

although Russia, its imperial master, was often the door to Europe, Georgians looked for alternative routes to the world of enlightenment and progress. A key Albanian intellectual, Sami Frashëri, who considered the Albanians to be the oldest nation in Europe, firmly linked his nation to Europe, distancing them from the Turks, a 'wild nation having arrived from the deserts of North Asia' (66).

Nineteenth-century nationalists and socialists looked to different Europes as possible futures for their countries. Albania continued to envision a European present and future through the turbulent interwar years, and the dictatorial King Zog I presented himself as a European. Georgia, and later Albania, under the Communists turned away from capitalist and democratic Europe, but even the Marxist ideal was indebted to a sense of European progress. Brisku unfolds the discussions that took place in the Stalinist and post-Stalinist years in more detail than is available anywhere else in English, and these chapters in particular are a major contribution to what we know about the periphery of the Soviet empire. With the decline of Marxist-Leninist style socialism, Europe once again appeared as a beacon to oppositionists. But as at moments in the past the modernity presented by the West was both appealing and difficult to acquire. For Albania and Georgia Europe is both present and absent, close at hand and never quite reachable.

The parallels between the Albanian and Georgian experiences are striking, but most valuable in Brisku's narrative is the integration of the concern of the intelligentsia with Europe and the political vicissitudes through which both countries travelled in the twentieth century. Neither being embedded in alien empires nor living in precarious independence made the road to Europe any less rocky. Becoming European has meant subscribing to far more than a vague notion of culture and civilization; it comes with political requirements, economic readjustments, and international realignments, as well as subordination to new forms of international hegemony.

Brisku's review of the historical discourses on Europe has a relevance in our own time, as both Albania and Georgia negotiate their current and future relationship with the West. Will they be full members of Europe at some point soon? The desire is there on the part of Albanians and Georgians, but as tantalizing as Europe remains, not all of its various meanings are inviting to small nations that wish to preserve something of what they conceive as their essence. Europe's modernity is a solvent in which the particular might potentially be lost in another's universal.

Timothy Scott Brown, *West Germany and the Global Sixties: The Antiauthoritarian Revolt, 1962–1978*, Cambridge University Press: Cambridge, 2013; x + 397 pp.; 9781107022553, £65.00 (hbk)

**Reviewed by:** Holger Nehring, *University of Stirling, UK*

Research on the 1960s in West Germany has been booming ever since historians took over from contemporaries in interpreting this decade of transformation and contestation. But, with the exception of Nick Thomas's excellent narrative of protest movements in West Germany and Detlef Siegfried's path-breaking exploration

of the politics of culture that undergirded these movements, there is not yet a synthetic analytical account of this transformative period that would place the protest movement in a larger context. Two interpretations have dominated research so far: one strand has zoomed in on the revolutionary potential of the student movements, but has mostly remained focused on a number of key activists, intellectuals and movement organizations; another strand has interpreted protest and activism as mere surface phenomena of a 'cultural revolution', a shift towards liberalism and pluralism in West German political culture. Within this research landscape, transnational links are typically explored in the form of networks and transfers. Neither of these interpretations is entirely satisfactory because of the significant blind spots they entail, especially with regard to their understanding of what constituted the political force of these movements.

Brown's excellent and in many ways path-breaking *West Germany and the Global Sixties* is the synthesis we have been waiting for. In a book that is analytically rigorous and theoretically versatile, yet soundly grounded in primary materials, including rarely used collections and 'grey literature', Brown pushes the boundaries of the existing interpretations forward significantly. The study is structured thematically, while the individual sections follow an implicit chronology. The first two chapters quite literally lay the ground by zooming in on the two key parameters within which history unfolds: space and time. The first chapter discusses the ways in which activists expanded the realms of politics through their interactions with space and emphasizes the deep entanglements between local protests and global developments. The second chapter discusses the 1968ers' conception of historical time: their interpretations of the Nazi past as well as the ways in which they sought to marshal German revolutionary traditions in their quest for utopia. The following three chapters analyse the modes these reinterpretations and questionings took. In Chapter 3, Brown provides us with an excellent survey of underground publishing in creating communities of protest. The next two chapters analyse the role of music and sound as well as new ways of seeing ('visions') the activists created. The last three chapters detail the outcomes of activism: reconfigurations of power, the question of sexual liberation as well as 'death', and the rise and demise of 'terrorism'. All chapters are carried by a deep and careful engagement with the relevant methodologies, and they take our attention away from well-known activists and locations to ground-level experiences.

Throughout his study, Brown highlights the 'interpretation of global vectors across one local terrain' (5), interprets the antiauthoritarian movement as one that created an 'alternative sphere of knowledge' (7) and emphasizes the deep 'interpenetration of culture and politics' (11). He manages to uncover the 68ers' utopian potential and to highlight the fundamental transformation of notions of the political around 1968. With his interpretation of the 1960s, Brown thus manages to sail between the Scylla of a myopic emphasis on the revolutionary politics of the student activists and the Charybdis of interpreting the 1960s as part of a process of change of cultural values. He intelligently combines attention to what Geoff Eley has called the political 'eventfulness' of the 1960s with an acute attention to longer-term socio-cultural developments.

This book, then, is a major achievement, both in its analytical rigour and in its recovery of new source materials. It will hopefully be used as set reading for courses on the global sixties at both undergraduate and postgraduate levels. Through its suturing of the political and the cultural, and its attention to the micropolitics of the 1960s in its transnational context, the book is also an important intervention in the way in which we might transnationalize the history of the Federal Republic. It can only be hoped that the publisher will issue a paperback edition soon, so that it can more conveniently be used as a textbook.

Bruno Cabanes, *The Great War and the Origins of Humanitarianism, 1918–1924*, Cambridge University Press: Cambridge, 2014: 397 pp.; 9781107020627, £55.00 (hbk); 9781107604834, £19.99 (pbk)

**Reviewed by:** Gill Wigglesworth, *Oxford, UK*

In this ground-breaking book Cabanes looks at changing attitudes and approaches to humanitarianism in the aftermath of the Great War. He tackles his subject by analysing the lives and careers of five very different individuals, René Cassin and Albert Thomas from France, Fridtjof Nansen from Norway, Herbert Hoover from the United States and Eglantyne Jebb from Britain, who all worked, sometimes collaboratively, to try to solve post-war problems that transcended the boundaries and rivalries of the traditional nation state. The rights of disabled and demobilized war veterans in France to a pension, the campaigns of the ILO in Geneva for social justice and employment rights, the Nansen Passport enabling stateless refugees to cross borders freely, the famine relief given to Russia during the years 1921–1923, and the proper care of children who were victims of war, all emerged from the ruins of the First World War.

Considerable attention has been paid in the last 15 years to the development of universal human rights and the growth of NGOs since 1945 as well as to the evolution of humanitarian interventionism, with its most recent incarnation in the responsibility to protect doctrine. The inter-war years have been somewhat neglected in the process, particularly the 1920s, and have only been studied from specific angles, such as attempts to relieve those suffering during the Russian famine. This is partly because more modern approaches to such problems really only became properly functional after the Second World War under the auspices of the UN, an organization to which the 1920s seemed less relevant than the more recent past, and partly because academics such as Gary Bass (*Freedom's Battle: The Origins of Humanitarian Intervention*, 2008), Michael Barnett (*Empire of Humanity: A History of Humanitarianism*, 2011), and Brendan Simms and D. J. B. Trim, (*Humanitarian Intervention: A History*, 2011) have primarily considered those who pioneered new frameworks in the 1920s in a longer-term perspective, dating back to the 1820s and 1830s.

Each individual Cabanes portrays placed much emphasis on human dignity and humanitarian assistance, to be supported by professional and transnational organizations. Although the work of the lawyer René Cassin has been studied elsewhere by Antoine Prost (*Les anciens combattants et la société française: 1914–1939*, 1977) and by Prost with Jay Winter (*René Cassin and Human Rights: From the Great War to the*