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Published on H-War (September, 2023)

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David Nemer's *Technology of the Oppressed: Inequity and the Digital Mundane in Favelas of Brazil* is a timely book addressing how the oppressed appropriate technology, despite its destructive potential, as a tool for resistance. Nemer, an assistant professor in the Department of Media Studies and the Latin American Studies Program at the University of Virginia and a faculty associate at Harvard University's Berkman Klein Center and Princeton University's Brazil Lab, delivers a comprehensive examination of how Mundane Technology has reshaped social relations and perceptions of power among poor and working-class Brazilians. Nemer conceptualizes Mundane Technology as "the oppressed's processes of appropriating everyday technologies—technological artifacts, operations, and spaces—to alleviate oppression in their everyday lives." It describes "how technology is reinterpreted, adapted, and reinvented by those outside of these centers of power in order to achieve liberation from oppression" (p. 8). This book will interest researchers studying technology from a critical/postcolonial lens, which seriously takes human security and individual agency in the Global South. It could also be helpful for practitioners, including those working with civil society groups dedicated to digital rights.

The book's title sounds similar to Paulo Freire's pioneering work, *Pedagogy of the Oppressed*, published in 1968. As Nemer writes in the book, "Freire's invitation to others to reinvent his ideas inspired me to develop a framework that seeks to understand why digital technologies can be simultaneously sites of oppression and tools that can be appropriated by the oppressed in their pursuit of freedom." Focusing on oppression to study how technology is designed, accessed, and deployed is essential in exposing inequality in the digital realm, which usually mirrors inequality in the physical sphere. As Nemer explains, "Using oppression as an outcome of concern allows us to see complex processes of exploitation, marginalization, powerlessness, cultural imperialism, and violence as centrally driving inequities of the information age. Identifying and calling out these systems of dominations illuminate opportunities for intervention and change" (p. 5). One of the topics Nemer covers is how WhatsApp played a crucial role in spreading misinformation during Brazil's 2018 election. The widely used messaging application enabled right-wing entities an effective medium to circulate false information about their political opponents. Brazil is not the only country where this happened. Meta, which owns WhatsApp, Facebook, and Instagram, has been accused of facilitating state and non-state violence against marginalized communities in Myanmar, Palestine, and other places.
However, Nemer’s book focuses on how the oppressed are deploying technology as an emancipatory tool rather than merely focusing on the oppressor’s power in shaping, accessing, and controlling Mundane Technology. The book is rich with stories highlighting the resilience of individuals and communities. It sheds light on how people in the favelas of Brazil used day-to-day technologies, or, as Nemer calls it, Mundane Technology, to navigate structural challenges and carve spaces of resilience for themselves and their community. As Nemer states, “The book is concerned with the spirit, love, community, resistance of favela residents in their pursuit of freedom” (p. 3). This is an essential contribution to our understanding of the intersection of oppression and technology because digital technology scholars have often viewed marginalized and oppressed groups as consumers of Mundane Technology rather than agents who strategically use them as instruments of empowerment. Disregarding how the oppressed exercise agency in their interaction with digital technologies masks the emancipatory uses of such technologies and, as Nemer argues, “the complex relationships between specific groups and technology in oppressive environments such as in the favelas in Brazil” (p. 4). In response, Nemer’s extensive work uses intersectionality. This feminist approach considers how various identities, such as gender, race, and ethnicity, shape our experience of oppression to show how favela residents strategically employ technologies to traverse digital and non-digital causes of repression and seek liberation.

Despite the significant contribution highlighted in the previous paragraph, a critical engagement with feminist literature on technology based on intersectionality is missing. Feminist researchers have centered human and women’s rights in diverse areas of emerging technology studies. For example, data feminism arose in response to data science, as did feminist surveillance studies, feminist and gender media studies, feminist approaches to the library and information science, and digital humanities. Situating the empirical data in this literature could have strengthened the sharpened the arguments about technology as a tool for oppression and resistance in the Global South.
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