

**Blaha, Ľuboš: Antiglobalista (Antiglobalist).** Bratislava: VEDA, 2018, 460 pages. ISBN 978-80-244-1628-3.

The author of the monography is a political scientist Ľuboš Blaha who belongs not only among the theorists of Marxism or supporters of the idea of a social state, but also talks about himself as a leftist. Blaha is presently a deputy of the National Council of the Slovak Republic, while also being the head of the European Affairs Committee. He is the author of six books and many scientific studies. At the moment he works as a researcher at The Institute of Political Science of the Slovak Academy of Sciences. The book was made as a part of the grant project VEGA no. 2/0072/15 *Strategy for the transformation of society in the context of civilizational analysis*.

The book holds the name *Antiglobalist* and is based on the critique of globalization. The author has approached the book quite broadly, since it is 460 pages long. The book consists of an acknowledgement, which it begins with. It is followed by an extensive introduction, two chapters, and a broad conclusion. The book and its core thought reflect the importance of solving the problems of justice and social development of nation states that are, according to the author, been threatened by global capitalism. It is an attack against global capitalism. It fiercely criticises global capitalism, which is being conveyed by the western great powers, and at the same time offers an alternative that he sees in the left-wing thinking and the left-wing policy itself.

The monography can be considered scientific, but written clearly; therefore it is suitable not only for the scientific public, but also for a common reader. There is no doubt about the professionalism of the author of the monography. The author's knowledge of the discussed issue is evident, the result of which is not only a factual and extensive monography, but also his previous works. "*Antiglobalist*" may be considered a revolutionary work of Ľuboš Blaha, since up till now he has not delivered such a strict critique of globalism in any of his publications. In the book, the author offers a basic overview of the issued matters and focuses his attention on the Marxist ideology and Marx himself. We might consider "*Antiglobalist*" a summary of his research and a sequel to the previous books, while in this work the author is oriented towards a critical scientific approach.

In the broad introduction, the author offers the nature of the word antiglobalist, dealing with the faulty and negative connotations of the word. Blaha argues that the term Antiglobalist is often associated or identified with nationalists or anarchists. Antiglobalist in this negative perception predict everything radically, that is, against liberal thinking. He also introduces his approach, primarily deriving

from Marxism and neo-marxism, following up with other left-wing ideologies, as e.g. liberalism, anarchism, communitarianism and realism. Realism is used to explain particular events accompanying the logical core of global capitalism, considering it an alternative against individualism. In the book, Blaha focuses his attention on social criticism, which he uses to demonstrate the negatives of global capitalism, as he states, “the referential point of the book is global capitalism, which brings dramatic negative results in the social, ecological, political and cultural sphere” (Blaha, 2018, p.10). The introduction is divided into sub-chapters. Within the first sub-chapter called *Globalization and the resistance movement* Blaha begins by defining the expression globalisation and by stating the division of globalisation according to Stanley Hoffman. Simultaneously the author compares the present globalisation to a particular form of imperialism; however for the cultural globalism the name McDonaldization is more typical. Within the introduction he states why the book is focused primarily on the economic globalisation, because “that one is on the most basic level expressed by the thought that presently, not one national economy is an island, and all the economies have more or less been integrated into a mutually interconnected global economy” (Blaha, 2018, p.13). Throughout the entire book, the author has focused on the critique of global economy, which prevents the development of nation states and their retention, by doing which it disrupts the social justice in the particular states. An interesting point in this chapter is the ability of the author to interlock the critique of globalisation with different areas of everyday life. His presentation of the form of globalisation in football, where the most economically advanced football clubs rule can be considered the proof; as he states: “today, football is fully in the clutches of the hyperglobalisational logics of the free market” (Blaha, 2018, p.18). The introduction finishes with a discourse about the present Marxist theory and its variations, including also the explanation of the reasons for his being an antiglobalist. The explanation of his ideological inclination towards antiglobalism is notable throughout the whole book.

The first chapter, *The problem is global capitalism*, resembles study materials for universities. It begins with the topic of class distinction of the society where he identifies with Jameson, stating “I consider the issue of classes the key in the analysis of the modern society and global capitalism” (Blaha, 2018, p.98). The author is within the whole chapter focused on Marx, his ideology and its forms, while stating that left-wing politics is an alternative to the present liberal democracy. He adds sharp criticism of neoliberalism, globalisation and Americanisation. The class consciousness and the class solidarity are both of big importance for him. By this, he again shows off the decline of independent and sovereign nation states, adding that by the creation of national corporations

and by globalisation, these classes have lost all the morale and they “have no homeland” (Blaha, 2018, p.101). Within the whole chapter, he rests his opinions on a considerable amount of authors, such as Jean and John Comaroff, Amin, Rodrik, Robinson, Žižek, Hardt, Negri, Saskia Sassen and others. After offering the overview of the historical development of Marxism and neoliberalism and the definition of several expressions, Blaha reached the state of blaming the USA for the globalisation, which he has brilliantly proven not only by referring to many reputable global experts, but also by many historical facts. He finishes the chapter by stressing the need for realism, and also uses realism to explain the international politics. In this case, however, it is not in fact realism that is dealt with, but rather everything global, and mainly through the whole book, the author presents major critique of the United States of America.

The second part of the monography is devoted to deglobalisation and the issue of human rights. In this chapter, the author repeats himself, because again he uses the definitions from the first chapter. He concentrates most of his attention on the nation state and state itself, while using connotations by Immanuel Kant. In the following chapter called *What the cultural left gets wrong* he talks about the cultural revolution that took place in the 20<sup>th</sup> century. He uses several examples from the history, pinpointing various student movements. Again, he criticises the western culture, which was transferred into other countries, while stating “to violently push through their own stereotypes to other cultures is not a sign of humanitarianism, but imperialism” (Blaha, 2018, p.293). He connects globalisation with imperialism. Next, in the second chapter, the author focuses on fascism and its impact, which has somehow again started to appear by the growth of the far-right politics. He considers deglobalisation the “left-wing alternative” (Blaha, 2018, p.350), as an alternative against global capitalism. Repeatedly, the author shows his professional knowledge, mostly considering the use of his modern political thinking in combination with the thinkers of the past, which can be seen across all of the chapters.

The conclusion of the book is extensive and focused mainly on the left-wing policy and left-wing thinking in the present days. It is divided into three sub-chapters, in which the attention is concentrated on universalism, post-modern left-wing politics and socialism. The key role is, according to Blaha, a kind of a message, that “the left-wing has to come back to its roots and seize the socio-economical issue again, in which the issue of economic justice, social equality and anti-capitalism dominates” (Blaha, 2018, p.416). He lists the problems of the present left-wing policy, the reasons for the loss of support of the electorate, using many quotes of Slavoj Žižek. According to Blaha, “global imperialistic turbocapitalism is raging around the world today” (Blaha, 2018, p.434).

The author highlighted the modern creation of the present political thinking through the prism of globalisation and the critique of it. He himself has not only delivered the critique, but has also expressed his scientific view on the issued matter, supporting all of his claims with many authors.

The book can be shortly summarized as follows. The first part of the book offers the history of Marxism and the second part deals primarily with globalism, its forms and characteristics. In the conclusion the author aims his attention at the problems of the present left-wing policy, which do not reflect the interests of the working any longer, and therefore they rather incline to far-right policy. He explains why that is so, and also offers a method for the restoration of the faith in the left-wing. The left-wing policy is no longer concerned with the economic justice and social rights of the working, but changes its interests and aims its attention towards liberal topics. Blaha expresses concerns, that this inactive left-wing needs a kind of a boost that would make it re-evaluate its aims and would bring it on the “right” track. He also fears that the history will repeat itself and a comeback of the far-right to power will take place around the world. A similar opinion has been expressed by Francis Fukuyama who speaks about the cyclic nature of the history.

This work is intended for the general public, although I assume it will bring the interest of the critics of the global governance system and, of course, the “antiglobalists”. It might, however, be considered an appropriate study material for the history of political thinking and the present political thinking, a part of which is the theory about globalisation. The author highlights the other side of the western culture. The book will appeal to the reader, and at the same time, it will clarify the course of the present international politics from the point of view of the author of the book, using many theorists of the globalisation.

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