



larly of Nazi supporters in Barcelona, the relations between the DAS, the CNT and the IWA (International Workers' Association) and the fate of the DAS from May 1937 onwards, when the Marxist POUM was illegalised and persecuted by the republican state.

The detail with which the story of the DAS is reconstructed is exemplary, with extensive use of archive sources. Hence, we are told about the reception of the Germans within the ranks of the CNT and the militias (not always positive), the tensions between sectors in the IWA that endorsed or criticised the CNT's participation in the reconstituted republican government, the question of the militarization of the militias, the role of the Spanish, Catalan and German communist parties in steering the war away from revolutionary concerns, and the role of women in the conflict. The success of the DAS in rooting out Nazi supporters and dismantling the Nazi presence in Barcelona, perhaps the greatest contribution of the DAS, is to be contrasted with the falling out of favour with the CNT over questions of revolutionary tactics. More details could have been provided on the actual formation of the DAS, its relation with the (by this time) illegal FAUD in Germany and its status within the IWA.

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### Werner Bonefeld (ed.), *Subverting the Present, Imagining the Future*

New York: Autonomedia, 2008. ISBN 978-1-57027-184-7 (Pbk)

*Subverting the Present, Imagining the Future* is a collection of essays – most of which are written from a broadly autonomist Marxist perspective – divided into three parts entitled, respectively, 'Primitive Accumulation: a Debate on History, Social Constitution & Struggle'; 'Subversion in Everyday Life: Movements, Currents, and Class Struggle'; and 'The Question of the Multitude: Argentina, Mexico & the United States'. Although many of the individual essays gathered under these headings are interesting and thought-provoking in their own right, the editor does not bother to explain what 'primitive accumulation', for example, has to do with 'class struggle', or what any of this has to do with 'subversion'. As a result, the volume as a whole comes across a bit like political-theoretical potpourri without a consistent, unifying theme.

I want to reiterate, however, that the incoherent organization of the volume in no way detracts from the general quality of the contributions, several of which are very well done. As a historian of philosophy, I particularly enjoyed Massimo De Angelis' and Paul Zarembka's competing interpretations of the role of primitive accumulation in capitalist development. Stevphen Shukaitis' 'Dancing Amidst the Flames' is the standout essay of



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Part 2, articulating as it does a 'politics of minor composition' (i.e. 'a form of politics which draws from existing social energies and ideas in circulation while using them to other means', p.101) using the IWW's *Little Red Songbook* and Martha and the Vandella's 'Dancing in the Streets' as prominent examples. Those who are familiar with Shukaitis' work in general, and on the politics of the minor in particular, will greatly enjoy this piece. Lastly, Patrick Cuninghame's 'Reinventing an/other anti-capitalism in Mexico', from Part III, is strongly recommended for its extremely clear and in-depth analysis of the Zapatistas' 'Other Campaign'.

If one happens to be interested in the somewhat disjointed array of themes discussed in this book, it will certainly not disappoint. All of the contributors are noted scholars and activists and, not surprisingly, all of them bring something worthwhile to the table. But if one is looking for a consistent or overarching 'point', I cannot say that *Subverting the Present* delivers.

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