

 <https://doi.org/10.56238/alookdevelopv1-097>

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ABSTRACT

This theoretical essay aims to promote a critical debate on the relationship of technology with organizations, focusing on the subjective aspects that result from the acceleration of work. To this end, this study was divided into two moments, one first, which dealt with the co-optation of the subjectivity that adheres the subject to a capitalist

ideology in which the objective of his work ceases to be personal fulfillment to become the realization of organizational profit. The worker becomes the subject of high performance and positivity. In the second moment, the acceleration of work was treated, a fact that, having been the subjectivity of the subject duly sequestered, he launches himself into an increasingly flexible work, more present in all moments of life, where even the sleep barrier is not respected. It is concluded that there is a need for a continuous study on the relations between work and technology in order to safeguard the subjectivity of the subject of the precariousness of work.

Keywords: Work, Technology, Productivism, Subjectivity.

1 INTRODUCTION

It is possible to empirically perceive the influence of the internet on social relations. This, in the twenty-first century, has offered platforms that go beyond the use of computers: televisions, radios, telephones, cars, for example, have incorporated this technology and developed new forms of interaction. Through applications of digital social networks and instant communication the social organization has changed, influencing the spheres of public and private life.

The field of work, which for a long time was seen as something separate from private and subjective life – and even valued as such – is also approached through this tool. The accelerated communication and wide connectivity promoted, can, for example, help the worker in his independence and reduce obstacles in the execution of daily activities. The subject has the possibility to deepen and interact more closely with the organization in which he operates.

On the other hand, it is known that productivist capitalism has the focus on the financial market, thus, technology becomes another medium for which the greatest exploitation of the worker is sought with the lowest possible retribution. Thus, the internet can also be used to overcome physical and temporal barriers without real control, increasing the demands and hours worked, making work increasingly more flexible and – the most perverse face – seeking from the worker himself the cooperation for his exploitation. In other words, contemporary capitalist society accelerates the time

for the satisfaction of finance capital and levels relations through the hijacking of subjectivity that drives to an increasingly accelerated and flexible work.

This study was therefore based on a critical bias of the relationship between technology and work, focusing on the subjective aspects that result from the acceleration of work. Thus, we discuss the process of subjective co-optation, considering that the worker does not present himself only as the victim of the system. He is a victim and perpetrator of the precariousness of labor relations. This subject is part of a system that, yes, impels him to this type of action, but it is understood that he is not passive in this relationship.

From this analysis, a discussion is made about the acceleration of work in view of technology, about the ways in which the market appropriates time and space, seeking to overlap, even, the time of sleep.

In "24/7: Late Capitalism and the Ends of Sleep," Columbia University professor Jonathan Crary (2016) critically addresses the action of capitalism, trying to push the boundaries of human physiology and time. The 24/7 ratio means "twenty-four hours a day, seven days a week," an expression often used by organizations to mean that they offer products and services uninterruptedly. The author's motto is that it is sleep that constitutes the last natural barrier to the realization of the 24/7 society.

We conclude the study by making an analysis of these aspects and pointing to possible future works pertinent to this plot.

2 TECHNOLOGY AND THE CO-OPTATION OF SUBJECTIVITY

Castells (2007) and Castells, Fernández-Ardévol, Qiu and Sey (2006) realize that, even though the internet began with a power of freedom, it eventually falls within the scope of the corporate media that invested in this virtual space for communication with its employees and also for the dissemination of news and marketing. Still according to the authors, these changes were exacerbated with the proximity offered by the mobile internet.

If the inclusion of machines in the eighteenth century allowed a technological leap that did not remain centralized only in England – the whole world adheres to this new social order – the same occurs when, in the United States of America, the Internet begins to develop (CASTELLS, 2003). Both the economy and the way of existing have changed, given the speed with which it has been possible to exploit the raw material and offer products. From this, the productive process and work gain new contours (NICOLACI-DA-COSTA, 2002).

Mancebo (2009) explains how the evolution of technology imprints new forms of subjectivation, sensation, perception of society and its daily life, etc. It is possible to infer that the

worker is also affected by these changes by developing new ways of subjectivating, especially in a society accelerated by productivism. It is understood, with the help of Dardot and Laval (2016, p. 353), that neoliberal society develops, therefore, a new subject that "is the man of competition and performance".

Han (2017), in turn, will observe that society is moving further and further away from a disciplinary society, including a society of control, to approach the society of productivity and performance. In other words, Han perceives the distancing from a negative social structure – which prohibits – and focuses on the society of positivity, where the subject has total freedom to act according to what the market expects of him, after all these subjects "are entrepreneurs of themselves" (HAN, 2017, p. 23).

The author makes a severe critique of what he calls Infocracy and the information capitalism that dominates and oppresses man:

(...) the form of domination in which information and its processing by algorithms and artificial intelligence decisively determine social, economic and political processes. In opposition to the disciplinary regime, it is not bodies and energies that are exploited, but information and data. It is not, then, the possession of means of production that is decisive for the gain of power, but access to data used for surveillance, control and prognosis of psychopolitical behavior. The information regime is coupled with information capitalism, which develops into surveillance capitalism and which degrades human beings into livestock, consumer animals and data." (HAN, 2022, p. 8).

Gaulejac (2007) discusses something similar when he realizes that organizations expect their employees to be able to do self-management, that is, the subject is responsible for both their success and failure; Competitiveness and individualism become the motto of labor relations. According to the author, the subject is co-opted to participate in this pressure of always overcoming himself at the moment when the market offers him the possibility – which in fact is unattainable – of satisfying his desires for success through a fallacious meritocracy.

For Freitas (2002), through a careful exposition of the values and the composition of a solidified image, the subject is impelled to be as efficient and creative as the organization's prescription induces him. This is nothing more than a discourse that goes beyond what actually occurs, not having the real intention of attending to it, but, rather, of making the seduction of the individual to this simulacrum of the ideal world of work. The author adds that organizations "exert enormous power of attraction over individuals, and the sources of motivation and pleasure that they find in them may be the reactualization of desires, ghosts and fears of children, which gain prominence in another scenario" (p.45).

In the same vein, Faria and Meneghetti (2007) believe that the hijacking of subjectivity acts through the mobilization of the imaginary and by submission to the ideology of capital. Productivity and profit are passed as the goal of the worker who "wears the shirt" of the organization and throws himself into a work deprived of meaning and alienated. Despite inflicting suffering through precariousness of work, the subject does not perceive it; The kidnapped finds himself identified with the kidnapper. The goal, with this, is to seize not only the body that does, but also the subjectivity that motivates.

Still in this same line of thought, Dardot and Laval (2016) will realize that the neoliberal subject, with the technological intermediary, becomes responsible for the agency of its success. The value that the worker derives from the relationship with work does not end only in the wages, it turns, more and more to the valorization of the self. The subject, therefore, becomes a company in which one has to invest with constant education, permanent growth so that he is still able to be valued by the market. This need to overcome has no limits; The market will ask for more.

That is, despite the demands of capital being increasingly greater, the discourse promoted, the subjective co-optation that is made, entices the worker to the execution and promotion of a work that, as already seen, goes beyond the limits of the body. It is worth mentioning that although already inhumanly high, the demands and goals of the organization are not plastered, that is, these will increase over time. The organization makes the worker surpass more and always the past goal, this changes, never for less, always in a growing putting the objectives at high levels until the moment of becoming unattainable (FREITAS, 2006).

According to Dardot and Laval (2016),

(...) The great novelty lies in the modeling that makes individuals able to withstand the new conditions that are imposed on them, while by their own behavior they contribute to making these conditions increasingly harsh and more perennial. In a word, novelty consists in promoting a 'chain reaction', producing 'entrepreneurial subjects' who, in turn, will reproduce, expand and reinforce the relations of competition between them, which will require, according to the logic of the self-fulfilling process, that they subjectively adapt to the increasingly harsh conditions that they themselves have produced (p. 329).

This is something that Gaulejac (2007) also notes. The author realizes that this idealization and identification with the image of success will propel the subject to an excessive work whose focus distances itself from itself and gets closer and closer to the impositions of the market. One of the attributes of this hijacking of subjectivity promoted by capital mediated by technology is the impossibility of creating unified groups. Han (2018) will understand this as a digital swarm, that is, there is no set and no group, it is not a collectivized mass, because the "growing egotization and atomization of society leads to the spaces for acting together radically shrinking and thus prevents the formation of a counterpower that could effectively call into question the capitalist order" (p. 45).

Left to his own devices, the worker would face a feeling of incapacity and constant failure, where, no matter the size of the effort, nothing would be good enough. This will be reflected not only in a lack of stimulation of the individual, but with unreachable goals and increasing pressures, the suffering can worsen to the point of having psychosomatic consequences (FREITAS, 2006). That is, this requirement imposed by finance capital calls for an unattainable ideal self, whether by physical or psychic limits. For Han (2017) the worker who seeks this idealization

it never reaches a point of rest and gratification. He lives constantly in a sense of want and guilt. And since he is ultimately competing with himself, he seeks to surpass himself until he succumbs. He suffers a psychic breakdown, which is called *burnout*. The subject of performance is realized in death (p. 86).

For Antunes (2018), this can happen through innocent or strange reification. The first concerns the aspects of work organization that are considered natural and accepted by workers as something normal, but which are actually forms of reification that limit the ability of workers to see themselves as active subjects in production. For example, the division between manual and intellectual labor can lead workers to see themselves as mere task doers, with no ability to think and create.

On the other hand, strange reifications are forms of reification that lead workers to become alienated from the productive process. These reifications may include, for example, the fragmentation of labor, the depersonalization of labor relations, and the lack of workers' control over the productive process. Antunes (2018) argues that this occurs when workers have no control over the production process, do not understand the meaning of the work they perform and do not see their final products as the fruit of their own work. Instead, they see themselves as mere task doers, with no ability to interfere with or change the conditions in which they work.

Han (2017, 2018) realizes that the worker becomes complacent in this relationship, becoming a victim and oppressor; There is no longer any separation between the two roles. While he oppresses others to produce more and more, he charges himself in equal intensity in the name of his success. And it also requires the market to offer everything and faster and faster. We therefore come to the second point proposed for this work, acceleration.

2.1 TECHNOLOGY AND THE ACCELERATION OF PRODUCTIVISM

For Castells (2003), one can compare the importance of the network system, today, with what was, in the industrial age, electricity. Corroborating this perspective, Nicolaci-da-Costa (2002) understands that the Internet Revolution imitates the changes that occurred in the eighteenth century: the forms of the production system, of work and the concept of space and time gain new meanings.

Authors such as Harvey (2016) will realize the disparities present in this binomial work and technology. The author will establish that this relationship exists in a changing context, that is, the

interaction between work and technology, and the role of the worker in this dialectic, is not perennial given the fact that technology evolves and, with it, destroys and reconstructs new ways of doing.

Cantor (2019) also points to the changes fostered by technological evolution. The author will realize that, with technology promoting the acceleration of the market, the expropriation of the subject's time will occur in several instances. Where before there was time for contemplation, tradition, solemn moments and rest, technology is extending its tentacles and taking possession of all hours of the day, there is only time left for consumption. There is no more time for family dinner, no more time for rest after lunch, the lights at night prevent you from seeing the stars. Television – and one can also say all other screens – and consumption, both of which are linked to this acceleration of capital, become the containers of time.

This historical conception of the enticement of time by capital is important for Cantor (2019) and also for Harvey (2016), because it is through past studies that clues are provided for a more accurate analysis of the present. Harvey (2016) will realize that there are, throughout the historical context, five technological imperatives that promote the logic of capital. In this work, however, only one of the points that the author touches will be discussed: the use of technology for the acceleration of productivity.

Harvey (2016) notes that transport becomes faster and more efficient and, in the same proportion, so do communication systems. The impediments that previously existed in the processing and contact with other countries, given the distance, today have been, in many ways, overcome. This consequently makes the space more flexible, which, with globalization, shortens the distance and puts in suspension the notion of time – and of working time, since internationalized capital "does not sleep".

Gaulejac (2007), in this same perspective, predicts that, with the flexibilization of work and the time of capitalism, the possibility of creating ties and promoting clashes to this logic become minimal, since they destroy common values and the sense of collectivity. The fostering of individualism and "competition between people leads to focusing attention on the performances of one and the other and to weakening criticism of the performances of the system of organization" (p. 216).

Harvey (2016), still on this process of acceleration points out that there is the

The need to facilitate the acceleration of the circulation of capital in all its phases and, concomitantly, the need for the "destruction of space by time", which has generated an impressive variety of technological revolutions. Shortening the circulation time of capital in production and the market and shortening the lifetime of consumer products (culminating in the transition from the production of durable things to the production of ephemeral spectacles) are imperatives in the history of capital, largely reinforced by competition (p. 92).

Authors like Crary (2016) will also perceive capitalism as one of the main influences behind the acceleration of life. This is because, within this logic, time is a valuable commodity, which can be

exploited and used to increase productivity and generate profit. In this sense, the search for maximizing time and efficiency become absolute priorities. The concept of 24/7, proposed by the author and of which we have already spoken, is presented, similar to that of the acceleration of Harvey (2016) at the moment in which it is argued that this model of continuous functioning, present in activities such as work, consumption and entertainment, reifies the individual. This capture of the subject's time to the detriment of capital's time is also discussed by Mattos and Mendonça (2020).

Supported by Han's ideas, the authors cite the use of slogans of famous brands ("Just do it" from Nike, for example) that disguise the pressure on the subject under effects of quality of life, denying the subject the right to sadness:

At the same time that the amount of stimuli is increased, the workload increases and a use of attention that "maximizes" performance becomes necessary, as preached in contemporary imperatives. The so-called multitasking technique is a means for the subject to divide his attention, in an attempt to encompass all the stimuli that reach him. (MATTOS & MENDONÇA, 2020, p. 8).

Vieira (2014) adds that, with the intensification of the use of *smartphones*, work has exceeded the space and time stipulated at first, and penetrates, more often, the private life of the individual who enters the labor market. Availability translates as a requirement in job postings. Being connected is essential. The author also notes that at the same time that the company equips its employee with *laptops and smartphones presenting the idea that it wants the employee to have "benefits", it often also requires that the subject, even in leisure hours, be connected and available.*

If the latter author points out the company's request for total availability on the part of the worker, Crary (2016) reiterates this fact with the notion of a society that arrives at the "ends of sleep". This author explains that the "economy of attention dissolves the distinction between the personal and the professional, between entertainment and information, debunked by a compulsory functionality of communication inherently and inexorably 24/7" (p. 85).

According to Cantor (2019), human memory cannot be assumed or confused with computational memory. The time of memory, feeling, emotion, for example, is what makes human thinking different from a data processing that would make a machine. Therefore, requiring the acceleration of the machine and the possibility of adhering to an excessive amount of information, 24/7, would be painful. This is also discussed in Crary (2016) who realizes that with the advent of digital technologies and the culture of remote work, individuals are often encouraged to work at any time of the day or night, the ends of sleep would be a reflection of the contemporary social and economic model, which values productivity and constant availability at the expense of rest and people's health.

For Gaulejac (2007), financial logic is a symptom of the current stage of capitalism, in which profit and financial speculation are valued to the detriment of people's well-being. That is, this logic is based on the maximization of profit and the constant search for financial gains in the short term, which implies a devaluation of work, which is reflected in an increase in the workload on the part of the subject in order to obtain success and professional appreciation.

Also according to the author, the worker develops a crisis of meaning resulting from these social and economic transformations, such as globalization, the fragmentation of work, the precariousness of labor relations and the change in the forms of consumption. These transformations have led to a loss of references and a sense of helplessness in relation to the future. In this context, organizations have played an ambiguous role, offering at the same time the promise of security and personal fulfillment, but also reproducing the logic of competition and social exclusion.

Antunes (2018) argues that the precariousness of work has become a rule rather than an exception, as a result of structural changes in the global economy and labor relations. He points out that the flexible production model, characterized by the deregulation of labor relations, outsourcing and the fragmentation of work, has been consolidated as the new dominant form of work organization, generating a generalized precariousness. For the author, the new technologies enable a greater automation of the productive processes, which can lead to the reduction of the number of workers needed and the intensification of the work rhythm of those who remain employed. It affects, in this way, the context of work in capitalism, which he describes:

Contemporary capitalism has brought profound changes in the composition of the working class on a global scale. At the same time that the industrial proletariat is reduced in various parts of the world, particularly in the countries of advanced capitalism, as a result there is a significant expansion of new contingents of workers in the service sectors, as well as in agribusiness and industry, especially in countries in the South of the world: India, China (and several other Asian nations), Brazil, Mexico, among many examples that could be mentioned. (ANTUNES, 2018, p.118).

Technology has also enabled new forms of precariousness of work, with the expansion of the internet and mobile communication, new forms of precarious work have emerged. According to Han (2018),

(...) Digital devices produce a new coercion, a new exploitation. They exploit us even more efficiently to the extent that they, because of their mobility, turn every place into a workplace and all the time into working time. The freedom of mobility is reversed in the fatal coercion of having to work everywhere. (...) The digital apparatus makes work itself mobile. Everyone carries the work with them as a work deposit. Thus we can no longer escape from work (p. 64-65).

It is understood, therefore, that not only the life of the products has been reduced to increase production, the worker himself becomes a disposable item of the market, as Harvey (2016) mentions. Technology, therefore, cooperates for an accelerated, flexible and non-pausing work that tries to break even the barriers of sleep. The body metamorphosed by time from capital into a machine that makes it and the brain into a computer that accumulates data is exhausted. Rights are even taken away in the constant attempt to increase productivism, despite the suffering of the worker.

3 FINAL CONSIDERATIONS

This study aimed to discuss two aspects arising from the inclusion of technology in work in a productivist capitalist context: the co-optation of subjectivity and the acceleration of capital. According to Cantor (2019) it is from the invention of electricity that the subject begins to have his time excised. It is understood that at the beginning of the Industrial Revolution, there was not such an intimate relationship between subjective co-optation and the acceleration of capital. On the contrary, the subject is forced to abandon his practices and guilds, because they were going bankrupt because of the factories (NICOLACI-DA-COSTA, 2002; SINGER, 2019).

However, authors such as Dardot and Laval (2016), Gaulejac (2007), Faria and Meneghetti (2007) and Freitas (2002, 2006) will observe a change in the way the worker relates to work, not only seeing it as a form of sustenance, but as a process of recognition and personal appreciation. Doing more and better, being the best among so many and succeeding become ways of existing and are printed, in the productivist capitalist society, as obligations of the worker himself.

This "downhill" race is, at its core, competitive, individualistic, and secretary. With the addendum of technology, the impossibility of having unified groups is accentuated. One lives, therefore, in a society where performance is sought, but falls into exhaustion, fatigue (HAN, 2017, 2018, 2022). This fatigue, however, belongs only to the worker, the market, on the other hand, is increasingly reinvigorated. With the acceleration and flexibilization of work, rights decrease in the same proportion as productivity increases, the worker loses even the time of rest, the time of memory, the time of sleep (ANTUNES, 2018; SINGER, 2019; CRARY, 2016).

This text only rehearses some questions of the relationship between the use of technologies in capitalist productivist work and does not intend to end the subject. It is advisable to extend the study of this relationship, considering that, for example, Harvey (2016) offers other categories that were not explored in this discussion. Understanding how technology works in different areas of work, in different regions, how different sexes or genders operate, are also points that can be explored. Finally, it is important to understand that technology is still in the process of growth, as well as its relationship

with work. To dwell on this subject is necessary to have a chance of a resistance against a perverse constitution of the act of working.

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