

been taught that human-made culture and nature are two different worlds, but this book shows how we can use our whole body to get in touch with our surroundings. We can read, for example, how to practise deep listening and soundwalks (in the chapter 'Listen to In-Between'), or how to treat garbage as archaeological material (in the chapter 'Memories of an Antique Future'). Participation becomes a process of mapping a place and getting to know it.

The revitalisation of brownfields has become an issue widely discussed even among lay people living in cities. Many cities have to consider managing their brownfields and how to use them. The topic of brownfields moreover has not yet been thoroughly mapped and studied. Brownfields are often seen as places waiting to be revitalised, instead of places with a character of their own. Recently, however, many urbanists and architects have become interested in this overlooked subject, and Spolka shows how even brownfields can have their own genius loci, soul, and purpose. The book is perfect for those interested in the topics of landscapes and brownfields and their present and future. It provides inspiration by showing how we can learn from each other's experiences and different approaches as architects and urbanists (who bring their own point of view), sociologists (who put an emphasis on the social context), and artists (who tend to be more imaginative).

The quality of the texts fluctuates rather widely. Since every text has a different form, it is difficult to evaluate the book as a whole. Some texts are clear and compelling, while others are ambiguous, experimental, and vague, which sometimes makes it challenging to understand the point being made – like, for example, the chapter 'Spatial Intimacy – Mapping as a Performative Action'. But overall, the book meets its set goals, because it is most importantly a dialogue with and criticism of modernist planning. It sketches out op-

tions for collaborative work and utopian thinking very well. After all, the publication is the outcome of a summer school programme and the participants' work, so we cannot expect it to cover every possible aspect of brownfields – there are different books for that. *Mapping the In-Between* provides a novel and original look at the issues of brownfields, their revitalisation, and planning as a participative process.

Barbora Jelinkova
Masaryk University, Brno
b.jelinkova@outlook.com

Levy del Aguila Marchena: *Communism, Political Power, and Personal Freedom in Marx: Beyond the Dualism of Realism*
Cham 2022: Springer Nature Switzerland, 297 pp.

This book takes the view that communism culminated because of a historical process and that Marxist communism is not just about the historical conditions in which social reproduction occurred and radical changes to those conditions, but it is also about the freedom of humans to control production after abandoning the alienated terms of their previous reproduction. Although the book can be criticised, it is important because it reflects on three approaches: the philosophy of history, political economy and political conceptions, and the anthropological basis of political power and personal freedom.

The author explains that, on the one hand, Marxian theory has been in decline since the early 1980s; on the other hand, it has remained valid in some regions of the world – for example, in North American political economy and in European discussions of communism and its perspectives. Latin America had continuous political conflict about the antagonisms of political life and the antagonisms of citizenship. The

book reflects on the critique of capitalist society that continues to be made by politicians, different sectors of the public, social movements, and academia. It also highlights the shift in the economical paradigm that occurred during the 1998 and 2008 financial crises, and how this shift contributed to a better way of organising the economy and better ways for people to live their lives. The gap in this discourse is the omission of communism in African countries. For example, in South Africa, a specific type of communism has represented an important ideology since the elimination of Apartheid and its racist and unequal laws and policies and it has contributed to a more equal society.

The five chapters in this book discuss their topics within the context of Marx's communism and beyond Marx's communist ideology and concepts. Core conceptual questions are discussed, and one chapter critically analyses historical conditions and communism and its negations and reconciling praxis. Perspectives on the abandoning of political power by Marx are presented in the chapter about being against the free state, continuing harmony, and the modern convergences against political power. Other chapters discuss how to manage the life of the common within the politics of communism, how to reread Marxism, and how to rethink communism.

The chapter with the most sub-sections and sub-themes is the one on Marx and the abandonment of political power, and it addresses Marx's utopianism. It builds on the discourse of social reality in Germany, France, and England and juxtaposes Germany's political reality of lagging freedom with France and England, which experienced more of it. The author problematises the 'free personality' within 'a communist society' without the need for a 'political dimension' (p. 11). One of the conceptual presumptions, argued by the author, is that when the modes of production and capitalism collapse, the political

domination that was attached to it changes as well. The flipside of the collapse, moreover, is that the state will disappear with the public life that is fractured. Thus, a new natural and spontaneous social life emerges for all social actors without political interference. Marchena lastly also judges the political economy and philosophical anthropology of Marx's voids as '(a) the will of free and (mutually) different individuals and (b) the conditions of their economic reproduction, respectively, in a communist society. As for the third of these voids, regarding (c) the political conditions for the management of a life in common characteristic of communist society' (p. 144).

Marchena points to the need to outline the key dialectic in communism between the needs and capacities of humans and the development of humans, referring to this phenomenon as the communist enterprise. The author contextualises the phenomenon of Marxian dialectics between freedom and necessity as the dualism of realms. From a liberal point of view, the author argues that power is a necessary evil rather than a positive determination for collective freedom as well as individual and communal freedom. An important phenomenon, for the author, is the dialectics between the human capacities of the common and their needs in terms of their history. Moreover, the author disregards the 'exercise of power that concerns life in common when (a) we think the human achievements and, more fundamentally, when (b) we address the inescapable relationship between the particular and the common Marxian criticism' (p. 217).

In the chapter on communism beyond Marx, there is an interesting question about communist politics and about deploying communist politics as a method for an emancipated human praxis. Marchena argues that there should not be any form of social domination over the means of production and private property. Marchena further argues that positive guidelines can

be found in Marx on how social life is organised, especially in reference to communist politics, countering the void of politics in Marxian communism. Marchena concludes that the analysis is not an attempt to 'make Marx say what he didn't say' (p. 13).

Although the book includes interesting and relevant insights, I have a few concerns about some of the topics. The philosophical, anthropological, and political economy perspectives reflect and analyse key narratives but, on the other hand, pay limited attention to the problems surrounding contemporary reflections on politics as an emancipatory method for a communist society. However, Marchena identifies very important tools and methods for achieving an emancipated society within capitalism, where social actors have the best political resources 'inscribe[d] on its banners: From each according to his [capacities], to each according to his needs!' (p. 14).

Another key question for me is the restriction on achieving individual freedom. The author points out that 'Marx agrees with the liberals in that politics can only be a necessary evil, it can be appreciated in the proposal of a dictatorship of the proletariat— considered necessary due to the remnants of the class struggle – that would lead to the self-cancellation of political power' (p. 15). But the scope of the crisis, especially the sociological crisis, is not discussed.

In sum, this book makes valuable contributions to the discussion of personal freedom within the context of communism and political power. The book should be made available to policymakers and researchers in various countries with interests in Marxist ideology, capitalism, neoliberalism, and the economy.

Wen Fu
College of Marxism, Shaanxi
fuwen@bjwtxy.edu.cn

Vera Szabari (ed.): *(Disz)kontinuitások. A magyar szociológia 1960 és 2010 közt. ((Dis)continuities. Hungarian Sociology between 1960 and 2010)*

Budapest 2020: Napvilág Kiadó – ELTE Eötvös Kiadó, 328 pp.

This volume is a premiere in the history of sociology in Hungary. Departing from the essayistic and fragmentary approach of their predecessors, the studies collected in this volume excel in rigorous documentation and subtle analysis. Focusing on the decades between 1960 and 2010, the studies cover a period that includes the hesitant restart of sociological research and its institutionalisation (with its counterpart beginning of university education in the field the 1970s) up to the redefinition of its tasks after the change of regime in 1990. This history, interspersed with crises due to the control of the communist regime, appears as a process of continuities and discontinuities. In fact, this characteristic defines the entire history of sociology in Hungary, which, after a spectacular beginning and evolution in the first two decades of the last century, under the guidance of Oszkár Jászi, was brutally annihilated by the conservative regime that came to power in the fall of 1919. Its representatives were forced to emigrate or abandon their previous scholarly interests. Even the notable attempts to research reality through the sociographic method in the 1930s did not lead to the consolidation of sociology. After the Second World War, the establishment of a department of sociology constituted a real hope for institutionalisation, but in the context of the Communist Party's fierce struggle for power, the prospects of the social sciences were gloomy. In 1950, the head of the department, Sándor Szalai, was imprisoned, the department was closed, and sociology was erased as a discipline from the academic field.

The process of Hungarian sociology's re-establishment starting in the 1960s is an-