

Färberböck, might do as good a job, or better, of raising similar themes in an approachable, semi-fictional way.

In the end, it matters little whether Grynszpan was gay or not, just as it matters little that he was the particular man who shot vom Rath. The diplomat's death may have been a tragedy, but its importance lies not in the details, but in what happened afterward. The murder was just the excuse for *Kristallnacht*, not the cause, and the question of Grynszpan's sexuality mattered little to that event, if at all.

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Dagmar Herzog. *Sex after Fascism: Memory and Morality in Twentieth-Century Germany* (Princeton: Princeton University Press, 2005).

Dagmar Herzog's *Sex after Fascism* is a detailed re-evaluation of the history and memory of sexuality in Germany since the Third Reich. Herzog categorically rejects the idea of Nazism as anti-sex. She argues that Nazi sexuality was marked by simultaneous "incitement and disavowal" (27). Specifically, while the Nazis rejected a supposedly libertine Weimar sexuality and harshly controlled the sexuality of those considered racially unfit, they also emphasised sexual emancipation and pleasure for those considered racially fit, encouraging condom use, women's sexual freedom, and pre and extra-marital sex.

Before the Sexual Revolution, Nazism was remembered in West Germany as sexually inciting, and this sexual liberalism was linked causally to Nazi genocide. With the post-war Christianisation of German politics, sexual conservatism came to dominate the West as a postfascist way of renouncing linkage to, complicity with, and pleasure under the former Nazi regime, for the people, the new state, and the churches. Yet the *Bundesrepublik Deutschland* (BRD) exhibited continuities with the Third Reich, including a eugenic, *völkisch*, and socially—if not politically—anti-Semitic worldview, and the continued criminalisation of abortion, pornography, and homosexuality (the latter two under the guise of protecting youth). Yet because most West Germans liked the sexual liberality they gained during Weimar to the Third Reich, conservative theory and liberal practice did not line up, with pre- and extra-marital sex, pregnancies, and abortion remaining common.

West Germany's Sexual Revolution depended on four main elements: the New Left; the 'sex wave' (i.e. the commercialisation of sex and the spread of a sexual consumer culture including pornography and sexualised advertising); the government's willingness to liberalise its policies *vis à vis* abortion, pornography, and homosexuality; and the advent of the pill. Arguing that the personal is political, the small but ever important New Left viewed sexual politics as inseparable from other politics, leading to their idea that the defeat of sexual

conservatism would simultaneously defeat political conservatism. Borrowing not least from Wilhelm Reich, New Leftists revised the popular memory of Nazi sexuality to the now dominant idea of Nazism as anti-sex, arguing that Nazis' sexual self-repression led to them acting out their repressed desires by committing genocide. Moreover, New Leftists saw their parents' generation as anti-Semitic, nationalistic, and unrepentant for Nazi-era crimes, and were disgusted with the Christian view that sexuality was a greater crime than genocide. Within this context, the New Leftists falsely concluded that the BRD's sexual conservatism was a relic of the Nazi past, and through this accusation managed to pre-emptively de-legitimize their opponents. In rejecting a sexual conservatism that was itself postfascist, this New Left activism was less antifascist, Herzog argues, than "antipostfascist" (7).

The *Deutsche Demokratische Republik* (DDR) developed a different post-fascist sexual culture that was initially conservative but gradually liberalised. Thus, Herzog posits that where the West experienced a Sexual Revolution, the East saw a "Sexual Evolution" (192). After tolerating abortion in the late 1940s (due in part to the mass rape of German women by Soviet soldiers), the DDR re-criminalized it in 1950. In this and other aspects of a generally unpopular sexual conservatism, the ruling *Sozialistische Einheitspartei Deutschlands* (SED) had to constantly distinguish its own conservatism from Nazi and Christian varieties, as its professed aim was to create a distinctly "socialist morality" (185). Partly to negotiate this difficult issue, and partly to compensate for the unpopularity of the re-criminalization of abortion, the SED tried to cast socialism as the ideal system for romantic and sexual fulfilment. They took extensive steps to guarantee not just legal, but also social and economic equality for women. They promoted female independence and male acceptance of it, argued that women's sexual pleasure was as important as men's, and helped to foster an egalitarian culture that included male participation in domestic duties. This ultimately meant that, unlike in the BRD, women were not locked into marriage for reasons of economic independence or social pressure, and marriage became something that was supposed to last only as long as love and happiness did. Moreover, abortion and homosexuality were legalised earlier and more comprehensively than in the BRD. In large part because DDR women had most of what BRD feminists were demanding, no substantial feminist movement developed in the DDR. After 1990, the DDR's unique and liberal sexual culture was ridiculed and ultimately destroyed by that of the BRD. Indeed, 'Wessies' now generally consider the 'Ossies' to have been sexless and bland, yet the DDR's sexual culture has, for the Easterners, become an important site of *Ostalgie*.

Sex after Fascism does have its weak points. Organizationally, I found the comparative aspect to be somewhat unbalanced. Of six chapters, four are devoted primarily to the BRD, one to the Third Reich, and one to the DDR.

Given that Nazism is a reference point in all chapters, it ends up being much better covered than the DDR. Thus, the East-West comparison suffers. Moreover, I occasionally found the rhetorical structure a bit weak, with some repetition, partly due to some temporal and structural jumping hither and thither. Some sections (for instance Herzog's interesting examination of Theweleit's *Männerphantasien* in the context of New Left intellectual tradition) seemed rather disconnected from the rest of the text, and not integrated into the larger arguments. Finally, I was frustrated by the lack of a bibliography, though that is likely the fault of the publisher. Many of these minor flaws can be explained, no doubt, by the fact that a 70-year history of sexuality in three states is a hugely ambitious undertaking for just one volume, and must necessarily leave gaps.

Despite these few problems, *Sex after Fascism* is an excellent book. Besides her complex re-evaluations of German sexuality—particularly in Nazism and the Sexual Revolution—I found Herzog's treatment of memory very interesting. Highlighting changing conceptions of past sexualities, she shows how important these memories—and, thereby, sexuality—have been to the political history of Germany since Weimar. This focus on memory is one of Herzog's main goals and achievements with this impressive book.

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Bettina Bradbury and Tamara Myers, eds., *Negotiating Identities in 19th- and 20th Century Montreal* (Vancouver: UBC Press, 2005).

Magda Fahrni, *Household Politics: Montreal Families and Postwar Reconstruction* (Toronto: University of Toronto Press, 2005).

Les catégories d'analyse que sont le genre et l'âge, la classe sociale, l'origine ethnique et la religion se croisent et se conjuguent dans ces deux ouvrages récents sur Montréal qui renouvellent de manière fort stimulante l'historiographie québécoise en mettant en lumière des dimensions méconnues des rapports sociaux dans cette ville de contrastes. Sans structurer explicitement et de manière centrale les deux livres, le concept de masculinité oriente leurs propos. Le lecteur y découvre la diversité des expériences de vie des hommes, l'émergence de nouvelles valeurs, la valorisation croissante de certains comportements, de même que les contraintes et l'anxiété que génèrent les normes sociales dominantes envers ceux qui ne correspondent pas au modèle idéal. Les deux ouvrages s'inscrivent au nombre des études critiques de la notion de sphères séparées. Ils soulignent la fluidité et la porosité des frontières entre l'une et l'autre et mettent l'accent sur les lieux et les moyens d'expression à la portée des femmes et, aussi, des hommes de conditions modestes, à première vue exclus des instances officielles de pouvoir. Attentifs aux conditions