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This collaborative work, published in Portuguese, examines surveillance systems and their various impacts on society as well as on spatial or territorial organization. The authors study particular cases of surveillance systems in countries such as Mexico and Brazil to extrapolate more general conclusions. The reader will therefore encounter details on how technological control of social behaviors and territories has become widespread in the so-called Global South.

The topic of electronic surveillance has become especially important since it has become an integral part of the social construction of violence, which stems from political power. But it is also due to the need of corporations and of some governmental institutions to increase their data collecting capabilities on consumers and/or on individuals deemed as potential threats to social stability—all of which has justified a greater invasion of privacy. Concomitantly, the use of video camera technology has furthered social inequalities because such technology is more accessible to privileged social groups, as is the case in Mexico (Nelson Arteaga Botello, pp. 17-35).

Faced with widespread problems related to violence and social fear, the use of cameras to monitor daily life has become, in some situations, an almost natural thing, as in the particular case of the municipality of Guaruja on the coast of the state of Sao Paulo, Brazil, which uses cartography-based surveillance. Interestingly, the decision about where to locate cameras takes into account not only technical requirements but also the need to render visible the exercise of power (Rafael Barreto De Castro and Rosa Maria Leite Ribeiro Pedro, pp. 36-60). Surveillance based on the control or monitoring of social practices or of the movement of people, produces useful information not only for government institutions (the military and different types of police), but also for commerce and industry, all the while without a clear standard for ethical practices concerning personal privacy (André Lemos, pp. 61-93).

Communication and information technologies have enabled socio-economic events to transcend territorial contiguity, which does not mean, however, that they are only virtual realities. A case in point is that certain technologies used in cities, for example, have enabled ephemeral trends to coexist with the more permanent phenomena of daily life. Virtual networks, moreover, have facilitated social interconnection (Fábio Duarte and Rodrigo Firmio, pp. 94-112).

Surveillance practices and processes have propagated throughout the globe due to the tragic events of September 11, 2001 in New York City, and have thus led to cultural dynamics that need to be studied in terms of the conceptual binomial of the panopticon-synopticon. The concept of voyeurism—that is, the

concept of a culture of "viewers"—is also a useful tool when considering the difficulties commercial enterprises as well as governments face when selling or installing surveillance technologies (David Lyon, 115-140).

In the blogosphere, moreover, there is a universe of information fed by cyber activists who enable interactive networks, which means that the struggle for the primacy of social narratives occurs both in real space and in cyberspace (Henrique Antoun, pp. 141-154).

The concept of surveillance is also apparent in the design of crime maps as it informs a cartography that seeks to define territories of risk and danger (Fernanda Bruno, pp. 155-187). Virtual surveillance programs, as in the case of the United States-Mexico border, make it possible for private citizens to participate in official border control efforts as they can record, via webcams and in real-time, different points along the border between the two countries. This, in turn, reinforces the culture of vigilance among US citizens (Hille Koskela, pp. 174-187).

Social control represents a distribution of responsibilities that has transformed suffering into a political issue, especially for poor and marginalized sectors (Paulo Vaz, pp. 188-210). From an aesthetic perspective, however, surveillance images have given way to the concept of an aesthetics of surveillance, which includes the technological realms of video, mobile telephone service, still-picture cameras, and others (Consuelo Linsk and Fernanda Bruno, pp. 211-220).

For over seventy years, the Brazilian political police has been organizing public institutions to carry out political and social surveillance of citizens, manipulating gathered information to serve its interests (Mauricio Lissovsky and Teresa Bastos, pp. 223-247). The various official identity documents available to citizens, however, have enabled the emergence of identity fraud, which is a widespread issue in surveillance societies (David Murakami Wood and Rodrigo José Fermino, pp. 248-271). As a result, identity documents have become a database now used to build an integrated system of identification in Brazil (Danilo Doneda and Marta Kanashiro, pp. 272-296).