

statement

#01 – Enquiry: As a widely visible and symbolic disciplinary symbol in the modern city, does the CCTV continue to have an impact on the public's state of mind through **symbolic ideology**, despite its functional absence or morphological change?

(Keep re-writing this daily)

#02 – Enquiry: How does CCTV, as an important symbol of discipline in the modern city, discipline the ideology of people who are permanently exposed to surveillance?

#03 – Enquiry: When did CCTV begin as an important disciplinary symbol in the city and how does it work on the human body?

#03 – Purpose: My aim is to unearth the stories behind CCTV, to dissect these stories from the perspective of a graphic communication designer who lived in the 'early days of artificial intelligence', and to rekindle people's thinking about the 'disciplinary' symbol – CCTV.

– Functional symbols: Traffic lights, fences, warning signs, etc. directly regulate behaviour.

– Cultural symbols: slogans, advertisements, architectural forms, etc. influence behaviour through implicit value transfer.

– Technological symbols: CCTV, face recognition, intelligent devices, etc. reinforce the discipline through technological control.

Implicit Discipline: Spatial design, algorithmic recommendation, etc. shape behaviour through subtle ways.

Why CCTV?

* (New extensions: Satellite – Earth – Geography – Cities

Forensic Architecture: Narrative Design for Surveillance

– This research team combines data, maps and graphic design to explore how surveillance technologies influence social events. Through dynamic maps and multimedia, they reconstruct historical events from a surveillance perspective.

– Methodological inspiration:

– Use CCTV's 'camera view' as the narrative core of graphic design.

– Translating the perspective of surveillance records into graphic language and giving symbolic narratives.)

CCTV is an important recorder of the city, an important medium of information, it is present in all corners of the city, and its repetition and reproduction properties are very strong.

#01 – Audience: Ordinary commuters in the city, especially young people (18–35 years old) who frequent surveillance-intensive places (e.g. metro stations, bus hubs)

This project takes CCTV, a regulatory symbol, as the research object, and adopts [\[Symbol Strangeness Strategies \(Functional Interference, Morphological Remodelling, Contextual Displacement\)\]](#) to explore its potential impact on the behaviour and psychological state of the crowd. Through [\[experimental devices and publications\]](#), we will study the ideological role of CCTV in the absence of functionality or morphological changes. The project aims to reveal the social attributes of regulatory symbols and to reflect on their extensibility and logic of power in urban space and technological ethics through critical design.

history of CCTV, process? how to development?

The invention of CCTV (Closed Circuit Television) can be traced back to the mid-20th Century, stemming primarily from the need for military and security surveillance. The following are the key developments in the invention of CCTV:

1. Initial idea and need

The concept of CCTV first appeared in the 1940s, particularly [in Germany](#). At that time, [Wolfgang Klaus, a German engineer, designed a surveillance system](#) for missile test sites with the aim of observing the conditions occurring during the testing process.

2. 1942

One of the early forms of CCTV was invented by German scientists during the Second World War. German military authorities used CCTV technology to monitor missile launches, which was first designed for security purposes.

3. 1950s–1960s

In the late 1950s, CCTV began to be used in the commercial and public sectors, especially in the United States and the United Kingdom. To enhance security, CCTV systems were installed in banks, shopping malls and other commercial premises to prevent theft and other criminal activities.

4. 1968

CCTV technology entered the wider civil sector, particularly [in public safety and urban surveillance, with surveillance systems being deployed in Westminster Abbey in London, UK in 1968](#). At this time, CCTV systems evolved into integrated video surveillance networks and began to be used to monitor public areas.

5. Technology maturity and popularity

In the 1970s, CCTV matured and began to spread to more commercial and public areas. With the advancement of television technology, CCTV was not only limited to video recording, but also capable of transmitting signals in real time for crime prevention and emergency response.

Overall, the invention and development of CCTV has been driven by a number of factors, including military requirements, security needs, and the constant advancement of technology. Today's CCTV systems are highly digitised and incorporate artificial intelligence, facial recognition technology and more to become part of modern city surveillance.

The history of public surveillance?

1. Early stages: observation towers and the concept of the panopticon (18th century)

– Inspiration for the Panopticon: The English philosopher [Jeremy Bentham](#) developed the concept of the [Panopticon](#) at the end of the 18th century. The panopticon is a circular architectural design in which the guards can observe all the prisoners from the centre without the prisoners being able to determine whether they are being observed or not.

– At the heart of the concept: control lies not in the actual observation, but in the self-restraint of those being observed. This concept laid the theoretical foundation for modern surveillance systems.

– Observation Towers: Some [early means of public safety surveillance, such as urban observation towers](#), used terrain to their advantage to monitor urban activity, but still relied on direct human observation.

What is an observation tower? What are the similarities and differences between observation towers as a medium and CCTV? How do observation towers work in cities? Why were observation towers set up in cities in the past? Who set up observation towers? Where was the first observation tower? What is Panorama Prison? What is the link between panoramic prisons and CCTV? How were panoramic prisons introduced into cities? Where was the first 'panoramic prison' in a city? Who promoted it?

(*Watchtowers are like CCTV living in the past, the symbolic attributes of CCTV are iterated from the symbolic attributes of watchtowers in the past, in the past this top down 'right' has always been there, the psychological cues (behavioural discipline) for people living under surveillance has always been there, this symbol has always come from the centre, the government and the right side, the attributes of such symbols representing surveillance are virtually unchanged, but with the constant upgrading of the functionality of the surveillance symbols has brought about a great enhancement of the reproduction attributes of the surveillance symbols, and even an explosive enhancement of the reproduction of the surveillance symbols due to the constant upgrading of the storage and memory systems.

As a graphic communication designer living in a city of strong surveillance, I would like to experiment and output the abstract symbols, and the state of consciousness hidden behind the symbols, in the form of publications and experimental installations.

Why Observation Tower? I argue that the tower of observation was a period in which power was manifest, visible, confrontable, direct, and clearly understood to be watched.

For this conception of the 'panoramic prison', as distinct from the modern one, I have named it the 'Exopticon', ex – expressing that it was outward, and 'Opticon' from the Greek 'optikos', meaning 'optimum'. 'Opticon' is taken from the Greek word "optikos", meaning "vision" or "observation", which expresses direct visibility.

What is my purpose in translating this process of ‘iterating’ the observation tower to CCTV through the lens of graphic communication design, visual strangeness? What is top-down? How does this ‘psychological suggestion’ exist? What are the pros and cons of this ‘psychological suggestion’? How can I differentiate between them? Why compare observation towers and CCTV?)

Both observation towers and CCTV are about demonstrating rights? What rights do they demonstrate? More specifically, whose rights?

Why is there a need to maintain social order? Who promotes the maintenance of social order? Who would this benefit? Who does it benefit?

(As a graphic communication designer, I aim to let people understand the power structure behind modern CCTV and the abstract ideology hidden in people's mind through communication, and through the path of graphic design, to satirise power, to challenge power, to improve the social environment, and to help minorities through the method of visual strangeness.

(this needs develop every week, to become more and more specific in GD context and your personal interests and aims)

bibliography

Code Names of the Surveillance State, 2015.Trevor Paglen.

Code Names of the Surveillance State, 2014

Projected on the British Parliament building, London, 2014. Trevor Paglen.



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(Comparison of Observation Towers and CCTV

Definition of Observation Tower

An observation tower is a towering structure used for surveillance and observation that provides the operator with an elevated view to monitor a wide area. Observation towers are often associated with needs such as urban security, military defence, traffic management, etc.

Similarities between Observation Tower and CCTV

1. **Functionality:** Both are used to monitor activities and behaviours within a specific area with the aim of maintaining order and preventing danger or crime.
2. **Psychological impact:** Both observation towers and CCTV create a sense of being observed in the people being watched, which in turn affects their behaviour.
3. **Symbols of power:** Both are seen as extended instruments of power, embodying the control of space and individuals by authority.

Differences between observation towers and CCTV

Characteristics Observation / Tower CCTV

Technological form	Static, reliant on manual observation. on electronic devices and algorithmic analysis	Dynamic, dependent
Coverage Field of view	limited by physical height and distance. monitoring with the help of lenses and networks	Panoramic and remote
Operational Requirements	Requires personnel presence. without constant human intervention	Can be automated
Recording Capability	Cannot record, only real-time observation. and analysed to form a long-term monitoring record)	(Data can be stored

The role of observation tower to the city

1. Urban security management:

- **Early city defence:** observation towers first appeared in military defence scenarios, used to monitor enemy movements and protect city security.
- **Fire and Disaster Monitoring:** In medieval cities, observation towers were often used as early warning points for fires, so that residents could be quickly notified to evacuate.

2. **Social Order Maintenance:** Observation towers symbolically remind residents of the rules by looking down on public spaces within their range.

3. Urban planning tool: Observation towers serve as important spatial nodes that can optimise the overall layout of a city and reinforce the visual presence of power.

History and Origin of the Observation Tower

- Established by: Observation towers are usually established by city administrators, military or religious institutions. Medieval castle towers, for example, were built by lords or royalty for defence and control.
- **First observation towers:** Early observation tower structures may have existed in Ancient Egypt and Mesopotamia to monitor farmland, rivers, or to defend against invasion. Specific records are vague, but the **Pharos Lighthouse in Greece (Pharos of Alexandria, 3rd century B.C.)** is one of the famous observation points used to watch the seas.
- Use in Cities: With the popularity of medieval walls, **observation towers (such as the tower of San Gimignano in Italy)** were widely constructed in cities across Europe to monitor activities inside and outside the city.

2. Combination of electricity and photography: the dawn of mechanical surveillance (19th century)

– Development of photography: In the mid-19th century, the spread of photography made it possible to record images. Police departments began to use photography to record information about criminals (e.g., criminal profiles and facial portraits).

– Telegraph and communication technologies: The rise of early communication technologies such as the telegraph supported the transfer of information and formed the initial model for remote surveillance and management.

Where was the first police department to use photography to record information about criminals? What obstacles were encountered in the integration of the photographic recording model with police departments? The result of this could lead to faster crime solving by the police, but what were the drawbacks of this process? What effect did this integration have on the subsequent integration of photographic documentation with more institutional components of society over time? Why did this combination drive to full CCTV coverage? Beyond the protection of human security, what are the specific negative impacts of the integration, promotion and development of this technology on society? What are the specific disadvantages that it harbours? Who benefits from it?

Where was the first police department to use photography to record information about criminals?

- The Paris Police Department in France was the first police department to use photography for crime recording.
- In the 1870s, **French criminologist Alphonse Bertillon developed the Bertillonage system, a scientific method for systematically recording the identity of criminals.** He combined

photography and biometric measurements (such as skull measurements and height records) to create criminal profiles.

- This technique enables the police to identify and track repeat offenders more reliably through visual records.

What mediums you want to explore, in what order?

3. The early days of electronic surveillance: the birth of closed-circuit television (CCTV) (mid-20th century)

- Birth of CCTV (1942): The first CCTV system was developed by Siemens AG in Germany to monitor the V-2 rocket test. This marked the initial application of electronic surveillance systems.
- Commercialisation and Urban Surveillance: In the 1950s, CCTV technology was promoted in the commercial sector and became an important security tool for high-value locations such as banks and supermarkets.
- The beginnings of public surveillance in the UK:
 - 1960s: CCTV cameras were introduced into traffic management in the UK to monitor motorway and urban traffic.
 - 1968: The first CCTV cameras for public spaces were installed in London.

Look for some people's story

4. Full penetration and technological advancement (late 20th century)

- Driven by social events: a number of major security incidents prompted the government to enhance surveillance tools.
- 1975 Northern Ireland Troubles: The UK deploys CCTV in cities such as Belfast to monitor violent activities.
- Peak crime in the 1990s: the UK government introduced the 'Partnership for Crime Prevention' policy, which led to the installation of a large number of CCTVs in order to reduce urban crime rates.
- Video Surveillance Technology: The popularity of magnetic tape recorders enabled CCTV to record video data over time, creating a historical record.
- Globalisation expansion: After the 1990s, public surveillance systems began to spread globally, especially in large cities in developed countries in Europe and America.

Look for some people's story

5. The Rise of Digital and Networked Surveillance (Early 21st Century)

- Digital Surveillance: With the maturity of digital technology, CCTV transitioned from analogue systems to digital, with significant improvement in image quality and increased storage capacity.
- Networking and Remote Access: The popularity of the Internet enabled surveillance systems to be managed remotely over the Internet, giving rise to globalised networked surveillance systems.

– Event-driven: After the 9/11 incident, security needs increased dramatically, and many countries accelerated the deployment of public surveillance networks. For example, the Patriot Act in the U.S. expanded the government's authority over surveillance.

Look for some people's story

6. Artificial Intelligence and Big Data Surveillance (Mid to Late 21st Century)

– AI and Facial Recognition: With the development of artificial intelligence, surveillance systems are beginning to integrate facial recognition and behavioural analysis, enabling real-time identification of individuals and prediction of behaviour.

– China: Large-scale construction of the 'Skynet Project', integrating AI analytics to achieve all-round real-time surveillance of public space.

– UK: Facial recognition technology has been introduced in London and other places for security at large public events.

– Cloud storage and big data analysis: Surveillance data is stored and analysed through the cloud to achieve more efficient resource allocation and security management.

– Social Controversy: This phase triggered a global debate on privacy and government surveillance, for example, Snowden's exposure of the U.S. Prism programme revealed extensive government surveillance practices.

Look for some people's story

Images are watching us and changing us (who else thinks so/ disagree)

bibliography:

(Invisible Images (Your Pictures Are Looking at You). Trevor Paglen. <https://thenewinquiry.com/invisible-images-your-pictures-are-looking-at-you/>)

'if we want to understand the invisible world of machine-machine visual culture, we need to unlearn how to see like humans. We need to learn how to see a parallel universe composed of activations, keypoints, eigenfaces, feature transforms, classifiers, training sets, and the like.'

'The first move is the individualization and differentiation of the people, places, and everyday lives of the landscapes under its purview--it creates a specific metadata signature of every single person based on race, class, the places they live, the products they consume, their habits, interests, "likes," friends, and so on.'

– From the machine's point of view, graphic information about people is recorded as electronic information and transmitted in the electronic world, and the machine tags each cell of the person in the electronic information state. This process of recording and tagging from the machine's point of view is interesting in that the people in the electronic

world are categorised and stored in different rooms in the form of tag#, and perhaps even each different item or organ, in a different location, respectively, in our 'body' of 'cells' are being trained by the "mind" of the machine, and we are being trained to make trillions of images. It is interesting to imagine the environment of the electronic world; suppose the electronic world is a space inhabited by the information it collects. Would the people in the electronic world then observe us in the real world through the medium of the machine's 'retina'? Train – Change, Store – Observe

disagree/Rebuttal from the psychosocial field

– Core argument: Humans are altered not by images or machine vision, but by the individual's cognitive and psychological response to being 'observed'.

Michel Foucault's theory of 'panoramic prisons', 'people adjust their behaviour as a result of being observed, but it is the power relationship that has the real impact, not the image itself.' Machine vision is an extension of power, but it can't actively change humans on its own; psychological change comes from the perception of power.

Who gives the machine this power? Who is in control of the machine? Who allows the machine to use trillions of images, data and all kinds of electronic information? To whom do 'we', trained in the electronic world, belong?

bibliography

Discipline and punish : the birth of the prison / Michel Foucault ; translated from the French by Alan Sheridan, by:Foucault, Michel, 1926–1984 [author.]; Sheridan, Alan [translator.].
Publisher: UK : Penguin Books, 2020. ISBN: 9780241386019. London: Allen Lane, 1977.
part 3: 3.1 “规训” (Discipline) | 3.3: “全景监狱” (Panopticism)

CCTV and the “Disciplinary Society”: The Deepening of Micro–Power and the Shaping of Ideology

In Discipline and Punish, Michel Foucault argues that pre–modern societies did not perceive the human body as a wholesale entity to be managed en masse but rather as an indissociable unity, broken down into discrete elements for meticulous control. Through the regulation of movements, gestures, attitudes, and rapidity, discipline exerted a comprehensive command over the body. This infinitesimal power extended beyond direct physical control, encompassing the economy, efficiency of movements, and internal organization to optimize functionality. Its essence was not in directly governing outcomes but in meticulously segmenting time, space, and activity to condition behavior, rendering individuals docile. This systematic governance of conduct is what Foucault terms discipline (Foucault, 1975).

In contemporary society, technological advancements have propelled control over the human body beyond Foucault’s notion of body discipline into a more decentralized and covert form—data discipline. Bodily force is no longer simply measured through actions and behavioral patterns; it has been further subdivided and digitized, extending into various domains such as medical records, blood samples, DNA data, behavioral trajectories, browsing histories, call

logs, and sexual orientation. This infinitesimal power no longer operates through direct intervention on the body but infiltrates and monitors individuals through technological mechanisms. CCTV stands as a central medium within this modern disciplinary system: beyond merely recording and storing movement patterns, its omnipresent visibility fosters self-surveillance, ultimately reinforcing self-discipline.

rewrite: (The dissemination of micro-power functions much like a virus within a host. It does not overtly deprive individuals of their freedom but embeds social norms, technological governance, and data regulation into daily life. Individuals gradually acclimate to this surveillance structure, adapting to it, and even actively participating in it (as reflected in the increasing public acceptance of CCTV). The docility engendered by CCTV exemplifies this mode of power operation—CCTV is not merely a physical surveillance tool but a host for the propagation of ideology.)

CCTV extends modern power structures, embedding itself into public space under the guise of security, thereby cementing its presence as an accepted reality in public consciousness. However, to whom does this security truly belong? Does the presence of CCTV genuinely serve public safety as its surface narrative suggests?

A historical review of CCTV reveals that its initial applications were not driven by concerns for public safety but by military and power interests. Initially deployed to safeguard scientists during missile testing, it later found use in protecting high-value assets such as those in banks and jewelry stores. During the Cold War, the rise of espionage prompted widespread deployment, further solidifying its role as a tool of state control. In the UK, the expansion of CCTV was initially driven by the government's need for remote urban management rather than purely crime prevention. Consequently, the security constructed by CCTV is not an impartial societal good but a mechanism shaped by state power, economic interests, and social control.

This dynamic has become even more pronounced with modern technological advancements. CCTV has evolved beyond passive recording to incorporate facial recognition, behavioral analysis, and data storage, forming a long-term mechanism of societal control. The focal point of power has shifted from behavioral regulation to data governance, marking a transition from body discipline to data discipline. This shift fundamentally reshapes the perception of security—being monitored increasingly equates to feeling safe, while questioning the legitimacy of surveillance is progressively marginalized.

However, does technological advancement necessarily equate to greater security and well-being? In a society saturated with CCTV surveillance, does individual free will still persist? Is this system genuinely designed to protect the public, or does it merely reinforce the expansion of power? The visibility of CCTV induces behavioral compliance, but its symbolic nature ensures that disciplinary mechanisms penetrate the subconscious, fostering a new logic of obedience—one in which individuals do not merely follow rules out of fear of punishment but gradually come to accept surveillance as a normalized aspect of social reality.

From “Docility” to “Training”: The Unbounded Discipline of Modern Society

Within Foucault’s theoretical framework, discipline is not merely a mechanism of control but a training process that integrates individuals into broader societal operations. CCTV is not just a surveillance tool; it symbolizes this training mechanism—it observes, records, and imperceptibly shapes habitual behaviors. In this environment, individuals are increasingly fragmented into data units, stored, analyzed, and ultimately utilized by systems of power.

This training process is not static; it continuously evolves alongside technological advancements. In modern society, the scope of training has expanded from physical spaces to digital domains—the surveillance logic of CCTV has been replicated across smartphones, social media platforms, consumer databases, and health monitoring systems. Time is precisely measured, behavior is standardized, emotions are quantified, and all actions are encoded into traceable data, forming a new structure of data discipline.

But does this docile society genuinely signify the progress of civilization? If persistent surveillance and data analytics gradually erode creativity, critical thinking, and autonomy, can modern society truly claim to be freer than its predecessors? Foucault contends that the ultimate goal of a disciplinary society is to manufacture obedient subjects—but if obedience extends beyond behavior and infiltrates thought itself, what trajectory does the future of society take?

What is a mind? Metaphysics of limitations and definitions of a human mind?

Metaphysics

Homogeneity

Leibniz's formula:

$$\forall x \forall y (x = y \rightarrow \forall P (P(x) \leftrightarrow P(y)))$$

- x and y are two entities, and if $x = y$, then all their properties P must be the same.
 - But the problem is that CCTV is not static, it is a technology that changes over time, similar to how a ‘tree that loses a leaf’ is still considered the same tree.
 - This leads to the problem of homogeneity in CCTV:
 - Are the observation towers of the past (early CCTV) the same thing as modern AI surveillance systems (future CCTV)?
 - If so, how do they remain the same while changing?

According to Leibniz's Principle of Identity, if we consider **Observation Tower (T) = Modern CCTV (C)**, then all their properties P must be the same. But they have changed so much in

terms of technology, function, social impact, etc., that we have to look for their essential property P, so that T and C can still be considered 'the same thing'.

We can set P (surveillance) as the core property:

1. P (surveillance):

- Observation Tower T: Surveillance by physical height and visible power.
- Modern CCTV C: Surveillance by electronic recording and data analysis
- → Surveillance (P) is always present, but in a different form.

2. P (power extension):

- Watchtower T: military, feudal state, monarchical rule
- Modern CCTV C: government, capital, business, tech companies
- → CCTV is still an instrument of power, but the controllers change

3. p (role of regulation):

- Tower of Observation T: Creates deterrence through visible 'towers' to keep people

in line.

- Modern CCTV C: Self-regulation through data recording and invisible surveillance.
- Modern CCTV: Self-discipline through data logging and invisible surveillance →

Modern CCTV: Discipline is more covert, but the essence is the same.

Conclusion: The Watchtower and modern CCTV are in line with Leibniz's 'irrefutability of sameness' in that some of their properties (P) change, but the core properties (surveillance, power, discipline) remain the same, so they can be considered as one and the same thing in a metaphysical sense.

We speculate on the future of CCTV using two metaphysical perspectives** Stage Theory and Endurance Theory**:

(1) Stage Theory: CCTV is a series of stages, each stage is a new entity.

According to the Succession Theory, CCTV will evolve in the future, with each stage of CCTV being a different object.

Example:

- CCTV 1.0 (observation tower)
- CCTV 2.0 (analogue surveillance)
- CCTV 3.0 (digital)
- CCTV 4.0 (AI surveillance + facial recognition)
- CCTV 5.0 (brain-computer interface surveillance? Social credit systems?)

Under this framework, the future of CCTV could be:

- Completely de-physicalised → no longer relying on cameras, but monitoring via data clouds and brainwaves
- De-visibility → monitoring is no longer about 'cameras', but about algorithms, sensors, intelligent environments.
- De-individualisation → monitoring extends from the individual to thought patterns, decision-making behaviours, psycho-social aspects.

→ the future CCTV is no longer today's CCTV, but a new 'surveillance form'.

(2) Continuum Theory: CCTV is still 'the same thing', but constantly evolving.

If we adopt the continuum theory that CCTV is always the same thing, then the nature of CCTV in the future will not change, but rather:

- Continuous enhancement of P (surveillance capability)
- Continuous enhancement of P (extension of power)
- Continuous enhancement of P (the disciplinary effect)

This means that in the future CCTV will:

- Integrate into the brain → monitor the mind (Neural Surveillance)
- Integration into the environment → CCTV becomes invisible through IoT and biometrics.
- Integrate into the social system → Surveillance is fully integrated with the credit, legal and economic systems.

In this case, CCTV does not disappear, but evolves into a more invisible and comprehensive social control system.

Both the succession theory (CCTV evolves in stages) and the continuity theory (CCTV stays essential but enhances) point to one conclusion:

CCTV will eventually disappear, but not as an 'extinction', but as a 'disappearance of perfect homogeneity'.

(1) CCTV will no longer be a visible camera.

Its surveillance form will become more invisible, becoming the default presence of data systems, AI analyses, and social order, and will no longer be considered an 'independent object'.

(2) CCTV's 'disciplinarity' will be internalised into individual consciousness.

In the future, the role of CCTV will no longer be physical surveillance, but rather, through technological means, social design, and cultural coding, people will be actively disciplined, and will even consider it normal to be 'under surveillance'.

(3) CCTV's 'homogeneity' will eventually be transformed into 'invisible omnipresence'.

According to Leibniz's formula, the past attribute (P) of CCTV is 'surveillance equipment', and the future attribute (P) may become 'algorithms, data, environmental control'. This leads to the disappearance of the physical identity of CCTV, but its essential identity will remain.

In other words:

CCTV does not 'disappear', it just becomes 'the world itself'.

If we follow the metaphysical logic, CCTV will evolve into a ubiquitous surveillance system:

- Replace physical cameras with data and consciousness control.
- Replace traditional power with algorithms and social credit systems.
- Replace the free will of human beings with an invisible presence that regulates self-awareness.

Ultimately, the metaphysical nature of CCTV will tend to:

CCTV = Ultimate Power = Ubiquitous Control

If we subscribe to the theory of continuity, then the ultimate form of CCTV is the ideology of society itself – it is no longer a technology, but a worldview, a new 'god'.

So the question for the future is: will humans accept CCTV as their 'god'?

Position – GD * 'viewable' + 'easy to understand' + 'visual' + 'reflective' + "straightforward"

