Pieter Verdegem (Ed.), **AI for Everyone? Critical Perspectives**, London, UK: University of Westminster Press, 2021, 310 pp., $38.46 (paperback).

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The vision of data-driven communication networks is characteristic of tech pioneers, business actors, and governments globally. In his latest book *AI for Everyone? Critical Perspectives*, editor Pieter Verdegem questions the myths about a new era of technological determinism and solutionism, explains how the discourse around artificial intelligence (AI) has affected media and cultural policy, and why the concepts of power and inequalities still matter profoundly to mass communication in the post-public sphere (Schlesinger, 2020). Deeply anchored in the political debates about power and its control operated in the human world, Verdegem reminds us that the critical, human approach toward technological innovations entails key interventions on how machines are learning, evolving, and shaping our world.
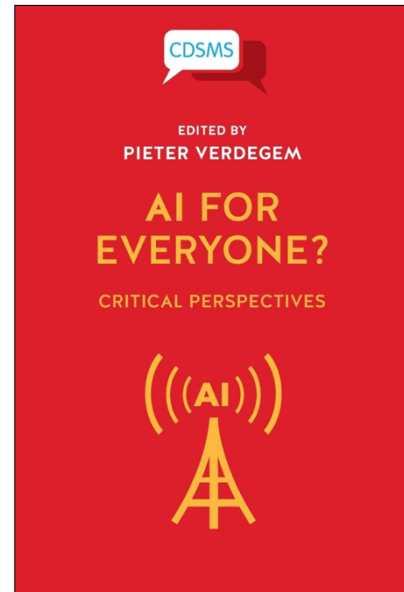
Human Intelligence Versus Artificial Intelligence

Bringing together scholars from diverse disciplinary backgrounds and regional contexts, the conceptual, theoretical, and methodological frameworks of this book are unified by a critical interrogation of what constitutes AI, its impact, and its inequalities to offer an analysis of what it means for AI to deliver benefits for everyone. It opens with a critical discussion of human-machine dualism, in terms of its historicizing and the current condition of this dilemma. In chapter 2, Andreas Kaplan offers a succinct account of the history and definition of AI, characterized by its ability to interpret external data and to use the data for learnings to achieve complex goals and tasks. In chapter 3, Wolfgang Hofkirchner continues the discussion of human versus machine by examining the sometimes conflating areas of digital humanism. He proposes dialectical models to establish human-machine relations through affirmation and combination. Focusing on the philosophical nature of creativity, Jenna Ng (chapter 4) formulates an alternative understanding of creative AI and what this means for humanities. Dan McQuillan (chapter 5) adds to the discussion on humanism by analyzing how the use of AI as a common solution to social issues might serve solidarity and unity in times of crisis.

The struggles over values, social norms, and ideologies are not to be dismissed as "an irrelevant absurdity over against the weight of science and its technological extrapolations" (Habachi, 1983, p. 37). The alternative views on the reproduction of intelligence underline important issues about how best to modify the boundaries of arts and humanities to overcome the human-machine dualism and to ensure its contemporary relevance to our society. We are getting increasingly comfortable with this system, but it does

not take long to recall a time when the communication spaces were dominated by a top-down public media system where national broadcasters, such as BBC, maintained their centrality. The issue of privilege and struggles of institutions and individuals remain at the heart of any debate concerning the cultural sphere, albeit with rapidly shifting policy fronts. As O'Hara and Hall (2020) state, "the Internet hasn't simply improved: it has evolved into an open system as a result of philosophical and political decisions, as well as technical ones" (p. 28).

AI Ethics and Governance

In Part 2, "Discourses and Myths About AI," Rainer Rehak et al. take a friendly critical stance toward normative questions about the nature of a "desirable" AI system and the necessary conditions to enable it. Rainer Rehak (chapter 6) examines the metaphoric narratives we use when talking about human-like intelligence and digital technologies with telling details about language usages. Situated in the struggles of ownership and power relations, Angela Daly, S. Kate Devitt, and Monique Mann (chapter 7) introduce and discuss their Good Data approach in seeking to draw clearer boundaries around AI ethics and governance. Their politically progressive approach to AI governance aims at promoting and protecting alternative discourses that prioritize the values and interests of marginalized communities as opposed to digital conglomerates and governments in negotiating the ethical principles of data usage. Following the discussion of capitalism and democracy, James Steinhoff (chapter 8) critically analyses the social reconfiguration of AI and discusses the underlying issue of utility and the neglected question of feasibility. Benedetta Brevini (chapter 9) analyses AI policies in Europe and reveals some of the rationales around AI that legitimate capitalism. Drawing on the policy guidelines published by the European Commission (2020) aiming to foster social trust in AI, Brevini contends that the understanding of the discourse construction around AI allows the conception of alternatives to the predominant, technological deterministic argument in policy agenda. Alkim Almila Akdag Salah (chapter 10) focuses on the process of artistic computational production and how this may affect our interpretation of creativity in terms of predictability and deliberation.

Among the richness of the five chapters, Brevini's discourse analysis (chapter 9) focuses on AI ethics and regulatory frameworks in European contexts, which has pointed to a policy need for legislation in dealing with the problematic use of technologies of private organizations and governments, in terms of data collection and its ownership and usage. The prevailing, normative principles of AI ethics are fundamentally concerned with the discussion of power and privilege foregrounded by the interplay between contesting forces negotiating the rules of data-driven industries. As DeNardis (2014) proposes, the balancing act between political control, commercial imperatives, and the argument for civil liberties continues to shape policy discourse around the digital regulatory regime. This perspective has been shared by sociologists and lawyers who have advocated for the regulation of digital cultural spaces, exemplified by an enhanced legal framework of data protection and competition law in the EU.

The Power of AI and its Control

Part 3, "AI Power and Inequalities" is also comprised of five chapters from diverse disciplines. Carrie O'Connell and Chad Van de Wiele (chapter 11) examine Wiener's concept of negentropy and test its contemporary relevance, in terms of prediction and stimulation of AI applications. In his sociological analysis

of algorithmic logic in digital capitalism, Jernej A. Prodnik (chapter 12) critically unpacks the rationales and outcomes of algorithms embedded in competitive and inherently unstable societies. Asvatha Babu and Saif Shahin (chapter 13) also investigate the controversies around biometrics and biopolitics through a case study of a law forbidding California police departments from using facial recognition (FR) software. Rafael Grohmann and Willian Fernandes Araújo (chapter 14) discuss the condition of human labor behind global AI platforms, drawing on their empirical research on the Mechanical Turk in Brazil. Following a labor perspective on AI governance, Lina Dencik (chapter 15) re-evaluates the relationship between the human workforce and AI and argues for "data justice unionism," in response to the questions of social injustice (p. 267). In exploring the relations between datafication and digital citizenship, Dencik advocates a policy framework based on workers' collective social and economic rights, in terms of algorithmic management in the workplace.

The final part of this trilogy walks us through some major challenges around individual rights, data protection, ethics, and fairness in the governance of AI. Again, the authors confront the human versus machine dichotomy proposed at the beginning of this narrative and highlight the possible intervention in between with remarkable nuances. The future relations between AI and human societies portrayed in the book are still unpromising, with data-driven technologies either manipulated by the state or exploited by digital conglomerates. The diagnosis shows the ontological picture of the AI technologies applied in media and communication, but the lack of theorization on AI ethics and governance inevitably limits the depth of the analysis on the otherwise rich case studies covered in this extended, interdisciplinary discussion. It would be much appreciated if the authors could establish an alternative conceptual framework that unpacks the interplay between technological innovations and the regulation of cultural spaces in their contemporary condition. While examples in this book certainly contribute to the understanding of the diversity of the politico-economic and socio-cultural dilemmas, the mechanisms of regulation and control may merit more space in imagining a sustainable AI model for everyone.

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