Part II

Technologies

While we have established so far in this collection that "technology" can be a very broad concept referring not only to technical, but also social formations, the three chapters in this section deal with the kinds of "technology" which that term might traditionally call to mind. In particular, all three contributions deal with and problematise different aspects of digital media, highlighting the tangible, the corporeal, and the material impacts of technologies and processes that define and market themselves as "weightless", "green", and "gaseous".

In Ryan Tippet's chapter, Facebook's Internet.org program to institute 'zero-rating' internet, where users have unlimited free access to a selection of services, comes under scrutiny. Brett Nicholls turns the focus in Chap. 6 towards those wearable technologies that track and measure individual biometric data, in order to instruct and encourage subjects towards health and fitness betterment. Lastly, Sy Taffel visits four moments in the life cycle of digital culture gadgetry—from Rare Earth Element mining, to assembly lines in exploitative outsourcings, through precisely micro-managed Amazon warehouses, and finally to toxic and deleterious e-waste sites in Africa and Asia.

These chapters, in their focus on technology, do not lose sight of race or somatechnics. Internet.org is conceived, ultimately, as 'corporate geocorpography'—a racialised production of bodies in certain regions as at once "lacking" and an untapped commercial resource. Wearable health

motivation technologies aim to manipulate and modulate the very bodies of their users in the nexus of biopolitical governmentality and somatechnics, rendering bodies and processes as so many normative, aspirational, manipulable data points in a competitive neoliberal modulation. The artefacts of digital ecology affect many people within their life cycles, but their overlooked or concealed human and environmental costs are by no means evenly distributed across class and race divisions: what privileged consumers might experience as "weightless" technology may contribute, at the end of its limited use, to cancer and nerve damage in the "artisanal" e-waste workers of the Global South.

A familiar theoretical thread runs throughout these chapters. Gilles Deleuze's (1992) brief summary of the 'Control Society' future of Foucauldian power is an almost-obligatory reference in contemporary accounts of digital technology. Deleuze believed that the disciplinary institutions described by Foucault 'are the history of what we are slowly ceasing to be and our current apparatus is taking shape in attitudes of open and constant *control*' (2007, pp. 345–6), where power operates through technologies of tracking and connection which eliminate the need for brick and mortar enclosure. For Tippet, Deleuze's 'control' describes the post-panoptic surveillance/labour strategy of Facebook; for Nicholls, the modulation effected by wearable health motivation technologies reproduces the control of a system "in crisis"; and for Taffel, Deleuzian control is exemplified in the ruthless tracking efficiency of an Amazon warehouse. While Deleuze's 'Postscript' seems increasingly apt to describe the evolution of digital culture, it can also function incidentally to endorse the claims to "weightlessness" that these three chapters seek to refute. What they each show, with their individual deployments of Deleuze, is that a control society model of power is not one which precludes the implication of corporeality in its workings.

References

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Deleuze, G. (2007). What is a dispositif? In D. Lapoujade (Ed.), *Two regimes of madness: Texts and interviews 1975–1995* (A. Hodges, & M. Taormina, Trans.). Los Angeles: Semiotext(e)