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Ken Jowitt. *New World Disorder: The Leninist Extinction.*

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book and as such should serve as a veritable goldmine for specialists for whom the development of territorial organization is an important component of their research interest.

The other two volumes are organized on like manner. "The Northern Frontier of New Spain" covers northern Mexico and adjacent portions of what is presently southwestern U.S.A. "The Southeastern Frontier of New Spain" Concerns the Chiapas-Yucatan "end" of Mexico for the years 1511-1821. All three volumes are newly revised editions. The works originally appeared during the 1972-1982 decade.

Laurence Grambow Wolf

Ken Jowitt. *New World Disorder: the Leninist Extinction.*
University of California Press, 1992.

This is a remarkably incisive sequence of essays dealing with the convulsive disappearance of Communist governments as we had previously known them. Jowitt creates a slightly zig-zag impression by his prognoses and by his later qualifying corrections, the essays having been written from 1978 through 1991. He dates the "Leninist extinction", a metaphor drawn from paleontology, in 1989. (Gorbachov was still barely clinging to power when he concluded.) Jowitt's diagnoses and prognoses are all remarkable shrewd, particularly in his pointing out how convulsions lead to other convulsions as in challenged boundaries and communal identities. Resurgences of old nationalisms and religious fanaticisms move onto created vacuums, those of collapsed Leninism and of Third World territories alike, now that Cold War alignments no longer obtain.

"Modern political culture", to borrow the phrase from Colin Lucas, largely has consisted of liberal and socialist modes of wishful thinking and pious rhetoric. Jowitt looks deeper, into the underlying values and social structure, which themselves are caught up in the maelstrom. All of this may not quite be "without form and void" as Jowitt suggest. But he usefully undermines "Superpower" cliches and presumptions.

Pitirim Sorokin, the first president of I.S.C.S.C., through personal experiences as well as scholarly work, had much to say about crises and calamity-driven changes in values. Although he died ten years before Jowitt began the essays before us, there are notable affinities between the two scholars, not least their proclivities to inspire the charge of "pessimism" from relentlessly hopeful liberals. (One of the book blurbs for Jowitt mentions an "eventual definitive historical sociology." Zimmerman referred to Sorokin's "historical sociology", while Sorokin called his own work a "social philosophy" or a "macrosociology".)

First, Sorokin's views on the stages of revolution anticipate Jowitt, with his stages of "combat", "consolidation", and "inclusion". (See the 1967 reprint edition of *Sociology of Revolution* with the author's new preface alluding the third phase, well before the time of Gorbachov.) Secondly, Sorokin sees authoritarian, even proto-socialistic, regimes as resulting from acute economic and political breakdown. Jowitt looks for authoritarian, not liberal, regimes to arise for current chaos.

Thirdly, and most importantly, Sorokin regards the current times as "overripe sensate", leading into a renewal of "ideational" values. When Jowitt points to the roles of Catholicism, Orthodoxy, and Islam and to the increased power of "ethnic" self-identities within regions undergoing strife, and all-out tensions with "civic" values, the resemblance to Sorokin is striking.

In their respective days, Sorokin and Jowitt have brought unsettling messages which still deserve a careful hearing. This is especially true given their audiences' predisposition to wishful thinking.

Palmer Talbutt

Colin Lucas, ed. *Rewriting the French Revolution*. Oxford: Clarendon Press, 1991.

This short collection of eight excellent essays had marked the bicentennial of the French Revolution; their originals were delivered an Oxford in 1989.

What do they usefully say to the civilizational scholar, indeed to the educated reader? First of all, attention to the many dimensions of this complex event, or interlude of interconnected events, is appropriately paid. such aspects touched upon are political, social, economic, religious, military, diplomatic, international, but the compactness of the several discussions, rewarding and stimulating though they be, demands the refreshing of fallible memories. So I myself found Lefebvre's *The Coming of the French Revolution* quite helpful, especially with R.R. Palmer's 1988 Preface, and William Doyle's *Oxford History of the French Revolution* providing timely reminders. The latter's concluding chapter, "The French Revolution in Perspective" is a fine overview, complementing the essays, notably Lucas' Introduction and Colin Jones' "Bourgeois Revolution Revivified," along with Palmer's Preface to Lefebvre. (All of the latter deal with differences between allegedly "Orthodox" and "Revisionist" historians, the resolving of which apparently takes place when the term "bourgeois" is sufficiently qualified. Attitudes, diversely shaped by interest and probably historical generations as well, come into play here. Along a temporal co-ordinate, one may foresee yet