THE FUTURE OF CODE POLITICS II TECHNOLOGIES OF RADICAL CARE

PANEL: LOST IN TRANSLATION I: EXTRACTIVISM OF BODIES AND TERRITORIES

with texts by Moira Millán, Paz Peña, Paola Ricaurte & Mariah Rafaela Silva, performed by Kupalua, Yela Quim, Génesis Victoria & Eli Wewentxu. Moderation & curation: Lucía Egaña & Joana Varon.

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Mainstream digital technologies operate under the logic of extractivism. Particular territories that have a history of colonial dispossession are being mined to provide resources for building tools used to collect a massive amount of data about our lives and bodies. Pervasive surveillance and user addiction, data colonialism, racism, capacitism, heteronormativity are embedded values in development of these extractivist technologies. But what would it mean to have technologies that care about our bodies, minds and territories? Departing from texts written by the thinkers based in Abya Yala/ Latinoamerica, Paz Peña, Moira Millan, Paola Ricaurte and Mariah Rafaela Silva, the musicians and performers Yela Quim, Génesis Victoria, Kupalua and Eli Wewentxu will do an interpretation of their words - in different formats beyond the textual contributions, to sparkle our imagination around how to solve these questions.

Watch this session and access all these texts in their original languages and in German or English checking out the video description:

BODY-TERRITORY, TECHNOLOGY AND "BUEN VIVIR"

Moira Millán

I have had and received the most important conversations and learnings around the fire, in the countryside, that is how it has been since I was very young when I started walking through the Walljmapu searching for my identity and purpose. In my journey I arrived to Ngulumapu, Chile, a community near Valdivia, many years ago. I talked on that occasion with a chachay, a Mapuche elder, about the sowing work. I was extremely interested in listening to him, I had recovered land and was starting a new life in the countryside, I still did not know how my transition as a Mapuche woman from urban to rural life would go. That lamngen, brother, explained to me how the wooden plow was still better than the iron one, he told me: "Iron hurts the earth a lot, as if it were cutting it deep, so when the seed is placed, it is more protected, but the earth is more damaged, with time it dries up and dies from so many cuts. I have always plowed with a wooden plow, my people laugh at me, but the land has not dried up, it is always fertile, always healthy".

Every once in a while, this conversation comes up to me bringing reflections that contain answers to questions that I have been asking myself for a long time: Why do we talk about body-territories? What is our relationship with the earth? How do we understand technology? What is the good living [buen vivir]? I learned from the knowledge of the chachay that technology must be loving and caring to the land. It is possible to create a technology of life, as opposed to the technology of capital, to the extractive biotechnology that lethally manipulates the essence of the seeds, in short, to the technologies of death. To explain this idea, I will begin by telling you what we mean by body-territories [cuerpos-territorios]. The territory defines and determines us, we recognize ourselves through the gaze of the earth, Mapu, she recognizes us too. We inhabit a territory, and that territory inhabits us, walks with us, travels in our being, in our ways and manners. This becomes particularly clear when the bearers of these cosmographies are traditional healers, both men and women. The elemental forces of these territories, which my people call Ngen, are manifested in the power to heal of the male and female machis. Those forces sometimes feel uncomfortable, they do not allow the machis to get away from their

rewe, the place where their healing force lives. There are cases in which they can travel through other lands, but they must inhabit similar territories from which they came, the territory recognizes us and chooses us, it is never the other way around. Without the territory we cannot Be.

Every time I go on a journey, I talk to the Leufu, river, which runs through my Lof. I do my Ngllellipun, asking for protection, cleansing of my mind and soul, the company of my female and male ancestors, their protective force travels with me, the Leufu accompanies me, that is why we as Mapuche say: through me the mountain speaks, the forests speak, the hills, the rivers and lakes, the land speaks, our language is called Mapudungun, the speech of the land. Without territory there is no identity, no culture, no spirituality, we form an indivisible whole. Everything that happens to the territory affects not only our corporality but also our spirituality. That is why the fight for the protection of the territories is a fight against land-cide (or earth-cide), a term we use to define in a synthetic way the diverse ways of killing life that the system places. Tangible territories and perceptible territories are at risk. The latter refers to a dimension in which the cosmic and spiritual forces that sustain life of the tangible plane live. The attempt to use modern technologies to heal and recover contaminated and devastated territories will not work if the ancestral knowledge of the peoples that for thousands of years maintained a harmonious connection with the land is not also used.

Paradoxically, technology is seen as a key element to fight the climate crisis, whereas it was this capitalist and anthropocentric technology that generated the environmental impact and plunged us into a crucial alarm point from which there is no return. Of course, it can be stopped, here and now, to stop the accelerated process of death of the planet. All our doings contribute to environmental collapse, myself, when I write a novel and want to have it printed, I know that will be made with sheets of paper that come from deforesting. But then, how can we solve these contradictions without falling into false redemptive proposals, such as those of Internet companies and their environmentalist discourses, which, expressing a political oxymoron, assure us that the "cloud" pollutes less than printing? They do not tell us, for example, that for those clouds to store our 10-year-old emails and our audio messages, it takes millions of liters of clean water daily to cool servers, or that the carbon dioxide produced by server farms, even before the pandemic, was equivalent to that generated by air traffic in the United States. The clouds may seem ethereal, but they are not. Inhabiting the Internet, that space now called virtual territory, also produces

environmental, social and economic impacts.

The narrative of economic elites is always misleading and makes environmental impacts invisible. The technologies of capital promote the earth-cide, from the beginning to the end of the chain of production and consumption, and throughout the life cycle of these technologies, they are intrinsically related to the deterioration and death of the territories: first, the materials for the production of the devices are extracted and finally these devices end up in a landfill, most probably located somewhere on the planet where impoverished living conditions enable them to kill with impunity. The raciality of the geopolitics of capital determines the territories where lives are not valued and turns them into expendable territories: the lives that do not matter. Still, these companies are allowed to extract their elemental forces, also called vital elements (minerals, water, energy, etc.). Extractivism is reflected in the irrational use of these precious elements, as well as the irreversible contamination of the territories.

The concept of territory was introduced to the social sciences in the 1960s and 1970s, and since then it has been very open and flexible. Originally, it referred to the area of sovereignty or authority of a country or its administrative units, that is, it was relevant to political geography. However, we Indigenous nations have extended the concept of territory into other dimensions. It is not reduced to the earth but includes the sky, the sea, the subsoil and the spiritual or sacred territories. We say that we belong to the earth and not that it belongs to us. The concept of territory is not only polysemic, but it should also be noted that its study currently requires interdisciplinary approaches to be investigated, with different approaches, such as geography, sociology, anthropology, ecology, political science or law, among others. The open, polysemic and interdisciplinary nature of the term territory opens up the possibility of considering new fields, such as the Internet, a territory. All these categories and definitions of territory as concepts do not consider the ancestral thought and perception that we Indigenous peoples have regarding it. That is why we, from the Movimiento de Mujeres Indígenas por el Buen Vivir [Movement of Indigenous Women for Good Living], speak of Cosmography, because the territory is not human property, although the land in all its dimensions has been measured and wire fenced by capital. A clear example of this is the territory of the Internet, which is under the strict control of service provider companies.

Digital colonization is a development of the conquest and control of peoples and their territories. Horvat, a Croatian philosopher and activist,

points out that technology is permeating all areas of life and, if we follow this path, soon everything will be integrated into one global digital structure. He emphasizes the "Internet of things" (which allows us to connect our homes, vehicles, etc. through the same network). The most tangible expression of this control policy are the "smart cities", where, through digitization, facial recognition technology enables permanent surveillance and stores very personal data of each individual. This way the urban fabric is privatized. On the other hand, social media monopolize our thinking and control our opinions. Consequently, the way technology is being used can have very real geopolitical consequences, not least of which is that massive digitization creates enormous systemic fragility, as the energy demand of smart cities and the Internet of Things is absolutely unfeasible if we want to implement a steep energy consumption reduction.

This civilization model expanded into the world is sustained by the logic of dispossession. Big technology companies are satisfied with the data of Internet users. Our personal data has become a natural resource that is quite easy to get, practically free. In exchange for immediacy and personalized content, we are delivering our tastes, desires and thoughts without even hesitating. The key point of data colonialism is that at first glance it does not seem extractive, however it is the new facet of the neo-colonization of our bodies-territories. With rampant data mining, the North-South, East-West divide is broken, as dispossession occurs globally. Data colonialism takes over life in general. The goal of this new capitalism is to make sure that nothing escapes commodification. The digitization of everything leads us to "surveillance capitalism", and everything that the conquerors and dictators of yesteryear could count on pale in comparison with the current possibilities of social control.

The affirmation of the existence of a virtual territory simultaneously builds a virtual body that alienates our lives, deterritorializing us, turning us into mere consumers, at the same time that they reify us with a rigorous disciplining of virtual bodies, which constantly takes place in hegemonic Internet.

From the technology perspective, the human body can be perceived as a computer metaphor, "after all, DNA is a code: it is pure information", authors such as Sibila affirm. The virtualization of bodies allows for several types of exchanges to exist. Transplants mean circulation of organs between bodies, between two living people, but also between the living and the dead; between humans and between distinct species. On the

other hand, prostheses and implants break the boundaries between the mineral and the living. The technologization of bodies has been developing in a surprising way. As García says, "the Cyborg age is open, a body that escapes from being subject exclusively of science fiction, it is rather an everyday element, more ordinary than is believed, today's bodies are bodies redefined by the prostheses they receive, synthetic parts, silicones and implants" (García, 2006:48). The Spanish researcher highlights the commodification of the cyborg body. Body fluids can be donated, purchased, or manipulated. Big companies research and create synthetic, biochemical tissues and organs, and genes.

It is possible that this explosion of the body market, which is happening today, cannot be reversed. The body of the person-computer is increasingly advanced, which is why we are beginning to talk about the Internet of Bodies. The Internet of Bodies is a branch of the Internet of Things, which brings together the several devices connected to the Internet that monitor the human body and collect biometric and health-related data. We have been infected with the idea of expanding our body-territories through all the devices connected to the Internet that we carry outside our body, such as cell phones, smart watches, augmented reality contact lenses or Bluetooth connected diapers. With advanced technology, medicine inserts devices into our bodies, on a temporary or permanent basis, to diagnose diseases, such as capsules with a micro camera for endoscopy, smart pacemakers or pills that dose medications, or more advanced devices that are integrated into the body as if they were another organ, such as artificial pancreas and cochlear implants. The fusion of biology and technology typical of cyborgs falls into this category. The Internet of Bodies is a double-edged sword. On the one hand, it presents a fantastic opportunity to prevent, diagnose and treat different diseases much more effectively and to improve our physical performance. On the other hand, it is a particularly delicate technology, a very advanced form of control that can easily be dangerous. The more progress is made towards the technologization of bodies, the Indigenous nations increase our efforts to recover our ancestral memory and to search for the ancient secrets of the relationship between humans and the rest of nature. We seek to return to forming and indivisible whole with the earth, to return to being and acting as earthlings.

The Good Living is a path that calls for the recovery of that harmonious relationship with the land, in reciprocity with it and in respect for all the forces existing in the Mapu. The multidimensional perspective of life that we Indigenous peoples have allows us to rebuild our spirituality from ter-

ritoriality, preserving our sacred spaces. Territorial recovery is not only the dispute over a physical space on earth, but also fundamentally the reinstatement of a different way of life that proposes the sacredness of life in opposition to sacred property.

In sum, our bodies are the manifestation of the territories we inhabit, and our territories manifest our ways of inhabiting. The Good Living is an epistemological threshold: more than something related to the aspiration for physical, spiritual and mental health, it also implies the healing of the connections with the Mapu. The fight against contamination and devastation of the territories must include a proposal to restore life, abandon the cities, return to the countryside with a true commitment to the land and to all the lives that are nurtured by and brought together on it, all of this is essential for a truly revolutionary action. The identity of Indigenous women is redefined once again, deconstructing the colonizing culture and its oppressive, repressive, patriarchal and capitalist settings. The self-determination of our bodies can only be possible with the self-determination of peoples and territories.

García Manso, Almudena (2006) VIRTUAL, REAL Y CORPORAL. El eros cyborg y las identidades en el ciberespacio. Revista de Antropología Experimental No. 6, Universidad de Jaén, pp. 43-54.

SIGNAL THE DRONE: SURVEILLANCE OF BODIES FROM THE SOUTH[1]

By Paz Peña, Santiago de Chile, June 2022.

1. WEIRD PLANES

"in 2011 chile bought 3 hermes 900 drones from an israeli company, there are reports by people in wallmapu who have seen weird planes".

Tweet by the former Mapuche student leader José Ancalao. December 29, 2013.

2. THE DULL, THE DIRTY & THE DANGEROUS

When one reviews the business reasoning as to why drones have diversified their uses and have been adopted in various parts of the planet so quickly, their competitive advantages are mentioned: dealing with the three D tasks which, in English, are the dull, the dirty & the dangerous ones. That is to say, drones are used for those tasks that are expensive and annoying to do (releasing human labor for more creative (!) tasks), for dirty tasks that people are not that motivated to do, as well as for tasks so dangerous they could cost a person's life or health. If this were true, perhaps drones would accidentally fulfill David Graeber's dream: technology would finally release humans from the burden and exploitation of labor. However, so far, the advantages of drones have not even been able to compete with the exploitation, for example, of migrant workers, who remain almost exclusively in charge of the dull, dirty & dangerous tasks.

3. SIGNALS

Even drones appeared after the arrests. "I signal them," a community member comments with a blend of humor and resignation, before adopting a serious tone of voice and mourning that "we are all being watched."

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1   Research based on the use of surveillance technologies by the Chilean Government in the historical colonial relationship that it has imposed on the Mapuche people in the south of the country. In recent years, violence is surging due to the authoritarian presence of the extractivist forestry industry.

4. COLONIAL OCCUPATION

The connection between drones and politics of verticality were originally proposed by Eyal Weizman in the context of the Israeli occupation of the Palestinian territories and their political-military strategy for the region, where Israel not only enjoys sovereignty over the subsoil (and all the economic advantages that this implies), but also over the sky. More than occupying a territory, these politics focus on controlling it from above.

To this verticalization of power corresponds a form of off the ground authority, where everything (people, streets, houses) can be watched, subjected to police control measures or destroyed from the sky. It could be argued that, with drones and their rapid adoption by the civilian world, military logics are also adopted, where the institutions, policies and regulations that accompany their territorial deployment tend to reflect traditional government hierarchies, with a "top-down" power structure: it is the State, the private sector and the manufacturers of these technologies that, together, set forth the applicable rules, above the judgment - and often the will - of the public in general and of the communities particularly affected.

5. THE FORESTRY COMPANY

"The Mapuche Rankilko community vigorously rejects the cowardly attack to which the families of the community were victims, at the hands of the repressive agents of the Chilean state, who arrived at the scene with a large contingent of police officers from the special forces, GOPE, supported by two helicopters, two backhoes and four 'drones'. With brutal violence they broke into the three houses that the community had installed last April on the El Retiro 3 property, taken over by the forestry company Mininco."

6. *BANOPTIC* TECHNOLOGIES

Although drones in civilian airspace do not use weapons and therefore do not cause physical death, they would generate a kind of social death by turning certain segments of the population into "targets" to exclude them.

The drones would thus produce a "social death", which is nothing more than social exclusion. They are, therefore, banoptic technologies, a neologism coined by Didier Bigo, and taken up again by David Lyon, to refer to how profiling technologies are used to determine who should be placed under strict surveillance, delimiting the areas considered "hot spots" and making incursions into them with surgical precision. These processes of targeting or segregation imply, obviously, the objectification of subjects and social groups, which, from the perspective of the politics of verticality, seem even more dehumanizing. This is due to the huge physical and symbolic asymmetry - arising from the idea of a war where you can kill without being killed and see everything without being seen -, where drones seem to be absolutely invulnerable, while the target - the people segregated to be surveilled - appears in all their vulnerability before the impending power disparity.

7. NOT VERY TRUSTWORTHY

"I think the Police are going to stay here. Last night we had a visit from the drone. The situation is unfortunate, because knowing that we are going through a lot of pain, through a complicated process, still a drone is watching us 24 hours a day and there is police presence on the local roads here. A drone constantly monitors us. We have denounced it, but at the same time we are not very trustworthy. Well, I think that the Police here lied and will continue to lie despite all the pain that we may feel as a family".

El Dínamo. Marcelo Catrillanca: " Un dron nos está vigilando 24 horas al día" [A drone is watching us 24 hours a day]. November 23, 2018.

8. AESTHETICS AND POLITICS

For some people, one of the most important - and disturbing - aspects of the use of drones is their invisibility, as they are devices used from above, which can go completely unnoticed and their cameras and recording and tracking devices can affect any person without anyone knowing about it. Ciara Bracken-Roche says that visibility is found at the intersection of two domains: that of aesthetics (relations of perception) and that of politics (relations of power); visibility is not just being able to see or be seen, it is more the symbolism of how power and visibility tend to be asymmetric: the more power, the less chance of being seen. As a counterpoint, for other authors, the power disparity of drones is not only given by their capacity of

not being seen, but also the opposite: their possibility of being perceptible, of being known to be present, marking territories.

9. AS IF THEY ESCAPED FROM A TERRIBLE THREAT

"It was night, we were patrolling the land, monitoring the recovered area… Suddenly, we heard the birds were desperate, flying off from something, as if from a terrible threat, we stopped to listen to them, interpreting their singing to find out what was happening to them. It caught our attention. We realized that it was not because it was going to rain, nor any other natural phenomenon, but because something in the air scared them. We approached and heard the soft and almost imperceptible "buzz" pass above us. It couldn't be seen. It was almost dark; it was a waning moon. We thought it were a strange exotic bird and we had a laugh. But no, the movement and the sound were too mechanical. It flew above us in a straight line, from one point to another, drawing the shape of a triangle. Over and over again, it did not stop and always kept the same speed and pulse. We spent a long time listening with care. All the time it flew over the same points, as if it were programmed and made exactly the same robotic buzz, it did not change at all. There we learned that it was a drone. We moved away and the device followed us. We walked through an open field and above us the drone was flying over us, without us being able to see it, but its subtle buzz could be heard".

Report on drone sightings in Mapuche lands in October 2014, after the arson attack in Pailahueque, Malleco province, in the context of resistance demonstrations for the death of the peñi José Quintriqueo. Published in the 2016's anonymous document " Kultrawe: informativo para la defensa, resistencia y rekuperación" [Kultrawe: report for defense, resistance and recovery].

10. ABJECT, PARANOID SUBJECTIVITIES

Security has become a business that deals with the future, supported by surveillance produced by digital and statistics techniques that track everything - from products, data and people themselves - to try to control the future. We would be facing the so-called "algorithmic governance", that is, the growing prevalence of algorithmic decisions derived from information based on personal data, and that are transformed into data profiles that may or may not say something significant about our lives, but work to open up spaces of possibility. In this space, people like Bauman would say, subjectivities become paranoid. The fear of being trapped in the wrong

category and therefore being the target of the Banoptic. Under algorithmic governance, we are all suspected of being dangerous and that is why we have become addicted to security; we all want, to some extent, that these always diffuse threats take on a solid form, an exhaustive classification that exempts us from the threat of being singled out as part of that threat. For Torin Monahan, the other side of the coin is that surveillance, then, manifests itself as a variety of techniques that evoke, merge with, and mediate the experiences of subjects that are classified as abject: migrants, certain ethnicities and races, trans people, etc. In this context of datafication of abject subjectivities, drones can digitally monitor and include biometric data, automatic facial recognition, location and tracking, contributing to these types of exclusion, creating a sort of threat score that can be processed.

11. A LITTLE PLANE FLYING BY

"When the drone arrived at like 10 in the morning, the door to the house was open and the drone arrived at about the height of the ceiling, no more, but right in front, as if looking inside the door, perhaps there were people or not since the door was open... M.C.C. [4 years old] was outside and said, mom, mom there's a little plane flying by, it does like this, she said as she moved her arms indicating it flew all over, and she looks up and the drone was still recording inside so she goes and closes the door and looks at it through the window and it stayed there for a while after she started looking at it, then they went inside the house and didn't hear it anymore and she goes out look and it flies down towards a plain down below, I think the policemen were around there (...). From there I went to see if there were police officers around and I saw nothing, I went back to the house to tell them I was going to work... Further ahead, about 200 meters... when I was going up to work, we see police officers arriving with the machines, with the armored vehicles and trotting alongside, they arrive and they surround the house".

Testimony of Belarmino Alexis Curipán Levipán, part of the Rankilko Mapuche community, who had initiated a takeover of the El Retiro 3 estate (2015).

12. THE ARROGANCE

Politically speaking, we must discard the idea that, because these are vertical policies, implemented in the context of military urbanism, there is no possibility of free open bottom-up discussion also with regard to

drones involving the different human and non-human social entities and techniques involved. One must always bear in mind - people like Monahan say - the agency of the other, who refuses to be petrified by the gaze of drones, exploits the technological arrogance and vulnerabilities of the West, and devises new tactics of camouflage and mobility to evade the range of surveillance and violence from above. According to Grégoire Chamoyou, things like the homemade drone production subculture prove Walter Benjamin's thesis that, if it manages to reconcile itself with the playful and aesthetic aspirations that secretly animate it, technology at the service of deadly ends could rediscover its emancipatory potential.

13. SINK UNDER THE WATER OF A RIVER OR WELL

"However, there are ways to hide from them.

- Day Vision: Hide in the shadows of buildings or large trees. Use thick forests as natural camouflage or use camouflage nets.

- Night Vision: Hide inside buildings or under protection of trees or foliage. Do not use flashlights or vehicle headlights, even at long distances. Drones can easily spot these during night missions. When you see that the Drone is still above you, despite the fact that you have moved to other places or hidden under a thick forest, a practical solution is to sink under the water of a river or well, since they follow people by…"

Excerpt from 2016's anonymous document "Kultrawe: informativo para la defensa, resistencia y rekuperación"" [Kultrawe: report for the defense, resistance and recovery]. It should be noted that the Fiscalía de Alta Complejidad [High Complexity Prosecutor's Office] de La Araucanía investigated who could be behind the document (2017).

FOR AN ETHICS FROM THE PERIPHERIES

GENDER AND "SMARTOCRACY" IN CONTEMPORARY BRAZIL

By Mariah Rafaela Silva

Since at least 2013, the Military Police of the State of Rio de Janeiro have been using drones to patrol and monitor favelas in the state. The use of this type of technology by the police, however, gained greater prominence from 2018 onwards, when the then candidate for the state government Wilson Witzel affirmed, during the campaign, his interest in purchasing Israeli drones capable of shooting at hundreds of meters of distance, making it clear that under his rule the police would be granted express license to kill. At the time, the now ex-governor caused controversy when he said on national television that, in order to control crime in the favelas and outskirts of Rio, all it took was for the police to "aim at their little heads and… shoot!".

For favela residents, however, Witzel's statement only followed the protocol of what had been going on for a long time and constituted, in fact, a nefarious state policy against favela bodies, especially Black, poor and transgender bodies. What has been happening for decades in the favelas of Rio de Janeiro could never be viewed from the perspective of public security planning. On the contrary, we have peacefully watched one of the worst genocides against Black and transgender bodies in recent history.

Under the protection of public security discourses, an immeasurable set of technologies of war has been tested and experimented in the favelas and outskirts of Brazilian cities under the pretext of control, efficiency and urban and strategic planning, with a view to mitigating drug trafficking and reducing criminality. However, these technologies, as well as police actions, have actually resulted in inefficiency and a significant increase in deaths caused by public agents in favelas and peripheries of cities. To give you an idea, the efficiency rate in police incursions in such territories is only at 1.7%, according to research by *Grupo de Estudos dos Novos Ilegalismos* [Study Group of New Illegalisms], resulting from poor planning and the necropolitical modus operandi adopted by the Military Police.

As if the efforts of this misguided security project were not enough, we must not fail to consider the massive use of digital technologies for tracking, supposedly to improve collective everyday life, as well as the uses and manipulations of data within the scope of surveillance capitalism, which

are all part of what several researchers have been calling "smart cities", that is, the rise of smart and hyperconnected cities, capable of processing, through an interconnected set of computers and services, an immense volume of information in the name of providing public services, optimizing time and productivity, which have been the hallmarks of the beginning of the 21st century.

In this way, the technology plus security equation has actually produced a sharp increase in death tolls and arbitrary practices of street-level policing allegedly in the name of public interest. This generates a false sense of progress, while maintaining the privileges and perks of those individuals who cohabit within the spectrum of the "Universal Being": white, cisgender, heterosexual and wealthier people. However, it is worth asking: is this dynamic the result of the technology development process or, on the contrary, is it related to the rationalities that orbit the uses of these technological devices?

When we say that technologies are not neutral, what is at stake in this statement is the technological historicity and the ways in which the most diverse technological devices reflect social, historical, political and cultural dynamics of a given society. In other words, it is about identifying the factors that make up the historical development of technologies and their implications for society. It is through the connection between these historical and social processes that technologies take on a political character, that is, they become technopolitical.

In this way, making cities a "smart" space, hyperconnected and hyper-semiotized, through the most diverse security technological devices and media – such as facial recognition –, capable of processing a massive virtually infinite volume of information, has the practical effect of upholding certain hegemonic interests that from the beginning have been inherent to capitalist logics and reflect a historical logos of a multilevel social system, especially in countries that fueled (and still fuel) the colonial machine, which very much defines the topographies of spaces at the same time that reinforces the multiple layers of the peripheries: geography, race, gender, class and sexuality. In short, separating the normal ones (universal/paradigmatic) from the abnormal ones (defective/misfit).

This mapping of normal versus abnormal is daily reiterated through apparently neutral and harmless technologies that seek, strictly speaking,

to maintain public order and security or even to facilitate the daily lives of individuals. Thus, a constellation of devices emerges with the most diverse purposes: toothbrushes, trash cans, video cameras, transport cards, digital credit cards, cars, reading devices, TV and stereo sets, refrigerators, stoves, clocks, cleaning robots, virtual assistants etc. Under the motto of "smart", applications appear that connect banking data, civil documents and personal history to companies and governments, which now have access to an infinity of information and are now able to build human avatars in real time, capable not only of offering consumption alternatives, but literally classifying individuals in a large social gradient that varies, in general, between those who are "trustworthy" and those who are "suspicious".

What is at stake is not just privacy, but – mainly – the autonomy of the subject and an intense subjectivation process, the principle of which is to set forth the criteria and directions of culture, based on an immeasurable market policy. Therefore, the uses of these technological tools and devices are, in effect, a direct reflection of the data automation and spoliation model, from the specific objectives for which these devices are produced and put to work. That is, they are manufactured with the purpose of activating the social components in multiple spaces, reflecting an order that was already in place and that needs to produce its own maintenance for it to function with "perfection", making it seem that everyone would be accessing common goods as from the same criteria. There is nothing less real than this sense of technological inclusion and democratization.

In favelas and peripheries, these human scores determine a person's permanence in poverty, their access to credit lines and consumer goods. It is also necessary to add that, for certain bodies, these technologies also define the patterns of suspicion, and they lie by producing what we call "suspicious visibility". In this way, police stop and searches are more frequent, especially affecting black trans people who often have their bodies violated. Digital apps and tools also set the standards for affectivity: Tinder, Badoo, Grindr and other widely used relationship apps have been posing particularly higher risks for black LGBT bodies, especially transgender bodies, as there is no clear policy to guide users regarding their privacy and exposure level. What are the results of this? Beatings, public humiliation and recreational transphobia. Social organizations working in favelas have received several complaints about these new forms of violence and persecution, often perpetrated by drug traffickers and sometimes by the police themselves. Videos of beatings and criminal threats to transgender women have been circulating in WhatsApp groups, the origins of which

are "infiltrators" in these applications. This type of public abuse became common after the 2016 Olympics, where several athletes were taken out of the closet by force, some of whom couldn't even return to their home countries, due to local laws. Therefore, the process of death undergoes a duplication: on the one hand, there is a public and social death, which takes away affective rights and citizenship itself, and, on the other hand, literal death, resulting from the combination of technological devices and the public security anti-policy in place.

From the "smart" perspective, peripheries are huge laboratories: spaces of multiple dimensions where dystopia, horror, exploration and annihilation meet. While the idea of digital democracy is bought and sold, from the favela residents' perspective we can talk about "smartocracy", where appearances gain features of truth, and the feeling of inclusion is far from materialization. It is exclusively about the collection of a massive amount of personal information and data with the purpose of maintaining the racist, classicist and transphobic social order already historically placed within society. Smartocracy is, therefore, a contemporary coupling of technopolitics to the very idea of democracy. It carries within, as its main engine, ideals of race, gender, class, territory and sexuality in the name of a "modern authority" that has never ceased to exist: the universal subject or being. In other words, it is an unfolding of technopolitics whose objective is to reflect the profile of authority (knowledge) that is directly linked to the colonial matrix of power, by concentrating income and defining the course of culture itself. In short, it is fundamentally an intrinsic dynamic of the coloniality of power.

Much is said about the importance of a participatory democracy; however – in our times – is it possible to speak of participatory democracy without considering a participatory technology? This is a form of technological use that is placed, a priori, from an anti-racist, anti-transphobic, anti-disability discrimination agenda, etc., considering the multiple intersectionalities and dynamics of social markers, in order to enable technologies to truly reflect the societies they are supposed to serve. More than that: to ensure that democracy itself can no longer consist of or reflect the maintenance of the interests of the elites. Thus, we answer the initial question as follows: technologies were developed as a technical support to power, and one cannot single analyze a process that is established to maintain the colonial regime of power itself. Collective rationalities develop from this multidimensional

process that manages, in its "control [keys/switches/panel]"", knowledge and subjectivity, economy and authority (profile of power), gender and sexuality, creating certain territories while erasing or destroying other ones.

It would take an ethics from the peripheries, or peripheral ethics, capable of hacking the very gears of these power formations. By peripheral ethics I mean a set of actions in favor of life and democracy developed with and in the peripheries, capable of reflecting aspects of the culture and creative resistance forms developed by favela residents, LGBTI people, Indigenous peoples and the disabled. In other words, it is about thinking, producing, rewriting the functioning principle of smartocracy from the "margins" of the world, aiming, in the bigger picture, at a reorientation of values, social norms and rules that form the principles of morality, ideal-body characteristics and body normality, genders and sexualities. In my view, it is necessary to implode the referred principle, while we appropriate its mechanisms and sets of rules, in order to remake the machines of contemporaneity. Democracy was never just about the power to vote: first of all, it was about the possibility to exist while ethnically, racially and sexually diverse. A peripheral ethics is a hacking world-system made from the acknowledgment of trans, black and favelas residents' bodies in the face of deadly policies, in the face of the dynamics of modern capitalism. It can only exist in the heat of the barricades!

THE EXTRACTIVE REASON

Paola Ricaurte Quijano

EXTRAER/EXTRACT

RAE [Royal Spanish Academy's Spanish Language Dictionary]

Extraer
Del lat. *extrahĕre.*
1. tr. sacar (‖ poner algo fuera de donde estaba). [take out (‖ put something out of where it was)]

Oxford English Dictionary
ex·tract
verb
/ikˈstrakt/
late Middle English: from Latin *extract-* 'drawn out', from the verb *extrahere,* from *ex-* 'out' + *trahere* 'draw'.
remove or take out, especially by effort or force.
1. obtain (something such as money or an admission) from someone in the face of initial unwillingness.
2. obtain (a substance or resource) from something by a special method.
3. select (a passage from a piece of writing, music, or film) for quotation, performance, or reproduction.
4. derive (an idea or the evidence for it) from a body of information.

Britannica Dictionary
extract /ɪkˈstrækt/ verb
extracts; extracted; extracting
1: to remove (something) by pulling it out or cutting it out
2a: to get (information, a response, etc.) from someone who does not want to give it
2b: to get (something, such as information) from something
3: to get (a substance) from something by the use of a machine or chemicals
4: to choose and take out (parts of a written work) for a separate use

THE EXTRACTIVE REASON

The history of Abya Yala is a history of creation and resistance. The ancient cultures that inhabited the territory of what is now known as Latin America and the Caribbean tell us a story of what was, from the beginning, a sustained effort to transform the environment to make it habitable, to express, from its particularity, a way of understanding and living in the world that even today continues to manifest in various ways in the multiple and irreducible expressions of culture and identity of the Latin American peoples.

This ancient history also offers us a perspective on the relationship that the inhabitants of the territory had with technology. The ancient cultures of Abya Yala developed science, technology and languages that responded to their vision of the world and created the kind of tools and infrastructure necessary for the human rhythms -of sowing, harvesting and creating-, i.e., of life, to resonate seamlessly with the rhythms of nature.

Colonization meant the rupture of this order. It involved a clash of beliefs, cultures, languages, technologies, which gave rise to an existence that the anthropologist Silvia Rivera Cusicanqui calls ch'ixi, a being that is one and the other at the same time. This relationship between the original peoples and the colonizers emerged from the extractive violence applied to bodies and territories. Extractive reason materializes the systematic logic of dispossession that allows the reproduction of historical systemic violence: the heteropatriarchal order, colonialism and neoliberal capitalism. Dispossession, as an active principle of the relationship between beings, is an expression of the multidimensional violence that these systems promote as a rule.

In this text I would like to refer to this history to link it with our current relations with technology based on the politics of dispossession. I would like to emphasize how, since then until today, the communities that inhabit the body-territory of Abya Yala continue to resist and create alternative paths to defend their right to the future in the face of multiple violence perpetrated by the State and corporations. It is the story of the struggle for existence and maintenance of life.

EXTRACT: THE POLITICS OF DISPOSSESSION

Extract, in its etymological meaning, means to remove. Specifically, to remove something with effort or force, placing it somewhere other than its origin. In extractive models, whether economic or of any other nature,

the action of extracting becomes the logic that mediates relationships between people, between people and other beings, and between people and their environment, since it determines the type of connections that can or cannot be established between them. Extractive rationality finds its foundation in the separation of subject and object: it treats them as autonomous, independent entities. This ontological rupture of the inter-dependencies and mutual effects between subject and other subjects or between subjects and objects gives rise to relationships mediated by an instrumental principle. The dismantling of relational ontologies is essential for Western thought within neoliberal model of development, as it allows justifying the domination of the human species over other species and over the territory. By ignoring the interdependent relationships that allow our existence, we ignore how our actions affect us, other beings and the environment. Thus, there is a demarcation of responsibility for the effects of our actions [afectaciones]: a dis-affection. This disaffection, a conse-quence of a world model that favors segregation of the beings, is leading us to a crisis in civilization.

In addition to discarding the relational ontologies of the Abya Yala peoples, the colonial enterprise imposes the idea of a universal human being as that of a white man who dominates the cosmos. This conception legiti-mizes a unique vision of reality, a white raciality and heteronormativity as the desirable forms of existence, understood as superior to other forms of existence. This expansion of the universal "man" to other territories im-plied, first of all, classifying non-whites as non-human or sub-human and, therefore, epistemically and morally inferior beings. Thus, their bodies, their lives, became disposable. Likewise, it meant placing women at the lowest level of that hierarchy and, consequently, their bodies likely to be violated. In this way, the condition of inferiority imposed on people because of their race, gender or other expression of diversity, that of non-human species and, by extension, of the territories they occupied, made it possible to close the circle of white man domination. over colonized bodies and terri-tories and contributed to legitimizing a policy of dispossession.

In communities attached to the territory, extractivism is well understood not in abstract terms, but as a life experience of a process of dispposses-sion that has been historical and systematic. Although in the first instance extractivism in the territories alludes to the dispossession of natural re-sources, ultimately it means removing communities from their land, dislo-cating them, depriving them of the means of supporting life. These ways of supporting or sustaining life include forms of community organization,

ancestral knowledge, worldviews, spirituality, ancient seeds, practices to strengthen the social fabric, ways of building a sense of the common, capturing the future. For this reason, it is essential to understand extractivism as a process associated with the dispossession of bodies-territories in both its material and immaterial sense. The threatened common goods are not only those that are taken from the land, but the threat is also the impossibility of continuing life.

THE EXTRACTIVE AGE

According to Judith Shapiro and John-Andrew McNeish, the extractive logic is inextricably linked to colonialism, capitalism, and other configurations of modernity, and its different modes of violence are associated with different spheres. According to this idea, we live in an extractive age, a period characterized by an extractivist process that outpaces any other historical age in terms of its scope and scale. In other words, although it is true that extractivism has always existed, since the different empires have always extracted resources from the conquered territories, at the present time this extractivist process has expanded on a planetary scale through mechanisms of greater sophistication and contemplating deeper spheres of existence. The so-called globalization as a narrative of the universal nature of modernity promoted extractivism as a fundamental process of the development model and has sought to reconfigure itself to be more ubiquitous and invasive.

In our historical moment, the process called globalization builds a narrative about the modern Western life model that, as we mentioned, relies on the extractive process in scale to consolidate. The mass production of goods, the creation of global supply chains, technological development, require the materiality of natural resources, water, energy, which are basic inputs for the material survival of humanity. Resources are taken from one location and their exploitation and subsequent commercialization places the profits in a different location. This is the basic extractive formula: some people bear the cost of dispossession and others benefit from it. Thus, we can define extractivism as the process that seeks to maximize the benefits of a small group of private or public, individual or collective, national or transnational actors, through the violent capture of common goods essential to life. This capture includes the capture of subjectivity by the politics of dispossession that is imposed as a model of relationship between beings and the world.

The duration of these processes over time has profound implications for communities. In the next section we will review how the two dimensions that form the locus of the extractive operation are intertwined: the body and the territory.

EXTRACTIVISM OF BODIES-TERRITORIES

The territory, while the place we occupy in the world, can be conceived as something more complex than a mere physical space. The territory is a place inhabited by what we are, individually and collectively, where our relationships with the environment materialize and where the sense of the common is built. Territory is an arrangement of relational networks and as such, a political technology.

I propose here to retrieve the idea of territory as a space of continuity between bodies and their inhabited place, a network of fluid and dynamic relationships where it is impossible to tell the difference between the beginning or the end, the inside or the outside. The territory becomes an inhabited place with a social meaning in which it is impossible to draw a line to separate the components that form it.

The body, as a living organism and cultural product, constitutes our first territory, since it is inscribed in social structures, it operates as a vehicle through which society is built and as an interface between individuals and society. This body, as a place of the social, as an object of power relations, is both individual and collective, biological and social, it inhabits and is rooted in a territory-land together with the soil, the subsoil, the air, the mountains, the rivers, the seas and the species, and in an internet-territory, with its cables, its towers, its networks, its signals and devices that enable our interactions. A territory, then, is a relational and essentially embodied framework, which allows us to share the meaning of existence.

From the realm of feminisms, and critical anti-capitalist, anti-colonial, anti-patriarchal reflections, we argue that there is an ontological continuity between body and territory that cannot be broken. That is to say, extractive violence cannot be understood except in terms of how it affects the body and the territory as a whole. Understanding this close connection between the extractivism of the body and the territory also implies acknowledging how the systemic violence operates in an articulated manner to achieve the same purpose: to break the systems that support life. Our challenge

would involve trying to make visible such connections, which range from the most intimate, like the effects on the body, the mind, the emotions, the affections, to the extraction of resources, the occupation of territories and the displacement of communities under geopolitical forces. We can say then that there are different extractive spheres that imply the dispossession of the body, especially of certain bodies (of racialized people, women and dissidents, precarious workers, migrants, among other people made vulnerable by systemic violence), and of subjectivity at a closer, intimate level. Then, it extends to the level of the territory that we occupy as a community to strip it of common goods (water, air, rivers, trees, whatever is in the subsoil). In other words, we need to contemplate the transversality of extractive processes.

Under this idea, body-territory continuity is unavoidable. Therefore, it is necessary to understand dispossession and extractivism as forms of violence that fracture the continuity of this body-territory, that is, the material and symbolic continuity of life support systems at all levels.

DIGITIZATION AND EXPANSION OF EXTRACTIVE SPHERES

Late capitalism, in constant reconfiguration and reinvention, expanded the borders of extractivism to other levels, with other scopes, turning it into a more complex, sophisticated and generalized process. The technological development model contributes to extractive reason acting on the continuity between body and territory as spheres in close interdependence.

Digitality and datafication processes are related to the dispossession of subjectivity and of the biological body in the case of human beings. The data created by us for simply existing, living our everyday lives and having a body, are actually taken in spite of our will, because we are forced to deliver them, or because of the breakdown of subjectivity that, in turn, dilutes willpower. We consent to being dispossessed and accept datafication, algorithmization and automation of existence in order to continue participating in social life. The cost of capturing life translates into the analysis and commodification of the rhythms and codes of our body, our drives, our desires, our phobias, our affections, our irises, our faces, our expressions of disgust in public spaces, our public transport, our knowledge. And beyond human beings, the data of the natural environment, the air, the geography, the forests, the mountains, the river courses, the seas, the rhythm of the universe, everything is digested by the extractive machine. Existing outside dispossession, the subjugation of the will, the colonization of the

unconscious, seems impossible.

In digitally expanded extractive processes, material and immaterial forms of violence are intertwined, since dispossession involves the production of algorithmically mediated subjectivities, an effect of what Suely Rolnik calls the colonization of the unconscious, and also the dispossession of cognitive territories, as Yásnaya Elena Aguilar names them. It means the reduction of otherness as a result of the automation of society.

On the other hand, the algorithmically mediated capture of the social life involves the emergence of altered mental states, the disarticulation of collective organizational forces, epistemic erasures and, finally, social suffocation. The extractive logic of the digital age requires our cooperation so that we are deprived of our privacy, our autonomy, our sovereignty, our experience, our knowledge, as well as our natural resources. When it comes to data extraction, what is extracted is not a trait, a characteristic or a pattern, but what we are and our collective powers, our future is mapped out.

As we have seen, dispossession implies taking out, dislodging and dismantling these bodies and territories, disaffecting them. Thus, the forms of violence intensify, since the disarticulation of the social fabric fragments the communities, deprives them of their knowledge and common goods and triggers the extractivism of physical territories, in addition to cognitive territories. Physical violence against bodies goes hand in hand with the epistemicide that Boaventura de Sousa Santos talks about and the terricidio [ecocide] that Moira Millán denounces.

Extractivism in terms of technological development is also associated with the construction of narratives, discourses and mindsets. And these mindsets, which are colonizers, despoil the mindsets of the territories, so that, in some way, the expansion is legitimized again in infrastructural and symbolic terms. Imposing the narrative of a single history, but also of a single potential future or the infeasibility of life outside the extractivist system, is the result of discourses that seek to convince us that collective action is not possible. Therefore, the dispossession of the body-territory is materialized through colonizing mindsets that seek to hinder the possibility of building a common future.

In short, the extractive logic expands through technological development and the processes associated with the digitalization of the world. Despite narratives of connectivity, the deep fabric of existence is fading. The possibility of creating, caring for and supporting life is at stake. The capture

of subjectivity, of the ability to build common sense, of anchoring to the community fabric, of time, care and health, are part of the immaterial dispossession model that later translates into material dispossession. Thus, the historical character of extractivism, anchored in the body-territories, is reproduced as a policy of dispossession in its connection with digital technologies.

AUTONOMY, SOVEREIGNTY, DIGNITY AND THE RIGHT TO THE FUTURE

If there is an extractivist process that cracks these body-territories, what are the ways to advance towards horizons of autonomy and sovereignty that enable us to defend dignity and the right to the future? How to recover the capacity and the right to exist in the world without being subject to extractivist violence? The idea of moving towards horizons of autonomy, sovereignty and dignity implies walking a path that can only be traveled collectively. Dismantling the roots of dispossession and its expression in forms of everyday violence requires a personal and collective awareness of its implications and the responsibilities of each actor to prevent its reproduction.

Current hegemonic technologies are extractive and threaten the foundations of life supporting systems. That is why it is necessary to promote and imagine technologies pursuant diverse logics in association with an ethic of existence, as Suely Rolnik calls it. Several thinkers from Abya Yala have opened roads to think about technologies from views centered on communality, as proposed by the Mixe thinker Floriberto Díaz and the Zapotec thinker Jaime Martínez. Under this principle, Yásnaya Elena Aguilar, based on the concept of tequio, a collective work practice based on reciprocity and community co-responsibility, proposes to build tequiologies, technologies of reciprocity not subject to the interests of capitalism and extractivism, but rather involving collaborative technological development at the service of the community.

The practices of creative sensitivity and resistance against the politics of dispossession have been supported by the communities for centuries. It is necessary to observe, listen and learn how, faced with the onslaught of systemic violence, a community can continue to bet on life, moving towards autonomy and self-determination. Therefore, a starting point to reestablish our right to the future is to identify how the processes of dispossession are articulated and how the multiple forms of resistance that pose counter-hegemonic ethical-political options, sensitivities, practices

and mindsets are expressed.

Historical experiences encourage us to think about this set of effects of actions, or affectations, in a transversal, complex way, incorporating the macro, the meso and the micro, the short and the long term, the different interconnected spheres, in order to build spaces of resistance, action and creation. That is to say, from micropolitics relationships to the geopolitics of bodies and territories, we can trace a path of "affectations" and, thus, think of strategies to hinder extractivism in its different realms, including technological ones, providing answers that arise out of the power of community and collective articulation and organization. On the other hand, we need to think about technologies operating in the frontline struggles in the body-territory continuum, as oppressions are interconnected, and sociotechnical systems are key in reproducing them. Make ourselves co-responsible for the effects and not make invisible the struggles of the land defenders, Indigenous peoples, women, gender-sex diverse identities and precarious workers, who seek to defend the right to a dignified life and who allow us to imagine other possible futures free of violence: tequiological futures.

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