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TECHNO DISOBEDIENCE



◇ 2023 has been the first thematic year of Constant's 5-year trajectory, that we have called *SPLINT*, experimenting with the question of what could/should SPeculative, Libre and INTersectional technologies be...

* **huh? Where did this SPLINT thing come from?**

◇ Well yeah, it is a term we are trying to give a meaning to through different contexts. This year it took the form of what we called Techno-disobedience...

* **ok, can you explain what you are talking about?**

◇ Techno-disobedience is about gathering forms of resistance to refuse, counteract, resist(...) dominant techno-culture, technological means of exploitation, control, standardisation, dispossession of popular knowledge and expertise... What we called Big-PATCH at some point = PATriarcho-Colonial big-tech

* **Big What?**

◇ Hmm yes, as you might have noticed we try acronyms, new words, speculative terms, mixing a multitude of dialects to imagine a language in which we can question things, to think about situations differently, and so on. It's quite fun, but sometimes we find ourselves having to explain what we mean with things like "Big-PATCH", a term that can make a lot of sense when you make it up together and start using for some time, but people who were not part of the conversation can get pretty confused from all the obscure terms, even scared sometimes.

* **Yeah sometimes it feels like you are muddying the waters a bit.**

◇ Well, let's say this year we wanted to look into the obligations that are put forward by capitalist and authoritative technologies, and what it could mean to disagree, refuse and disobey them at different scales. And developing a language is part of the work.

* **yeah yeah, ok so this relates to disobedience in general? Like people who do not accept the oppressive systems people currently live in?**

◇ In a way, yes, but this year we wanted to look at it from the intersections with technology. So we asked ourselves what are disobedient tactics that can be used to find ways to circumvent, question, detour and resist the social and political expectations that come with the turbo-capitalist frameworks of Big Tech...

* Ok I think it's time for an example. Can you make an example?

✧ So, for example Techno-disobedience could be 'simple' things like:

- *Entering or leaving the metro without scanning your transport card*
- *Keeping a little manual lid covering your camera on your laptop or phone*
- *Trying to repair your devices before buying new ones*
- *Chosing cash payment over digital transactions*

* hmm, ok I am starting to get it even with the weird words around it... And what is this thing anyway? A publication?

✧ After a year of working around disobedience and technologies, we have gathered some traces, snippets, writings, images and sounds to make up this collection of stories we've told to each other. It's a polyphonic, polymorphic (possibly a lil' messy) and modest publication. It is not a wrap up, but an opening to extend this work in new directions and futures. It is also a call and invitation, if you feel tempted by this material, to get in touch and see how we can conjoin interests and curiosities.

* And what's in the publication?

✧ In here, you will find beginnings of SPeculative stories, spelling alternative realities around small, good enough, minimal, imaginary technologies. You can find hints at what we mean with Libre: the possibility to playfully research, to share according to collective conditions. INtersecting with necessary struggles against regimes of oppression, for and with Technologies that are not in the interest of some, but for the benefit of most.

* wow, yes, quite something, but I think I got it. cool.

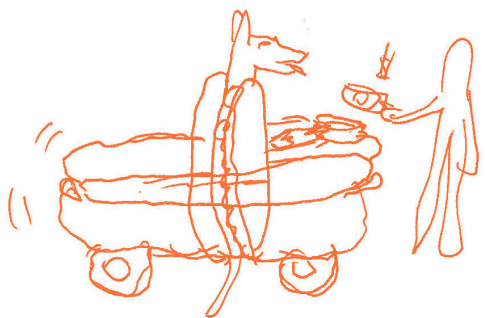
✧ So, I guess now it is up to the next page to orient you into the content. We hope you enjoy and can come back to us with various forms of human feelings and thoughts!

And oh by the way, if you don't like to type in super long links manually, this publication is available in digital format so you can easily access the urls. You can also find related listening and reading materials at this link:
<https://circulations.constantvzw.org/2023/pub/>

Krossdex

An overview of Constant's activities in 2023, with [page links](#).

- * **Commission I:** snowpoles & aggregator with Manetta Berends [36](#)
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a hotdog dog selling hotdogs on a hot-dog mobile

Protest!

On the 8th of March, Constant participated in the **International Trans-Feminist Digital Depletion Strike** coordinated by Titipi¹. “On this day, together with many others, we tried to withhold from using, feeding, or caring for The Big Tech Cloud. The strike called for a hyperscaledown of extractive digital services, and for an abundance of collective organising. It joined the long historical tail of international feminist strikes, because we understand this fight to be about labour, care, anti-racism, queer life and trans★feminist techno-politics.”

The Institute for Technology in the Public Interest (TITiPI) is a trans-practice gathering of activists, artists, engineers and theorists initiated by Miriyam Aouragh, Seda Gürses, Helen Pritchard and Femke Snelting. We convene communities to articulate, activate and re-imagine together what computational technologies in the “public interest” might be when “public interest” is always in-the-making.

For the strike, we gathered locally and read texts on computing and organising otherwise in the ruins of big tech... We read:

- [“Subtil béton” by Les aggloméré.e.s](#)
- [“Refusing the burden of computation: edge computing and sustainable ICT” by Marloes de Valk](#)
- [“For Careful Slugs: caring for unknowing in CS \(Computer Science\) by Ren Loren Britton & Helen V. Pritchard](#)
- [“Voluptuous disintegration: a future of Black computational thought” by Romi Ron Morrison](#)

We made some soup, came up with slogans and signs for the protest that happened few hours later in Brussels and many other places in the world.



Slogans and signs made for the 8M protest in Brussels.

A few weeks later, we were invited for a workshop during a research week

1. The institute of technology in the public interest: <https://titipi.org/>

titled **Digital Libraries at Beaux-Arts de Paris**. We were asked to organize a small session on digital libraries projects within Constant. This was happening in parallel with the big national demonstrations against the change of the retirement age in France. The demonstrations were getting bigger and spread nationally; it was becoming clear that it was not 'only' about retirement age but also about social justice at large. Students were getting organised, and there was a big demonstration happening the afternoon after the workshop. It felt tone-deaf to give a workshop on digital libraries with no attention to the social context, so we decided to share with them leftove.rs, the digital catalogue of Mayday Rooms which is an archive of socio-political struggles and uprisings from the '68 onwards. The idea was that it both related to digital libraries but also to the ongoing struggles around social justice. The exercise was simple, the students were invited to search through the library for things that spoke to them in this particular moment.

What's interesting about Leftove.rs is the huge quantity of items, you can see stuffs from movements like anti-war, pro-choice, black panthers etc, but also the way that the library is organised. It has the category "Tactics" containing notably riot, refusal of work, bombing, civil disobedience, sabotage.

Some gems found by the students during the workshop :

7



An illustration in a pamphlet by The Troops Out Movement, a group formed in West London in 1973 by Irish solidarity activists. The pamphlet tries to convince British youth not to enrol in the army to go to fight in Ireland.

**Riot grrrls
muff-diving
in front of
the White
House
during the
dyke march
in which
about
20,000
dykes
raged
through the
streets of
Washington
DC, USA.
April '93**

**photo: Dana
Schuerholz/
Format/ Impact
Visuals**



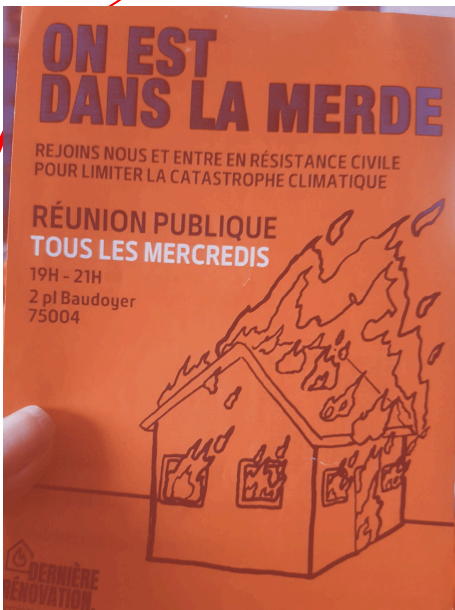
Found in the Bad Attitude #04 :Radical Women's Newspaper, issue June 1993.

After some time browsing the archive, we all selected a few items that spoke to us that day and we had a round to show to each other what we had found. It was quite strong to realise how much the visuals, the slogans, the discourse felt still very much relevant today.



The Fare-Dodgers Liberation Front demands free transportation for all, London, 1994.

After the workshop we eventually decided to go to the demonstration too. We encountered other political messages on signs, flyers and in chants.



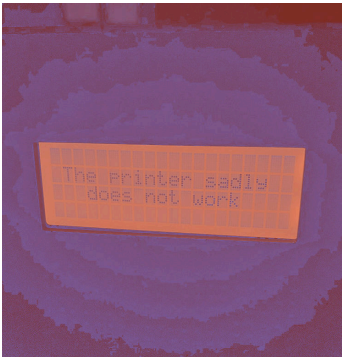
Flyer: on est dans la merde quoi?!



Graffiti seen at general strike in Paris: “Détruire dit-elle”.

We saw and experienced the response of the government, enacted through the CRS (the general reserve of the French National Police) with unrelenting and methodical violence. One takeaway: French tear gas is top quality!

Some months passed and we were somehow shifting positions by visiting the exhibition “Protest!” in Graz, Austria in the context of the second **work-session** of the year. We got to see all the movements which took the streets of the Austrian city from 1945 till today; from the anti-covid measures demo to fascist and anti-fascist face-offs. At the entrance of the exhibition there was a device that printed the slogans the visitors would say to it, so it was voice-to-text technology. We tried to have it print “techno-disobedience” but it systematically misunderstood the “techno” part. We tried with a range of different accents present in the group but didn’t work. The cover of this publication is a selection of the many slogans ‘understood’ and printed by the machine.



the printer stopped working too



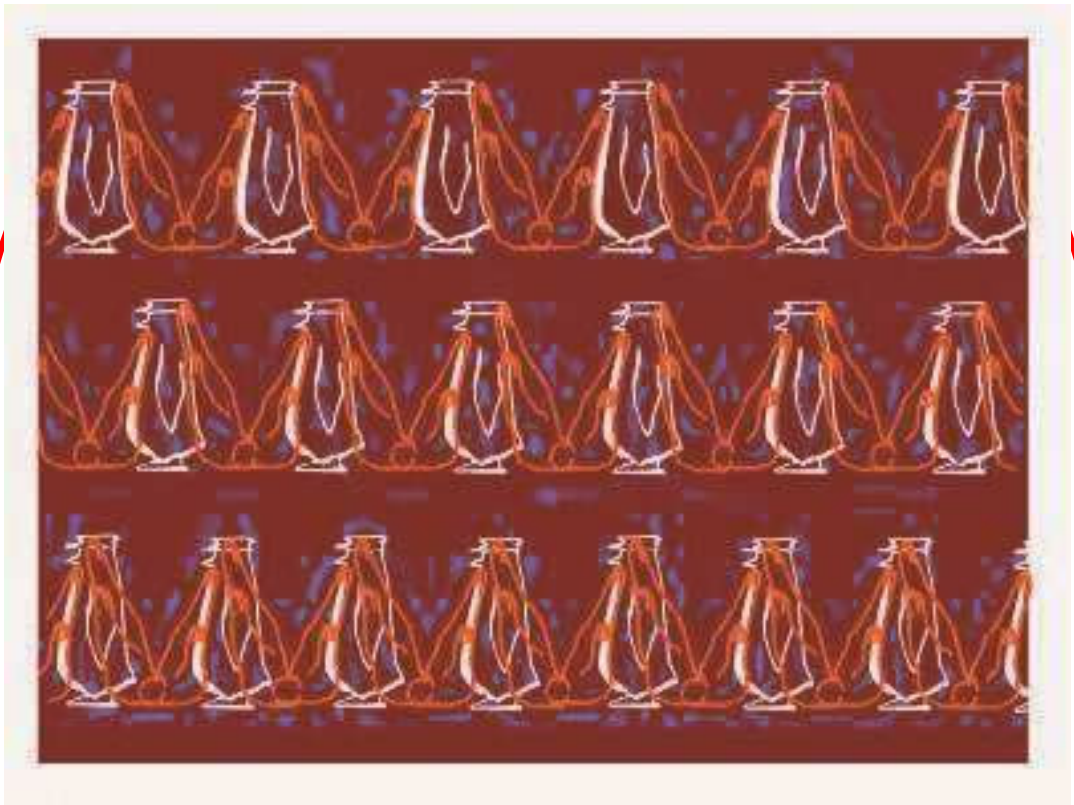
We ended up screenprinting one of the device's most absurd takes. "Take now this will be Jones".

We felt the potential of slogan-making as a research practice all around us and wanted to test it. During a workshop in the context of the project **Specxcraft**, we practised slogan-making as a way to open-up new research pathways and make up a language to speak about them. We discussed how technological modes and infrastructures are orienting and/or obstructing our forms of inhabiting and moving through the city. The slogans we made up sometimes pointed towards something we have observed. Or sometimes they proposed other ways we feel could counter authoritative arrangements of life in the city.



Sticking up some brush-painted slogans on the wall of Constant's workspace.

One example of a made-up slogan is “Underautomatising Digipenguins” It was imagined in a story as a coded way of saying “Abolish the police!” It referred to the different modes of control in the public space. How, for instance, public transport now seems to be conceived via security logics based on the presence of security forces. And whether this was premeditated or not, these logics today make possible the tracking down and arrest of people without papers using public transport. The second part of the slogan hints at the policy of automation, automation in the technical sense, the automation of metros etc, but also in terms of the protocols exercised by these security forces, into which there is no room for discussion. The slogan was thought of within discussions on public transport in Brussels in a moment when the city is ongoing massive construction works for a new metro line, the now-infamous metro 3. We looked more closely at the mode of the metro; as a political choice instead of a solely technical one. How the mode of the metro enforces a confinement of the public space unlike any other public transport. It imposes a space that becomes somewhat easier to control and monitor with for instance the setting up of an access infrastructure via gates, the coercion of its validation system which enables information on movements in the city to be transferred in real time.



A postcard made based on the “Underautomatising Digipenguins” slogan.

Somewhere in November Constant joined the **Translocal Pipas Club**² on Mastodon, as a means to participate in the forms of protest happening online. Moved by the intensification of the violence brought on Palestinian people by the state of Israel, and by the many mobilizations happening around us, Constant has reflected on different modes to engage with the current situation that could make our solidarity practical. We started from our own impasse, being faced once again with how proprietary digital platforms are once again go-to places for information, organising, and the raising of voices in our geographical and social surroundings. This is dangerous because, as we have seen, mainstream social media will use their power to throttle and silence some voices and foreground others. We got also concerned with activism against apartheid having to depend on tech provided by the same companies that are directly involved in creating tech for apartheid.

We decided then to join forces with friends moved by similar urgencies to start the Translocal Pipas Club, a thinking space on these related issues, starting with an account on the post.lurk.org instance of the Mastodon federated network, as a way to disinvest our energy from Google, AWS and others.

@pipas shares news, stories and events linked to the liberation of Palestine, and to other struggles too, with the special interests in figuring out what role computational infrastructures play in these struggles. You are very welcome to join the conversations!

2. Follow pipas club on mastodon <https://post.lurk.org/@pipas>

أحب القطة، أكره ميتا

LOVE CATS, HATE META



موشور

A black cat and a slice of watermelon. "Love Cats, Hate Meta". Image by Al Manshour.

DEDBUG workshop and more³

◇ Ik weet niet of ik moet beginnen of niet, maar ik kan beginnen met iets te zeggen.

* Maybe a first impression of the workshop to begin with: I enjoyed it, and it was also very technical. Raaf did a great job at explaining and it was the first time soldering for me, which was nice.

◇ Ah so cool! What was the workshop about?

* The concept of the workshop departs from programmed obsolescence⁴ and e-waste streams, related to how defunct electronic devices are shipped from different continents to mainly Africa, where they are burnt or buried.

~ Unbinare develops tools and pcb boards to be able to use existing components and chips found in e-waste to make new circuits and devices.

Some of the things they prepared for this workshop are Flex boards and multi-footprint protoboards of many sizes.

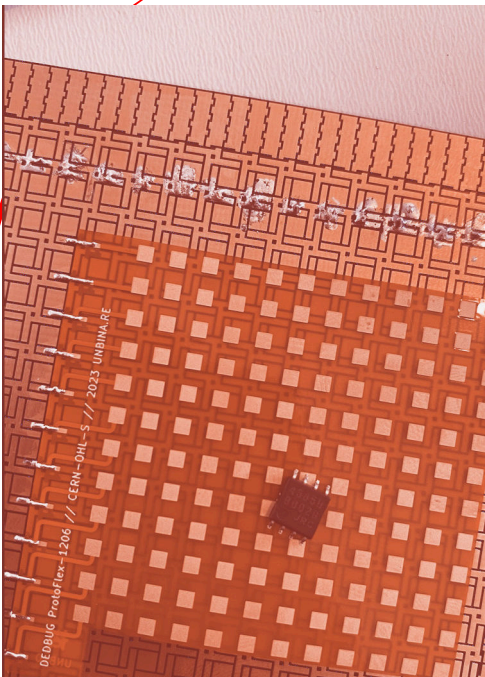
* Raaf came prepared with microscopes, tweezers, chip suction devices, and mini measuring probes. Most of the components found nowadays in e-waste are SMD components, which can be very very tiny, even microscopic. The dedbug workshop was special because Unbinare found a way of working with a flexible electronics board. Normally, these boards are very rigid and chips and components have a predetermined role and space on the board. The design of the flexboards and protoboards made by Raaf have different footprints which make it way more flexible and modular. The way you place your component will enable you to specify how you make the connection, even though you still have to respect the rules of electronic continuity.



A half-melted DJ Controller, and many hands trying to dismantle it with two pliers.

3. DEDBUG project page: https://unbinare.be/index.php?title=DEDBUG_Protoboard

4. https://en.wikipedia.org/wiki/Planned_obsolescence



Some images from the workshop where we opened the DJ controller and put some components on the board.

❖ Did you make specific boards?

✳ We didn't get to make a functioning board but we certainly were able to have at least one component on there :D

~ Raaf found a DJ controller device, which was half melted, and we opened it up. We started reading the PCB of the device that had a lot of chips and components with chips in them too to be reused. We tried to read the information on the component, a number, some letters, to try and figure out what its function was. When we searched online with this information, we were able to find out whether it was a chip, a resistor, capacitor or something else.

❖ Is a chip a component?

✳ Yes it is a single discrete component. But a chip, also called microchip, consists of an "integrated circuit". This means there are a lot of miniaturised components inside one chip. I found the 555 chip, which is a very famous chip from the 70s that in general gives a rhythm to a circuit. On archive.org you can find this Engineer's mini notebook by Forrest M Mims⁵ with documentation about this chip. It was a really good component to start with, as the tempo can be a measuring device, a way of tracking time (human or not) and you can make an event failure alarm, an electronic pulse generator, a metronome, a light/dark detector. This is when it becomes so clear why trash is really not trash.

❖ What was made with the 555 chip?

✳ We didn't get to repurposing the components into something else, but we were able to identify it, put it upside down on the flexible board, with the legs in the air and ready to imagine different usages for this component.

✧ I would like such workshops to happen more often, because I cannot make sense of it on my own. It's definitely worth doing it in a workshop moment. I think we should do more collective debugging.*

~ We need another follow-up workshop to enter the next level, preferably with the same group... **Reverse Engineering as Direct Action**

* I felt really emotional when Raaf was handing out the different tools, everyone left with a soldering iron (a reprogrammable pinecil), a pack with the flexboard some tin wire among other stuff which was so great. We should not take this for granted as it also costs quite some money, but this was a good choice.

~ It was interesting to hear that Raaf was not interested in following the road of e-waste collecting centres. Here in Belgium we have Recupel, which is a structure that takes broken devices, batteries, lamps, etc. These centres zijn een doekje voor het bloeden. They confirm the capitalist way of dealing with devices.

* The way in which recycling electronics is considered and put into practice, is mostly in an extractive way, such as figuring out how to get gold or other types of minerals out of e-waste. It's a way of working that actually creates a lot of waste again. For example, Old lithium battery packs are shredded and burned to recover the lithium inside them to make new batteries which is a super wasteful way of retrieving lithium from the batteries.

Further reading: [Maurits Fennis: and ontology of electronics waste](#)

Repairing as a radical act

The DEDBUG workshop covers maybe one end of the spectrum of ways of dealing with electronic residues, and working against the capitalist production machine that forces us to always buy new things and produce waste.

On another occasion, during our first worksession of the year in Brussels, we encountered another point, far away in the spectrum of time, space and technological-advancement, but sharing the same impulse to recuperate, re-invent, and create new materials out of supposed waste. As someone has used the term 'technological disobedience' for many years, we invited Ernesto Oroza to share with us his 30-year long involvement in researching the inventive and militant approach Cuban people had to develop towards consumer products in their daily life.

Due to the embargo that since the collapse of the Socialist Bloc has paralysed all trade from and to the island, Cuban people had developed techniques and tactics to source materials for new needs, re-using existing objects available. The components inside specific households are

systematically turned into generic components for new constructions. For example, a commonly available washing machine, produced in the eastern bloc and very diffused on the island, included a dryer, as the device was thought for colder Eurasian climates. But since in Cuba it had no use, the engine of the drier would always get removed and repurposed for more urgent needs, like a ventilator! This same approach would apply to many other objects and even to materials themselves: due to the shortage of plastic manufacturing facilities, plastic from other objects could be sourced, ground, and re-extruded into cups or plastic cutlery!



Ventilateur réparé avec un cadran de téléphone.



Radio Grundig à laquelle un haut-parleur a été ajouté.

Two radically repaired objects found in the “Rikimbili” collection: a hybrid ventilator with its blades cut from a vinyl record, and a small portable radio with an external speaker modification

One difference of course in this case is that the disobedience is not a choice, even though it is connected to a state-level political disobedience (not resigning to the imperialistic pressure of the United States), the individual disobedience to the non-written law of technological consumerism is mostly a matter of survival, resilience and solidarity. Being forced to repair and repurpose because of scarcity of materials, fosters knowledge and daringness to hybridise. From the scarcity comes a re-opening of the black-box, where functions and shapes are re-mixed and re-melted. Meanwhile the overconsumption model numbs our skills, glues them shut.

You could say that this should not be a choice for anyone when you consider the climate collapse and the fact that the waste produced here, destroys elsewhere. That we should not be given the choice to ignore the geopolitical inequalities at play in the devices we consume.

And even if our devices are not planned for longevity, we can try to extend their life and stubbornly cling onto them. This is what we tried during the first Technodisobedience worksession. We created a collective moment to

try and repair devices. We collaborated with the Repair Cafe and Mathieu, one of the repair volunteers in Sint-Agatha-Berchem who gently accompanied us in the processes.



An intense repair session with multiple screens, soldering irons and opened up items

More than once, the repair could not happen: there was a missing part, the breakage was too serious. But often the problem could be indicated, the collective repairing gives nudges. It's a start. Sometimes a frustrating one, for example when components are too small to be manipulated (back to DEDBUG!).

Readings:

- [Ernesto Oroza: Repair as rupture](#)
- [Ernesto Oroza: Rikimbili](#)
- [Louis Rossmann: right to repair](#)

Safety is not an option

For the 2023 commission, we supported the work of the collective **Cypher Sex**.

Cypher Sex is a queer feminist collective aimed at empowering LGBTQ people, women, and sex workers in their use of online services and digital tools through workshops, guides, and personalized consultancies⁶.

Constant's support went into the making of their manual intended for guiding and assisting the writing of locally-oriented digital self-defence guides aimed at LGBTQ people, women, and sex workers.

In 2018, the FOSTA/SESTA bill passed in the United States under the guise of fighting sex trafficking while actually making an exception to Section 230 of the net neutrality code (that generally provides immunity for website platforms with respect to third-party content) and silenced online speech by forcing Internet platforms to censor their users. In pre-emptive fear of US lawsuits, internet providers used globally (Instagram, Paypal, Mailchimp, craigslist.org, etc.) updated their Terms of Use policies to prohibit any "adult content" including not only pornography and erotica but also sex toys and sex-positive education. This, in turn, not only directly affected sex worker's safety and ability to work online but, through the sexualization of queer content and more, has had long term ripple effects on the online representation of sex-positive and queer cultural activities more broadly.

Cypher Sex was founded in 2019 to develop a digital self-defence guide in response to the challenges facing these marginalised communities post-FOSTA/SESTA. Drawing from its members' experience developing websites for professional dominatrix in the United States and developing digital security guides, they wrote the first guide featuring "Eve Pentest," a digital dominatrix and her digital self-defence strategies based on multiple interviews and discussions with sex workers. Most importantly, the guide aims to not only provide specific resources and references but to empower the reader to make informed decisions about what to look for on platforms that are constantly changing.

Following a dozen workshops with Berlin sex workers hosted by the sex workers' organisation Hydra and a second guide for Berlin-based sex workers (including many tips by sex workers who participated in those workshops), Cypher Sex received many requests for translating these

6. <https://www.inventati.org/cyphersex/>

guides into other languages for other contexts. However, as each country and city and the sex workers (and kinky queers) who live there have their own (digital) self-defence strategies, a simple translation was not appropriate (or very helpful) for writing a new guide. Therefore, Cypher Sex came up with the proposal to create a manual with basic outlines, resources, links, suggested approaches and interview questions relevant for different international locations that advocates self-empowerment through the use of online identity management and other digital self-defence strategies.

And as we had just invited Cypher Sex to support their work on the manual, Femke shared with us the work done between Titipi and Other Weapons.

“Other Weapons is a site for amassing and proliferating knowledge, stories, and positions by sex workers. It has no set place, but circulates in the form of printed zines, online pdfs, emails, stickers and wheat-pasting, and occasional public appearances. Our aim is to experiment with sex workers and our accomplices toward material strategies for our autonomy and liberation. We are for finding life outside of any given parameters, for finding ways to live, interdependently, beyond survival. Through print material, discussions, letters, film, music, and visual work, we attempt to distribute intelligence often hidden or unpublished.”

Titipi had asked the same question to several Other Weapons members: “What have you given up to technology in the name of safety? How has this affected you?” The answers are difficult and touching; we read how they’re trying to come to terms with the deep insecurity of selling their wares and/or their services online. Coming to terms with the fact that the work online requires some form of exposure and that from there, the urgency is to find ways to deal with, to negotiate with and within that exposure. Other weapons tells us how much falling back into a language of “security” is damaging for those whose lives are impacted by this impossibility of safety.

As the collective Cypher Sex is busy finishing up their manual while we’re assembling this publication, we are very much looking forward to being able to engage with it in solidarity with our Brussels context.



The Cover of Cypher Sex's Manual: "We Are But One Bitch"

Peace washing indicator

During the worksession in Graz, a person from a local NGO came to present us something we thought would be around conflict resolution strategies. She started explaining that she's managing aid operations for this NGO in war zones and that for this type of operations they need to identify the 'safe' zones where they can send people and cargo to. For that purpose, she presented a tool called the Global Peace Index developed by the Institute for Economics and Peace.

Some frustration and tension quickly rose in the room as one of the main objectives of the Institute was said to "calculate the economic cost of violence". Other somehow familiar catch phrases such as "We believe that data and fact-based research are the first steps in creating a more peaceful future" were enough to make the group fire up questions and expressions of frustrations; probably not each time very carefully. We were sort of overtaken by the political underpinnings of such a tool :

- But what is bothering you actually?
- I don't even know where to start, it just feels completely wrong... completely colonial"

Once we had passed the initial shock, any critique we tried to formulate towards the tool seemed to re-enforce it, we fed the monster in one way or another. We'd start looking at it and question how one element would be calculated or how the data would be accumulated; we were staying within the index's framework, somehow confirming its existence. We felt stuck.

As a way to speak about the frustrations we had with the tool during the Sharing Disobedient Stories evening, we decided to try not to show the tool (we failed by the way) but made space for three short texts that approached peace differently: through complexity, struggle for justice, and accompliceship. Here are these three texts:

1: From the EZLN Declaration of war, 1993 published in: El Despertador Mexicano)⁷

"TODAY WE SAY ENOUGH IS ENOUGH! TO THE PEOPLE OF MEXICO: MEXICAN BROTHERS AND SISTERS:

[...] according to this declaration of war, we give our military forces, the EZLN, the following orders:

First. Advance to the capital of the country, overcoming the Mexican Federal Army, protecting in our advance the civilian population and permitting the people in the liberated area the right to freely and democrati-

7. <https://library.ucsd.edu/dc/object/bb53253431>

cally elect their own administrative authorities.

Second: Respect the lives of our prisoners and turn over all wounded to the International Red Cross.

Third: Initiate summary judgments against all soldiers of the Mexican Federal Army and the political police who have received training or have been paid by foreigners, accused of being traitors to our country, and against all those who have repressed and treated badly the civilian population, and robbed, or stolen from, or attempted crimes against the good of the people.

Fourth: Form new troops with all those Mexicans who show their interest in joining our struggle, including those who, being enemy soldiers, turn themselves in without having fought against us, and promise to take orders from the General Command of the EZLN.

Fifth: We ask for the unconditional surrender of the enemy's headquarters before we begin any combat to avoid any loss of lives.

Sixth: Suspend the robbery of our natural resources in the areas controlled by the EZLN.

We, the men and women, full and free, are conscious that the war that we have declared is our last resort, but also a just one. The dictators have been waging an undeclared genocidal war against our people for many years.

Therefore we ask for your participation, your decision to support this plan that struggles for work, land, housing, food, health care, education, independence, freedom, democracy, justice and peace. We declare that we will not stop fighting until the basic demands of our people have been met by forming a government of our country that is free and democratic.

JOIN THE INSURGENT FORCES OF THE ZAPATISTA NATIONAL LIBERATION ARMY!"

General Command of the EZLN, December 31, 1993

2: From the Ally Industrial Complex manifest⁸

The **ally industrial complex** has been established by activists whose careers depend on the "issues" they work to address. These nonprofit capitalists advance their careers off the struggles they ostensibly support. They often work in the guise of "grassroots" or "community-based" and are not necessarily tied to any organization. They build organizational or individual capacity and power, establishing themselves comfortably among the top ranks in their hierarchy of oppression as they strive to become the ally "champions" of the most oppressed. While the exploitation of solidarity and support is nothing new, the commodification and exploitation of allyship is a growing trend in the activism industry. "Anyone who concerns themselves with anti-oppression struggles and collective liberation has at some point either participated in workshops, read 'zines, or been parts of deep discussions on how to be a "good" ally. You can now pay hundreds of dollars to go to esoteric institutes for an **allyship certificate in anti-oppression**. You can go through workshops and receive an allyship badge. In order to commodify struggle it must first be objectified. This is exhibited in how "issues" are "framed" & "branded."

8. <https://www.indigenouaction.org/accomplices-not-allies-abolishing-the-ally-industrial-complex/>

Where struggle is commodity, **allyship is currency**. Ally has also become an identity, disembodied from any real mutual understanding of support.

The term ally has been rendered ineffective and meaningless. Accomplices not allies.”

ac·com·plice

a person who helps another commit a crime.

There exists a fiercely unrelenting desire to achieve total liberation, with the land and, together. At some point there is a “we”, and we most likely will have to work together. This means, at the least, formulating mutual understandings that are not entirely antagonistic, otherwise we may find ourselves, our desires, and our struggles, to be incompatible. There are certain understandings that may not be negotiable. There are contradictions that we must come to terms with and certainly we will do this on our own terms. But we need to know who has our backs, or more appropriately: who is with us, at our sides? The risks of an ally who provides support or solidarity (usually on a temporary basis) in a fight are much different than that of an accomplice. When we fight back or forward, together, becoming complicit in a struggle towards liberation, we are accomplices. Abolishing allyship can occur through the criminalization of support and solidarity.

While the strategies and tactics of asserting (or abolishing depending on your view) social power and political power may be diverse, there are some hard lessons that could bear not replicating.

Consider the following to be a guide for identifying points of intervention against the ally industrial complex.

“Salvation aka Missionary Work & Self Therapy”

Allies all too often carry romantic notions of oppressed folks they wish to “help.” These are the ally “saviors” who see victims and tokens instead of people. This victimization becomes a fetish for the worst of the allies in forms of exotification, manarchism, ’splainin, POC sexploitation, etc. This kind of relationship generally fosters exploitation between both the oppressed and oppressor. The ally and the allied-with become entangled in an abusive relationship. Generally neither can see it until it’s too late. This relationship can also digress into co-dependency which means they have robbed each other of their own power. Ally “saviors” have a tendency to create dependency on them and their function as support. No one is here to be saved, we don’t need “missionary allies” or pity. Guilt is also a primary ally motivating factor. Even if never admitted, guilt & shame generally function as motivators in the consciousness of an oppressor who realizes that they are operating on the wrong side. While guilt and shame are very powerful emotions, think about what you’re doing before you make another community’s struggle into your therapy session. Of course, acts of resistance and liberation can be healing, but tackling guilt, shame, and other trauma require a much different focus, or at least an explicit and consensual focus. What kind of relationships are built on guilt and shame?

3: From I saw Ramallah by Mourid Barghouti; an account of palestinian

displacement

When you hear on the radio and read in newspapers and magazines and books and speeches the words 'the Occupied Territories' year after year, and festival after festival, and summit conference after summit conference, you think it's somewhere at the end of the earth. You think there is absolutely no way you can get to it. Do you see how close it is? How touchable? How real? I can hold it in my hand, like a handkerchief. Now here I am looking at it: at the west bank of the Jordan River. This then is the 'Occupied Territory'? No one was with me to whom I could repeat what I had said years ago: that it was not just a phrase on the news bulletins. When the eye sees it, it has all the clarity of earth and pebbles and hills and rocks. It has its colors and its temperatures and its wild plants too.

Who would dare make it into an abstraction now that it has declared its physical self to the senses? It is no longer 'the beloved' in the poetry of resistance, or an item on a political party program, it is not an argument or a metaphor. It stretches before me, as touchable as a scorpion, a bird, a well; visible as a field of chalk, as the prints of shoes. I asked myself, what is so special about it except that we have lost it? It is a land, like any land.

We sing for it only so that we may remember the humiliation of having had it taken from us. Our song is not for some sacred thing of the past but for our current self-respect that is violated anew every day by the Occupation.



Border zone at Ramallah demarcated with barbed wire

Bavardage

sur les liens entre desobéissance technologique et souverainete alimentaire

Alix bavarde avec Martino et Elodie sur les différentes formes de désobéissances discutées durant les sessions de travail.

✧ Une des choses faite à la première session de travail à Bruxelles était d'essayer de comprendre ce qu'on entend par désobéissance technologique en allant vers d'autres formes de désobéissance. Notamment les désobéissances aux systèmes agro-alimentaires dominants; on a exploré d'autres projets, de la permaculture dans des lieux d'occupation transitoire, une coopérative agricole, un projet de bibliothèque des semences de blé différentes, etc.

* Dans le recueil Souveraineté technologique j'ai entendu parler d'une initiative qui s'appelle AMAPIO (Association de Maintien de l'Informatique Paysanne Orléanaises) qui reprend le principe des AMAP.



Non-standardized wheat fields at de Groentelaar organic farm in Pajottenland

En France, on va à une AMAP au lieu d'aller acheter dans un supermarché, tu es inscrit dans un programme de coopérative où plusieurs producteur·rice·s font partie d'une distribution qui te donne une quantité de légumes et fruits chaque semaine sur une année.

“avec l'idée d'aller chercher ses bons octets chez

l'association du coin plutôt que dans un « supermarché » américain. Le « paysan » est aussi celui qui travaille à son autosuffisance tout en contribuant à faire évoluer son environnement et son paysage...” (source : *Développons l'informatique paysanne, élevons des chatons - Souveraineté technologique 2*)

~ On peut penser à Nubo, qui est une asbl et coopérative bruxelloise qui fournit les services mail et cloud 'éthiques', iels sont toujours en train de rassembler une base d'utilisateur·rice·s assez grande pour être viable.

✧ Ça pose la question de l'engagement des personnes envers un service à une échelle locale.

* Il y a deux semaines, Martino et moi avons rejoint une session de traduction du site de Nubo. Le site pour le moment est en français et néerlandais et la session était pour ajouter l'anglais afin d'élargir la base d'utilisateur·rice·s et de coopérant·e·s. On ne fait pas 'formellement' partie de Nubo mais on soutient le projet et il y a pas mal de connexions entre Constant et Nubo, c'est pourquoi ça fait sens pour nous d'apporter ce genre de toute petite aide. Par exemple, Denis, qui fait partie de Nubo, prend aussi soin de l'infrastructure digitale de Constant.

✧ Quand tu regardes les projets alimentaires, c'est assez clair: tu vois le soin et la maintenance continue qui sont nécessaires. Dans le cadre du technologique, j'ai l'impression qu'on pense plus à travers l'alternative, la solution; on pense moins au côté du soin nécessaire, de la construction de communauté etc; mais cet exemple de Nubo rend ça très visible; les deux situations sont en fait très semblables.

~ J'ai clairement ressenti ce lien à deux moments:
Quand on est allé visiter la ferme De Groentelaar⁹. On nous y a parlé de la domination de certaines céréales, et que dans cette ferme iels travaillent avec d'autres céréales 'oubliées'. Pendant la dégustation de bière, l'agriculteur, Tijs Boelens, nous a dit que cette pratique militante était similaire avec ce qu'on faisait (à Constant). C'est super important quand ce genre de connexion vient d'une autre direction, pas juste de nous. Ça faisait du bien cette sensation de connexion entre les deux luttes, on a vu la possibilité d'une construction de réseaux militants.
Le deuxième moment était quand Andrew Forbes a parlé de la standardisation du blé, c'était clair pour moi qu'il y avait des similarités avec, par exemple le fait d'avoir un mail de gmail; parce que gmail devient le standard à un point que ça empêche l'existence d'autre serveurs mails.

✧ Donc connexion, même si le travail est très différent. On nous a mis dans les champs pour faire du tri et enlever à la main des herbes qui étouffent le blé. Ça nous a montré frontalement le travail physique, qui prend énormé-

ment de temps et d'énergie; les questions d'échelle et de temporalité ne sont pas les mêmes que pour nous.

~ Ça nous ramène un peu à comment les personnes extérieures à nos pratiques nous voient comme faisant des petites expérimentations qui ne peuvent pas opérer un changement d'échelle. Oui, quand tu prends le temps de faire certaines choses cela peut paraître absurde car tu peux faire la même chose plus rapidement, plus 'proprement' etc mais en fait ça montre aussi comment le capitalisme est une échelle complètement malsaine qui demande toujours plus et plus rapidement.

◇ On a du mal à s'extraire de l'idée que des alternatives ont toujours pour mission de renverser le système dominant. C'est une vision très "David vs Goliath", mais en réalité l'idée n'est pas d'essayer de redevenir un autre système dominant. C'est un peu ce qui différencie des alternatives qui tentent de reproduire les solutions techniques dominantes et des alternatives qui remettent en question plus radicalement notre relation à la technologie. Par exemple, on a d'un côté Framasoft ou Nextcloud qui font un travail titanesque pour produire des alternatives à google, et permettre une transition sans friction vers des solutions libres et de l'autre, des alternatives plus expérimentales, plus niches, qui remettent en question l'échelle, l'impact des solutions techniques. C'est important d'avoir un dehors, un changement d'approche, vers des options qui cherchent à travailler à de plus petites échelles. Prêter attention à ce qui est fait à l'échelle d'une ville, créer des poches au lieu d'essayer d'englober.

* On a discuté au sein de Constant mais aussi avec notre entourage sur ces questions de solidarités désobéissantes : on a vu comment les luttes de souveraineté technologique et alimentaire étaient liées mais que ce lien était maladroit; nos priorités sont différentes et donc se ressentent dans nos pratiques. Par exemple, Andrew nous a montré que pas mal d'outils qu'il utilisait étaient propriétaires mais de l'autre côté nous, quand on fait nos courses pendant les sessions de travail, on va dans une chaîne de supermarché du quartier. C'est dissonant mais ça ne devrait pas nous diviser.

◇ Il faut trouver des moyens d'être solidaires dans notre désobéissance même si les moyens de désobéissance sont différents

* Comment est-ce qu'on peut créer de la transdisciplinarité au sein de ces formes de désobéissance?

◇ La mise en place de solutions/alternatives accessibles à quiconque me paraît être un bon début...

Coding with Olivia and Imane

at a very slow pace

At some point in the week of the first worksession, we weren't really working on any projects. Maeva was working on the messy glossary, a glossary of words relating to technodisobedience, and together with Olivia we offered to make a web version of this glossary. Neither of us had any knowledge in php but we started building a wiki engine. Imane, who was more skilled, joined. All three of us were coding, in the garden, in the middle of july. It was very warm so we were going rather slowly, also because we were learning while writing. My computer, a macb\$\$k pro, was having battery issues so I managed to get my hands on a very old and thick thinkpad before coming to Brussels. Most people in the worksession had thinkpads, but not one as goofy as mine. It felt like I was pretending to be a techno-activist. It actually made the task even slower. The clock was ticking, and it was 5pm already, people were starting to get the beer cans out the fridge, but we wanted to continue progressing on the glossary. So we would mix beer and coding. Sip after sip, our git commands were getting filled with typos, making us dive into a php loophole, but none of these obstacles would stop us three from building the clumsiest CMS (Content Management System). Sitting there, looking at each other's screens, sometimes talking, sometimes silently typing, sighing. Surely we were disrupting the technocratic efficiency, disobeying the pace of progress and innovation through togetherness and beer.

29



Disobeying doors

(and private property?)

TECHNO - DISOBEDIENCE • DISOBEYING DOORS





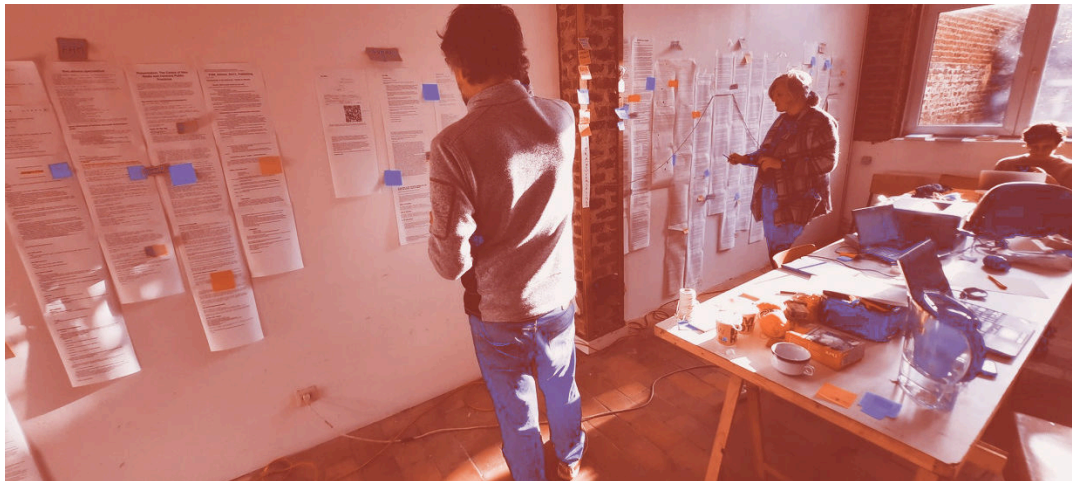
Different doors, different techniques!

Theres and heres

geo-connections around an office window

The displays in the window of Constant's office, which we call Constant_V.¹⁰

Part of what Constant_V does is to show the elaborate connections that Constant's work has to many elsewheres. Places that may be geographically remote, but often closely related through the networks that Constant is part of. The elsewheres that we are connected to help open up new perspectives, help us understand how our work relates, is relevant, makes sense to communities and people. Constant_V is a glass pane, a local membrane that listens to the outside, through which we transmit our daily workspace to the street. It also functions as a surface on which timewarped geodispersed signals can meet, assemble and resonate.



Collective ATNOFS reflection work in the studio.

The first Constant_V window of the year was about Rosa (they/them). Rosa is the name of a server, which was central in the project "A Traversal Network Of Feminist Servers"¹¹. Rosa was sent travelling between the several art-techno-feminist organisations that connected to ATNOFS. They spent time in Bucharest with Hypha¹², in Athens with the Feminist Hack

10. https://constantvzw.org/site/-Constant_V,196-.html

11. <https://atnofs.constantvzw.org/>

12. <https://hypha.ro/>

Meetings, in Graz with esc¹³, in Brussels with Constant, and in Rotterdam with Lurk¹⁴ and Varia¹⁵. Usually servers stay immobile in their park, so this was quite a nomadic adventure for a server. Being parked in one place doesn't mean servers are functioning in a local context, servers are mostly isolated and fenced off from their environment. Rosa on the other end, was created to be supra-local, to act locally in various localities. They can be touched, unplugged, reprogrammed, filled with content and scripted by those in the room who want to engage with them. They act as local workspaces, to connect people in the room, provide them with working tools such as pads, disk space etc. Rosa is an organism of digital care, benefitting from local contexts and proximity.

One evening in the beginning of March, playing a game of SPLINT cards shaped a connection to a neighbouring space of Constant: Au Jus. A collective space on Jean Volders street, just around the corner, behind the church. Au Jus invited the study group Cybioses – Life in the Future Imperfect, which is part of the Nordic Summer University, a migratory non-hierarchical group of international researchers. Speculation and storytelling playfully opened imaginations of (im)possible futures.

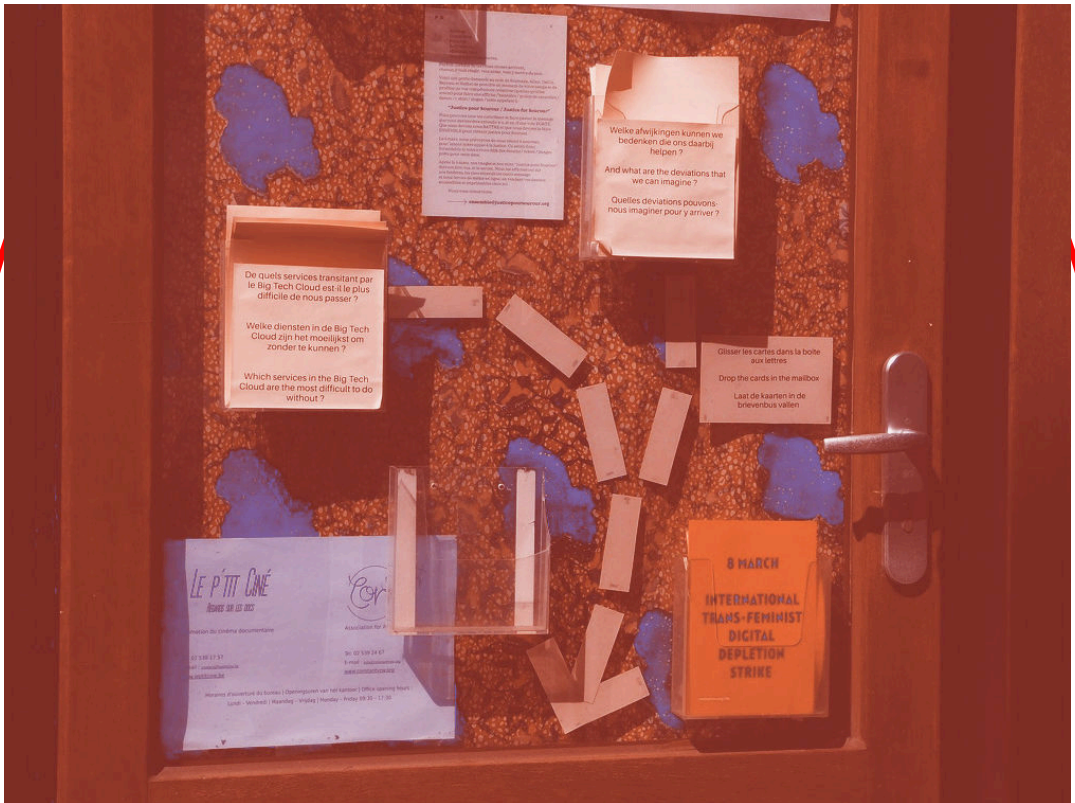


Larger version of the Splint Cards in Constant's Vitrine.

13. <https://esc.mur.at>

14. <https://post.lurk.org/home>

15. <https://varia.zone/>



“Welke diensten in de Big Tech Cloud zijn het moeilijkst om zonder te kunnen? Laat de kaarten in de brievenbus vallen.”

Later that same week, on the 8th March, Constant_V went on feminist strike, with students of the Digital Design master’s programme at ERG who occupied the window with an installation, joining the International Trans*feminist Digital Depletion Strike that called for solidarity and generated actions in many places as a feminist critique to global dominant infrastructures of The Cloud.

In the project Copper Infused with Blessing: Exploring Technodisobedience and Soothing Bowls, Joud Toamah shared a memory about growing up in Deir-Ezzour in east Syria. “I remember my grandmother would offer the bowl filled with blessed water to someone experiencing fear or anxiety, reciting verses of the Quran with the intention to calm and sooth.” The workshop in Pianofabriek (one block up the road, on the same side as the office) that joined the presentation explored traditional crafts in working with copper. Hands and fingers, basic tools, rhythms and minds connecting to other bodies, feelings and thoughts. The metal at work exercising its conductive properties as a medium that allows energies to flow.

More connections were made through the agency of “The Dust”, this mysterious mineral with mythical sacred healing powers, this essential source of energy, carrying geological warnings. The workshop “The Age Of Dust” evoked storytelling by inventing, creating and using techno-ritualistic objects that served as prompts, aid devices, communication tools and ceremonial objects, bringing together the communities who made them and speculated their lives into existence.



Hooded Magma Spirits, staring at the Volcano, in the backgarden of the studio



The Wizzard Worm of Wizdom engaged in a ritualistic techno chant

The Magma Spirits, The Sourcers, Hackers and Designers, the Creatures of the Crater, Constant and participants from many earth-countries engaged in a three day Life Action Role Play in the garden of our collective studio in Koekelberg. The storytelling that emerged through this LARP created a common space that was temporarily inhabited by the people telling each other that it existed, now, this year, here. And it will be reinhabited by others, in some imperfect future, elsewhere. At the end of the week,

starting from 21 September, items from this workshop were brought together in the window of Constant connecting the Rue du Fort to the extraordinary eruption of the Volcano that happened Generations ago and destroyed most of life of the world. It also opened a space of collective play and imagination of a beyond in which needs for togetherness overcome problems of disconnection.



Painted vitrine: "Dreaming in the Ruins of Big Tech" at "Reflecting in the Debris of High-Tech".

It is cold. There's a scaffolding in front of the building, a cracked facade. "Dreaming in The Ruins of Big Tech". We hear a transmission on Peertube. "ooooo resizes, relays and re-transmits hopefully + consensually, in transversal solidarity, the words of the feminist 'cloud to crowd' strike network. ooooo wants to improvise and animate this slogan by continuing the collective brainstorm, engaging at street level on Rue du Fort. The interface gets forked and tweaked by spasms, pulsing on data interveillance, intraspecies opto-genetic loopholes activating collective life cycles, interrupted by micro-interventions and other moments of praxis-based encounters. What seemed written in a digital spray proofs to perform resistance to the vectralist cloud regime."

It had been Signalled, Mastodonné, transferred from digi to vinyl. It sticks to many surfaces. Laptops, backpacks, note books. And a vitrine.

Launching AGGREGARIOUSLY SNOWPLOWING devices snowpoles + aggregations

Following a release early release (more) often mindset, we're launching two experimental tools that emerged through the shared work on a system to document the technodisobedient activities of Constant in 2023. This release does not come in the shape of a ready-to-install software (surprise!), but instead consists of a pack of ongoing work and thoughts around continuous and promiscuous publishing at and around Constant.

Thinking of a year of activities around technodisobedient practices as a crossing of people, books, web pages, computers, phones, servers, files, strategies, urgencies, hardware components, emails, etherpads, protest banners, radio broadcasts... sparks questions around what to keep close, follow up, and feed back to.

The main aim was to create a space for ongoing collective processes of capturing/collecting materials, with open ended (re-)publishing possibilities throughout the year, that would include Constant's publications but, be opened to other circulations as well. In this way, editing and publishing would not take place in the end of a year of activities but in the middle of it, and potentially become a shared task between different people or groups.

We asked ourselves what kind of tool could support such way of working and started from the documentation habits that were already present in Constant activities, which include local servers, etherpads and different kinds of web pages. Hooking into these already existing practices and infrastructures, we thought of a system to allow multiple moments of editing to be folded into the yearly documentation of activities, producing a stream of published materials around techno-disobedient practices.

Snowpoles

To do so, we worked re-publishing functionalities into etherpad and etherdump¹⁶, to allow us:

1. to mark snippets of a pad:

```
+++++
```

writing pieces of text to be saved for later, already edited with markdown and everything. We started to call these "snowfields",

```
+++++
```

2. and to label them with a specific keyword using ++SNOWPOLES++.

Snowfields allow anyone writing on the pad to mark a snippet of text, and snowpoles to attach specific keywords to the snippet or the whole pad.

By marking text with this syntax, the snowpole system adds an extra layer to etherpads, making it possible to "pin" a moment of collective thinking as a marked note, for further digestion, reference or observation. Snowpoles become "please let's talk about this" notes, "unfold me further" gestures or "let's reflect on this point later again" bookmarks. At the same time they add navigational features to etherpad, supporting the collective orientation of multiple pads marked with a transversal word.

We grew into the idea of snowpoles after many years of using etherpad in collective settings and activities. Pads can easily grow into very long documents that are difficult to make sense of, if you were not present at the moment of writing, or if that moment happened far in the past.

Snowpoles respond to this feeling of disorientation that can easily emerge, and they invite who is present to operate both as a note taker and as an editor.

During the week-long worksessions of Constant, snowpoles appeared in the listing of pads on the local server. This list is created with etherdump, which we now extended and comes with snowpoles support. Etherdump lists the snowpoles used in each pad, turning them into clickable filters¹⁷.

Etherdump collects all the snowpoles that are created on the etherpad instance, and turns them into a RSS feed called `snowpoles.rss`¹⁸, a way to keep open to different possibilities to transform the materials, or feed them forward into another environment.

The thinking around this system emerged from a range of previous etherpad practices, tools and ideas, including etherdump's "a pad is a file" approach,

16. A "tool to help manage periodic publishing of etherpads to static files, preserving metadata. Uses the etherpad API (and so it requires having the APIKEY.txt contents of an etherpad installation)", <https://gitlab.constantvzw.org/aa/etherdump/>.

17. Unfortunately the filter feature does not work in the static version of etherdump, but the index of pads and snowpoles from this year's worksessions can be visited here: <https://circulations.constantvzw.org/2023/disobedient1/etherdump/> + <https://circulations.constantvzw.org/2023/disobedient2/etherdump/>.

18. <https://circulations.constantvzw.org/2023/disobedient2/etherdump/snowpoles.rss>

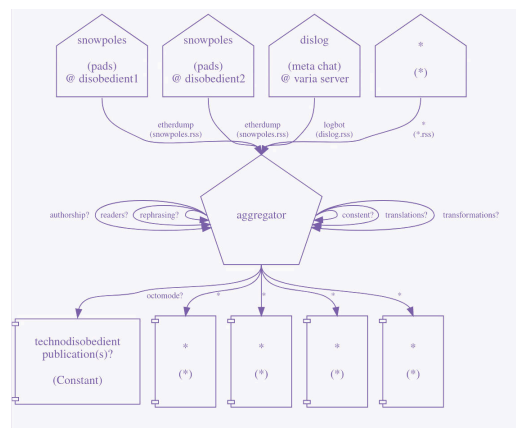
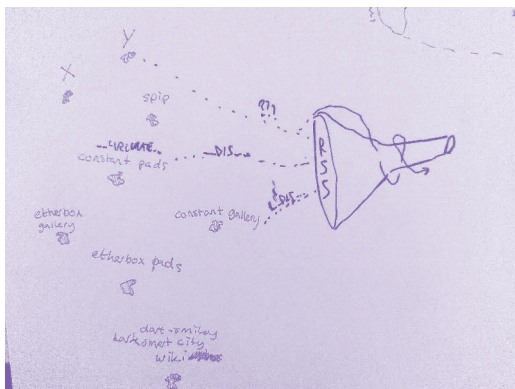
etherstekje dreams that appeared at Relearn 2019¹⁹, Varia's etherpump²⁰ and MAGICWORDS²¹ experiments and XPUB's padliography²².

You can read more on the workings of the system in a short booklet we published, called *Aggregariously Snowplowing*²³, and find the code that we wrote in the snowpoles branch of etherdump in the gitlab of Constant.²⁴

Aggregations

To have an environment where we could see all these snowpoles together, we worked on an aggregator, to order the snowpoles chronologically and offer navigational and re-publishing tools, such as filtering by snowpole and a forwarding function to copy a snowfield in markdown syntax with one click. The aggregator is thought of as a place where output from the snowpole system could cross with other materials from other sources linked to the Constant program, such as images collected from a chat log, or the wiki from the Unbinare lab²⁵.

How does it work? How does it look like? The current code that is running the aggregator can be found at <https://gitlab.constantvzw.org/circulations/aggregations> and the resulting aggregated materials are found at <https://circulations.constantvzw.org/aggregations/>.



Two technical illustrations of the aggregator's functioning

Aggregations is using RSS feeds to bring together materials from different sources, as the latest in a series of attempts at re-inventing usages for this format. The reason for the continuous fascination with RSS comes maybe from its being a residue of a past era of the web, which flourished through syndication and horizontal exchange before the time of GAFAM-fueled web-enclosures.

Or maybe it is its weird half-abandoned status that triggers curiosity, a result of never really becoming standardized, stuck in-between browser

19. <http://relearn.be/2019/>

20. <https://etherpump.vvvvvvaria.org/>

21. <https://varia.zone/en/more-than-computational-reflections.html>

22. <https://git.xpub.nl/kamo/pad-bis>

23. https://circulations.constantvzw.org/2023/disobedient2/reader/aggregating_in_the_snow.pdf

24. <https://gitlab.constantvzw.org/aa/etherdump/-/tree/snowpoles>

25. More on unbina.re's work in the DEDBUG chapter and at <https://unbinare.be/>

wars and total platformization of content, but still the de-facto open format for podcasts.

Aggregations stands in continuation, in code and thought, with the following RSS projects:

- Lumbungs' Konfluks²⁶, first made by Roel Roscam Abbing as part of lumbung.space, together with ruangrupa and Autonomic's Luke Murphy, Aadil Ayoub and knoflook.
- Varia's multifeeder²⁷, that emerged from the publishing needs of Varia in the context of making the SomeTimes/Af en toe printed newspaper, made by Manetta Berends.
- Constant's Wefts²⁸, part of the website of Constant, made by Michael Murtaugh and Martino Morandi.

This publication

✧ Are the snowpoles and aggregations used to make this publication?

Not directly. We did work on these systems in view of this very publication, but along the course of the year we realised once again that tools are not enough, on their own to, set new writing practices in place. The idea of an ongoing space in which the editorial work could happen along the year has not been worked into the everyday practices of Constant yet. We still wanted to release the on-going software and the related thinking, to take a step back, share the irony of our own tool-optimism (^^), and reflect on the promises and the potentials in view of a possible use of the system in the next years, at Constant and elsewhere.

The publication you are holding is instead the result of our step into octomode, a system that we trusted would allow us to have a publication for this year balancing collective workflows and experimental additions, but with a much more predictable timeline. In the case of this publication, we developed a custom version of octomode, that allows us to output different PDFs with color separation in view of our riso-printing at Chez Rosi in Brussel. To achieve the separation of colors, we made use of Image-magick²⁹ and a bunch of hacks in our css styles to make sure to generate both a riso simulation of the two color printing technique for the web version and the correct files to send to the risograph printer.

The code can be found at:

[https://git.vvvvvvaria.org/varia/octomode/src/branch/technodisobedience.](https://git.vvvvvvaria.org/varia/octomode/src/branch/technodisobedience)

26. <https://git.autonomic.zone/ruangrupa/konfluks>

27. <https://git.vvvvvvaria.org/varia/multifeeder>

28. <https://constantvzw.org/wefts/>

29. <https://imagemagick.org/Usage/compose/>

Colophon

Dear reader,

We hope you do not get annoyed by the tone of this letter, as it is both a very practical text as well as an emotional one, to express how grateful we feel towards everyone who took part in this process.

The writing of the publication was done on several computers connected to the same etherpad, and then styled through templates and stylesheets, and output as html, pdf, audio recordings, crocheted pieces, balaclavas, worms, spirals, amazing collective food moments and many constructed doodles over drinks. We loosely divided the work of writing, editing, styling between the people around the table: the **Constant team**³⁰, joined by **Manetta Berends**³¹ and **Alix Turcq**³².

At the table, we got our hands into Octomode, an elegant contraption developed by **Manetta** and **Varia** that allows collective publishing writing in markdown on **etherpads**, to produce a **paged-js**-fueled pdf. If you are curious about our tool-thinking surrounding this publication we wrote a chapter about it!³⁶

The resulting stylesheet includes the following fonts:

- **Merchant Copy Double size**, designed by Cumberland Fontworks³³
- **Authentic Sans**, designed by Christina Janus and Desmond Wong³⁴
- **Adelphe Germinal**, designed by Eugénie Bidaut³⁵

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Coming back to our point we tried to make about gratitude. A year of Techno-disobedient practices and try outs under SPLINT was a very short one. We learned and lived through many things together. We tried to be there for each other in different forms, giving care love and support, engaging with solidarity structures, cooking food, sharing space and resources, making great music, sounds, images. Maintaining and breaking technological structures, organisations and gardens, inventing vocabularies of solidarity and resilience.

We were lucky enough to spend time with great people, friends and coworkers, and to have the best landlady ever (believe it or not, it is still possible!). Aaaand, even if money is not everything, it means a lot to be able to support many artists, researchers and collectives with meetings, workshops, commissions, and more.

30. <https://constantvzw.org/about/team>

31. <https://manettaberends.nl/>

32. <https://alixturcq.club1.fr/>

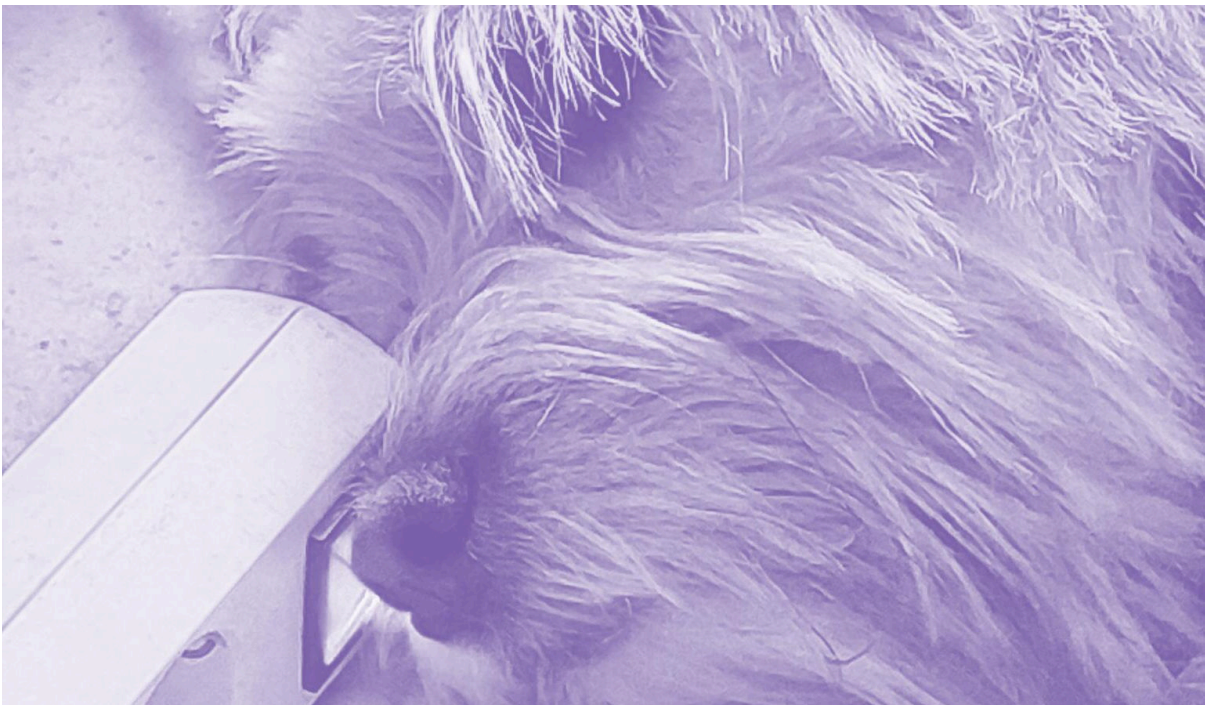
33. <https://online-fonts.com/fonts/merchant-copy>

34. <https://authentic.website/sans;>

35. <https://eugeniebidaut.eu/adelphe/>

36. <https://constantvzw.org/wefts/cc4r.en.html>

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Kobe.



There is a lot more to state and explain, but we'll leave it here, dear reader. We are looking forward to a next opportunity to tune in with you; until then, wishing you well. Make care, stay angry, and may only good things come your way.

in solidarity, Elodie, Wendy, Martino, Imane, Peter, Mia, Donatella



take no disobedience

pick your disobedience

that disobedience

took no disobedience say

take notice



a dog is jumping over a spiky fan