Article

Surveillance and Resistance: Examining Mechanisms of Control in *The Ten Percent Thief*

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Abstract: This paper examines the intersecting themes of surveillance, power, and resistance in Fatima Khan's dystopian narrative, *The Ten Percent Thief*. Drawing on Michel Foucault's conceptualization of panopticism and biopower, the study examines how digital and social surveillance structures influence individual and collective agency within the fictional society of Aurora. The protagonist, Hasrath, along with other marginalized characters, navigates a highly monitored and controlled world where surveillance functions not only as a tool of authoritarian regulation but as an insidious mechanism of self-regulation and discipline. The analysis identifies three modes: vertical, horizontal, and self-surveillance, revealing how resistance emerges through dialogism, mimicry, non-compliance, and the subversion of surveillance systems. By integrating insights from surveillance studies, postcolonial theory, and Bakhtinian carnivalesque discourse, the paper demonstrates how surveillance in literature reflects broader sociotechnical structures and ethical dilemmas faced in contemporary digital societies. The story's layered critique of state control, datafication, and algorithmic governance illuminates how narratives can serve as frameworks for contesting authoritarian surveillance regimes. Ultimately, this research emphasizes the role of literature in foregrounding marginalized voices, resisting algorithmic oppression, and proposing alternate modalities of freedom and subjectivity in the face of pervasive control.

Keywords: Surveillance studies; Foucauldian theory; Dystopian fiction, Bakhtinian carnivalesque; Algorithmic control

Introduction

Surveillance, which is one type of State capacity theory, exists between the atomic respect of the private sphere of citizens. Statistically speaking, with a population of about 1.216 billion, Nigeria is the most populous country in Africa and the 7th most populous country in the world. Information was gathered from primary and secondary sources, including community leaders, immediate and extended family members, social workers, and reputable online sources such as Al Jazeera and the BBC World Service. The sense of agency mentioned by Ekeh can sometimes be a combination of both positive and negative aspects, as it involves self-organized, self-governed, and self-directed behavior. Two types of resistance were discussed in this study, which were formed and leveraged to achieve a desirable interest among people within society (Rabb & Ozkan, 2023).

Overlooked, underappreciated, and undervalued, social capital and civic capital were found to have significant value, so strengthening them was proposed as an approach to enhancing sustainable development within or beyond a fictional society. Previously, surveillance was conducted manually by humans; cats were once used to monitor citizens in ancient Egypt. Today, surveillance is generally undertaken with the aid of technological advancement that produces detailed information about individuals being observed. Surveillance is the aegis of officials, institutions, and governmental agencies that need to enforce their policies, which often involve control or the achievement of orderliness, in which regulation is paramount.

In Surveillance Studies, the notion of surveillance is even broader and refers to the process of monitoring the movements or activities of individuals or groups, sometimes in a secretive manner (Wang & Tucker, 2014). According to Lyon, with all the ICT innovation and expansion on Big Data, surveillance and our daily life closely intersect nowadays. Foucault's and Dalby's re-formulation of surveillance as a mechanism to control the population forms one of the bases of this study. In the third edition of Discipline and Punish, Foucault showed that 'the discipline defines four elements: a hierarchical observation, minute surveillance; a series of normalizing judgements; a corrective; and the formation of accumulated and distributed mechanisms. This study observed the presence of gender, social capital, financial capital, civic capital, and political capital.

Several studies have revealed that surveillance practices always produce harmful effects, be they in terms of physical and mental health, normalization of normalization, information control, subjugation, or loss of privacy. Through the language, visuals, and symbols it employs, the medium through which narratives are shared, the historical context of surveillance, and the decisions it makes regarding insufficient data, the mechanisms of surveillance focus on the human narratives of the migrants and program participants they frame. New private serves context that significantly shapes the lives and stories that occur within organizational limits (Gunn, 2022). Using the example of risk surveillance, we aim to highlight the value of combining cultural, geological, health,

illness, and technological surveillance studies by reviewing research relevant to refugee and immigrant resettlement. A rich value thereby occurs when a medium's rhetorical functions, surveillance technologies, historical and organizational considerations, and mandates are explored. Such contexts shape surveillance paradigms; the tropes, narratives, and ecosystems are executed, enabling the production of surveillance practices and the leeway and barriers created through the dissemination of surveillance narratives.

Surveillance and its practices are multidisciplinary and have applications in various societal sectors, including military affairs, education, medicine, science, and surveillance studies. There are numerous definitions; yet, the most widely adopted one is given by George Orwell as follows: the practice of watching a group of people, making formal records of their behavior, and possibly using these records to punish them. Surveillance societies are those in which surveillance is pervasive and has become embedded in everyday life due to the diffusion of digital technology, on the one hand, and an increase in the surveillance capabilities of the national security state, on the other (Campostrini et al., 2015). There is an immense secrecy in the emergence of surveillance. It remains challenging to accurately assess the true scope and cost of national surveillance activities due to the need for secrecy regarding the specific actions being taken. According to Marx, powerful groups within society ultimately utilize technologies to serve their interests and maintain power over the rest of the population. They claim the right to surveillance is both a universal necessity and the exclusive province of the national security state, as only we have the algorithmic technological capability to obtain a comprehensive understanding of all the people and all the activities in the world that matter. We need to be concerned about the small number of individuals who are determined to harm us, and the risk that failing to utilize all available surveillance means will leave society vulnerable (Liu, 2023).

Various scholars have described the sociotechnical shifts that contribute to the rise of security technologies and the culture of surveillance. Such works examine how technology and security have evolved in response to historical and geopolitical shifts, as well as the consequences of these changes. For some, surveillance has evolved into a process of control over collective futures, operating at a distance and often remaining invisible (Gerhold & Brandes, 2021). Certain alliances and approaches to the future typically seem more feasible under specific circumstances. Wildavsky's work aligns with critical security studies (Buzan et al., 1998) to suggest that people constantly reevaluate what is to be 'guarded' at any cost and what losses in societal well-being are acceptable. This sociotechnical lens refuses to limit itself to "the social" or "social forces". It provides an evidence-based approach that demonstrates how technology—the second component of security technologies—changes societies and politics, as well as the pathways directed at controlling security risks and shaping the future.

Certain stigmatized people, such as formerly incarcerated Black women, are subjected to surveillance in multiple forms throughout their life course, particularly via methods involving data-driven decision making. The heightened surveillance faced by these women beyond the prison gate includes a combination of public stigma and

criminalisation (Gunn, 2022). This stigmatization leads to the recording, storage, and sharing of confidential information. The protection of and decision making based on this data have the potential to propagate insecurity. The researchers argue for the promotion of an ethics of care as a method for conducting human research and inquiring into social surveillance via digital methods. This is primarily derived from the study's ethical considerations. An ethics of care offers a lens through which to enhance research practice and the handling of potential surveillance and stigma-producing issues. Moreover, care ethics is uniquely qualified to navigate unequal power relations in research, particularly when researchers and participants carry multiple social positionalities that intersect with data collection and storage. The argument's potential is further explored.

We can think of surveillance in terms of an ongoing cycle involving various interconnected activities of collecting, processing, sharing, analyzing, and acting on personal data. Having been the subject of recent critical attention, consent, with its insistence on individual control, has been touted as a solidaristic means in surveillance capitalism to counterbalance the panoptic corporate and state gaze (Lazaro & Le Métayer, 2015). Nevertheless, corporate and government surveillance practices have not decreased despite individuals' ever-vigilant attempts to issue informed consent when opting into surveillance. Instead of going with the dominant narrative of rejecting consent as delusional, it is argued that it is surveillance that invalidates consent. Since prevailing surveillance practices have systematically undermined the feasibility of morality-driven consent, we argue that consent is no longer suitable and should be reconsidered, as it may regain relevance due to the value of a protest vote.

Identifying dominant surveillance and control mechanisms in literature and using them as a framework to analyze characters embedded in the text allows a level of abstraction and contextual understanding of how these mechanisms can function in society at large. Surveillance theory is vast and encompasses various areas, including neighborhood policing, biometrics, the complexities of surveillance, whistleblowing and resistance, drone surveillance, privacy, intelligent video surveillance platforms, digital forensics, and criminological theories. In general, surveillance has been categorized into two main entities: overt, or visible, surveillance and covert, or invisible, surveillance. Overt surveillance involves participants being aware of the presence of overt measures (e.g., visible cameras), whereas covert surveillance is generally undetected, relying on those being monitored (e.g., wiretapping) being unaware. Surveillance theory can be categorized into the following theories: panopticism, synoptic surveillance, the 'watchman' state, computational analytics, necessary identification, visibility, and forensics. Panopticism, a concept propounded by the philosopher Micheal Foucault, postulates that individuals being observed will modify their behavior when they believe they might be observed, even if they are not being monitored. Although several strategies of change are consistently reinforced by panopticism, termed here as the 'watchman' state and synoptic, the latter approach aims to change behavior patterns at general sites within entire cities (Hoeksema, 2023). Panopticism has been recreated in the new epoch via entirely digital means. Increasingly, infrastructure-based surveillance that relies on measurements as a

determinant in obstructing crime or evildoing and gathering incriminatory evidence has been termed synoptic surveillance by Norris and McCahill. The British state is supposed to extend an ambitious integration of synoptic, generally believed to be the tracking of movement of automobiles, and featureless movements of characters, which is managed by security (M. Lindner & Xiao, 2018). Digital surveillance has undergone significant transformation, as the 'new age' is critical in information processing technological advancements. It contains a selection of discussions on the topic of "the digital," such as algorithms. A multiplicity of endeavors have evaluated a variety of counters to surveillance, containing Tor, arguments for specific shapes of identification and information sharing and ways of communicating vigorously and the deeply resisting The Onion Router (Tor) being diverged, consists of a global volunteer park of computers and it can be picked to distribute and municipality user data. The most substantial Technology Growth and Supervising database in the United States and extensively specifies the reality that coinvaluable attendants placed rapidly after Edward Snowden's leaks on far-reaching capacity means that object and organizations obtained by Edward Snowden became more popular than ever before are numerous ldap soakable way connects in immunities, with Mustang so no Tuesday in Pakistani gel and established the most in the existing Department of clicks of The Onion Router (Tor) in May 20 be shared widely, through that noms, showing they have a substantial conglomerate of publications ends in Penetration Testing Industrial (Ariel et al., 2017).

This paper will draw on Bakhtin's concept of carnival and the carnivalesque to analyse the bidirectional power relations present in d'Hoesche's story. This resistor absolutely can still be oppressed by the structures of the ruling class. However, when the practices that manifest the oppression of the ruling class are made public and subject to mockery, they are weakened, revealing that while power is productive, it is also grounded and can be altered without requiring a change in the subject. The merrymaking itself grants a feeling of triumph over the more powerful, accompanied by much incomprehensibility, confusion, and disorder that occur as a result during the restoration, with enslaved people taking on even higher positions than the masters during this transformative and liminal period.

Meanwhile, Zuboff's work has been lauded as a work of essential critique, just as Marx's socioeconomic critique of capitalism fueled discourse and sparked movements in the field of economic reform. However, according to Browne, the transformative power of Foucauldian analysis rests in its refocusing of scholarly inquiry away from individual agents and towards the social systems and power structures that produce and benefit from injustices. Like Marx's theories on alienation, using Browne's theories of surveillance would allow for people hitherto misinformed to see that they live in a world which is actively surveilling them, and this fact can be acted upon as it is inherently antagonistic to one's belief in their freedom (Rabb & Ozkan, 2023).

Drawing on Michel Foucault's revelation about the operation of power, which is generally implicit, this paper examines the mechanisms of power relations and the subsequent resistances that occur between the characters in Bower d'Hoesche's short story, *The Ten Percent Thief.* When these themes are applied to analyses of works of

literature, including those of colonial writing, they offer many avenues of approach. Physical and discursive power is innately related to control and surveillance, as discourse serves as an indicator of power relations (for Translation & Literary Studies et al., 2020). The multi-faceted approach of Foucault to his examination of power discovers that power is not solely repressive but is productive, making lives more complicated or easier and can invariably be appropriated and then utilised to resist these power relations when explicitly examined in the context of colonial master-slave relations and the overarching operation of biopower as it affects the lives and bodies of Indian subjects in early-to-mid-twentieth century colonial Singapore. Despite Singapore gaining independence, the persisting effects of colonialism remain, as exemplified by "The Ten Percent Thief ", a legacy of British colonialism (Morris et al., 2021).

Based on his conception of power, individuals, not just those with higher ranks in institutional hierarchies, are capable of engaging in power relations. Foucault has extended his studies on power to the realm of resistance, putting forward the idea of counter-conducts, asserting 'power produces, it induces pleasure, forms knowledge, produces discourse. It needs no previous state of war to come to a climax; it is already at war long before knowledge. War is the motor of power. In this context, the significance of mimicry seems paramount. Abu Lughod describes mimicry as "a form of recognition of the value and prestige of authority which does not immediately lead to embracing the very standards of power, but having affiliations with and partially hacking the power structure." Since Foucault discusses forms of resistance specific to the power relations in modern societies, he emphasizes that normative scripts of gender, sexuality, work, and family become the means through which the conduct of the self is subjected to surveillance. Females visualize themselves within the surveillance system as 'deciphered inscription', which helps them reclaim and reconfigure their sense of self as they inject a new form of script into existing narratives.

Exploring power dynamics through surveillance systems, Foucault particularly concentrates his interest on the Panopticon, an ideal prison designed by Jeremy Bentham, in order to demonstrate the workings of this power dynamic in modern societies (Botta et al., 2024). A circular building divided into cells around a central tower where the guards are kept out of sight, the prisoners in the cells can be observed without their knowledge. Through this operational organization, Bentham believed "an induced state of conscious and permanent visibility assures the automatic functioning of power," outlining the insidious operation of panopticism, evident in prisons, schools, hospitals, and other institutions. It constructs "disciplinary individuals and the functioning of the contemporary power in our society (Chee, 2022)." Modern surveillance systems are considered more than mechanisms of social control to normalize subjects; they are also positive and productive, yielding embodied effects. They teach individuals to govern themselves, codifying norms, boundaries, and identity into social practices. Drawing on a Foucauldian account, we can define surveillance as 'a package of technologies, techniques and institutions which comprise a distributed and complex system of discipline' (Roy, 2012).

Surveillance in *The Ten Percent Thief*

The Ten Percent Thief situates itself in an unnamed village where the functionaries vie for control with a very metaphorical insect that has the local prevalence. The titular character was given up fifty-one years ago; an act that has far-reaching consequences for society (Wang & V. Tucker, 2014). Amidst this tumult, the villagers engage in both horizontal and vertical surveillance (Sophia Baik & Jang, 2022). Technological advances have enhanced vertical surveillance, which borders on digital technologies, in the village realm. Surveillance can no longer be considered the source of normativity but a contradictory condition; rather than producing evidence, it also produces shadow data, an ideal state towards which AI aspires. Horizontal surveillance constantly wields powers that are derived from the socializing impact of surveillance efforts; these can, in turn, be used to expose or publicize internal matters to gain influence in power networks.

Lisa Lowe's conception of heterogeneity offers important insights into state surveillance and control, deploying it periodically as a mechanism to maintain social order (Mikhail, 2019). In postcolonial literatures, the state can bypass poetic musings and envelop itself in the lives of individuals (as Said hints at), framing state surveillance through an Orwellian lens. The policing of alterity through a state's prism is contingent upon locating hierarchies in Contesting Inter-regional Relations: Nationalism and Inter-regional Relations in Salman Rushdie and Amitav Ghosh. Thus, the policing of religio-ethnic infidelities turns to standpoints that drive the State mechanisms to surveil othering moments in the everyday to effect a diagnostic crystallization of the people.

It means that although Hasrath and people from abnormal backgrounds could not change the surveillance, they have taken care of their identity by not letting go of their real profession. Thus, the dialogism field is being established by the opposition of the space, has laid open a particular field of expression, thus establishing some linguistic space for a dialogue of its own with a word of one's own». So, in the space of clinic, baby piracy is coming ('stealing', which signals the monologic voice) and the people whose children are being stolen comment – ('Aby widened the eyes and screamed, frequently') and react ('Swelling with anger Ranga thundered: "Aby!'. The language that has not yet been reinforced by the authoritative discourse of state bureaucracy, thus leaving the space open for the possibility of negotiation. The sound signal makes it clear to the reader that this dialogue between different fields of life is indeed taking place. The clinician Khushwanth practices with 'judicious care' ('vaulting' when he hears a knock and sighing with heart), thus expressing his subjective voice. Each of the voices represents 'a word one's own' or an under-questioned word, intensifying such interruptions of the authoritative text. The baby-stealers can enjoy complete freedom of speech in their discourse, which contains diverse and contradictory dialogic positions.

The Ten Percent Thief is a novel that is set in an unspecified period in the dystopian world of Aurora. Hasrath is presented as the protagonist in this novel, which is against archetypal principles. The structural suppression of the people by the governing system is what causes him to turn to a life of crime, robbing the upper ten percent of the populace. Using the concept of dialogue about the space being oppressed, the paper

presents a Bakhtinian reading of Hasrath's resistance to the redundant norms of the authoritarian state's surveillance through language manipulations within the identified narrative space. The story explored various dimensions of overpopulation. The oversight to promote the policy of population control causes extensive usage of drugs to induce abortion. Also, it leads to treatment where the drugs are not able to carry out the required action, and to that action, the story implies the erroneous cause of the birth of a disabled child. In the book, to prevent this action, authorities began conducting regular ultrasound scans. They are being observed from all angles as their day comes to an end.

Self-surveillance is the term used to describe a process in which individuals monitor and regulate their behavior, directed inward, with other forms of internalized discipline, such as advertising and consumerism. Such surveillance practices are associated with new forms of social order and control. The most significant change has occurred in the public visibility of others and our ability to control access to our identity by individuals and corporate businesses (E. McNamara & D. Reicher, 2019). Additionally, surveillance can be considered a form of human-based intelligence, where social media serves as an open-source intelligence platform. With active media, the general public can easily be observed and monitored. Networked digital platforms, cloud computing, and the internet of things are employed to underpin the new era of surveillance (Baik & Jang, 2022). Citizen journalism has become more powerful than ever, leveraging the power of social media to enhance surveillance. As a result, every member becomes both a part of the surveillance and a subject at the same time.

Over the past decade, the widespread adoption and use of social media platforms and digital technologies have intensified surveillance practices, as everyone is a participant in surveillance, either as someone who surveils (by creating content, updating locations, and sharing personal news) or as someone who is being surveilled (Hoeksema, 2023). In other words, as surveillance becomes entangled with everyday life, making people both observers and the observed, the term "panopticon" has been modified. This type of control is now commonly referred to as self-surveillance. At the same time, individuals are simultaneously active participants and targets of surveillance.

Noticing and acknowledging the difference between governmental discipline, which is the most effective way of creating disciplined prisoners and a murderer is that to look at their social backgrounds consuming generations, including their education, their family life, exploitation of their labor, alienation and involvement by the dominant values, etc. where the superior power is functioning. Therefore, Foucault introduces the notion of 'discipline' by stating that the system influences those under its control regularly in their behavior, explaining the power relations, overlapping areas, and the effects of individual power in modern discipline. Besides that, Discipline and Punish discusses the construction of the prison for the felon, yet simultaneously, strategically, for the benefit of society. Body language, as a result, offers insights into care, diet, and habits, for instance. Therefore, due to all these factors, the felon established a new

culture by adhering to the system's discipline in order to forcefully open the doors of a flawed society (Liu, 2021).

The mechanisms of control were consistently examined and reflected in different periods of history and differentiations with the standing of political and social structures (Hörberg & Dahlberg, 2015). Michel Foucault discusses the combination of power and knowledge as a form of discipline that creates docile bodies. Arguably, one of the most conflicts seeking philosophers, Foucault's work suggests that constant surveillance results in self-disciplined individuals. Social control influences surveillance devices or Internet tools, such as the behaviors of the controller and the controlled. Nonetheless, the facets of archiving and utilizing surveillance and popular social media facilitate social control, also upholding compliance with legislation and national welfare tools. According to the concept of panopticism created by Foucault, the power relation in the panopticon makes its detainees feel as though they are being watched. Consequently, it causes them to become caught up in their surveillance (Hartner-Tiefenthaler et al., 2021).

When the state workers of the Ministry of Home Affairs and the Drones Command Centre at the Conceptual Police Station resist, they do so through overt non-compliance. The resistance is overt, and it is in the form of a small but widely replicated refusal to be a dilettante to state-sanctioned torture. Additionally, this instance of resistance is designed to specifically violate one of the central objectives of the survéillance, thereby making it visible. These resisters have perfect safe conduct under two laws. First, the law on smuggled or scanned bodies includes a special provision for DWV workers operating in the forward reinforcement-communications loop mode during state emergencies. The planetary threat levels have been at Orange for close to five years (Hoeksema, 2023). However, the threat level in Cabal 13,634XB remains cyan, no worse than it was on March 25, 2020. At present, under the Practice and Protocol Extra Phenomenal (PPXP) and Sybaritic Bill 2013, "Department Working Vulnerables whose Fwd Re Co instead of visiting work is in Betarbantia or Ablution shall not be molested."

In the short story *"The Ten Percent Thief,"* Fatima Khan explores how surveillance breaks the relationship between power and the citizen. In doing so, the story also reveals the various strategies available to civilians for subverting surveillance and enhancing their freedom. The thesis of this essay is that this is possible in this particular story through several methods. This article highlights resistance strategies that concern three levels: resistance by the state workers or heavily surveilled organizational outsiders, that of normal citizens, and non-traditional resistance that is engendered by situations of absolute powerlessness and, simultaneously, absolute legal freedom within the surveillance space (Mikhail, 2019). One of these strategies is "masking, either through nondescript clothing or some kind of device that keeps them nondescript, while enabling them to become hyper visible" (Haimson, 2020). A second is "non-compliance—regardless of the repercussions". A third is building their networks to give each other cover and, ideally, upload a network of watchers to surveil the surveillants and to intensively and extensively surveil the power network.

Ward is surveilled through the internet and his mobile broadband connection. He realizes that, unless he pays off his debt and gets disconnected, because his cell phone is on the record with phone tracking, the police will someday knock on his door. He also realizes that the equipment he needs to make the Motion Picture happen is going to cost a considerable amount of money. He can no longer just talk about it; he now has to take action. At home, he is freezing because he does not want to use gas or electricity, as logging into Internet services is going to leave footprints. As he dusts off a dirty fingermark on the bottom left side of his computer, he fills out a personal bank loan form (Renaud & Coles-Kemp, 2022). A significant change in Ward's character is that he relinquishes his pride and self-reliance. He pushes his back on the computer in a manner he determines will seem regrettable, enabling himself to make statements he would never usually do. His aversion to borrowing—his aversion to accepting vulnerability to another—sacrifices him to keep control. However, this has nothing to do with control. He must rely on others and create an excuse to receive support in order to erase the legacy that has put him under surveillance.

In *The Ten Percent Thief*, a non-practicing, sophisticated financial engineer is adept at accessing secret government bank accounts. Throughout the play, the protagonist attempts to shield himself from formal surveillance by digital technology. A surveillance society is a state that utilizes computer databases and electronic technologies to monitor and investigate individuals. How one responds to the constant regulatory gaze also helps to specify the type of regime under which they live (Liu, 2023). Surveillance is often associated with oppressive, authoritarian regimes, but it also has a democratic capacity to foster and manage choice and diversity, helping to protect rights and freedoms. In a large body of international comparative research, it is this latter conception that one often finds refuted or complicated. In Western democracies, privacy concerns are not typically associated with the official state actor, but instead target those actors and institutions that threaten individual anonymity and autonomy (Boydell & Dow, 2022).

Resisters demonstrate at least two elements of moral agency: belief formation and the execution of will based on it. The British colonized and heavily surveilled early twentieth-century Egypt. However, the protagonist of *The Ten Percent Thief* manages to show agency by using foot dragging and dissembling as tactics to defy the system and protect small spaces of autonomy in an attempt to exercise a small amount of control over diet, the closet space, or dimly seen on an underground train platform after waking up early. Using one's time to one's advantage is one way to counter much larger, outward powers. The protagonist's ultimate act demonstrates, in part, a sense of the utility of revealing towards *The Ten Percent Thief,* but also that he is striking back. Foucault notes the importance of small, unpolitical acts that, to some extent, fall outside biopolitical calculations as constitutive of the resistance and as the most immediate effect of power. Everyday resistance also has the capacity for reversal, which can ignite further and more direct antagonism against power. Foucault argues that power does not simply prevent action, as the theory of sovereignty might suggest, but rather, it more often shapes action. So, action also sometimes reshapes power.

Surveillance can function to shape the behavior of people subjected to it through mechanisms such as letter-writing, discipline, informers, hierarchy, and time allocation. The issue of surveillance implicates several ethical considerations. First, a Kantian would be concerned with the use of deception and manipulation to coerce or control behavior and curtail freedom of action (Green, 2022). Second, social contract theorists such as Locke and Rousseau would criticize surveillance for not respecting people's privacy and freedom (Ramakrishna et al., 2022). Lastly, some, such as Aristotle, Confucius, Nel Noddings, and other existentialists, offer a virtue-ethical perspective rooted in care, concern, and sympathy. These authors argue that surveillance benefits no one and is simply an inefficient use of resources and people's time, and violence, or the threat of violence, is not the way to inspire others to become ethical on any ethical theory. The authoritarian methods employed in and by surveillance systems erode trust and social cohesion, making it more challenging to achieve any positive outcomes. (Mikhail, 2019).

Information technology has been changing the ways we live and communicate, drastically transforming the lives of individuals. (M. Lindner and Xiao, 2018). Although it has many advantages, the recent explosion of technologies has raised a serious social issue regarding the protection of privacy. With the continually developing wireless communication tools, surveillance cameras, and sensors built into our homes, wearable computers, and other devices worn or implanted on or within a person, as well as databases of retina and face recognition systems and technologies, further threats to individual privacy are emerging. Thus, the deployment of information and communication technologies, such as Big Data and cloud computing, has fueled a debate regarding the vast capacity of both state and non-state actors, including terrorism and organized crime, to carry out surveillance or monitor increasingly diverse populations in largely intrusive ways. In better prediction of behavior and intentions, the resulting vast reservoirs of personal data fostered concerns of over-policing or social control and provoked fears about violations of personal privacy, civil liberties, and freedoms, such as freedom from being observed or intruded on, and so on, as they deploy the information and communication technologies.

Digital surveillance and repressive regimes are typically linked, especially in African contexts. However, it is essential to recognize that technological advancements and digital technologies also facilitate and enable service provisions and social welfare programs. A regime may possess surveillance capabilities, along with an interest in exerting political control or repression.

Surveillance has been around for centuries, but it has evolved, and modern surveillance technologies are often associated with digital and data-driven surveillance (M. Lindner & Xiao, 2018). When it comes to surveillance, the police and various government agencies are often the first things that come to mind. However, surveillance is not exclusively a government domain. Many other organizations, companies, and individuals may also conduct surveillance. This is known as corporate and civilian surveillance. Digital surveillance technology and practices have indeed been used in modern authoritarian and authoritarian-leaning regimes, high-

surveillance or repressive Western nations. However, they have also been used in "democratic" countries, such as the US, the UK, and EU member states (Hoeksema, 2023).

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