

events – he spoke admiringly of Benito Mussolini – and his views in turn reflected negatively on the firm. Events began to spin beyond the control of Jan Bat'a and anyone else in Czechoslovakia when Nazi Germany annexed the Sudetenland in 1938. The Bat'a company scrambled to respond to the coming of World War II.

The history that Canadians know of Bat'a is rooted in decisions that were made as the war began. Thomas Bata, Jr. moved to Canada and aligned himself with the Allied countries. In contrast, his uncle Jan managed to alienate the United States government. Jan Bat'a was not prevented from leaving Europe by Nazi Germany, although the company's factories were incorporated into the German war supply apparatus. Jan Bat'a moved to Brazil and became considered Brazilian as much as Czech. Thomas Bata, Jr. became the public face of the company, a pillar of the Canadian business community, and a capitalist cold warrior.

This book is invaluable because it provides a different perspective than is usually found in English language historiography, especially on issues of concern to both labour and management historians. Some readers will doubtless wish that Doleshal had gone further with his narrative. For example, the Bat'a company both facilitated the movement of Jewish employees out of Europe while also using slave labour during the war. More discussion on how the firm fit into Nazi wartime production would be helpful, but there may also be limitations on what is available in archives. Latin American historians may well be curious about Jan Bat'a's possible interaction with fascist political movements in Brazil. The end of the Cold War, the Bat'a family's return to Czechoslovakia, and the relocation of its head office to Switzerland also merit scrutiny. Doleshal will hopefully consider such topics in future publications. In the meantime, it is abundantly

clear that there is much more to the history of Bata than an average mall shopper would have suspected when walking past one of the company's stores years ago.

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Julietta Hua and Kasturi Ray, *Spent Behind the Wheel: Drivers' Labor in the Uber Economy* (University of Minnesota Press, 2021)

IN *SPENT BEHIND the Wheel*, Julietta Hua and Kasturi Ray adopt sociological and legal perspectives to examine contemporary professional passenger driving, focusing on Uber drivers' labour in the gig economy. Drawing on interviews with drivers, driver-organizers, and members of licensing commissions, as well as legal archives and regulatory documents related to the passenger driving industry, Hua and Ray reveal that professional passenger driving is essentially a form of reproductive labour, in which the extraction of driver vitality and liveliness is naturalized by racial and biopolitical logics. Despite some changes in operations brought by the technology, app-hail transportation companies largely sustain existing industry standards and share the colonial accumulation and exploitation logics with traditional taxi companies.

The book is divided into 4 chapters that focus on topics including debt and ownership, compensation and insurance, ticketing and criminalization, and accommodation and disability justice. Chapter 1, "It's Not the App: The Labor of Driving," introduces the regulatory context of the passenger-ride industry from a historical perspective. Hua and Ray argue that ownership equating to greater mobility and freedom is an illusion advocated across the professional passenger-ride industry. Ownership of the right to drive is what obscures the extractive

relationships between companies, passengers, and drivers and facilitates the erosion and exploitation of drivers' life chances. In Chapter 2, "Financializing Driver Lives: Workers' Compensation and Unemployment Insurance," the authors illustrate two interdependent logics of life value – one anchoring ownership of lives in the calculus of human life value (slavery) and another extending the calculus of human life value into speculation on life values (insurance). This chapter focuses on drivers' fight for insurance, uncovering how their vitalities are financialized and used up to facilitate the lives of others, the city, and ultimately the nation. Chapter 3, "Driver Criminalization: Systemic Racism in the Passenger-Ride Industry," elaborates on how the structured antagonisms in the industry are deployed to criminalize drivers and facilitate industry accumulation. In Chapter 4, "Who Gets Disability Justice? Rethinking Accommodation," Hua and Ray contend that work conditions of professional passenger driving might disable drivers, such as premature death for drivers. Despite the antagonism between drivers and disabled passengers, disability-justice activists and drivers both attach great importance to liveness and interdependency, so they share common frameworks of mobility, confinement, and functionality to challenge systemic debilitation. Overall, these chapters are used to uncover how drivers perform care and reproductive work akin to domestic and household labour and how drivers' capacities and vitalities are drained to benefit passengers, capitals, cities, and states through racial and biopolitical power.

The main contribution that Hua and Ray make is in drawing feminist theoretical insights on gender, reproduction, and labour into the analysis of drivers' labour. There are many case studies on work and labour in the gig economy, but

Hua and Ray are among the few who have provided a detailed and comprehensive theoretical framework. While most research adopts labour process theory – an important Marxist approach in the study of relations of production in industrial capitalism – to examine issues in the gig economy, this book identifies feminist theory as an important theoretical resource. In conversation with feminist scholars, Hua and Ray argue that drivers' lives function as reproductive raw materials to drive capital accumulation for app-hail and taxi companies and ultimately generate surplus for the nation. Similar to the de-monetizing of household and domestic tasks through the institution of slavery, drivers' reproductive labour is de-monetized and thus socially and politically undervalued. Drivers' lives are made valuable only insofar as they work for consumers' lives and sustain a national economy. Their lives are capitalized based not only on monetary value but also on the value of life in the future. In the calculation of insurance, drivers' lives are less valuable that can be easily discarded, but necessarily included in aggregate charts to benefit the industry investors. In this way, a national legal framework is established and justified to transform drivers' lives, not only their labour, into "raw materials," making their lives predictable, tradeable, and extractable. In this sense, professional passenger driving is part of the reproductive economy of intimate service labour.

Another key contribution of Hua and Ray's work is their illustration of the structured antagonisms in the industry and their attention to the interdependency of lives. Much of what we know about relations in the gig economy centres on the relationship between gig workers and platform companies. Hua and Ray detail the mutual interdependency of drivers and passengers. App-hail companies characterize working-class, mostly male

and immigrant taxi drivers as servility and misogyny as a potential passenger threat and thus antagonize drivers against (particularly vulnerable and/or feminine) passengers. Hua and Ray report that drivers and passengers are entwined in mutual precarity. This kind of racial narrative of masculine threat, depicted as a gendered concern, not only ignores drivers' exposure to workplace harm but also obscures the racial power that leverages gender and race as matters of personal identity to drive industry profit. Hua and Ray also disclose that the broader legal framework of discrimination casts drivers and passengers in antagonism through the calculations of value and lives. The framework distinguishes rehabilitative lives from reproductive lives, resulting in discriminatory outcomes. Rehabilitative lives are those of the "worthy disabled" who are imagined as employable, while reproductive lives are tied to those with the ability to serve and attend to worthy lives. These value calculations place them in the context of disability justice and reproductive labour. Both drivers' calls for health and passengers' calls for mobility are thus threatened by systematic debilitation.

Spent Behind the Wheel is a must-read for readers interested in work and labour in the gig economy. Those who follow the development of the professional passenger driving industry closely will also find this book inspiring. Considering the rapid expansion of the gig economy and the increasing opportunities of gig work over the past few years, Julietta Hua and Kasturi Ray's critical analysis of drivers' reproductive labour is certainly timely and highly valuable.

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Jesse Adams Stein, *Industrial Craft in Australia: Oral Histories of Creativity and Survival* (Cham, Switzerland: Palgrave Macmillan, 2021)

JESSE ADAMS STEIN'S important book explores the little-known world of engineering patternmaking, situates it within the context of long-term industrial decay, challenges common assumptions about the causes of that decline, and makes suggestions about what might reverse it. Her book deals specifically with Australia, but much of it applies to other countries of the Global North, including Canada.

Stein treats the details of the lives and work of engineering patternmakers with empathy and respect. Few people have heard of the trade, and it has never employed many people. Patternmaker Tim Wighton relates how government officials initially rejected his request for an \$800 apprentice tool subsidy because they did not believe his job existed! Yet patternmaking is an essential industrial craft, second only to toolmaking in terms of the complexity of skills. Able to visualise blueprints in three dimensions, the patternmaker fashions wood into moulds used to produce a myriad of commodities made of metal, plastic, and even confectionary. Stein stresses that although patternmakers do not design products, they nevertheless need great design knowledge and, until recently, have enjoyed a great deal of autonomy in their work.

Traditionally, patternmakers used hand tools and/or hand-operated machines such as lathes, bandsaws, sanders, and thicknessers. They made many of their own hand tools and kept these in beautifully crafted wooden toolboxes they fashioned in their apprentice years. Proud of their skills, they saw themselves as a creative industrial elite. As the book's photographs suggest, many of the patterns shaped by these craftspeople are incredibly beautiful. It is no accident that