

Schlesinger's history of the post-Stalin and post-Khrushchev periods in party life is less interesting and, more than ten years after completion, holds up less well than the earlier portions. This was expected by the author, and he warned that it would be primarily attributable to a dearth of documentary evidence. In addition, much of the analytic weakness of the last two chapters is surely rooted in the author's eternal optimism about the ultimate future of the Soviet experiment.

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LENINIZM O SUSHCHNOSTI NATSII I PUTI OBRAZOVANIIA INTERNATSIONAL'NOI OBSHCHNOSTI LIUDEI. 2nd ed. By S. T. Kaltakhchian. Moscow: Izdatel'stvo Moskovskogo Gosudarstvennogo Universiteta, 1976. 408 pp.

This is the second edition of Kaltakhchian's work, which was first published by Moscow University Press in 1969. The author specializes in the nationality question and has published several books and numerous articles on the subject. The only sentimental touch, something of a rarity in Soviet scholarly books, is Kaltakhchian's dedication to the memory of his mother. Otherwise, while admitting that the mere mention of the term "fusion" (*sliianie*) "horrifies some people," Kaltakhchian insists that the historical process "must be faced squarely." One of his basic aims is to present a clear view of the future so that spontaneity does not replace "the scientific guidance of nationality processes" (p. 401). The other is "the unmasking of bourgeois and revisionist falsifiers of Marxist-Leninist theory" (p. 12).

Kaltakhchian's work appears to signal an end to the limited diversity of views on the nationality question to be found in Soviet writings of the 1960s and early 1970s. No longer is there even mention of national dissidents nor even mild criticism of Stalin's nationality policies. The book is divided into two parts. The four chapters of the first part, as Kaltakhchian points out in the introduction, have not been changed much from the earlier edition and present the usual Soviet interpretation of a nation as a temporary historical phenomenon. However, Kaltakhchian introduces significant changes in the usual hallmarks of a nation; his primary features are a common economy, territory, and language, in that order. He emphatically rejects "common psychological make-up" substituting for the fourth hallmark "national self-consciousness" and adding a fifth, "a state." He argues that his fourth hallmark, though neglected in Soviet literature, is a reality that requires a materialistic interpretation of its place and role. A state, he contends, is essential for distinguishing between a nationality and a nation. Thus, Poland during the partitions was not a nation, while Germany today is really two completely different nations.

Part 2 has been considerably revised in line with "the significant landmarks of Marxism-Leninism"—the Twenty-fourth Party Congress and the celebrations of the one-hundredth anniversary of Lenin's birth and the fiftieth anniversary of the formation of the Soviet Union. In chapter 5, entitled "Socialism and the Development of Nations," Kaltakhchian presents the socialist nation as a totally new and superior phenomenon, while in chapter 6, "The Rise of a New Historical Community of People," he proclaims the Soviet people to be a higher social order. Although they show all five hallmarks of a nation (the common language being Russian), the Soviet people are not a nation but something new and higher than a nation—"a step toward the formation of a wider international community of people, toward the future fusion of nations" (p. 344). In the seventh chapter, "The Struggle of Internationalism with Nationalism as the Chief Condition for the Successful Development of the World Revolutionary Process," the author warns of the "dangers" of nationalism, yet predicts the inevitable victory of internationalism. Finally, in the epilogue, "The

Future of Nations," he pictures a future in which "man will become simply a member of universal humanity, possessing a single economy and a single, both in content and language, varied and richest possible, Communist culture" (p. 407).

Kaltakhchian's optimism is not impaired by what seems to be a general retreat of socialism in the face of nationalism. The case of China, he feels, far from proving that socialism can also give rise to nationalism, and only shows that China is not socialist. He dismisses recent manifestations of "national communism" as "mere deformities." The case of Czechoslovakia, on the other hand, demonstrates the effectiveness of "proletarian internationalism" in aiding a fellow socialist state to preserve its national sovereignty, defined as the right of a nation to organize its system "in accordance with its true interests, and first of all, its chief interest—securing the successful advance to communism" (p. 302).

Above all, Kaltakhchian's proof of the validity of Marxist-Leninist nationality theory is the case of the USSR itself, where "the nationality problem has been completely solved" and whose people "are entering the tomorrow of mankind, thereby successfully fulfilling its universal historical mission of pathfinder and discoverer."

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READINGS IN RUSSIAN PHILOSOPHICAL THOUGHT: PHILOSOPHY OF HISTORY. Edited and translated by *Louis J. Shein*. Waterloo, Ontario: Wilfrid Laurier University Press, 1977. 254 pp. \$7.00, cloth. \$4.50, paper.

This book of readings constitutes the third (or "companion") volume of a series edited by Professor Shein, *Readings in Russian Philosophical Thought* (vol. 1: *Epistemology, Metaphysics, and Ethics* [1968]; vol. 2: *Logic and Aesthetics* [1973]). It contains translations of selections from fourteen authors, some professional historians, others philosophers or social critics, and one theologian. Of the sixteen selections, five and part of the sixth (one-fourth of the total text of readings) have been previously translated. Each author is introduced by a biographical sketch and some authors are also discussed in Shein's introduction. The selections are divided into three groups entitled: "History and Historiography," "The Nature of Progress in History," and "Materialist Conception of History." The book "is intended primarily as an 'introduction' to some of the main views on the philosophy of history current in Russia during the nineteenth and early part of the twentieth centuries. But selections from Soviet philosophers are also included to bring the subject up to date" (p. 8). Although at times awkward (for example, pp. 126 and 130), the translations are generally accurate, as is the short index (of names, with the inclusion of less than a dozen subjects), and, on the whole, the selected bibliography which lists books in Russian, in English translation, as well as one in Italian (Vico) and three in German (including Spengler, of which a good translation exists in English).

It is not clear for what sort of audience this book is intended. For undergraduates in history or philosophy, Philosophy of History is an elective which keeps the student fully occupied with works of Augustine, Hegel, Marx, and so forth. For undergraduate area majors and graduate students in Russian history, the works are available in the original language.

The choice of selections is debatable. Shein explains that some major authors were omitted because they had works on other subjects included in earlier volumes (p. 7). (I am interpreting an apparent misprint. The text reads: "because some of them, at least, appear in the *Readings* previously chosen for this volume.") But Chaadayev and Khomiakov, although discussed in the introduction, do not appear in any of the three volumes, and Solov'ev, who does appear in the earlier ones, surely had views on the philosophy of history as valuable as those, say, of Kareev who is also