

Of particular interest are several anecdotes that serve as a warning against modern slavery by illustrating the impact of gig economy on individuals' lives. The chapter also introduces two evocative myths, i.e. "singularity", the state of machines and humans becoming merged, and "machines becoming alive". Both myths are potent and complement each other as they illustrate two parallel processes; machines becoming like humans, and humans becoming more machine like. Chapter 4 encourages reflection on what it means to be human. Given the fast pace of technological advances that we witness around us nowadays, this is a fundamental question which merits deeper thought.

The impact of The Next Internet on the environment, warfare and employment is presented in Chapter 5. Piling heaps of digital waste, autonomous killing machines and robots that can outperform humans in an increasing number of areas have become reality. Mosco also discusses the concept of privacy, an indispensable human right, which, in the digital world, has become a tradable commodity. In order to sensitise the reader to the problem, some examples of how personal data are used by social networks are provided. In the light of recent data breach scandals involving Cambridge Analytica, the urge to exercise greater control over personal data is particularly timely.

In order to deal with the challenges created by Next Internet, Chapter 6 suggests activism, increased social engagement and grass root initiatives. Mosco presents some concrete measures, including law regulations aimed at

breaking up the Big Five monopoly, the introduction of a people-centred business culture and active social engagement. The author calls for more HCI experts to be trained, which is sensible given that the relationship, and nature, of interactions between humans and machines is poised to change in the near future. Readers are encouraged to take a stand to make sure that we are subjects rather than objects of the new digital world. The message of the final chapter resonates strongly as a reminder that our reality is shaped by actions that we take on a day-to-day basis.

Becoming Digital makes a compelling argument for digital citizenship in a democratic, decentralised Next Internet. I found the book thought-provoking and informative. The writing is easy to follow and the issues addressed are timely, yet frequently overlooked. In addition, a "further reading" list is provided which may be of interest to those who would like to learn more about digital technology. Although I was expecting to see a chapter on the implications of the Next Internet for human cognitive processing abilities and a more in-depth discussion on ethics, I understand that the coverage of these topics was constrained due to space limitations. Nonetheless, I would recommend *Becoming Digital* to anyone looking for a good overview of Next Internet with its challenges and potential solutions.

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Digital Technologies and Generational Identity ICT Usage Across the Life Course

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For a researcher newly introduced to the multitude of literatures that attempt to document the evolving relationship between individuals, societies and digital technology

the familiar cycles of a conceptual framework rising and falling from academic grace may appear to move at a breakneck pace when compared to other fields in the wider social sciences. No sooner had young people become "digital natives" (Prensky, 2001) aiding the "resistant" older generation than the construction was lambasted (i.e. Helsper and Eynon, 2010) and rejected. This offering by Taipale, Wilksa and Gilleard (2018) provides a useful insight to the new and seasoned researcher alike, drawing together work from

a range of perspectives including (but certainly not limited to) anthropology, gender studies and marketing to argue not only for a more nuanced understanding of how people interact with digital technologies themselves, but for how digital technologies can become integral to navigating the social world across the life course. Separated into three parts, Taipale, Wiksa and Gilleard guide the reader through a process of ground-up exploration, beginning with a consideration of theoretical and methodological perspectives in Part 1, through an examination of how digital technologies (particularly mobile phones) are integrated in the peoples processes of daily living in Part 2 and concluding with a collection of work problematizing common understandings of who uses technology and why in Part 3.

Gilleard's first chapter provides with a somewhat "whistle-stop" tour of some of the major tensions in the literature, which is particularly useful for researchers new to the field, from the understanding of technology as challenging and breaking generational boundaries, to its role in reinforcing generational identities in the "third age" who are, he argues, united in part by their rejection of the "fourth age" where individuals become isolated both from technology and from society. Following this, Bolin argues for an understanding of generational identity and media use that acknowledges both a coherent cohort moving together through time, and as one which "stands" between the generation preceding it and those that follow. Haddon's offering closes the section with an introduction to generational analysis, with excellent signposting to further reading for those interested in pursuing the topic further, and a case study demonstrating how such perspectives might enhance the study of how people engage with technologies across the life course.

Part 2 draws on empirical works to demonstrate how such research interests might be conducted in practice. The section opens with the work of Tammelin and Anttila and an insight into how mobile technologies change not only the practices and routines of daily life, but how people conceive fundamental aspects of their shared social reality, such as time. Those with a particular interest in the impact of mobile phones on daily life will find the sections that follow, specifically Ganito's investigation of women's

use of mobile phones across the life course in Chapter 7 and Tenhunen's investigation of generational identity and mobile phone use in India (Chapter 10), of particular interest. Those with a more generalised curiosity will find these chapters interspersed with sections considering technologies more broadly. Taipale, Petrovičič and Dolničar challenge the idea of digital technologies and social media as disruptive of family, presenting an insight into how digital technologies can be integrated into family communicative practices, the impact familial solidarity and how this is liable to change between cultures. Fortunati's chapter considers the role of younger relatives in facilitating the ability of older generations to engage with technologies, a concept she explores as "digital housekeeping", arguing that this labour is both crucial to enabling older people to use technology and chronically under-recognised. Hirvonen closes the section by expanding this idea of digital technology as both a solution and an impediment by describing the varied roles of technology in facilitating caring for older people in Finland, emphasising the importance of the human element in building both confidence and trust in the electronic technologies introduced.

Kuoppamäki, Uusitalo and Kemppaninen's chapter marks a notable shift in tone at the start of section 3. Focusing on the increasing integration of digital technology with the home space, as well as the tensions between luxury, time saving and time wasting, safe and "risky", the chapter highlights the difficulty in arguing for a single generational "attitude" towards technology. Kekäläinen and Kokko follow this with one of the texts' few quantitative reflections using data relating individuals personality traits when they are 42 with their engagement with social media and computers more generally at aged 50. The section closes with Vincent's consideration of the emotional connections that are both facilitated by digital devices, and that are focused upon them as they become a fundamental aspect of daily life.

Down-playing the key role of digital technologies in the experiences of daily living across the life course would be to exclude a fundamental aspect of the modern (or post-modern) experience. The aim of the text, to demonstrate technology as interwoven both in the experience of daily life and in the experiences of aging over time, is extremely

ambitious – the extent to which a reader might agree that this goal has been met is likely to cause some contention. Certainly the text provides a range of insights, all of which successfully eschew the idea of a simple divide between younger digital natives, and older resistant users. It is, however, limited in its focus as the content predominantly focuses on young adults and older – offering limited insight for those who might have an interest in exploring how children use digital technologies with to connect with older relations, despite its cover image. This is, however, an understandable sacrifice when curating a text which concludes within 230 pages. As a resource, I would recommend the book to those seeking to expand their knowledge on the roles of technology in

facilitating individual and family lives across the life course, providing interesting starting material from which a learner can delve deeper at their leisure.

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