development of universal history in Leipzig—a process that anticipated many of the debates that surround the question of global history today. He presents extended analyses of the successive directors' efforts to frame, in radically dissimilar political circumstances, a history of the world. Although Lamprecht's expansive vision accommodated the historical experience of every people on earth, the first director's thinking about world history remained inchoate, and he left most of the scholarship to his students. During the 1920s, Goetz oversaw the second edition of the *Propyläen Weltgeschichte*, in which Europe set the cultural and political markers that brought unity to global history in the modern era. Written largely during the Second World War, Freyer's *Weltgeschichte Europas* pondered the world-historical implications of Europe's collapse. Marxism provided the basic interpretive categories for both Markov and Kossok, who sought via a broad comparative history of revolution and colonial systems to arrive at a global history of social transformations.

As he himself notes, Middell faced a difficult choice between publishing this *Habilitationsschrift* in its original form or cutting it radically in order to reach a broader audience. He has chosen to leave it uncut. The virtue of his decision is to preserve the rich complexity of the story, as well as the bounties that he uncovered during his research, which is itself detailed in a bibliography that stretches over 185 pages. The disadvantage of the decision is that the reader will likely get lost in this massive account that leaves practically nothing untouched—from budgets, libraries, appointments, and curricula to programmatic memoranda, manifestos, and meetings of seminars, senates, committees, special commissions, and scholarly conferences. Biographical details await the reader on every scholar who was attached to the institute, however briefly or tangentially. The repetitions and organizational conundrums that result from this devotion to detail are probably unavoidable in a work of such immense proportions, but they will likely turn these volumes into a reference tool for specialists. This result will be a pity, for Middell's is a prodigious piece of scholarship that offers mountains of insights into the modern history of our profession.

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Männlichkeiten. Eine andere Geschichte des 20. Jahrhunderts. By Ernst Hanisch. Vienna, Cologne, and Weimar: Böhlau. 2005. Pp. 459. 60 illus. €35.00. ISBN 3-205-77314-4.

This curious book is about both more and less than the title suggests. Less because it is limited to Austria and lacks clear theoretical and methodological

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frameworks for analyzing masculinity. More because it implicitly engages in at least two projects: the author's reflections on his own "biographical problematic" of becoming a man, and a broader debate about the role of gender in narratives of twentieth-century history. The result is a book that offers rich and often fascinating empirical material but fails to provide either new, interesting conclusions or a truly "different history" of twentieth-century Austria. Rather than drawing on the extensive, painstaking scholarship on gender and masculinity of the last two decades to rethink established historical narratives, *Männlichkeiten* tends to superimpose things "masculine" on an existing (master) narrative and to reconstruct uncritically rather than deconstruct the category of masculinity.

Ernst Hanisch aims to analyze "the drama of masculinity in the twentieth century" by using "the Austrian example." Hanisch's "long twentieth century" coincides with the "crisis of masculinity," which he asserts started in the 1890s and continues today. Hanisch sets out to discuss men's history, men's roles, and masculine habitus on three methodological levels: discourses, social praxis, and subjective experience and identity formation. Each of the book's five sections chronologically recounts the development of a male "gender role" over the course of the century. The first two, "the warrior" and "the lover," represent the book's core. "The father" receives significantly less attention, and the last two, "homo faber/the professional person" and "the sportsmen," receive merely passing mention in comparison.

"The warrior" section opens with the stark contrasts during the First World War between disciplined, often brutal officers bound by honor and obligations and nervous, feminized, cowardly men. The pacifism of the early interwar years soon gave way to the revitalized masculinity of the warrior/soldier that carried over into National Socialism, while marginalized tropes like the conscientious objector, the deserter, and the invalid continued to provide foils for dominant male roles. The end of World War II and the rise of "consumer society" brought the downfall of the warrior mythology; the rise of feminized, Americanized youth culture; and the "civilization" of masculinity. "The lover" section begins at the turn-of-the-twentieth century with a reconstruction in sometimes graphic detail of male tropes ranging from "Don-Juanism" to the pious, sexually repressed priest. A *neue Sachlichkeit* of rationalized love after World War I gave way first to Catholic prudishness during the *Ständestaat* period and a strictly controlled and disciplined male sexuality under National Socialism. The dominant conservative tone of post-World War II bourgeois norms, despite rock 'n' roll influences, erupted in the "democratization of love" during the sexual revolution of the '68ers. The section on "the father" focuses on how three types of fathers—authoritarian, liberal, and illegitimate—negotiated relations with mothers, feminism, social welfare, and emancipated children while managing their emotional relationships with their families. The brevity of the sections

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on professional/working men and athletes make them seem almost like afterthoughts. While Hanisch acknowledges that these male roles are historically specific, in practice he tends to reify them, as certain roles "win hegemony" over marginalized ones in various historical periods or as the roles sometimes seem to be presented—without any supporting evidence—as almost a cause rather than an effect of certain historical changes.

The first indication of some of Hanisch's unstated agendas comes at the end of his short acknowledgements when he thanks "all women" without further explanation. Next, the book's introduction opens by explaining that "the feminist critique" of Hanisch's societal history of twentieth-century Austria, *Der lange Schatten des Staates*, was the "trigger" for this book. Although he states that his book of Austrian *Gesellschaftsgeschichte* provided the preconditions for this new book, which purportedly "tries out a different perspective for the history of the twentieth century," Hanisch never delineates either "the feminist critique" of his previous book or how this book addresses that critique. Hanisch claims to stake out a middle ground between the view of "radical constructivism" that discourse alone determines the interpretation of the body and gender roles, and the view of "biologism" that the body is independent of discourse. Such theoretical musings, concentrated in the book's five-page introduction and three-page epilogue, are neither developed further nor novel, given the now enormous body of existing scholarship on gender and specifically masculinity. The book not only fails to define and historicize the concepts that it asserts characterize masculinity (such as honor, authority, discipline, and duty), it often uncritically reproduces clichés about the "age-old male law of bravery" or "the prototypical instinct to kill."

The book's lack of clearly defined terms, theoretical framework, and overall argument contributes to the impression of inconsistent and arbitrary interpretive methodologies and narrative strategies. One of the book's greatest strengths is its rich empirical material drawn from a wide array of sources. But drawing meaningful conclusions from this material is made difficult by the book's intrepid but unfortunate attempts to use a mixture of micro-historical case studies and ahistorical social scientific diagrams and theories to attempt to illustrate how "anthropological constants" such as love are subject to historical change. Equally puzzling are long passages or entire sections that seem to reproduce older historical narratives that ignore gender altogether. Rather than offering a coherent "different history" or even a novel "perspective" on twentieth-century Austria, *Männlichkeiten* compiles some of the empirical material that could support such a narrative.

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