

its various members. The extent to which he rescues it from its ‘detractors’, however, is relatively slight: the only major discussion as to whom such detractors might be appears in the introduction, citing those who reduce the School’s insights to a form of ‘Cultural Marxism’ deemed responsible for the decline of ‘traditional’ Western values (p6). His final aim – reminding us of the Frankfurt School’s enduring relevance today – is latent throughout, but might have been developed in a more consistent manner. Jeffries’ most obvious point is that the reified world characteristic of the Frankfurt School’s critique has, in contemporary times, only become more pronounced. This serves well to justify Jeffries’ study, yet surely its wider significance today is the question of the role of progressive intellectuals in a period of profound political, social and environmental defeat, one increasingly dominated by forces not entirely different from those encountered in the past: populist irrationality and so-called ‘post-truth’ politics. For some the Frankfurt School’s pessimism is overbearing, yet collectively what emerged was a critique that stands the test of time.

In sum: whilst for scholars of the Frankfurt School the analytical depth of Jeffries’ study isn’t likely to add too much, this shouldn’t distract from what it will provide the less-accustomed: a skilful and fascinating history of this particular chapter in Marxist thought.

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Matthew S. Adams, *Kropotkin, Read, and the Intellectual History of British Anarchism: Between Reason and Romanticism*

Basingstoke/New York: Palgrave Macmillan, 2015; 251pp; ISBN 9781137392602

The past ten to fifteen years have witnessed a veritable efflorescence of historical research on anarchism. Although this work has contributed significantly to our understanding of the political, social, and cultural history of the anarchist

movement, it has been comparatively weak on the history of anarchist ideas – a trend which Matthew Adams, to his great credit, is helping to reverse. In his recently-published volume *Kropotkin, Read, and the Intellectual History of British Anarchism*, Adams aims to ‘cast fresh light on both thinkers as intellectuals plotting new paths for anarchist theory in their different contexts’ (p5) and, by extension, to offer a deeper, more nuanced account of ‘the distinctiveness of anarchism’s political culture as it developed in Britain’ (p7). Though separated by time and historical context, Kropotkin and Read were both ‘engaged in an effort to articulate anarchism for a British audience’ (p2) by adapting its ‘core precepts ... to fit immediate political circumstances’ (p5). In so doing, Adams argues, they ‘contributed to a discernible tradition of libertarian thinking that had deeper roots in British intellectual and cultural history than has hitherto been appreciated’ (p7).

Adams’ study is noteworthy not only for filling an appreciable void in the literature but also, and more importantly, for deliberately seeking to overcome the shortcomings of already-existing scholarship – not least of which its ‘lack of sensitivity to contextual issues’ (p6) and general ‘disregard for both the complexity of anarchist history and the broader intellectual history that was its crucible’ (p7). Recognizing that appreciation for ‘the nuances of past political thinking’ requires ‘sensitivity to the sites of its articulation and demands a broad lens’ (p5), Adams extends his analysis beyond the ‘internal economy’ of Kropotkin’s and Read’s texts’ to ‘their defining interactions with contemporary thinkers and intellectual problems beyond the confines of anarchist discourse’ (p6). This, in turn, invites a deeper understanding of their ‘innovations within [the] boundaries set by broader British intellectual and cultural life’ as well as the ‘imaginative ways’ they responded to shifting political, cultural, and intellectual contexts more generally (p7).

A consistent theme throughout the volume – as captured in its subtitle *Between Reason and Romanticism* – is the ‘complexity of [Kropotkin’s and Read’s] efforts to orient themselves with one eye on the past and one on the present’ (p7). As Adams argues at length, Kropotkin’s endeavour to reconcile a ‘decidedly romantic vision of the ideal life’ with the ‘latest scientific research’ and to find accommodation for modernity within ‘a spirited reaction to the forces that had created the modern world’ (p2) is closely related to Read’s concern with overcoming the contradiction between ‘the perceptions of an unclouded intellect’ and ‘the creative fictions of the imagination’ (p1). Despite differing emphases, both were engaged in ‘an act of translation’ – ‘Kropotkin refining a peasant-oriented politics to the most urbanised country in the world, and Read rethinking Kropotkin’s political thought for an era of culture wars and the nuclear bomb’ – as well as a ‘process of outlining a political tradition’ within which these tensions can be surmounted (p185). Commitment

to the ‘enduring possibilities of [this] tradition’ is the unifying thread of their otherwise fluid intellectual development and the principal ties that bind them to each other (p185).

While there is no question that Adams has made a significant contribution to the intellectual history of anarchism – one that will surely prove influential on future scholarship in that domain – his work has far-reaching implications for anarchist political theory as well. Like Kropotkin and Read before them, contemporary theorists seek to “decontest” the essential claims of their tradition against a backdrop of change, including new political problems, the exigencies of particular events, and shifting cultural and intellectual fashions’ (p5). In many cases (e.g. postanarchist theory), this has involved attempts to ‘revise’ the tradition with a mind to improving it or simply adapting it to contemporary political concerns. Whatever else may be said of this enterprise, it sinks or swims on the basis of its engagement with ‘written fragments of the past’ and, to this extent, requires powerful exegetical tools to accurately gauge their ‘analytical purchase’ (p5) – tools which Adams affords in great abundance.

In short, to say that this is an excellent piece of scholarship would be an understatement of colossal proportions. Although the foregoing scarcely does justice to its rigour, eloquence, and scholarly depth, I hope I have at least conveyed a sense of its value, especially for those who seek a more fulsome understanding of and appreciation for the anarchist intellectual tradition. It is no exaggeration to say that Adams has set the agenda for anarchist intellectual history going forward. I have no doubt that the seed he has planted will yield a bountiful harvest in the years to come.

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Natasha King, *No Borders: The Politics of Immigration Control and Resistance*

London: Zed Books, 2016; 208pp; ISBN 9781783604678

No Borders: The Politics of Immigration Control and Resistance cleverly weaves together interviews, personal testimony, and radical theory to offer a bold narrative of freedom of movement struggles in Europe. At the crossroads between theory and practice, Natasha King has intuitively taken her years of organising and codified them into a study of no borders politics. *No Borders* shows how the struggle to abolish borders does not just affect those who choose to cross them without permission, but also concerns everyone who benefits from free movement and believes in

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