

On the whole, it is a very user-friendly book. Summaries at the end of each chapter allow a time-constrained reader to get the gist of each chapter before reading it in its entirety. A few sentences of outlook identify future needs for action and research which are a real added value. A chronological overview at the beginning of the book serves as a reminder of key events. Notes have been deferred to the end of the book, making the text more readable, although it takes a short moment to find the right chapter and footnote number as note counts restart with every chapter. A two-page list of titles for further reading direct the reader to further study.

The book is rich in facts and thereby offers any reader, well-informed or new in the topic, added value. One learns for instance that “(t)he Quaker philosophy of bearing witness, demonstrating passive resistance by placing campaigners at the scene of environmental problems has been fundamental to Greenpeace campaigns ever since” (p. 12) the first trip of a ship its crew called Greenpeace, trying to stop nuclear tests at Amchitka Island by sailing into the test zone.

Therefore, the book is highly recommendable to any student of environmentalism, seeking to get a concise and fact-based overview of environmentalism since World War II. The importance of the topic is due to increase in the coming years, since: “What seems certain is that the whole of society will have to develop ways to respond to the profound effects that future global environmental change will have on our current way of life” (p. 99).

**Belinda Davis/Wilfried Mausbach / Martin Klimke/Carla MacDougall (Hrsg.): Changing the World, Changing Oneself. Political Protest and Collective Identities in West Germany and the U.S. in the 1960s and 1970s (= Protest, Culture and Society Series, Bd. 3), New York: Berghahn Books, 2010, 334 S.**

**Martin Klimke/Jacco Pekelder / Joachim Scharloth (Hrsg.): Between Prague Spring and French May. Opposition and Revolt in Europe, 1960–1980 (= Protest, Culture and Society Series, Bd. 7), New York: Berghahn Books, 2011, 347 S.**

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In these two edited volumes in Berghahn’s “Protest, Culture and Society” series, the transnational – the non-governmental and ungovernable, the not-yet-global yet nation-transcending<sup>1</sup>, “the movements, flows, and circulation of people, practices, and ideas, and [...] their interaction, interpenetration, and entanglement”<sup>2</sup> – informs a collection of essays that range widely over geographic terrain, disciplinary boundaries, and several decades of post-war protest movements in the U.S. and Europe. That these essays range so widely while remaining firmly grounded in their particular contexts is a testament to the cohort of scholars from around the globe that assembled each volume as well as to the diligence of the contributors, them-

selves mostly younger scholars from institutes in the U.S., Europe and Japan. The result greatly expands our knowledge of the insurgency on both sides of the Atlantic that erupted in the 1960s and continued into the 1970s and beyond. It inspires scholars of the U.S. and Europe to rethink the meaning and limitations of the nation, to challenge narrow disciplinary constraints, and to see 1968 as part of a longer history of protest and rebellion across the continent and the world. As such, it is a culmination of recent trends as well as a point of departure for future research.

*Changing the World, Changing Oneself* focuses on the exchanges that occurred between individuals and groups in the United States and West Germany in the postwar period. These include intellectual exchange, as in Adorno's exile in the United States and the insight into his identity as a European he gained there and then brought back to Europe. They also include the exchange of national histories, as when activists on both sides of the Atlantic engaged each other's past in order to come to terms with their place in the present, documented here by Wilfried Mausbach. Other contributions, notably the "new" diplomatic histories of Martin Klimke and Jeremi Suri, explore the limitations that government officials encountered when faced with the powerful protests of the era. Carla MacDougall continues this theme, describing the contest that emerged over the symbolic meaning of West Berlin in 1982, as activists and government officials each attempted to cast Reagan's visit to the city that year in their own terms. This focus on the concrete and specific brings the transnational into greater relief. – *Between Prague Spring and French May* expands the

geographic coverage of protest activity in the 1960s and '70s to include countries from Eastern and Western Europe, including Scandinavia, while continuing the transnational focus of *Changing the World, Changing Oneself*. Articles in one section examine the impact of international events on domestic developments. In Sweden, Denmark and Britain, events in the 1950s instigated a critical re-examination of political loyalties that led to the founding of a New Left in each of these countries. In France, the French Communist Party undermined student protests in May '68 due to a combination of domestic concerns and Moscow's Cold War calculations. In Yugoslavia and the former Czechoslovakia, rebellious students challenged party leaders and destabilized the domestic consensus built in the immediate postwar years. What is perhaps most exciting about both of these books is their uncompromising attempt to bridge disciplinary boundaries. In addition to examinations of intellectual, diplomatic, and social history, articles on "White Negroes" and "Stadtindianer" in West Germany add a cultural dimension to both collections. Susanne Rinner's contribution to *Changing the World, Changing Oneself* provides a literary analysis of novels published after the fall of the Berlin Wall, illustrating how German characters gain insight into the relationship between Germany and the United States in the twentieth century by remembering 1968. In an essay on the autonomous movement in Europe, Georgy Katsiaficas evokes the subterranean connections between "millions of ordinary people"<sup>23</sup> as instances of an "eros effect" expressed through direct action rather than ideological disputes, and skeptical of both established and insurgent

elites. *Between Prague Spring and French May* expands the range of disciplines still further, including linguistic analysis of the transmission of protest language between the U.S. and West Germany, and media studies on the Dutch Provos, the impact of global protest on Norwegian circumstances, and Ceaușescu's skillful appropriation of anti-Soviet sentiment in Romania to bolster his position in power. The vast array of different approaches is at times dizzying, but contributes to a remarkable survey of the social reality of the period.

These works also confront one of the more unpleasant aspects of the movements of the era – their relationship to armed struggle. Some connections are quite direct, as in the case of Ulrike Meinhof's transformation from left-wing journalist to armed insurgent. Others are more diffuse, such as the Dutch solidarity efforts on behalf of the Red Army Faction (RAF). Taken together, a nuanced discussion ensues that suggests the transnational character of the discourse and practice of violence. At the same time, these contributions ground groups like the RAF in the social milieu they emerged from "without, however, using the RAF's violence to discredit the protest movement."<sup>4</sup>

The concluding sections of both volumes are also innovative. *Between Prague Spring and French May* ends with a detailed chronology of the European events of 1968 and a first-person narrative by Ingrid Gilcher-Holtey. Gilcher-Holtey's essay examines the difficulties both of writing and researching a well-known participant in these events, Régis Debray, as well as Debray's relationship to his past. *Changing the World, Changing Oneself* concludes with a lengthy conversation between a number of

former student leaders from the U.S. and Germany on their involvement in these movements. In this way, the editors once again demonstrate their commitment to transnationalism as an interaction between individuals and groups with little or no ties to official governments, making concrete the otherwise abstract connections of lifestyle, culture, and ideas often stated but seldom demonstrated.

The inclusion of reflections from participants further establishes these collections as above all a portrait of a generation. The scholars included here confront this history in all its messy and sometimes unpleasant detail. The result is a bold reappraisal of the sometimes naïve, sometimes dangerous, but always courageous confrontation of one generation with the world it was meant to inherit. That this generation failed to overturn that world suggests not the paucity of their efforts but the enormity of the task.

#### Notes:

1 *Between Prague Spring and French May*, p. 118.

2 *Changing the World, Changing Oneself*, p. x.

3 *Ibid.*, p. 241.

4 *Ibid.*, p. 186.