

Anarchists Never Surrender Essays Polemics And Correspondence On Anarchism 1908 1938 By Victor Serge 19 Mar 2015 Paperback

Daniel Guérin addressed himself to younger people "alienated from ideologies and 'isms' shorn of any meaning by an earlier generation" and particularly from "socialism, which has so often been betrayed by those who claimed to speak in its name, and which now provokes an understandable scepticism." In this collection of essays, written between the 1950s and 1980s and published here for the first time in English, Guérin not only provides a critique of the socialist and communist parties of his day, he analyzes some of the most fundamental and pressing questions with which all radicals must engage. He does this by revisiting and drawing lessons from the history of the movement from the French revolution, through the conflicts between anarchists and Marxists, to the social revolution of 1968. These are not just abstract theoretical reflections, but are informed by the experiences of a lifetime of revolutionary commitments. Originally written during the mid-1980s, the seminal essay *Pacifism as Pathology* was prompted by veteran activist Ward Churchill's frustration with what he diagnosed as a growing--and deliberately self-neutralizing--"hegemony of nonviolence" on the North American left. The essay's publication unleashed a raging debate among activists in both the U.S. and Canada, a significant result of which was Michael Ryan's penning of a follow-up essay reinforcing Churchill's premise that nonviolence, at least as the term is popularly employed by white "progressives," is inherently counterrevolutionary. This book challenges the pacifist movement's heralded victories, suggesting that their success was in spite of, rather than because of, their nonviolent tactics. Along with a preface by Ed Mead, postscripts by both Churchill and Ryan, and a new foreword by leading oppositionist intellectual Dylan Rodríguez, these essays are being released in a fresh edition.

As a rallying cry for social revolution, Orwell's essay, *The Lion and the Unicorn*, merits acclaim equal to his later allegorical novels, *Animal Farm* and *1984*, although it never caught the public's imagination in the quite the same way. Eric Arthur Blair, known by his pen name as George Orwell, was born into a privileged class but developed socialist leanings and a shrewd writing style that spawned an output of essays, newspaper articles, literary criticism and novels. Writing in the autumn of 1940 London during the early months of the blitz with bombs falling around him, Orwell makes a case for bottom-up social change in Britain, a transfer of power from the decadent ruling class to the working and middle classes. Many of his ideas in the essay - rejection of fascism, capitalism and Soviet-style communism, all of which, in his view, gave too much power to too few - came from his personal involvement in the Spanish Civil War. The British class system, says Orwell, is an anachronism that is hampering the war effort and in order to defeat Nazism there has to be a fundamental transformation towards democratic socialism to motivate the people of Britain to fight. He espouses a new equitable patriotism, founded on British traditional values and customs, a patriotism that would unite the people and release the hold of the ruling class over them, alongside a careful dismantling of the British Empire. While his prediction that revolution in England was a sine qua non for victory, proved wrong, he was exactly right in recognising the working class's expectation of a better deal after the war. Orwell's vignettes of Englishness are a delight and his list of policies for a socialist democracy worthy of debate.

There once was a time when teachers and communities were able to exercise democratic control over their schools. Now that power has been taken away, both centralised and privatised, under the guise of "reform." There is a forgotten history of the time before reform, and within it a bright horizon is visible, reachable only if educators and society at large can learn the lessons of the past. Robb Johnson entered the classroom as a new teacher in the 1980s and has spent a lifetime alongside his pupils encouraging both creativity and a healthy distrust of authority. This book is both memoir and polemic, a celebration of children's innate desire to learn, share, cooperate, and play, as well as a critique of bureaucratic interference. Johnson details how we ended up with the contemporary mass education systems and why they continually fail to give children what they need. Combining practical experience as a teacher with detailed pedagogical knowledge, and a characteristic playful style, Johnson is both court chronicler and jester, imparting information and creatively admonishing the self-important figureheads of the reform agenda. This book considers how schools and education relate to the wider society in which they are located and how they relate to the particular needs and abilities of the people who experience them. It shows that schools and education are contested spaces that need to be reclaimed from the state, and turned into places where people can grow, not up, not old, but as individuals. It offers alternative ways of running classrooms, schools, and perhaps even society.

Debate by various luminaries on deep ecology, social ecology, and anarchism.

The Paris Commune of 1871, the first instance of a working-class seizure of power, has been subject to countless interpretations; reviled by its enemies as a murderous bacchanalia of the unwashed while praised by supporters as an exemplar of proletarian anarchism in action. Only those who were present in the spring of 1871 and who lived through and participated in the Commune have contributed to this volume, leading to a more balanced view. Collects newspaper cuttings from *Le Cri du Peuple*, the communes official newspaper.

In the years following 1968, a number of people involved in the most radical aspects of the French general strike felt the need to reflect on their experiences and to relate them to past revolutionary endeavors. This meant studying previous attempts and theories, namely those of the post-1917 German-Dutch and Italian Communist Left. The original essays included here were first written between 1969 and 1972 and circulated amongst left communist and worker circles. But France was not the only country where radicals sought to contextualize their political environment and analyze their own radical pasts. Over the years these three essays have been published separately in various languages and printed as books in both the United States and the UK with few changes. This third English edition is updated to take into account the contemporary political situation; half of the present volume is new material. The book argues that doing away with

wage-labor, class, the State, and private property is necessary, possible, and can only be achieved by a historical break, one that would certainly differ from October 1917... yet it would not be a peaceful, gradual, piecemeal evolution either. Like their historical predecessors—Marx, Rosa Luxemburg, Anton Pannekoek, Amadeo Bordiga, Durruti, and Debord—the authors maintain a belief in revolution.

Grubic's remarkable collection of essays, commentaries and interviews, written between 2002 and 2010, chronicles the political experiences of the author himself, who is both a man without a country (as a Yugoslav) and a man without a state (as an Anarchist). In particular, he focuses on the ironies and implications of the now fashionable term 'balkanisation' - the fragmentation, division and foreign intervention with which politicians in the Balkans have struggled for centuries and for which the region has now, ironically, become famous.

Anarchists Never Surrender provides a complete picture of Victor Serge's relationship to anarchism. The volume contains writings going back to his teenage years in Brussels, where he became influenced by the doctrine of individualist anarchism. At the heart of the anthology are key articles written soon after his arrival in Paris in 1909, when he became editor of the newspaper *l'anarchie*. In these articles Serge develops and debates his own radical thoughts, arguing the futility of mass action and embracing "illegalism." Serge's involvement with the notorious French group of anarchist armed robbers, the Bonnot Gang, landed him in prison for the first time in 1912. Anarchists Never Surrender includes both his prison correspondence with his anarchist comrade Émile Armand and articles written immediately after his release. The book also includes several articles and letters written by Serge after he had left anarchism behind and joined the Russian Bolsheviks in 1919. Here Serge analyzed anarchism and the ways in which he hoped anarchism would leaven the harshness and dictatorial tendencies of Bolshevism. Included here are writings on anarchist theory and history, Bakunin, the Spanish revolution, and the Kronstadt uprising. Anarchists Never Surrender anthologizes Victor Serge's previously unavailable texts on anarchism and fleshes out the portrait of this brilliant writer and thinker, a man I.F. Stone called one of the "moral figures of our time."

During the late 19th and early 20th centuries, a wave of political violence swept across the globe, causing widespread alarm. Described by the media of the day as "propaganda of the deed," assassinations, bombings and assaults carried out by anarchists—both individuals and conspirators—were intended to incite revolution and established the precedents of modern terrorism. Much has been written about these actions and the responses to them yet little attention has been given to the actors themselves. Drawing on wide range of sources, the author profiles numerous insurgents, their deeds and their motives.

Maria Sibylla Merian, a German painter and naturalist, produced an innovative work on tropical insects based on lore she gathered from the Carib, Arawak, and African women of Suriname.

"Everything in this book is fictional and everything is true," wrote Victor Serge in the epigraph to *Men in Prison*. "I have attempted, through literary creation, to bring out the general meaning and human content of a personal experience." The author of *Men in Prison* served five years in French penitentiaries (1912–1917) for the crime of "criminal association"—in fact for his courageous refusal to testify against his old comrades, the infamous "Tragic Bandits" of French anarchism. "While I was still in prison," Serge later recalled, "fighting off tuberculosis, insanity, depression, the spiritual poverty of the men, the brutality of the regulations, I already saw one kind of justification of that infernal voyage in the possibility of describing it. Among the thousands who suffer and are crushed in prison—and how few men really know that prison!—I was perhaps the only one who could try one day to tell all... There is no novelist's hero in this novel, unless that terrible machine, prison, is its real hero. It is not about 'me,' about a few men, but about men, all men crushed in that dark corner of society." Ironically, Serge returned to writing upon his release from a GPU prison in Soviet Russia, where he was arrested as an anti-Stalinist subversive in 1928. He completed *Men in Prison* (and two other novels) in "semi-captivity" before he was rearrested and deported to the Gulag in 1933. Serge's classic prison novel has been compared to Dostoyevsky's *House of the Dead*, Koestler's *Spanish Testament*, Genet's *Miracle of the Rose*, and Solzhenitsyn's *One Day in the Life of Ivan Denisovitch* both for its authenticity and its artistic achievement. This edition features a substantial new introduction by translator Richard Greeman, situating the work in Serge's life and times.

The original essays included here were first written between 1969 and 1972 by people involved in the most radical aspects of the French general strike and circulated among left communist and worker circles. Over the years these three essays have been published separately in various languages and printed as books in both the U.S. and the UK with few changes. This third English edition is updated to take into account the contemporary political situation; half of the present volume is new material. The book argues that doing away with wage-labor, class, the State, and private property is necessary, possible, and can only be achieved by a historical break, one that would certainly differ from October 1917, yet it would not be a peaceful, gradual, piecemeal evolution either. Like their historical predecessors, the authors still believe in revolution.

Late in the Day, Ursula K. Le Guin's new collection of poems seeks meaning in an ever-connected world. In part evocative of Neruda's *Odes to Common Things* (originally 1961; Little, Brown, 1994) and Mary Oliver's poetic guides to the natural world, Le Guin gives voice to objects that may not speak a human language but communicate with us nevertheless through and about the seasonal rhythms of the earth, the minute and the vast, the ordinary and the mythological. Also includes two short essays, 'Deep in Admiration' & 'Some Thoughts on Form, Free Form, Free Verse.' 12 essays by the influential radical include "Marriage and Love," "The Hypocrisy of Puritanism," "The Traffic in Women," "Anarchism," and "The Psychology of Political Violence."

Birth of Our Power is an epic novel set in Spain, France, and Russia during the heady revolutionary years 1917–1919. Serge's tale begins in the spring of 1917, the third year of mass slaughter in the blood-and-rain-soaked trenches of World War I. When the flames of revolution suddenly erupt in Russia and Spain, Europe is "burning at both ends."

Although the Spanish uprising eventually fizzles, in Russia the workers, peasants, and common soldiers are able to take power and hold it. Serge's "tale of two cities" is constructed from the opposition between Barcelona, the city "we" could not take, and Petrograd, the starving, beleaguered capital of the Russian Revolution besieged by counter-revolutionary Whites. Between the romanticism of radicalized workers awakening to their own power in a sun-drenched Spanish metropolis to the grim reality of workers clinging to power in Russia's dark, frozen revolutionary outpost. From "victory in defeat" to "defeat in victory." The novel was composed a decade after the revolution in Leningrad, where Serge was living in semicaptivity because of his declared opposition to Stalin's dictatorship over the revolution.

Anarchists Never Surrender Essays, Polemics, and Correspondence on Anarchism, 1908-1938 PM Press

The main themes of visionary social theorist Murray Bookchin's work collected in one volume.

The legacy of anarchist ideas in the Philippines was first brought to the attention of a global audience by Benedict Anderson's book *Under Three Flags: Anarchism and the Anti-Colonial Imagination*. Activist-author Bas Umali proves with stunning evidence that anarchist ideas are still alive in a country that he would like to see replaced by an "archipelagic confederation." *Pangayaw and Decolonizing Resistance: Anarchism in the Philippines* is the first-ever book specifically about anarchism in the Philippines. Pangayaw refers to indigenous ways of maritime warfare. Bas Umali expertly ties traditional forms of communal life in the archipelago that makes up the Philippine state together with modern-day expressions of antiauthoritarian politics. Umali's essays are deliciously provocative, not just for apologists of the current system, but also for radicals in the Global North who often enough forget that their political models do not necessarily fit the realities of post-colonial countries. In weaving together independent research and experiences from grassroots organizing, Umali sketches a way for resistance in the Global South that does not rely on Marxist determinism and Maoist people's armies but the self-empowerment of the masses. His book addresses the crucial questions of liberation: who are the agents and what are the means? More than just a sterile case study, *Pangayaw and Decolonizing Resistance* is the start of a new paradigm and a must-read for those interested in decolonization, anarchism, and social movements of the global south.

This report of the President's Commission on Law Enforcement and Administration of Justice -- established by President Lyndon Johnson on July 23, 1965 -- addresses the causes of crime and delinquency and recommends how to prevent crime and delinquency and improve law enforcement and the administration of criminal justice. In developing its findings and recommendations, the Commission held three national conferences, conducted five national surveys, held hundreds of meetings, and interviewed tens of thousands of individuals. Separate chapters of this report discuss crime in America, juvenile delinquency, the police, the courts, corrections, organized crime, narcotics and drug abuse, drunkenness offenses, gun control, science and technology, and research as an instrument for reform. Significant data were generated by the Commission's National Survey of Criminal Victims, the first of its kind conducted on such a scope. The survey found that not only do Americans experience far more crime than they report to the police, but they talk about crime and the reports of crime engender such fear among citizens that the basic quality of life of many Americans has eroded. The core conclusion of the Commission, however, is that a significant reduction in crime can be achieved if the Commission's recommendations (some 200) are implemented. The recommendations call for a cooperative attack on crime by the Federal Government, the States, the counties, the cities, civic organizations, religious institutions, business groups, and individual citizens. They propose basic changes in the operations of police, schools, prosecutors, employment agencies, defenders, social workers, prisons, housing authorities, and probation and parole officers.

. *Renewal of Life by Transmission*. The most notable distinction between living and inanimate things is that the former maintain themselves by renewal. A stone when struck resists. If its resistance is greater than the force of the blow struck, it remains outwardly unchanged. Otherwise, it is shattered into smaller bits. Never does the stone attempt to react in such a way that it may maintain itself against the blow, much less so as to render the blow a contributing factor to its own continued action. While the living thing may easily be crushed by superior force, it none the less tries to turn the energies which act upon it into means of its own further existence. If it cannot do so, it does not just split into smaller pieces (at least in the higher forms of life), but loses its identity as a living thing. As long as it endures, it struggles to use surrounding energies in its own behalf. It uses light, air, moisture, and the material of soil. To say that it uses them is to say that it turns them into means of its own conservation. As long as it is growing, the energy it expends in thus turning the environment to account is more than compensated for by the return it gets: it grows. Understanding the word "control" in this sense, it may be said that a living being is one that subjugates and controls for its own continued activity the energies that would otherwise use it up. Life is a self-renewing process through action upon the environment.

Unforgiving Years is a thrilling and terrifying journey into the disastrous, blazing core of the twentieth century. Victor Serge's final novel, here translated into English for the first time, is at once the most ambitious, bleakest, and most lyrical of this neglected major writer's works. The book is arranged into four sections, like the panels of an immense mural or the movements of a symphony. In the first, D, a lifelong revolutionary who has broken with the Communist Party and expects retribution at any moment, flees through the streets of prewar Paris, haunted by the ghosts of his past and his fears for the future. Part two finds D's friend and fellow revolutionary Daria caught up in the defense of a besieged Leningrad, the horrors and heroism of which Serge brings to terrifying life. The third part is set in Germany. On a dangerous assignment behind the lines, Daria finds herself in a city destroyed by both Allied bombing and Nazism, where the populace now...

George Orwell set out 'to make political writing into an art', and to a wide extent this aim shaped the future of English literature -- his descriptions of authoritarian regimes helped to form a new vocabulary that is fundamental to understanding totalitarianism. While *1984* and *Animal Farm* are amongst the most popular classic novels in the English language, this new series of Orwell's essays seeks to bring a wider selection of his writing on politics and literature to a new readership. In *Politics and the English Language*, the second in the Orwell's Essays series, Orwell takes aim at the language used in politics, which, he says, 'is designed to make lies sound truthful and murder respectable, and to give an appearance of solidity to pure wind'. In an age where the language used in politics is constantly under the microscope, Orwell's *Politics and the English Language* is just as relevant today, and gives the reader a vital understanding of the tactics at play. 'A writer who can -- and must -- be rediscovered with every age.' -- Irish Times

Startlingly human and unflinchingly honest, this thinly veiled fictionalized firsthand account of talented political writer Victor Serge's time in prison is an important addition to the canon of prison writing as well as an unfiltered view of humanity in the early 20th century. Rejecting the opportunity to present political propaganda, Serge's portrayal of imprisonment is instead an insightful and emotionally wrought tale of repression. The depraving brutality that Serge experienced behind bars is at once a mirror of a society at war and a deeply personal question of purpose. Originally published in 1930 and translated from the French by Richard Greeman in 1977, this reprint makes a fascinating and compelling novel available again with a new introduction by Greeman that situates the work in the context of Serge's life.

Brings the writings of de Cleyre out of undeserved obscurity.

This collection of Voltaire's famous philosophical essays, most calling for social reform, include? *On Superstition* and? *On the Interpretation of the New Testament*?

In this Second Edition of this radical social history of America from Columbus to the present, Howard Zinn includes substantial coverage of the Carter, Reagan and Bush years and an Afterword on the Clinton presidency. Its commitment

and vigorous style mean it will be compelling reading for under-graduate and post-graduate students and scholars in American social history and American studies, as well as the general reader.

This is the untold story of the Russian Revolution: its antecedents, its far-reaching changes, its betrayal by Bolshevik terror, and the massive resistance of non-Bolshevik revolutionaries. This in-depth, eyewitness history written by Voline, an outspoken activist in the Russian Revolution, is accompanied by a biography of the author by Rudolf Rocker and a contemporary introduction by anarchist historian Iain McKay. Significant attention is given to what the author describes as "struggles for the real Social Revolution"; that is, the uprising of the sailors and workers of Kronstadt in 1921, and the peasant movement that Nestor Makhno led in Ukraine. These movements, which sought to defend the social revolution from destruction by the politicians, provide important material for a clearer understanding of both the original objectives of the Russian Revolution and the problems with which all revolutions with far-reaching social objectives have to contend. Drawing on the revolutionary press of the time, Voline reveals the deep cleavage between the objectives of the libertarians and those of the Bolsheviks, differences which the latter "resolved" by ruthlessly eliminating all who stood in their way in the struggle for power. This edition is a translation of the full text of *La Révolution inconnue*, originally published in French in 1947. It reinstates material omitted from earlier English-language editions and reproduces the complete text of the original volumes.

In his foreword to an earlier collection of essays on libertarian communism, Daniel Guérin addressed himself to younger people "alienated from ideologies and 'isms' shorn of any meaning by an earlier generation" and particularly from "socialism, which has so often been betrayed by those who claimed to speak in its name, and which now provokes an understandable skepticism." In this collection of essays, written between the 1950s and 1980s and published here for the first time in English, Guérin not only provides a critique of the socialist and communist parties of his day, he analyzes some of the most fundamental and pressing questions with which all radicals must engage. He does this by revisiting and attempting to draw lessons from the history of the revolutionary movement from the French Revolution, through the conflicts between anarchists and Marxists in the International Workingmen's Association and the Russian and Spanish revolutions, to the social revolution of 1968. These are not just abstract theoretical reflections, but are informed by the experiences of a lifetime of revolutionary commitments and by his constant willingness to challenge orthodoxies of all kinds: "Far from allowing ourselves to sink into doubt, inaction, and despair, the time has come for the left to begin again from zero, to rethink its problems from their very foundations. The failure of both reformism and Stalinism imposes on us the urgent duty to find a way of reconciling (proletarian) democracy with socialism, freedom with Revolution."

This is the story of the infamous Bonnot Gang: the most notorious French anarchists ever, and as bank expropriators the inventors of the motorized "getaway." It is the story of how the anarchist taste for illegality developed into illegalism--the theory that theft is liberating in itself. And how a number of young anarchists met in Paris in the years before the First World War, determined to live their lives to the full, regardless of the consequences. Paris in 1911 was a city of riots, strikes, and savage repression of the working class. A stronghold of foreign exiles and homegrown revolutionaries, it was also the base of *l'anarchie*, the outspoken individualist weekly. *L'anarchie* drew together people for whom crime and revolution went hand in hand. There was Victor Kibalchich (later known as Victor Serge), whose inflammatory articles would put him on trial with the rest. Then there was the gang itself: Victor's childhood friend Raymond-La-Science, the tuberculous André Soudy, the serious-minded René Valet, Simentoff the southerner, and lastly the prime motivators of the group--the remorseless Octave Garnier and the experienced Jules Bonnot. Their robberies, daring and violent, would give them a lasting notoriety in France. Their deaths, as spectacular as their lives, would make them a legend among revolutionaries the world over. Extensively researched and fully illustrated with rare period photos, drawings, and maps, this updated edition is the best account of the Bonnot Gang to appear in any language.

Anarchists Never Surrender anthologises Victor Serge's previously unavailable texts on anarchism and fleshes out the portrait of this brilliant writer and thinker, a man who legendary American journalist I.F. Stone called one of the 'moral figures of our time.' It provides a complete picture of Victor Serge's relationship to anarchism. The volume contains writings going back to his teenage years in Brussels, where he became influenced by the doctrine of individualist anarchism.

Death to Bourgeois Society tells the story of four young anarchists who were guillotined in France in the 1890s. In a time of cynicism and political decay for many, they represented a purity lacking in society, and their actions when they were captured, their forthrightness, their defiance up to the guillotine only added to their lustre. The texts collected here focus on the main avatars of this movement: Ravachol, Auguste Vaillant, Emile Henry and Santo Caserio. The volume contains key first person narratives of the events.

The untold story of the Russian Revolution: its antecedents, its far-reaching changes, its betrayal by Bolshevik terror, and the massive resistance of non-Bolshevik revolutionaries.

Victor Serge (1890–1947) played many parts, as he recounted in his indelible *Memoirs of a Revolutionary*. The son of anti-czarist exiles in Brussels, Serge was a young anarchist in Paris; a syndicalist rebel in Barcelona; a Bolshevik in Petrograd; a Comintern agent in Central Europe; a comrade of Trotsky's; a friend of writers like Andrei Bely, Boris Pilnyak, and André Breton; a prisoner of Stalin; a dissident Marxist in exile in Mexico... Like Serge's extraordinary novels, *A Blaze in a Desert: Selected Poems* bears witness to decades of revolutionary upheavals in Europe and the advent of totalitarian rule; many of the poems were written during the "immense shipwreck" of Stalin's ascendancy. In poems datelined Petrograd, Orenburg, Paris, Marseille, the Caribbean, and Mexico, Serge composed elegies for the fallen—as well as prospective elegies for the living who, like him, endured prison, exile, and bitter disappointment in the revolutions of the first half of the twentieth century: Night falls, the boat pulls in, stop singing. Exile relights its captive lamps on the shore of time. Throughout *A Blaze in a Desert*, Serge draws on the heritage of late- and post-Symbolist

writers like Verhaeren, Rictus, Apollinaire, Blok, and Bely—themselves authors of messages of a more general resistance by the human spirit—to express the anguish of the failure of the Russian Revolution and to search out glimmers of hope in the ruins of the Second World War. *A Blaze in a Desert* comprises Victor Serge's sole published book of poetry, *Resistance* (1938), his unpublished manuscript *Messages* (1946), and his last poem, "Hands" (1947).

The Paris Commune of 1871, the first instance of a working-class seizure of power, has been subject to countless interpretations; reviled by its enemies as a murderous bacchanalia of the unwashed while praised by supporters as an exemplar of proletarian anarchism in action. As both a successful model to be imitated and as a devastating failure to be avoided. All of the interpretations are tendentious. Historians view the working class's three-month rule through their own prism, distant in time and space. *Voices of the Paris Commune* takes a different tack. In this book only those who were present in the spring of 1871, who lived through and participated in the Commune, are heard. The Paris Commune had a vibrant press, and it is represented here by its most important newspaper, *Le Cri du Peuple*, edited by Jules Vallès, member of the First International. Like any legitimate government, the Paris Commune held parliamentary sessions and issued daily printed reports of the heated, contentious deliberations that belie any accusation of dictatorship. Included in this collection is the transcript of the debate in the Commune, just days before its final defeat, on the establishing of a Committee of Public Safety and on the fate of the hostages held by the Commune, hostages who would ultimately be killed. Finally, *Voices of the Paris Commune* contains a selection from the inquiry carried out twenty years after the event by the intellectual review *La Revue Blanche*, asking participants to judge the successes and failures of the Paris Commune. This section provides a fascinating range of opinions of this epochal event.

In *Deportation in the Americas: Histories of Exclusion and Resistance*, editors Kenyon Zimmer and Cristina Salinas have compiled seven essays, adapted from the Walter Prescott Webb Memorial Lecture Series, that deeply consider deportation policy in the Americas and its global effects. These thoughtful pieces significantly contribute to a growing historiography on deportation within immigration studies—a field that usually focuses on arriving immigrants and their adaptation. All contributors have expanded their analysis to include transnational and global histories, while recognizing that immigration policy is firmly developed within the structure of the nation-state. Thus, the authors do not abandon national peculiarity regarding immigration policy, but as Emily Pope-Obeda observes, "from its very inception, immigration restriction was developed with one eye looking outward." Contributors note that deportation policy can signal friendship or cracks within the relationships between nations. Rather than solely focusing on immigration policy in the abstract, the authors remain cognizant of the very real effects domestic immigration policies have on deportees and push readers to think about how the mobility and lives of individuals come to be controlled by the state, as well as the ways in which immigrants and their allies have resisted and challenged deportation. From the development of the concept of an "anchor baby" to continued policing of those who are foreign-born, *Deportation in the Americas* is an essential resource for understanding this critical and timely topic.

It was the revolutionary movement in Spain which took up Franco's challenge in July 1936, and this book soberly examines the many ways in which Spain's revolutionary movement contributed to its own defeat. Was it too weak to carry through the Revolution? To what extent was the purchase of arms from outside sources dependent upon the appearance of a constitutional government inside Republican Spain? In seeking to solve these problems, the anarchists and revolutionary syndicalists were confronted with other questions which this book examines.

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