

applying his ideas to the empirical evidence. *No Local's* strongest contribution to both the theory and practice of social change is through its, unfortunately limited, engagement with the case studies. Through *No Local*, Sharzer reminds us to think carefully about the unintended consequences of our efforts at the local level, but in the process risks making invisible the actual and existing complexity of local initiatives.

References

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Choudry, Aziz; Jill Hanley and Eric Shragge, eds. 2012. *Organize! Building from the Local for Global Justice*. Toronto and Oakland: Between the Lines and PM Press. ISBN 978-1-77113-004-2. Paperback: 24.95 CAD. Pages: 313.

Reviewed by Ian Hussey
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This exciting new edited volume contains over twenty essays on building power, mass movements and critical analysis around working-class, anti-racist, anti-colonial and anti-capitalist struggles. The chapters are written in accessible language by a wide array of activists, organizers, lawyers, artists and academics, and draw lessons from struggles in Canada, the United States, Palestine, and Aotearoa/New Zealand in an effort to link local organizing work with global struggles and transnational activist networks and to place these struggles in historical context. From art and activism for Palestine to immigrant workers' community-based labour organizing to organizing in support of Indigenous Peoples to the struggles of queer people of colour and of the psychiatric survivor movement, this book contains critical commentary on many of the most pressing and creative struggles happening today. The authors are not, however, simply cheerleading their various causes; rather, they illuminate and engage with the tensions, limits, problems and gains of a wide range of organizing practices and contexts.

Part of my own work falls within the category of political activist ethnography and I was happy to discover that this text also engages with that tradition of critical scholarship as a means of producing analyses of the everyday work of organizing for social and economic justice. In addition to the many chapters on various struggles, the book contains essays on activist research on mapping power relations, reflections on research partnerships and local community organizing, and practical issues, such as fundraising and the law and organizing. The book also includes an introductory chapter by the editors that serves to provide historical context, pull out key themes and synthesize the contributions of the chapters to come. The book has three themes: 1) the limits of local work and activism, 2) organizing in context: theory and analysis, and 3) practices to move us forward. This is not a book that reviews theoretical frameworks in an academic way. This is a book about learning the limits of reform through struggle and how we can go further. When the authors in this text talk about going further, they do not do so in an abstract or utopian fashion. Rather, they base their insights in the actual practices and processes of organizing, including the limitations and contradictions we face in trying to build power and make change. This book is therefore of interest to organizers, but it will also work well in undergraduate classes on social movements, labour studies, socio-legal studies, indigenous studies, immigration, and urban studies.

Most of the book's chapters are about building an inclusive base and about articulating strategies of social change. The authors fall in the tradition of the likes of Andrea Smith and Saul Alinsky who have taught many of us that in organizing we must start where people are at, with the problems they are facing and with everyday language, not buzzwords and jargon that may not be known to people and therefore may serve to alienate and exclude them. The authors in this book are putting forward a vision of building community organizations that go beyond particular goals and that contribute to building a wider culture of opposition. The idea is that in building democratic alternatives to either state or capital, rooted in anarchism and in community organizing, more people will see and begin to believe in forms of local production and services that exist without the need for a hierarchy of management, that provide political education and that add to a wider culture of opposition through naming the fundamental problem, global capitalism. This type of organizing requires a longer-term strategy to which the various authors in this book make a significant contribution. So while the book's chapters are grounded in specific struggles, all of the authors place their local work in the context of wider issues. The authors recognize that there are limits to local work and they seek to define those limits and ways of moving beyond them.

With the space I have left in this review I'd like to highlight the chapter by Harsha Walia, "Moving Beyond a Politics of Solidarity toward a Practice of Decolonization." Walia argues that those of us that are non-Native must come to view ourselves as active and important participants in decolonization movements and that Indigenous self-determination should be the foundation for all social justice struggles. This means

moving beyond an intersectional approach to engage with Indigenous struggles on their own terms. This is, of course, by no means easy, but Walia offers us some ideas about the messy practice of solidarity, the contradictions she has come across in her organizing work with No One is Illegal and ways to think about and deal with the various contradictions and challenges. She encourages non-Natives to both decentre themselves/ourselves so as to learn and to engage from a place of responsibility, rather than a feeling of guilt, but at the same time to recognize our own part in colonial processes and hence our responsibility to participate in processes of decolonization. She ends the chapter with an argument that the process of decolonization requires a move beyond solidarity activism to “a radical terrain of struggle where our common visions for justice do not erase our different social locations, and similarly, that our differing identities do not prevent us from walking together toward transformation and mutual respect” (252). This is but one of the critical lessons this substantial collection of essays has to offer.

McNally, David. 2011. *Monsters of the Market: Zombies, Vampires and Global Capitalism*. Leiden: Brill. ISBN 978-9-00420-157-6. Cloth: 136.00 USD. Pages: 296. [Paperback published in 2012 by Haymarket Books. ISBN 978-1-60846-233-9. 28.00 USD.]

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Capitalist society overflows with monsters. The two that most occupy the cultural and political imagination are the vampire and the zombie. David McNally’s book explores these and related figures in the dialectic of modernity.

The strengths of the book lie in the way it moves easily across the history of ideas, the critique of political economy, social theory, literary criticism and critical anthropology, and does so in a way which takes in early capitalist formation and the enclosures movement, agrarian riots, industrialization, colonial violence and postcolonial formations. In so doing it does a good job of showing why any analysis of capital really does need to take into account capital’s monsters and, conversely, why the analysis of monstrosity really does need to take into account capital. It is insightful, well-written, and for the most part powerfully argued across three core chapters: on *Frankenstein*, political anatomy and the rise of capitalism; on the vampire-capital; and on African vampires in the age of globalisation.