

are gaps. Anarchist scholars may have expected more on the Industrial Workers of the World – a movement that, like the Haymarket Martyrs of the 1880s, might benefit from Le Blanc's conception of a radical sub-culture in the American labour movement. Nor is there much on anarchism in the twentieth century in general. Socialist parties, and socialist ideas, remain Le Blanc's primary concern.

Yet where he does touch on anarchist themes, he does so in a non-sectarian and generous way. And that might be the best recommendation of all for anarchists and scholars of anarchism. This is a book written, as it were, from the other side of the tracks – from the point of view of a socialist who wants to recover what can be saved from the history of American socialism, especially American Trotskyism, but also from the history of the American left in general. There will be something here for most if not all scholars of American radicalism in the late nineteenth and twentieth centuries. They will get it from someone who takes their radical history seriously, and who tries as far as possible to overcome or at least to remember their own political allegiances in the writing of it.

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John Asimakopoulos and Richard Gilman-Opalsky (eds), *Against Capital in the Twenty-First Century: A Reader of Radical Undercurrents*

Philadelphia: Temple University Press, 2018; pp341; ISBN 9781439913581

*Against Capital in the Twenty-First Century* is an anthology of important texts that problematizes the prevailing approach toward capitalism and the world it produces, one marked above all by compliance. The volume offers a direct response, or as the editors put it, a 'contrary accompaniment' (p27), to Thomas Piketty's bestseller *Capital in the Twenty-First Century* (2013). Editors John Asimakopoulos and Richard Gilman-Opalsky identify several fundamental weaknesses with Piketty's arguments, chief amongst them being his apparently submissive attitude to the logic of capital itself. Piketty, they maintain, 'simultaneously condemns and accepts the failures of capitalism' (p2). As such, *Against Capital* aims to provide counter narratives, foregrounding more radical approaches that contest 'the normalized acceptance of capitalism' as an everlasting system, for which there are no viable alternatives (p27). As Asimakopoulos and Gilman-Opalsky assert, *pace* Piketty: 'We do not seek the reregulation of capital. We seek its abolition' (p21). The volume's approach rests in bringing together 'works that are typically separated along ideological lines, works that are considered disparate and not commonly

grouped together' (p27) from across broadly considered left-wing movements and to show that 'radical alternatives are necessary and possible' (p2). For this reason, readers are presented with a wide range of anti-capitalist and anti-statist perspectives spanning Marxism, anarchism, critical theory, feminism, critical race studies, ecology, critical pedagogy, activism, autonomist politics, art, literature, and language. Common through-lines across these approaches are found in a set of core topics – such as the relationship between theory and praxis, the role of ideology, hierarchy and class – which become important lightning rods for comparative discussions, and thorough analyses.

*Against Capital* successfully accomplishes its three main aims. First, it provides an admirably thorough critique of capitalism. Second, it offers a variety of approaches to politics that are not limited to the state as the principle political agent. The editors make a point to emphasize that the book is not an anarchist work. Nevertheless, the volume as a whole represents the attempts to think about politics in new ways, especially in ways that decentre institutions. Third, it presents readers with a broad spectrum of radical thinking (p5). The selected texts function as important building blocks towards a 'theorization of a twenty-first-century radical politics capable of a deep critique of both the logic and conditions of the existing capitalist world' (p4). The volume comprises a good mix of well-known and established contributors placed alongside works by various activists, artists and academics. In this way, it offers a wide range of perspectives on how to exit a capitalist logic and, to some extent, works to unify various left positions by its identification of a common enemy. Above all, Asimakopoulos and Gilman-Opalsky call for more imagination in anti-capitalist thinking and activism. The selected texts demonstrate with clarity the power of thinking differently with the aim of producing different, anti-capitalist futures. In this way, *Against Capital* offers not just a pluralistic critique of capitalism, but also an inspirational call to arms for its readers to undertake such work themselves.

The collection is a very welcome addition to anti-capitalist bibliography, and certainly valuable to readers, as sketched above. Nevertheless, the utility of *Against Capital* is limited by one specific weakness. The initial idea for the book, as the editors state, was to provide 'an introduction to important undercurrents in radical thought' (p27). Unfortunately, the collection does not achieve this aim. The volume assumes that the selected texts and positions are entirely self-explanatory. Yet, for readers coming from Piketty and for whom Piketty is already radical enough, some contributions run the risk of being catalogued, dismissively and erroneously, as 'lefty rants'. To prevent such unfair assessment, it would be helpful if each contribution were prefaced by a concise summary section. Relevant

material here would include: where the contributor is coming from theoretically; why their theoretical position is important; what is the position a response to. A brief 'further reading' section would also be welcome, to ease new readers into more radical forms of thinking and to give them a solid starting point for further exploration. In a similar vein, more detailed bibliographic information on sources (such as page numbers) would be helpful for readers, so that excerpts could be more easily identified within original texts. Without such signposting and necessary 101-level contextualisation, the book might appear – in the most uncharitable reading – to be less a spirited introduction to radical thought for interested parties and more a means of preaching to the anti-capitalist converted. Its limitations aside, this volume is an extremely valuable collection of texts from the 'other side' of capitalist logic, with a wealth of inspiring references and ideas. It is a highly useful resource for seminars and reading groups, and for all those who wish to explore a wide variety of alternative positions in the collective project of imagining, and creating, a world without capital.

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Cemal Burak Tansel (ed.), *States of Discipline: Authoritarian Neoliberalism and the Contested Reproduction of Capitalist Order*

London: Rowman and Littlefield, 2017; 302pp; ISBN 9781783486182

The book sets out to address the crucial question of how neoliberalism is reproduced in a context (post-2007/2008 crisis) of popular dissent and mobilizing opposition. The answer, or core nugget of an answer, offered here is that neoliberalism is reproduced through coercive practices and policies that criminalise, discipline, and control social groups as means to secure ongoing (and extended) conditions of market rule. These are practices of what I have termed 'punitive accumulation'. They involve the expansion of police and security apparatuses and actions. They include the processing of growing sections of the working class, for diverse activities, as means to regulate (and dominate) labour and to set and maintain labour market conditions most favourable to capital. But these also affect the monetising of the processing of working-class bodies (on a racialised and nationalised, including colonial, basis) through systems of surveillance, regulation, and control.

This includes the use of public funds to process migrants, poor workers, etc. It is in practice a massive transfer of social wealth away from programmes and