

jeweils behandelten Zeiträumen stärker berücksichtigt werden können. Auch kann man fragen, inwieweit es Sinn macht, alle Einschränkungen, die die Sklaverei den Menschen auferlegt hat, unter dem Konzept der *disability* zu sammeln. In beiden Studien fehlt der Rezensentin der Bezug zu Debatten von Kapitalismus und Sklaverei und zur Literatur der zweiten Sklaverei. Wie änderte sich etwa der Blick auf den Sklavenkörper, als es nicht mehr möglich war, auf einfachen Wegen Nachschub an Versklavten zu beschaffen? Wie hängen die Entstehung des Sklavereikapitalismus auf den karibischen Plantagen mit dem *disability*-Konzept zusammen? Welche Auswirkungen hatte es, dass der weibliche Körper nach dem Verbot des Sklavenhandels wertvoller wurde, weil er die einzige Möglichkeit war, das System weiter aufrechtzuhalten? Trotz dieser Hinweise lohnt sich die Lektüre beider Studien sehr, erbringen sie doch zahlreiche wichtige Erkenntnisse zu einem wenig beachteten Themenfeld.

Anmerkung:

- 1 M. Zeuske, Handbuch Geschichte der Sklaverei. Eine Globalgeschichte von den Anfängen bis zur Gegenwart, Berlin 2013, S. 100.

Duncan Bell: Dreamworlds of Race: Empire and the Utopian Destiny of Anglo-America, Princeton: Princeton University Press, 2021, 465 pp.

Reviewed by
Timothy Bowers Vasko, New York

The political trajectories of the United States and the United Kingdom have followed a weird parallel trajectory in the past six years. One promise of the Brexit campaign before and after June 2016 was that an exit from the European Union (EU) would allow Britain to strike a more favourable trading relationship with its “special” partner to the west. Nigel Farage appeared towards the end of the 2016 US presidential campaign at a rally for Donald Trump, and at least while the latter was in office, Prime Minister Boris Johnson flirted with Trumpian-style bombast. All this was underpinned by a campaign premised on anxieties about racial, linguistic, and national dilution or corruption due to EU immigration and refugee policies, by which Brexiteers hamstrung the UK. In 2021, in turn, some of the chief architects of post-Trump white supremacy in the US Congress, such as Marjorie Taylor-Greene and Louie Gohmert, promised to defend the “Anglo-Saxon political traditions” of the United States Constitution.

This phenomenon has often been described as a return to nationalist isolationism. But Duncan Bell’s new, very good book *Dreamworlds of Race: Empire and the*

Utopian Destiny of Anglo-America subtly suggests that it may be better understood as the revival of a peculiar vision of white and Anglophone supremacy that appeared in the late nineteenth and early twentieth centuries. Then, as now, prominent British and American public figures advocated forging a more steadfast cultural, national, spiritual, racial, and linguistic bond between the white and Anglophone peoples of the world. *Dreamworlds of Race* traces the distinct theories of what Bell calls “Anglotopia” in the work of Andrew Carnegie, W. T. Stead, Cecil J. Rhodes, and H. G. Wells. Anglotopia, Bell demonstrates, was a varyingly conceived effort to “reunite” the “Anglo-Saxon” races, shore up the waning power of late imperial Britain, and establish a supra-state government that combined the powers of Washington and London. But Anglotopia was also, Bell importantly points out, a cultural horizon, an aesthetic framework, and a political theology. *Dreamworlds of Race* holds obvious and significant relevance to historians of political thought and scholars of international relations. But it should also interest students of race and religion, political theology, literary history, and utopian studies. Anglotopianism heralded a cooling of tensions between the British Empire and the United States that had characterized much of the nineteenth century. From the 1890s on, wealthy and famous subjects of the British Crown such as Carnegie, Stead, Rhodes, and Wells began to call for the “reunification” of the race of English-speaking (white) peoples. They were particularly focused on binding the United Kingdom to the United States together. The schemes varied, of course, for reasons both biographical and ideologi-

cal: Carnegie called for a baroque evolution of the American federalist system that would incorporate the United Kingdom. Rhodes envisioned a kind of decentralized imperial federation where powers of home rule among settler colonies (particularly in southern Africa) balanced out the power of the metropole. Stead painted the reunion with a millenarian brush, using his position as an influential editor of the *Review of Reviews* to promote and syndicate Carnegie’s and Rhodes’s ideas. Wells, meanwhile, emphasized the importance of new technologies to advance this vision of world order, simultaneously criticizing the race-thinking of, say, Rhodes and, at the same, time calling for the eugenicist eradication of “inefficient” peoples and their languages.

Bell traces the distinct contours of each of these thinkers with characteristic precision. But for all their differences, each of these thinkers shared a series of routine moves that constituted Anglotopian thought. These involved, inter alia, acknowledging the ascendant power of the United States, a wavering set of proposals aiming at the promotion of a supra-state organization primarily combining the powers of Washington and London, an effort to bring about the end of military tensions between the two powers, and the promotion of industrial development and free trade between Anglophone economies. But Bell also draws our attention to the broader cultural and aesthetic dimensions that gave Anglotopian thought its unique profile, noting the prophetic, paratheological millenarianism of the discourse, as well as the important role that speculative fiction played in making the vision of Anglotopia clear and tangible to

a wider audience that may not have been concerned with the finer details of the possibly constitutional arrangements of a hypothetical super-empire.

Bell makes a strong and convincing case for the importance of speculative fiction, in particular, to Anglotopian visions and the project of promoting them. But, it remains unclear whether Anglotopia was indeed a “cyborg” project of techno-scientific utopianism through and through, as Bell suggests it was. Carnegie and Rhodes do not appear to be technophilic utopians as much as they seem to be – especially when read through Stead – quasi-spiritualist, messianic figures concerned with old categories of religion and language as the foundation of a race unity. Likewise, the concluding contrasts *Dreamworlds of Race* draws between Anglotopianism, the “Afro-Modernity” of early twentieth African American thinkers like W. E. B. DuBois, and the liberatory potential of the “steampunk politics” in contemporary speculative fiction are simultaneously too brief and potentially overstated. Surely the contestations of early twentieth-century Anglophone white supremacy emerging from the other side of the colour line were equally as rich and varied as the differences that separated Rhodes from, say, Wells. And the reader is left wondering what “steampunk politics”, fully realized, might actually look like as a political programme. Still, *Dreamworlds of Race* not only helps to contextualize today’s more classical revivals of white supremacy on both sides of the pond but also will perhaps attune researchers and students alike to ways that white supremacy can course its way through the veins of techno-utopian titans of neo-liberal (post-)industry. Bell’s work

is a reminder of that other meaning of utopia – as no place at all, thrown up as a mirage to obscure the rotten core of an earlier paradise.

**Jan Bemann/Dittmar Dahlmann/
Detlev Taranczewski (Hrsg.): Core,
Periphery, Frontier: Spatial Patterns
of Power (= Schriftenreihe des SFB
1167 „Macht und Herrschaft – vor-
moderne Konfigurationen in trans-
kultureller Perspektive“, Bd. 14),
Göttingen: V&R unipress, Bonn
University Press, 2021, 406 S.**

Rezensiert von
Klemens Kaps, Linz

Die theoretischen und methodischen Veränderungen, welche der *spatial turn* seit den 1990er Jahren für geschichtswissenschaftliches Arbeiten hervorgerufen hat, wurden insbesondere in der Globalgeschichte manifest. Als neu entstandene Subdisziplin wurde sie aufgrund ihrer offenkundigen raumwissenschaftlichen Ausrichtung besonders stark von der Neubestimmung des Verhältnisses der Geschichtswissenschaft zu räumlichen Bezügen geprägt. Dies verdient insofern Aufmerksamkeit, als mit den Arbeiten Braudels und Wallersteins zwei prägende Meisterzählungen erheblichen Einfluss auf die Formierung globalgeschichtlicher Fragestellungen und Zugänge ausübten, bei denen räumlichen Überlegungen nicht nur als Strukturprinzip entscheidende Rollen zukamen. Noch