

The Chilling Future of AI and Immigration:
A Book Review of Petra Molnar's
*THE WALLS HAVE EYES: SURVIVING MIGRATION
IN THE AGE OF ARTIFICIAL INTELLIGENCE*

*Review by Natasha Latina**

CONTENTS

I	Introduction: Resistance and Storytelling at the Border	77
A.	A Note on Methodology	78
II	Who is Allowed to Move Freely? The Impact of Border Management Technology on Continental Immigration Experiences	80
A.	Exploiting Vulnerable Populations: The Global North's Approach to Border Technology	81
B.	Reducing the Flow of Migrants: Exploring the "Fringes of Europe" and the European Union's Policies	82
C.	"Accept All Cookies": Creating Surveillance Technology at the Expense of Civilians' Privacy in Asia	83
D.	Trading Fingerprints for Meals: Data Colonialism in East Africa	84
III	Who Regulates Border Technology? Questions to Consider	85
IV	Conclusion: Final Thoughts on Molnar's Exceptional Piece	86

I INTRODUCTION: RESISTANCE AND STORYTELLING AT THE BORDER

Technology is constantly evolving; while it offers many benefits,¹ there is a darker side that must also be acknowledged: its connection to structures of oppression, labour exploitation, and forms of imperialism, such as settler colonialism.² Lawyer and anthropologist Petra

* JD 2025, Bora Laskin Faculty of Law, Lakehead University; BA (Hons) French Studies, York University. Special thanks to Professor Tenille E Brown and Professor David Rosenberg for their support.

^{1.} Heather Grabbe & Tomáš Valášek, eds, *Refocus the European Union: Planet, Lifetime, Technology*, (Washington: Carnegie Endowment for International Peace, 2019) at 26, online (pdf): <carnegie-production-assets.s3.amazonaws.com/static/files/files__refocus-the-european-union.pdf>. Some benefits include "reducing the need for humans to conduct menial tasks; playing an essential role to care for the elderly and people with disabilities; health checks; connectivity; and building more sustainable economies."

^{2.} Petra Molnar, *The Walls Have Eyes: Surviving Migration in the Age of Artificial Intelligence* (New York: The New Press, 2024) at xiii.

Molnar³ addresses these concepts through her ethnographic research and legal analysis in North America, Europe, Asia, and East Africa. Based on over four years of fieldwork,⁴ her book, *The Walls Have Eyes: Surviving Migration in the Age of Artificial Intelligence*, uses an interdisciplinary lens to show how these vulnerabilities are heightened when “migration management technologies” are deployed in regions populated with vulnerable people,⁵ often with limited legal safeguards and oversight mechanisms.⁶

From cover to cover, the book spans 277 pages and is well suited to law students and academics whose chosen field of interest is law and technology, privacy law, immigration law, refugee law, international law, or any combination of the foregoing. Practising lawyers, policymakers, community workers, and advocates would also enjoy the book because of its insights, which can be used in their everyday work. Similarly, the book would be useful to researchers or advocates in the fields of political science and human rights, particularly those interested in those areas from an international perspective.

The language of the book is simple and not overcomplicated with legal jargon. By using an interdisciplinary lens of law and anthropology, the author tends to move between storytelling and fact-based accounts. This is done quite successfully, as the author’s experiences are juxtaposed with social and economic realities. For instance, Molnar notes that Chapter 3 was one of the most difficult chapters to write because of the visceral trauma and memories that transpired while in Greece.⁷ This is followed by a contextualization of the European Union’s “priorities to deter, detain, and deport.”⁸

A. A Note on Methodology

Molnar’s book begins with a short foreword, author’s note, and introduction. Recognizing that the intersection of technology and immigration law is rapidly evolving, Molnar seeks to provide the most current information (circa publication in 2024), but acknowledges that there may be some gaps due to newer politics and technologies.⁹ The author’s note, “The Power of Storytelling as an Act of Resistance,” sets the tone for the book, as Molnar outlines her inspiration, the discomforts endured, and her methodology. This methodology is described as a “slow and trauma-informed ethnographic methodology, one which requires years of being present in order to begin unraveling the strands of power and privilege, story and

³. Lawyer and anthropologist, specializing in migration and human rights. See Molnar, *ibid*, “About the Author” at 279 for a full biography.

⁴. Molnar, *ibid* at xii.

⁵. *Ibid* at xix.

⁶. Petra Molnar & Lex Gill, *Bots at the Gate: A Human Rights Analysis of Automated Decision-Making in Canada’s Immigration and Refugee System* (Toronto: International Human Rights Program and the Citizen Lab, 2018) at 5.

⁷. Molnar, *supra* note 2 at 73.

⁸. *Ibid* at 83.

⁹. *Ibid* at xviii.

memory, through which people's lives unfold."¹⁰ Molnar also relies on a mixture of law and anthropology to depict the "global story of power, violence, and technology."¹¹

Throughout the book, technology and borders are often referred to as "violent," intending to illuminate the real harms that border technologies create and perpetuate through means such as surveillance, dehumanization, and systemic harms.¹² The author further highlights that any language used in the book was deliberate—terminology such as "people on the move" or "people crossing borders" was purposefully used, rather than rigid categories that often reduce much of the story to "refugees, migrants, and asylum seekers."¹³ This is notable because the author chooses to use inclusive language that returns some agency to those on the move and does not dehumanize people crossing borders.¹⁴ Molnar's main message is that *people* are at the centre of these stories, a concept she weaves throughout the entire book by using a combination of facts and storytelling.¹⁵

In her introduction, "The Growing Panopticon of Border Technologies," Molnar includes a photograph of a "high-tech refugee camp on the Greek island of Kos."¹⁶ The introduction provides background information on technology and borders, as well as discusses the impacts on people's lives technological interventions at borders have. It also highlights the "theses" of the book:

My [Molnar's] desire to understand how the interconnected systems of power, history, labor, politics, and economics underpin these technologies and their impacts throughout a person's migration journey is what ultimately brought me to the world's borders to get a firsthand look.¹⁷

Molnar also focuses on the experiences of people on the move, which are often caught in the border crises, as well as analyzes those who can "provide shelter, assistance, and spaces of solidarity."¹⁸ The introduction sets the stage for the entire book: It uses storytelling to depict the lives of people and their experiences at the border. Further, it includes references to big players funding the technologies used at borders, such as Airbus, Accenture, Palantir, and Thomson Reuters.¹⁹ At their core, borders are the product of political institutions,

¹⁰ *Ibid* at xvii. Molnar notes that this methodological practice has often faced scrutiny about its efficacy, accuracy, and validity "in the field" (*ibid* at xviii). Additionally, the author highlights that this methodology is "incomplete, and for every story, space, and context that is included here, there are missing pieces, silences" (*ibid*).

¹¹ *Ibid* at xvii.

¹² *Ibid* at xii–xiii.

¹³ *Ibid* at xvii–xix.

¹⁴ *Ibid* at xvii, xix.

¹⁵ The "power of stories" is often used to describe and critique culture: see Tony E Adams, Stacy H Jones & Carolyn Ellis, *Autoethnography: Understanding Qualitative Research* (Oxford: Oxford University Press, 2014) at 103 for more information on "storytelling." Molnar uses this technique when describing the real-life accounts of people on the move. Conversely, "facts" are used to represent information such as statistics, laws/regulations, and so on.

¹⁶ Molnar, *supra* note 2 at 1.

¹⁷ *Ibid* at 3, 11.

¹⁸ *Ibid* at 7.

¹⁹ *Ibid*.

where migration and corporate values of investing intersect,²⁰ often disregarding the realities of violence, solidarity, and dispossession.²¹ Given this, as well as the rise of “anti-migrant xenophobic sentiments” and extreme right-wing political organizations, migration management technologies are heavily influenced by the agendas of global political organizations.²²

Despite marginalized communities (such as refugees and asylum seekers) being the most impacted by migration management technologies, the author highlights that everyone is impacted.²³ Molnar hopes to use one of oldest forms of technology—books—to combat the violence of new technologies and raise awareness of its impacts on individual humans.²⁴ For the reasons that follow in this book review, it is my opinion that Molnar has achieved this goal.

II WHO IS ALLOWED TO MOVE FREELY? THE IMPACT OF BORDER MANAGEMENT TECHNOLOGY ON CONTINENTAL IMMIGRATION EXPERIENCES

The book structure and main themes are focused on storytelling as a commitment to capture immigration as an experience and the distinct role of technology at various borders. The book is divided into eight chapters, each of which examines a different region and is accompanied by a photograph taken by the author.²⁵ Although each chapter primarily focuses on one region, there is sometimes overlap between the chapters. This book review has therefore been divided by continent to capture the main takeaways from each region.

While it might be unconventional to begin this book review with an overview of the afterword, this is one of the most evocative parts of the book. The afterword, “Zaid Ibrahim (collected and translated through WhatsApp messages),” brings together the aspects of immigration, technology, and storytelling to illustrate the impact of border technology on immigration. What, perhaps, began as banal WhatsApp messages became an incredible conclusion to the book, depicting the realities of immigrants crossing borders: “Death was chasing us from one place to the next, and returning us back to Turkey.”²⁶ Zaid Ibrahim describes his life as a refugee during the Syrian war, his experiences at the Turkish border and the Greek border, and his overall search for a better life.²⁷ Twenty-six days, nine attempts, and multiple brutal assaults: the raw stories described by Zaid Ibrahim finally reaching the European Union serve as a powerful end to the book by demonstrating the resistance endured

^{20.} *Ibid.*

^{21.} *Ibid* at 9.

^{22.} *Ibid* at 175.

^{23.} *Ibid* at xix.

^{24.} *Ibid* at 10.

^{25.} *Ibid* at xvii. Molnar notes that each photograph was “carefully selected [to not] replicate problematic depictions of racialized bodies that are so common in representations of migrants.” Additionally, these photographs are not meant to dehumanize—“[r]ather, it is meant to return at least some agency to people on the move” (*ibid*).

^{26.} *Ibid* at 213.

^{27.} *Ibid* at 210–14.

by many migrants trying to navigate the ever-changing technological landscape at various border crossings.²⁸

The overarching theme in Molnar’s book is the premise that some groups can move easier than others in our world,²⁹ which is due to “migration management technolog[y]’s” roots in discriminatory practices such as racial profiling.³⁰ In efforts to represent movements of persons as they experience migration violences, Molnar has undertaken a careful selection of contexts and stories to explore. As such, the author brings the reader on a journey through North America, Europe, Asia, and East Africa, highlighting that each continent poses a distinct barrier for migrants with their migration management technology. Notably, the migration stories are not always contained geographically, though the laws are. For instance, when describing the European Union’s policies, much of the stories are centred on migration flows from Turkey, into Europe through Greece. This approach centralizes the experiences of people on the move such as Zaid Ibrahim, who was finally reunited with his family after years of travelling and waiting.³¹

A. Exploiting Vulnerable Populations: The Global North’s Approach to Border Technology

Mr. Alvarado must have been walking for days, if not weeks, and died just three miles (five kilometres) from a major highway that would have connected him to the town of Gila Bend in Arizona.³²

When addressing border technology in North America, Mr. Alvarado’s story is unfortunately quite common. With the implementation of new border technologies at the US–Mexico border, deaths have doubled over the past two decades.³³ Molnar provides anecdotes regarding the US–Mexico border and some of the Canadian government’s policies in Chapter 1, “‘The Wall Bleeds Rust’: Robo-Dogs in the Sonoran Desert” and Chapter 4, “‘Recognizing Liars’: AI Lie Detectors, Voice Printing, and Digital Incarceration.”

Beginning with the United States, the author describes “smart-border technologies” designed to replace other inhumane alternatives such as “building walls [and] placing children in cages”,³⁴ these technologies include drones, surveillance towers, facial recognition cameras,

²⁸. *Ibid* at 213. Zaid Ibrahim recalls Greek border guards, commandos, and mercenaries (armed and working with the guards) demanding them to remove their clothing, despite the frigid weather. The commandos searched the men’s underwear, as well as grabbed women by their breasts, in search for money. One young refugee was asked if they had any money in English: not understanding English, the boy did not respond. As a result, the guards began beating him with their batons until he was covered in blood coming from his head, ears, and mouth.

²⁹. *Ibid* at 173.

³⁰. *Ibid* at xix, 26. An example being deployed in the United States and New Zealand is automated facial recognition to identify “future ‘troublemakers’” (*ibid* at 26).

³¹. *Ibid* at 214.

³². *Ibid* at 15.

³³. *Ibid* at 19. In fact, the highest death rates were found in 2021, with at least 650 found dead in the Sonora. Anthropologist Jason De León has called this a “land of open graves” (*Ibid*).

³⁴. *Ibid*.

licence plate readers, highway checkpoints, and fibre-optic sensor systems.³⁵ Most recently, the addition of “robo-dogs” has been included in these surveillance techniques, meant to hunt for people after dark.³⁶ Despite these harsh technologies, Molnar emphasizes that “dragnets are not a deterrent when the alternative is watching your family starve.”³⁷ This is critical to the author’s main focus of this section, which is to stress that “[t]ailoring technology to pursue punitive immigration enforcement measures is rooted in the racist, xenophobic, and ethnonationalist vision of immigration.”³⁸ Molnar also outlines that similar technologies are used in Canada: launched in March 2018, project “Chinook” was meant to aid Immigration, Refugees and Citizenship Canada (IRCC) with temporary resident applications.³⁹ This technology was designed to render decisions, including whether to approve or refuse an application.⁴⁰ By comparing both North American countries, Molnar seeks to highlight how migration management technology can be troublesome due to “bias, error, or system failure,” each of which “can result in irreparable harm.”⁴¹

B. Reducing the Flow of Migrants: Exploring the “Fringes of Europe” and the European Union’s Policies

A resting place for unidentified, perished people on the move in Sidero, the Evros region of Greece, is included in the book.⁴² “Little Nasr,” a fourteen-year-old who looks seven and whose mother remains in Syria, has finally crossed the Meriç River into Greece.⁴³ Little Nasr suffers from severe scoliosis, impeding his ability to move at the same pace as the others.⁴⁴ He “is running out of food and water in the forest.”⁴⁵ Will Little Nasr perish in the same resting place? Molnar decides to rent a car and drive up north to find Little Nasr, despite the possibility that she could face deportation and criminal charges. After all, unlike those whose stories she tells, Molnar has the freedom to live elsewhere.⁴⁶

Through Little Nasr’s story, the author discusses the European Union’s (EU) clear intentions regarding migration: “to reduce the flow[...] [of migrants].”⁴⁷ An increasingly common practice is to deter people from entering the EU through Greece by pushing them back to Turkey (the “Fringes of Europe”) using various violent methods, such as physical

^{35.} *Ibid* at 18.

^{36.} *Ibid* at 21.

^{37.} *Ibid* at 24.

^{38.} *Ibid* at 26.

^{39.} *Ibid* at 98.

^{40.} *Ibid* at 99.

^{41.} *Ibid* at 101.

^{42.} *Ibid* at 40.

^{43.} *Ibid* at 40–43.

^{44.} *Ibid* at 39, 43.

^{45.} *Ibid* at 42.

^{46.} *Ibid*. As part of her human rights monitoring work, Molnar has a “special dispensation letter allowing [her] to move around” (*ibid*).

^{47.} Molnar, *ibid* at 73.

pushing, beating, stripping, and creating dangerous waves for boats.⁴⁸ As such, Molnar focuses Chapter 2, “‘Smart Borders Kill’: Technological Violence at the Fringes of Europe,” and Chapter 3, “‘If We Go There, We Will Go Crazy’: Refugee Camps as Digital Prisons,” on refugee camps located in Europe, namely Greece. These camps are described as a location of surveillance, barbed wire, and segregation.⁴⁹ A detailed description of these areas further categorizes them as places that “dehumanize people seeking protection.”⁵⁰ The uncertainties of refugee camps are contextualized by Molnar during her journey in Poland’s Białowieża Forest, in search of a border crossing to Belarus.

Molnar also introduces the EU’s *AI Act*⁵¹ early on and provides explanations regarding its substance and/or potential application at the end of the book (Chapter 8). Recognizing that *people* are at the centre of these stories, it is worth mentioning that the purpose of the book is to interrogate the intersection of storytelling, immigration, and growing technology practices, rather than serving as a book of legal information. The main focus of these chapters is to thus highlight one common thought: “There is a profound fear of mobility and of the uncontrollable migrant that motivates the proliferation of border technologies.”⁵² Through the EU’s policies, it is necessary to note that the “very concept of a ‘border’ has shifted . . . to stop unwelcome migration to Europe.”⁵³

C. “Accept All Cookies”: Creating Surveillance Technology at the Expense of Civilians’ Privacy in Asia

“My number is 20055 at the computer. We are numbers, we are not humans.”⁵⁴

—Ahmad

Molnar’s next location is the city of Hebron, which is described as the laboratory for technology and violence by Ori Givati, a former Israeli soldier.⁵⁵ Ahmad, an activist, is familiar

⁴⁸ *Ibid* at 41.

⁴⁹ *Ibid* at 84.

⁵⁰ *Ibid*.

⁵¹ The EU’s *AI Act* lays the foundation for the regulation of artificial intelligence in the EU. See especially EU, Regulation 2024/1689 of the European Parliament and of the Council of June 13, 2024, laying down harmonized rules on artificial intelligence and amending Regulations (EC) No 300/2008, (EU) No 167/2013, (EU) No 168/2013, (EU) 2018/858, (EU) 2018/1139, and (EU) 2019/2144, and Directives 2014/90/EU, (EU) 2016/797, and (EU) 2020/1828 (*Artificial Intelligence Act*), [2024] OJ, L 2024/1689 [AI Act]. Cf Bill C-27, *An Act to enact the Consumer Privacy Protection Act, the Personal Information and Data Protection Tribunal Act and the Artificial Intelligence and Data Act and to make consequential and related amendments to other Acts*, 1st Sess, 44th Parl, 2022 (second reading April 24, 2023); Canada’s draft *Artificial Intelligence and Data Act* (AIDA)—modelled after the EU’s *AI Act*—is a “new regulatory system designed to guide AI innovation in a positive direction, and to encourage the responsible adoption of AI technologies by Canadians and Canadian businesses”: Canada, Innovation, Science and Economic Development, “The Artificial Intelligence and Data Act (AIDA)—Companion document,” March 13, 2023, online: <ised-isde.canada.ca> [perma.cc/EN9W-DUAZ].

⁵² Molnar, *supra* note 2 at 174.

⁵³ *Ibid* at 178.

⁵⁴ *Ibid* at 143.

⁵⁵ *Ibid* at 139.

with surveillance.⁵⁶ As quoted above, Ahmad explains his experiences of being stopped and interrogated by officers for one to three hours at a time.⁵⁷ The city of Hebron was specifically selected by Molnar because privacy is virtually non-existent: There are cameras in every bedroom and courtyard.⁵⁸ This advances the main focal point of Chapter 6, “‘All Roads Lead to Jerusalem’: A Lucrative Border Industrial Complex”: surveillance technology.⁵⁹

The author explains that “[t]he Israeli occupation of Palestine has been a breeding ground for technologies like drones, facial recognition, and AI-operated weapons—technologies that are exported and repurposed around the world.”⁶⁰ This technology exists as mobile apps like “Pegasus,” which is used to infiltrate phones and extract data and activate a camera or even a microphone.⁶¹ Molnar highlights that this technology was also used in Arizona by the US Border Patrol to put “[Indigenous] American reservations . . . under constant surveillance, including surveillance cameras and drones.”⁶² This chapter thus advances the notion that countries with large defence and security systems (such as the United States, Israel, and China) are trying to transfer surveillance technology all over the world.⁶³ Although the concept of surveillance is not new, with the rise of “surveillance capitalism” and the normalization of increased surveillance and data collection, society must be wary of its widespread application.⁶⁴

D. Trading Fingerprints for Meals: Data Colonialism in East Africa

“Without an ID card and identification number,” he said, “you are totally a living dead.”⁶⁵

—Ahmed Khalil Kafe

The reader’s final destination is Kenya, where Molnar describes migration management technology as “data colonialism.”⁶⁶ This account is seen in Chapter 5, “‘Data Is the New Oil’: The Silicon Savanna and Data Colonialism in East Africa.” As Molnar explains “the Huduma Namba, or “Service Number” in Swahili, is a controversial attempt by the government to create digital identities for all Kenyans.”⁶⁷ Described by seventy-three-year-old Ahmed Khalil Kafe above, when he was denied registration, his life was turned “upside down” because “access[ing] government services like voting or paying taxes, or even being able to sell his

^{56.} *Ibid* at 143.

^{57.} *Ibid.*

^{58.} *Ibid* at 142.

^{59.} *Ibid* at 141–42. “Surveillance relies on collecting vast amounts of data to make predictions in order to remove and detain people” (*Ibid* at 150).

^{60.} *Ibid* at 139.

^{61.} *Ibid* at 144.

^{62.} *Ibid* at 148. Over the span of ten years, this technology cost at least \$500 million.

^{63.} *Ibid* at 150.

^{64.} “Surveillance capitalism” is a concept whereby Professor Shoshana Zuboff argues that all our data is being used for profit (*ibid* at 158).⁵⁸

^{65.} *Ibid* at 119.

^{66.} *Ibid* at 120.

^{67.} *Ibid* at 118.

land” were restricted.⁶⁸ As Kenya has become increasingly digitalized, millions of minorities (ethnic, religious, and racial) have experienced similar stories.⁶⁹ As a result, many cannot access social services or even relocate throughout the country.⁷⁰

In comparison to the previous continents, “[m]aking people trackable . . . is one of the ways in which the EU and the U.S. are able to maintain a form of neo-colonial control over global migration management.”⁷¹ The author explains that powerful actors in the Global North collect information from vulnerable populations because of a lack of regulation and oversight.⁷² Beyond a lack of accountability, East African refugee camps are being transformed into “pilot project[s] for a biometric system involving retinal scanning and fingerprint analysis.”⁷³ One major concern is the lack of data protection: Without appropriate safeguards, centralizing these data in UN High Commissioner for Refugees (UNHCR) facilities can make it vulnerable to hacking, data sharing,⁷⁴ and data selling.⁷⁵ It is important to note that data sharing can result in grave consequences: For example, the UNHCR inadvertently shared sensitive data about Rohingya refugees with Bangladesh, which then shared it with Myanmar.⁷⁶ Additionally, the migration management technology in East Africa has become a quasi-requirement: If an individual does not provide their fingerprints, they will not receive general food distribution points—meaning they cannot eat.⁷⁷

III WHO REGULATES BORDER TECHNOLOGY? QUESTIONS TO CONSIDER

Despite each continent posing different challenges for migrants through the use of new technologies, Molnar highlights one consistent theme: the European Union and the United States’ desire to control migration patterns through technology by predicting and limiting migration “from the source.”⁷⁸ The author advances this premise by discussing the implementation of technologies such as AI, surveillance, and data colonialism.

Molnar’s book also raises many interesting issues such as “legal black holes in migration management technologies,” private and public sector disputes, and liability,⁷⁹ which are mentioned in Chapter 7, “The Politics of Exclusion and Fear,” and Chapter 8, “Strategies

^{68.} *Ibid* at 119. “Ahmed Khalil Kafe is of Nubian descent and was born in Kenya’s capital, Nairobi, where he worked as a police officer and member of the presidential guard. . . . [H]e tried to register for the Huduma Namba in April 2019. . . . [O]n October 14, 2021, the High Court of Kenya struck down the government’s decision to roll out Huduma Cards, because they violated the country’s Data Protection Act of 2019.”

^{69.} *Ibid.*

^{70.} *Ibid.*

^{71.} *Ibid* at 121.

^{72.} *Ibid.*

^{73.} *Ibid* at 124.

^{74.} *Ibid* at 125.

^{75.} *Ibid* at 132.

^{76.} *Ibid* at 125.

^{77.} *Ibid* at 127.

^{78.} *Ibid* at 130–31.

^{79.} *Ibid* at 65, 67, 103.

of Resistance.” Although these are not discussed in depth, the author highlights the public sector’s lack of technical capacity, which can result in an overreliance on private technologies; despite private players having a legal responsibility to not violate international and domestic regulations, there is neither regular oversight, nor clarity on the development of these technologies because of gaps in intellectual property legislation.⁸⁰ For instance, further research regarding facial recognition in Canada demonstrates that there is no specific legal framework that governs the use of this technology.⁸¹ Here, the question becomes: *how do we “pin down” liability?*⁸² This is a particularly intriguing question, especially when an individual’s migration status can be based on an algorithm.⁸³ Notably, the question of liability is not unique to the migration management technologies discussed by Molnar. However, the implications of such technologies are serious when considering the impact on vulnerable migrants in search of safety.⁸⁴ Given the rise of technology in decision-making roles, potential remedies will likely intersect with numerous areas of law, such as administrative law, international law, immigration and refugee law, intellectual property law, and constitutional law, to name a few.

These questions are central to the author’s call to resist border management technologies. For now, Molnar discusses the notion of “resistance” and “storytelling” as frameworks for furthering conversations of technology at the border.⁸⁵ In particular, the author describes her form of resistance as “choosing to remain vulnerable.”⁸⁶ As a reader, this theme is evident throughout the book through the author’s tone, structure, and linguistic choices.

IV CONCLUSION: FINAL THOUGHTS ON MOLNAR’S EXCEPTIONAL PIECE

This book is an excellent read. The author cleverly weaves ethnography and legal analysis with chilling realities of AI developments within the immigration and refugee landscape. As a reader, Molnar’s book was convincing and clearly conveyed the experiences and facts regarding border issues across many continents. By using storytelling as a methodology and

^{80.} *Ibid* at 67.

^{81.} Office of the Privacy Commissioner of Canada, “Privacy Guidance on Facial Recognition for Police Agencies,” May 2, 2022 at para 41, online: <priv.gc.ca> [perma.cc/UN44-JRH8]. Instead, there is a framework created by a mixture of federal and provincial privacy laws (i.e., statutes and Charter jurisprudence). Note: The province of Quebec is an exception to this framework, as they have legislation governing biometrics (*ibid* at para 39).

^{82.} Molnar raises many questions to be considered: “Unfortunately, liability can be difficult to pin down: Does liability lie with the designer, the coder, the immigration officer, or the algorithm itself? Should algorithms have legal personality, as a corporation does? How will judges parse out where automated decision-making ends and human decision-making begins, and when automation bias, or our predisposition to consider algorithms’ decisions to be more objective and truthful, begins to color how human officers make decisions?” Molnar, *supra* note 2 at 103.

^{83.} *Ibid* at 102.

^{84.} Increased border technologies often result in higher amounts of violent and harmful experiences: *ibid* at xix. Molnar has seen the violence first-hand: “[P]eople have been beaten, stripped of their clothes, sexually assaulted, and sent back” (*ibid* at 54).

^{85.} *Ibid* at 206–07.

^{86.} *Ibid* at 207.

introducing it as a component of substantive analysis, Molnar ensures that the authentic experiences of people crossing borders is never lost.

In an era of digital technology sweeping the nation through facial recognition at airports,⁸⁷ social media screening,⁸⁸ international DNA sharing,⁸⁹ and automatic immigration triaging,⁹⁰ it is essential to question the technologies that are becoming increasingly prevalent worldwide. Moreover, the creation of these legal black holes in migration management technology⁹¹ raises broader questions regarding liability and accountability. Molnar's book brings attention to the lack of regulation for these technologies, as well as the violence against migrants that occurs at various borders.

Overall, Molnar reminds readers that at the heart of every migration story is a *person* who is often experiencing violent interactions and near-death experiences on the journey to a better life. As new information management technologies continue to exacerbate violence at borders through technological experiments, it is time to bear witness to these realities in hopes of creating a better world.⁹²

⁸⁷. See e.g. Air Canada, "Protecting Your Privacy" (last modified November 26, 2024), online: <aircanada.com> [https://perma.cc/DW35-HV57]: "Air Canada's providers process your personal information, including your biometric information, strictly in accordance with Air Canada's instructions."

⁸⁸. Molnar, *supra* note 2 at 31.

⁸⁹. *Ibid* at 30.

⁹⁰. *Ibid* at 98.

⁹¹. *Ibid* at 65.

⁹². *Ibid* at 10–11.