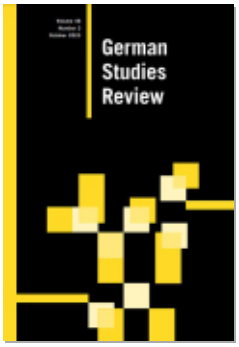
Demokratisierung nach Auschwitz: Eine Geschichte der westdeutschen Sozialwissenschaften in der Nachkriegszeit by Fabian Link (review)



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Culture." Most chapters could belong to any of these sections. A structure based on different notions of legacy might have been clearer and could have helped the reader understand why some contributions are further removed from Tabori's theater than others. Nevertheless, it is precisely its eclecticism that makes *Open Wounds* so valuable to anyone interested in how Tabori's unique form of memory theater can thrive well into the twenty-first century and shows that a theatrical legacy may be found in unexpected places.

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Demokratisierung nach Auschwitz: Eine Geschichte der westdeutschen Sozialwissenschaften in der Nachkriegszeit. By Fabian Link. Göttingen: Wallstein Verlag, 2022. Pp. 640. Paper €66.00. ISBN 9783835351981.

How the public and intellectuals reacted to the Nazi past has been a common theme of both popular culture and academic research. The rise and fall of Nazi Germany are not just a calamitous event in terms of physical destruction but also a negative sea change for intellectual circles. Many untamed brains were banished or chose to emigrate when the Nazis started to construct a totalitarian leviathan, while other scholars stayed and engaged in the government's activities in the 1930s and 1940s, such as Martin Heidegger and Helmut Schelsky. The Frankfurt School, where many members and its heads, Max Horkheimer and Theodor Adorno, were Jews, had to live in exile, firstly in Geneva and Paris and then in New York. The various ways different figures dealt with their Nazi past and reengaged in German academia after 1945 shaped Germany's social sciences and democratization process. Focusing on two prominent groups, i.e., the Horkheimer circle and the Schelsky circle, Link's monograph offers a comprehensive and detailed record of their academic and social activities for the three decades between 1931 and 1961.

The book has a very clear and coherent structure. The central theme is how the two groups, "those who came back" (*Rückkehrer*) and "those who stayed [in Germany]" (*Dabeigewesene*), conducted social research and thus contributed to Western Germany's democratization after 1945. Part A, as the introduction, presents the historical background of the status quo of social sciences after 1945 in Western Germany. Part B, which occupies over two-thirds of the length of the book, illustrates how the Horkheimer circle and Schelsky circle differed from each other in three fields: social empirical research, sociological analysis, and educational policies. In the first field, while the Horkheimer circle utilized interviews and group experiments to investigate social-psychological sources of totalitarian tendency, the Schelsky circle conducted sociological analyses of families, sexuality, and youngsters after 1945. In the second field, the two groups carried out their respective sociological analyses of

the industrializing society. In the third field, by dint of their administrative positions at universities and their interpersonal relationship with the authorities, the two groups facilitated educational reforms and nurtured new generations of students. Highlighting the debates between relevant figures, such as the positivism dispute (*Positivismusstreit*), Part C illustrates the epilogue of the divergence.

While the Horkheimer circle apparently experienced more physical changes regarding its remigration from Europe to the United States and back to Germany again than the Schelsky circle, the former had more consistency in theoretical progress than the latter. Schelsky, as a representative of *Dabeigewesene*, expressed positive attitudes toward the Nazi regime (Chapter 6.1.3.) but turned to criticism after 1945. Like many pro-Nazi scholars at the time, Schelsky praised the Nazi regime as the realization of the Germanic race and a flag of modern society (192). On the other hand, heavily criticizing the totalitarian tendency of the modern capitalist society before the 1930s and actively investigating the sources of the spiritual Nazi seeds after 1945, the Horkheimer circle insisted on its intellectual pursuit. Paying more attention to the analysis of an adjusted society of the middle class (*nivellierte Mittelstandsgesellschaft*, Chapter 9.2.) since the early 1950s, Schelsky rarely saw the totalitarian tendency hiding in socializing industrialization and mechanization. Nonetheless, as the two most influential groups of social scientists in Western Germany, who passionately published essays and monographs and gave speeches through radio programs, their research and suggestions to the authorities hugely shaped the public and academia.

Because massive numbers of German people immediately after the war still spoke highly of Hitler and his statecraft (313), democratization in Western Germany was obviously a burdensome process. That process is vividly illustrated by the divergence and convergence between the Horkheimer circle and the Schelsky circle, both of whom cooperated with American and British officials to revive Germany's social sciences and shape the spiritual liberalization of the German people. The author has chosen a sharp angle from which to observe a large-scale social transformation. However, despite the outstanding merits of its structure and wealthy materials, the book has a minor drawback. In some spots, particularly in Part A, the author inserts much philosophical and scientific jargon, such as metaphysics and ontology, into the texts without necessary explanation about how relevant figures, i.e., the Frankfurt School, treated the terms in certain circumstances. In addition, while it presents massive detail to readers, the introduction and interpretation of relevant theories are marginal. For example, instead of interpreting Horkheimer and Adorno's critical theory through the 1930s and early 1950s, the author pays more attention to the chronology of their social activities and their interpersonal connections. Nonetheless, systematic knowledge of theories of the figures should be indispensable for a better understanding of how the groups shaped the development of social sciences and Germany's democratization. In short, the book is deficient in theories.

In a word, it is a very brilliant historical biography of the Horkheimer circle and the Schelsky circle. Like Rolf Wiggershaus's well-written monograph, *The Frankfurt School: Its History, Theories, and Political Significance*, Link's book will be a new cornerstone for every follower who wants to investigate how intellectuals tried to find the righteous location of themselves and Western Germany after 1945.

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Year Zero to Economic Miracle: Hans Schwippert and Sep Ruf in Postwar West German Building Culture. By Lynette Widder. Zurich: gta Verlag, 2022. Pp. 320. Cloth €52.00. ISBN 9783856764272.

Lynette Widder's *Year Zero to Economic Miracle* charts the architectural practice of Hans Schwippert and Sep Ruf, two prominent West German architects. Widder focuses on five iconic public commissions from the late 1940s, immediately following the establishment of the Federal Republic, until the early 1960s, with Schwippert's St. Hedwig's Cathedral, completed in 1963, literally straddling the German division. Next to the cathedral, the buildings covered (in chronological order) are: the West German parliament building (Bundeshaus) in Bonn (1948–1949) by Schwippert and the Academy of the Arts in Nuremberg (1950–1954) by Ruf for the early years; the West German Pavilion at the Brussels World Fair in 1958, which both men designed together with Egon Eiermann; and the College for Public Administration (Hochschule für Verwaltungswissenschaften) in Speyer (1957–1960) by Ruf. The book is structured into four chronological sections, three of which focus on the buildings and one on theoretical debates in postwar West Germany. In addition to the historical chapters, four more personal reflection chapters conclude each section: one on job books, one on the architecture critic Ulrich Conrads, one on the Ruf family archive, and one on construction drawings. These four reflection chapters chart Widder's own growing interest in Ruf and Schwippert and in becoming an architectural historian. Here, her evocative descriptions of architectural sources and of personal encounters do more than trace a personal journey. These chapters enrich the narrative of postwar architecture and architectural history itself when Widder describes the fate of the Ruf archive or the way the workbooks for the St. Hedwig's Cathedral reveal the complicated process of building across the German-German border.

Widder's book forms part of a growing interest in postwar West German—and to a lesser extent East German—architecture and its preservation, which itself follows on the heels of a new wave of historiography on the postwar period. Notably, the book keeps East and West German architectural and political history connected by including St. Hedwig's Cathedral. The architectural clearly dominates, and Widder is an expert in making the field's materiality accessible to the lay reader. The impressive