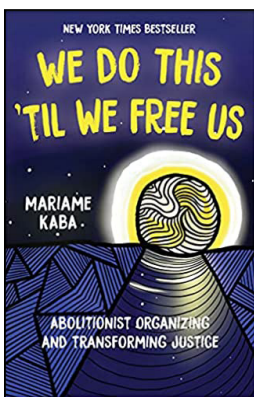


with the titular nefarious machine and how their self-awareness helps them in their career, ultimately recognizing that they matter. The book wraps up with “A Critical Conversation about LIS Interrupted with Miranda Dube and Carrie Wade,” which presents an informal discussion regarding the creation of this book and their own experiences.

Most of the chapters included a content warning at the beginning and a bibliography. The book as a whole includes a useful index. The authors mention that there are multiple ways the book may be read. For the sake of this review, I read it cover to cover. I don’t typically reread many books, but this one is something I will keep on my personal reference shelf. The authors indicate that the audience for *LIS Interrupted* is “library workers, educators, and students in a variety of environments as a text, resource, guide, and place of refuge.” This book is needed in the field, and libraries should consider this for their collections.

On a personal note, it took me quite some time to finish reading *LIS Interrupted*, simply because I reread chapters discussing conditions I live with. I discovered that I am not alone. Neither are you.—Lizzy Walker, *Wichita State University Libraries*

Mariame Kaba. *We Do This 'Til We Free Us: Abolitionist Organizing and Transforming Justice.* Chicago, IL: Haymarket Press, 2021. 240p. Paper, \$16.95 (ISBN: 164259525X).



“Prisons haven’t always existed. They came into being...”

“I don’t believe in self-care: I believe in collective care...”

“...hope is a discipline and...we have to practice it every single day.”

These three sentiments continuously repeat in my mind, over and over again, since reading Mariame Kaba’s *We Do This 'Til We Free Us: Abolitionist Organizing and Transforming Justice*. Filled to the brim with thoughtful, liberating, and radical essays and interviews on the prison industrial complex, prison abolition, and all that lies in between, Kaba manages to create an accessible tome for collective abolition activism

while never becoming reductive.

Calls to defund the police and for the abolition of the many layered carceral systems prevalent in the United States reached mainstream ears during the protests of the summer of 2020. Amid national mourning over the unending disregard for black life, Kaba’s book came at a time, one could argue, when we need it most. Every instance of police brutality, unjust incarceration, and the myriad traumas that come from the White Supremacy-laden institution of policing and the justice system contributes to the messages we hear repeating on a loop: countless calls for “reforms” that only further bolster the prison industrial complex’s pockets with our money. We are told by our politicians that their “thoughts and prayers” are with us and that these issues are but consequences of a “few bad apples.” It becomes easy, as someone who wishes for change, to fall into a cycle of petition signing, social media posting, and, eventually, sitting in a sense of demoralization as the powers that be once again show us that they are wholly uninterested in the material change we deeply need.

We Do This 'Til We Free Us is a break in this cycle of demoralization. Kaba gracefully distills the complexity of our justice system to the most clearcut issue: harm. So much of how we view crime and punishment is through the lens of harming the harmer as a form of restitution. However, as Kaba states in her essay “Transforming Punishment: What Is Ac-

countability without Punishment?" "the power dynamics that create the conditions that fuel sexual violence go unaddressed and are even maintained by criminal legal proceedings." More than once, she reminds us that accountability cannot be forced upon those who cause harm to others and that our cycle of submitting people to the "physical, social, and civic death" of imprisonment only feeds our overcrowded prisons.

Kaba continuously reminds us that we can look beyond our "failure of imagination" where it is either "prison or nothing" when speaking to folks about abolition. However, none of this work can be done alone. This idea is at the heart of her abolitionist message, at the heart of redressing harm, at the heart of caring for victims, and at the heart of activism as a whole. And what makes these notions of community-centered activism so powerful is Kaba's ability to move easily between high-level histories to hands-on, feet-on-the-ground organizing, to personal reflections on her own role in the activist community and what she learns from being embedded in activist communities.

In Kaba's interview with Damon Williams and Daniel Kisslinger, she offers a beautiful moment of self-reflection. Kaba addresses her natural instinct to "always remind everybody of everything else and everybody else" and the moment of accountability it took for her to begin placing her name on the things she was creating. Collective action is the only way to change the structures of our society, and a part of collective work is acknowledging the work of others and the work you yourself have created. And not only to receive and share praise but—more importantly—to create transparent dialogue between organizers. These introspective moments Kaba brings to these essays and interviews ultimately make Kaba's book a deeply accessible and usable reference for years to come as we collectively imagine a transformed and more caring world.

The timeliness and timelessness of Kaba's subject fits the needs of librarians and other LIS practitioners and the positions we find ourselves in as stewards of information today. As library workers, we should absorb books like *We Do This 'Til We Free Us* not only because Mariame Kaba herself is pursuing a degree in Library and Information Science. The students, faculty, and multitude of patrons we serve are paying attention to these issues. These issues affect our patrons personally and materially; and, if there is anything we can learn from Kaba, it is that what affects one in a community touches us all. Collective community care work should be at the center of what LIS professionals do. As Kaba says in her writing, there is no single way to perform activist work. The role of those of us in the LIS profession has historically been in flux, but in principle, our work and our impact extend beyond the walls of our institutions. How we work toward freedom in our libraries follows our patrons as they embark into the world we share.—*Shawne West, University of California, Los Angeles*

Sara Ahmed. *Complaint!* Durham, NC: Duke University Press, 2021. 376p. \$29.95 (ISBN 978-1-4780-1771-4).

Living, as we are, in this confluence of catastrophes including climate collapse, the global drug poisoning crisis, and the COVID-19 pandemic, experience tells us that the trouble is not with evidence. The trouble is with power. As we hear more and more testimony and analyze increasing amounts of data about the impacts of racial capitalism, imperialism, patriarchy, and connected ideologies, I find the most urgent writing of our time to be the scholarship of power: how it operates, where it accumulates, and why it persists. In *Complaint!* Sara Ahmed offers what she calls a "phenomenology of the institution" (19) by interrogating complaint