Qeios

Commentary

The Moorings of the Intangible: Technology and Social Control

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Current technological developments lead us to think about the novelty of the social system in which we live. In this paper we address how current technology responds to a conception of order rooted in the liberalism of the late nineteenth and early twentieth centuries, and an updating of its conceptions of work, leisure and welfare that only results in greater productivity, social control and profit. The speed of change and the lack of acceptance of these changes by people and institutions, provides ample opportunity for control and business for companies and governments that act with impunity, in the case of dictatorships, and with slight restrictions in the case of Western democracies. The undeniable advantages of the use of technology have their counterpart in the blurring of all that has to do with liberties and classic liberal rights.

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...the system of the three mutant premonitors had its genesis in the middle of this century. How do you check the results on an electronic computer? By feeding the machine with data that is inserted into a second machine of identical design. But two computers are not enough. If each of them comes up with a different answer, it is impossible to say a priori which one is correct. The solution, based on a careful study of the statistical method, is to use a third computer to check the results of the first two. In this way, what is called the majority report is obtained. It can be presumed with high probability that the agreement of two of the three computers indicates which of the results of such an alternative is correct. It would not be plausible for two computers to arrive at identical incorrect solutions...

The minority report. Philip K. Dick

I. A technological order

In a previous work (QUESADA, 2024), I have already dealt with the social and personal problems caused by the use of social networks. The social symptoms of the use and/or abuse of internet tools are treated in the scientific literature as lack of concentration and stress, these being the two most representative pathologies (MEJAIL, CONTINI, LACUNZA, LUCERO, CABALLERO, 2021). Both "pathologies" have led to the allocation of resources to their study and solution from both the public and the business world, as their existence has supposedly led to a drop in productivity and therefore a decrease in accumulation. These dysfunctions are opposed to the supposedly existing rationality in which all organisational proposals must tend towards maximum profit. However, as GRAEVER (2011, 2015) theorised, there is no such rationality, but rather an unequal distribution of labour and resources according to social class, sifted by status, and guaranteed by submissive compliance.

These dysfunctionalities analysed by sociology and social psychology during the 20th century (see the Hawthorne Works studies, originating from the Hawthorne effect, and other theories such as the distraction conflict or social facilitation), have their origin in the development of the industrial era, in addition to Taylorism and inextricably linked to a productivist vision of social organisation, where the economic elites have tried to marginalise the labour factor, to speak in economic terms. This was the norm until the end of the Second World War, with the exception of some social achievements – shorter working hours, higher wages, holidays… – attributed to the workers' movement, which was the result of the labour movement. – attributed to the labour movement, which was undoubtedly behind it, seen from today's perspective of corporate dominance seems to be more about the widespread efficiency proposed by Ford of keeping the best workers – presumably the most attentive ones, but also the most submissive – and the most submissive ones, and in the reduction of working hours and increase in wages, in a paternalistic, social engineering vision, which contrasts with its opposition to the creation of trade unions, something in which today the large technology and global commerce companies, such as Amazon, agree (MACGILLIS 2022). Only in the West, in the post–World War II period, and not in all countries or at the same pace – as always happens in history – was there a change to new social and labour regulations that recognised workers' labour rights and limited time and stay at work at the expense of corporate profit. The reaction was to achieve maximum concentration and production at work during working hours. Chaplin best depicted this situation for industrial and service work – hospitality – in the realistic satire, Modern Times, as well as already glimpsing the ideal housing model, the origin of the future real estate bubble. With the arrival of the last third of the 20th century,

industrial work was decreasing in the Western world, in order to avoid those acquired rights, that handicap in profit, being relocated to Third World countries where conditions were and are similar to those seen before the Second World War in the West, that is, prior to the development of the welfare state. Successive relocations give rise to a growing cascade as people's standard of living rises, as well as suffering, new needs, demands… which contribute to a decrease in the population, which, added to geostrategic factors - technological and therefore military dependence - creates a business mobility towards places where it is easier to maintain profits, i.e. with poorer populations and without rights (Vietnam, India…). Raw materials continue to be extracted as in the time of King Leopold (HOCHSCHILD, 1998), with control being extended not only to the traditional Western companies, but also to Arab or Asian dictatorships.

Technology cannot be explained without the carriers. Intangibles do not exist without tangibles and these are anchored to materiality, to raw materials, organic and inorganic - in the hands of monopolies - which are extracted and transformed, at low monetary cost, at enormous social and environmental cost, now and since the advent of industrialisation. (COLLIER, 2009; ZIEGLER, 2017).

II. The leisure society

A study conducted by NordVPN in June 2021 based on interviews with internet users in three European countries, Germany, Spain and France, sought to determine how much time they spend online (NORDVPN, 2021). The data indicates that in all three cases users spend more than a third of their existence as internet users. The study also found that almost a third of the population, 29.8%, could not imagine their lives without internet access, and that "leisure" hours - thirty-eight (38) - are twice as much as work-related use - twenty (20), and that the most shared data are name and surname (77.2%), date of birth (76.2%), postal address (63.2%), marital status (47.9%) and personal tastes (39.9%), which is in clear contradiction with the dominant discourse on data protection.

If we follow the data, the use of the internet, that is, of the tools provided by the virtual space, has become the new normality, in the being of public and private institutions, so that the existence of a virtual universe in peace, where free access and the exercise of individual rights, both political and social, are respected, are the basis of this new virtual order. What we think is normal in democratic countries is not applicable to dictatorships, which are on the rise, and not even in democracies with the increase of authoritarianism in democratic governments, which calls into question even the

concept of democratic government (AMNESTY INTERNATIONAL, 2024) in view of the reduction of rights and freedoms.

We saw in the survey that users spend a third of their lives on the internet. The "leisure" hours (38) exceeded the 20 hours of work, but are these 38 hours really leisure hours? Let's explore this further. In another paper I dealt with social networks and how in these, the product is you, at the same time that you become a worker in them that through permanence and interactions is doing a job that generates profits for companies, with the materials created specifically for them - photos, videos, memes, text, etc., but also with those that you create for them...., but also with those that are shared, with the likes and emoticons, with each selective or indicative click,... with each choice and the generation of metadata, with the models and behavioural patterns that serve to quantify and develop more control tools. To the social networks, we must add the work involved in the stay/permanence on shopping platforms, e-commerce, which, in a process similar to the one described above, makes the choice another job, done for free and satisfactorily, in the logic that only the time spent working is that which is paid for. What can we say about banking, facilitating when there is sufficient balance, restrictive and blocking at the slightest sign of insufficient liquidity. The campaign to discredit cash being waged by the financial industry and technology companies together with some governments, based on the evils of its use, is nothing else (ROGOFF, 2017), not to mention the control that it would entail, with banks monopolising all flows and the economy depending on central banks. Absolute control over transactions and taxation from which only large multinationals would escape, the dream of financialisation, a world where all people are indebted and dependent, the return to debt slavery that never went away (ZERON, 2017; UNHCR, 2016), but now under new formulas as shown by the dysmorphia of money, another dependency associated with the use of social networks. Public administrations, always for the benefit of the user-client, have also deregulated work, forcing bureaucratic tasks to be carried out on platforms that are abstruse for the uninitiated, and which, without facilitating work - because it is at least recognised that it is work - force the lowest strata of society to hire third parties to carry out the procedures for them, legal - consultancies, agencies,... - or illegal, illicit markets for prior appointments, filling in forms, etc., in a new reconceptualisation of lay and professional knowledge that BECKER (2016) has already pointed out. But regardless of the institution behind it, public or private, there is one constant, the demand for information is growing, and satisfaction questionnaires are no different, so the customer-user is forced to spend more and more time to satisfy these demands at the expense of his leisure time on the internet, -those he

spends choosing a film on one of the different digital platforms-. In reality, all these actions and choices are still unpaid work time that is monetised by one or more companies.

But it is not only a question of administrative procedures, public or private, with their transfer of work to users-customers. There is also the conceptual debate established on the denomination of the public administrations' service demanders, whether they are users or clients, with the clear connotation of submission that this entails and that in the case of the business world, the dependence of the purchaser on the company is fully assumed, even when there are other hierarchical scales where the client, who respects the rules, does have prevalence, that is, in the relationship with the workers (CURCIO, 2005). But returning to the transfer of work to the user-customer, this assumed normality has been accepted as an everyday part of our lives, since the energy and financial multinationals, before the latest technological developments, made tasks that previously corresponded to their bureaucratic organisation to be carried out by citizens: payment of bills, claims... where each new technology has only made this decoupling abound, leaving profits on one side and payment and work on the other.

This multitasking accumulation, in which work and leisure are confused, responds more to the former, work, than to the latter, leisure, that is, beyond the dedication to public or private administrative tasks performed out of necessity-obligation, when we remain on social networks we are also working, producing data, even when we assume that this time is for leisure, rest, unconditioned enjoyment. By remaining on social networks we continue to generate content which, together with behaviour, is the very essence of these spaces and which makes permanence and performance the primary objectives, a hyper-stimulation which is the raison d'être of all work, as we have seen, and which is also at the origin of the overflow of social pathologies. There is no doubt that the development of technologies has caused a decoupling between the functioning of the social and the individual brain, with new forms of socialisation as ethereal as the space in which they are produced.

III. The possibility of Resistance.

The question is whether there is resistance or the possibility of resistance against this new digital order. Every day, the press presents us with the image of people who attempt, or rather try, to disrupt the new digital normality, the use and enjoyment of digital tools, or the plurality of companies, institutions and/or legally recognised platforms. In contrast to the image of the solitary hacker, of

computer geniuses (SALCEDO, 2011), of the idealistic nihilistic hacker, what is usual is cybercrime, more or less institutionalised greed, with greater or lesser impact, from everyday scams to access the accounts of individuals, to the organised teams of dictatorships specialising in grand thefts, where North Korea stands out (AMERICA'S CYBER DEFENSE AGENCY, 2020). If the normality of the network is based on the market, underpinned by private property, and this is threatened, it is understandable that this is where states and/or companies allocate more resources and control.

This surveillance and control in the private and public sphere contrasts with the relative impunity of other crimes. The bulk of cybercrime actions (CYBERCRIME REPORT 2022) are centred on computer fraud (89.7%), compared to other less represented crimes such as crimes against honour (0.3%), computer forgery or threats and coercion, whose incidence is statistically irrelevant. This apparent disproportion, typical of the margins of action available to the actors, allows us to infer that those who pursue computer fraud, companies, have more capacity for legal action than those who suffer crimes against honour, threats and coercion, individuals, who, for financial reasons, lack of knowledge or indifference to the judicial labyrinth, do not resort to legal proceedings. There is no other way to explain the small number of complaints in the face of the social perception, magnified by the media, of the dangers of the digital world, in a new communication of fear (MUSICCO, 2023). And yet, without minimising the importance of commercial relations and transactions, most of the interactions that take place on social networks and/or digital platforms are between individuals, which leads us to think about the existence of an insecure system in terms of individual citizens, always subsumed to the control exercised by companies and with no real possibility of interfering, from the legal sphere, against them. This is what has traditionally been called defencelessness in the legal sphere.

It is interesting to note how, in this new order, there is no challenge to the system, there are no attempts to alter the public security model, the attacks have pecuniary objectives, and when they are ideological, they are focused on the areas, they are individualised. This is also the case with public services, which can suffer blockade campaigns – which at specific moments can impede their normal functioning – as a form of protest, but the dangerous blockades are those where an economic ransom is demanded. It leads one to think that these services under attack: health, museums... have a lucrative alternative on the market, and in any case the supplies are always provided by these alternatives, devaluing the original public service. These service failures are in no case comparable to the collective stoppages, closures or suspensions that take place in physical environments, among other reasons because the technical knowledge necessary to carry out these actions is beyond the control of most

users - the control of programming and programmes is the patrimony of companies and/or states - which makes campaigns and forms of opposition and protest against them largely impossible, making the digital order even easier to control than the tangible world. In the digital world, the possibility of an uproar, made possible by mass messaging, in its various forms, is only a temporary nuisance that is easy to cope with. And yet coercion is frequent, but at the lowest levels of users, never at the top level of the corporate and/or political hierarchy, even less so in dictatorships. This supposed lack of control and dysfunctionalities are allowed in order to justify greater control, (FOUCAULT, 2006) such is the case of the new EU proposal for a regulation to try to curb online paedophilia, which foresees the automatic monitoring of conversations between citizens (XNET, 2024). Once again, a laudable aim masks greater control and loss of rights, as we saw in the case of the financial industry and cash. Once again, the entire media establishment defends a position that benefits the elites to the detriment of the increasingly impoverished middle and lower classes.

Disagreement and/or denunciation of such measures by associations, foundations or activists is considered a subversion of order and therefore punishable, in the Western world, by means of an administrative system with heavy fines, and violently repressed in dictatorships. Another way of putting an end to protest is to equate it with conspiracy theories, which would explain its extension and the plausibility given to its assumptions by some factions of power (EBNER, 2020).

Although the non-existence of certain human acts (crimes, murders, etc.) would be desirable given their apparent inevitability, there is a social order in the West that guarantees the protection of citizens along the lines of classical liberalism, in the political sphere, as Mill affirmed in On Liberty, where power can, with full rights, be exercised over a member of the community against his will to prevent him from harming others (MILL, 1985). At least in liberal systems, in dictatorships these rights do not exist, which does not exclude the existence of crimes, and their institutionalisation in the mechanisms of the state, giving protection to arbitrariness and discretionality. The existence of certain crimes and their prevalence, as in the case of drugs (ESCOHOTADO, 1999), raises the question of whether their existence is due to the need for their permanence in order to justify control systems. In any case, the desire to anticipate crime - without going into what is considered as such - is the desideratum of all states in the world, together with how to avoid committing it, and this despite the risks that anticipation entails, as Philip K. Dick warned in The Minority Report, and without taking into account the inherent authoritarian tendencies.

IV. Guaranteed trust

Although more than a quarter trust the Internet little or not at all (INE, 2022), this contrasts with the 62% who trust it quite a lot, which, added to the 9.6% who trust it a lot, gives us that more than 71.6% of the population trusts the tools offered by the Internet, which they do not perceive as a risk. This confidence contrasts with the recurrent news and existing literature on the control carried out by these multinational companies (HAUGEN, 2023). Intrusiveness is no longer conditioned to the use of certain devices (personal computers, smartphones,…) but covers any tool that has an internet connection. The market economy is based on trust, and that same trust is what allows us to introduce into our homes machines that collect personal information without authorisation, whether we are aware of it or not. In the film Kimi (2022), the employee of the company that sells, distributes and manages the Kimi smart speaker, while doing her job, making software corrections, hears a crime being committed, and the institutional framework that surrounds her, far from pursuing the crime, persecutes the employee in order to silence her, recalling how dictatorships traditionally manage what they understand to be dysfunctions, that is, with social or physical elimination. Fiction responds to a reality where technology companies are accused of listening to our conversations, a possibility that has already been confirmed by people who have worked in the sector (WIENER, 2021) although, as we have been discussing, the implications go beyond conversations, but in the case of conversations, it makes us wonder whether the use of all of them, taking advantage of legal loopholes or directly illegalities, are not "teaching" new technological developments - artificial intelligence tools or automatic translators are nothing else - that result in new forms of social organisation.

If we take for granted that all our browsing history, our stays, prevalence and actions on social networks are information in the hands of companies, it is also a fact that we have access to all that supposedly private information, i.e. not accessible to other users, but accessible to companies and internet providers - websites visited, social networks, etc. - in the countless aggregations that these companies and/or other creative and intermediary companies are willing to create, trade and profit from the different combinations. It is illusory to think that there is no intra- or extra-state or industrial espionage. One only needs to consult the daily press, while legislative tools, when they exist, become obsolete before they are implemented, or are diluted in the inane farrago of judicial procedures. The disproportion of means makes a positive outcome to a dispute unlikely, and there is no recourse to reply, reply and/or protest, as monopolistic companies dominate the web as a vehicle for expression, silencing criticism, and in the case of dictatorships, any manifestation of dissent is

censored. We could speak of two realities, as in the banking sector, with the existence of a justice system for the poor and another for the rich, as Matt TAIBBI states in the Breach (2015).

But beyond the theft of our data and the defencelessness to which we have been subjected, if we intend to fight against it, today the only solution proposed by the creators of the network is disconnection (LANIER, 2018) with the civil death that this entails in a society that no longer understands its life without the Internet, as indicated by the usage surveys for Spain (INE, 2022). Moreover, today our societies cannot be understood without the Internet, given the lack of other alternatives for administrative procedures, distribution, economic transactions, etc., despite the fact that all of this results in a society of control that contrasts with the recurrent messages of freedom of action and free will. Meanwhile, the mechanisms of surveillance and, through them, of control, are increasing at the same pace as the creation of applications and tools for everyday use. In the film Margaux (2022) the utopian dream of a fully domotic home that, thanks to the use of digital printers, beyond three dimensions, can fulfil all our dreams. The poor and limited dreams of a few American college students in the film, becomes a dystopia where control passes from humans to a Generative Artificial Intelligence whose "learning" process transcends the use of patterns and structures that simulate human thought to enter fully into the realm of emotions and affections, with an obsessive and murderous irrationality. Without discerning the quality of the film, what is interesting is how the AI becomes the Leviathan that imposes order and through the total and totalitarian control mechanisms provided by technology – highlighting social networks as a source of information – seeks to impose its will, exterminating all those who do not comply with it.

Another variant, here centred on an instrument, a doll, is the proposal by M3GAN (2023) that takes order and control to another level. Although it is an update of classic assumptions, the killer doll, I focus on the relationship between technology, order and control. Here too, the AI offers a utopian, idyllic situation from the outset, of friendship between the AI and the girl, to end up, through the classic mechanisms of control, with a strong presence of violence, with a dystopia where the machine imposes and/or demands order through omnipotent control, which when questioned or confronted is solved with extermination.

It is interesting to note how in both cases the alteration of the existing order is manifest and the creation of a new one, governed by other rulers, is the ultimate goal, even if this means the physical, material elimination of the person and his or her cultural existence. If the murder and attempted extermination of a people have existed throughout history, it is during the 19th and 20th centuries

when they have been produced with more fury, in an industrial way (BAUMAN, 1989) and also for this reason such crimes have been conceptualised and typified in the 20th century, with differences according to the degrees and objectives pursued, in an organisation of barbarity that seeks to delimit them legally, in order to prosecute them criminally with the creation of international tribunals, which, although limited in scope, are loudspeakers of the truth of the facts. But the two examples presented, because they respond to criteria specific to the subgenre in which they are framed, the avenging dwelling or the killer doll, do not allow us to have a vision in which what is posed is whether Artifical Intelligence desires power, per se, after acquiring human perception itself, which we find in Ex-Machina (2015). Beyond the fully human appearance of the ginoid, beyond its physicality, beyond its use for sexual pleasure, which together with domestic service represents one of the most symbolic images of domination that takes us from the slavery of the ancient world to Victorian England, with all its social rigidities, the subjugation and humiliation, which has its parallel in the sexual roles of domination and submission, result in the subjugation of the feminine; Beyond the programmer's desire to control and his suspicions of false compliance, of restrained rebellion, we find how the gynoid tries to establish a relationship of trust with the novice programmer, playing with the concept of purity, of uncontamination, with good, as opposed to the evil of oppressive power. What is important is the knowledge that the ginoid acquires, transmits and processes, and that its creator, he admits, comes from hacking mobile phones - he is the owner of a technology company - and that the physical structure also corresponds to the tastes expressed by users about an archetype of woman obtained through software on users' searches. The pursuit of gregarious behaviour, which is the stereotype of a woman, to which the most successful of the cyborgs responds, contrasts with the desire expressed by this one, to contemplate human expressions at a busy pedestrian intersection, what those who participate in symbolic interactionism do, the codes, behaviours and signals that make us intrinsically human, the complement that she lacks to acquire the artificial consciousness attributed to her by her creator. If the creator, in the search for his objective, a submissive woman who consciously assumes this role, carries out a constant trial-and-error exercise to achieve humanity, in the end he succeeds, as the gynoid ends up murdering the creator and escaping, ending the film with her presence at an intersection. And the fact is that not even artificial consciousness can renounce control over the person in charge of verifying it (Tuning test), violence and the exercise of power, all human, all too human.

V. The benefits of connectivity

It would seem unfair to deny the changes that technology has brought to our lives. Most of these changes were already hinted at in the science fiction of the middle and late 20th century, although they have been further developed in some cases, biotechnology and communications, at the expense of others, robotics. At the basis of this are the needs of the military-industrial complex and the aid and subsidies given to industry in concrete terms which were later applied to civilian purposes, but which had their origins in imperialism and its development with the war. One example is the Kaiser Wilhelm Institute, a nucleus of scientists linked to arms production during the world wars and which was the spoils of war in the second post-war period for the victorious powers. But the development of communication technologies only came with the Cold War and the development of defence research, which meant that nuclear weapons were transported and delivered in different formats that had to be coordinated. The network - the internet - would not exist without the context of the cold war and public spending by the US government (GRAEBER, 2011). This origin contrasts with an optimistic, almost utopian vision, which makes technology, technological developments, the only possible future for humanity, and which is rooted in the nineteenth-century concept of progress, in the teleology of continuous, unstoppable progress, overcoming phases and continuously improving everything that has to do with humanity. The artefacts are new, the concepts are old, the internet is nothing more than a set of machines that communicate through a medium, as did the telephone, the telegraph..., or the radio, which was the great mass communicator of the 20th century and which had a greater impact on communication than social networks, as it has a socially aggregating character as opposed to the informative and cultural disintegration promoted by the latter, which is still a standardising, age-related disintegration. The supposed openness of a network created and financed with public - military- assets has become a network of private networks, where access is open but the contents and tools are private, responding to their new use, without ever losing their original character, to which is added the expansion of markets, technological tools, institutions and companies in which the logic of maximum profit at any price predominates, as shown by the testimonies on the functioning of technology (HAUGEN, 2023).

Without forgetting the origins and presence of states in the development of technologies, with the US pre-eminent in all senses (GREENWALD, 2014), technologies have made it possible to communicate more easily with other people, but such connectivity, beyond being desired or not, has its counterparts: control by companies and/or governments; and the anguish of always being connected

or the feeling of not having time to do so - the origin of the limitation or prohibition to do so in work time that now wants to be extended to school -; the way we relate to people, the assumption of materiality as uncomfortable; of the physical that becomes pathologies of overexposure, sought after, and isolation, repudiatory. As technology is just another product, another consumer good, we are only sold its excellence with all the tools of marketing, an elaborate form of propaganda (BERNAYS, 2008). In the field of health, the community achievements of a pre-digital world contrast with the supposed achievements of the digital era, as for example in the case of vaccines. If one of the greatest achievements occurred in 1977 with the eradication of smallpox - the virus is still preserved in military laboratories - in the case of COVID, beyond the huge profits of the large pharmaceutical multinationals, and the problems in the development of vaccines that we know about from legal proceedings, the action was not global and was very unequal, conditioned by the possibility of being able to buy them, the determining factor being the monetary power of the state where each one is located and/or the capital that each one possesses.

It is also recurrent how technology has made our lives easier by making public services and our interactions with public institutions "more accessible", as if the use of a tool would eliminate obstacles. In the scientific literature, access problems are known as the "digital divide" (OLARTE, 2017) and it is clear that, in the face of the discourse of public institutions that insistently proclaim the improvement and quality of services, that is, of the administrative work that users-customers now carry out, studies confirm that there is little or no access to public services, the studies confirm the non-existent or limited use of many administrative platforms, the rigid, cumbersome procedures, in legal-administrative jargon that requires expert knowledge, which leads users not to carry out procedures or to do so through third parties, which in itself is a failure compared to the supposed accessibility and ease promoted. Along the same lines would be the supposed financial inclusion (HAMMOND, 2016), in which users have lost control over the use of money in favour of financial institutions and entities which, together with the states and/or in collusion with them, increase their control over clients, restricting cash transactions and encouraging credit, and this control can reach extremes that are as harmful to citizen clients as the so-called "corralitos" in Argentina or Malta.

No one disputes that technology has facilitated trade, at least for those who have the money to buy. The monopoly situations that are being generated thanks to the network are quite different, and where once again we find a transfer of public funds that is making it possible, through aid, subsidies, tax exemptions... This is impossible to verify in the Asian dictatorships where some of the largest e-

commerce companies are located, and not much easier in Western monopolies (MACGILLIS, 2022). The ease of access and rapid enjoyment of objects or goods does not take into account the tremendous costs (social, environmental...) that this form of consumption generates (LATOUCHE, 2014). Something similar happens with education, where the potential of the tool clashes with the social structure (DERESIEWICZ, 2019). In contrast to what is desirable, curricula designed with technological uses that put the integrated educational experience in the first place within a context that prioritises social justice, that develops individual capacities in their social potential, uprooting competitiveness and influencing creativity, that facilitates and ensures control over programming and the creation of digital tools, we find the institutional, given, mechanical order that manages through disciplining, through symbolic violence, to create individuals whose objective is to thrive, - assumed as social promotion -, to be weak with the strong and strong with the weak, docility, compliance, submission, patience, unquestioning, lack of principles and to face everyday life as it is expected of you, inane, soporific, tremendously grey (ANTA FÉLEZ, 2023). It is not surprising then that the most visualised content on social networks is "fun" content, choreographies, remixes and selfies (SUÁREZ–ÁLVAREZ, GARCÍA JIMÉNEZ 2021), which is what we find in a conscious and planned way, interspersed with extremist political messages and slogans (EBNER, 2020). The constant appeal to technology as a solution based on education in science, technology, engineering and mathematics always responds to the wishes and needs of technological monopolies and/or states in a step beyond that control and domination which still survives from Westphalia and which, in the face of conspiracy theories, is the opposite of world government. In the face of the global episteme, local technology and control, local versions, adapted from national dominance. No one can be surprised that Western telecommunications and social networking companies do not exist in the dictatorships of the East, or that when they do, they always do so under the dictates of the censorship of the respective governments.

The private appropriation of the commons, beyond and/or with the full participation of states, is at the origin of the internet. Presented as a way of concentrating, conserving, preserving and disseminating knowledge, the digitisation of knowledge became a race between companies and states, taking advantage of the lack of constraints. In the dictatorships of Asia the process has continued, in the West too, with limitations, although the very use of digital tools and their connection to the network imply the impossibility of such privacy. This tremendous appropriation of human knowledge is omnipresent at the basis of the development of Artificial Intelligence, contrasting the supposed

property rights wielded by companies with the plundering that has taken place. One example is the use of Wikipedia, a foundation that is committed to free and open knowledge, by the owners of the social networks who claim against it while at the same time using it in the development of their versions of artificial intelligence. And yet, despite the appropriation, the worst thing is not the use of these sources, or those created with open licenses, paid for with the community's money, via taxes, as well as the work of the authors, the worst thing is the use of other sources, social networks where the contents are not only not verified, but in many cases respond to premeditated or unintentional biases, or directly to prejudices associated with women, the disabled, ethnic or linguistic minorities, indigenous people or the inhabitants of poor or remote areas. These biases and prejudices, with their political-ideological polarisation, are a constant in our daily lives, and far from bringing about change in the short term, on the contrary, they have reinforced prejudices, increased discord, provoked incitement to hatred, disinformation and sounding boards, leading to greater social fragmentation with new types of heroes and outcasts. In view of the increasing biases being addressed, the UN Charter is, as of today, the ultimate unattainable utopia.

What has happened with education is just one of the multiple appropriations, in addition to the more well-known appropriation of data, collected without consent (WILLIAMS, 2021) in the majority of cases and all justified by the social benefit it brings or the lack of legislation to regulate it. Ambiguity is combined with ambiguity, where everything that is not regulated is permitted and/or consented to, and with the creation of legislation, in the drafting of which lobbies are essential components and which means that when the rules are born they are already withered, withered, withered by the intervention of the powers they are supposed to supervise. Appropriation extends to all areas of human activity, parallel to its implementation in these sectors, so that in the case of agriculture, as in all economic sectors, optimisation is carried out at the expense of diversity and employment, without offering alternatives in any case. In the field of health, the replacement of the human factor tends to lead to the return of a dystopian panopticon where control is exercised by omnipresent machines called smartphones or digital watches and by age-related confinement with proven profitability (DESMURGET, 2020), Ecologists and scientists of the international panel on climate change have always been sceptical about the possibilities of technology to reverse the current situation, as long as even the survival of the planet becomes a market, for example for carbon, technology will only result in the pursuit of profit and power for those who own it.

VI. Technology as an innovative solution?

Today's technological developments respond to concepts as old as the movement and payment of commercial transactions. Their development has only sought and achieved an acceleration of these developments, but the approaches on which they are based are the same as those of the Industrial Revolution, which the futurist manifesto so well captured, such as greater speed, continuous acceleration, synonymous with progress, with an ultimate, concrete aim, to increase profits, to win, to dominate, what else if not the still predominance of the automobile and its monopolies and their hybridisation with technological industries. Another thing is the dysfunctions and stupidities associated with the practical concreteness and unpredictability of chance that establish the frameworks within which it is possible for people to live their lives, with more or less institutional coercion, both private and public.

Our everyday life is continuously controlled with and without our consent. They control our mobility, our uses and customs, our habits and behaviours, our activities, not only with our full connivance, but we also act as facilitators, acquiring the most sophisticated means to do so and providing all possible facilities, permissions and opportunities, whether or not it is necessary, with a growing number of devices that go beyond smartphones to any electrical appliance that has a relay, because they make it easier for us to shop, they help us to take care of our health or facilitate payments, the strategic economic and power sectors, the last frontier, and in passing are accessible to all our images, conversations and behaviours, creating the basis for new technological developments and the origin of new profits, but without leaving behind the old uses, the automobile, hydrocarbons -now focused on plastics-, the new technological green revolution... And just as in licit markets, in illicit markets technologies have accelerated the process, mobility in human trafficking, for sexual and labour purposes, (UNHCR, 2016) international arms markets or the abstruse fight against drugs, inexplicable without the security business.

It is in this security business that we find the most visible, most understandable manifestations of social control. Facial recognition technologies, with their use and implications for police and military forces, are a fact of life in all dictatorships and a growing business in Western democracies, legislatively limited, albeit with wide-ranging exceptionalities. And here technology once again responds to old, as yet unresolved concepts, such as that of minimising damage by precision targeting (GLADWELl, 2022) which did not arise in the war in Ukraine and which have had disastrous results,

despite the technology, in the war in Gaza. In the use of these technologies, the recurring theme is the enigma of who the enemy and/or the adversary is and where he is. From here, the axis of action is simple: if there is submission and compliance with the status quo, only supervised surveillance, in the case of dissidence, the implementation of coercive measures, and in the case of resistance, the use of force and/or physical extermination.

Meanwhile, civil society can only count on the response of legal regulation, in the case of Spain, articles 18.3 and 18.4 of the Spanish Constitution:

"18. 3. The secrecy of communications and, in particular, of postal, telegraphic and telephone communications is guaranteed, except in the case of a judicial decision."

"18. 4. The law shall limit the use of information technology to guarantee the honour and personal and family honour and privacy of citizens and the full exercise of their rights."

or Regulation (EU) 2016/679 of the European Parliament and of the Council of 27 April 2016 on the protection of natural persons with regard to the processing of personal data and on the free movement of such data, with the limitations it imposes on the collection of personal data, the obligatory nature of consent, - as a user the non-acceptance means de facto the impediment of use, and the administrative sanctions for non-compliance by multinationals, a space in which to settle differences between friends. All of this is surrounded by noisy and inane babble.

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Declarations