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**CODE:**

A FEMINIST  
MANIFESTO  
OF  
CODE-ING



# Colophon / Imprint

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# FOREWORD

*CQDE: A feminist manifestx of code-ing* is a forum to establish a culture of care through feminist principles where participants use code to produce their work. Responding to the needs of the communities we serve, primarily students, young professionals, and creative coders, we began to consider how we could design environments for feminist coding. In designing spaces for the cultivation and actualization of feminist praxis, we noticed a series of relationships emerge. It became clear that intersectional feminist thought and creative coding could be explored in a shared space.<sup>1</sup> This collaborative text outlines a new logic: one based on the shared territory between humans and machines,

accessible coding practices, and within a culture of care. *CQDE: A feminist manifestx of code-ing* is a theoretical framework that is responsive to and in service of our communities.

*CQDE: A feminist manifestx of code-ing* is a template for a living curriculum that is adaptable and flexible. This template emerged from late-night conversations over rosé and Takis, long video chats, and screen share sessions. Our feminist manifestx cannot be complete without the inclusion of another. This manifestx is a dialogic work meant to provoke impassioned conversations. Our writing is not intended to offer any answers. *CQDE: A feminist manifestx of code-ing* is an invitation to engage.

<sup>1</sup> Thank you to Kimberlé Crenshaw for this terminology. A more rigorous conversation about intersectionality happens in her text,

*Demarginalizing the Intersection of Race and Sex: A Black Feminist Critique of Antidiscrimination Doctrine, Feminist Theory and Antiracist Politics.*

# COMING OUT WITH THE INTERNET

We are queer Millennials who were born and raised in the City of Chicago. As a generation, we operate from a worldview mediated through digital technology platforms. Our indoctrination into computing was essential to our development. Computers served as intermediaries for accessing information and community. Being the first generation that was raised on the internet allowed for freedom

of expression. Our self-making arose through the materiality of the internet. For many of us, “access” equaled workarounds. We learned to work around barriers presented by inadequate infrastructure, generational divides, and socioeconomic status. Against such obstacles, we had no other choice than to engage in a self-driven pedagogy; we immersed ourselves in hands-on explorations of new media.

Fucking around with code and creating avatars allowed Millennials to see ourselves differently in the world outside of the screen. Not only were we drawn to the computer screens in our family rooms, but we also became enthralled by what we could create online. Customizing our little corners of the web was possible using platforms like Tumblr, AIM, Angelfire, and Myspace. Customization allowed us to be a part of the formation of the World Wide Web where its functionality had a lasting effect on visual culture. In this hyperconnected space, the high we got from code-making and code-literacy enabled us to begin to share these experiences with others. This sharing spawned previously unimaginable configurations of identity and community, which defined us as a generation.

Our generational privilege is the ability to see potential and build it in a previously non-existent space. As the toolers and trainers of the materiality of hyperconnectivity, Millennials must validate and celebrate our emergent collective existence. We must equip GenZ by establishing conditions for collective care as they pick up where Millennials left off and run into the end of the world. The unknowable future of GenZ will rely on the conditions of collective care through hyperconnectivity that Millennials might provide. It is paramount that our collective preparations endow communities with mechanisms that allow all persons to feel safe in worlds not yet built.

A DECLARATION,  
NOT A DEFINITION

A DEFINITION,  
NOT AN ASSIGNMENT

# FEMINIST TECHNO- COLLABORATIVE PROBLEM-SOLVING

This opening conversation is an exercise in establishing non-definitions. Through the use of non-definitions, we present an exploration of ideas that can only develop orientations and pathways for collective participation. In this initial calibration, we are interested in generating alternative ways of being for the collective. We embrace the development of multiple strategies that practitioners can utilize within their practices. These strategies can be applied even if the intended trajectory of participants orients them beyond or away from the creative fields of art, design, or media.

We intend to complicate the linear desire to produce a *product*. Our aim is not to eschew the production of things. Alternatively, we are interested in cultivating a set of approaches that encourage learning-by-doing instead of learning-to-do. We adopt the “making to learn, not learning to make” model of pedagogy. This model allows for the materialization of agency through processes of learning.

The instruction of technology opens a broad set of problems and tensions. How might we engage our students and prepare them for the future when technologies are rapidly changing? We can never fully anticipate technological changes. In effect, we want our students to be equipped to handle a myriad of questions and concerns they will inevitably face while making.



With the collective in mind, we want to prepare students to approach problems with consideration for others.

With these pedagogical values, some questions arise, including: How might we encourage our students to create projects accessible to disabled people? How might preparing projects exclude large portions of an anticipated audience? Can we predict where their work might go?

In a culture of care, participants can be attentive and adaptive to the needs and desires of others while considering their subjectivity. Here, we draw on the work of Charlotte Sáenz, who asks, “How do I learn to *We*,” and how do we “re(build) a *We* with You in it?” Her writing provokes a sensibility of collaboration where *We* develop gestures of empathy and care. Through these gestures, we establish tools for collective

survival. Recent climate strikes could be considered a gesture to *We*. The ongoing struggle for racial justice and carceral state abolition is a gesture to *We*. Mutual aid is an activation of *We*. The concerns of those striking and protesting in solidarity aim to shape the trajectories of a sustainable future. By cultivating a culture of care, we want to leverage shared resources and to shape new ways of being that push against normative power structures.

We seek to cultivate empathy in humans. We strive to identify exclusionary and violent systems that affect marginalized communities. We want participants to develop a consciousness of *We*. A site where *We* exist between communities and bodies, a collaborative space where *We* navigate and relate to technology.



Our shared sensibility is a form of techno-collaborative problem-solving. As techno-collaborative problem solvers, we are operationally defining human-to-tool relationships through making. Although our collaborations involve tools and software created to meet industry standards, the way we utilize tools within shared feminist spaces is not set in stone. Counter to the definitive rhetoric within industry contexts, a feminist space that draws on the techno-collaborative favors an elusive, slippery, and unexacting thing that is receptive to other possibilities.

Feminisms are not definitive things but rather

frameworks through which we understand mechanisms of power. They are a series of situations, activations, and assemblages.<sup>2</sup> Feminisms are orientations, biases, values, and setups that draw on methods of engagement. In recognizing a multiplicity of feminist perspectives, we must acknowledge our own biases and privilege within the shared community we seek to cultivate. Our feminist discourses are not set on a singular definition but engaged in a politics of layered feminisms. As a grouping of strategies, these feminisms attempt to draw attention to relations among humans, while humans and tools work together.

<sup>2</sup>Jasbir Puar offers a poignant reflection on the accumulation of identities distinct from Crenshaw's writing on intersectionality. While Puar's text opens up the tensions between how bodies are always entangled in mechanisms

of power, she takes a different approach to understanding where power lies. Regardless, her writing on assemblage theory is important to highlight here in part because she enables us to consider problems of power.

As inherently radical feminist spaces, the environments we shape embody anti-capitalist notions of being. Rather than training away skill deficits, we leverage so-called inadequacies as positive assets that enable paradigm shifts for creative interaction. As coordinated networks between humans and machines, feminist techno-collaborative problem-solving carves out forms of communication that are attentive to the needs of others. By establishing diverse options through which we can navigate the multiplicity of experience, we validate participants as equal. We destabilize the hierarchical structures of capitalist and extractive

<sup>3</sup>We are thinking a lot about this quote from Kathryn Yusoff's *A Billion Black Anthropocenes or None*: "If the Anthropocene proclaims a sudden concern with the exposures of environmental harm to white liberal communities, it does so in

worldviews.<sup>3</sup> We work to flatten the vertical nature of technology's drive for progress and instead insist on a horizontal discourse back to the *We*. We account for and are accountable to others without the violence enabled by mechanisms of oppression built upon legacies of settler colonialism, gender bias, transphobia, white supremacy, and economic disenfranchisement. Through feminist techno-collaborative problem-solving, we begin to invest in collective space-making.

the wake of histories in which these harms have been knowingly exported to black and brown communities under the rubric of civilization, progress, modernization, and capitalism."(11)

# CARING THROUGH A LOGICAL SYSTEM:

Restorative justice  
as techno-collaborative  
feminist praxis



To establish a feminist techno-collaborative praxis, we must contend with the nature of violence that permeates our interactions. Acknowledging the existence of violence enables us to generate an atmosphere where emotional, mental, and physical labor is equally distributed. Being aware of the ways violence reoccurs within and outside of our collective gathering is vital to cultivating a culture of care. To do so, we must also acknowledge that violence enacted is never a linear process, but a multivalent, intersecting, messy, and recursive one. Violence materializes in unexpected ways: it can shift over larger spatiotemporal contexts, in unforeseen manifestations.

In naming violence, we must consider massive systemic occurrences. The ongoing settler-colonial drive to extract indigenous peoples from their land and forms of knowledge is violent. Microaggressive behaviors that happen within human interactions are violent. When someone is misgendered or when a person is spoken over, structures of violence materialize as privileges go unchecked. Of course, there is no way to outline, or even mention all forms of systemic violence, particularly given the nature of techno-capitalisms reliance on multiple forms of unjust dispossession. Yet, it is paramount to highlight the insidious nature of violence within human interactions. As an accumulative process, systemic injustice is built on subtle moments of violence that become normalized through their recurrence.

To devise a culture of care is to cultivate a considerate and playful environment. We use our classroom as a laboratory or experimental playground. Much like the playground in early childhood education, the laboratory is a space that allows young people to navigate new forms of social interaction. Building a playful environment for creative coding transforms the tools of techno-collaboration into resources. These new forms of collaboration enable sensibilities of connection that begin to shift how we engage.

In cultivating care within feminist environments, our communities learn to identify instances that repeat or *do* violence. While there are no prescribed formations of violence, we nurture behaviors and interactions that allow for a critical approach to complex situations. Adopting a culture of care disrupts the perpetuation of violence and facilitates safety in the process to *We*. To forge a culture of care is to actualize accountability. Importantly, a safe space allows for an ability not to know, a space that makes room for an honest exchange of information to happen.

A culture of care makes room for ignorance or lack of experience and shifts the necessary labor of informing to that of sharing. By cultivating a community that privileges listening and attending to the needs of others, we can shape an environment that is attentive to disruptions or violence. As we develop a culture of care through new logic systems, we have to consider how we hold

each other accountable. We want to foreground an adaptive feminist praxis, one that is flexible to conditions of violence, but that does not fall into histories of punishment. Accountability is a real-time learning algorithm devised from the experiences of the individuals that populate it. It is programmed to adjust to the disruptions and attacks against our collective subjectivity. Accountability is actively anti-complicit. As an adaptive system, accountability logs community actions and measures. It enables people to be proactive agents of change and is a form that supports harm reduction practices without the need for retaliation.

This model of accountability stems from the grounds of restorative justice.<sup>4</sup> Restorative justice is a practice that establishes a sense of safety and calm while acknowledging feelings of violence. Unlike punishments that alienate and separate bodies that are deemed problematic, unruly, or dangerous, accountability fills the empty gestures of discipline with interactions that allow us to hold and support each other. Learning to *We* is integral to accountability. As we learn to *We*, we develop strategies, workarounds, and networks of support that uphold community values to establish the conditions for this adaptive system.

<sup>4</sup>Albert Dzur opens up a conversation on the mechanics of restorative justice, offering it as a way “to make an inherently coercive process more consensual, transparent, constructive, and communicative.” (4) Of course, we also draw

on the work of Angela Davis, Miranda Joseph, and numerous thinkers who foreground prison abolition within the frameworks of restorative justice practices.

Restorative justice is a practice of accountability that is *learned*. Through conversation, restorative justice mends relationships between the perpetrator(s) of violence and its survivor(s). This model ensures that each party understands why and how violence has occurred. Restorative justice understands individual behaviors as being conditioned within the broader systems, conditions, and contexts where we live. It allows us to acknowledge the ways that systems of power affect lives and abilities in duplicitous ways. Restorative justice is not interested in a one-size-fits-all form of punishment usually outlined by the prison industrial complex.<sup>5</sup> It asks that *We* work

to determine what is equitable and fair to push back against systems of punishment that assume singular conclusions. As a collective behavior built on communal ideals, restorative justice is inevitably messy, challenging, and full of failure. A model for learning, restorative justice acknowledges how histories of trauma are enfolded in processes of healing.

Listening is a critical form of participation that contributes to the *We* and establishes different matrices of relation to develop empathy. Listening is a historically feminized skill; it is not a passive activity. Listening is a vital community action to embody. Listening is a technical

proficiency that works in conjunction with the ability to encode lines of text and to build programs for abstracted output. Given that legacies of capitalism have shaped relationships into functions of individualistic gain, listening provides a different form of embodied engagement. In listening to others, we absorb difference as pressurized air moves into our ears and through our brains. To listen is to hold the voice of another in our bodies. When we listen, we engage our minds beyond the physiology of hearing and fill the space of our bodies with the sounds and ideas of others.

Listening activates restorative justice practices. It works in tandem with principles outlined by stepping up and stepping back. Drawn from feminist pedagogies of inclusion, the notion to “step up and step back” is one that asks participants in a community to make physical, temporal, or sonic space available to those that would have traditionally not taken it. Stepping up and stepping back is learned and indicates a shared recognition of privilege and confidence. It helps to flatten the contours of inequity by opening up space through recognition. Stepping up and stepping back is a feminist praxis that activates participants to acknowledge the presence they take up. It asks them to hold themselves accountable for the sake of collective wellbeing. Extending beyond individual behaviors,

<sup>5</sup>Jackie Wang's book *Carceral Capitalism* is an excellent resource that outlines the ways prisons establish broad systemic injustice while

relying on extractive measures under capitalist networks of dispossession.

it also recognizes that each person in the room has work to do, that we each need to monitor how we engage with others, and that we can collectively work towards a We through a personal understanding of our behaviors. As a form of self-accountability, stepping up and stepping back establishes ground rules so that we/We can thrive.

This culture of care calls for alternative routes away from violence through a feminist praxis of accountability, restorative justice, listening, and stepping up and stepping back. *CQDE: A feminist manifestx of code-ing* establishes a new order of thinking, doing, making, and being. A manifestx can never hold itself accountable using a restorative justice framework. This model is not one that can have an actual conversation. We are here to cultivate systems that can respond to internal disruptions. *CQDE: A feminist manifestx of code-ing* aims to actualize a new orientation that could proliferate into a culture of care.

To engage in a culture of care is to provide a framework for process-oriented praxis that acknowledges the presence of violence and is not reliant on the capitalist drive for an immediate, reproducible product. Distinct from logic systems that are not able

to adapt to problems and situations with their one-size-fits-all model, a culture of care within the techno-collaborative framework allows for shared accountability that shapes interactions. As a queer-feminist logic, this schema accepts the validity of multiple ways of knowing. In a techno-collaborative framework, thought can encapsulate, abstract, inherit, and morph subjectivities into fluid things. *We-ing* establishes a space that has to acknowledge others (humans, machines, etc.) and where participants are encouraged to question the normalized usage of tools. It is essential to extend the capacity of tools beyond violence and to understand the conditions under which violence continues to be enabled. To establish a culture of care is to attend to an evolving, shifting, and yet to be defined violence. Within a techno-collaborative framework, the disruption of violence is continually initialized, looping through conditions as it updates in an ongoing search for restorative justice.

# CQDE: PLAYING WITH A VERSATILE ECOSYSTEM

The democratization of the internet has led to different levels of engagement that allow for the development of CQDE. CQDE is an adaptive, speculative system of logic built upon principles of equity and access. A code library is in a constant state of learning and adapting. It employs queer-feminist approaches to code-ing or the activation of code through queer-feminist principles.

We are interested in how the accessibility of the CQDE library ecosystem can evoke conversations about equity. The library ecosystem holds the capacity for radical pedagogy. As a repository of information, this ecosystem holds community knowledge, shared resources, and alternative methods of

making across the lines of code that make up the programs built with this tool. Within this new orientation towards code-ing, we are most responsive to the tools unlocked via the code library, the API, and devices that become present within the process of pseudo-code-ing. Pseudocode promotes equity through the use of plain language and notation to simplify programming. The library ecosystem is a transtemporal configuration that allows for the sharing of knowledge through CQDE beyond the immediate present.

As an expansive, decentralized network of information, the library ecosystem offers a collection of data sourced from multiple pasts that establish the conditions of our

present. The library ecosystem is an open access assemblage of knowledge and tools. Unlike isolated archives managed by high paywalls, the library ecosystem enables a future beyond legacies of marginalization. And yet, this provocation would be incomplete without gesturing towards the dangers of technological-utopianism.<sup>6</sup> This philosophy rarely takes into account the usurpation of data collection and information manipulation for panoptical<sup>7</sup> surveillance measures. Via the platforms and digital spaces where we congregate, it is possible that in our cultivation of the We, we accidentally

undermine the collective. What happens when our information is mishandled or when collective agency is lost due to faults in the system? When using the library ecosystem, we should consider the extractive measures inherent when participating in capitalist systems of social engagement. While we must invoke both the optimistic and the pessimistic as a way to complicate tidy polarizations, we offer CQDE as an adaptive system. CQDE is queer, continuously learning, and able to hijack a once simplified, streamlined queer-y. CQDE shapes nuanced responses in conversation with communities.

## Initializing CQDE

In the initialization of CQDE, we invoke the *O* as an opening that allows for penetration. Situated within normalized CODE, the *O* serves as a signifier that is always immediately passive, prescribed as a function that can only be receptive. Unlike the *O*, the *Q* is an ambiguous expression understood as a give and take. The *Q* in CQDE is a playground filled with starter files and templates that can be remixed for future use. It is a rhetorical device enabling the versatility of interaction, one that embodies an ongoing switch of engagement through simultaneous occurrences. The *Q* in CQDE is a repository to be cloned.

<sup>6</sup> In her conversation with Andrew Lippman during a 2018 MIT Media Lab talk Jill Lapore discusses the dangers of misogynistic techno-utopianism and the ways in which a world awash in data creates conditions for facts to be unrecognizable or agreed upon.

<sup>7</sup> We love the way Hito Steyerl discusses mapping algorithms as a floating observer surveilling an imaginary stable ground in her e-flux article: *In Free Fall: A Thought Experiment on Vertical Perspective*.

CQDE is the materialization of agency established through new systems of logic built upon principles of equity. Here language is a toolset to prioritize processes of making. As CQDE, tools are not object-nouns that are immediately identifiable, but process-verbs activated through praxis. CQDE uses new processes and tools to establish alternative forms of community. These new toolsets are not derived from normalized systems of disenfranchisement. Echoing Audre Lorde, “the master’s tools will never dismantle the master’s house.” What CQDE ultimately does is destabilize the maker-tool relationship and emphasize the ability of self-actualization by its users.

## Pseudo code

The process of pseudocode allows communities to iterate through logic-based problem-solving strategies without writing in code. CQDE believes in the capacity of this activity to break down the gatekeeping that results from specialized knowledge of syntax and language structures. Through this process, a “developer” makes a list of primary tasks that need to be accomplished. Then they break each main task into smaller, more manageable bits that can be explained as short phrases. Eventually, lines of pseudocode may become actual code.

Pseudocode allows individuals to solve complex problems within an accessible framework. Pseudocode engages multiple forms of digital literacy to embody

the techno-collaborative process and encourages the participation of disabled people. Within the feminist framework that we have proposed in this manifestx, the logic that is consistently employed is the logic of *We*. This process redirects the tendency to think individualistically. Within the praxis of pseudocode, participants code-switch as they enfold practices of non-hierarchical, horizontal skill sharing.

```
// IF it is true that you understand Software systems AND you
// are working in coalition OR collaboration

// THEN you understand systems of oppression

// LOOPING through these systems with the VARIABLES of
// experience and identity

// we TEST for We

// and We increment our collective knowledge

// We VALIDATES alternative modes of being and thinking
```

## An alternative operator

{∅}

In the CQDE speculative library, we propose an alternative operator: the un-assignment operator. The un-assignment operator {∅} is an operation that negates assignment and serves as a mechanism for validation. The invocation of the {∅} operator allows participants to declare CQDE variables that are empty, yet full of possibilities. When {∅} operator variables are invoked and updated within functions, the fixed outcomes of software are subverted to upend the normative tool-to-maker relationship. Like the *We*-based process of pseudocode, the {∅} operator deprioritizes the expertise of the participant in favor of collaborative knowledge production. CQDE, specifically its ability to *We*, allows human flaws to become productive methods of output. In contrast to the human to human *We*, the *We* established in pseudocode establishes a configuration that carves out space for collaboration between human and human-coded or human-created mechanisms. Using the un-assignment operator {∅}, CQDE acknowledges that systems created by humans are inherently flawed, just like humans.



# BUT LIKE, SYSTEMS ARE STOOPID:

Reclaiming Dumbness  
in the process to *We*



In outlining a culture of care concerning logic systems, we must continually remind ourselves that people *make* logical systems. Historically, humans are natural pattern makers and problem solvers who have created the tools that have spawned this techno-utopian<sup>8</sup> era. We set out to understand why the widely available digital tools for making and social connectivity are over-templated, lack accessibility features, and prioritize content that is easily replicable. Why is it that these products, sold to us as templates for a better life, are so slow to learn or understand their

users? Why is it that the designs of their interfaces are ill-considered and lack perceptiveness? Why do their investors and founders act without common sense or good judgment? Why have humans built stupid systems to automate our world? Stupidity, concerning makers of things, is a device that undoes the We. While there is no easy answer to these critiques, there is overwhelming evidence encoded into these products that suggest a desire for capital and power overrides any notion of the collective, the useful, or the capacity to We. It is an attribute that moves us away from making with the collective in mind by foregrounding individuals in the capitalist pursuit for profit. As the development of stupid systems continues to develop more stupid systems, they further enforce structural binaries that relegate decisions within either/or outputs.

CQDE is a logic system informed by queer-feminist perspectives of care and shaped by dumbness. Given that stupidity outlines the systemic devaluation of agency that privileges profits over people, we offer dumbness as an alternative methodology. Dumbness is shaped by conditions of hearing that render us unwilling or unable to speak. Dumbness is the inability for us to

<sup>8</sup> We come to think about this terminology from the Jill Lepore talk referenced above, which draws on a 2019 New Yorker Article by Andrew Marantz. *In The Dark Side of Techno-Utopianism*. Marantz outlines various historical advances in technology that have empowered reformations, but also helped to generate bigotry, extremism and misinformation.

perform language that articulates multiple forms of violence that we are continually trying to define. We are unable to have productive conversations about violence because we have been systematically unable to identify violence. While normative uses of the term foreground dumbness as an inability or even a problematic form of disability, we consider dumbness the withholding of speech for the sake of listening. To acknowledge one's dumbness is to remember that others can share knowledge. By withholding speech, we are available to listen receptively and allow for different forms of learning. We allow for the participation of many who are not privy to the specificities of code-based languages. CQDE simplifies the jargon-specific coded languages with the ability to accommodate, make space for, and listen to others not able to communicate in stupid ways. Dumbness is a methodology that allows for the formation of agency as it can account for different, independent kinds of processing. Like stepping back, dumbness is a gesture to *We*.

Within this new logic system, care becomes the handler for the transmission and reception of data, information, feelings, and experiences. When we accept dumbness as a tactic for inviting a new logic of care, we ultimately shape different forms of techno-collaborative problem-solving as a way to

break the stupid entanglements of binary logic. For us, it is apparent that we must undertake activities that work towards the abolition of binary systems and nullify the standard operations of the Boolean and the Truthy/Falsy. Using tools offered through restorative justice practices, we begin to recognize the need

to activate operations outside of the stupid binary systems developed within settler colonial frameworks of extraction and exploitation. It is vital to note that we do not intend to merely offer a critical consciousness in place of actually doing the work of decolonizing code, systems, and relationships. Instead, we use this manifestx to begin to build mechanisms and protocols as a response to the violence caused by stupid binaries. We undertake this proposed redesign of the

normative logic systems used by most code languages even though we acknowledge the reliance of these languages on binary logic. Provided this dumb methodology, the efforts to decolonize stupid logic systems of code would also need to embrace the abolition of gender, the abolition of settler-colonial systems of incarceration, and embrace the need for restorative justice as a systemic process for collective healing.

While not escaping the impact of legacies of trauma enacted upon bodies forced into stupid binary systems, our ability to work within this system exhibits resilience to stupidity. By adopting the dumb, the roles of learner/teacher and designer/user begin to erode into new formations. Dumb formations build different kinds of sustainable collectivity and develop the capacity to *We*. Through CQDE, we propose an alternative engagement no longer reliant on IO forms of behavior (data in, data out). By making a dumb system from a queer-feminist perspective of care, we use CQDE to establish relationships outside and beyond dualisms of information transfer.

# SOME FURTHER COMPLICATIONS

*CQDE: A feminist manifestx of code-ing* is an ongoing conversation that has led to new insights, modalities for engagement, and questions. This writing is not intended to offer any answers. Instead, we

offer this manifestx as a provisional flailing, a messy, unrefined, unapologetic work in progress. As we develop the collective We, particularly with you in it, we must continually return to the questions that establish community. In our attempt to outline a feminist praxis, we continue to ask questions that complicate, add to, and amend different ways of being. Through this process of continual revision, we cannot attempt to answer these questions, but we feel implored to explore the possibilities with you.



What is useful in the communities for art + pedagogy + code? How do we make space within the institutional context for ideas of activist coding?

How can we expand digital literacy practices to incorporate an ability to identify the roles technologists are conscripted to play in the market?

How do we inform creative coders to recognize that their hard-earned skills could be used for the marketplace and to the detriment of others?

How do you dismantle capitalism through coding?  
How does hacking, glitching, and playing undermine capitalist structures beyond the paywall?

How does critical coding establish coalition-building?

How do we celebrate our accomplishments when we build a system to be shared with folks across the world?

How does a feminist creative coding practice translate to participants?  
Where do these skills go beyond the institution?

How do we ensure that creative coders are developing empathy and care in the work that they do?

## GLOSSARY

### CQDE:

An adaptive, speculative system of logic built upon principles of equity and access. As a code library in a constant state of learning and adapting, it employs queer-feminist approaches to code-ing or the activation of code through queer-feminist principles.

### Creative coding:

The use of code to actualize any number of creative projects, whether they are artworks, designs, UX implementations, experimental software packages, or other applications. Recently, creative code has been used to develop the intricacies of game design, 3D modeling, animation, printing, interactive web-based projects, among others.

### Library ecosystem:

A holistic approach to resources developed and designed to be shared across platforms, systems, and applications. The library

ecosystem is a dynamic approach to sustainable support structures that provides accessible material for participants and users to learn, apply, and develop code.

### Logic systems:

Are abstract structures that establish sets of rules to actualize an output. Designed initially to activate abstract languages (such as Javascript, HTML5, etc.), logic systems organize functionality within and through its structures.

### {∅} operator / un-assignment operator:

A piece of code from the CQDE speculative code library that negates assignment and serves as a mechanism for validation.

### Participant:

A catch-all phrase for several different individuals and roles within a techno-collaborative making community. Some of these roles could be students,

community members, facilitators, makers, learners, hackers, coordinators, or any other individuals using technology within the creative coding context.

### Praxis:

The activation of theory and its ongoing practice. We use this term as a way to talk about how to realize, materialize, and actualize our philosophies.

### Pseudocode:

The process of using plain language and notation to simplify programming. Often used in program design, it allows users to provide a general idea of a program without expressing it through specific code-based language rhetorics.

### Techno-collaborative problem-solving:

The interaction between humans and technological tools to solve problems. This can be realized through any number of applications, such as using 3D modeling tools to create plans for industrial

3D printers to build housing for low-income families or the development of an app to collect funds toward an incarcerated person's bail

### Technological-utopianism:

A set of ideas based on the premise that advances in science and technology will bring about utopia for all humans. Technological-utopianism views the impacts of technology as solely positive, disregarding its violent implications and ties to toxic capitalist structures.

### Transtemporal configuration:

An assemblage of things (ideas, activations, processes, etc.) developed outside of a chronological sequence. This configuration exists outside of linear time as an ongoing, unfolding, and complex set that does not "begin" or "end," but that continuously evolves.

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## BIOS

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