**Introduction** **(Shuyi)**

* Research Context: Explain why this topic is important!
* Is lateral survillnece popular?

**Thesis statement:**

* Lateral surveillance unintentionally disproportionately harms minority communities because it perpetuates stereotypes

Lateral surveillance exacerbates/ [makes worse] stereotypes towards minority communities

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**Academic Context: Lit Review: (edward)**

Lateral Surveillance can be described as “peer to peer monitoring, understood as the user of surveillance tools by individuals, rather than by agents of institutions public or private, to keep track of one another” (). This description highlights how the surveillant has changed from people working for the authority or people in power, to the everyday individual, who might have no relation to the institutions conducting these surveillance. Conventional understanding of surveillance can be described as a vertical hierarchical power relation where the power is put in the hands of the surveillant while the surveilled is the passive subject of control. () Lateral surveillance should not be just characterised by the paranoia of being watched all the time, but also by the paranoia that serves as an alibi for being always on the lookout, to catch others (). Every individual plays both roles, one of being the surveillant as well as the surveilled simultaneously, switching from one role to the other seamlessly depending on the environment and situation. This flattens the power hierarchy of surveillance and can be described better as a horizontal practice (). Every individual has the potential and capability to watch others as well as be subjected to being watched. This decentralised nature of surveillance allows everyday individuals to monitor and observe each other in various social contexts.

How does it manifest in sg:

In their study of lateral surveillance in Singapore, Jiow, H.J. and S. Morales illustrate how the phenomenon is manifested through the sharing of video clips and images on social media platforms and online forums. They note that many respondents express concerns about the potential publicization of surveillance footage through prominent media channels in Singapore, with STOMP being particularly feared (Jiow & Morales, 2015).

Their research also provides evidence that most Singaporeans believe they are under constant surveillance, and also believe it has directly impacted their social behaviours (Jiow & Morales, 2015). Although the researchers were focused on measuring disciplinary power through the changes in public behaviour, more exploration can be done on the consequence of lateral surveillance specifically. Disciplinary power can help explain why individuals under lateral surveillance, out of fear of being perceived as deviant, conform to social norms. The researchers also attribute this disciplinary power to the strong shaming culture in Singapore.

The act of shaming, especially that of public shaming, can have an expressive role “to affirm morally authoritative social norms publicly” (). Hence the act of public shaming is a function of reaffirming social norms, where at the expense of the deviant, moral markers are reaffirmed through public shaming.

Thus, the consequence of lateral surveillance in Singapore is the reinforcing of current Singaporean norms and stereotypes. Although deviant acts captured and shared online by the original surveillant might have no intention of racialising the deviant act itself, other online users can leave their opinions in the form of comments or other posts. Due to the racial nature of Singaporean norms as explained previously, this

~~Individuals internalise these standards and shape their behaviour to align with these societal expectations for the fear of being outcasted as the deviant ().~~

~~Individuals then project these stereotypes onto others when taking on the role of the surveillant, catching any acts of deviance. Hence, conformity to norms becomes paramount as any action can be scrutinised by anyone as a normal action or a deviant one.~~

~~Moreover, their study further observed “that the fear of publicity and shame associated with LS bears great weight … and opines that this fear is a significant contributor to the disciplinary power.” (). The disciplinary power publicity and shame brings can be explained in the Singaporean and larger Asian context. An individual’s “face” described as their reputation amongst their peers (), is crucial in shaping how individuals act because “losing face” can leave the individual in a state of~~

What is disciplinary power?

What is lateral surveillance? It is the peer-to-peer surveillance of spouses, friends, and relatives. This is characterised by its decentralised nature where anyone without a formal authority can act as a surveillant to ensure others adhere to social norms. This is opposed to the panopticon model, which relies on a central authority figure exerting control and visibility over a large group of individuals; lateral surveillance operates through collective scrutiny and peer pressure.

**Andrejevic also states how lateral surveillance should not be just characterised by the paranoia of being watched all the time, but also by the paranoia that serves as an alibi for being always on the lookout, to catch others. Every individual plays both roles, one of being the surveillant as well as the surveilled at the same time.** Conformity to social norms becomes paramount as any deviance can be published for others to see and judge according to societal norms. This constant scrutiny hence reinforces current societal norms and stereotypes, leading individuals to internalise these standards and shape their behaviour to align with these societal expectations for the fear of being outcasted as the deviant. Individuals then project these stereotypes onto others when becoming the surveillant, to catch any deviance from norms.

What is lateral surveillance in SG? Jiow, H.J and S. Morales in their study of lateral surveillance in Singapore, describes how lateral surveillance in Singapore can be characterised by the posting of videos, recording individuals doing certain acts in public or private, onto online platforms such as STOMP.sg, or in recent times to social media platforms such as tiktok. They also delve into the impact of lateral surveillance in Singapore. Their study reveals how lateral surveillance exhibits disciplinary power that shapes social behaviour, either to shame acts which are considered socially unacceptable or deviant, or to celebrate acts which are considered socially desirable.

~~Borrowing the idea of performativity from Judith Butler who describes performativity as “that reiterative power of discourse to produce the phenomena that it regulates and constraints”. Individuals perform certain acts which are performative for their race, and becomes a stereotype that is perpetuated.~~

1. What are racial biases/stereotypes in Singapore?

* Include 2 peer-reviewed articles

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**Methodological Context (Edward)**

* Secondary data + literature

**3.2 Narrative of lateral surveillance?**

* Why do Singaporeans participate in lateral surveillance (ie One service app)?

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**Application of Durkheim (Erika)**

* Social solidarity
* The social construction of racialized stereotypes influences the perception of who is deviant
* **Durkheim: how does this perpetuate racial biases in SG?**

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**Application of Lembrosso (Erika)**

* Lembrosso’s understanding of human nature → the born criminal
* How does positivist criminology influence lateral surveillance today?
* **Lembrosso: how does this perpetuate racial biases in SG?**

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**Reintroduce Arg:**

* Inherently, the function of lateral surveillance reinforces racial stereotypes in Singapore

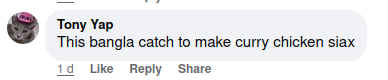
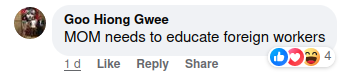
Limitations?

**Conclusion**

Links to posts:

<https://www.instagram.com/p/C3URkX1L7xr/>

<https://mothership.sg/2024/02/man-catch-kill-chicken-park/> - comments that ask the person taking the photo why he did not intervene instead of just taking a photo

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<https://stomp.straitstimes.com/singapore-seen/geylang-resident-awakened-by-smoke-from-couple-burning-offerings-at-230am-calls-995>

<https://www.instagram.com/p/C3ex7cxyAjo/?img_index=1> - maybe as proof that sg police act off social media information

<https://www.facebook.com/SGRVigilante/> - traffic related

<https://www.reddit.com/r/singapore/comments/1b5f3z5/reminder_report_suspicious_looking_person_in_the/> - singaporeans warning each other to watch out for “non-locals” in the mrt

<https://www.channelnewsasia.com/singapore/litterbugs-cctv-publicise-images-toilets-licensing-4168371> - govt consider utilising lat surv to catch/shame? litterbugs

<https://www.reddit.com/r/askSingapore/comments/1b5fp8e/why_are_some_singaporeans_treating_tiktok_like_a/> - pushback to lat surv

<https://www.straitstimes.com/singapore/influencer-accused-of-doxxing-after-compiling-list-of-men-on-dating-apps-to-blacklist-and> - list of men to not date

<https://www.straitstimes.com/singapore/courts-crime/businessman-falsely-accused-of-being-bentley-driver-involved-in-school-scuffle-files-police-report> - lat surv can lead to doxxing and the impacts, esp when its the wrong person (dangers of online vigilantalism?)