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Regarding the possibility of ethics, then, Bauman gives us useful tools for analysis. If his normative framework remains largely implicit, defining and bringing a contemporary normative framework to life (as well as doing more detailed institutional analysis) would require a different sort of book. As a contemporary perspective on cultural production, however, this one is excellent enough for praise.

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Marc Bousquet. *How the University Works: Higher Education and the Low-Wage Nation.* New York: New York UP, 2008. 304 pp.

The best academic books not only provide new insights into a disciplinary or academic issue, they also create new practices, new avenues for action. Such is the case with Marc Bousquet's *How the University Works: Higher Education and the Low-Wage Nation*. His work will clearly be important to those active in higher education labor politics. I want to argue, however, his work is equally important to those of us active in the numerous university/community partnerships that are becoming a hallmark of higher education. His work provides important insights and strategies for enabling such partnerships to become a key ally in the effort to reform the labor market both within the university and the communities in which it sits. *How the University Works*, that is, opens up important avenues for new work to occur.

Before developing this point, a brief summary of the book is necessary: Bousquet argues that the dominant image of the university is a myth. Whereas the public perception might be of the university as a place populated with tenured faculty, working within lush research and pedagogical contexts, a place where students' primary work is studying, this is not the case. Instead, global economic forces have led many students' primary identification to be as workers, even when their worksite seems to offer them increased access to education—here Bousquet offers a devastating critique of UPS' "tuition credit" system. Moreover, such undergraduate students are often taught by graduate assistants, whose entry into the "job market" is more often than not the final trick played upon them by the academy. Indeed, Bousquet argues that the very concept of the "job market" works to mask the ways in which the dominant laborers in the university classrooms are underpaid adjunct instructors, whose exploited labor conditions are now too well known and too little addressed.

Undergirding the entire book, then, is the argument that the university, rather than being separate from the global restructuring of the labor market, has been an active participant. Even when traditional strategies against the casualization of labor are discussed, such as faculty unions, Bousquet effectively demonstrates that such strategies are used to perpetuate the privileges

of the few, rather than addressing the needs of the many, maintaining the mask of the university instead of confronting its true corporate nature. Indeed, tenured faculties need (or naïve belief) to imagine the continuation of their privileges as an oppositional strategy to the corporatization of the university stands out as a fundamental flaw in progressive faculty politics. In short, “We have met the enemy and it is us.”

We might also, however, be part of the solution. While not directly commenting on such work, Bousquet’s book also serves as a powerful lens from which to view much of the community partnership work that marks the modern university. For while it has been internalizing a corporate logic of labor exploitation, a key element of the university’s public face has been as a civically engaged institution. As evidence of this civic mission, one only needs to look at the proliferation of “community partnership centers” appearing on campuses across the country. Ironically, it is often the principle work of these centers to have students work with the public schools hurt by the corporate logic reforming education, to aid displaced workers facing extended unemployment as jobs are moved overseas, and to support community centers focused on the consequences of such policies—hunger, poor health care, and crime. Yet in almost none of the literature on community partnerships are connections drawn between the role of the university as corporate entity working within a global market and the local effect of such market policies. The progressive politics of community partnerships, then, might also be read as the ameliorative balm offered by universities for larger global capitalist logic.

It is this point that Bousquet’s work begins to offer a new type of practice for those in community partnership work. Throughout *How the University Works*, Bousquet argues that any oppositional politics must emerge from the experiences of those exploited—the undergraduate/graduate students and the exploited part-time instructors. It is not overtly in his book, but these individuals are also residents of the community, residents who see the effects of globalization not only in their own lives but in the lives of their neighbors. Once you remove the university from its privileged status, that is, you can begin to see that the differences between the “students” and the community, the “teachers” and the workers, are more ideological than actual.

Ultimately, then, Bousquet’s work can challenge those of us active in community partnership work to imagine alliances and projects that address the labor politics not only in the community, but in the university as well. If partnership work is to be more than an ameliorative balm, but an active intervention in the economic conditions of local residents, such partnership work has to recognize the potential of alliances that cross university/community labor pools. Such partnerships should imagine themselves as working simultaneously to reform labor/economic conditions across the community, to see themselves as an alliance that pushes back against the very forces that are hurting opportunity. Asking students to be involved in such projects would be to provide them with the tools for their own economic liberation.

Of course, it is not an accident that university/community partnership work emerged at the very moment when the university actualized its corporate and exploitative labor identity. It is not an accident that such partnerships often mask the deeper nature of what is occurring on campus. Nor should we be surprised that students are often the unpaid labor through which such partnerships are enacted. Faced with such an analysis, it is easy to imagine a sense of hopelessness emerging, that on a profound level, change is not possible. Bousquet challenges us, however, to take this recognition and to turn it into a broad-based alliance focused on attacking the policies that are producing a "low-wage nation."

It is a challenge, I believe, which we must take up.

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Félix Guattari. *Chaosophy: Texts and Interviews 1972-1977*. Ed. Sylvère Lotringer. Intro. François Dosse. Trans. David L. Sweet, Jarred Becker, and Taylor Adkins. Cambridge, MA: Semiotext(e), 2009. 335 pp.

For far too long, Félix Guattari has stood in the shadow of Gilles Deleuze, with whom Guattari co-authored *Anti-Oedipus* (1972), *Kafka: Toward a Minor Literature* (1975), *A Thousand Plateaus* (1980), and *What Is Philosophy?* (1991). Fortunately, this situation is beginning to change, thanks in large part to the labors of such scholars as Gary Genosko and Jannell Watson, whose seminal studies have dramatically increased accessibility to Guattari's challenging and often gnomic thought. Just as important, however, has been the ongoing effort to provide reliable English translations of Guattari's many essays and books. Most of Guattari's book-length studies are now available in English (the 1989 *Cartographies schizoanalytiques* being the last major untranslated work), and many of his essays and interviews have appeared in translation (although here, much work remains to be done). One important contribution to this corpus of English translations is the revised and expanded edition of *Chaosophy: Texts and Interviews 1972-1977*, edited by Sylvère Lotringer, the general editor of *Semiotext(e)* and one of the driving forces in the promulgation of Guattari's writings in the Anglophone world.

The first edition of *Chaosophy* (1995) contained fourteen entries; the new edition contains twenty-two. Five of the first edition selections have been excised from the new edition, nine have been retained, and an additional thirteen have been added. (The five excised selections appear nowhere else, so serious students of Guattari will want to consult both editions.) Three of the selections common to the two editions, interviews with Guattari and Deleuze, are also available in Deleuze's *Desert Islands and Other Texts*