



SURVEILLANCE

and related ideas

SURVEILLANCE (DAVID LYON)

For David Lyon, surveillance is “any collection and processing of personal data, whether identifiable or not, for the purposes of influencing or managing those whose data have been garnered” (Lyon, 2001, p.2).

DATAVEILLANCE

Dateveillance is a form of surveillance that is predicated on the ongoing monitoring and collection of individuals' data on a mass scale.

Unlike conventional forms of surveillance, dateveillance “entails the continuous tracking of (meta)data for unstated present purposes” (van Dijck, 2014, p. 205).

SOUSVEILLANCE

As Marwick writes, sousveillance is when people “repurpose surveillance equipment to watch the watchers” (Marwick, 2012, p. 380). This converts the notion of surveillance from a one-way to a two-way monitoring

SOCIAL SURVEILLANCE

Marwick studies how people monitor one another on social media platforms. As she writes, “Facebook users [...] imagine how readers will view their profile pictures and Wall posts and alter them accordingly” (Marwick, 2012, p. 384).

PERIOPTICON

In contrast to Foucault's panopticon Lianos defines “perioptical control [as] a new era in the relation between institutions and individuals, an era in which cultural negotiation of social interaction and sovereign governance of society have largely been replaced by a web of competing utilitarian functions” (Lianos, 2010, p. 85)

LIQUID SURVEILLANCE

“‘Liquid surveillance’ is less a complete way of specifying surveillance and more an orientation, a way of situating surveillance developments in the fluid and unsettling modernity of today” (Bauman and Lyon, 2013, p. 9).

COUNTER-SURVEILLANCE

Counter-surveillance is the practice of resisting surveillance. Gary Marx describes practical methods of evading surveillance, in particular remarking that this process “has the quality of an endless chess game,” where surveillance is constantly met with resistance from those who, for reasons ranging from self-interest to lofty political principles, wish to fight back (Marx, 2003, p. 388).