

Marx, Gary T. *Windows into the Soul: Surveillance and Society in an Age of High Technology*. Chicago: University of Chicago Press, 2016. 404p. \$35. Reviewed by Shannon Roddy*

Windows into the Soul: Surveillance and Society in an Age of High Technology by Gary T. Marx is the culmination of the author's fifty-plus-year career as a sociologist studying surveillance and privacy. Marx focuses on what he calls the new surveillance. He defines it as "scrutiny of individuals, groups, and contexts through the use of technical means to extract or create information" (p.20). Much of the rest of the book focuses on examining that definition and exploring how the new surveillance and privacy relate.

This work does not seek to answer the question of whether surveillance is good or bad; rather, Marx focuses on identifying and defining the concepts surrounding surveillance. Marx avoids being critical of surveillance; instead he encourages readers to consider short- and long-term consequences of proposed changes in surveillance and privacy. The author mentions George Orwell in his introduction and notes that his work differs from Orwell's in three important ways: first, empirical evidence shows that societal trends are moving away from the world Orwell describes (with respect to literacy and human rights, for example); second, modern forms of control are softer and more manipulative; and third, Orwell did not anticipate a world in which private groups are potentially a larger threat to privacy than the state.

The most useful and accessible parts of the book are the fictional case studies peppered throughout. These short examples, drawn from amalgamations of real-life scenarios, drive home the esoteric points Marx attempts to make. For instance, an excerpt from a fictitious company's employee handbook is a composite of policies found in many workplaces. The company seeks to break down barriers between employees' home and work lives, encouraging employees to take care of their personal business through company-sponsored portals (shopping, health care, childcare), "voluntarily" submitting to extensive medical and psychological evaluations, and having a monitoring chip implanted in their skin. While the policy is obviously extreme, it helps illustrate a possible slippery slope of heightened surveillance and reduced privacy in the workplace. Other fictitious examples include a scholarly paper on new unobtrusive research techniques designed to elicit sensitive personal information from the subject, a clinical psychology report of an "off the wall" (p.219) individual who is both the subject and agent of more than one hundred forms of surveillance, and a speech by a surveillance expert in favor of maximum use of new surveillance and security technologies. These examples of new surveillance techniques, however, are scarce. Marx is more concerned with ruminating on high-level definitions of surveillance than giving concrete examples of what twenty-first century surveillance looks like.

Windows into the Soul is a dense read and likely not appropriate for many law libraries. While the issues surrounding surveillance and privacy are certainly intertwined with law, there is little discussion of their overlap. Marx mentions some of the major pieces of legislation related to surveillance and privacy (such as the Federal Video Voyeurism Prevention Act, USA Patriot Act, and Real ID Act), but does not delve into how these laws impact modern surveillance or privacy rights or how the law may change to keep up with innovations in surveillance. Marx claims to be writing for both the general reader and specialist, but this is a purely academic work, and a casual reader would be hard pressed to wade through all 400 pages.

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