

Ferguson does not shy away from critical perspectives, and Chapter 4 concludes the book by returning to the contrast between the richness of anarchist practices and the movement's theoretical shortcomings, and in particular its failure to engage with Blackness and intersectionality. A second point where history sheds light onto the present, Ferguson argues, is the role of new materialism, 'at the interface among organic, social, semiotic, and technical arrangements' (p186), as illustrated by the work of contemporary radical collectives. There, she argues, are founts of energy for the movement's present and future.

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Benjamin Franks, *Anarchisms, Postanarchisms and Ethics*

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How to account for an anarchist ethics when wariness towards universal rules is fundamental to anarchism? Is an ethics of anarchism even possible? Benjamin Franks attempts to answer such questions in *Anarchisms, Postanarchisms and Ethics* by proposing an anarchist virtue ethics. He combines Michael Freeden's conceptual approach to ideology with Alasdair MacIntyre's account of virtue to advance a 'practice-based virtue theory' that offers 'a basis for moral judgement while rejecting a universality perspective' (p11). Throughout the book, Franks engages critically with a range of alternative approaches (deontology, consequentialism, utilitarianism) to delineate the advantages of virtue ethics in thinking about anarchism. At the same time, he reckons with the complicated and evolving relationship between anarchism and postanarchism. Here the question of ethics helps define, evaluate, and ultimately re-frame, anarchism and postanarchism. This triangulation (anarchism, postanarchism, ethics) allows Franks to reflect productively on the future of anarchism and its ethical categories.

Franks's main line of argument is that anarchism comprises an anti-hierarchical, practice-based, immanent and material virtue ethics. The book opens with a chapter on the centrality of ethics in anarchist practice. Using Freeden's work on political ideology as conceptual scaffolding, the chapter advances an understanding of anarchist ethics as a set of immanent and practice-dependent principles, rather than universal norms that are uniformly applicable. In chapter

two, Franks argues that prefiguration makes such an ethics most compatible with virtue theory. Drawing on MacIntyre's work, Franks argues for a practice-based virtue theory that posits multiple, interlocking, and intersecting goals and values. Anarchism is here a 'functioning ideology' that provides guidance in evaluating actions and in making collective decisions on key questions (p59). The third chapter engages with meta-ethics to draw a distinction between anarchism and postanarchism. Franks proposes an 'inter-subjective critical materialist approach' (p12). He attempts to chart a path that avoids the pitfalls of subjectivism and universalism whilst acknowledging that values are unavoidable. Although values can only be assessed in concrete situations and specific contexts, they are not purely subjective. The fourth chapter examines how anarchism morphed into postanarchisms in order to be able to engage with the pressing issues affecting twenty-first century society. He identifies a series of questions (freedom, priority of goals, agency, the state) that have long preoccupied anarchists, and sketches the ways in which they must be reformulated by contemporary anarchists in response to the current '*crisis of liberalism*' (p131). The final chapter analyses three case studies – pornography, violence, free speech – to demonstrate how anarchism offers a more productive approach to these thorny ethical questions than any other philosophical paradigm currently at our disposal.

Anarchisms, Postanarchisms and Ethics provides a thought-provoking and inspiring approach to the immanent, material, practice-based and dynamic operations of anarchism. It is a well-researched, well-informed, often disarmingly witty, and ultimately valuable and welcome contribution to anarchist ethics. Nevertheless, the reader cannot help but question one of the book's fundamental premises: is the blanket rejection of universalism a fitting theoretical response to the universal's shortcomings? After all, as Franks himself rightly points out, values are unavoidable and shared collectively across a multiplicity of anarchist practices. Perhaps the problem is not the universal as such, but rather its outmoded definition that does not resonate with our contemporary world. The challenge, then, becomes redefining the universal in a way that is compatible both with the world we live in and with anarchism's creative and innovative ways of engaging with it. Further consideration of this topic by Franks in future research would certainly be worthwhile, to develop and complicate the conceptual framework presented in this book.

The reader faces certain challenges in engaging with the material, due to its novel format. In a typical book, footnotes are cast in a purely supporting

role, but here they have a life, and a voice, of their own. The body contains the main thrust of argumentation, while the footnotes function as a twinned narrative arc, in which the author offers a self-reflective meta-commentary on the process of writing and structuring the argument, the nature of academia and the contemporary political moment. Though enjoyable, this innovative duplex structure can be at times overwhelming, diluting the potency and productivity of Franks's work. Likewise, the author sometimes digresses excessively, detailing at length the main alternative approaches to ethics and offering fulsome rebuttals to anticipated counterarguments. Whilst such meticulousness is commendable, the author's own unique position is unfortunately often decentred, even obfuscated. Stylistically and formally, the book is not straightforward: the structure is quite convoluted, despite much self-conscious meta-commentary on that question, and the writing would benefit from being punchier. Nevertheless, such minor shortcomings do not outweigh the value of the ideas set out in the book. Indeed, these quirks seem to be an inherent part of Franks's favoured reflective research methods. From this perspective, they might ultimately contribute to the book's overall coherence. In sum, this book is an exciting conceptual contribution to rethinking anarchist ethics and anarchist practice for the twenty-first century.

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Paul Dobraszczyk, *Architecture and Anarchism: Building without Authority*

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Paul Dobraszczyk is a collector, and his recent *Architecture and Anarchism: Building without Authority* is another example of his research methods in the history of architecture. He lists, categorises, taxonomises, and contextualises. The book is thus structured into eight thematic chapters, each of which uses seven or eight case studies to detail a particular motivation and/or method for architectural invention. Such methods are useful for the way in which the categories and case studies might serve future research, and because they prompt the reader to identify omissions and other possible categories, frames for thinking, and contexts in which the examples or categories might be evaluated. Throughout my reading