

**Michal Reiman – Bohuslav Litera – Karel Svoboda – Daniela Kolenovská: *Zrod velmoci. Dějiny Sovětského svazu 1917–1945*. Prague: Karolinum, 2013, 584 pp.**  
**Pavel Kolář: *Der Poststalinismus. Ideologie und Utopie einer Epoche*. Cologne – Weimar – Vienna: Böhlau, 2016, 370 pp.**

Although the following reflections are published in our review section, they are strictly speaking of a different character. The reviewer is not an expert on the subject of the two books, i.e. modern Russian and Eastern European history; his comments are therefore primarily concerned with lessons that historical sociologists might learn from the two books, and to a certain extent with problems that they might raise. Moreover, one of the books was published five years ago, and by conventional standards, a review published in 2018 would be somewhat late in the day. But given the importance of the book, and the fact that it has not been translated into any Western European language, it still seems worth while to draw it to the attention of a broader audience.<sup>1</sup>

*The Birth of a Great Power: History of the Soviet Union from 1917 to 1945*, by Michal Reiman and his collaborators, is a major work, and some of its strengths should be underlined. First and foremost, and in line with the title, it represents a successful combination of geopolitical, historical and social analysis. Geopolitical approaches have been gaining ground in historical scholarship, and for good reasons, but the case is sometimes overstated. Stephen Kotkin, a major authority on Russian and Soviet history, argues that modernity is a geopolitical rather than a sociological category; most historical sociologists would assume that it must be both, and Reiman and his collaborators show convincingly that geopolitical processes intertwine with social ones. The narrative covers the exceptionally rapid collapse of an imperial power, caught

up in war at a particularly unsettled stage of its modernizing process, and unable to cope with the strains thus imposed on its polarized and multi-national society; it ends with the victory of a reconstructed great power in World War II and a brief survey of the postwar situation. This trajectory is one of history's most spectacular geopolitical transformations. But it involved a complex and radical revolutionary process, an exceptionally thoroughgoing destruction of the old order, and – as the authors show very well – a dynamic of divergence rather than maturing or unification among the revolutionary forces. What then followed was a new phase of state formation and imperial reconstruction, under the aegis of a counter-elite with significant popular support, but more and more reliant on a selective mobilization of forces and aspirations released by the revolution, combined with uncompromising repression on other fronts. The first major step towards re-emergence as a great power (but not a guarantee of future success) was the ruthless and immensely destructive, but in some ways highly effective modernizing leap that began at the end of the 1920s.

The transformation of Russia between 1917 and 1945 is thus an exemplary case of entangled geopolitical and social dynamics, and not one that would support notions of historical necessity. Reiman and his collaborators also have much to say on episodes within the process, and some points of that kind may be noted. The role of individual leaders in history is one of the perennial problems of historical sociology, and few cases are as frequently cited in such discussions as Lenin's leadership in the Russian revolution. The book reviewed here does much to demystify this issue, although the conclusions are not spelt out as quite as sharply as the reviewer would like. As the chapter on developments between February and October 1917 (pp. 58–111) shows, Lenin's famous first speech after his return from exile was neither well reasoned, nor did it reflect solid knowledge about the situation in Russia. The later victory of the Bolsheviks made the speech look like the beginning of a success story; but that was not at all clear at the time. The most independent-minded and reflective Bolshevik activists were shocked

<sup>1</sup> There is a much shorter version in English: Michal Reiman, *About Russia: Its Revolutions, its Development and its Present*. This text summarizes the essentials of the argument, but it is obviously not a substitute for a full translation.

by the speech, and if it had a certain impact, that was partly due to Lenin's long-standing authority within the party, partly to vague but attractive promises of strength through radicalization. Another episode to be reconsidered is Lenin's role on the eve of the Bolshevik seizure of power. A closer look at the record – exemplified in the book – shows how obsessed Lenin was, for several weeks, with the perceived opportunity to strike at a rapidly weakening power centre; but it is also clear that his self-imposed exile in Finland limited his grasp of the situation in the capital. He thought that the date finally agreed for the insurrection would be too late, and some of the plans he played with during the preceding weeks are best described as hysterical nonsense. The upshot is that the leadership of the Bolshevik party, long doubtful about the direct bid for power (some of them resisted even at the final hour), acted as a counterweight to Lenin and brought his plans closer to conditions on the ground. And there was a third factor: Trotsky possessed mobilizing and organizing capacities which neither Lenin nor any of the other leaders could match, and his role was crucial. Moreover, the whole action depended on circumstances over which the Bolsheviks had only partial control. In short, the victorious October insurrection looks less like an achievement of one leader than a synergy of several factors, including Lenin's drive – an unlikely outcome, but then Russia in 1917 seems to have found itself in a situation where only improbable outcomes were possible.

Finally, Reiman and his collaborators give a thoroughly debunking account of Lenin's last years. His tactics within the party leadership in the years 1920–1921 are described as a kind of *coup d'état*, consolidating the power of a faction put together in a hamfisted way, and sealing the victory by a ban on factions which lent itself to more and more repressive uses. Lenin not only engineered Stalin's appointment as general secretary; he also took the lead in changing intra-party rules and practices along lines eminently conducive to more dictatorial rule. In view of all this, the reservations about Stalin in Lenin's much-quoted and mislabelled "political testament" cannot be taken very seriously.

On the other hand, the oppositional currents within the party are given a very critical treatment. All things considered, and with a view to their history from the beginning to the end of the 1920s, they do not deserve Robert V. Daniels's description as the "conscience of the revolution." They were too handicapped by the fetishism of party unity, too fixated on different priorities and consequently reluctant to join forces, and they all underestimated both Stalin's abilities and his single-minded drive for supreme power. But they can be given credit for targeting the dubious premises of Stalin's pursuit of socialism in one country as well as the weaknesses of his "socialist offensive" at the end of the 1920s; their leaders also had a better grasp of international politics than the Stalinist faction. But one point that emerges very clearly from the discussion of this subject is the untenability of speculations about Bukharin as an alternative leader. His inconsistencies and his inability to sustain political conflict seem to have ruled him out of that field.

The ups and downs of the first two five-year plans are discussed in detail, with emphasis on the fact that this was not a once-and-for-all gamble, but a decade-long roller-coaster with successes, debacles and unforeseen complications. The question of dependence on foreign technology is treated as an open controversy, where scholars still defend very divergent estimates; but this factor was clearly more important for the first five-year plan than for the second.

To conclude, some questions about conceptual and interpretive issues should be raised. The first one has to do with the great emphasis that Reiman and his collaborators place on plebeian forces and attitudes in the Russian revolution. The distinction between a civic and a plebeian revolution in 1917 makes sense (with some reservations, indicated in an article on the October revolution elsewhere in this issue). But the term is also applied to the post-revolutionary power elite, especially the forces allied with Stalin, and to the political culture that crystallized around them. Here one might wish for a more precise conceptual definition; more importantly, there were other factors in play, and they seem irreducible to the continuity of a plebeian

political culture. The shattering and brutalizing experience of the civil war counted for much in the formation and methods of the Soviet state. Another aspect, less frequently noted, is the primitivizing logic of Leninism, certainly not explainable in terms of plebeian origins. Its effects can be traced on several levels. Lenin's invocation of Marxism as a complete and self-contained world-view was an imaginary reference; no such thing had yet been developed. When the Bolsheviks seized power and established a political monopoly, the imaginary teaching had to be given a more tangible and structured expression; the result was Marxism-Leninism, a comprehensive ideological edifice built in haste and on oversimplified foundations. Even compared to Engels's *Anti-Dühring* and some theorists of the Second International, it was a regressive formation. Another fateful feature of Lenin's legacy was the insistence on party unity. Lenin's vision of it was unrealizable, and provoked never-ending schisms, which in turn tempted the leader to take stronger measures. That became easier after the seizure of power, and Stalin took that line to extremes far beyond the practices envisaged by Lenin. In one of the latter's most unhinged pamphlets, *The Proletarian Revolution and the Renegade Kautsky*, the claim that even a one-man dictatorship can represent the interests of a progressive class is defended against the advocates of democracy; Stalin seems to have fused that idea with the traditional notion of the Russian people needing an autocrat. Finally, it has more than once been suggested that Lenin turned Clausewitz on his head and treated politics as a continuation of war by other means (if I am not mistaken, Victor Chernov's obituary on Lenin is the first recorded source). That view became more pronounced as Lenin's strategy developed. The decisive step was the interpretation of World War I as a logical and terminal outcome of capitalist development; it culminated in the appeal to transform the imperialist war into a civil war. Lenin's actions after his return to Russia followed that line; the civil war that turned out to be intra-imperial rather than international radicalized it, and Stalin took it to extreme lengths. Violence became the unconditional and ever-ready medium of politics.

All these considerations tone down the role of plebeian habits or traditions. Another reservation also focuses on the question of continuity and discontinuity. Reiman and his collaborators tend, in my opinion, to over-rationalize Stalin's actions in the second half of the 1930s (this is, needless to say, not to be confused with a defence of them; nothing of that kind is to be found in the book). They do not pretend to have a sufficient explanation for what they call the mass murder of post-revolutionary elites, but the strongest emphasis seems to be on the claim that Stalin had reasons to fear a widespread and potentially explosive opposition to his policies; they had resulted in a confused mixture of successes and disasters, and Stalin was no doubt aware of the resultant discontent across the social spectrum. He appears, on this view, to have opted for a wholesale elimination of possible opponents, not just a liquidation of former rivals as well as collaborators who had disagreed with him on specific issues (pp. 393–483). The argument is comparable to other ways of rationalizing the great purge, such as J. Arch Getty's thesis that Stalin was combating a Russian tradition of clans with particular interests and strategies forming inside the power elite, and that the purge was analogous to punitive and preventive actions undertaken by earlier autocrats, such as Ivan the Terrible (whom Stalin credited with a much more progressive historical role than previous revolutionary leaders and ideologues had ever done). An obvious objection to this latter parallel is that Stalin's purge was organized on an incommensurably larger scale than any historical example, and with an unprecedented ideological charge. More generally speaking, and with reference to the book reviewed here, something is missing in the over-rationalizing explanations. Mass murder of the 1936–1938 calibre is not conceivable without some kind of vision (however inappropriate that term may seem), some imagined purpose and rationale (unless we opt for the very implausible and rarely defended view that the recourse to violence cuts action loose from meaningful references). In Stalin's case, there was obviously a good deal of strategic calculation, not least in the careful combination of show trials and backstage

killings, but there was also a vision perhaps best captured by Kotkin's description of Stalin as a "massacring pedagogue." He envisaged a new generation of cadres who would identify totally with the leader and unquestioningly follow his instructions; those who stood in the way had to be eliminated. How this lethal phantasm took shape is not a question that can expect a conclusive answer. That would require a synthesizing knowledge of historical, ideological and psychological knowledge, which is not within the horizon of rational expectations. All that can be said here is that Stalin's final fusion of imperial and revolutionary traditions was also a mutation into something monstrously new.

To conclude, one conceptual problem should be briefly noted. It is clear that Reiman and his collaborators do not reject the notion of totalitarianism. They refer to the political regime of the Soviet Union as totalitarian, and even to a totalitarian model of society. But there is no discussion of the concept, and that leaves some questions unanswered. The idea of totalitarianism emerged in the interwar years as a response to new and unexpected metamorphoses of power, but it was from the outset a contested concept with widely divergent definitions. Looking back on its career, and with a view to recent debates, two main approaches may be distinguished. On the one hand, there is the definition favoured by political scientists (and much used during the Cold War); it focuses on clearly demarcated institutional structures. On the other hand, there is a line of more philosophically grounded reflection, going back to the works of Hannah Arendt, Cornelius Castoriadis and Claude Lefort, and giving more weight to the symbolic and imaginary dimensions of power, as well as to the fusion of its various forms. The present writer favours the second alternative, but this is not the place to discuss it further.

Pavel Kolář's book on Post-Stalinism deals with a different epoch and has a more limited focus. It sets out to correct the conventional post-1968 wisdom about the last decades of Communism. While it is true that Khrushchev's attack on Stalin at the twentieth congress of the Soviet Communist party triggered an enduring legitimization crisis, to which no definitive answer

was ever found, it is very misleading, but all too common, to describe the subsequent history of Eastern European Communism as a linear and unmitigated decline. The same applies to the notion of a complete and universal loss of faith during the final phase. On both counts, Kolář convincingly presents a much more complex picture. It must, however, be said that he overstates his case when he argues that a consciousness of epochal change (*Umbruchsbewusstsein*) puts post-Stalinism alongside the historical landmarks of 1789, 1848 and 1918 (p. 329). The aftermath to 1956 was more lively and multifaceted than later generations liked to admit, but it did not leave an intellectual, political or ideological legacy comparable to the earlier dates mentioned by Kolář.

The concepts of utopia and ideology are central to Kolář's analysis of post-Stalinism. Events and efforts of the years after 1956 can be analyzed on many levels. The story includes limited but not insignificant adjustments of the power structures in place, unavoidable after the posthumous downgrading of Stalin as a leader and an ideological classic; major protest actions, and in the Hungarian case even a revolution, suppressed by Soviet intervention; the most significant political restructuring took place in Poland, where a previously imprisoned Communist leader came to power and negotiated a new *modus vivendi* with the Catholic Church, put an end to the collectivization of agriculture, and granted the universities significantly more autonomy than before (what he did not accept was the demand for an institutionalization of the workers' councils that had emerged in 1956).

Kolář's main focus is on intra-party responses to de-Stalinization and the resultant controversies, which can now be documented in much greater detail than in earlier work on this period. He compares three countries with a very different record: Czechoslovakia, Poland and the German Democratic Republic. As noted above, Poland underwent the most significant political changes. The sources cited by Kolář lead to a more nuanced picture of developments in Czechoslovakia than has commonly been presented in scholarship on the period. In 1956, there was

more unrest and controversy within the Czechoslovak Communist party than retrospective accounts have tended to suggest, but the leadership succeeded in blocking further progress; however, in the long run, this episode can be seen as an early advance signal of the most significant post-Stalinist breakthrough, the reform movement that culminated in the Prague Spring of 1968. The German Democratic Republic was, for well-known reasons, less receptive to messages of change than the other two countries, but even there, the post-Stalinist turn marks a date.

Notwithstanding these differences, Kolář argues that the analysis of post-Stalinist discourses, more or less critical, supports a conclusion that can also draw strength from broader perspectives on political events: post-Stalinism brought about changes to the cultural profile and horizon of the regimes in question. Kolář sums up these innovations under the twin headings of utopia and ideology. The utopian goal of progress through socialism to communism remained non-negotiable for the ruling parties, but the meaning of this obligatory promise did not remain unchanged. Kolář uses the term “processual utopia” to describe the main shift. At a minimum, this meant more emphasis on practical measures and visible progress, rather than on official foreknowledge of the road ahead. Less conformist versions could emphasize the need for ongoing criticism and self-correction; this was the road taken by reform communism.

The concept of ideology refers less to an “other” of utopia than to an overall framework which also allows the formulation of utopian goals. There was no principled retreat from the claim to exclusive ideological authority, but as the official frame of reference became less stridently monolithic and more responsive to changes, ideological schemes became more adaptable and open to selective use. One example mentioned by Kolář is the way the notion of a “cult of personality,” coined by the Soviet leadership to limit the impact of de-Stalinization, could be taken over by those who had in mind a more radical criticism. An example worth noting, although belonging to a somewhat later period than the major part of Kolář’s discussion

and therefore not mentioned in the book, is an article published in 1962 by the Czech economist Radoslav Selucký; he suggested that “the cult of the plan” should be treated as a phenomenon akin and comparable to the cult of personality. This provoked an intemperate reaction in high places, but the article did help to spark further discussion. Other symptoms of ideological ambiguity are important for the understanding of the final phase. Official commitment to an ideological system did not necessarily mean equal acceptance of all its parts; it is true that Marxist-Leninist notions, more or less consciously held, could enter into perceptions of reality, even when belief in the more normative claims of the state doctrine had tacitly been written off. But even on the cognitive level, awareness of shortcomings could lead to limited and semi-secret borrowings from other sources. In the 1980s, the Czechoslovak authorities permitted and encouraged – without any publicity – the study of neoclassical economics, and this turned out to be an important part of the preparation for a neo-liberal transformation.

Kolář places the post-Stalinist changes to ideology and utopia in a broader context, not least in relation to the shifting fortunes of class and nation as privileged historical actors. Here he seems inclined to accept the widely shared claim that the nation has, universally and unequivocally, proved more resilient than any class-based alternative, and he quotes Catherine Verdery’s study of Romania, where the move from class to nation was more evident before the fall of Communism than elsewhere in Eastern Europe. But Romania was an extreme case. At the moment of the Communist takeover, the party was by far the weakest in the region; it tried to compensate for this by a particularly repressive rule, but in the long run, the strong legacy of nationalism (including memories of a vigorous Fascist movement) prevailed. More generally speaking, a differentiated view of the shift from class to nation is needed. The victory of nation-based narratives over class-based ones has been much more massive in some places than others, and references to class have sometimes gone into terminal decline without any corresponding rise of nationalism. In this regard, a

comparison of the Czech republic with other countries in the region – Poland, Slovakia, Hungary – is very instructive. A further consideration is that national narratives are not all of a piece; they may contain a more or less explicit imperial component, and the idea of a civilizational nation (i.e. a nation claiming distinctive civilizational identity), formulated by Hans Antlöv and Stein Tønnesson, deserves more discussion. If there are cases of civilizational nations, China is surely an example of the first order.

The reference to China raises another question. In Kolář's book, the Chinese experience figures primarily as a negative lesson, perceived by Eastern European critics of Stalinism as a particularly frightening illustration of the regime pathologies they were combating. But a closer look at the record shows that matters were more complicated. In retrospect, it seems clear that a Sino-Soviet conflict was developing from 1956 onwards, that Mao Zedong saw the attack on Stalin as a threat to his own pretensions, and that official Chinese pronouncements on contradictions within the people, as distinct from those between the people and its enemies, were meant to deflect the critique of Stalinism. At the time, some critical Marxists in Eastern Europe saw it differently and sought inspiration in Chinese texts. The most striking example was the Czech philosopher Zbyněk Fišer, alias Egon Bondy.

Kolář's book is meant to throw new light on neglected aspects of Communism in Eastern Europe after 1956, not to present a comprehensive and balanced history of its decline. It would therefore be unfair to criticize it for not venturing in the latter direction. But it is a reminder of the need for a complex analysis of the whole process, with due attention to domestic and international factors, and to transformative aspirations as well as structural obstacles.

Johann P. Arnason

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**Ulrich Beck: *The metamorphosis of the World*. Cambridge: Polity, 2016, 223 pp.**

The reviewed book is the posthumously published work of one of the most important European intellectuals of the last few decades, the German sociologist Ulrich Beck (1944–2015). Beck studied in Freiburg and Munich; he acquired his professorship in 1979 in Münster; from 1981 to 1992 he lectured in Bamberg. From 1992 until the end of his professional career, he worked at *Ludwig Maximilian University of Munich*. At the end of the 1990s, he became a visiting professor at the *London School of Economics*. He was the editor-in-chief of the journal *Soziale Welt* and the editor of the *Edition Zweite Moderne* book series in *Suhrkamp* publishing house. In addition to his academic activities, he latterly devoted himself as an expert to the field of modernization and environmental issues, as well as socio-political activities aimed at supporting the vision of a federalized and cosmopolitan Europe.

Beck became world-renowned with the book *The Risk Society*, first published in the year of the Chernobyl disaster in 1986 (in English it was published in 1992). The book kick-started global interest in risk issues, which was very intense for many years and created hundreds of similarly oriented publications. The total number of books in which Beck is listed as author or editor exceeds thirty. Beck's work has been published in translations in some two dozen countries. Among the best known are the titles *Reflexive Modernization* (1994, co-authored by Anthony Giddens and Scott Lash); *Ecological Politics in an Age of Risk* (1995); *The Reinvention of Politics* (1996); *World Risk Society* (1998); *What Is Globalization?* (1999); *The Brave New World of Work* (2000); *Individualization* (2002, co-authored by Elisabeth Beck-Gernsheim); *Cosmopolitan Europe* (2007, co-authored by Edgar Grande); *German Europe* (2013).

In his most famous book, Beck showed that the industrial and scientific-technological achievements of contemporary civilization sharply contrast with its vulnerability. The author describes contemporary society as a risk society. A characteristic feature of contemporary risks is

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their unmanageability. They become stowaways of normal consumption; they travel with wind and water, they are hiding in the air which we breathe, in food, clothing and household equipment. Their significant characteristic is latency, invisibility which faces us with the problem of how to identify them in time because they are unperceivable with our inborn senses. Their diagnosis requires measuring instruments and scientific apparatus.

The relationship between science and risk is complicated and contradictory and generally has three levels: a) science is among the causes of risk; b) science is also a means of defining it; c) science should be the source of its solution. However, the system of science, according to Beck, is so far incapable of responding adequately to the risks of modernization. One problem is the differentiation of science itself, its hyper-complexity. With the gradual differentiation of individual scientific disciplines, there is a growing amount of specialized knowledge, and science is often unable to assemble this in such a way as to understand risk as a poly-causal, multi-factorial phenomenon. In addition, the research of risk is often associated with competitive clashes between individual scientific professions; there is tension that prevents collaboration, although the situation demands interdisciplinary cooperation.

Beck's conception of risk society is based on distinguishing two phases in the development of modern society: the first and the second modernities, which correspond to the terms "risk society" and "world risk society" respectively. The first modernity is represented by the "classical industrial society" of the 19th century. It was a semi-modern society in which some elements of tradition persisted. Today, according to Beck, we are seeing that this world of the nineteenth century is disappearing. The irritation brought about by this is an inherent result of the success of modernization processes, which are now not only no longer following the directions and categories of classical industrial society, but are directed against them. In the first modernity, there was a modernization of tradition, i.e., modernization simple; the second modernity is about the modernization of modernity, which is

referred as reflexive modernization. Reflexivity, in Beck's conception, is essentially self-confrontation. A risk society becomes reflexive by identifying itself as a problem.

Life in a risk society is risky not only because of various threats of a technological nature; similarly ambivalent are technological innovations which, on the one hand, allow for a high material living standard, while on the other hand produce risks. Another contradictory feature of the modernization process is increasing individualization, which Beck sees as an important phenomenon of contemporary society. This is due to the release of people from the social forms of classical industrial society. The emplacement and enjoining of individuals within the framework of classes, families, and social roles that was typical of the first modernity has become obsolete in the second modernity. These once-so-strong social structures, which braced and constrained people, but at the same time provided support and orientation for them, are now very fragile. Problems which were formerly solved in the context of traditional institutions must be handled individually. But not everyone is able to orientate themselves in the confusing maze of today's society.

One of the characteristic features of modernization, according to Beck, is that on the one hand society is regulated and controlled by forms of parliamentary democracy, but on the other hand, the circle of the validity of these principles is limited. This contradiction arises from the fact that there are two separate systems in the industrial society: the first is a political-administrative system based on the assumptions of parliamentary democracy; the second is a technical-economic system based on private ownership. According to the axial principle of the political sphere, power can only be exercised with the consent of the governed. However, the second area, which includes private firms and scientific institutions, does not concern public control or the consent of fellow citizens. This area, considered to be "non-political," remains in the competence of economic, scientific and technological fields for which the democratic procedures – applied in politics – are invalid.



The interests emerging from the technical and economic sphere Beck designates as “sub-policy.” Sub-policy has a key influence on the life of the first and the second modernities, and its leadership often displaces democratic policy. However, in doing so it dodges the democratic rules of public oversight, gaining legitimation for this with reference to progress and raising the standard of living. The argument about raising living standards also serves as justification for the negative effects of modernity. As a result, substantial changes in society take place as a sort of side-effect of economic and scientific-technical decisions.

The sidelining of the state is reinforced by the process of globalization and by the pressures exerted by multinational companies, for whom an ideal environment excludes the influence of trade-unions, social policy, protective laws, and restrictive rules. The principle of national state authority is also undermined by speculative capital relocations. Modern global elites live where it is most enjoyable for them, and pay taxes where it is cheapest. Political parties, continuing in directions fixed in the first modernity, are the dinosaurs of industrial epochs. Beck concludes that where no one wants to take responsibility, new actors must join who are aware of the risk and are willing to do something about the situation. Of great importance for changing social attitudes is the activation of public opinion and, above all, citizens’ initiatives and groups, which can be referred to as new social movements. With these new collective actors actively promoting their interests, politics can be lifted up from the narrow boundaries of an obsolete political system and brought to a new path that reflects the true nature of reflexive modernization.

Despite all the criticism of the risk phenomena in Beck’s work, one cannot see him as an opponent of modernity. He does not reject the project of modernity but aims at different modernity, rather than one which in its assumptions copies the dominant paradigms of the industrial era.

The *Metamorphosis of the World*, the last book by Ulrich Beck, recapitulates and recalls in a number of references and insights all the fundamental ideas formulated in his previous

works, and at the same time raises a new theme, which, as the title of work suggests, is “metamorphosis.” The issues that Beck has raised in this book can be described as groundbreaking and innovative in the context of previous works, and one can only regret that they cannot be further explored in other works by the author. In this book, Beck states that contemporary sociological theory requires a fundamental revision. His arguments are based on the perspective of “cosmopolitanism,” which he developed in previous works, and at the same time, they stress the need to incorporate the perspective of social history in the sociological standpoint. Thus Beck’s theoretical and methodological position closely approximates the perspective of historical sociology and practically identifies itself with it. For historical sociology, Beck’s work is without a doubt inspiring and stimulating.

The key concept of Beck’s last book – metamorphosis – contains a theoretical potential that deserves further thinking and development. Another of Beck’s intellectual innovations is the notion of “emancipatory catastrophism.” He is of the opinion that catastrophic views and hypotheses about the contemporary metamorphosis of the world contain emancipatory and healing potential. He also believes that the development of the concept of metamorphosis will lead to the metamorphosis of the sociological theory itself.

Metamorphosis is, in Beck’s view, something close to what is termed social change in sociology, though this is never explicit. The author says that metamorphosis means “epochal change of worldviews, the refiguration of the national worldview” (p. 5) which is a kind of Copernican Turn (p. 6). Beck says that “risk society is the product of the metamorphosis that has become the productive force and the agent of the metamorphosis of the world” (p. 63). There is actually a difference between the concepts of social change and metamorphosis in Beck’s thinking because social change is – according to him – usually understood as programmatic political change with some specific goals which are formulated in the sense of one of the dominant ideologies. The concept of the metamorphosis of the world, on the contrary, expresses something without such intention and program-normative

orientation (p. 18). Beck wishes not to replace the term social change with this new term, but to supplement it to express certain new facts. He also adds that the expression metamorphosis does not tell us whether the transformation of the world is for better or worse.

According to Beck, the sociological understanding of metamorphosis requires empirical study. With the intent to create some theoretical basis for such a study, the author's final book gradually considers a number of problems that, in his opinion, deserve to be analyzed by suitable research methods. These topics include the metamorphosis of social classes, international political structures, globalized economies, scientific research, climate change and other contemporary risks.

Overall it could be said that Beck's last book is a very dignified final output of his life-long work which deserves widespread attention among the reading public. In it, Beck attempts to shift his analysis to new and inspiring themes, and it is only a pity that we will no longer have a chance to read anything new from this author. The voice of the author will be sorely missed in debates about the nature of the contemporary world.

Jiří Šubrt

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**Jiří Šubrt: *The Perspective of Historical Sociology: The Individual as Homo-Sociologicus Through Society and History*. Bingley, UK: Emerald Group Publishing, 2017, 312 pp.**

In his latest book, *The Perspective of Historical Sociology*, Jiří Šubrt draws a new, compelling history and analysis of the field of historical sociology. Relying on expansive research and resources, Šubrt chronicles the precursors and development of historical-sociology, as well as the sometimes conflicting internal relationship between historiography and sociology.

Following Charles Wright Mills' work on sociology and the relationship between the human individual and history, in his book

Šubrt aspires to analyze further the relationship between sociology and history and "the issue of how sociology looks at the human individual in society and history" (p. 2). Indeed, the strained relationship between individual-oriented historiography and holistic-sociology is the main question which guides the research and focus of the book. The difficulty Šubrt strives to solve is this: how does historical-sociology settle the fundamental differences in approach, methodology, and character of historiography and sociology?

Historiography is a field which is strongly rooted in an individualist, particular approach. Following Ranke's assumptions that historians should write about historical events out how they actually were (*zu zeigen, wie es eigentlich gewesen*) and 19th-century historians' focus on political history, modern historiography developed a particularistic outlook, focusing on specific details and individual historical actors. At the same time, historians avoided generalizations and comparisons of specific events to others: each historical event took place in a specific context, under particular conditions, which might coincidentally resemble, but were in no way connected to other events in history. As a result, early social and cultural historians, such the work of Swiss Jacob Burckhardt on the emergence of individualism during the Renaissance in Italy, won little attention and respect in the historiographical community.

Sociology, on the other hand, developed in the opposite direction in regards to individualism. Šubrt divides the history of sociology into three periods. The first period, which lasted from the beginning of sociology in the 19th century to the 1920s, Šubrt terms the "period of great theories" (p. 4). Given the deep preoccupation of early sociologists such as Comte, Spencer, and Marx (and later Weber and Durkheim) with social-historical development and modernism, the beginnings of sociology were interestingly enough closer to historical-sociology than later stages. In the early period of great theories, sociologists analyzed contemporary society in light of history, but also with regard to the future, frequently prophesizing the developments and structure of future

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society. Influenced by recent natural-scientific discoveries and evolutionary theories, many of them possessed an evolutionary, or at least linear, view of society and social structures: societies evolved from simpler to more complex forms, professions, institutions, and positions underwent specialization, and finally by identifying historical stages and constructs of society, the fathers of sociology believed they would be able to illustrate the future (or at least a possible future) society.

The second stage (1920s–1950s) however, already saw the distancing of sociologists from historical interests, as the move of sociology to the USA highlighted the practical aspects and uses of the field. At this stage, sociologists were mainly preoccupied with collecting empirical data intended for immediate, purposeful use. Interestingly, however, this period was marked by rising interest in societal matters from the historiographic point of view. This trend is most clearly visible in the works of the *Annales* school in France, led by Lucien Febvre and Marc Bloch. Rejecting the “traditional dominance of political history,” the *Annales* school was interested in broader aspects of history. Moreover, these historians were open to the influence of Durkheim and structuralism, thereby enriching historiographical tools and methodologies with sociological ones.

The third stage, which began in the 1950s, saw a renewed interest in large-scale theories. The beginnings of this stage are best exemplified by Talcott Parsons’ theories, which could be termed “structural functionalism,” and sought to analyze the various forces which affected social structures and social changes. Parsons’ work, however, was essentially ahistorical, and hardly touched on comparative historical events and processes. Nonetheless, in the 1970s large-scale theories were being developed with rising emphasis on the historical dimension, as seen in the works of Norbert Elias, Shmuel Eisenstadt, and Charles Tilly, thereby giving rise to an interest in historical sociology.

Beyond formal historical sociology and the rigid dichotomy of history and sociology, Šubrt also studies the works of “in-between” thinkers such as Hannah Arendt, Raymond

Aron, Karl Popper, and others. In the works of these writers, Šubrt finds elements of historical sociology, given their preoccupation with social relationships and structures, while considering the historical context in which such constructs developed and emerged. Arendt’s work on totalitarianism and the banality of evil, Aron’s on the biased French Marxist-intellectuals, and Popper’s work on the open and closed societies, all exemplify, in Šubrt’s analysis, works that possess a strong connection, albeit not proclaimed, to historical sociology.

In spite of the rising interest in historical sociology and its gradual consolidation as mainstream science, it still inherently contains an essential tension between historical and sociological perspectives, namely, the perspective of the individual.

Based on this historical development of the scientific fields at hand, Šubrt explores the problem of the individual residing at the heart of historical sociology, or, to put it simply, “History considers individuals, sociology ignores them” (p. 255). This examination takes place through conceptual analysis of notions such as time, structure, and modernity, as well as through the works of researchers who, either explicitly or implicitly, exhibit a historical-sociological approach. If indeed history is individualistic, whereas sociology holistic, then how does historical sociology settle this problem? According to Šubrt, “the broad perspective of historical sociology is that the relationship between human beings and society is not fixed but variable” (p. 230).

At this point, it is important to note that while the individual perspective is central to Šubrt’s study, and constitutes the main driving force behind the analysis of historical-sociology, the book also explores other conflicting methodologies and study approaches, illustrating the possibilities and boundaries of historical sociology. Surveying “conceptual opposites” such as consensus and conflict theories; micro and macro studies; positivism and anti-positivism; and quantitative and qualitative research, Šubrt explores the “heterogeneous conceptions and currents of thought within the discipline[.]” noting that “[t]his theoretical variety [...] contributed to the basis of historical sociology, and

[...] attributed vital importance to the matter of history in the founding and formulating of the general theoretical framework of sociology” (p. 19).

In light of the conflicting and heterogeneous elements which coexist at the heart of it, historical-sociology is suitable for explaining not just static societies or specific historical changes, but to “study [...] change, or in another way, [...] why history happens, and why it happens the way it does” (ibid.).

Therefore, change becomes a crucial and central subject at the heart of historical sociology. However, historical sociology is not interested in specific historical changes which are traditionally attributed to the great personalities (i.e., Alexander the Great, Caesar, Napoleon, etc.), but in discovering larger-scale *social* changes which take place throughout history.

By analyzing the ambivalent stance of individualism in historical-sociology, and by

drawing a rich and clear view of the field beginning from the 19th century and until today, *The Perspective of Historical Sociology* is an important and useful book, both for students and for professional scholars. Students encountering the field for the first time may find in the book a readable and precise introduction not only to self-proclaimed historical sociologists but also to other important sociologists and historians.

On the other hand, professional scholars will find an invitation to a discussion on the individual issues and problems lying at the heart of the field. How do different approaches to the study of society and the individuals that comprise it influence our research? In what ways might holistic and individual-oriented research be improved and progressed?

*Adam Coman*

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