

mus, um dann Philip Pettit's Theorie der Freiheit i.S. einer Republik an diesem Maßstab zu messen. Der Maßstab wird allerdings im Wesentlichen vorausgesetzt, da der Autor sofort auf Pettit zugeht und seine Schrift zum Freiheitsbegriff heranzieht. Daher hält sich der Ertrag in Grenzen, zumal es nicht nur an einer Textanalyse von Kants Schriften fehlt, sondern auch daran, dass der Beitrag so gewichtige Arbeiten wie etwa diejenigen der letzten Jahre zum Freiheitsbegriff nicht verwertet. Daher steht dieses Essay auf etwas tönernen Füßen, auch wenn es durchaus zu treffenden Ergebnissen kommen sollte, etwa dem, dass der moderne Republikanismus von Pettit mit dem älteren kantischen Konstrukt von „Republik“ durchaus vereinbar ist.

Es zeigt sich, dass der Tagungsband ganz unterschiedliche Arbeiten enthält. Das entspricht der Kultur solcher Tagungen und dem Niveau, das die Teilnehmer mitbringen. Dennoch sind sie für den wissenschaftlichen Austausch neben den international zugänglichen Publikationen unerlässlich. Sie fördern die Maßstäbe und beschleunigen die Kommunikation, lassen beide plastisch werden und helfen so, den internationalen Zusammenhalt der Wissenschaft herzustellen. Und Kant ist eine solche Messe allemal wert, wird doch seine politische Philosophie immer noch Ausgangspunkt heutiger Analysen, sei es offen oder ganz unbewusst – und da ist die Offenlegung der Traditionslinien immer Desiderat.

Anmerkungen

1 Der Staat 52 (2013) S. 401 ff.

2 Dazu etwa D. P. Schweikard, in: ders. u. a. (Hrsg.), Ein Recht auf Widerstand gegen den Staat?, Tübingen 2018, S. 149 ff.

Brian Hamnett: The Enlightenment in Iberian and Ibero-America, Iberian and Latin American Studies, Cardiff: University of Wales Press 2017, 374 p.

Reviewed by
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Brian Hamnett's comparative study of the Enlightenment in Iberia and Ibero-America examines Portuguese and Spanish empires, metropolises, and American dominions alongside one another, offering a comprehensive overview of the ideas that shaped the political culture of the Iberian worlds throughout the 18th and early 19th century. Although the study is mainly concerned with the intellectual aspects of the Enlightenment, it treats ideas as embodied by historical actors, of whom the author offers a sort of "prosopography" (p. 3). The author's stated aim is to respond "to those who say that they had no idea there was any Enlightenment in Spain and Portugal and their American territories," and "to set discussion of it into the historical mainstream" (p. 1). The Iberian Enlightenment has been often overlooked because of its religious character. Scholarship has also tended to reduce Iberian Enlightenment to its Enlightened Despotism, thus letting an emphasis on foreign influences overshadow the movement's indigenous foundations (p. 24). Following Jonathan Israel's *Radical Enlightenment*,¹ Hamnett starts with the antecedents, stretching his examination back into the late 17th cen-

tury, up until the counter-Enlightenment. Consequently, Hamnett interrogates the relationship between the Enlightenment and the Revolution in the Iberian and Ibero-American contexts.²

The antecedents for the Iberian Enlightenment have to be looked for in the late 17th century. At that time, Spanish and Portuguese wealthy individuals such as the *arbitristas* and the *novatores*, begun to reflect on the reasons for the pressures of external debt and heightened international competition that their empires were facing (Ch. 1). Since the 1720s, groups of mostly noblemen and churchmen such as the Valencian *ilustrados*, the *Sociedades de amigos del país*, the reformers at Coimbra, or the members of the Sevillian *tertulias* gathered to provide solutions for the challenges confronted by Hispanic societies. From the 1770s onwards, following the collapse of the gold boom in Brazil in the 1760s and the end of the Seven Years' War, these "pockets of Enlightenment" (p. 35) began to receive State support: "the imperial government appropriated Enlightenment ideas for political purposes – stimulating commerce and industry, increasing tax revenues and waging war more effectively" (p. 38).

It is within this framework, Hamnett argues, that the relationship between the Iberian Enlightenment and religion has to be understood (Ch. 2): a general drive for regalist reforms that would reinforce the State against the papacy – this was, e.g., the goal of the Jesuits' expulsion first from Portugal (1759) and then from Spain (1767) – without undermining the principles of religion. Among the ranks of the promoters of the Hispanic Enlightenment were in fact many clergymen, who sought

to reform the Catholic Church, to "clarify doctrine and purify [...] religious practices" (p. 46). This circumstance accounts for the persistence of the Inquisition at a time that saw a formidable push toward education reform.

State support for the Enlightenment came with the "ministerial appropriation" of its ideas during the 1770s and 1780s (Ch. 3 and 4). In Spain, the reforms put forward by the likes of Campomanes, Jovellanos, and Gálvez aimed to consolidate the State's power on the European stage through absolutism and by ensuring that the empire would continue to provide for the needs of the metropolis. In New Spain, the reforms applied (with haphazard results) ideas from the European enlightenment in order to restructure the *intendencias*, commerce, and the military (pp. 96–97). In the Portuguese world (Ch. 4), similarly but "not identical[ly]" (p. 114), the ministerial work of Pombal and Souza Coutinho displayed a strong emphasis on botany, agronomy, and productivity (p. 119).

Enlightenment-era reforms were not radical since they did not challenge the social structure of privileges in Spain's ancien régime, firmly grounded as this was in absolutist ideology (pp. 99–100), or the racial hierarchies of Portuguese slavocracy (p. 125ff.). This Enlightenment, which aimed to help monarchies and empires preserve their unity, may be qualified, following Jonathan Israel's proposal, as moderate. Even when, with the French revolution and the crisis of 1808, the imperial Spanish monarchy broke down, the republican and liberal ideals that led to constitutional change were not of a radical nature.

Hispanic-American societies (Ch. 5, 6, and 7) were by no means insulated from

European ideas. Their savants, drawing on robust local traditions, had been eager to modernize sciences, education, and health systems since the early 18th century. Foreign and American-born savants such as Boturini, Clavijero, Alzate in New Spain, and Mutis, Baquijano, and Unanue in New Grenada and Peru were interested in furthering American knowledge, with a strong focus on the natural sciences. The Hispanic-American Enlightenment was not radical, and “point[ed] not to the impending disaggregation of the respective Monarchies but, in cultural terms, to their continuing unity” (p. 145). The Tupac-Amaru revolt of 1780/81 was not connected to the Enlightenment, which was confined to the Lima region, but rather had its roots in Andean history (p. 194). The historical writings of the Mexican Enlightenment, such as Clavijero’s, however, did lay the ground for the claims of non-Spanish political legitimacy made by later reformists such as Abad y Queipo and Hidalgo (although the former ended up not supporting the revolution led by the latter, becoming a victim of the counter-Enlightenment).

Also in the Iberian peninsula, historical writings constituted an arena for the confrontation between absolutist and liberal political ideals, with both looking to the past for legitimacy (Ch. 8). With the crumbling of the Iberian empires and their political crises (in 1808 for Spain and 1820 for Portugal), alternatives to ministerial absolutism were sought in history, with exponents of liberalism particularly looking for legal precedents to their own constructs in a reinvented medieval past. Hamnett argues that, unlike elsewhere in Europe, “in Iberia medievalism formed

one aspect of the Enlightenment” (p. 209), a tendency bequeathed to liberalism and, later, romanticism. Hamnett identifies a chain of continuity between the Enlightenment and liberalism marked by a sequence of three links: “a continuing thread of ‘modern’ reforming opinion”, “a more radical Liberalism” that challenged the first one, and “an anti-clerical sentiment” arising especially in the 1830s–1850s (p. 243). The last chapter provides a survey of the Counter-Enlightenment in Iberia and Ibero-America from the 1820s onwards.

This book will undoubtedly contribute to the wider discussion of the Enlightenment in Iberia and Ibero-America of which a vibrant bibliography already bears witness to the importance of this field. The comparative perspective allows for a novel contextualization of the intellectual and political ideas that were discussed in the Iberian peninsula and the Americas. Hopefully, it will spark further research and debate about the nature and significance of the Iberian Enlightenment and new lines of enquiry such as the importance of the counter-Enlightenment in Iberia and Ibero-America.

Notes

- 1 J. I. Israel, *Radical Enlightenment. Philosophy and the Making of Modernity 1650–1750*, Oxford 2001.
- 2 B. R. Hamnett, *The End of Iberian Rule on the American Continent, 1770–1830*, Cambridge 2017.

Dominic Davies: Imperial Infrastructure and Spatial Resistance in Colonial Literature, 1880–1930, Oxford / New York: Peter Lang 2017, 296 p.

Reviewed by
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Currently working as a lecturer at City University of London, Dominic Davies is an English scholar with a focus on colonial and postcolonial literature. His recent publications include the co-edited *Planned Violence Post/Colonial Urban Infrastructure, Literature and Culture*¹ and *Urban Comics: Infrastructure & the Global City in Contemporary Graphic Narratives*.² Davies' thesis-turned-book *Imperial Infrastructures and Spatial Resistance in Colonial Literature, 1880–1930* scrutinizes the dynamics and cross-effects that play out between “infrastructures, borders, urban planning, the built environment, and literary and cultural narratives”³ and represents an example of those works whose relevancy has only increased over the course of the last years. This is not only due to a recent surge in the fields of cultural and literary geography but also comes as a result of a renewed interest in the linkages between the workings of spatial formats such as empires and nation-states and their discursive constructions or subversions in fictional texts past and present.⁴ With its intriguing subject matter and accessible prose, *Imperial Infrastructures* makes productive these linkages by utilizing a methodology

Davies calls “infrastructural reading” that is designed to “open a critical space within what is, predominantly, pro-imperial literature” (p. 4; original emphasis).

Setting the tone for the subsequent examinations, the book opens with a quote by Rudyard Kipling whose overt message encapsulates the deep entanglements of colonial and literary space and history in the epistemological networks of so-called western civilization. “Month by month,” Kipling muses, “the Earth shrinks actually, and, what is more important, in imagination. [...] We have cut down enormously [...] the world-conception of time and space, which is the big flywheel of the world's progress.”⁵ Working through a new-fangled and subversive reading of colonial literature by a number of South African and Indian writers, Davies offers a methodological reappraisal of infrastructural development as a linchpin of the British Empire. Infrastructures and their integration into the power structures of geopolitical world systems, he suggests, should not be restricted to their understanding as straightforward economic and narrative pivots of accumulative capitalism and racism and their exploitative mechanisms in the colonizing of peoples and spaces. Conversely, by utilizing an alternative methodology, the book puts emphasis on the support, but also the underlying insecurities, critiques, and implicit oppositions that permeate examples of literary fiction which have thus far mostly been viewed as championing imperial accumulation of power through the means of infrastructural development.

Across four chapters, Davies' study offers a thorough and convincing revaluation of colonial discourses that oftentimes forfeit