

- Should we have the ability to be a stranger?
- Should data collected in public be required to be publically accessible?
- Not all smart cities are the same.
- What do we do if the government begins abusing these systems?
- Do we have an ethical obligation as designers to not aid in the production of illegal or unjust tools or technologies?
- Consent (learned helplessness)
- “Passwords” and their potential to be revoked.
- Reliance on data insights is dependent on a properly working system.

“Nearly 70 years ago historian Karl Polanyi observed that the market economies of the 19th and 20th centuries depended upon three astonishing mental inventions that he called ‘fictions.’ The first was that human life can be subordinated to market dynamics and be reborn as ‘labor.’ Second, nature can be subordinated and reborn as ‘real estate.’ Third, that exchange can be reborn as ‘money.’ The very possibility of industrial capitalism depended upon the creation of these three critical ‘fictional commodities.’ Life, nature, and exchange were transformed into things, that they might be profitably bought and sold. ‘[T]he commodity fiction,’ he wrote, ‘disregarded the fact that leaving the fate of soil and people to the market would be tantamount to annihilating them.’ With the new logic of accumulation that is surveillance capitalism, a fourth fictional commodity emerges as a dominant characteristic of market dynamics in the 21st century. Reality itself is undergoing the same kind of fictional metamorphosis as did persons, nature, and exchange. Now ‘reality’ is subjugated to commodification and monetization and reborn as ‘behavior.’ Data about the behaviors of bodies, minds, and things take their place in a universal real-time dynamic index of smart objects within an infinite global domain of wired things. This new phenomenon produces the possibility of modifying the behaviors of persons and things for profit and control. In the logic of surveillance capitalism there are no individuals, only the world-spanning organism and all the tiniest elements within it.”

“Google’s tools are not the objects of a value exchange. They do not establish constructive producer- consumer reciprocities. Instead they are the ‘hooks’ that lure users into extractive operations and turn ordinary life into the daily renewal of a 21st-century Faustian pact. This social dependency is at the heart of the surveillance project. Powerful felt needs for effective life vie against the inclination to resist the surveillance project. This conflict produces a kind of psychic numbing that inures people to the realities of being tracked, parsed, mined, and modified – or disposes them to rationalize the situation in resigned cynicism (Hoofnagle et al., 2010). The key point here is that this Faustian deal is fundamentally illegitimate; it is a choice that –21st-century individuals should not have to make. In the world of surveillance

capitalism, the Faustian pact required to 'get something in return' eliminates the older entanglements of reciprocity and trust in favor of a wary resentment, frustration, active defense, and, or, desensitization."

"Varian's vision of the uses of computer-mediated transactions empties the contract of uncertainty. It eliminates the need for – and therefore the possibility to develop – trust. Another way of saying this is that contracts are lifted from the social and reimagined as machine processes. Consensual participation in the values from which legitimate authority is derived, along with free will and reciprocal rights and obligations, are traded in for the universal equivalent of the prisoner's electronic ankle bracelet. Authority, which I have elsewhere described as 'the spiritual dimension of power,' relies on social construction animated by shared foundational values. In Varian's economy, authority is supplanted by technique, what I have called 'the material dimension of power,' in which impersonal systems of discipline and control produce certain knowledge of human behavior independent of consent (Zuboff, 1988)."

Zuboff, Shoshana. 2015. "Big Other: Surveillance Capitalism and the Prospects of an Information Civilization" 30 (1): 75–89. <https://doi.org/10.1057/jit.2015.5>.