Digital Colonialism: Implications of Surveillance Capitalism and Decolonial Practices

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SUMMARY
In the current context, we are experiencing rapid technological changes, people's lives are linked to digital media and, in the meantime, a bombardment of information is transmitted, while many other data are collected. Multidisciplinarity brings the importance of aspects that focus on both human psychology and historical facts that occurred in the formation of Latin America and colonial capitalism. This disposition is in line with the term data coloniality and/or digital colonialism, contemporaneously establishing a new pattern of postmodern global power, with broad interaction of the virtual phenomenon in people's lives. One of the central aspects of this social pattern is the capacity of technologies to pass on content to the point of seducing the will of the world's population, leading to a capitalism of seduction. Traces of coloniality are present in the current pattern of hegemonic power, and in this technological existence, traffic can contain injustices, typically Eurocentric, discriminatory and unequal views. In the following text, the main objective is to address necessary theoretical contexts and bring the implications of digital coloniality driven by the capitalism of seduction. Therefore, this article will show how essential the facts that occurred in the social heritage are, but it shows that it is even more necessary to understand that the same thoughts and behaviors of the colonial period are still present in people's lives, which implies decolonial practices. **KEYWORDS:**Capitalism of Seduction; Digital Colonialism; Decoloniality; Human Rights; Technology.

ABSTRACT
In the current context, rapid technological changes are being experienced, the lives of people are linked to digital media and, while a bombardment of information is being transmitted, while a lot of data is being collected. The multidisciplinary approach highlights the importance of aspects that center on both human psychology and historical events that occurred in the formation of Latin America and colonial capitalism. This provision is in line with the end of data coloniality and/or digital colonialism, at the same time establishing a new patron of postmodern world power, with an expanded interaction of the virtual phenomenon in the lives of people. One of the central aspects of this social patron is the capacity of technologies to transmit content to the point of seducing the volunteers of the world population, leading to seduction capitalism. There are traces of coloniality in the current patronage of hegemonic power, and in this technological existence, trafficking can contain injustices, typically Eurocentric, discriminatory points of view y unevenes. In the following text, the main objective is to address necessary theoretical contexts and highlight the implications of digital coloniality driven by seduction capitalism. Therefore, this article will show how essential are the events that occurred in social heritage, but it shows that it is more necessary to understand that the same thoughts and behaviors of the colonial period are still present in the lives of people, which implies decolonial practices.
KEYWORDS: Seduction Capitalism; Digital colonialism; Decoloniality; Human rights; Technology.

1

1. INTRODUCTION

The advancement of the digital age is redefining the future of people's lives in all aspects and at a global. In this context, the aim of this work is to explore digital colonialism, its implications on people's lives, especially as the processing of data obtained through the use of technologies is refined and used to persuade human will.

When analyzing the impact of this phenomenon of digital coloniality, it will be addressed how society is experiencing a new global paradigm, influenced by the capitalist bias. A large part of society is oblivious and seduced by this phenomenon and this can be detrimental to decision-making, greatly harming Human Rights, and of greater concern, mental privacy.

It should be noted that the aim is not to exhaust the subject, but rather to provide a comprehensive understanding. people of these contemporary dynamics and bring to human reflection aspects that may be suggestive for a more attentive follow-up in the post-truth era.

It is crucial to understand the various challenges associated with digital transformation, this is inevitable, especially when it comes to the digital divide that affects several marginalized and subaltern groups. The root of the problem of digital divide goes beyond having access to technologies. However, focusing on exclusion, although it results in meaningful approaches, will not be the focus of this article.

The general objective is to understand the definition of digital colonialism, its effects and impacts on contemporary society. To this end, this article is divided into two specific sections. The first aims to understand what data colonialism is, its repercussions on digital society and Human Rights. The second will address the need for a decolonization of data in digital media to move away from the capitalist logic of domination and surveillance.

The research has been conducted through the deductive method with the documentary bibliographic research technique, theses, dissertations, legal journals, books and articles, in particular, by Carballido, Castells, Faustino and Lippold, Lipovetsky, Quijano, Rosillo Martínez and others, all in correspondence with the theme.

2. DIGITAL COLONIALISM, ITS IMPLICATIONS AND HUMAN RIGHTS

First, it is essential to define the term "colonialism" and explore the emergence of digital and/or data colonialism, highlighting the similarities and differences between them.

According to Lima and Loch (2018, p. 207), the colonial movement in Brazil was built on hardship. The period was marked by a great indigenous genocide, exploitation and cruel enslavement of people, habits brought from the "new continent".

For Marrano (2021, p.1), the term colonialism warns of an idea of domination of one nation over another, more precisely through territorial, cultural and economic means. The author mentions that there are two models of colonization: the exploitation model that aims to remove raw materials and goods from a place to the colonizing place and the settlement model, which is related to the displacement of several settlers to the territory to be colonized.

Another point to be considered about this physical and cruel domination is the issue of mental subjugation that the colonizers directed at each and every exploited and enslaved person. In the Eurocentric logic of domination, all ways of thinking and acting that were different from theirs were subordinated, placing them as inferior and repudiating them (Lima; Loch, 2018, p. 207).

Boaventura (2018, p. 1) highlights that colonialism represents the domination and degradation of populations. relations based on ethnic-racial foundations, in which these peoples are restricted to the same human dignity

2

than their dominators. In other words, and in a very cruel way, they are considered sub-human and disposable by their dominators.

Because they consider the original ways of thinking and acting of the peoples of Latin America as inferior, there was a movement to hide and dominate the minds of enslaved and exploited people, to make them forget their roots, including their way of being and thinking, which they preserved even before the cruel impositions arrived (Lima; Loch, 2018, p. 207).

Quijano (2010, p. 11-20) states that coloniality is structured through ethnic, racial and cultural classifications of populations, taking Europe as a reference to link to the expansion of modernity and rationality. The author mentions that coloniality is perpetuated in relations of subordination, subjection and inferiority of ways of life, including knowledge and expertise produced in Latin America.

Boaventura (2018, p. 1) clarifies that colonialism never really ended. For the author, it is constantly recycled in new forms, but connoted with the same biases of domination and exploitation.

According to Quijano (2005, p. 119), during the global expansion of colonial domination by whites (or Europeans from the 18th century onwards), discriminatory and unequal social classification criteria were imposed on the entire global population. In addition to a racist classification being imposed, it was combined with an unequal distribution of labor and forms of exploitation of colonial capitalism, almost exclusively associating whiteness with paid jobs and leadership positions in the colonial administration (Quijano, 2005, p. 119).

In colonialism, the privileged position acquired through the exploration of the Americas, through control of gold, silver and other goods produced by the forced labor of indigenous peoples and the strategic location in the Atlantic, through which these goods were trafficked to the world market, gave whites a significant advantage in controlling global trade (Quijano, 2005, p. 119).

Boaventura (2018, p. 1) emphasizes that current forms of colonialism are more subtle, because they manifest themselves in social, economic and political relations, under the guise of anti-racist ideologies, Human Rights, equality before the law, non-discrimination and equal dignity. This colonialism, according to the author, is insidious and difficult to detect, as it is invasive and uses disguises, but it still causes significant suffering to its victims (Boaventura, 2018, p. 1).

Control of the world market, driven by the exploitation and control of precious metals in the Americas, gave whites extensive power of domination in trade networks, which included mainly China, India, Ceylon, Egypt, Syria and the future Middle and Far East. Control of capital, labor and productive resources was already at a global level, and was later reinforced and consolidated by white colonial expansion and domination over various global populations (Quijano, 2005, p. 119).

In agreement, Frantz Fanon (1968, p. 30) describes that in the colonial period there was great violence and destruction of social forms:

3

The violence that presided over the arrangement of the colonial world, that tirelessly paced the destruction of indigenous social forms, that completely destroyed the reference systems of the economy, the ways of appearance and clothing, will be claimed and assumed by the colonized at the moment when, deciding to be history in acts, the colonized mass engulfs itself in the forbidden cities. Blowing up the colonial world is henceforth an image of: very clear, very understandable action that can be taken up again by each of the individuals who make up the colonized people. Dismantling the colonial world does not mean that after the abolition of borders, passageways will be opened between the two zones. Destroying the colonial world is, no more and no less, abolishing a zone, burying it deep in the soil or expelling it from the territory.

Colonialism thrives and is present in various environments such as streets, homes, prisons, universities, supermarkets, police battalions, and even in digital media. It camouflages itself as other forms of domination, such as class and gender differences; this way of acting is noticeable in everyday conduct (Boaventura, 2018, p. 1).

Castells and Cardoso (2005, p. 18) point out that the new technological scenario includes or excludes individuals, depending on the established configurations and priorities. The authors state that, although the network society is expanding globally, it does not encompass all people.

Currently, a large part of humanity is excluded from this dynamic, and even though everyone is impacted by the logic and power relations that permeate global networks of social organization, they violate many of the enshrined Human Rights.

Sarlet (2022, p. 138) notes that Human Rights refer to positions recognized by international treaties, independent of a specific constitutional order, with universal and supranational validity. It is important to highlight that, after the Second World War, due to the atrocities committed, the need arose to universalize and positivize Human Rights, which are fundamental for social reconstruction and for the flexibility of state sovereignty (Piovesan, 2000, p. 93-95).

Brazil, seeking to expand the protection of Human Rights for all nations and individuals, is one of the signatories of the Universal Declaration of Human Rights (UDHR) in 1948, committing itself to promote human dignity without discrimination (UN, 2020, p. 1). Knowing that when an international treaty is violated, if a State violates the duties assumed, it must be held accountable (Pes, 2009, p. 54).

However, the discourse on Human Rights sometimes ends up being a vehicle for perpetuating unequal power relations. For this reason, it must be interpreted from a critical socio-historical perspective, understanding it as a project aimed at transforming social realities, and an effective guarantor of dignity, justice and solidarity (Carballido, 2019, p. 108).

Carballido (2019, p. 102) describes that Human Rights are not just a set of principles, values   and norms, but also a system of social practices that enables the creation of spaces of struggle including the diversity of positions in favor of human dignity.

According to Carballido (2019, p. 107), a new perspective on Human Rights emerges, which establishes that:

> The socio-historical perspective assumes the diversity of social positions of modern societies and the conflictivity inherent to the fact that diversity is configured through asymmetric relations of power; he has positioned himself in favor of the reconnaissance and empowerment of the weakest sectors, betting on processes of transfers (and self-transfers) of power and for necessary redistribution of social capabilities.

Aragão (2017, p. 28/29) emphasizes that Law must expand its scope, not limiting itself to resolving conflicts, but also acting as a fundamental tool to drive social transformations. It defines the limits of individual rights, establishes mandatory standards of conduct, determines appropriate procedures to achieve certain objectives and applies sanctions in case of violations.

When promoting changes in society, it is taken into account that it is a slow and complex process, as it involves changing mentalities, beliefs, habits and lifestyles (Aragão, 2017, p. 28/29). The search for the effectiveness of Human Rights and human dignity in a world full of challenges and inequalities is a goal of constant struggle (Carballido, 2019, p. 102).

According to Gándara Carballido (2013, p. 335) the intercultural conception of Human Rights requires a way of thinking, bringing as a possibility the dialogue between different cultural traditions and their forms

to contemplate human dignity and all universally enshrined rights.

The proposal to bring the critical theory of Human Rights is a necessity to advance intercultural theories, being essential to have a critical multicultural perspective that overcomes discrimination policies and resists the imposed obligations of the so-called "universal standard" and Eurocentric (Herrera Flores, 2005, p. 114).

3. DOMINATION OF SEDUCTION CAPITALISM AND THE IMPORTANCE OF DECOLONIALITY

Faustino and Lippold (2023, p. 25) mention that "old" capitalism continues to be widely permeated by racism, sexism, transphobia, speciesist anthropocentrism, etc. From this perspective, data colonialism, for the authors, brings an intentional manipulation of human cognition by large technological corporations, aiming at expanding capital accumulation.

Quijano (2010, p. 11-20) defined coloniality as one of the main elements of the global paradigm of capitalist power. In this sense, taking into account the technological context, Foer (2018, p. 169-170) highlights that technological monopolies are more consolidated than those of the past, mainly due to the vast accumulation of stored data, an extremely valuable attraction. The author, in analogy, mentions that it is the "new oil" that turns the wheels of capitalism, which collects data and records daily activities, even the deepest desires that human beings have.

With the reception of a significant volume of this information by cutting-edge technologies, it is possible refine the patterns of human desire, bringing a portrait of the individual psyche and increasing the forms of domination and persuasion (Foer, 2018, p. 169-170).

According to Lipovetsky (2020, p. 28), hyperconsumerism is characterized by the imperative to capture desires, attention and affections. For the author, logics that stimulate desires and appeal to emotions organize the commercial technological universe in all aspects. Capitalism, in turn, enchants and presents itself as emotional capitalism.

Zuboff (2021, p. 22-24), mentions that the *surveillance capitalism* captures individualized human experience, converting it into behavioral data. This data is partially used to improve products and services that can be targeted to them with precision and accuracy, but most of it is converted into "behavioral surplus", feeding Artificial Intelligence (AI) systems that generate predictions capable of impacting free will.

Foer (2018, p. 206-207) highlights that the use of free will is necessary and allows human beings to analyze in advance before voluntarily submitting themselves to manipulation. However, the impression is that one is giving up much more than one would like and being influenced far beyond what is commonly perceived.

Zuboff (2021, p. 22-24) further highlights that these human predictions are sold in new behavioral markets, creating enormous wealth for surveillance capitalists.

A detailed representation of our mind is extremely powerful in the wrong hands (Foer, 2018, p. 170). Surveillance capitalism functions as a parasitic system, creating a disparity of knowledge and power. The expansion of this phenomenon puts both the human essence and democracy at risk, leaving a trail of consequences that future generations will regret (Zuboff, 2020, p. 22-24).

Capitalism has always aimed to awaken the desire to consume, stimulating the human mind.

in a period of distraction to want products that are not considered necessary (Foer, 2018, p. 170).

Data is a powerful tool for achieving this goal with precision. With it, people become more susceptible, addictive, and easily influenced. This is why Amazon recommendations often turn into purchases, and why Google ads generate so many clicks (Foer, 2018, p. 170).

According to Faustino and Lippold (2022, p. 75), there is no capitalism without colonialism and, in turn, there is no colonialism without racism and both are dialectically linked by a relationship of determinations and impositions.

The traces of the colonial period never go unnoticed because they affect the being, fundamentally modify the being, transform spectators overwhelmed by inessentiality, caught up in an almost grandiose way by the whirlwind of history (Frantz Fanon, 1968, p. 55-57).

Frantz Fanon (1968, p. 56) mentions that what predominates in men with colonial traits is impatience. The colonized are slaves of modern times. According to the author (1968, p. 57):

> The colonized, who have the opportunity to see the modern world penetrate even the most remote corners of the jungle, become very aware of what they do not have. The masses, through a kind of childish reasoning, convince themselves that all these things have been stolen from them. That is why in certain underdeveloped countries the masses advance very quickly and understand, two or three years after independence, that they were deceived, that there was "no point" in fighting if things were not really going to change.

The process of decolonization introduces into the being its own rhythm, transmitted by new men, a new language, a new humanity. Decolonization is, in truth, the creation of new men. But this change is not limited to merely identifying the rough edges faced by the decolonized society, given that violence, although an obstacle to changing knowledge, is the institution that the masses take into account to guarantee their liberation (Frantz Fanon, 1968, p. 55-57).

Decoloniality is announced as a struggle and resistance to all patterns and practices of power and domination of this seductive capitalism (Oliveira; Lucini, 2020, p. 12), present for more than 500 years (Walsh, 2006, 25-42).

The struggle and resistance to all colonial patterns and practices that are still visible in contemporary times allows us to analyze the subaltern context in which many people still live, imprisoned by colonizing impositions (Oliveira; Lucini, 2020, p. 12).

Decolonial thinking, according to Bragato (2014, p. 227), proposes a vision of human rights as a global development, where there is the contribution of multiple agents and societies changing their course in unpredictable ways. The author emphasizes the essential nature of a plural, cultural and historical perspective.

In this context, "data colonialism," as a logic that operates on technology, politics, and the economy, generates profits through the domination and exploitation of experiences transformed into data. The power to promote economic exploitation, global surveillance, and the modulation of the behavior of users of digital platforms is a new context of domination and unbridled violence that is more than ever.

valuable (Ferreira, 2021, p. 58).

The first step in postmodernity to reformulate the dominating discourse is to uproot European Modernity as the sole source, allowing peripheral ideas and struggles to be the dominant discourse of human rights, making them truly universal and connected to the experiences of all communities, but especially those where there is greater struggle and resistance for dignified forms of life (Bragato, 2014, p. 227).

Rosillo Martínez (2023, p. 506), highlights that the foundation of human rights is seen as a

6

distorted view, that is, they end up being instruments of ideologization that justify the domination and oppression of one country over others, of classes over other classes, of one group over other groups.

Through the Philosophy of Liberation, Rosillo Martínez (2023, p. 506), mentions that:

> To overcome this situation, the foundation of human rights must enable intercultural dialogue to show that the experience of fighting for human dignity, and the use of political and legal institutions to protect, are not postulates exclusive to the West. On the contrary, the critical strength of the discourse of human rights is diminished in peripheral realities, totally or partially linked to the Eurocentric tradition, and ideologies and instruments that justify the oppression of the dominant classes — which suelenbe functional and sympathize with the interests of the powers of the North - about the poor and popular classes.

Wolkmer (2015, p. 40) emphasizes that once hegemonic Eurocentric critical theory is recognized, it is essential to act pedagogically towards a decolonial, pluralist and intercultural critical conception as an expression of human liberation and social changes in peripheral contexts, which has been represented by the global South.

According to Wolkmer (2015, p.40):

> [...] thinking about and operationalizing an alternative/decolonial critical theory today implies going beyond the emancipatory frameworks of the modern, essentialist, rationalist and Eurocentric tradition; it means moving towards a realistic, contextualized and transformative construction of subaltern societal, political and cultural spaces. Hence the defense of a liminal knowledge and a liberating practice that emerges from the "other paradigm", the "alternative south" and the "decolonial". It is about overcoming the condition of subordination, exploitation and violence, creating an insurgent thought that starts from our intellectual traditions and our own historical experience.

New sources of legitimacy deserve recognition as alternative epistemes due to the rich traditions that come from Latin America, Africa and the East, which, as we know, have always been hidden, minimized or even denied within the scope of cultural diversity, which caused the colonized population itself to forget its precious origins (Wolkmer, 2015. p. 40).

The power of technologies over people's lives is worrying, but it also allows us to investigate the strategies that keep people using these technologies, map new power relations, and question the circulation of information, in addition to proposing the decolonization of data and technological devices (Ferreira, 2021, p. 58).

Conclusion

The exploitation and domination of nations are not recent phenomena. Since the colonial period, deep scars have been left by violent actions resulting from the imposition of a Eurocentric way of being and thinking on other cultures. The people of the global South still suffer the consequences of these practices of domination, which now extend to the technological context.

In this scenario, mental domination becomes even more powerful, as the data collected contains refined traces of the human being and his or her desires. The conduction of what one sees, what one buys, what one expects to consume, what one intends to eat, wear and with whom one intends to relate, is under domination, and free will may be being corrupted by this logic of capitalist seduction.

Digital colonialism is a logic that operates in politics, economics and society to exercise practices of domination through persuasive technologies that transform human experiences into quantifiable digital data, making them exploitable and profitable for large corporations. This current term reveals how colonial practices are perpetuated through the internet and the use of this data, highlighting the need for critical and counter-hegemonic thinking.

7

The urgency of thinking about decolonial practices in the face of surveillance capitalism is a necessity. ability to overcome the aspects of domination and exploitation of the old hegemonic historical-cultural paradigm. People follow imposed patterns, buy impulsively, share information and shape their digital social profiles, being constantly seduced and dominated by technological impositions, reproducing colonial patterns. In addition, discriminatory and prejudiced relationships, with roots in the colonial period, also permeate the digital environment.

A critical stance on digital colonialism is essential in the current era, so as not to reinforce exclusionary contexts that marginalize the majority of the population of the global South. The appreciation of rationalities, knowledge and experiences that are present here opens up paths to structuring a new world and promoting debate on colonial vestiges in digital society. This can establish emancipatory horizons and foster the decolonization of thought as a liberating practice, essential for the creation of a technological world where other worlds can coexist with respect and without discrimination.

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8

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9

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