

obsahu. Predikce budoucího vývoje kapitalismu totiž v knize veskrze nalézt nelze. Collier se spíše zabývá aktuálním stavem společnosti a socioekonomickými otázkami, které jsou kapitalismem ovlivněny. Dílo každopádně přesvědčivě ilustruje propojenosť ekonomie s ostatními sociálními vědami.

Pro českého čtenáře je důležité zmínit, že kniha se zabývá spíše britskou zkušeností, ale nalezneme v ní také příklady třeba z USA a Francie. V některých kapitolách bych ocenila více příkladů ze zemí bývalého východního bloku nebo třeba z afrických zemí, v nichž autor realizuje část svého výzkumu. Jak již bylo řečeno, u mnoha příkladů a návrhů řešení vnímám náročnou převoditelnost do českého kontextu.

Vzhledem ke zvyšující se ekologické úzkosti ve společnosti bych také očekávala, že se autor v knize více zaměří na ekologické otázky, které v kontextu budoucnosti kapitalismu vyvstávají. V mnoha kapitolách mi též chybělo zapojení faktoru víry. Vzhledem k tomu, že autor napříč knihou opakováně vybízí k budování sdílené identity, pociťuji, že opomíná nebo nepovažuje za důležité historické zkušenosti a strasti minoritních skupin. Důležité je také zmínit, že kniha byla v originále vydána v roce 2018, popisuje tedy problémy světa před pandemií onemocnění covid-19 a válkou na Ukrajině. Tyto dvě události jistě mnoho v knize probíraných témat ovlivňují.

V neposlední řadě je nutné říci, že kniha je tematicky rozkročená, což nutně vede ke zjednodušování nebo povrchovému vyšvětlení jednotlivých fenoménů. Některá řešení pak mohou působit příliš jednoduše, až utopicky.

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Ivan Leudar and Jiří Nekvapil. *Dialogical Networks*

Abingdon and New York 2022: Routledge, 342 pp.

In *Dialogical Networks* Leudar and Nekvapil (2022) assemble two decades of their work to achieve two main goals: (1) to advance our understanding of dialogical networks (DNs) and (2) to extend the inquiry into how participants use their past in social activities and conversations. I believe that that the book achieves both these goals, and the resulting historical analysis of past works and reflections comes together at the end to form a basis for a theory of dialogical networks. However, as even the authors suggest in the introduction (p. 6), this is not a book you should read cover to cover. I suggest approaching this historical analysis with your own main goal in mind.

The book is thematically structured into four chapters along with an introduction and a conclusion where a theory of DNs is defined as sequentially organised communications that govern face-to-face interactions. DNs are not coincidences; they are participants' accomplishments, resourced by shared conversational practices (p. 292). Each of the four chapters contains one or more previously published articles analysing different historical events in the Czech Republic or the United States followed by a 'Reflection' chapter that discusses what role the DNs played and how the DNs were developed from the ground up. Every subsequent reflection chapter returns to the preceding chapters, puts them in a historical perspective, and explains how they contributed to the construction of DNs theory. The authors highlight their past mistakes and show how their methodology for analysing different context sources evolved. Starting in chapter three, the analysis of DNs is accompanied by insights on how DN participants use their past in conversations and how it helps define the topics within DNs.

Thus, if your goal is to find out what dialogical networks are, how they are defined, and how we can use them to analyse different discourses, you should jump to the conclusion, where you will find the final polished form of DNs theory. Suppose your goal is to observe the historical process by which the theory of DNs emerged, as set out in the chapters demonstrating and reflecting on this process here. In this case, I suggest you first read up on the historical events discussed here, which are not explained in much detail. Once you have familiarised yourself with the Beneš decrees, Czech migration law (1993), and the 9/11 terrorist attack in the United States, I suggest you begin by reading all the analytical articles together, followed in order by the chapters with the authors' reflections, and ending with the conclusion.

This brings me to one of the book's main strengths: the collected analytical articles and reflections. These articles are, on their own, a great interpretation of the discourse surrounding events in the early Czech Republic and the 9/11 attack. They are thorough and dig deep to uncover the context in which the DNs are created. Given that DNs are sequentially organised communications (p. 292), each article traces a sequence of events and statements in different media while grounding them in historicity and highlighting how different actors use historicity. The second strength must be the unique insight the collection provides into the process of the creation of the DN concept. The reader is led through the articles and shown the beginnings of the DN concept, which is later built upon and explained in the Reflection chapters. Towards the end of this journey, you will be equipped with the toolkit that DNs provide while being aware of the pitfalls that come with them. I would compare this toolkit to that of a cultural sociologist in the tradition of the 'strong programme' (Alexander, J., & Smith, P. (2001). The Strong Program in Cultural Theory: Ele-

ments of a Structural Hermeneutics. In J. H. Turner (ed.), *Handbook of Sociological Theory* (pp. 135–150). Springer US. https://doi.org/10.1007/0-387-36274-6_7): you will be able to achieve thick description and uncover meaning-making processes in order to obtain a greater understanding of hidden cultural processes.

But how can one utilise such a toolkit now? I believe that the book's main weakness is that it does not address the other sources of context we can analyse in contemporary society. While the authors highlight the importance of using more varied sources of information (p. 54), I have been left with one question: where are the ordinary people? Dialogical networks are mainly used to analyse the conversations of influential public figures and the writings of professional journalists. Apart from one example from an everyday conversation (p. 66), the chapters analyse news articles and public statements or speeches. If DNs are to help us connect the past to the present (p. 294), then we cannot exclude the context of everyday people and, more importantly, social media and smaller chat groups. These also form the views of the public reflected in news articles and public statements. However, this would be exponentially more time-consuming than the already heavily time-intensive work of using DNs. To track all the emerging DNs around one topic and see which survive and thrive while considering all the possible places they can emerge may well be beyond the scope of most studies. However, I believe that this can indeed be done with the help of machine learning that would sort through all the collected data and check the conditions for DNs (p. 292) – which is still a challenging task. I think the next iteration of the still-evolving concept of DNs will try to cover even more ground, and I cannot wait to see where it can be taken.

Still, I believe this book has much to offer. Dialogical networks present a solid

methodological framework for anyone seeking new approaches to discursive analysis. For anyone who wants to read some great interpretations of historical events, this book will appeal to you, too. And anyone interested in tracing the processes by which

a social concept is created from the ground up, you will find just that – the whole story of how DNs came to be.

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