

sobre la política hispanoamericanista de la Restauración como es el libro de Fredrick B. Pike *Hispanismo, 1898-1936: Spanish Conservatives and Liberals and Their Relations with Spanish America*, que muestra las diferencias entre la política hispanoamericana del conservadurismo español, apoyado en elementos retrospectivos, defensor de vínculos culturales forjados en torno a la religión y a elementos tradicionalistas comunes, y la del progresismo que apostó por un hispanoamericanismo más práctico, volcado hacia una acción cultural compartida con los países latinoamericanos en términos de igualdad. Esta corriente hispanoamericanista progresista desarrolló una línea de continuidad desde la campaña desempeñada por los demócratas españoles, liderados por Emilio Castelar, en la década de 1860 para que las tropas del general Prim se retirasen de México hasta la acogida de la Segunda República española, ya en la tercera década del siglo xx, a universitarios, intelectuales y científicos latinoamericanos.

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**Carl Antonius Lemke Duque:** *Europabild – Kulturwissenschaften – Staatsbegriff. Die Revista de Occidente (1923-1936) und der deutsch-spanische Kulturtransfer der Zwischenkriegszeit*. Frankfurt a.M.: Vervuert, 2014. 858 páginas.

Founded by the Spanish philosopher, sociologists and political thinker José Ortega y Gasset (1883-1955), the cultural journal *Revista de Occidente* has been one

of the most important periodical platforms for the intellectual discussions in Spain reconnecting with the European context during the 1920s and 1930s. An accurate and profound study of this important journal allows us to better understand not only the perspectives of the debates on the Humanities in Spain, but also the processes of transnational exchange in Europe and the German-Spanish cultural transfer in particular.

The present investigation by Carl Antonius Lemke Duque (*Universidad de Deusto*, Bilbao) entitled *Europabild – Kulturwissenschaften – Staatsbegriff. Die Revista de Occidente (1923-1936) und der deutsch-spanische Kulturtransfer der Zwischenkriegszeit* has set itself the goal of systematically deepen into the internationally predominant thesis regarding Ortega and the *Revista de Occidente*, during first period of its publication between 1923 and 1936, as a fundamental cultural, scientific and social-political modernization of Spain. By analyzing the cultural transfer within the debates of foreign and Spanish contributors to the *Revista de Occidente*, Lemke Duque aims as well at defending Ortega's intellectual autonomy. Thus, the study provides an overview of the philosophical thoughts of one of the most influential Spanish intellectuals of the 20<sup>th</sup> Century who, in the past, has been seen primarily as a mediator of European philosophical ideas.

The study unfolds a large tableau that goes far beyond the scope of a doctoral dissertation (as it was accepted and defended at the Ludwig-Maximilians Universität München in 2011) and opens up the cultural, scientific and political universe of those European intellectuals

who primarily shaped the 1920ies and 1930ies. Both the comprehensive portrayal of Ortega's thinking and the three main analytical approaches of the present study (first chapter on the image of Europe and Spain, second chapter on Cultural and Natural Sciences, and last first chapter on State-Economy-Society) offer enough material for at least three separate investigations. At the same time, this wide scope is adequate in order to fully comprehend not only Ortega's understanding of philosophy, history, society etc. but his cultural, scientific and political thinking as well as of the Spanish and foreign contributors of the *Revista de Occidente*. One should take here into account the fact that within these three focuses the study already reduces its scope putting aside all aspects of literary criticism and literary studies. The systematic analysis of the cultural transfer, in the sense of a field rationality, allows a closer approximation than the hitherto prevailing generational approach, which puts the teacher-student-contributors relation into the foreground.

The extensive quantitative and qualitative analysis of the multiple transfer relations and effects, as well as the deeper penetration of the presented philosophical ideas, proves to be challenging because the reader needs prior knowledge to follow not only the appendix. A highly synthetic diagram gives an impression of the extent of the network in which Ortega was working and constantly progressing. The appendix also provides biographical information not only for Spanish and German but also for other well-known European intellectuals who decisively influenced the interwar discussions on Eu-

rope, culture and society. Further studies on European intellectual relations could follow here, using the prepared material also in the sense of further network analyzes. More clarifications regarding the use of discourse theory and the concepts of cultural transfer and modernity would certainly have been helpful.<sup>1</sup>

The most important references to the renewal demands made by the contributors of the *Revista de Occidente* were the cultural morphology of the well-known philosopher Oswald Spengler (1880-1936) and the philosophical ideas of Hermann Count von Keyserling (1880-1946) who was very much influenced by Spengler. The *Revista de Occidente* maintained intensive, also institutional-supported interrelations mainly with German-speaking intellectuals and scientist. This type of close connection to the multiple debates of the Weimar Republic was due not least to Ortega's attachment to German intellectual circles from before the First World War.

With regard to the debates in the *Revista de Occidente* on the image of "Europe" and "Spain", Lemke Duque succeeds in proving a strong "imperative to modernization", in close proximity to the conservative public discourses of the Weimar Republic and other intellectuals and periodicals in Europe. Here, again, the pseudo-pessimistic cultural morphology of Spengler played a crucial

<sup>1</sup> For methodological questions in this regard see recently Carl Antonius Lemke Duque / Zaus Gasimov (2015): "Introduction. Outlines of a Logical Constitutive Model of Cultural Transfer". In: *Comparativ. Zeitschrift für Globalgeschichte und vergleichende Gesellschaftsforschung* 25.2, 7-16.

role as reference for most of the intellectuals, serving as a basis in demanding a spiritual-cultural renewal mainly shaped as a renovation of Christian (catholic) culture in Europe.<sup>2</sup>

The contributions in the *Revista de Occidente* show clear parallels to the discussions in other European countries, mainly to the attempts of providing a nationally defined “mission” to the overarching ideas of a European cultural identity. The idea of a “Spanish *Sonderweg*” (special historical path) oscillated between a positively accentuated “Spanish-Islamic-Jewish singularity” and its compensatory function against a Spanish “delay in modernization and progress”. With regard to images on “Europe”, one must as well emphasize strategies of differentiation against the influential idea of a common European project. The idea of “Pan-Europe” (Coudenhove-Kalergi), for instance, was criticized as a more or less utilitarian concept of society opposing it the idea of a “natural occidental community”. Another important part of Lemke Duque’s study is dedicated here to an overview of the discourse, often ambivalent with “outside European cultural circles”, mainly focusing on Hispanic America and the United States of America as well as on Russia, China and India.

<sup>2</sup> See, for instance, Regine Hömig (2013): “Abwehr - Aneignung - Widerspruch. Diskursive Strategien der katholischen Spengler-Rezeption in Österreich”. In: Z. Gasimov / C. A. Lemke Duque (eds.): *Oswald Spengler als europäisches Phänomen. Der Transfer der Kultur- und Geschichtsmorphologie im Europa der Zwischenkriegszeit (1919-1939)*. Göttingen: Vandenhoeck & Ruprecht, 15-40.

For the discussion of the *Revista de Occidente* with the topic of cultural and natural sciences, which took place mainly within the framework of Ortega’s *Biblioteca de las Ideas del Siglo XX*, again Spengler’s historical cycles served as model. In fact, the focus here was lying on the reception of the methodological dualism of the so called South-Western Neo-Kantianism. Lemke Duque identifies here an important modification of a continued effort by the *Revista de Occidente* and its contributors to preserve a fundamental compatibility with scholastic traditions. On the one hand, Spengler was revised under a cultural-critical reinterpretation and readapted in a “scientific light”, on the other hand his universal-historical approach and, as well, his idea of “historical cycles breaking through the traditional scheme of ancient-medieval modern times” served as a general model for cultural history. Analyzing and deepening, in particular, into the positions of the Neo-Kantian philosopher August Messer (1867-1937), Lemke Duque shows how the effects of modernization altered through a process of reception within a strongly catholic context. In that sense, Messer can be regarded as exemplary for a re-catholicized Kantian philosophy in Spain because his case shows the “attempt to re-ontologize philosophy” most clearly.

With respect to the political philosophy, the idea of the Weimar constitution was the central theme developed in the *Revista de Occidente*, especially focusing on the ideas of the German constitutional scholar Carl Schmitt (1888-1985). Here, too, one must take into account a *momentum* of alteration during the reception: after an absolutely ambivalent

assessment of the Schmitt's decisionism, the *Revista de Occidente* and its contributors increasingly demanded a strong "total state". But, after 1933, this intensive reception of Schmitt pushed back towards a clearly dissociative discourse.

The present study of Lemke Duque fundamentally changes our perception of the *Revista de Occidente* as the leading Spanish intellectual platform, including most parts of its related discourses on Humanities. More than it seems by only attending to the general public discourses of the main Spanish intellectuals and politicians in the early 1930s, academic, cultural and sociopolitical vanguard of Spain was strongly influenced by Catholicism. According to Lemke Duque's study, "modern" ideas were resemantized in a catholic style and context at the same time as great part of the contributors to the *Revista de Occidente* were part of a transnational space that linked Spain and South-West German Catholicism closely.<sup>3</sup>

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<sup>3</sup> With respect to the concept of Europe, the backgrounds of political philosophy and neokantianism of Ortega and the circle of the *Revista de Occidente* see Carl Antonius Lemke Duque (2015): "El concepto de 'Europa' en la *Revista de Occidente* (1923-1936) y su recepción en José Ortega y Gasset". In: *Política y Sociedad* 52.2, 557-575; *id.* (2015): "El trasfondo weimariano de la filosofía política de José Ortega y Gasset: *España invertebrada*". En: *Revista de Estudios Políticos* 170, 13-47; *id.* (2016): "'Von Kant zu Aristoteles'. Transformationen des Neukantianismus bei José Ortega y Gasset und seinem Schülerkreis (1905-1936)". In: *Deutsche Zeitschrift für Philosophie* 64.6, 894-924.

David Rieff: *Elogio del olvido. Las paradojas de la memoria histórica*. Barcelona: Debate, 2017. 176 páginas.

En las tres últimas décadas del siglo pasado y en la primera del presente, sabido es, el concepto de memoria era, en el sentido amplio del término, un elemento principal, tanto en sus aspectos varios (memoria cultural, social, histórica, política, discursos sobre la identidad y demás) como en las tribunas políticas y los medios de comunicación. Son muchas las razones que dieron alas a la relevancia del término. En la península ibérica, el final de dos longevas y vetustas dictaduras; en América Latina, la agonía de las autocracias en Chile, Argentina, Uruguay y otros países (Cuba rompe esquemas y desborda todas las teorías desde el manido y desautorizado dogma/axioma "El socialismo es el futuro"); en la Europa Central y del Este, las guerras de la antigua Yugoslavia, la caída del Muro de Berlín y de los varios regímenes comunistas. En cada uno de los países, las distintas (y distantes) memorias históricas, sociales, culturales y locales fueron de relevancia capital en el proceso de democratización.

No es este el lugar para recordar las etapas y los progresos teóricos ni los títulos de los estudios más relevantes, pero sí conviene apuntar algunos apellidos conocidos: Ricoeur, Nora, Said, Todorov, Assmann o Huyssen. Y es de rigor mencionar que en los últimos años se han sumado publicaciones relevantes "distintas", dos de ellas del historiador y ex reportero de guerra estadounidense David Rieff: *Contra la memoria y Elogio del olvido*. El segundo libro es a la vez continuación y ampliación del primero, y en ambos se refiere el autor a las trampas y los exce-