

# NODES THAT BOND

Luisa Bagope  
Marcela Guerra



# SUMMARY

INTRODUCTION **3**

OUR CONTEXT **7**

COMMUNITY NETWORK **11**

WOMEN CIRCLES **15**

STRUCTURE & PRINCIPLES **19**

1. AFFECTIVE LAYER **22**

2. COFFEE BREAK **22**

3. TUTORING **23**

ARTISTIC RECORD **25**

CIRCLE 1 **29**

CIRCLE 2 **35**

CIRCLE 3 **41**

CIRCLE 4 **47**

CIRCLE 5 **53**

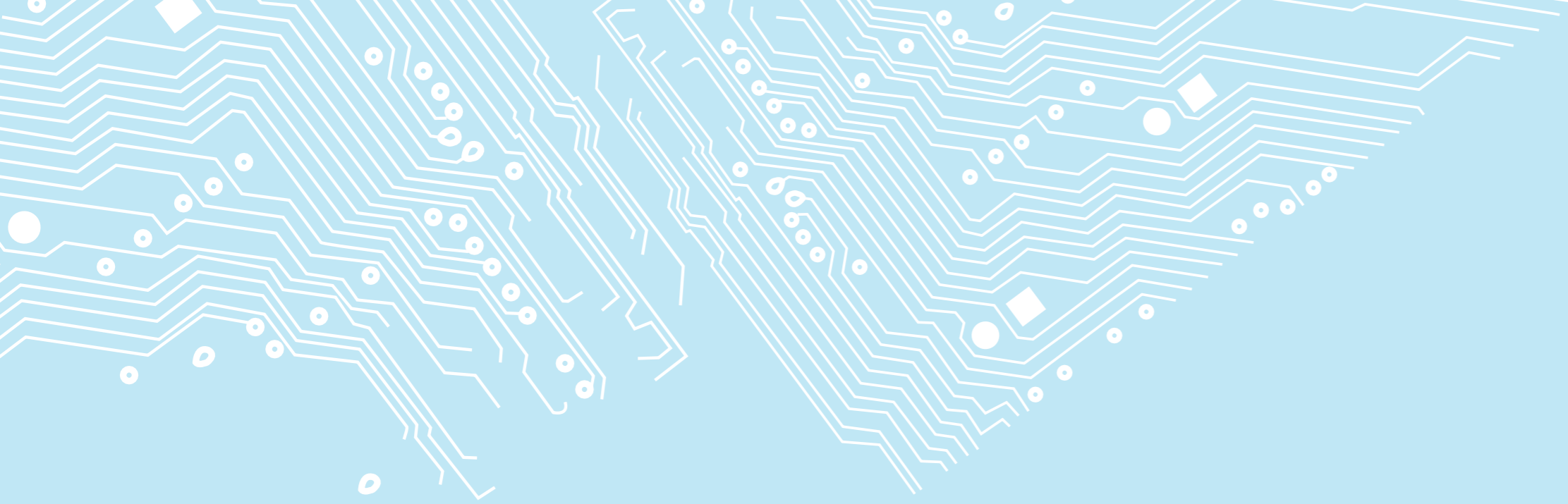
CIRCLE 6 **59**

IN THE MEANTIME **65**

FAREWELL **69**

ANNEX **72**





# INTRODUCTION

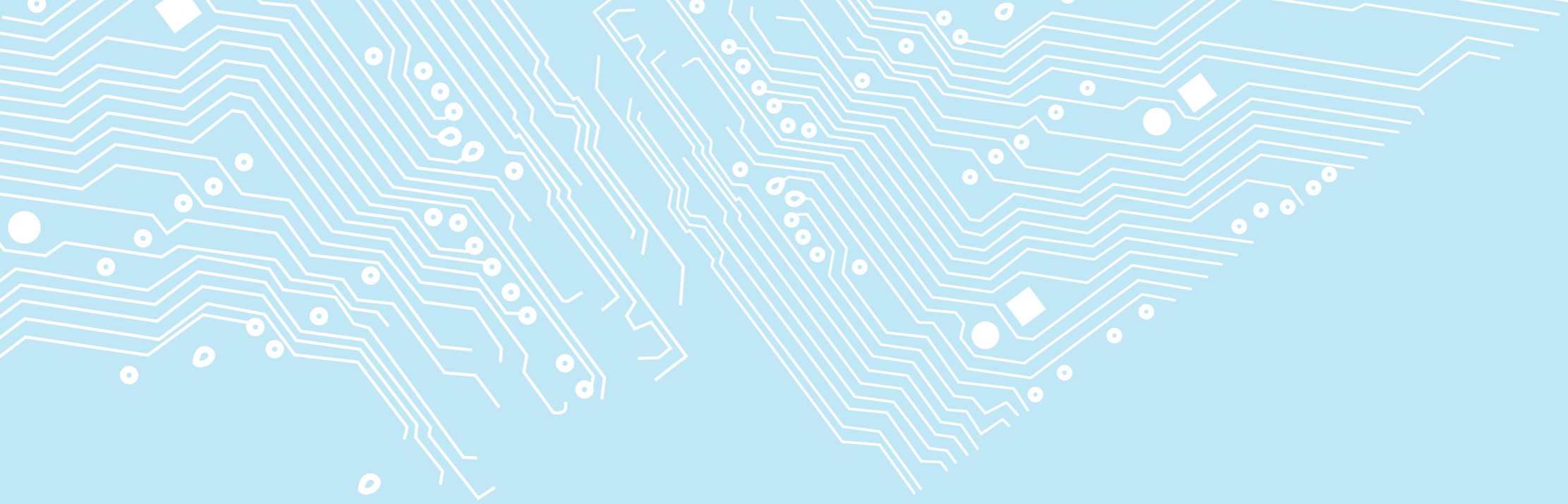


**T**his is a conversation with everyone who wants to **develop women circles with an emphasis on technology.**

Here at Portal sem Porteiras, a rural community network in Brazil, we wanted to do just that. What you have in your hands is a documentation of our experience, our feelings throughout the process, the results achieved and aftermath reflections on what we called the **Nodes that Bond** project.

Technology permeates us on a daily basis. In face of a rapidly evolving, ever changing world, we feel that looking at tech from an authentic and autonomous perspective is part of the process of decolonizing our minds, bodies and spirits.

**Nodes that Bond** was developed over six months in the Souzas neighborhood in Monteiro Lobato. All the activities described in this workbook were put into action within the community where we live, the same neighborhood where Portal sem Porteiras is located. These results represent our specific social context, in space and time. Each territory is unique and therefore may develop its own particular narratives. We share the fruits of this experience in hope it may inspire other women to gather in sake of **straightening our bonds.**



# OUR CONTEXT



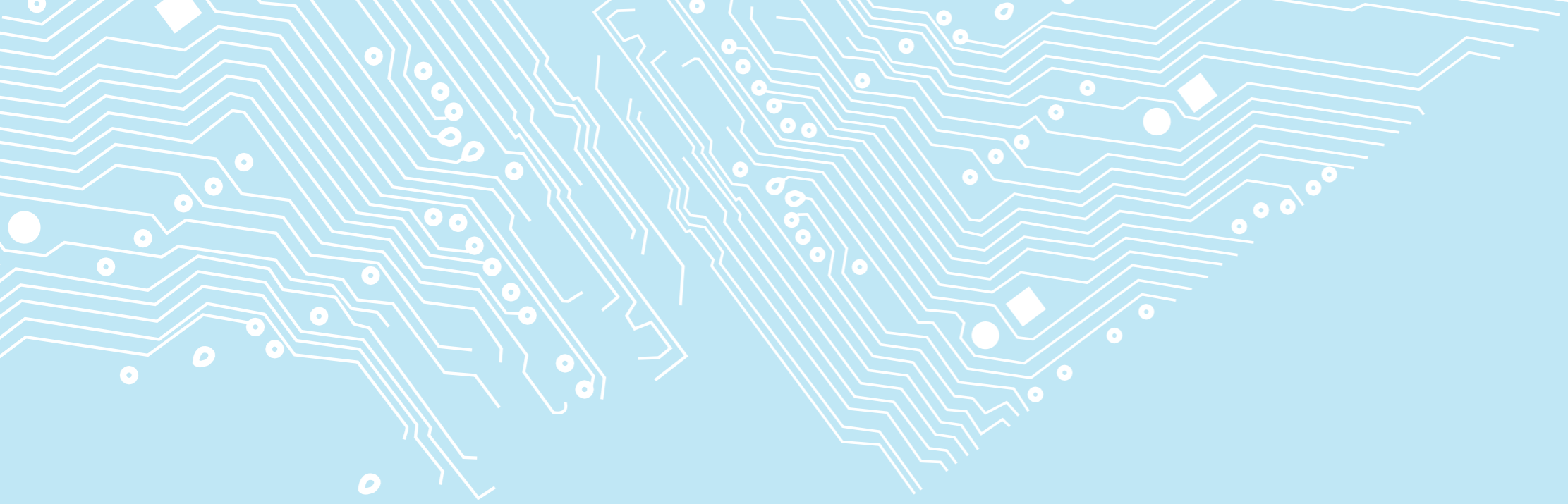
**S**ouzas is a neighborhood rich in extremely diverse aptitudes, backgrounds and points of view, as well as in natural wonders. The 500 people who inhabit the territory are somewhat segregated by cultural and monetary differences. The story dates back to long before the Buquira province boundaries were defined, before illegal pillage of land dawned upon native communities, back when nomadic indigenous freely crisscrossed the mountains and valleys making numberless exchanges of information.

Today PSP is invested in **developing a collective network within the territory**. In order to successfully achieve the goal of making it truly collective by having a diverse community invested in the network, we have many gaps to bridge. That is when we brought gender and technology into the conversation.

When we set out to do that, our #1 challenge was to get women to engage in actions and dialogues about a universe that seemed alien to them. We heard things like: “technology is not for me, thanks” or “I know nothing about it, I don’t think I’d be of much use to your project”.

We knew that we would have to find a intersection point between women feeling comfortable and welcome but also pushing the boundaries of that comfort. As a group we are driven by a strong urge to share our passion for the underlying details of the cyber world, how we see the **virtual space reproducing structures of oppression** and how we see it as an **open field for feminism to thrive**. We relied on the **collective creation of a territory** where we could build bonds.

We envisioned a **circle composed of women** where we could speak our minds and expose our questions. This way **we could learn while and through being together**. A simple idea that we felt had great potential.



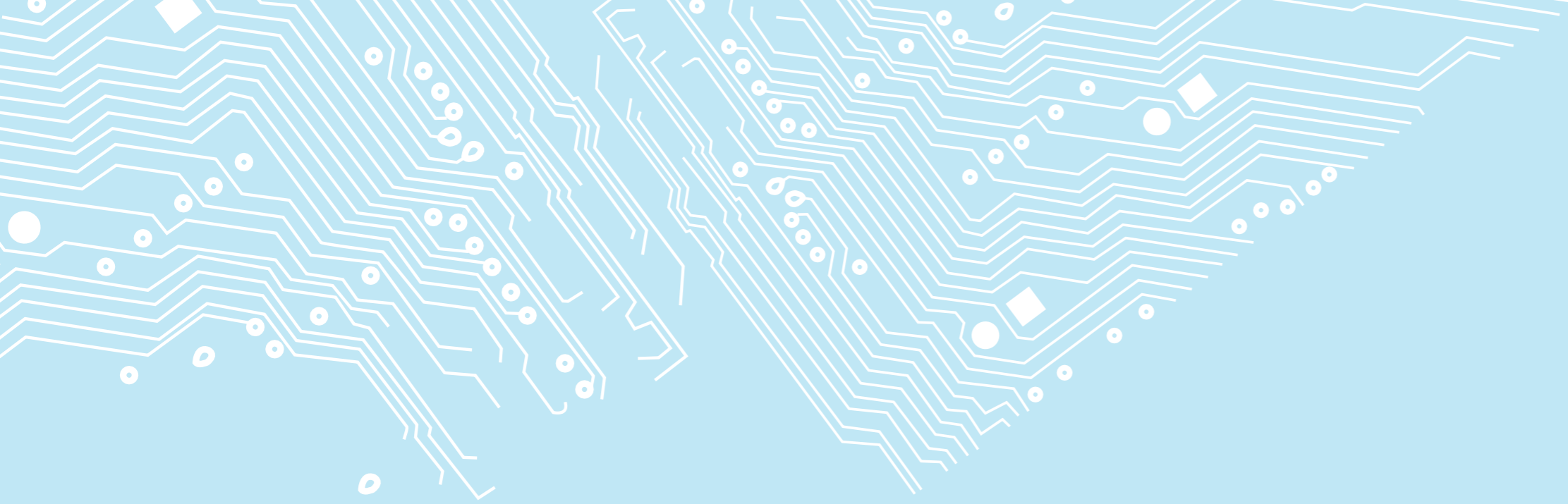
# COMMUNITY NETWORK



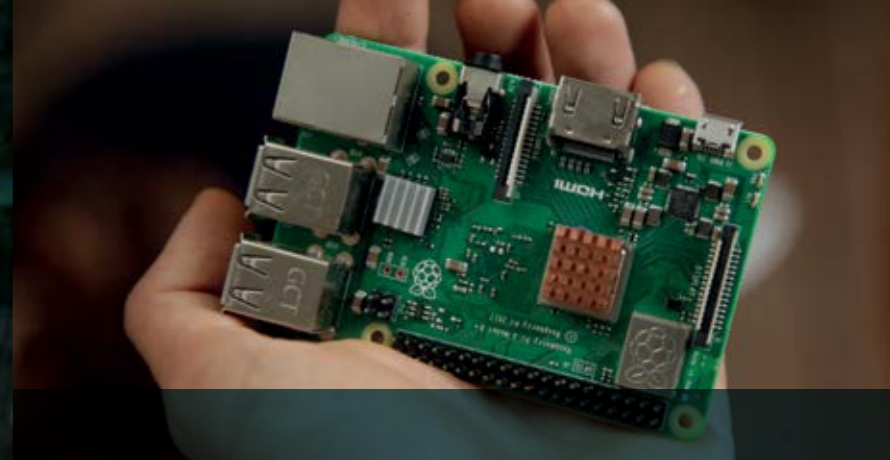
**T**he members of **Portal sem Porteiras** are part of a community that decided to **manage its own internet connection**. This can be done anywhere where there is a group of people willing to strive for sovereignty and autonomy over their **communication, data storage, content creation and sharing of quality information**.

The **benefits** of Internet shared by a community are palpable and go beyond the important possibility of **connecting people who beforehand had no access to communication and information**. It is also about providing the possibility of **a critical and beneficial use of the net**, one that proposes decentralized knowledge and open source mindset. Not to mention getting women together **to break apart machines and unveil long outdated mystifications**.





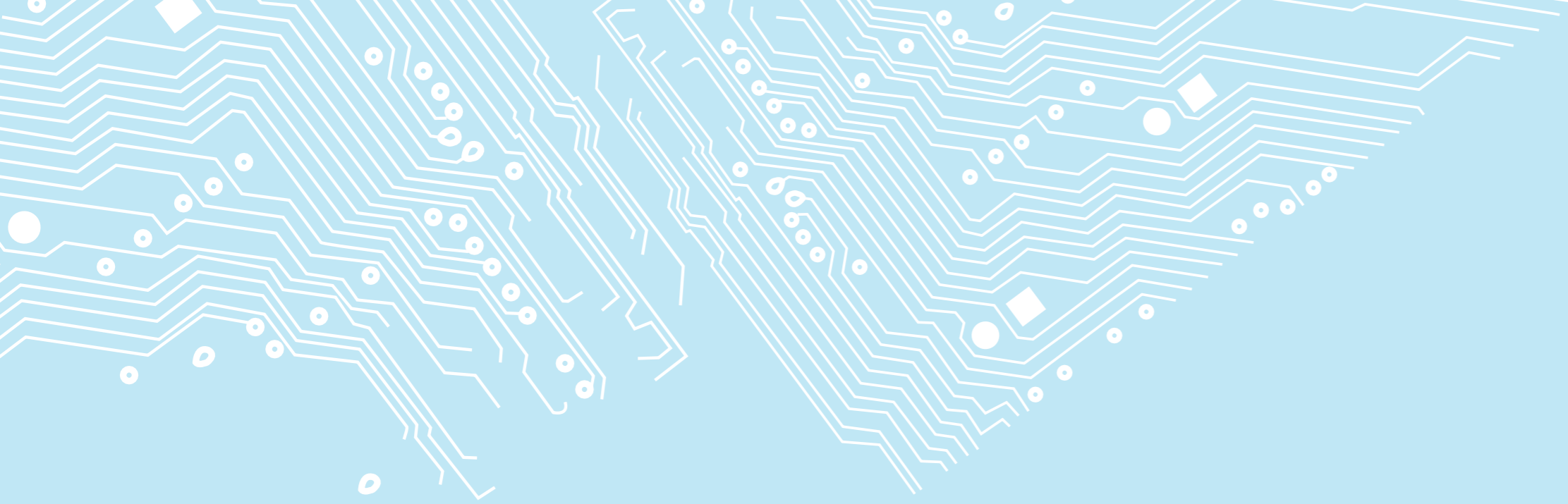
# WOMEN CIRCLES



**A** women circle is an intimate gathering where we share new ways of learning and relating to each other, to ourselves and to the technologies that permeate us. The circle is a dynamic process. Every meeting is guided and planned, but in spite of that, we trust the flow to dictate the rhythm and tone of the gathering. The **main goal** of the encounters is to **benefit the women present** by a mutual show of support. Be it through attentive listening, teaching and learning new skills, hosting physical experiences that can be healing, engaging in thought provoking conversations that can be revealing, amongst many possibilities that we develop together. **Children are welcome to be around and are integrated in the best possible way.**

We chose this format because it is a traditionally relevant and safe format. The circle is a place where we discover and absorb pluriversal conceptions of what being a woman means to each one of us.

**This methodology was created from our personal experience and is meant to inspire others to participate in encounters alike.**



# STRUCTURE & PRINCIPLES



**G**aining awareness of the overlooked effects of technology in our lives as women, developing familiarity with machines by turning them inside out, studying the human logic behind tech. All of this seemed to us as a vital part of taking matters into our own hands. **It meant expanding our reach and caring for our safety and that of the ones around us.** We aimed to dive deeper than the basic layer of ordinary use of our cell phones.

**Inspired by Paulo Freire's reflections** we created a methodology based on the particularities of our environment. According to Freire the main objective of education is for the student to be conscious and aware of their personal situation, as the teacher guides the student in her reading of the world. In his reflections, the student arrives at school with a culture that is neither better nor worse than that of the teacher, which makes it possible for the two sides to learn together, one from the other - and for this it is necessary that the relationships be affective and horizontal.

Freire worked mainly with adult literacy, proposing the identification of key common words already existent in the students' vocabulary, and started from those as tools for developing writing and critical thinking. In our case the literacy is the digital one.

**Functional illiteracy** is said to be: people who, although able to decode letters, do not demonstrate understanding of simple texts.

**Functional digital illiteracy** might just be: when, despite our daily use of devices and their communication applications, we know little about how our information travels, where it is created, and how it is made into a commodity and used against ourselves, leaving us vulnerable to all kinds of abuse.

In our experience an invitation for women to gather around a topic for discussion had a likely high rate of acceptance, since the habit of coming together was alive and kicking between women of the territory. Noticing this predisposition, we proposed working with women circles in order to discuss technology. More specifically generating collective knowledge through digital self care circles. APC granted us with a chance to approach the global issue of the gender gap in technology within the context of our small community.

Circle encounters happened monthly. Each one had a major theme and was divided into **3 MOMENTS**.

# 1. AFFECTIVE LAYER

An important part of the project was being able to **achieve a comprehension of technological processes beyond our daily live usage**. Peeling off layer after layer of how things work and unveiling the subjectivities that orbit this functioning. In order to achieve that, during **the first moment of the circle the women were guided through experiences that awakened sensations and made room for intuition**. It was the time to build **focus** and **empathy**, to create recognition of us as a group.

After the proposed practices, which are sometimes challenging but also ice breakers of a sort, we would always **sit and talk in a circle**, sharing personal perceptions of how it felt to go through the experience. This is done with a goal of **connecting subjectivity to the information that the tutor will later on cover in the tutorial part of the process**.

We found that relating practices that make us feel at ease, able and accomplished, to a learning experience, helps us to start off from a comfortable yet instigating place. We believe this increases the courage and strengthens the will to enter an unexplored area of knowledge.

# 2. COFFEE BREAK

**Once we are all immersed** and had shared our thoughts and feelings, having both listening to each other and expressed ourselves, **we took a quick break for a delicious snack**. Formats for this snack may vary. We decided for the food to me made by a different local cook in each meeting. We know that **food is an extension of the affective layer**, and we could witness the bonds between us continue to take shape around the table. The food was so abundant and prepared with such love that it **became an attractive part of the circles**. Sometimes it's hard to get out of the house on a rainy day, but knowing you'll find hot tea and coffee, cake and cookies can make it easier!



# 3. TUTORING

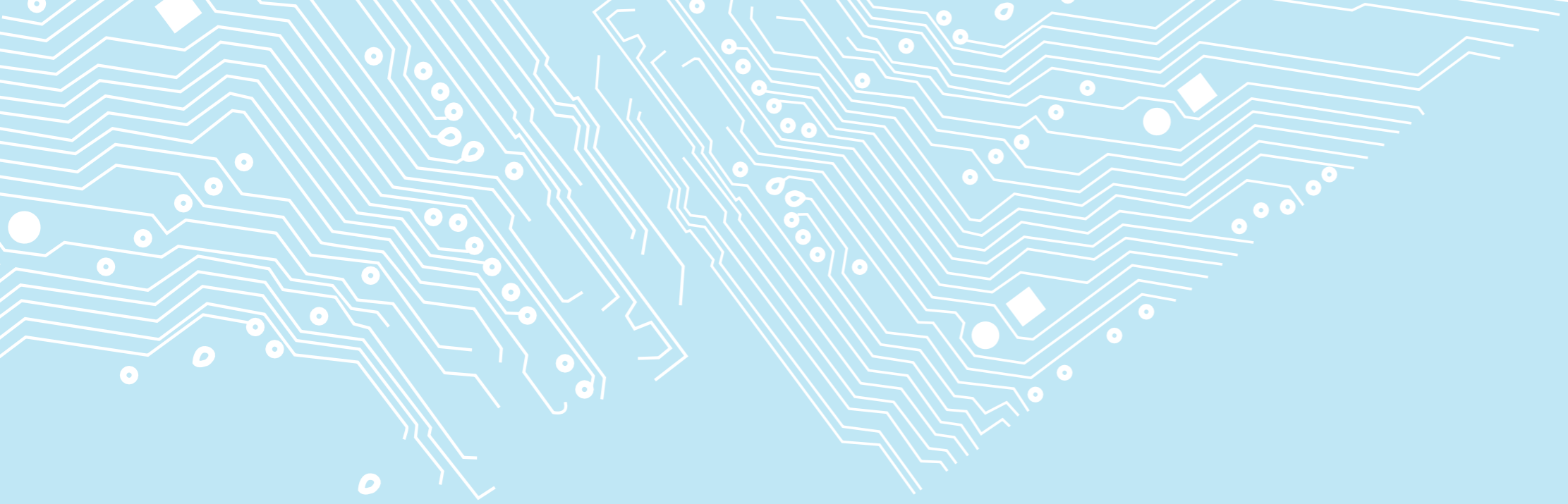
This is the point when we bring up the **technology theme of the circle**. To guide this collective learning process we count on a tutor. In our case, a cyber hippie who was open to learning as much as she was willing to teach.

The tutor is someone with some knowledge on the subject addressed and who will be responsible for **guiding the collective reflection**. They should have some previous experience in order to open up new spaces of perception and bring information into the circle, asking questions, waiting for the answers from the other women and adding relevant references at the precise moment. **It is a task that requires great sensitivity towards the group**.

Is there anyone in your territory that you can envision performing this role? If you don't know any female hackers, relax. That is not to be an obstacle. We put together a set of study references that can help prepare for this role. They are listed in the **Diving Deeper** section, at the end of every encounter description.

Also, believe us, **the feminist universe is filled with kindness and openness**. If you e-mail around you might find that feminist hacker may fall from the sky. It happened to us!





# ARTISTIC RECORD

CELULAR  
E O  
CAPETALISMO  
DE DADOS

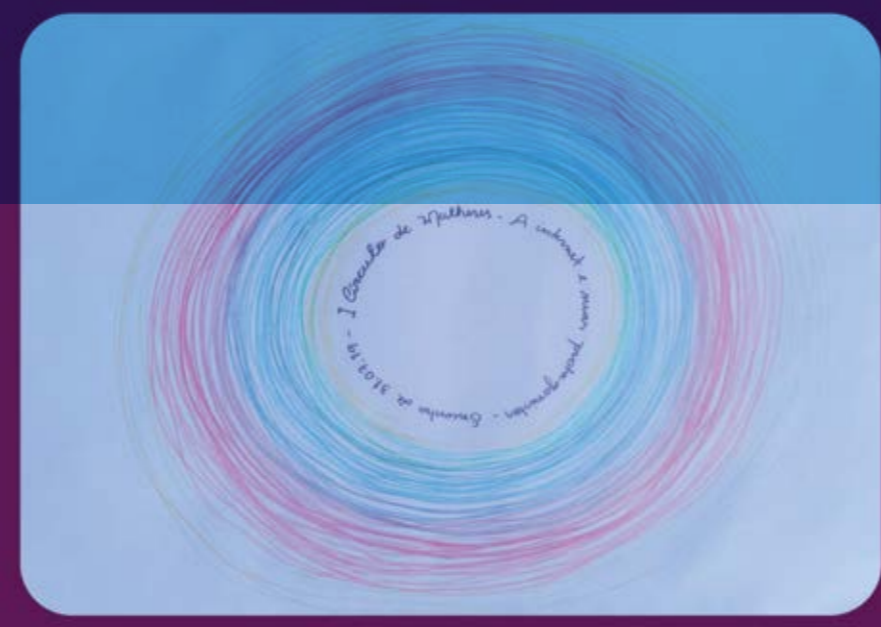




BUSCA, IMAGENS




swisscows.ch  
zela pela privacidade



VIDEOS & FILMES




INTERNET ARCHIVE  
archive.org/  
details/movies  
projeto visa ser o  
arquivo da internet  
diversidade de  
filmes



EXPLICOU  
sobre Simbologia  
e estudo em  
interpretação  
dos símbolos

Jung  
&  
Campell

Rodada  
de  
dixit

cartas  
de  
tarot  
que o grupo  
trouxe

Reunião  
Nós 9/out  
por 2019

Nós

1. O que representa  
esse coletivo?  
2. Qual a força  
desse coletivo?  
3. O que nos une?

COMO ESSAS  
INFORMAÇÕES  
VIRAM  
PRODUTOS?



**W**e decided to **document the tutoring sessions in two different ways:** They were recorded in audio by us, using a simple recorder placed near the tutor during the circle. This is important because the valuable information that is shared at the moment later becomes a source of reference for anyone looking to study technology. In our view, active participation helps improve the learning process, so the recordings were also revisited by participants that felt inclined to do so. So the meetings were also freely registered by the participants.

In each circle **one or more participants volunteered to be responsible for retaining the information** that was being presented by the tutor, **taking it home and a month later bringing it back to the group in the form of an authentic, unique documentation.** This document had no specific guideline and would be based on their own understanding and artistic instinct. We called them **artistic records.**



# CIRCLE 1

## HOW DOES THE INTERNET WORK?

### ABSTRACT

How do we define ourselves?

And how do people perceive and portray us in their minds according to their personal references?

In this meeting we introduced ourselves to the group and were introduced to the infrastructure that makes the functioning of the Internet possible, as well as to a few references of feminist uses of the internet.



## AFFECTIVE LAYER

Since this was the very first meeting, we thought it was important that each participant had a chance of a **first acquaintance with the group**. When sending out the invitation for the encounter we suggested that they **bring in some form of representation of themselves to be showcased**, be it the form of an **object, video, song, story, in digital or analog format**. The main idea was that we would all be defed to depict ourselves - a very common practice in social media - but would do it in a **face to face context**, reflecting on what it means to summarize identity.

## COFFEE BREAK RECIPE

### SALTY CORNMEAL PIE

#### INGREDIENTS

- 0.5 cup of oil
- 1 cup of water
- 1.7 cup of cornmeal
- 1 tablespoon of yeast
- 1 tablespoon vinegar
- stewed vegetables of your taste
- 1 pack of chopped chives
- salt to taste



#### PREPARATION

Mix the ingredients of the dough. Add the chives. Grease a baking dish and pour half of the dough in. Place the vegetables and cover with the rest of the dough. Bake in the oven until golden brown.

## TUTORING

We started off the tutorial by asking: “**in your opinion what is the internet?**” We were open to abstract concepts and no answer could be considered wrong or needed to be corrected.

Our circles worked well with a **free flow of spontaneous speech**. In this case the dynamics of the speech is determined by the order in which women raise their hands asking for the floor. We remain at this for as long as there are voices wanting to be heard.

From there we proposed a hypothetical situation: if a woman in the group wants to send a message to another woman in the group, **how does that message travel from one end to another?**

To solve this question we had auxiliary poster cards indicating the following elements of Internet infrastructure: router, antenna, server, provider, message, sender, receiver, cellphone, computer.

The group was challenged to work together to arrange the cards in order, getting the message across from sender to receiver. Although many of these elements may not be familiar to the participants, it is important to give it a try and complete the task before further

explanations are given.

Once the trail is set out, the tutor asked the group to tell her how they suppose this path works. Only at this point the tutor brings in her understanding of basic concepts, explaining the function and operation of each link of the chain. The idea of the Internet as a gigantic immaterial, infinite storage cloud is discarded.

**The global network takes shape as a physical infrastructure that is owned by companies that control information exchanges.**

Once we covered the basic structure of how the world wide web functions we then suggested that the group attempted to placed the community network in the same diagram. It was the perfect context to conceptualize community networks and their struggle to subvert that functioning by excluding unnecessary pathways, showing **how information can be stored and transit through local infrastructure.**



## QUERY SUGGESTION

DO YOU USE THE INTERNET? WHAT DO YOU USE IT FOR? HOW DO YOU ACCESS IT?

DO YOU KNOW ANYTHING OTHER THAN CELL PHONES OR COMPUTERS THAT ARE CONNECTED TO THE INTERNET?

WHAT IS THE PATH A MESSAGE TAKES FROM A COMPUTER TO A SMARTPHONE?

WHAT EQUIPMENT PRODUCES THE WIFI SIGNAL?

HOW DOES A CELL PHONE CONNECT TO THE INTERNET?

DO YOU NEED TO PAY TO ACCESS FACEBOOK.COM?

IF WE USE FACEBOOK.COM, WHO OWNS THE DATA WE PRODUCE THERE?

IF WE USE ONLY FACEBOOK.COM TO COMMUNICATE, WHAT WILL HAPPEN IF THIS SERVICE IS SHUTDOWN?

WHO CAN CENSOR OUR ONLINE COMMUNICATION?

WHO OWNS THE SERVICES WE ARE USING?

IF THE INTERNET IS AN INFRASTRUCTURE, SIMILAR TO ROADS, WHO IS OCCUPYING THE STREETS?

THE SERVICES I USE, SUCH AS GMAIL, WHERE ARE THEY HOSTED? IS IT AT MY HOUSE?

PAY FOR USING IT? IF IT IS OFFERED FOR FREE, WHO PAYS FOR IT TO EXIST?

WHAT IS A DIGITAL CLOUD? IS THIS A MATERIAL THING OR JUST AIR? WHO OWNS IT?

IF WE ONLY USE SERVICES HOSTED IN OUR COMMUNITY NETWORK, DO WE NEED TO PAY FOR IT?

IS IT POSSIBLE TO USE A CHAT, SUCH AS WHATSAPP, WITHOUT THE INTERNET?

WOULD IT BE POSSIBLE USING A COMMUNITY NETWORK?

## DIVING DEEPER LINKS FOR STUDY REFERENCES

### HOW DOES THE INTERNET WORK?

[https://www.youtube.com/watch?v=tnqsmvf24go&ab\\_channel=vox](https://www.youtube.com/watch?v=tnqsmvf24go&ab_channel=vox)

### SUBMARINE CABLES

<https://www.submarinecablemap.com/>

### WHO OWNS THE INTERNET?

[https://www.youtube.com/watch?v=hokogpqsuc&t=3s&ab\\_channel=theinfographicsshow](https://www.youtube.com/watch?v=hokogpqsuc&t=3s&ab_channel=theinfographicsshow)

### WHAT IS THE CLOUD?

[https://www.youtube.com/watch?v=p5PQGAXkIEI&ab\\_channel=WashingtonPost](https://www.youtube.com/watch?v=p5PQGAXkIEI&ab_channel=WashingtonPost)

### OCCUPYING THE INTERNET

<https://vedetas.org/>

<https://www.rhizomatica.org/about/>

<https://riseup.net>

<https://ranchoelectronico.org>





# CIRCLE 2

## OUT OF SIGHT: SMARTPHONES AND DATA CAPITALISM

### ABSTRACT

How do we learn to read the world around us? What are the tools, the senses, the interactions that guide us in understanding it? Our vision, when it is an available option, is the tool that generally steers us through the physical world in understanding our surroundings. The viewpoint, however, is coded based on our personal metadata, so to speak. In essence, this gaze is inevitably socially and historically built. The open invitation to explore tools beyond vision is the starting point of this encounter. What is beyond the hardware reinforced by image? How and why is the concept of normal a social construction? What is behind the forceful maintenance of systems and what lies beneath the struggles that aim to subvert them? In this second circle we reflected about the cell phones, a hardware that we intimately connect to. Is it improving or skewing our perception of the world?

## AFFECTIVE LAYER

To start off we formed a standing circle and it was proposed that each of us made a symbolic gesture describing ourselves at the present moment, accompanied or not by a sound of our choosing. Next, everyone else would imitate that gesture at the same time. The presentation went on until all women had introduced themselves. Following that, the invitation was for us to close our eyes and walk around the space in the dark. When we met someone else in our blind path, without knowing who they were, we could touch and connect through sensorial perception. When done with this activity we formed a circle, and with the eyes opened again, shared our impressions. Taking a step further, we subsequently organized in pairs or trios, where one was blindfolded and the other(s) would be their guide. The blindfolded woman would take a walk around the available space. To follow their instincts and move around freely, the blindfolded person needed to trust her guide, who would be mediating the experience, making sure they kept their partner out of harms way. Danger warnings should be made without using words, only soft touches. When we sat down once more to share, the accounts were very powerful. Putting your safety in the hands of another is not easy, and trust is a necessary and delicate construct. These activities aim to bring awareness of the various possible ways of grasping reality, and prepare the ground for a discussion about how technological advances in communication tools have caused a detriment on the innate communication qualities we carry inside.

## COFFEE BREAK RECIPE

### NONCHEESY BREAD ROLLS

#### INGREDIENTS

- 2 cups of puree of any root of your choice (sweet potato, manioc, yam)
- 2 cups cups manioc starch
- 1/4 cup water
- 5 tablespoons of oil
- salt and herbs to taste



#### PREPARATION

Peel, cook and puree the roots. Heat the water, salt and oil in a pan. Once the water boils turn off the heat. Add the starch to the roots and then incorporate the water. Knead the dough until it's firm and roll little balls. Place them into a baking dish and in the oven until they are golden brown

## TUTORING

In this tutoring session our tutor ripped apart a cell phone case right before our eyes. In this contact with the entrails of the machine, with its hidden components and sensors, we could understand the machine in terms of what it is made out of and the capabilities of the sensors that it holds. We discussed what each one of these sensors is used for, whether we allow it to do so or not. After this exposure the participants shared experiences of having felt invaded by their mobile phones on different occasions. We talked about the permissions we concede without ever knowing that we are complying with them. It was also time to think about the applications we install and reflect on how mobile phones are taking on functions that were previously commissioned to other devices, to the point where we become completely dependent on them or even consider them as an extension of ourselves. This is a good moment to map which applications are the ones most used by women in the group in order to begin to understand the collective profile of digital use. By reflecting on the lack of control we have over the information that transits through our digital extension, the ultimate question appeared in the circle: "are we becoming cyborgs?"



## QUERY SUGGESTION

WHAT IS THE ROLE OF THE CELL PHONE IN YOUR LIFE?

HOW MUCH DO WE LEAVE ASIDE SOME HABITS IN SUBSTITUTION OF MEDIATIONS MADE BY THE CELL PHONE?

IN THE OLD DAYS, HOW DID OUR ANCESTORS OR OTHER CULTURES COMMUNICATE? WHAT CHANGES CAN WE OBSERVE?

IF WE HAVE FREE SERVICES OR APPS, HOW DO COMPANIES MAKE MONEY FROM THEM?

ARE WE THE CONSUMERS OR THE PRODUCTS OF THOSE SERVICES?

IF WE ARE ENTERING PERSONAL INFORMATION, PHOTOS, LOCATIONS AND HABITS INTO APPS MADE BY POWERFUL COMPANIES WHO OWN THE MAJOR COMMUNICATIONS PATHWAYS, HOW ARE WE CONTRIBUTING FOR THEIR POWER AND WEALTH?

ARE YOU TAKING ANY STEPS TO FIND DIFFERENT PATHS ON YOUR RELATIONSHIP WITH YOUR CELL PHONE?

DO YOU THINK WE ARE BECOMING CYBORGS?

## DIVING DEEPER LINKS FOR STUDY REFERENCES

**HOW TO DETOX YOUR DATA?**

<https://datadetoxkit.org/pt/home>

**THE GOAL IS TO AUTOMATE US: WELCOME TO THE AGE OF SURVEILLANCE CAPITALISM**

<https://www.theguardian.com/technology/>

2019/jan/20/shoshana-zuboff-age-of-surveillance-capitalism-google-facebook

**ATTENTION ECONOMY**

[https://en.wikipedia.org/wiki/Attention\\_economy](https://en.wikipedia.org/wiki/Attention_economy)

**WHICH SENSORS ARE IN MY SMARTPHONE? HOW DO THEY WORK?**

<https://fossbytes.com/which-smartphone-sensors-how-work/>

**TECHNIQUES FOR EMOTION DETECTION AND CONTENT DELIVERY**

<https://patents.google.com/patent/us20150242679a1/en>





# CIRCLE 3

## GOOGLE, WHERE ARE MY SOCKS?

### ABSTRACT

Google is the absolute search engine reference for most of us. We perceive ourselves as dependent on it to find virtually anything on the internet. But who determines the relevance of the showcased information, deciding what appears in the spotlight for you?

Does the logic behind algorithms resemble the colonizing mindset that hierarchies its preferred types of knowledge, wisdom and culture? How to search for information and go beyond what a centralized tool determines for me as an answer? Let's dare to search out of pattern? What other tools can we use to discover new content and learn new methods?

## AFFECTIVE LAYER

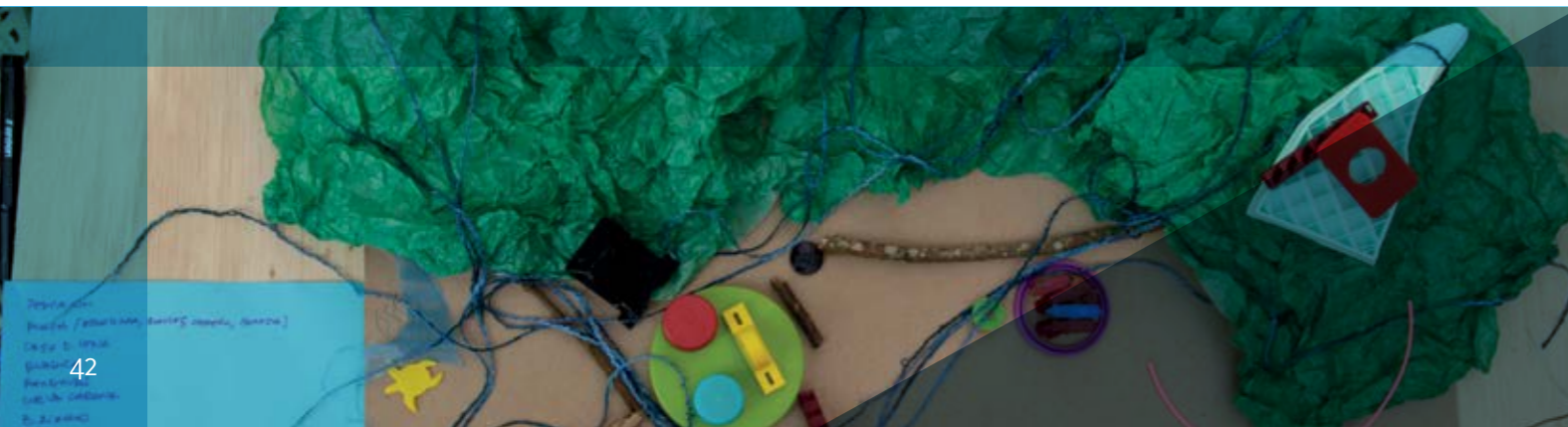
In this meeting the affective layer unfolded in two different moments.

At first we played a game called wireless phone, a very common children's game where a message is whispered ear to ear from person to person in a circle. When the last person in the chain receives the message they say it out loud to the group. Many times it's funny to see how the original message and the end result have little to do with each other! Something like "I love to dance throughout the night" might end up as "I went to the dentist last night". This simple game attests to the fact that interferences in communication are very real.

Following that, we explored body language. We repeated the game but this time passing on not a spoken message but a gesture. To do this, we all turned our backs to the inside of the circle. We could only look at the person next to us when they were passing the message. When it got to the end of the line we all turned around facing each other again and simultaneously imitated the gesture. Besides an outburst of laughter we perceived a lot of interference again.

In a second moment we used several knick-knacks, involving recycled materials, papers, color pencils and everything we had at hand. The women were divided into groups of six people and had around 20 minutes to build a map of our neighborhood. They were free to do so portraying the places that were relevant to them. Once the maps were finished, each group presented their map to the others, explaining why they represented the space that way.

This was a first activity to bring to the center of discussion the idea of territory. The one we inhabit, the one we share, the one we are. All this brought us closer to the parallel process that this project also carried out and that you can find more about in the **IN THE MEANTIME** chapter: the creation of a digital map composed by narratives of women in our territory.



## COFFEE BREAK RECIPE

### PUMPKIN CROQUETTE

#### INGREDIENTS

- 1/2 of a cooked pumpkin
- 500g ground wheat
- tahine
- lemon
- salt
- zaathar
- vegetable broth



#### PREPARATION

In a bowl pour the vegetable stock over the ground wheat to hydrate. Make sure it's completely covered in liquid. In a different bowl mash the cooked pumpkin and season with salt, zaathar and tahine. Add the mixture to the hydrated wheat. Mix well. Make oval shapes with the dough and bake in the oven in a greased baking dish until they form a crust. It's ready! Can be eaten hot or cold.

## TUTORING

In this tutoring session we thought about how we localize ourselves. What maps do we use? The conversation was conducted by firstly asking about the search tools we usually resort to and what kind of things the answers we get might determine. Does Google know everything? What answers appear first in your search? We had an open conversation about it and each one stated their most common search habits and their thoughts about it.

Afterwards a number of alternative search engines were displayed on the screen. A lesson on alternative websites for most things we turn to Google to find: research, file sharing, web browsers, free alternative videos, free alternative music, translator, maps, studies, forums and tutorials on fixing things, task organizers... and a whole new world opened up to all of us.

It was quite a discovery moment. We commented on the ideas behind open source projects and found out that most of them are funded by people and initiatives who also want other references for our society, and aim to prevent domination of global information by any company.

## QUERY SUGGESTION

HOW DID WE SEARCH FOR INFORMATION BEFORE THE INTERNET EXISTED?

WHAT IS THE IMPORTANCE OF REFLECTING ON A QUESTION INSTEAD OF ALWAYS HAVING THE ANSWER AT HAND?

DO WE LIVE IN A GOOGLE-DOMINATED SOCIETY? HOW DOES THAT AFFECT US?

HOW CAN WE SKEW AWAY FROM GOOGLE'S GROWING CENTRALIZATION OF POWER?

WHAT COULD BE THE CONSEQUENCES OF LIVING IN A SOCIETY WHERE INFORMATION IS CENTRALIZED?

HOW DO YOU SEE YOURSELF REPRESENTED IN THIS INFORMATION SOURCE?

HOW CAN WE CREATE A GREATER VARIETY OF REFERENCES IN OUR SOCIETY?



## DIVING DEEPER LINKS FOR STUDY REFERENCES

**ALTERNATIVE TO GOOGLE DOCS**

<https://pad.riseup.net/>

**THE FREE ENCYCLOPEDIA**

<https://www.wikipedia.org/>

**ONLINE TRANSLATOR**

<https://www.deepl.com/translator>

**THE SEARCH TOOL THAT DOESN'T TRACK YOU**

<https://duckduckgo.com/>

**ONLINE NON-PROFIT LIBRARY**

<https://archive.org/>

**ALTERNATIVE TO CHROME**

<https://www.mozilla.org/>

**BROWSE PRIVATELY. EXPLORE FREELY.**

<https://www.torproject.org/>

**ALTERNATIVE FOR GOOGLE DRIVE**

<https://mega.nz/>

**SIMPLE PRIVATE FILE SHARING**

<https://send.firefox.com/>

**ALTERNATIVE FOR GOOGLE MAPS**

<https://www.openstreetmap.org>

**RADIO ONLINE**

<https://somafm.com/>

**LEAVING GOOGLE**

<https://impossiblehq.com/complete-guide-leaving-google/>







# CIRCLE 4

## DIGITAL ARTISAN

### ABSTRACT

How are the representations and simbologies reproduced in the contemporary media? How do we express ourselves in a virtual environment? Are we conscious about what are the symbologies we embrace and the ones we reject? How do digital possibilities amplify our capacity of creating and expressing?

## AFFECTIVE LAYER

The women were asked in advance to bring their oracles for the meeting. Seated in a circle, we looked at a great variety of different tarots lying on a cloth. We chose a specific one: DIX IT, a game that challenges the coherence of our intuition as a collective (that can be reproduced with any other tarot). The version we played went like this: we split ourselves in groups and each group received 4 cards. The task was to give the name of a feeling to each one of the cards. Then, we returned to the group, showed the cards, named the feelings, and tried to pair them to the images. We finalized this moment by drawing one card from each tarot set the women had brought and then read the images as representations of our group.

## COFFEE BREAK RECIPE

### BLACK BEAN BROWNIE

#### INGREDIENTS

- 3 cup boiled and drained black beans
- 2 cup brown sugar
- 1 cup of fine faked oats
- 8 cs of coconut oil or olive oil
- a pinch of salt
- 4 cs of cocoa powder
- 1 cc of baking soda
- 1 cs apple vinegar
- 200 g (vegan) dark chocolate



#### PREPARATION

Blend the beans with sugar, oats, oil, salt and cocoa powder, until it is uniform. Add the baking soda and the vinegar and blend again until incorporated. Transfer to a bowl and add the chopped chocolate. Pour the dough into a greased and sprinkled baking dish with cocoa powder. Bake in preheated oven for 15 to 20 minutes.



## TUTORING

We started the tutoring by referring to the affective layer, trying to define what is symbology and what this has to do with our use of the internet. The idea of this conversation was to reflect on the use of the image in the present time, and how the spaces where we transit are filled with constantly updated, obsessively refreshed symbols that both mirror and influence how our social interaction functions. Within this discussion the tutor brought us new possibilities within a world that seems so plastered. The digital language can be used in many ways, including as a form of self-expression, but in order to create through it, it is necessary to see beyond the superficial layer. To acquire the knowledge of how something is built provides access to explore with its components and maybe even build something new.

## QUERY SUGGESTION

WHAT HAVE WE STOPPED DOING BECAUSE OUR MOBILE DEVICES NOW DO IT FOR US? IN WHAT SENSE IS THAT A GOOD OR A BAD THING?

WHAT SKILLS AND POSSIBILITIES DO WE LOSE AND WHAT DO WE GAIN FROM THIS?

HOW DO WE AGGREGATE TECHNOLOGY TO OUR LIVES IN A WAY THAT VALUES AND DIVERSIFIES OUR MANUAL SKILLS?

HOW DOES THE VIRTUAL WORLD INFLUENCE OUR SYMBOLIC, ALCHEMICAL, MYSTICAL AND MANUAL SKILLS?

HAVE THE NEW TECHNOLOGIES FACILITATED OR HARMED OUR ABILITIES AND POSSIBILITIES TO EXPRESS OURSELVES?



## DIVING DEEPER LINKS FOR STUDY REFERENCES

**“EXTREME BIOPOLITICAL BISTRO”**

<https://extremebistro.tumblr.com/>

**TO REMOVE ALL BARRIERS ON THE WAY TO SCIENCE**

<https://sci-hub.scihubtw.tw/>

**DIY WEARABLE TECHNOLOGY DOCUMENTATION**

<https://www.kobakant.at/DIY/>

**SCULPTING WITH “TRASH”**

<https://br.pinterest.com/pin/352547477067173542/>





# CIRCLE 5

## BODY TECH AND TOOL MAINTENANCE

### ABSTRACT

Considering the machine as an extension of the body, we seek to find the relationship between women's historical deprivation of control over their own bodies and their distance from the machines and technology. How might the destitution of true access to the functioning and pleasures of our own feminine bodies extend to our relationships to the machines contiguous to us?

## AFFECTIVE LAYER

In this meeting we sought to be present in our own bodies and we had Paula Baptista presenting us the principles of Eutony, a therapeutic practice based on sensory awareness. We were both together in a circle and alone inside of ourselves in an observation exercise. Lying down on the ground, we quietly observed each part of our bodies. If we look closely, what can we find in the details? The deeper we can see things, the more sensitivity and autonomy we have in our actions.

## COFFEE BREAK RECIPE

### WOLF POOP (NURISHING COOKIE)

#### INGREDIENTS

- ripe bananas
- oats in thick flakes
- raisin
- some kind of chestnut or peanut
- grated coconut
- 1 tablespoon of cocoa powder
- cinnamon powder to taste



#### PREPARATION

Mash the bananas in a bowl. The banana is the link between all ingredients, so that dictates the quantities of ingredients. Add the raisins, nuts, cocoa, coconut, cinnamon and mix. Finally, add the oats until the batter is thick. Model the wolf poop with two spoons, so that it is oval. Bake in a medium to high oven in a greased baking dish.

\*This is an authorial recipe of a gemini, who has as her quantitative base the eyes and the heart. Therefore, relax with her strict control. Also, you can add all the ingredients you want.

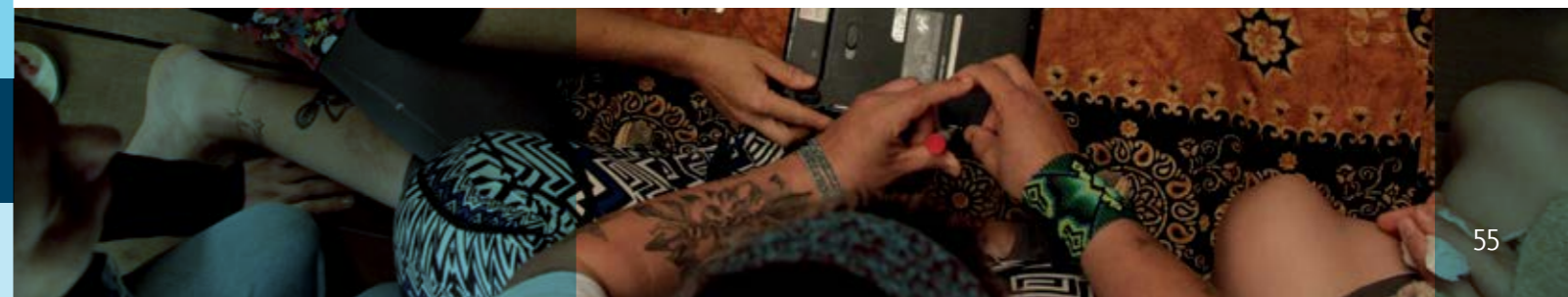
## TUTORING

Our tutoring was inspired by Bruna Zanoli's podcast that previously crossed our path when we started thinking about the issue of gender in technology. We were lucky to have Bruna there to talk to us in this meeting.

If we don't have autonomy over our own bodies, how can we have autonomy over its extensions? Do we know our own buttons? What are those that can change our moods, that calm us down, that instigate us? It was time to open a feminist look on the colonization of our bodies.

What are our practices of self-care based on? Are those practices constructed from outside references, leaving behind our authentic being and autonomy? How have the patterns of what is feminine repressed us until now and isolated us from ourselves and consequently from our cyber extensions? Here, we returned to the idea already raised in other circles, on whether or not we are cyborgs.

To finish the meeting, we cracked computers open together. Taking one step at a time, we discovered factory patterns and a lot of pieces we did not know. A Raspberry Pi was also opened apart to showcase its basic components and give us the opportunity to talk about what each of them does within the system. Together we felt the pleasure of turning machines inside out, and finally unveiling the hidden secrets of the black box.



## QUERY SUGGESTION

WHO DO WE USUALLY CALL OUT TO HELP US WHEN AN OBJECT BREAKS?

ARE YOU AFRAID OF MACHINES?

WHAT SENSATIONS DOES THIS MOMENT OF NEEDING SOMETHING THAT WE CANNOT EXECUTE PROVOKE IN US?

WHO DO WE SEEK WHEN OUR BODY FAILS? WHEN WE ARE SICK, WHO ARE OUR HEALTH REFERENCES?

TO WHAT EXTENT DO WE FEEL THAT WE DO NOT OWN OUR BODIES AND THAT WE CANNOT LIVE WITH THEM AS WE PLEASE?



## DIVING DEEPER LINKS FOR STUDY REFERENCES

**FEMINIST HACKING/MAKING: EXPLORING NEW GENDER HORIZONS OF POSSIBILITY**

<http://peerproduction.net/issues/issue-8-feminism-and-unhacking-2/feminist-hackingmaking-exploring-new-gender-horizons-of-possibility/>

**REPAIR GUIDES FOR EVERY THING, WRITTEN BY EVERYONE**

<https://twitter.com/iFixit>

**THE MASTER MICROFIXER TEACHING THE WORLD TO FIX IPHONES**

[https://www.youtube.com/watch?v=VNKNjy3CoZ4&ab\\_channel=Motherboard](https://www.youtube.com/watch?v=VNKNjy3CoZ4&ab_channel=Motherboard)

**PODCAST: FEMINIST SPECTRUM AND INFRASTRUCTURE**

<https://www.genderit.org/feminist-talk/podcast-feminist-spectrum-and-infrastructure>





# CIRCLE 6

## IT'S A TRAP!

### ABSTRACT

The world is a dangerous place to be a woman. There are unspeakable fears that accompany us whenever we step foot out the door. There is a certain resigned security to sitting on the sofa in our living room, completely immersed in the screen of our devices. In this meeting we dealt with security issues: whether inside or outside the virtual environment, how can we detect the dangers and protect ourselves from them?

## AFFECTIVE LAYER

We divided into 5 groups and we had 10 minutes to talk about what are the techniques we use to protect ourselves. While we discussed we had papers and pens in hand in order to write down the most striking or relevant phrases that came up in the statements. When we returned to the circle, we put all sentences on the floor and read each of them out loud together.

Then a challenge was proposed: to put the sentences together as lyrics of a song, to connect all accounts into a bigger picture. It could become a mantra, something we could evoke and add to our list of protection charms. The idea was to flow freely, without aesthetic rigors.

We did the exercise and made sure we recorded the chant. It was a beautiful and impacting moment, when the women were clearly very connected with each other. In the later months, professional musicians of the group came together and made an unforgettable version of our group's mantra.

You can listen to it here: <https://archive.org/details/musica-no-s-por-no-s>

## COFFEE BREAK RECIPE

### CHEEKPEA PIE

#### INGREDIENTS

- 1 cup of chickpea
- tomato
- olive
- carrot
- grated zucchini
- 3 col olive oil soup
- salt and spices to taste
- (parsley, spring onion, curry, paprika...)



#### PREPARATION

Soak 1 cup of chickpeas for 12 hours  
Drain the water and wash the grains well.  
Blend with a little water. Reserve it.  
In a bowl, chop the vegetables, add the seasonings.  
Add the blended chickpeas, add 3 tablespoons of olive oil and stir well. Pour the dough in a greased baking dish. Bake for 40 min in medium-high oven.

## TUTORING

For this closing circle we asked all women in advance to bring in some of their digital treasures. Content we store digitally and that actually means a lot to us, things we would not want to lose and those that seem important to share. Films, lectures, pictures, articles. Anything treasured.

From that perspective of digital treasure we presented the Local Server of our community network as an alternative safe place to store them. We brought up the subject of what the function of a server is while we navigated our own server and created a folder dedicated to the sharing of the files. This way they would be stored and could be accessed in our mesh network. We stored and shared our treasures with our neighbors.

An important reminder of good digital practices: do not forget to backup!





## QUERY SUGGESTION

WHERE DO YOU SHARE AND SAVE THINGS THAT MATTER TO YOU?

WHAT MATTERS TO YOU THAT MIGHT MATTER TO OTHERS?

IF COMPUTERS HAVE CAMERAS, HOW TO BE SURE YOU ARE NOT BEING RECORDED?

WHAT TO DO IN CASE OF HAVING AN ONLINE ACCOUNT INVADED?

HOW TO CHECK THE VERACITY OF THE INFORMATION WE RECEIVED?

HOW TO CHECK THE SOURCE OF THE INFORMATION WE HAVE RECEIVED?

WHEN WE SHARE A LINK WITHOUT READING ITS CONTENT, WHAT DOES THAT IMPLY?

LET'S SUPPOSE YOU HAVE RECEIVED AN EMAIL TELLING YOU THAT YOU WON U\$1.000, IS IT TRUE?

NOW, WHAT ABOUT IF YOU RECEIVE AN EMAIL "FROM YOUR BANK", ASKING YOU TO CLICK SOMEWHERE TO VALIDATE YOUR DATA. WHAT DO YOU DO?

HAVE YOU RECEIVED ANY CALLS FROM SOMEONE FAKING BEING SOMEONE ELSE? HOW DID YOU MANAGE THE SITUATION?

## DIVING DEEPER LINKS FOR STUDY REFERENCES

**A DIY GUIDE TO FEMINIST CYBERSECURITY**

<https://hackblossom.org/cybersecurity/>

**HOLISTIC DIGITAL SECURITY TRAINING CURRICULUM FOR WOMEN HUMAN RIGHTS DEFENDERS**

<https://cyber-women.com>

**WHATS APP SECURITY TIPS**

<https://www.whatsapp.com/safety>

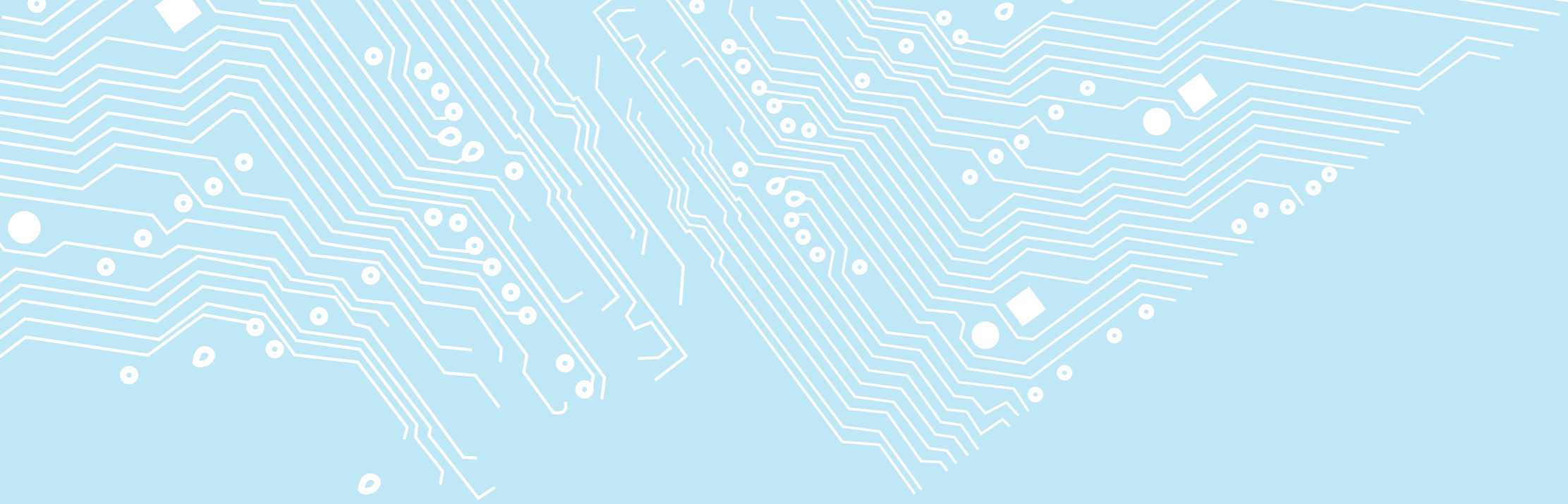
**CODING RIGHTS**

<https://codingrights.medium.com/>

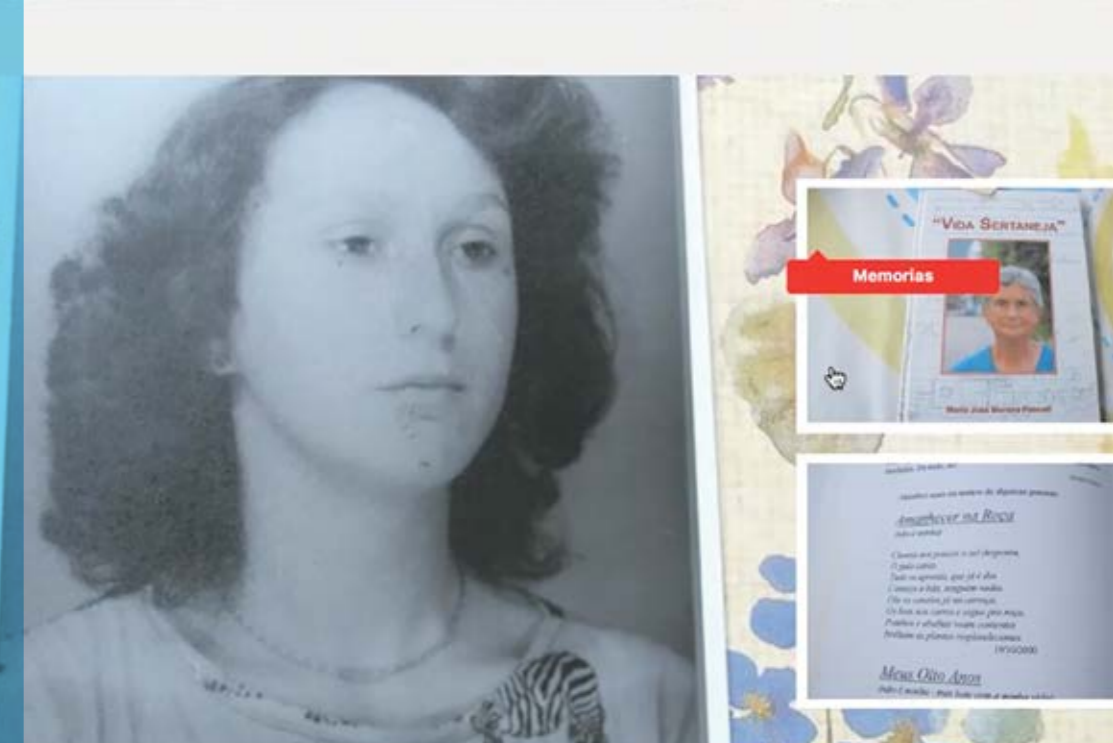
**SELF-CARE & SELF-DEFENSE MANUAL FOR FEMINIST ACTIVISTS**

<https://www.genderit.org/resources/self-care-self-defense-manual-feminist-activists>



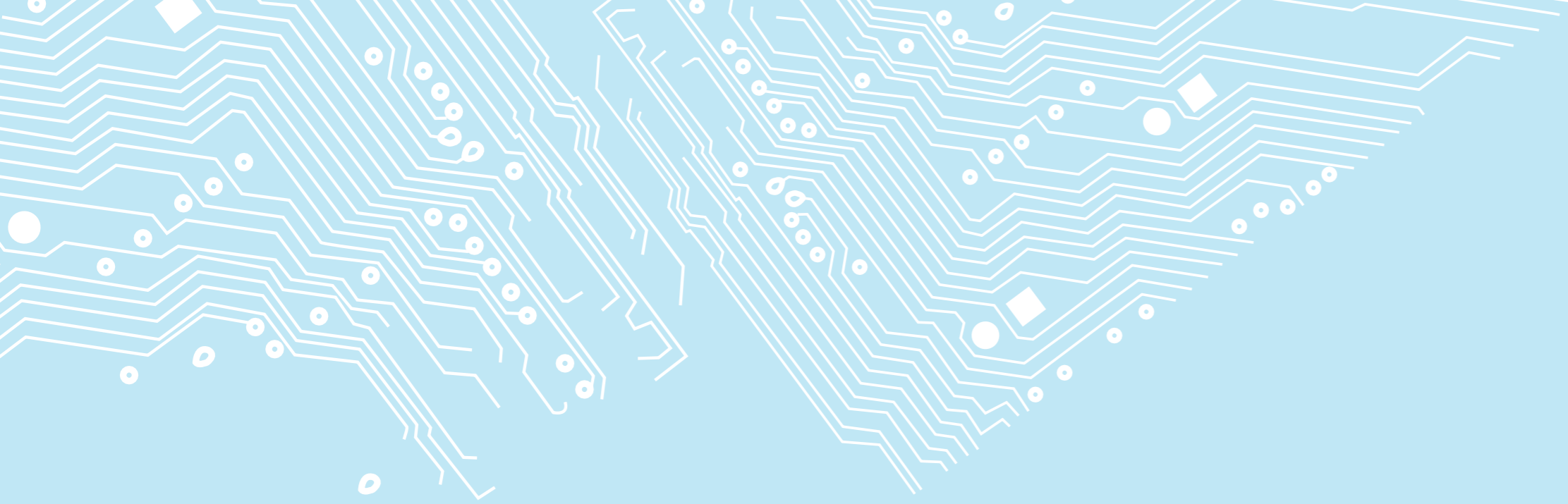


# IN THE MEANTIME



**D**uring the same months that we executed the circles another work was being done: a set of digital portraits of women of the territory. Portraits put together through the means of oral tradition and spun into digital platforms. Beside our efforts we knew all along that the circles were only able to gather a part of the immense diversity of what it might mean to be a woman here. In seeking to broaden the dialogue and recognition between us, we used the coffee and cake method to amplify this interaction. In this process 5 researchers went to the field, knocking on the door of a few selected neighbors to understand a little more about who they are, what stories they carry and what kind of different realities are lived over shared ground. We also took the opportunity to share a little of what we know about the new information and communication technologies.

The process was finished by the gathering of all this information into digital media, aggregated in a site hosted in our local network. We called it the women's map. It is not a map that gives precise geolocation of anything but rather one that helps us navigate the territory and learn about it from the perspective and narrative of women. The coffee and cake methodology has proved to be very effective in stimulating true and longterm relationships. These bonds are crucial for us to succeed at putting our minds together to solve issues of use of technology in our territory. Needless to say, but worth noting, that the deeper exchanges in the coffee and cake meetings, as well as in the circles, inevitably revealed to us the oppressed condition of women in the macho and patriarchal system that presently continue to validate all kinds of violence.



**FAREWELL**



**W**e hope that the end of this workbook will inspire new beginnings, especially of women's circles and feminist technology around the world.  
May these gatherings help transist the hierarchization of techniques.  
May every new technology creation be the fruit of the needs and demands of all beings.  
May all new technology be developed in dialogue with and respecting all beings.  
May all beings be safe and protected, free from inner and outer, virtual and physical harm,  
May all beings find peace in an uncertain world.  
May all beings be happy and free.  
May the coming together of women break apart the values imposed by patriarchy.

# ANNEX

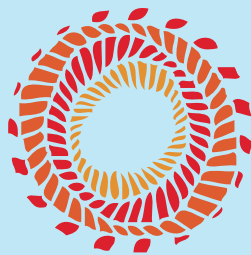
<https://portalsemporteiras.github.io/assets/documentos/internet-en.zip>



You are free to copy, distribute and publicly disseminate this work, as well as to make derivative works.  
Under the following conditions: You must acknowledge authorship of the work under the terms specified by the author or licensor  
You may not use this work for commercial purposes.  
If you alter, transform, or create a work from this work, you may only distribute the resulting work under a license equal to it.

Authors: Marcela Guerra e Luisa Bagope  
Graphic Design and Illustrations: Ana Muriel  
Photos: Luisa Bagope

The publication of this workbook was made possible by the Association for Progressive Communications (APC)



**APC**  
ASSOCIATION FOR  
PROGRESSIVE  
COMMUNICATIONS



**Monteiro Lobato, São Paulo.**  
february 2021



Technology permeates us on a daily basis. Faced with a rapidly evolving and constantly changing reality, we feel that looking at technology from an authentic and autonomous perspective is part of the process of decolonizing our minds, bodies, and spirits in the face of global capitalism.

**Nodes that Bond** is a practical attempt to expand feminist perspectives on technology through women circles.

