REVIEW

Rosalind Carr, *Gender and Enlightenment Culture in Eighteenth-Century Scotland*. Edinburgh: Edinburgh University Press, 2014. Pp. viii + 205. ISBN: 9780748646425. \$110.00 CAD.

Due to an editorial oversight, two reviews of this book were commissioned. Both reviews have been published with the permission of the reviewers, to whom the Editor is grateful for their understanding.

Rosalind Carr's *Gender and Enlightenment Culture in Eighteenth-Century Scotland* is a significant addition to Scottish Enlightenment history and an excellent example of the application of gender as a category of analysis to historical investigation. This balance between direct evaluation of the Scottish Enlightenment and nuanced consideration of gender performance would appeal to those interested in either aspect. The book is divided into four chapters along with a substantial introduction, each approaching aspects of Scottish Enlightenment culture that build upon one another, illustrating the interconnectedness of the social and cultural worlds of mid- to late eighteenth-century Scottish individuals. While focusing on 1750-1790s, the period when the Enlightenment exerted the most pronounced influence on cultures, Carr is careful to acknowledge both the foundations laid within the previous decades and the influence extending beyond this narrow period. Though Edinburgh is dominant throughout, attention is also paid to the differences and similarities between Scottish elite cultures in other cities.

The introduction establishes this volume as emerging through the author's intimate consideration of gender history and theory and yet does not deviate from the task at hand, exploring specific aspects of eighteenth-century Scottish culture through the lens of gender. Notably, within the introduction, Carr wields analysis of the 'Frenchified Fop' as emblematic of alternative constructions of masculinity. While the Fop is exposed as a stereotypical caricature that originated in fears of effeminacy born from excess and superficiality, the analysis extends to critiquing an

understanding of hegemonic masculinity. The Fop stands as a counterpart to the evaluations of masculinity contained within the proceeding body of the text, revealing the failure of a singular ideal, refined gentleman to account for variant masculinities, the contexts of which are as relevant as their individual manifestations.

The body of the text is rife with alternative masculinities, each of which is dominant in its individual space, time and situation despite how they may appear at odds with one another at times. These conflicts, both collectively and individually, are explored thoroughly through the analysis of a rich and diverse variety of textual resources. Examples emerge of contradictory and yet not necessarily subordinated masculinities, which vary in performance and reception, and it is through the measured and attentive analysis of these relative contextual elements that the thesis is best articulated. Attention to the particular spaces and time of day in which individual and collective performances of gender are rehearsed and negotiated is as relevant as considerations of social position and economic means. This attention to detail enables clear delineations between licit and illicit behaviours as allowed by conventions of gender and of social status so that a picture of an ideal as encompassing multiple masculinities and a singular performance of femininity is established and clarified.

The intersections between social cultures are examined thoroughly, with attention paid to their divergences as well as their convergences. Print culture and its connection with intellectual cultures figures prominently, with both familiar and lesser-known writers from the period, such as James Boswell and Jean Marishall, surveyed through their publications and through an inspection of publication as a social mode. This is accomplished with a consistent attention to the influence of gender on the respective social environments, networks, and opportunities available to the historical actors under examination.

This volume excels in recognising the separate national contexts of the European Enlightenment and in showcasing the climates which made Scotland distinct, particularly through conceptions and performances of the feminine and femininity. While examinations of middling and elite masculinities are at the forefront of the majority of the text, dominating chapters one, three,

and four, women and women's prescriptive roles provide the comparative material necessary to examine Scotland's Enlightenment as distinct from other European experiences. This is illustrated in the repeated demonstration of the exclusion of Scottish women from full participation in intellectual associational culture and other social and professional networks, such as publication, which are inexorably bound together. While the restrictive nature of a singular ideal femininity is explored frequently throughout the chapters, marginal, and non-elite women are also examined. Carr employs an astute survey of Edinburgh's Black Books to illuminate previously untapped demographic information regarding individuals arrested for or in connection to prostitution. Overall, Carr's work continues to enrich contemporary explorations of the Scottish Enlightenment and of eighteenth-century Scotland with an astute eye towards the nuances of influence gender exudes upon the lived experiences of individuals, and the ways in which collectives and individuals influence conceptions, ideals, and performances of gender.

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