbers went to the hills, the modernist project went with them” (p. 86). Dummitt concludes that the modern manly ideal was defined in a “doubled way”: it was grounded in both rules-based, rational modernity and its opposite, the primal and experiential traditional man (p. 97).

“Before the Courts and on the Couch” explores the medicalization of normative masculinity by examining Vancouver’s 24 capital murder cases. An analysis of medical, legal, and governmental records show that almost all the players involved in capital cases, including members of the public who weighed in on such matters, largely accepted the mental health paradigm that regarded crime as a by-product of bad families. Dummitt characterizes the integration of mental health expertise with the criminal justice system as a much more amiable process than I found in my research on criminal sexual psychopath cases. This opens up a new question: because the mental health approach was regarded as a more compassionate way to deal with offenders, was mental health expertise more welcome in cases determining commutation of the death sentence than it was in sex crime cases, when sympathy was often harder to come by?

The last chapter, titled “On The Road,” explores the link between automobile safety and masculinity to show how good driving was equated with masculine achievement (p. 127). Local concerns over the number of car accidents were met with the same risk-management approach that dominated discourses around the collapse of the Second Narrows Bridge. American Ralph Nader exposed fatal flaws in the car manufacturing process and thereby challenged the message that good driving practices alone prevented accidents. Toronto-based author Jane Jacobs launched a powerful critique of how the development of North American cities catered to the car, not citizens. Drawing on their arguments, local Vancouverites defeated a planned highway that would have razed Chinatown. They are offered, along with critics of car culture in general, as examples of forces that exposed some of the less ideal aspects of modernization and, in so doing, challenged the construction of the ideal modern man.

If the measure of a provocative argument is that it raises as many questions as it answers, then *The Manly Modern* certainly provokes. The first and most pressing question is, how and where does femininity fit in? Just as early women’s historians understood that women’s condition could not be understood apart from the condition of men, so too have gender historians argued that masculinity and femininity exist in a state of mutual tension, and one is necessary for producing, and therefore for understanding, the other. That women did not appear in the scenes and settings Dummitt explores deserves some consideration. It is not just a matter of adding women workers, mountaineers, and automobile drivers to the picture, of course. This is, after all, a history of men and masculinity. However, paying more attention to the feminine “other” against which manly modernism defined itself would deepen our understanding of the postwar reformulation of patriarchy, which means, after all, rule over women.

In a similar vein, one wonders how manly modernity was also raced and sexed. The citizen’s group that defeated city council’s plans to run a highway through

Chinatown included local Chinese residents and women, but the composition and implications of this coalition is not mentioned. Another unexplored story is that of Leo Mantha, the last person to be executed by hanging in British Columbia (in Burnaby, a suburb of Vancouver) after being convicted of murdering his male lover at the West Coast Canadian Navy Base in Esquimalt. It was a watershed case in the history of homosexuality and homophobia in Canada (Gordon Brent Ingram, "Returning to the Scene of the Crime: Uses of Trial Dossiers for Urban Research, with Examples from Twentieth-century British Columbia", *GLQ: A Journal of Lesbian and Gay Studies*, vol. 10, no. 1, 2003, pp. 77–110). A consideration of those who enjoyed few of the benefits of manly modernism would likely demonstrate that, in some quarters, significant complaints arose from those excluded from power (p. 7), and these complaints posed a direct challenge to modern masculinity.

Good books should not just be read; they should generate new ideas and inspire more interest in a field. *Manly Modernism* does all these things. It is a much-welcomed addition to histories of gender, modernity, and the postwar era in Canada and should be read by scholars with an interest in these fields. Sections of the book are also of particular interest to historians of labour, the environment, and medicine. Written in a highly accessible manner, it would work particularly well in a graduate seminar. As such, this book has a great deal to offer the modern reader, manly or otherwise.

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ELEY, Geoff, and Jan PALMOWSKI (eds.) — *Citizenship and National Identity in Twentieth-Century Germany*. Stanford, CA: Stanford University Press, 2008. Pp. 304.

The post-1989 political reorganization of central and eastern Europe and the challenges of globalization and migration have prompted scholars to revisit modern German history through the lens of "citizenship." The inception of a European Union citizenship as well as migration and immigration have significantly changed the political, cultural, and economic dynamic of Germany. This has sparked an evaluation of the German citizenship law and its exclusive conception based on the *ius sanguinis*. Citizenship analysis deconstructs political-legal concepts to determine how identity and citizen rights are defined through public and political debates.

T. H. Marshall's contention that citizenship denotes "the full membership of the human community" has been challenged by sociologists, anthropologists, political scientists, and social historians who believe that such a simplified definition does not accurately define the culture of citizenship (pp. 3–5). Most social scientists and historians examine "thin" and "thick" concepts of citizenship. The former is concerned with the legal nature, that is, how interest groups "vie for recognition