

Tomáš Petráček: Vincent Zapletal and the Question of the Modernization Strategies in the Catholic Church at the Beginning of the 20th Century

The most important problems of the development of religious society are the moments of development, changes, i.e. the questions of continuity and discontinuity. The Catholic Church has experienced several paradigm shifts, mainly successful, but the phenomenon of the so-called modernist crisis of the first decades of the 20th century is one of these unsuccessful attempts to change the paradigm. From the point of view of social history, this crisis provides remarkable material where the strategies and mechanisms can be studied of how the community seeks to promote or prevent change, what the motives of actors were and the impacts of the chosen solution. In the following study, using the example of a Czech modernizing priest, we will show what game fields the men thinking in this way had at that time, which strategies they chose, and in what their potential success or failure lay, what impacts the power-driven stopping of the modernization efforts and the subsequent period of stagnation had. The phenomenon of the modernist and antimodernist crises does not concern only the Catholic Church, many processes and transformations in a series of moments anticipates or follows the development of other segments of European society.

Václav Rameš: From Market Socialism to Privatization. The Czechoslovak Economists and the New Expert Critique of Socialist Economy in Times of Normalization

The article focuses on the development of Czech political economy (economics) in the 1970's and 1980's. It examines the texts of professional economists and analyses new theoretical paradigms they were using after the 1960's analytical categories of market socialism had been pushed out of the official expert discussion. It identifies the 1980's expert group, formed around the seminars at the State bank with Václav Klaus as one of the main organizers, as an important intellectual milieu where a new language of critique of the socialist economy was created. The new approaches, based largely on microeconomics, enabled their adherents to imagine alternative economic policies, different to the alternatives presented by their predecessors in the 1960's, and prepared them for embracing even radical ideas such as privatization of state assets



(something unheard of in the previous decades). Such development was possible also because of the limited capability of the state's security apparatus to effectively control the experts' professional activities.

Monika Stachová: Being Isolated in Togetherness. The Coexistence of Roma and the Majority of Society Living in Slovakia during the 1930s and 1940s

This article discusses the role of the Roma in Slovak society and different situational grounding of various approaches occurring in the 1930s and 1940s. The studied decades include the period of validity of the law Act No. 117/1927 Coll. about nomadic Gypsies from 1927 until 1950. Finally, few typical and recurrent examples were chosen based on research of archival materials (altruism, hatred, tendencies to isolation, confinement to labour or concentration camps, labelling of Roma etc.) and put into a wider historical and theoretical context. As a theoretical background, postcolonial approaches and the alterity concept by Emmanuel Levinas were employed. The main goal is to draft the notion of Slovak society about Roma at that time and what exactly it meant to be called "a Gypsy".

Marek Loužek: Cultural Wars Are Back

The term "cultural war" (Kulturkampf) became known at the turn of the 19th and 20th centuries as the clash between Catholics and Protestants. However, cultural wars are taking on a new form today. In his book titled *The Clash of Civilizations*, Harvard political scientist Samuel Huntington described the fateful struggle between the world's civilizations. He claims that after the fall of the Iron Curtain, the most important role is not played by ideological, political or economic differences between nations but by cultural differences. As John Micklethwait and Adrian Wooldridge argue in their book *God is Back* (2009), we have been experiencing unexpected global revival of faith in recent years. The current political clash on the national and international levels is of cultural origin. Religion can be useful because it supports social stability. However, it can also be abused to wage wars, which seemed long forgotten.