***Confronting the Internet's Dark Side: Moral and Social Responsibility on the Free Highway*** **by Raphael Cohen-Almagor. NY and Washington DC: Woodrow Wilson Center Press and Cambridge University Press, 2015. 406pp., $34.99 (p/b), ISBN 978-1-1075-1347-1**

Raphael Cohen-Almagor is better known for his work in political theory than internet-related research. This is reflected in the way *Confronting the Internet's Dark Side* is written and what readers can expect. The publication aims to apply the concept of social responsibility onto the online sphere. The author argues for a set of objectives that should be applied to this new medium and aims to strike a balance between the free speech principle and the responsibility of individuals, corporations and states as well as the international community.

The volume is divided into nine chapters. The first three provide the historical, technical and theoretical background of Cohen-Almagor's work. The subsequent chapters cover a discussion of the various actors' responsibilities based on case studies that highlight antisocial behaviour online. Cohen-Almagor urges net users, Internet Service Providers (ISPs) and liberal democracies to fight issues such as cyberbullying, hate speech and child pornography. The book concludes with a proposal to establish a new browser CleaNet which is supposed to embody all of Cohen-Almagor's suggestions.

Unfortunately, these latter parts of the publication become more of an indictment of the lack of action so far, and the implementability of CleaNet is debatable. Cohen-Almagor has a tendency to overestimate and generalise the capabilities of actors such as ISPs, and he does not sufficiently elaborate on *how,* rather than simply saying *why,* something should be done. Additionally, because Cohen-Almagor deliberately limits the applicability of his hypotheses to modern, liberal democracies, he ends up reinforcing a dualism between an allegedly progressive West and a reactionary *Other*.

One of the strengths of this book, however, are the numerous and diverse case studies. They are highlighted to depict the misuse of online services. Despite the fact that the author could have linked them better to the focus of each chapter, the detailed descriptions of websites such as VampireFreaks or the online usage by, for example, Holocaust deniers, enrich the publication.

Ultimately the book is successful in providing an overview of current societal challenges, but it does not succeed in providing a well-developed argument on how to tackle them. Thus, whilst Cohen-Almagor argues for a balance between freedom and security, he basically proposes the elimination of presumed innocence online. Although I found the normative focus an obstacle at times, the book should be a good starting point for further discussions between ethicists, political philosophers and internet/new media scholars.

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