

The central problematic of this book is an investigation of how the myriad new types of jobs that exist in today's digital economy have significantly changed today's relations of production and its working class. Along the way, Huws looks at a number of areas, such as: the globalization of work, the reserve army of the unemployed, and, especially intriguing, "The New Accumulation through Public Service Commodification." To take but one example bearing on the issue of jobs. Huws writes that the category "occupation" has become increasingly unstable in a situation in which workers are expected to change their skills in response to each wave of technological and institutional innovation" (86)ⁱ. She notes the effect such constant restructuring (along with the spatial dislocations caused by such practices as offshoring the work to be done and the dis-integration of the very term "occupation") of the job has on the issue of worker solidarity. One has only to look at the controversy surrounding the business model of such taxi businesses as Uber to get a glimpse of what's at stake in these issues. Uber maintains that the boss/worker relationship does not exist because the drivers are independent subcontractors. (I have always wondered about the name of this company. Even without the umlaut, the German word Uber comes to mind and the Nietzschean term "superman ("Uebermensch") somehow suggesting that the firm and/or its services are "better," although better in just what way remains unclear.) Laws and regulations for subcontractors with respect to unionization, for example may be quite different (and less favorable to the worker) than in the traditional boss/worker relationship.

One phenomenon that amazes in Huws's analysis is how the "same ol," same ol" makes its presence felt. I have in mind here Huws's use of Marx and Taylor. The first such example relates to the phenomenon of the reserve army of the unemployed. This refers to the tendency of capitalism to eschew full employment so as to reserve a pool of unemployed workers to maintain pressure on the employed to mitigate their work-related demands, such as higher

wages, shorter workdays, better working conditions. This has at least been the case as far back as the enclosures of the commons. What Huws also makes us aware of (the second "same ol") is the persistence of the reserve army category along with the persistence of Taylorist work practices dating back to the 1870s, the moment of Taylor's studies at the Midvale Steel Company. But what Huws shows is the extent to which this reserve army has become globalized since the collapse of the Soviet Union. (A prevailing countertrend trend was the introduction of Elton Mayo's Human Relations school of management in the 1920s, which focused on worker motivation and how it could be improved (short of giving the worker more money). Huws shows us not just the persistence of Taylorist work practices, but their intensification and metastasis, by virtue of technology of an employer.

However, It seems to me that Huws's major contribution to the discussion of these "several topics is that indicated by the subtitle of her sixth chapter: "The New Accumulation through Public Service Commodification." One of the most important parts of Marx's analysis of capitalism is his concept of primitive accumulation, i.e., "the historical process of divorcing the producer