

is intended to offset the volume's Eurocentricism; although each chapter offers valuable insights, they (as well as other contributions) fall outside of the volume's conceptual framework (except Müller). The hope to salvage liberal democracy in the age of Trump, Putin, Orbán, and Brexit seems to have propelled the year-long, multi-conference project. However, the volume hardly delivers on the editor's intention to explore the "nexus of ideological zeal and dictatorial hubris" (p. 6) in the twentieth as well as possible implications for the twenty-first century (p. 19). Nevertheless, enthusiasts of intellectual history will truly enjoy this collection, the new take on better known and hitherto underexplored case studies; and those curious to explore the "Ideological Storms" of Europe's mid-twentieth century will find much inspiration.

Notes

- 1 V. Tismaneanu (ed.), *Promises of 1968: Crisis, Illusions and Utopias*, Budapest 2011; V. Tismaneanu (ed.), *Stalinism Revisited. The Establishment of Communist Regimes in East-Central Europe*, Budapest 2009; V. Tismaneanu, *Stalinism for All Seasons: A Political History of Romanian Communism*, Berkeley 2003; V. Tismaneanu/S. Antohi (eds.), *Between Past and Future: The Revolutions of 1989 and Their Aftermath*, Budapest 1999.
- 2 B. C. Iacob/J. Mark/T. Rupprecht/L. Spaskovska (eds.), 1989: *A Global History of Eastern Europe*, Cambridge 2019.
- 3 V. Tismaneanu, *Fantasies of Salvation. Democracy, Nationalism, and Myth in Post-Communist Europe*, Princeton 1998.
- 4 J. Revel, *The Totalitarian Temptation*, New York 1977.
- 5 E. Cioran, *On the Heights of Despair*, Chicago 1992 (orig. 1934).
- 6 J. N. Shklar, *The Liberalism of Fear*, in: *Liberalism and the Moral Life*, ed. by N. L. Rosenbaum, Cambridge 1989, pp. 21–38.

Norbert Fabian: *Wirtschaft – Reformation – Revolution*, vol. 1: *Vergleichende, soziohistorische Strukturgitteranalysen*, vol. 2: *Wyclifs Sozialethik, der Aufstand von 1381 und Übergänge zur Moderne* (= *Studien zur historischen Gesellschaftswissenschaft*, vols. 1 and 2), Münster: LIT-Verlag, 2020, 1293 pp.

Reviewed by
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The aim of these two massive volumes of around 1300 pages is nothing less than to substantiate and exemplify the claim of a historical social science beyond the purely reconstructive retelling of historical pasts. Accordingly, passages on the theory of history alternate with those on concrete objects and source analyses. At the same time, the aim of a socio-historical didactics of history is not lost sight of. This undeniable complexity has presented the author with considerable challenges as to how to document the basis in sources and secondary literature alone. Volume 1 concludes with almost 200 pages of footnotes, to which is added a bibliography 36 pages long, while volume 2 contains another 150 pages of footnotes plus 22 pages of bibliography. The two volumes are recognisably the fruit of years of searching in many areas of modern historiography and bring together bodies of knowledge that otherwise tend to be discussed separately in specialised terms.

The first volume delves deeply into the debates on the philosophy of history and reconstructs above all the discussion on idealism at the end of the eighteenth and beginning of the nineteenth century in Germany. It is no coincidence that this was the period in which German views of revolutionary France inspired exciting insights into the relationship between reform and revolution, continuity, structural dependence, and stability on the one hand, and upheaval, eventfulness, and voluntarism on the other, which also guide the author of this study. While traditional societies are threatened by disruptive revolutions because of the lack of opportunities for participation, the expansion of democratic participation via parliamentarism, party formation, and finally also the very German concept of trade union's *Mitbestimmung* leads to a decoupling of revolution and progress and to a gain in freedom compared to an otherwise necessary revolutionary path of social transformation – this is the main point around which Fabian has organized his material and which he insists on several times with reference to the philosophy of Jürgen Habermas (for ex. p. 393). While volume 1 ends with a look at the industrial age and even our present, volume 2 goes back in time and devotes larger empirical parts to the time of John Wycliff in late fourteenth century England. It does not become very clear why the traditional chronology has been put upside down and what it does to the overall argument of the two volumes. It seems as if the two parts have been developed rather independently from each other. But, with these rather narrative parts in the second volume of the study, the author demonstrates his ability to accurately re-

construct pre-modern societies that were still fighting out their problems of freedom in the guise of religious argumentation. One can only give the author credit for the exhausting course through a huge library from which he has tried to distil a common thread. However, the diverse text formatting, which does not necessarily benefit the reading flow, shows that the author himself does not seem to be so sure what the core message could be, which is to be communicated memorably without using bold letters.

Danielle Allen: Politische Gleichheit. Frankfurter Adorno Vorlesungen 2017, Berlin: Suhrkamp Verlag, 2020, 240 S.

Rezensiert von
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Dieses kleine Buch ist eine Summe der Bemühungen der Autorin um die Rekonstruktion des Gebots der politischen Gleichheit, um die in den USA seit der Unabhängigkeitserklärung fortwährend gerungen wird. Sie ist akademisch exklusiv ausgewiesen und als Vertreterin der politischen Wissenschaft sowie der Altphilologie an hervorgehobener Stelle in der akademischen Welt der Ostküste der USA tätig. Zugleich ist das Werk eine Streitschrift gegen eine einseitige Wahrnehmung der Rechtsphilosophie von *John Rawls*, des von Immanuel Kant her denkenden, bescheidenen und jedem Gesprächspartner