DAVID ROZAS – ANTONIO TENORIO-FORNÉS – OSTROM'S CRYPTO-PRINCIPLES"? TOWARDS A COMMONS-BASED APPROACH FOR THE USE OF BLOCKCHAIN TECHNOLOGIES FOR SELF-GOVERNANCE

Nearly a decade after the publication of the white paper in which Bitcoin and Blockchain came to light (Nakamoto, 2008), there remains a need to understand whether the key technical properties introduced by Blockchain, such as decentralisation, inmutatibility and transparency, do indeed offer transformative capacities. For example, could they foster the experimentation and emergence of new forms of blockchain-facilitated governance? The limits, balances and tensions between the technical and social aspects of these speculative new forms of governance are starting to attract the attention from social science perspectives (Risius & Spohrer, 2017). Two confronting standpoints seem, however, to be dominating the current debate. On the one hand, techno-determinist perspectives, which envisage the emergence of new forms of governance characterised primarily by decentralisation and rely on the idea of "market". For example, they commonly assume that hierarchies between the participants in the decision-making processes seem to vanish thanks to the disintermediation enabled by distributed consensus and trustlessness (e.g Swan (2015), Hayes, (2016)). These accounts, however, tend to ignore the complexity of social organisation. They provide over-reductionist accounts with regards to the distribution of power, failing to acknowledge issues such as the generation of oligarchies (Atzori, 2015, pp. 26-30). On the other hand, there is a critical stand with these techno-determinist perspectives which tends to reinforce the role of traditional central authorities as inherently necessary to enable democratic governance (Atzori, 2015). This reflects the traditional responses against unregulated markets from positions that reinforce the role of the state: envisioning blockchain properties in non transformative ways to more efficiently exert the control required by traditional centralised forms of governance. For example, providing more transparency to central institutions (Nguyen, 2016) or more efficient mechanisms to avoid tax fraud (Ainsworth & Shact, 2016). In this paper we aim to analyse the extent to which it would be feasible to incorporate principles from self-governance which neither rely on the logics of private markets, as implicitly assumed by these former perspectives, nor on the coercion of traditional centralized institutions, as in the case of these latter accounts. Our aim is to begin to bring together the literature on the self-governance of common goods within this emerging debate on these new forms of blockchain-facilitated governance. With that purpose, we develop from traditional studies on the organisational aspects of how shared goods or resources might be governed. More specifically, we aim to contribute to this discussion by drawing on the work of the Nobel laureate economist Ostrom (1990), whose research showed that under certain conditions common goods can be managed in a sustainable way by local communities of peers, demystifying ``The tragedy of the commons" (Hardin, 1968). As part of her work, she identified a set of principles (Ostrom, 1990, pp. 82-102) for the successful management and governance of these common goods. Although these principles were originally defined in the context of self-governance of natural goods, they have also been applied and adapted within the development and analysis of self-governance for digital commons (e.g. Viégas et al. (2007), Hess & Ostrom, (2007), Hess, C. (2008), Forte et al. (2009)). Thus, in this paper we aim to reflect on whether the autonomy, transparency and accountability properties of Blockchain could facilitate and foster commons-based approaches for self-governance, contrasting the benefits, limitations and drawbacks. For example, can communities implement mechanisms in a blockchain to distribute power or to resolve conflicts among the participants (Ostrom, 1990, pp. 100-101)? Could blockchain

technologies help to scale up self-organisation by providing a "from the bottom-up" approach to define rules at different autonomous levels, rather than relying on a "one-size-fits-all" regulation (Ostrom,1990, pp. 92-94)? Or, what is the impact of the distribution of the ownership of infrastructures enabled by blockchain technologies on the community governance (Fuster-Morell, 2010)?

LOLA S. ALMENDROS – LA PRIVACIDAD EN EUROPA: PERCEPCIÓN PÚBLICA Y LEGISLACIÓN

La transición del sistema económico hacia un modelo financiero-informacional se está fraguando fundamentalmente desde lo social. Las redes sociales son el mecanismo en el que el ideario neoliberal de la transparencia opera normalizando "el pago con intimidad". Aunque el problema de la privacidad tiene múltiples dimensiones, su tratamiento normalmente está cercado por el imperativo de la seguridad. La híper-conexión transfronteriza modifica el sentido de nuestros derechos y quiebra su ejercicio, lo que obliga a una reformulación jurídica incapaz de adecuarse a la velocidad de los cambios en las prácticas. Los escándalos destapados por Snowden, Assange o Schrems han puesto de manifiesto el alcance del vacío legal que posibilita el constante transvase de datos por todo el planeta. Esto ha impulsado a los organismos europeos a desarrollar una nueva legislación que, aunque entrará en vigor en mayo de 2018, presenta importantes problemas conceptuales, prácticos y técnicos. Desde 2008 la Comisión Europea ha prestado atención a la opinión ciudadana sobre esta cuestión. Fruto de ello son los Special Eurobarometers 390, 404, 426 y 464a sobre ciber-seguridad, el 431 sobre protección de datos, y los Flash Eurobarometers 225, 226 sobre percepción y actitudes en relación a la protección de datos, y el 443 sobre e-privacy. Mi objetivo es llevar a cabo un análisis cualitativo de dichos datos a fin de extraer conclusiones acerca de la opinión, intereses y preocupaciones de la ciudadanía europea en relación a la privacidad. En segundo lugar, realizaré un estudio comparativo entre los resultados del primer análisis y las condiciones establecidas en el Reglamento General de Protección de Datos de la UE aprobado en abril de 2016. Pretendo evaluar así el nivel de consideración y representación de los intereses y preocupaciones de los ciudadanos en la génesis del nuevo marco legal.

ANITA CHAN, OF DATA CULTURES AND GENDERED F(R)ICTIONS: TRAINING, TRANSFORMATION, AND DECENTERING DATA FUTURES FROM LATIN AMERICAN START-UP ECOLOGIES

Accounts of Big Data as the latest global technology to arrive for universal takeover have prompted a range of reactions among interdisciplinary researchers - from calls for more "algorithmic transparency" to demands to "audit the algorithm" to enable users and researchers alike to be granted more access to the underlying code of digital platforms. Yet even as such urgency has grown among researchers to make algorithms more transparent and legible via such critical strategies, feminist STS and critical data scholars have begun to diagnose their concern for a growing "fetishization of algorithms'' that have left missing any treatment of the human actors, publics, and institutions around which big data ecologies diversely function and are produced. What they stress seems to have been re-animated is a certain technological determinism to algorithms as the new black-boxed technology that can be read as removed from the embodied subjects they mean to represent - or the fleshy entanglements and affective ecologies in which they were developed. This paper offers an ethnographic lens into one data-driven start up - the Code Academy Laboratoria in Latin America - that has been celebrated for "transforming" women from economically-challenged areas of Latin America into employable coders in six months. Taking a cue from feminist STS and critical globalization scholarship, this project argues for the need to develop methods and analytic lenses into Data Cultures and their frictions that detours from an exclusive focus on big data as either a discrete technological system with universal impacts, or as a kind of abstracted technological force that can be read as removed from the institutional contexts and