

dern ihre wesentliche Transformation in der Moderne. Die Kritik diene als Hilfsmittel, um aus der Naivität der Vormoderne in eine selbstreflexive Phase zu gelangen. Der Weg vom Jahre 1500 zum Jahre 2000 ist also doch ein Progress, in dem die Säkularisierungsgeschichte zur Transformation, Verklärung und Aufklärung der Religion beigetragen hat. So könnte auch im Zeretzungsprozess die menschliche Vernunft bereichert und der besseren Ordnung in einer humanen Welt mit den wahren Zwecken des Menschen geordnet und wohlgestaltet werden. Also sei die Säkularisierung, so verstanden, wieder eine große Erzählung, eine Erfolgsgeschichte.

Im Buch ist die Rede weiter vom alten Traum vom neuen Menschen, von der Macht der Ideen bei Alexander Herzen, von der Auflehnung des Menschen bei Albert Camus, von den Fragen der kulturellen Identität und ganz am Ende von einer besonders zauberhaften Magie von Dubrovnik.

Abschließend lässt sich feststellen, dass dieses Buch in der Tat ein vielschichtiges und vielschichtiges Bild der Entzauberung umreißt. Die höchst anregenden philosophischen Ausführungen weisen ausdrücklich nach, dass die Zeit der großen Erzählungen nicht ganz hinter uns liegt. In diesem Sinne kann die Welt nicht ganz entzaubert und alle Mächte durch Berechnung bewältigt werden. Die Welt bleibt immer weiter ein Zauber für den Menschen, in dem er seinen Logos wiederfindet und die Wahrheit entbirgt. Auch wenn es um Zeretzungsprozesse oder nihilistische Anläufe handelt, die die alten Strukturen aufheben, erwachen wieder die verklärten Formen der Welt. Ist die Welt nicht weiter zauberhaft?

Pavo Barišić

Winfried Böttcher (Hrsg.)

Europas vergessene Visionäre

Rückbesinnung in Zeiten akuter Krisen

Nomos Verlag, Baden-Baden 2019

The book entitled *The Forgotten European Visionaries. A Return to Times of Acute Crises*, with Winfried Böttcher as the editor, was

published in 2019 by the Nomos Publishing House. It resembles a lexicon, a collection of texts (entries) on the “sixty forgotten visionaries throughout 700 years of Europe’s cultural history” (p. 16). In addition to the foreword by Robert Menasse and an epilogue by Winfried Böttcher, the book includes 61 entries portraying the lives and work of famous visionaries of European future, followed by a register of the mentioned historical figures, as well as the list of authors who portrayed them.

The editor opens the book with a series of quotes by famous thinkers such as Aristotle, Georg Wilhelm Friedrich Hegel, Jacques-Bénigne Bossuet, Étienne Bonnot de Condillac, Victor Hugo, Felix Faure and Albert Einstein, all of them connected by the belief that “without knowing our past we can have no vision of our future”. The author of the introduction, Robert Menasse, follows the same line of thought, expressing his astonishment by the fact that there are still people who consider the idea of a united Europe to be ‘utopia’, an imagined wonderful community that is virtually impossible in reality. The reasons for this are manifold, and one of them surely lies in the oblivion into which many of those visionaries, who envisaged and proposed the models of a united Europe for centuries before our time, have fallen. Therefore, Winfried Böttcher’s book is an important reminder of those visionaries.

Böttcher states that two iron laws always apply. The 1st law: without an idea of the future, there is no creation of the future, but merely the prolongation of the present. The 2nd law: when an idea catches on, and the masses embrace it – it becomes unsustainable. These laws point to the relationship between idea and reality and the role of the masses throughout history (G. Le Bon, Ortega y Gasset, Herman Broch). It is precisely in this context that the relationship between the European idea and the European reality is to be viewed. What ideas were presented in the classics of European thought (in 2014 Winfried Böttcher also edited the book *Klassiker des Europäischen Denkens*), and what was the reality of the people of Europe?

This lexicon, i.e. collection of entries, was conceived as a historical record of Europe’s visionaries from the 14th century (Bartolus de Saxoferrato, 1313/1314–1357) to the close of the 20th century (Guy Héraud, 1920–2003). Visionaries from twelve different countries were selected, and the entries were written by historians, lawyers, humanities scholars and linguists from sixteen European and two non-European universities. All entries include a short resume, an insight into the historical

context and a presentation of the visionary's ideas of Europe. The structure of the book, i.e. the organisation of entries follows the order in which the European thinkers are presented in Winfried Böttcher's book *Klassiker des Europäischen Denkens, Friedens- und Europavorstellungen aus 700 Jahren europäischer Kulturgeschichte*, Baden-Baden 2014.

In the short chapter entitled *Von Europas „Möglichkeitssinn“*, the editor Winfried Böttcher refers to Robert Musil's novel *The Man Without Qualities (Der Mann ohne Eigenschaften)*, as a way of looking back to the time in the wake of World War I and the spiritual condition of the period. This involves what the Germans refer to as *Zeidiagnose*, i.e. diagnosis of the times. Böttcher uses the mentioned novel to question Europe's 'sense of possibility'. The sense of possibility or the possibility of giving a sense, i.e. defining, actually denotes the ability to define. If my 'qualities' are unknown, I am unknown to myself. Devoid of identity, devoid of content. To find out who I am in the future, I must dive into what I am in the past.

A potential substitute for the 'sense of possibility' is utopia or the not-yet-being. In this context, Winfried Böttcher refers to the work by Ernst Bloch *The Principle of Hope (Das Prinzip Hoffnung)*. From the times of Plato through to Thomas Morus, F. Bacon, T. Campanella, R. Owen, K. Marx, and C. Fourier, political ideas/images/visions are represented within closed utopian systems and serve as a look ahead. It is a look of hope for the future society to be better, more just, and more ideal. These images of the future represented in the works from the past are today attempted to be made a reality. The images of the new reality are not utopian but realistic. Addressing the relationship between the past and the present, he states that "our past experiences, our collective memories from the past, flow into the present, thus creating a link between the past and the present" (p. 16). At the end of this short chapter, editor Böttcher argues:

"Mit ihren Gedanken wirken die Visionäre bis in unsere Gegenwart." [With their thoughts, the visionaries shape our paths in the present.]

Remembering and reading the visionaries of Europe is what shapes our image of future Europe before our eyes. Their texts serve as the basis for all our discussions about us, the Europeans, in all processes of construction of ourselves, the Europeans. The chapter closes with the following thought:

"Indem die Visionäre ihre Gegenwart erzählen, die unsere Vergangenheit ist, treffen sie mit ihren realistischen Utopien auf unsere heutige europäische Wirklichkeit." [In speaking about their present,

which is our past, the visionaries' realistic utopias meet our European reality of today.] (p. 16)

The editor organised the entries in four parts: "Auf dem Weg in die Frühe Neuzeit" ("On the Way to the Early Modern Period"); "Die Aufklärung und ihre Folgen" ("The Enlightenment and its Consequences"); "Der Umbruch zur Moderne" ("The Shift to the Modern Period"); and "Die Weltkatastrophen und die Zeit danach" ("The World Catastrophes and Their Aftermath").

The first part, "Auf dem Weg in die Frühe Neuzeit", includes the portraits of 9 visionaries, covering the period from the 14th to the close of the 16th century. The visionaries portrayed in this part are Bartolus de Saxoferrato (1313/1314–1357), Francesco Guicciardini (1483–1540), Francisco de Vitoria (around 1483–1546), Sebastian Franck (1499–1542), Fernando Vázquez de Menchaca (1512–1569), Alfonso de Ulloa (ca. 1525–1570), Giovanni Botero (1544–1617), Francisco Suárez (1548–1617), and Edwin Sandys (1561–1629).

Bartolus de Saxoferrato is considered the father of the idea of international and national law who, along with *Fernando Vázquez de Menchaca*, the developer of the concept of international and European law, promoted the rule of law as the cornerstone of the best form of government. *Francesco Guicciardini* was a huge influence on Machiavelli, and his method of power analysis is equally applicable today as it was in the 15th century. *Giovanni Botero*, on the other hand, dismissed the teachings of Machiavelli, advocating a connection between ethics and politics. I. Francisco de Vitoria undoubtedly influenced Kant and his concept of eternal peace, cosmopolitanism and the rights of citizens of humanity. *The History of Europe*, a work by *Alfonso de Ulloa*, emphasised "transnational" and "transcultural" "canons of value" of Christian Europe, united on the principles of freedom and equality.

The second group of entries, under the title "Die Aufklärung und ihre Folgen", covers the period from the beginning of the 17th to the end of the 18th century and encompasses the portraits of 13 visionaries: Marcus Zuerius Boxhorn (1612–1653), Richard Zouche (1590–1661), Samuel Rachel (1628–1691), Samuel (von) Pufendorf (1632–1694), Christoph Cellarius (1638–1707), John Bellers (1654–1725), Giambattista Vico (1668–1744), Nicolaus Hieronymus Gundling (1671–1729), Johann Michael von Loen (1694–1776), Pierre André Gargaz (1728–1801), Johann August Schlettwein (1731–1802), Johann Franz v. Palthen (1725–1804), and Dietrich Hermann Hegewisch (1740–1812).

The first among them presents the theories of *Marcus Zuerius Boxhorn*, a Dutch scholar who uses the expression ‘our Europe’. He believed that the ‘peoples’ of the continent live in peace with each other in a sort of European brotherhood, distinguished only by their religion. *Richard Zouche*, *Samuel (von) Pufendorf* and *John Bellers* highlighted the notion of law as the guarantee of peace in Europe. *Samuel (von) Pufendorf* considered the lasting peace in Europe to be possible only based on the acceptance of the idea of natural law, *Richard Zouche* rejected natural law, arguing that only positive international law may be a source of the law among nations. The primary task of both national and international law was always the delivery of justice. The necessity of cooperation among European countries is also addressed by *Samuel Rachel*, who advocated the idea of an International Court as early as in 1676, while *Pierre André Gargaz* promoted the idea of ‘eternal peace’ and the ‘founding of a universal union’. The entries of the second part also include the creator of the *New Science*, *Giambattista Vico*, an Italian philosopher of history and culture, whose concepts of ‘cyclical history’ and ‘cultural history’ left a deep impact on many future scholars.

The third part, entitled “Der Umbruch zur Moderne”, shows the life and work of 18 visionaries in the period from the end of the 18th to the end of the 19th century. This group of scholars openly advocate the unification of European countries: *Joseph Marie de Maistre* (1753–1821), *Arnold Mallinckrodt* (1768–1825), *Stanislaw Staszic* (1755–1826), *Nikolaus Vogt* (1756–1836), *Emmanuel Joseph Sieyès* (1748–1836), *Ludwig Börne* (1786–1837), *Arnold Heeren* (1760–1842), *Karl Friedrich von dem Knesebeck* (1768–1848), *Jacques Nicolas Augustin Thierry* (1795–1856), *Constantin Pecqueur* (1801–1887), *Jean-Baptiste André Godin* (1817–1888), *August Michael von Bulmerincq* (1822–1890), *Charles Lemonnier* (1806–1891), *Lajos Kossuth* (1802–1894), *Bruno Geiser* (1846–1898), *Gustave de Molinari* (1819–1912), *Jakov Aleksandrovič Novikov* (1849–1912), and *Jean Jaurès* (1859–1914).

Arnold Mallinckrodt, for instance, advocated a European confederation, *Nikolaus Vogt* spoke about the European republic, i.e. the European League of Nations, *Emmanuel Joseph Sieyès* wrote about the Europe of nations, whereas *Charles Lemonnier* argued that Europe should unite based on the model of the United States of America. *Stanislaw Staszic*, on the other hand, promoted the unification of all Slavs, which would, in turn, mean the unification of entire Europe. Simi-

larly, visionaries such as *Ludwig Börne*, *Karl Friedrich von dem Knesebeck*, and *Jacques Nicolas Augustin Thierry* supported the idea of a union between Germany and France, i.e. France and Prussia or France and England, as these would lay the foundations for a new united European order.

The last group of entries carries the title “Die Weltkatastrophen und die Zeit danach”, and encompasses 21 visionaries, covering the period from the close of the 19th to the close of the 20th century: *Ernest Nys* (1851–1920), *Heinrich Lammasch* (1853–1920), *Otto Umfrid* (1857–1920), *Max Leonard Waechter* (1837–1924), *Goldsworthy Lowes Dickinson* (1862–1932), *Karl Theodor von Traittteur von Luzberg* (1756–1830), *Hermann Heller* (1891–1933), *Henri Pirenne* (1862–1935), *Walther Schücking* (1875–1935), *Walter Hasenclever* (1890–1940), *Guglielmo Ferrero* (1871–1942), *Benedetto Croce* (1866–1952), *Edouard Herriot* (1872–1957), *Federico Chabod* (1901–1960), *Hans Wehberg* (1885–1962), *Oskar Halecki* (1891–1973), *James Arthur Salter* (1881–1975), *Johan Willem Beyen* (1897–1976), *Salvador de Madariaga y Rojo* (1886–1978), *Denys Hay* (1915–1994), and *Guy Héraud* (1920–2003).

Visionaries such as *Max Leonard Waechter*, *Edouard Herriot*, *James Arthur Salter* and *Guy Héraud* discussed the possibility of a European federation or the so-called United States of Europe. *Max Leonard Waechter* believed a German-British alliance to be the only possible cornerstone of a united Europe, while *James Arthur Salter* saw the foundation of European union in the alliance between Great Britain and France. *Edouard Herriot*, on the other hand, believed that a political union among European nation-states is possible only if they would give up their national sovereignty. The visionaries of this period were already intensively deliberating on the issue of European identity. *Denys Hay* thus posed the question of whether European identity exists outside of its nation-states. The question of identity was also addressed by *Benedetto Croce* when speaking about the history of Europe as a history of its soul, religion, tradition and culture, and by *Oskar Halecki* who saw the two pillars of the historical union of Europe in Greek-Roman humanism and Christianity.

In the book’s closing chapter, entitled “Epilogue: On the Future of Europe”, instead of a conclusion the editor *Winfried Böttcher* offered a diagnosis of the times we are living in. He speaks about the crisis of the European Union as a crisis which has struck the very foundations of the Union, these being the nation-states themselves:

“The nation-states and the European Union of national statehood are going through an existential crisis.” (p. 503)

When referring to it as an existential crisis, he warns of the scope and depth of the crisis, also calling it a systemic crisis or a crisis of epochal proportions. He further points out the European Union’s failure to reform, since each reform attempt triggers a rise of nationalism and xenophobia. When it comes to the nation-state, Winfried Böttcher suggests that it has fulfilled its historical role:

“The nation-state has fulfilled its historical purpose, in addition to having contributed significantly to overcoming feudalism.” (ibid.)

There has been growing talk about the ‘ideology of the global society’ [*Ideologie der Weltgesellschaft*], globalisation and the nation-states’ increasing inability to follow global and supranational trends set by global actors in creating a global environment. And such a global environment leaves less and less space for nation-states. As a reaction to the impotence of the nation-state, nationalism and xenophobia emerge, which is why nationalism and the transformation of nation-states should be discussed and addressed together. The nation state’s sovereignty crisis lies at the root of the extensive crisis of the European Union, which the Union itself is barely tackling.

In the present context of the crisis and weakness of the nation-state, the increasing globalism and globalisation, as well as the rise of nationalism, Winfried Böttcher proposes a reform of the European Union. In contrast to the visionaries presented in this lexicon or the so-called normative idealists of political philosophy, Böttcher himself nevertheless advocates *political realism and a republican model of Europe*:

[Also schlage ich als realistische Vision eine Neugründung Europa einer regionalisierten Republik vor.] “Hence, as a realistic vision, I propose the new founding of Europe as a regionalised republic.” (p. 505)

The central idea of his political philosophy is that of a European republic led by united Germany and France, similarly as advocated by the visionary Ludwig Börne (1786–1837).

Böttcher ends his epilogue with the following:

[Das Europa der Zukunft wird föderal, regional, humanistisch, recht gleich, kurz republikanisch, oder es wird gar nicht sein.] “The Europe of the future shall be federal, regional, humanist, equal, republican in short. Or it shall not be at all.” (p. 506)

The book as the collection of portraits represents a homage to all the kind of thinkers or

visionaries, as Winfried Böttcher calls them, who have been reflecting on the destiny and the future of Europe and its citizens since the 14th century. Them being forgotten, as the book’s title indicates, actually refers to their visions, ideas and proposals being ignored. And it is precisely because we have forgotten and ignored them that we have been struck by the great – if not the greatest – world catastrophes.

The editor uses this book to remind us that mere ideas are never enough, but require appropriate action. It is, therefore, no wonder that Winfried Böttcher invokes republicanism since it is the only model of organisation which would enable Europe to rely on active, cooperative and responsible citizens, precisely as the presented visionaries envisaged them.

Marita Brčić Kuljiš

Mike McNamee, William J. Morgan (eds.)

Routledge Handbook of the Philosophy of Sport

Routledge, New York – London 2015

After more than forty years of organised and institutionalised philosophy of sport, the establishment of *Philosophic Society for the Study of Sport* (PSSS) in 1972 (today *International Association for the Philosophy of Sport – IAPS*), and several pioneering symposiums the same year (Munich, Brockport New York, Ontario, and again New York), the discipline deserved its first broad overview edition. Mike McNamee and Bill Morgan, two of the most prominent, distinguished and influential scholars in the field, carriers and promoters of the discipline and its academic strivings, not only in Great Britain (McNamee) and North America (Morgan), but in global terms as well, are the most obvious and in fact unerring choice for being an editors of this edition.

I assume that every scholar dealing with sport-philosophy has welcomed this unique edition with acclamation. It is what the discipline so vigorously needed for quite some time. It is a requisite introspection of the discipline, seeming to have a crucial role in the further development of the discipline for several reasons.