

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

before the law for their ability to exercise legal and formal citizenship rights in theory and in practice" (p. 5). The "thick" conceptions focus on the construction of citizenship through "culture." Scholars who view citizenship through this approach are interested in how cultural constructions, communication, and material artifacts define perceptions of citizenship.

Citizenship and National Identity in Twentieth-Century Germany addresses questions that are central to the social sciences by breaking down the rigid dividing lines among cultural, political, social, and legal history. Edited by Geoff Eley (University of Michigan) and Jan Palmowski (King's College, London, UK), it is based on papers delivered at the conference "Citizenship and National Identity in Twentieth-Century Germany" in 2004. It constitutes the most important attempt, to date, to consider citizenship as a prime model for deciphering identity in modern German history. Its contributors investigate major themes in Germany's past to demonstrate how, and by whom, citizenship was defined in order to unearth the intricate relationship between citizenship and the nation.

The text is divided into three broad categories that consider both "thin" and "thick" conceptions of citizenship. The first deals with the historical development and construction of the political-legal concepts. Dieter Gosewinkel's comparative examination of France and Germany suggests that demographic, political, and economic conditions forced Germany to define its national community increasingly through culture rather than by place of birth. Peter C. Caldwell and Annemarie Sammartino focus on the Weimar Republic to show that the relationship between individuals and the state was constantly renegotiated to preserve the survival of the Republic. In the final chapter of this section, Jan Palmowski's examination of the German Democratic Republic promotes the argument that socialist citizenship established a feeling of local togetherness, but ultimately failed to solidify an identification between citizens and the state.

The second section explores how citizenship is constructed through *Alltagskultur* (everyday culture) and how identity and "otherness" are defined. Jennifer Jenkins examines the *Wohnkultur* (culture of dwelling) through the *Werkbund* to demonstrate how German identity was fashioned by architecture, home furnishings, and consumption. S. Jonathan Wiesen broadens this perspective by looking at the manufacturing sector during the Third Reich. He argues that company public relations transferred and reinforced Nazi racial ideals by excluding various groups. At the same time, during times of shortages and limited citizenship rights, companies worked against the state by promoting individual consumption and self-gratification instead of placing the *Volk* above everything else. Wiesen suggests that companies helped create a sense of individual normality even though they did not hide political and economic realities.

Other important contributions in this section include Thomas Lindenberger's analysis of law enforcement. He argues that cultural codes, police camaraderie, and expectations about the inviolability of the human body defined the protection and the enforcement of citizenship. Cornelia Osborne provides insights on gendered contestations around political rights during the transition from the late Empire to the Weimar Republic. She reflects on how the abortion laws shaped

attitudes about sexuality, the body, and women. Finally, Toby Thacker provides an engaging analysis of how music cuts clear dividing lines between inclusion and exclusion.

The final section offers theoretical approaches and reflections that link all of the contributions. Pascal Grosse, Adelaide von Saldern, and Kathleen Canning confirm that “citizenship provides a common denominator that complicates our understanding of the interdependent relationship between politics and culture while enabling a transcendence of hitherto distinct historical fields and perspectives” (pp. 13–14).

In the concluding chapter, Geoff Eley makes a final plea to suggest that citizenship can inform us about the meanings of continuity and rupture in Germany’s past. The contributors cut across the traditional turning points of 1914, 1918, and 1945 to demonstrate that citizenship provides a framework through which the German past can be compared in diverse periods and political contexts (pp. 233–246).

The common thread that binds these contributions is the notion that citizenship is a cultural construction and a process through which the public and the authorities define and compete for inclusion. The book does not come to any firm conclusions; rather, its aim is to suggest new avenues for further investigation. Its arguments are coherent and it offers a solid examination of the negotiation and construction of citizenship. A chapter on the Federal Republic of Germany, or at best a comparison of citizenship construction between the FRG and the German Democratic Republic, would help complete the picture by further exploring the impact of ideological constructions on popular practice in very different political contexts. However, as the editors suggest, they do not pretend to offer a total analysis, but rather a solid starting point. For this, they should be congratulated.

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FAURE, David — *Emperor and Ancestor: State and Lineage in South China*. Stanford, CA: Stanford University Press, 2007. Pp. 464.

For some books, reading the review is enough; a brief synopsis and a sense of how the reviewed work fits into the wider scholarly literature are all one has time to absorb anyway. For other books, the review only needs to say one thing: read this book. David Faure’s masterpiece falls into the latter category. A short review cannot do it justice; for a full review, I refer the reader to John Lagerwey’s review essay (“State and Local Society in Late Imperial China” in *T’oung Pao*, vol. 93, 2007, pp. 459–479). Here I only briefly discuss what the book sets out to do and how that contributes to the wider field.

Faure’s argument is deceptively simple. The single-surname village, where all members trace their descent to a common ancestor, was a construct as well as