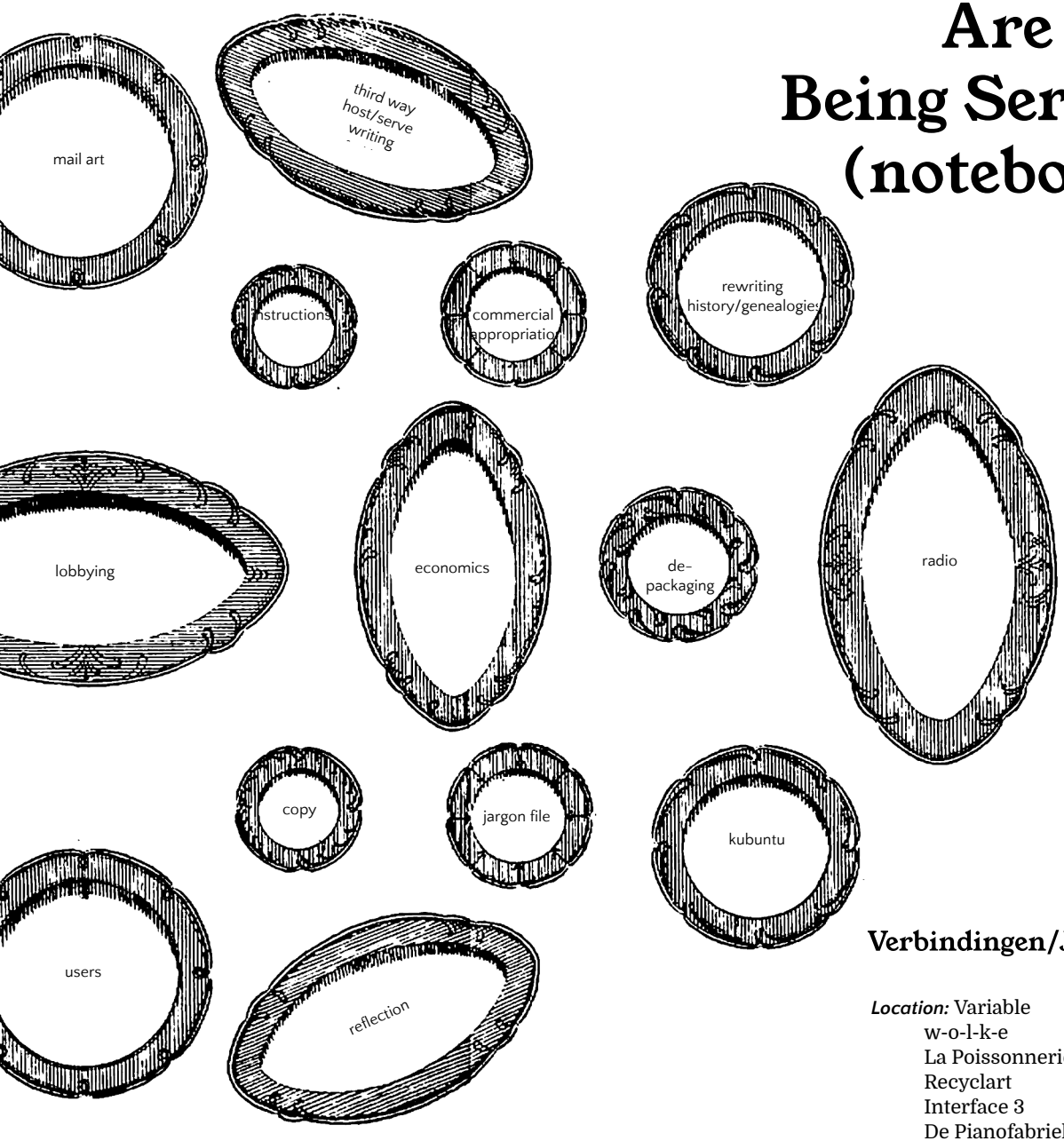
Are You Being Served? (notebooks)



Verbindingen/Jonctions 14

Location: Variable
w-o-l-k-e
La Poissonnerie
Recyclart
Interface 3
De Pianofabriek
Tags: meeting days
Date: 12–15 December 2013

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Introduction

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"Are You Being Served?" Notebooks

THE FOURTEENTH EDITION OF THE meeting days Verbindingen/Jonctions[1] in December 2013 was dedicated to a Feminist review of mesh, cloud, autonomous, and DIY servers. Ubiquitous connectivity, the data web, open technologies, intelligent applications, machine learning and other Semantic Web related phenomena have found a place in our daily use of the web. To stay connected across multiple devices, we have come to expect unlimited access, provided by companies that traffic large amounts of data as a result. The necessary infrastructure that is put in place effects our understanding of place, both virtually and physically and it has become increasingly difficult to be intimate with the technologies that we feel familiar with.

MEETING DAYS "ARE YOU BEING SERVED?"

How do we keep a sharp eye on the politics and ethics of hosting technologies when all so often (paraphrasing the Free Software Foundation), software is sold as service? The initial outset for "Are You Being Served?" was to not take server-client relationships for granted. We questioned what is seemingly commonly understood by terms such as server, service and hosting and were curious to investigate what could make current networking technologies into hospitable habitats for critique, as space for artists and solidarity, teaching and learning.

For the event we put in place certain loose strategies to trigger the participants' curiosity and powers of imagination. First of all, social bodies are important. By making space for meeting people, eating together and hosting guests at friends' houses we hoped that sharing our subjective experiences of physical proximity would enrich the numerous exchanges that would take place.

Micro-hierarchies grow easily during this kind of event. In an attempt to prevent this from happening the roles of participants were continuously switched. Artists, sys-admins, academics and hackers performed as hosts, dish washers, speakers, themselves, gender aware human beings, tech specialists or workshop attendees.

We also distributed the event over several spaces. We assumed that a daily walk through beautiful Brussels, and exposing participants to the specific contexts of the (F/LOSS Arts Lab) Variable, the community kitchen in former fish market La Poissonnerie, and the view from the 11th floor of artist initiative w-o-l-k-e (freely translatable from Dutch as "cloud") would help sharpen the senses and stimulate creative thinking.

The recurring references to the domestic domain, traditionally a feminist object of attention, was not accidental. By scrutinising household vocabulary, contesting the gender-neutrality of domestic and computing machines we tried to open up the space to discuss the conditions by which serving technologies are, or should be, constructed.

1. Verbindingen/Jonctions is a multi-disciplinary series of festivals and working days that Constant organised between 2000 and 2013. V/J events create a temporary space for experiment and knowledge exchange on the intersection of media, arts and technologies. Copyleft and feminist approaches meet speculative technologies; theoretical reflection interweaves with workshops and meetings.

THE CONCEPT OF "NOTEBOOKS"

This publication results from an intense writing and editing process that was set in motion as a process of collaborative note-taking in real time, during the event itself. More than eight months later these notes were rigorously edited during a five-day booksprint. Time allowed for a fresh reading of the event and for a reworking of the read threads, thematics and keywords that were to be used. Slides of the talks, audiovisual documentation, original notes and external links were crafted into the pages that are assembled here.

Such a working method evokes a content that is richer than just a straight forward archiving of an event. The relatively long production period, the individuals who formed the writing team, the non-standard tools that were applied, they all inform the publication with supplementary content.

The work of a small organisation such as Constant takes place in close mutual relation to an international and diverse network of partner organisations and individuals. "Are You Being Served?" is influenced by the work of these and others, and in return outcomes are visible in external events that were organised more recently. In this publication you will find mention of several of those traces of "Afterlife".

Ethertoff, the online collaborative editing and publishing platform that gives shape to the publication, was developed further during the booksprint, thus fertilizing a cross-breed between writing and coding. Where the printed PDF allows for linear reading, the website offers multiple entry points and connections to (re)discover the rich content of "Are You Being Served?".

All content is published under a Free Art License. You're free to download, distribute, photocopy this book in a violently viral way.

Sustainability of maintenance

Participants: Guillaume Bernier, Sunyoung, La Poissonnerie

Location: Constant Variable, w-o-l-k-e, La Poissonnerie, De Pianofabriek Kunstenwerkplaats, Recyclart

Tags: fork, host/serve, invisible, repetitive tasks, resources, sharing meal, visible

Ingredients: fruits, recipes, spices , vegetables

Date: 12/12/2013, 13/12/2013, 14/12/2013, 15/12/2013, 09/09/2014

Type of intervention: Food

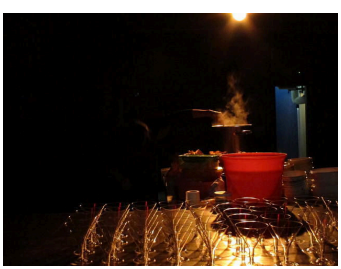
License: Free Art Licence

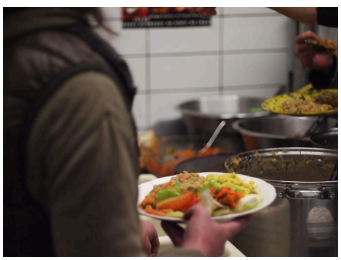
Food

Delicious food is the secret chemical binding of all encounters. When food is made with love, fresh organic ingredients and original flavours, the experience of tasting the food will be worth an exchange between the people who are enjoying it. During "Are You Being Served?", food, recipes and all kinds of culinary knowledge were important topics over lunch, brunch and dinner.

The crew of La Poissonnerie hosted us one evening and served us food. For them it is a weekly ritual. Every Wednesday they go to the morning fruit and vegetable market where they collect unsold ingredients, as in *The Gleaners & I*, a film by Agnès Varda.

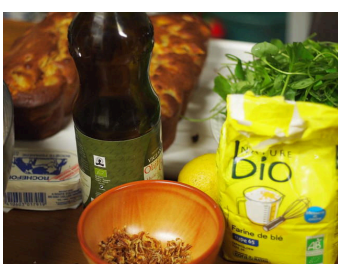
Thanks to Guillaume Bernier and Sunyoung we were provided with artistic meals in the different venues. Because improvisation and the momentum are decisive factors in their working process, other documentation than pictures was not available. Therefore we organised a second version of the brunch that took place in w-o-l-k-e on the last meeting day. Eight recipes were printed out and taped above eight different working posts in the kitchen of De Pianofabriek KWP. Eight people executed one task at one post, and would go onto a next one. This allowed for opening up the very intimate process of the cooks, checking the recipes and exchanging expertise.





SYMPOSIUM LITERALLY MEANS drinking together. It is practiced on a full stomach and during a philosophical conversation. In Plato's time, food would come first and only then would the guests start drinking together and discuss philosophical matters. Talking would come with drinking but both activities would take place only after the shared pleasure of eating.

Women were excluded from symposia as it was just another men-only ancient Greek activity. But a symposium worthy of its name could only take place if at least one hetaera was invited. This special category of women, who were often born in other city-states, was perhaps the only group of educated women. Hetaeras ate, drank and spoke just like their male partners. It was their choice to have sex with the men present and they often did. They were socially differentiated from prostitutes, who mainly worked in the streets, got paid for sex and were not educated. Hetaeras acted on their own account according to their own pleasure. They were also differentiated from wives and mistresses.
As Demosthenes bluntly put it (to say the least): "We have *hetaerae* for pleasure, *pallakae* (mistresses) to care for our daily body's needs and *gynaekai* (wives) to bear us legitimate children and to be faithful guardians of our households." In such a society (the cradle of European culture let's not forget), symposia were the only event where men's pleasure coincided with women's pleasure. Symposia offered a liberated space constructed through food, drink and speech —and a lot of work done by male and female slaves in the background.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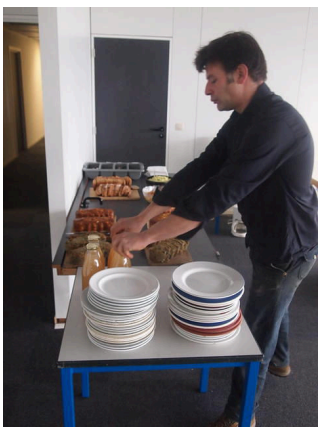
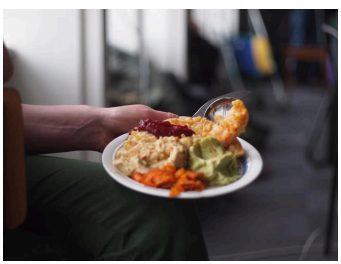
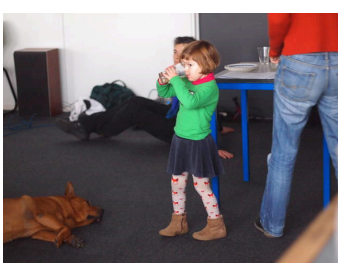






BRUNCH VERSION 2

WHILE EDITING THE TRACES OF THE event, we organised a second version of the delicious brunch prepared by Sunyoung and Guillaume Bernier on the last Sunday of "Are You Being Served?". In order to capture their recipes and methods, to learn how to execute them and to be able to publish them in this book, we spent an evening in the kitchen of De Pianofabriek cutting, mixing and tasting together. And of course, we enjoyed the results!

RECIPES

TEMPURA

1. make the dough → mix with a whisk until the dough creates a small string when you lift the whisk:
    * 100g flour
    * salt
    * 1 icecold bottle of Biolégère (light local beer)
    * icecold sparkling water
2. put in the fridge until you start frying
3. wash, cut and put the vegetables in the dough:
    * broccoli in small cubes
    * pumpkin in thin slices
    * slices of red peppers
4. fry in a wok at 180°C, make sure vegetables are fully covered in oil (half sunflower/half olive)
5. put on paper to absorb the oil
6. repeat 4 and 5 until all vegetables are fried

BEET MOUSSE

0. bring a pot of salted water to boil
1. brush 8 red beets
2. cut 8 beets at same size
3. boil beets for +/- 15 min.
4. take out beets when they are soft
5. peel beets under cold running water using MAPA gloves
7. mix beets with:
    * white cheese 250g (fresh goat cheese or other)
    * 1 teaspoon powdered cloves
    * salt, pepper, olive oil

HUMUS

0. soak 350g chickpeas in cold water overnight
1. peel 30g of ginger
2. bring a pot of salted water to boil
3. peel 3 cloves of garlic, cut, remove the core & let rest for 15 min. (this produces a chemical reaction that improves the taste of the garlic)
4. boil chickpeas for +/- 50 min.
5. drain chickpeas when they can be crushed without force
6. mix chickpeas with:
    * 200g tahin (sesame paste)
    * peeled & minced ginger and garlic
    * juice of 2 lemons (or more)
    * water (quantity depends on the consistency you want)
    * salt, pepper, olive oil

COMPOTE OF APPLES, FIGS, ANISE

0. soak figs in cold water overnight
1. peel 2kg of apples from the garden, preferably a mix of sweet and sour apples
2. cut the apples in cubes
3. cook apples with the lid on, on very low heat during 1 hour with:
    * star anise seed
    * soaked figs
    * espelette pepper powder
4. stir now and again
5. puree with a mixer

PRUNE CRUMBLE

0. preheat the oven to 180°C
1. make the dough → crumble together:
   * 250g butter
   * 500g flour
   * 200g sugar
   * a pinch of cinnamon
   * ground almonds
2. remove the pits of 2kg of prunes
3. butter the cake tin & put in the fruit
4. sprinkle the dough over the fruit
5. put in the oven at 180°C for 20 to 25 min.

BLACK OLIVE CAKE

0. preheat the oven to 180°C
1. mix:
   * 300g wheat flour
   * 50g spelt flour
   * 3/4 of a bag of baking powder
   * 175g yoghurt
   * 4 eggs
2. add & mix
   * 6 table spoons of olive oil
   * 300g sliced black olives
3. butter a cake tin with olive oil
4. add dough to tin
5. bake in oven for 45 min.

SWEET POTATO CHIPS

0. preheat the oven to 180°C
1. peel 750g of sweet potatoes
2. slice the potatoes (thin slices)
3. put the slices on a plate & add:
   * thyme
   * rosemary
   * olive oil
4. arrange the slices —vertically— in an ovendish
5. put in the oven during 30 min.

CAULIFLOWER TABOULEH

0. bring water to boil
1. peel 2 apples and cut them in thin slices
2. peel pomegranate and detach the grains
3. wash the rucola and shred it
4. make the semolina:
   pass 1 cauliflower through the peeler
   or cut in chunks with knife & mix in robot
5. steam the cauliflower during 1 min.
6. mix the cauliflower with:
   * pine nuts
   * apple slices
   * grains of pomegranate
   * rucola
   * espelette pepper
7. prepare the dressing by mixing:
   * juice of 1 or 2 blood oranges
   * 1 table spoon of Xerez vinegar or balsamic vinegar
   * 4 table spoons of roasted argan oil
   * 4 table spoons of olive oil
8. Add the lamb's lettuce

"Open Migrations" mix by antiblockiersystem

Participants: Maxim Blanpain Deswarte

Location: Recyclart

Tags: kubuntu, mixxx, music, net labels, sharing, soundscape

Ingredients: mixing table, music , sound

Date: 13/12/2012 – 21h00, 13/12/2012 – 22h00

Type of intervention: DJ session

License: Creative Commons (various)

Antiblockiersystem takes the audience on a voyage, visiting physical places with the ears, mixing public domain music & other open licensed sounds. During the opening night in Recyclart he brought his music to us using the open tool mixxx on kubuntu.

Chilling, having a drink, meeting up, discussing in Recyclart

Listen to full soundtrack on
<http://radiopanik.org/emissions/antiblockiersystem/abs19-12-2013>

SIDE A

1. 6 or 7, "Dear Listeners", *Classwar Karaoke – 0011 Survey*, http://freemusicarchive.org/music/Classwar_Karaoke/Classwar_Karaoke_-_0011_Survey
2. Fortyone, "Hello, it's Time for Music", *csr041*, <https://archive.org/details/csr041>
3. Tenedor, "tenedor01-01", *Cuchara01*, <http://cuchara.rakumin.org>
4. Fortyone, "I Like the Internet", *csr041*, *op. cit.*
5. Mafalpa, "Different Brain", *Biblioatlas*, <http://bibliotatlas.free.fr/?p=60>
6. Lee Rosevere, "Retch Like An Egyptian", *Music for MOBA*, <http://freemusicarchive.org/music/Lee_Rosevere/Music_for_MOBA>
7. SZ, "ahah ihih", *Sample'S-Zeal vol.2*, <http://sz-sz.bandcamp.com/album/samples-zeal-vol-2>
8. The Tofu Bibles, "mimnimnimimi", *pci — Apfelstrudel*, <http://poneyclubinternational.com/albums/tofubibles-album.html> or https://archive.org/details/tofu_bibles
9. Dague De Miséricorde, "LUV015_DDM_Instable_01_Frictions", *Instable*, <https://archive.org/details/Luv015-DagueDeMisricorde-Instable>
10. .at/on, "Prostir", *[mn011] prostir*, <https://archive.org/details/mn011>
11. Framedada, "Rimboldiana", *Un Ostinato risalire*, <http://rexistenz.bandcamp.com/album/un-ostinato-risalire-free
12. David Fenech, "Poursuite dans l'escalier", *pci — Grand Prix Compilation*, <http://davidfenech.fr/wp/2008/02/04/poney-club-international/>
13. Bzzzzz!, "The City---", *The Clockwork Jam Session 1*, <https://archive.org/details/Bzzzzz.ClockworkJam1>
14. Monsieur Connard, "Ministère de la Culture avec Prof. D'incise", *Connard Président*, <http://antisocial.be/mp3/AA015/monsieur_connard-Minist_ire_de_la_communication_D-incise.mp3>
15. Tana, "Guacamoule frites", *Les Ami-e-s de mon cul*, <http://moncul.bandcamp.com/track/guacamoule-frites>
16. Edu Comelles, "Hervidero", *[biodata40] V.A. La Paz Vol. 5*, <http://educomelles.com/2011/10/hervidero-recopilatorio-la-paz-vol-5.html>
17. The Fucked Up Beat, "A Sad Song for Junction City Fields", *A Bomb Shelter in Kansas*, <http://thefuckedupbeat.bandcamp.com/track/a-sad-song-for-junction-city-fields>
18. Wild Worm Web, "Steve Jobs Tribute Secret Mysterious MIX", *A Hole In the World Trade Center*, <http://stafaband.info/download/mp3/lagu_steve_jobs_mix_secret_mysterious_tribute_pre_mortem/>
19. Denis McCarty, "Uncopyrighted Zones", *Classwar Karaoke – 0011 Survey*, *op. cit.*
20. Chris Whitehead, "Skeleton", *Classwar Karaoke – 0021 Survey*, <http://freemusicarchive.org/music/Classwar_Karaoke/Classwar_Karaoke_-_0021_Survey>
21. Thee Crumb, "It All Began In Washington State", *dvr024 Eyeball Dust EP*, <http://digitalvomit.com/dvr024>
22. ehafh, "Your Pirates Aren't the Same as Mine", *Ghetto Trash United*
23. Post-Materialists, "Mathematic Nightmare", *Junky Tapes*, <http://freemusicarchive.org/music/post-materialists/Junky_Tapes>

SIDE B

1. Satanicpornocultshop, "-----", *Faust Re-cycled*, <http://ergophizmiz.blogspot.be/2010/02/faust-recycled.html>
2. Seb Normal, "Le Standard du Teckel", *Le Teckel*, <https://archive.org/details/teckel>
3. Kaïza Sauce, "The Toilet Monster*, <https://archive.org/details/Kazasauce-TheToiletMonster>
4. Cosmic Analog Ensemble, "Intersecting Lines", *Deltas Of Matacumbo*, <http://hisstology.bandcamp.com/album/deltas-of-matacumbo-2>
5. Régis Turner, "Bricolage hasardeux", *Greatest Shits*, <http://freemusicarchive.org/music/rtgt/Greatest_Shits>
6. Shorthand Phonetics, "When Women Congregate", *Music Beyond No Borders Vol. 2*, <https://archive.org/details/yesno01>
7. kLAUS lEGAL, "tU TE RAPPELLERAS DE MON NOM ?", *cAFÉ*, <http://klauslegal.bandcamp.com/track/tu-te-rappelleras-de-mon-nom-2>
8. AATXE, "The String", *Catastrophe Ultraviolette*, <http://hakrecords.blogspot.be/2013/09/hak-n243catastrophe-ultraviolette-aatxe.html>
9. Steve Gunn, "Trouba", *On a Steady Diet of Hash, Bread & Salt*, <http://soundeyet.bandcamp.com/album/on-a-steady-diet-of-hash-bread-salt>
10. Black Sash, "You People", *Two Zombies Later: Strange and Unusual Music*, <https://archive.org/details/csr001>
11. Karen, "Television time", *[csr004] Party Fun With Recorders Vol. 1*, <https://archive.org/details/csr004>
12. Andy Moor & Yannis Kyriakides, "Touto To Kalokeraki (This Summer)", *On a Steady Diet of Hash, Bread & Salt*, <http://soundeyet.bandcamp.com/album/on-a-steady-diet-of-hash-bread-salt>
13. Rappeur Qualité Prix, "Beatin Marirwana", *Mellow Cold*, <http://gestrococlub.org/RQP3.htm>
14. Bruce Lenkei, "Moonlight Zombie Dance", *Two Zombies Later: Strange and Unusual Music*, *op. cit.*
15. Rubén Patiño, "03_netto", *El Efecto Eiffel [biodata19]*, <http://biodata.rakumin.org/x/biodata-19-ruben-patino-el-efecto-eiffel>
16. Spoils & Relics, "(Angels Trumpet Over Moonbeams)", *Spoils & Relics*, <http://spoilsandrelics.bandcamp.com/releases>

SOURCES

– <http://modisti.com/releases/?cat=1>
– <http://indianredhead.com/catalogue>
– <http://upitup.com/catalogue>

Feminist Server Summit

Participants: Reni Hofmüller, Ivan Markoff, Réseau Citoyen, Olivier Meunier, Neutrinet, Laurent Peuch, Denis Devos, Domaine Public, Fred Peeters, NoLog, Autistici, Jens-Ingo Brodesser, all2all, Gabriel Lucas, Guifi, Juliane De Moerlooze, Samedies, SpiderAlex, Calafou, FAI Maison, James Stevens, spc.org, Koumbit, Kate Rich, Irational, Riseup, Servus.at, L'Autre Net, Sanjay Banghar, CAMP

Location: Constant Variable

Tags: ambiguities, autodidact, self-learning, formal, informal, infrastructure, household/maintenance, metaphores, gender, resistance, necessity, power relations, collaboration, history/logs, update, access, service/server/host/serving, autonomy, situated context, experiment, legal system, administrator, users, permissions, hierarchy, working conditions, continuity, repetitive tasks, resources, invisible, copy, security

Ingredients: Slides, Videos , Voices

Date: 14/12/2013 – 10h00, 14/12/2013 – 18h00, 14/12/2013 – 20h00, 14/12/2013 – 20h15

Type of intervention: Discussion, Presentation

License: Free Art Licence

FEMINIST PERSPECTIVES ON SERVERS

THE FEMINIST SERVER SUMMIT WAS A one day meeting between various DIY and independent server projects. We were interested in discussing the potential of a feminist server practice, and curious about possible approaches to it. We mixed live interventions with pre-recorded interviews and e-mail correspondence so that we could hear from as many server-related projects as we could.

Some projects defined themselves explicitly as feminist, others preferred "autonomous", "alternative" or "collectively run".
As the approaches to technology, feminism and "server technology" were so very different, we decided to ask each of them the following four questions:

– Can you present a short bio of your server/service?
– What gender is your server/service?
– How does s/he deal with the law and how does the law deal with her/him?
– How do you take care of your server/service and how does s/he take care of you?

Most projects answered all four questions, though often in unexpected ways. Some groups decided to skip questions or otherwise avoided answering them.

NOTES

Read the live notes here: <http://vj14.constantvzw.org>

CONCLUSIONS FROM THE SUMMIT: A CON-FEDERATION OF COMPETENCES

1. Scaling

In which dimension do we do the things we do? An important point was to realize our work on a human, understandable scale. What is the surrounding we create and therefore also offer to others?

Many people are involved and engaged into developing possibilities mostly on the technical level, which is very appreciated. At the same time, we face obstacles on the level of sharing this knowledge: one has to take the decision whether to go on developing a tool or explaining/teaching it to others.

– bridge to others/with others;
– find ways and methods, time and all other resources on many scales for sharing;
– find synergies: are there other people working on the same or similar tools and topics;
– find a way how to share, to not get stuck in closed local surroundings;
– have specialists from same and different fields meet, and let them be good in their field of expertise.

How to get out of the island situation where people are isolated when there could also be a federation of competences?

Some notetakers are matching their etherpad colors with their clothes.

2. Sustainability

The question of sustainability comes up: how many cables run somewhere, how much energy do the involved persons have to go on, can this work be shared. Thinking on a planet and personal scale at the same time. There is no overall strategy or solution. There seems to be a need for a general strategy, we don't have it yet.

Does it exist? Or is it even desirable?

3. Infrastructure

Do infrastructures need content or expression? Can we spend all our time on maintaining the structures? Do they have a right to exist and a function on their own? Is infrastructure there for its own sake ?
Do we need to channel “content” (or expression)?

"The medium is the message" vs. "form follows fun(ction)".

4. Perspective

We discussed the presented projects from a feminist perspective on service, so in conclusion we can understand gender as technology, something to take active part in.

Observation: very important point.

This leads us to the following question: What are the politics of technologies?

INTERVENTIONS

The order of the following appearances is random, it was chosen by availability of people present and media chosen (talk, video, text). Each project had roughly 15 minutes time for their presentation, holding them to the questionnaire.

Introduction by moderator Reni Hofmüller,co-founder of <http://mur.at>.

Mur.at (Jogi Hofmüller)

<http://mur.at>

Jara Rocha reading Jogi Hofmüller's e-mail

E-mail from Jogi Hofmüller, 12/12/2013

Can you present us with a short bio of your server/service? mur.at was founded in 1996 and started as a service for artists/art. It started with one server and is now a service running on many servers, a network and much more.

What gender is your server/service? The first server was called "fox". Although in German a fox is generally addressed as "he" (there is a word for female foxes: *Füxin*), some people referred to it as she. In general a machine is female and some people use the word machine as synonym for computer.

We went on giving our servers animal names once we started to move services to dedicated machines. Among the zoo there were pig, sow, bee, wasp, poodle, hornet and ant; the latter three are still in service.

When virtualization became available for us we created wood (actually German *wald*) and planted some trees and other forest plants (switching to German names): *birke* (birch), *weide* (willow), *efeu* (ivy) and *erle* (alder). Next to wood we now have *wiese* (meadow) which currently hosts two kinds of *klee* (clover).

Since animals as well as plants all have gender in the German language we usually (but not always) use the gendered version of the name, e.g. referring to *weide* as "her" and *wald* as "him".

How does he/she deal with the law and how does the law deal with her/him? I do not really understand the he/she in this question...

How do you take care of your server/service? Currently four people work part time and take care of the servers/services.

Update September 2014: three people work there now.

Samedies (Juliane De Moerloze)

<http://samedi.collectifs.net>

> Red hair, glasses, programmer and mathematician, always in company of her dog Bug —she did not choose the name of her dog herself :-)

Can you present us with a short bio of your server/service? Amaya is a collective feminist server. The project took a long time to take off. There were many parties involved who wanted a collective feminist server. Juliane arrived later. It took from 2005 till 2007 to make the server, open it to the public, and install hosting services. People of Constant are also part of the project.

It's an alternative host for feminist organisations; we initialized a queer review of server language. In 2007 we were online and ready to host projects but also wanted to deal with the problem of cognitive autogestion. <http://samedi.collectifs.net/spip.php?article66>

> Nice pictures page.

What is the gender of your server/service? We thought of it as feminine, but it is trans. Amaya is "mother/she-wolf", puppies learning and wanting to understand and influence the Internet politically. We were all admin. I would describe the group involved as cubs learning about the world while setting up Amaya. Learning about firewalls, configurations... the hard way. It takes time to set all this up.

How does s/he deal with the law and how does the law deal with her/him? I volunteered to be the interface with the law. Awareness and preparation for cases such as open access, censorship, political implications, but we never had any problems. We created a response team, all admin of Amaya, in case she got compromised/attacked. We had sessions to learn more about the political side, about ACTA for instance.

How do you take care of your server/service and how does s/he take care of you? Last year it stopped. Finally we didn't host other organisations. We were in auto-training mode. Now we choose to invest ourselves in other existing projects: Domaine Public, Constant... We were working so much on admin, security updates, too much maintenance and not enough content.

In 2007 we decided on the objectives. Training was one of the most important goals, and we succeeded in this. For instance, we hosted an /etc (eclectic tech carnival).

Questions

Audience: Taking care of infrastructure and understanding how it works is also content.

Juliane: It was not only about the server, also about women and free software. We all learned lots about free software and how to become master of your machine. We moved on, but we have many projects now. The focus has simply shifted from Samedies to other things.
The website developement has stopped.

Audience: It would be great if the website was updated with the projects former collective members are working on now; to show that the collective is not "dead", that it lives on through other channels.

Juliane: It was not only around the server. It was a women's project. Heaps of things about free software and how to become master of the machine and how not to despair when the machine wants to become master of you!

Audience: Did you put this on the website so that people understand?

Juliane: No, not really, maybe we should put it there.

Audience: It's always nice to know it did not fall apart, that it just moved on to other strategies. It is important.

Audience: Why be the "master" of the machine? Is it the enemy? Is it not rather a companion and a partner, I mean through appropriation it is perhaps more interesting to see it as a process of friendship (as proprietary stuff is taken rid of) rather than of domination...

10h56 → Wendy tests and introduces a MIC :)
yezzzzzzzzzzzzz!

all2all (Frédéric Jadoul)

<http://all2all.net>

Can you present us with a short bio of your server/service? It started as an artist run space, founded in 1984. We were interested in electronic arts in general. We stopped hosting in real life to host in the electronic virtual hosting. We started with Brussels 2000 (Brussels as Cultural Capital of Europe) with a grant to start the idea of all2all, everybody

talking to everybody and the 2 would be us, Frédéric + Jens Ingo (also Moving Art Studio. founding organisation for artists run space, see program on Sunday).

The idea was to work only with free software to be completely independent, without needing more grants from the state. We used to do that for the exhibitions we would organize, but we did no longer want to have the constraint of the commercial result the grants ask for. Our services had to be stand-alone, free from any political point of view. The website shows the three colors of liberals (blue), socialists (red) and green party (...), no orange for catholics :-) I manage the communication between data center & all2all, and all2all & the customers. At some point we were in three data centers, but it became too complicated. The crisis also helped simplify things... Now we do hosting, domain name services...

11h04 → Frédéric shows photos of the old data centers with battery packs in case of power outage, cooling systems, a protected area with 2 feet in shoes with blue protective covers, fire extinguishers, fiberoptic routing, racks, structured cabeling with colorcoding. <http://img.all2all.net/main.php?g2_itemId=13>

They have a data center. Everything runs on Debian GNU/Linux. It costs several thousands euros per month to have a space in a data center for direct access to fiber optics, 200 servers. Not all the servers belong to them.

Three main servers services: share hosting, virtual hosting and dedicated servers (people have server in rack and manage themselves, e.g. Constant).

11h15 → door bell!

What gender is your server/service? Servers all are penetrated by cables, so I would say they are female. They like to be penetrated.

Collective consternation and chuckling.

But funnily enough they all have male names. It started with all male artists that started the project. Nobody thought of this problem of giving male or female names. We like it to be personified, to connect to "Jesus", "Mohammed", "Lumbumba"...

Since when is being penetrated a woman exclusivity???
or male characteristic? Jesus, Mohammed... (oh god!).
No name like Rosa Luxemburg, or Cleopatra?

How does s/he deal with the law and how does the law deal with her/him? Back in the 80's, there was a law obliging all electronic services to keep logs for one year, and we were very afraid of that because it meant the authorities could trace you, see who was connected, etc. Back in the years, we never had real problems with the authority. A charter on the website says that everybody has to follow the Belgian law, but we don't interfere with that. A lot of activists work on the server, and sometimes we do have contact with the police, like once someone put a fire in an animal lab and put photos of that online. If they don't have a paper from justice, a warrant, we don't run their service directly, we rather have it run by another organization and we let them know about the interest expressed by the police.

During a workshop where we were building a server the police arrived with ten men. But here in Belgium it is not a US style police raid where they take all equipment. We know them and we can work things out in a less agressive way. All2all follows the law, so if a customer breaks the law and the police takes action on it and demands action of all2all, we erase the illegal material. We have never had to give access to a mutualised server. It was always clients running a server themselves opening up for instance to anyone posting images.

Once you deal with the police chiefs, they get used to it. There is no confiscation like in Germany. They know who we are. Sometimes with pedophile issues, we follow the law. If people are convicted of crime, we will erase the material if justice requires it. We never interfere unless we have to.

Questions

Audience: Do you give access to the police to all the servers?

Frédéric: This has never happened. What happened once is that I received a phone call from someone claiming to be an American journalist, and there was an extreme-left organization that had put a bomb in Mexico that happened to have been a customer. I would have liked to help the journalist (was he actually a journalist in the first place?) but I didn't, since it's not our policy.

Audience: Is it because you like the person or because it's mandatory by law?

Frédéric: Without a warrant, we don't give information.

Domaine Public (Frederic Peeters)

http://domainepublic.net

Can you present us with a short bio of your server/service? I'll try to be precise with the collective history of the group, still my version might be slightly different. I joined five years ago, DP started 10 years ago, so I can't tell much about the beginning of the collective. It started as a group of friends. We preferred the idea of people being autonomous on the Internet rather than relying on a company like Geocities, for instance. DP started by offering infrastructure to squats, underground movements, activists offering servers, auto-infrastructure, help with Spip. We were a small group, we all knew each other. There were a mail server and mailing-lists. For 2–3 years, we have been developing alternative services. Hosting Etherpad, owncloud, etc. (instead of using Google apps), development of Nuages instead of Doodle.

See also Manifesto of the Independant Web <http://uzine.net/article60.html> in 1998 and Domaine Public's convention <http://domainepublic.net/Charte.html>.

Audience: Did you decide this or were the users asking for it?

Frederic: We didn't want people to be forced to use Google because of a lack of alternatives. We gave the users email addresses and now owncloud. We offer these services without people asking for it. No publicity, word of mouth. Now a lot of people use Nuages instead of Doodle. We host one thousand two hundred email addresses, we have about 1000 mailing-lists. We meet our users in bars (it is true!)

What gender is your server/service? We have three servers. We don't have naming conventions. One was named Vacarme (Din) because it was very noisy, another one was called Ginger because of the color. Another one is Lucy, she is female but I don't know the story about this, maybe it was the first one. We don't think of the machines as having a gender, emancipation, "empowering people" (Acer used it already...).

How does s/he deal with the law and how does the law deal with her/him? We try to ignore the law. We try not to deal with them. The law considers us as a hosting provider. They had some copyright infringement emails about for instance an mp3. It concerned an artistic project that was using the name of an existing artist, but the track was something completely different. We hosted a Tor exit node for a while, we actually wanted to host a bridge node and we misconfigured it. (cf. notes Friday morning) The law is okay with that. We've had some emails but not much. We don't host public domain name servers. Domain name servers are more and more forced to not deal with the real IP. So if we want to really go against the law, we could host a domain name server that does exactly that. It could be a role for collective servers. Riseup is offering VPN and we should also offer such things. More and more domain names in Belgium are encouraged not to give the actual IP address

Audience: Do you mean a proxy service?

Frederic: It was just for the DNS, VPN, etc. Riseup is providing VPN services for instance, and we are considering it. It is not forbidden...

We are in contact with riseup, from time to time and also with a French association called Onion (ISP) which provides tor services.

Blackboard falls off the wall — nothing breaks, but it produces a break.

Camp (Sanjay Banghar)

<http://camputer.org>

11h40 → Jara Rocha reads an e-mail conversation thread about —amongst other things— Verbindingen/Jonctions. Here's a copy of the email here, but Jara's voice is so nice to listen to.

Sanjay "A feminist review of mesh- cloud-autonomous and DIY server initiatives." You Europeans are crazy, it's awesome.

Causes laugher and fist of Reni in the air.

Sanjay So good to hear from you! I have been thinking about how the hell to respond to your email, and now I'm in the middle of a server crash and not sure if I have backups, and am just waiting for them to do a manual hardware reset and pinging it and hope the damned thing comes back on (otherwise I may need to send you to the data center in Berlin to try and rescue some hard drives :P) This looks great. I have been thinking a lot about the general subject of late, as I guess a lot of us have.

Meanwhile second dog arrives, an Australian shepherd mini? Her name is Flèche. So, Bug meets Arrow :-)

Can you present us with a short bio of your server/service? For the pad.ma hosting and generally hosting a bunch of really genuinely cool stuff, Jan is really the person to talk to —he's a sys admin extraordinaire and people like him boggle my mind. It is a bit terrifying in the context of today's world to be hosting all one's own stuff on bare metal, at least in the solid sense of "I know there is a physical machine sitting in a data center that only I (and only people I have authorized) have ssh access to." There's no magic, no "automated backups", no "cloud"... It's a very hard ideal to hold onto though, but we must.

Aah, that server of mine came back up with a manual hardware reset —seems like all services are back up, woohoo— btw, this is what

I was working on this past year: <http://dev.nypl.gazetteer.in/>, some historical mapping stuff for the New York public library; it was ok, I learnt some things. I'm more in the category right now of "I host a bunch of arbitrary nonsense for people, a lot of it I don't even know why." :/

What gender is your server/service? This is a very good question and has gotten me thinking lots of nonsense since I read your email. Those thoughts were extremely vivid as I was cursing the terminal just now waiting for a Ping to come back from the server. I've never thought of my servers having gender, that's strange. Maybe that is because it is slightly ethereal to me —it's a box sitting in the Hetzner data center— but it is a box that I own and definitely have a relationship to, so maybe I should think about its gender. I dunno though, I'm not quite sure if my laptop has a gender either. Some days she's a she, some days he's a he and that's how it seems to be?

How does he/she deal with the law and how does the law deal with her/him? I had to give them a copy of my passport to get the server, so in some sense, things on the server do always "feel" tied into my "real" identity. I've been thinking a lot recently about anonymous hosting, etc. which would change the nature of that relationship, but right now it is definitely tied to my identity, which isn't necessarily a bad thing. So I behave like I do in real life, and try and not to get caught, but also don't do much that would land me in jail because that doesn't sound like fun. This question in the context of the Internet law and the political climate in India is increasingly interesting to me, though.

How do you take care of your server and how does s/he take care of you? LoL

We would also like to ask you to provide us with a picture of your server. I'd need someone to go to the Hetzner data centers and convince them to let a photo be taken, that would be fun though. Or could send a picture of the hard drives in the CAMP cupboards, that's a pretty terrifying sight.

Your input will serve to nourish a round table meeting between several independent technological initiatives, mesh networks, cooperative ISPs and alternative hosting services. This sounds cool. Hopefully you guys can beat the NSA —it's good times in the world.

Ah, you crazy Europeans are probably the best bet for this planet, let me know if I can help, glad to do whatever...

Happy Diwali from Bombay!

Guifi (Gabriel)

<http://guifi.net>

Documents:
<http://webm.es/vj14/presentacion.pdf>
<http://video.constantvzw.org/VJ14/slides/gabriel/presentacion/presentacion.pdf>

And back fom the tea/coffee/pipi/sound poetry
by Reni/sound-check break.

I take part in a group of people, a community telecommunication network, a group of people that build and manage and enjoy computers.

Very hands-on building stuff. Showing a picture of people putting up an antenna.

He presents Elinor Ostrom, and her book *Governing the Commons — The Evolution of Institutions for Collective Action* and *Understanding knowledge as a commons*, edited by Charlotte Hess and Elinor Ostrom.

Any telecommunication network can be thought of as commons :)

Picture → Two dogs/donkeys? Fighting, then joining :-)
[I only see half of the screen!]

One theory states that by sharing a common resource each of the person would tend to be selfish. A second theory is that the state should be the owner and distribute. There is a third one.

Internet is a bunch of tubes. Fiber-optic cables. Physical infrastructure. It has an on/off button. Whole countries can be switched off. Do people know what the Internet is? Mostly, no. You can be switched off, if you do not own the infrastructure and that is not the way it should be.

Picture → GPL free software
OPEN, FREE, NEUTRAL...

Free software is the fight of our time, but it is getting a bit old. It's not just about the software, it's also about the law, infrastructure...

There are 23.000 nodes working in Spain. He started <http://madrid.guifi.net> because he noticed there were no nodes in Madrid! He was the only one with a friend, started a blog talking to people. "Making a network without a network is strange".
Audience: Are you linked in any way to nodo50 (http://info.nodo50.org/)?

Gabriel: Nodo50 is not linked to guifi, it's an activist platform in Spain.

Picture → Growth chart of working nodes, the line goes up from 2005 to today for guifi.net. Exponential growth in Osona where it's quite difficult to have connection with ISP. Catalunya or Spain is better.

There is an unbalance in Spain with big regional differences in Internet access. Catalunya has much better infrastructure than for instance Osona. On a European level, it's the same (different levels of quality of service).

Picture → Chart of Internet access speed per country: First country is Denmark, France is 7th or 8th, Greece is almost on the bottom of the list, Spain in the middle.

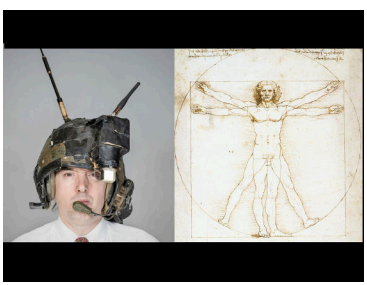
Guifi is a legal IS; Internet comes from the sky with Guifi. The antennas are often put at the highest point which, in most villages, is the church. The main antenna and connection would be for instance paid for by the council, and the village would all connect to this central hub.

Picture of a node on a roof under the sun.

It's not just about infrastructure but about organizing communities as well, there are lots of tools for that. We contact people through lists and we have wikis too. We participate in a lot of international activities, open spectrum, and so on.

Audience: We'd like to know your idea about the gender? Do you view the infrastructure as a gender?

Something between male/female/machine, I wouldn't be myself without a machine. Merging with machines as a new gender.
The infrastructure generates a community. There are first nerds and then there are nerds + normal people.



THIS is so much more promising than the Master and Servant dialectic.

How does s/he deal with the law and how does the law deal with her/him?
We participated in building the law. It's more expensive to create an ISP. We are close to CMT (Comisión del Mercado de las Telecomunicaciones).

He refers to Digital Agenda for Europe 2010–2020 — manifesto by big companies such as Spotify <http://ec.europa.eu/digital-agenda/>. Commons for Europe seems to be more conceptual/theoretical than the European project Guifi is involved in.

Calafou (Spideralex)

<http://calafou.org/>
cf. Calafou, page 169

Can you present a short bio of your server/service? Calafou stands for "Colonia ecoindustrial postcapitalista", it is trans-feminist. We come from Calafou, 60km outside Barcelona. Our NO-server project started two years ago, as a trans-feminist, no-server project. It is still a dream. We started it because there has been a lot of macho campaigns against feminist groups in Spain recently. Alicia Morillo asked for a feminist server because of harassment: "El cazador cazado".
<http://pikaramagazine.com/2012/09/7109>

She realized she could not find hosting for her work because of censorship. Hence the urgent need for a feminist server. It's not easy to have one yet but we're getting there. We are 12 women and one boy; hackers, activists, and many different feminists; cyberfeminists, post-porno feminists, etc. and we like it that way.

We are squatters, activists, feminists, working with free software:

– <http://pechblenda.hotglue.me>
– <http://lucysombra.org>
– <http://donestech.net>
– <http://anarchagland.tumblr.com>

We organised a hack meeting in Calafou to see the demands and the needs. We saw that trans-genders and feminists need a server. We got this virtual machine and try to work on it.

What gender is your server/service? Our server is a woman, even if we deconstruct gender. She is an afro-american slave, Anarcha is the name we gave to our server. Operated 20 times by Dr. James Marion Sims (1813–1883) of South Carolina, the so-called "Father & Founder of Modern Gynecology without anaesthesia (although it already existed)".
<http://mnwelldir.org/docs/history/biographies/anarcha.htm>

We revendicate this figure, we fight against racism and abuse but we also like her name, Anarcha, like anarchism. She's also the figure of a feminist fighter in the Spanish civil war.

Servidor Feminista: the picture of a beautiful girl with a rifle gun from the resistance movement in Barcelona civil war.

Why are we late for our server to do hosting? There are very different levels of technical knowledge and it is also difficult to meet on a regular basis. And then there are power relations... that is the bottleneck. Power relations are also happening in feminist collectives with sharing knowledge. We have urgent problems all the time, the roof falls apart, etc. We spend a lot of time dealing with translation, pedagogy and other projects. And this time hasn't been spent working on the server. We need to make choices there. In comparison, in Brussels you took time to learn but there is no server hosting. ¿Qué pasa?

In August 2014 a gathering for feminists (/etc eclectic tech carnival) is going to happen in Calafou. <http://transhackfeminist.noblogs.org/>.

See also Feminist Server Summit Afterlife, page 54.

We want this to become a meeting point for South and North, to come up with new economies, synergies, etc. It's 2013 and still a lot of feminist collectives don't have a server.

12h31 → Door bell!

How does s/he deal with the law and how does the law deal with her/him? We don't talk with the police. We do not talk to Police, never.

Reni: For history/herstory/whatever, are you writing down the process which you're going through?

Spideralex: There is a permanent tension when wanting autonomy (large ideological panel). We think we should do everything, from cleaning the toilet to running the software. We document our process a lot generally. Decision making is done with consent. We put it in our free social network. We keep trying to gather and it does not happen, so we are looking into new ways.

Spideralex makes a remark about the "Shitcoin community" in Calafou.

Many of us are anarchist, engaged in cooperativism; there is a group of bitcoin developers in Calafou, but they are quite individualist, not respecting consensus and prioritizing individual freedom. Experimenting with alternative currencies is great, but anarcho-capitalism: no thank you. That issue needs to be addressed more properly by the free software community.

12h36

!Mediengruppe Bitnik

<http://wwwwwwwwwwwwwwwwwwwwwwww.bitnik.org/>

Can you present a short bio of your server/service? We are an artist collective. Our art practice is very much grown out of the experience we had with our first server in Zurich, in 2001 at the Art university. After analyzing we realized we needed the keys to understand how the inside worked. So we placed our first server behind the cables and also two telephone lines to our studio. We did phone/network experiments. It lasted 2 years during which we provoked situations with the server but we were in an art school, everything was permitted, it is such a nice place to start. We hacked smsonline service for school kids. You could send 600 SMSs per hour. We wrote scripts and we had 2000 telephone numbers and sent SMS concerning parties and stuff when email wouldn't work; messages of local interest to the arts/squatting/DIY/free party community. We also set up blogs on questions of housing, squatting. We tried to share access and lose control of stuff, it often made the servers crash of course and lost backups with information — it happens all the time.

We were part of a group that squatted Cabaret Voltaire, Spiegelgasse 12, the founding place of Dada. Some promoters wanted to build luxury apartments, so we used our server to fight against that. We wanted the house to become a public institution, we realized we needed strong arguments. We faked that we had strong architectural plans. It was a stunt. We said that Cabaret Voltaire, the Dada-place, was going to be a pharmacy. There's far too many pharmacies in Zurich.

The news jumped on it and it raised a lot of attention from artists/activists wanting to save the building. Swatch, the Swiss watchmaker, did the prefounding. Now it's a self-run space. Journalists would gather round an old Unix machine reading out press releases from BITNIK. Anna Blume was the name of the server, in relation to Dada, the avant-garde movement that was practically born in that café. We used a voice singing out the press-releases.

We are back in the university of Zurich with our servers, directly linked to backbone, fast connections. We host BITNIK but also other things. We used to be hosted in Germany.

How does s/he deal with the law and how does the law deal with her/him? We once had a problem with the police in Zurich because someone spraypainted the URL of the open access point on houses. But since we were hosted in Germany they needed a warrant from the German police and nothing ever happened. No legal consequences. There is a law that forces you to keep logs of everything happening on the server, but we never did this. Art university was a great place to experiment because it was all in the name of artistic practice. Copyright legal issues were acceptable in this context. We are connected to SPC and Ushi because we needed a larger network for a recent project. We are very pragmatic, we prefer connecting with like minded organisations, but will also use commercial services if we need the space/bandwidth...

What gender is your server/service? We are post-gender. Gender is not that relevant to us now.

How do you take care of your server/service and how does s/he take care of you? It's important that we can have direct access to our machines. We have our own server and we have a network of cultural institutions, like access space. We experimented with file sharing networks and ran into copyright trouble. The police tried to sue us, they said you do illegal advertisement in public space, but they didn't do anything finally. What is important for us: it's about trusted links, trust between partners/humanssss, we do cross-backup with irational.org for instance. I would never put stuff on Amazon, as long as there are alternatives. We're very happy to have our own server: it is mobile.

GAP ← typing inertia because of lunch break and digestion slowing down the hands and brains

Irational (Kate Rich)

<http://irational.org/>

15h07 → Space situation of the video: it is breakfast, the camera is pointing at the food, not at the people.

Can you present a short bio of your server/service? The main operating principle is, do as little as possible. I am responsible for the server, I'm the sysop. The collective is organised around the server, with the idea that every component is replaceable: put out work and put new work on members who are responsible. Also a server is replaceable (you need to change hard disks, upgrade all the time). The art server is located in a server farm in Manchester. We pay a monthly fee to an upgrade sysop to be accessible (we call him when things get too scary for us). It was a desktop machine for a while, now we bought a proper rack. I do the technical side of it, I have been to the server farm once, when we wanted a new server, something as generic as possible, a made up box.

What gender is your server/service? It's military. I've been learning Unix and I became root on the cinema server, then on irational. It is very bizarre: you're in a collective, and you have "root" and all these powers, the other users are barely aware of it, because they haven't learnt Unix. Compare it to dictatorship, there the governed knows there is a dictator; in a collective, the governed doesn't even think about it. At irational, there is always more than one root, currently we are three. Then two other people know when the other is being a despote, it would be seen when you are hiding something.

I wrote a job description for root, with this main operating principle: do as little as possible. It's all about restraint: don't read other people's mails; don't thinker; be super passive; do not even upgrade... But at the same time you need to be paranoid and super active, because every morning you get a log file, a boring list with all the attacks there were, and what people did, you see it in unbearable details. People are trying to kill you, steal from you, destroy things like these scripts that are looking for your bitcoins. It is a combination of being paranoid and being super relaxed.

People don't understand your power. There is a link to the service of people who clean your house: you pretend that you've not been there, you try to be the invisible care taker. It is like having the master

key of all the flats in the building. You don't go in unless people ask you, you need to communicate carefully when entering a personal space. You can't go through someone's underwear drawer just like a mother cannot read her daughter's diary.

> The mother as root → Cliché roles of power coming together. The mother reading the diary is an authoritarian figure.

How does s/he deal with the law and how does the law deal with her/him? We're paranoid about that, I can't remember what happened. An exmember of irational, who does pirate radio, got a phone call at home saying that his phone would be cut. He is a family man and does not want any trouble, so he just stopped. He didn't even bother suing.

I thought of moving the server into a private house, at least you'd be aware, and run with it. This implies advantages and disadvantages. A home can be insecure in other ways, like there can be normal burglars. When it comes to negotiations with authorities, it takes more time for them to get into a server farm, this gives you more time. And then there are issues of electricity and ISP-continuity (your network can go down very easily). The server of Cube Cinema is hosted by an anarchist ISP, that has been very reliable for a long time, but it can go down more easily. And there is the noise, servers are pretty loud.

How do you take care of your server/service? Paying root is a difficult thing, even commercially, it is inestimable, you need to be on the watch all the time. So there are three roots: an upstream/knowledgeable employee (we pay him, we go for knowledge of him that we don't have); an unofficial responsible unpaid root (Kate) for when there is a problem (it is time consuming —can be 12 hours a day until it is over— hence unpayable, like blacklisted for spam); × is root, he's the treasurer.

Why do you have to keep upgrading the OS? Things stop working. The people who force you to upgrade are Debian. We were using Ubuntu up till now, but there is this technological drive that relates to consumer devices, server culture. People want more stuff all the time. So you don't do your kitchen because you want to upgrade again in two years' time... That is what I hate about technology: one person says, I have an idea, I can make it better and everyone has to follow. You're put under pressure by your own team.

Do you provide service to someone? As a sys admin we provide services for our users and ourselves, the eight members of irational with full accounts. We also provide email for friends who don't want to use gmail. And when someone requests something to install, we provide the service. When cooking a meal I really feel satisfaction; with the server, it is always a drag. It's ok, because the power goes to people's heads when they feel pleasure in knowing and doing it for others. You can get easily drunk on power.

How does your server/service take care of you? It is a "home" in a lot of ways. irational is an international collective. Our members are in Serbia, Spain, Mexico and everyone is moving around all the time. When you go in the server, you're home. A very much used command is `w`: who is online now. It is a technical environment, but you can see your friends.

It is nice to offer webspace and email to others, it feels good, it definitely provides an "identity" we gather around. The camp fire is the server.

15h22 → fade out and sound of the mic problem.

Autistici (Martino)

<http://autistici.org>

Can you present a short bio of your server/service? I am not part of the autistici collective but closely linked. I've been using their services for more than 10 years, because they provide privacy aware services like blogs, VPN, email, etc. It is a collective, created by the connection of two collectives, Autistici and Inventati. Autistici comes from the LOA hacklab in Milan; Inventati comes from more media-activism backgrounds in Florence. From 1998 in Italy when hacking was growing up in a political background, there were yearly hack meetings organized.

The project started in 2001. They were busy mostly with media activism at the beginning, so as to create a multiplicity of subjects online. They not only created services as providers. Realities outside of Italy concern them as well. Their motto is: "Condividere saperi senza fondare poteri" (quote from Primo Moroni); this means "share knowledge without founding power!" They also want to raise awareness by providing tools you can use to do cryptography, security, keep track of the Italian repression machine, etc. They create copyleft music...

This gives an insight into what it is to be a collective: <http://autistici.org/static/img/book/ai-book-kaos.pdf> (it is in Italian for now but will be translated to English). The practice and theory of being a collective are different. The book sheds light on this, and the recurring theme of not becoming technicians but keeping the focus on content, not practicalities only.

Regarding the server, everybody should be able to do the same things on the server. Everybody is *sudo*. The least skilled should be at the keyboard. :-)

How does s/he deal with the law and how does the law deal with her/him? The Police repression changed the project. They hosted most of the Italian activists and social center projects. So very often they had strategical attacks from the State. With the excuse of one email, the whole server was disconnected by Italian Police. You cannot really trust that the State will remain lawful. They started to develop Plan R*, a technological move that proposes a network of different servers in different countries. This allows the server to go on elsewhere, when a local police stops it. This plan needed a more technological background to be done and they collaborated and became more serious, complex and reliable.

How do you take care of your server/service and how does s/he take care of you? They became like a provider of services, which they wanted to avoid in the beginning. Maintenance and energy/money invested in hosting services get larger and larger. There is an ongoing discussion within the collective, because this is something they did not want to become when they started the collective. There are more or less 20–30 people in the collective now.

Audience: It would be good to know how Wikileaks is technically organised.

Who could know that? Nice question. any answers??

Link to statement of Autistici on the topic: <http://cavallette.noblogs.org/2012/10/7997>.

15h34

Bibliothecha (PZI)

<http://bibliotecha.info>

Present contributors: André Castro, Lasse van der Bosch Christensen, Michaela Lakova, Roel Roscam Abbing

Can you present a short bio of your server/service? Bibliotecha is an offline server, which facilitates and maintains the distributions of digital books. At the Piet Zwart Institute, we would all normally read the same texts relevant to our studies. What we would usually do is to clumsily pass on a USB stick containing these texts. Then we came up with the idea of the offline digital library where everyone can add and share their texts.

The approach is more or less similar to the Piratebox we discussed yesterday during the Boxes–Doosjes–Boîtes workshop. You set up a hotspot or a local Internet connection, which is only available for people situated in this room. You can join this local network of Bibliotecha and retrieve or donate a digital book. Bibliotecha runs partly on Calibre, an e-book management software <http://calibre-ebook.com>. It's possible to search by book, by author and by keyword or contribute to the library (any format that Calibre accepts into the library). At this moment we have 51 books on the library server part of the collection. Among some of the authors are Malthus and Adam Smith.

When you're going parallel/serve locally like an actual physical library, the content comes from a particular context and is served in this context. There is a real purpose to it, it is not just sharing for the sake of sharing. Also the Raspberry Pi is hidden in a book, so the physical parallel remains tangible ´:)`. The project is super well documented.

Page loading on local server Bibliotecha. Last option: upload a book (different formats).

What gender is your server/service?

When the discussion comes to gender, the microphone is passed to Michaela, the female voice in the group. She proposes that Bibliotecha is a female server and asks whether the others agree.

How does s/he deal with the law and how does the law deal with her/him? It is very local and off the Internet. It came from a specific context. For example, it is interesting to see what kind of library would emerge if it stays here in Constant.

How do you take care of your server/service and how does s/he take care of you? What is the purpose of sharing files? If you want to compile the software yourself, we have all the links. So this would link to the different parts on the Piratepad.

This system (the software stack + compiled hardware) was made in 48 hours, during the hackaton session Free Book For Every Soul, at Impact, Utrecht. They got other people to figure out some of the issues with the library. They opened it up (giving the root password to everybody), dividing into teams. The developers team worked on the technical part, the designers created the web interface, the librarians were maintaining the books, etc.)

Kein (Jan Gerber)

<http://kein.org>

Peter Westenberg presents the projected image of a disconnected server by Jan Gerber in Berlin, Pirate Cinema, Pad.ma, v2v & Kein. The server is disconnected now. They organized a lot of events, did a lot of activism. It is under the bed of Jan Gerber. He thinks the best way to keep the archive, is to disconnect it.

What is the gender of your server/service? I never thought of gender. They might be like snakes changing their gender in function of their use or of what is required of their environment. It is none-gender. It is more an "it"...

Audience: How come? We are in constant relationship, dialogue and handling with machines and it's the human way of relating to the world... except if *it* is both sexes together giving new ones?

How do you take care of your server/service and how does s/he take care of you? Services have changed over the last ten years. Projects last longer than service, for example for the Pandora project, there are many video archives, many servers, etc. Most of the servers are in a

large data center in South of Germany. They have been used for other projects before. They all have hard drive failures at some point or tend to break. Their biography consists of being up, losing a hard drive, and having the hard drive replaced. They get some name in function of what they do, bdx-0, pandora servers 1, 2, 3... but there is not very much of a relationship.

While developing a software, they take care of the infrastructure one has, so they can exist without us having to be there. They enact certain ideas one has formulated. In order for them to do so, we need to take care of them: to do security updates, change hard drives, make sure that none of the projects take up all the memory, make sure that the projects can operate with each other, make sure they have electricity (paying the bill), fixing some of the components, etc.

Having my server at home helps me to sleep when it is humming. It requires that it is set up, that software is installed and this needs to be maintained/updated. It requires taking care in order to not get bitrot or disintegrate. With public web servers, you give web access... and this leads to security issues, people could break in and destroy parts of your server.

How does your servers deal with the law and how does the law deal with her/him? They are mostly bound by physical laws: the speed of light and the density of processes. The national law has an effect on it, but it is more between the person renting us the server and us. This server hasn't been in contact with law enforcement, as far as we know. Usually a letter gets sent to the hosting company, then forwarded to us. We can reply to the letters, but the server doesn't really know it. It can be that the server gets confiscated or copied for evidence in a trial. The server has more imaginary relations to the law than real ones.

Audience: Does it have a defense mechanism in case of confrontation with the law?

Jan: Some yes. None of the video archives needs encryption of sensitive material, since the information is mostly public, available through the website. The mailserver would have an encrypted hard drive, it would be hard to get the data when taking physical possesion of the server.

15h58

Réseau Citoyen (Olivier Meunier)

<http://reseaucitoyen.be>

Can you present a short bio of your server/service? Réseau Citoyen is a masterless network, totally distributed with over 300 people involved. The wiki contained over 1000 pages and became a reference for others setting up similar networks globally. It was developed after a question asked collectively in July 2000: how can we develop and deploy networks as citizens? How can we have servers and clients the way the networks work: without a master. A community grew on top of that — up to 300 people joined (at once :-)).

The peak is always the most remembered moment.

A network was made over Brussels' homes. We created antennas. It was competitive, this made it hard to build the network, due to the specific context in Belgium. Lots of people came to discuss citizen city networks and some came for Internet access. At some point Jean-Charles took on a strange attitude, that of a tyrant. He did not appreciate people's actions, changing the original idea. He wanted a mesh network with fixed IP list. He blocked the wiki. This behaviour broke down the community. But now it starts again. We would have needed IPV6 (to have dynamic IP addresses) but that option was not active at the time.

It is a recurring theme, that of paradoxical roles in collectives. As sys admin, you have at the one hand total control, on the other hand it is necessary to let go completely. There are things that stand inbetween merging these roles, such as ego, but also security of a server and the people hosted on it.

The community is re-living now. The Brussels' school for Art and Architecture, La Cambre, wants to build a local network for the students, to host their own stuff online, and there are a few buildings that link to the university future network: e.g. Radio Panik who has a big building in Schaarbeek.

What gender is your server/service? Ammm, I would like to say it has no gender but most of its technology has been made by men, sooo...

Audience: Are you sure about that ?

Olivier: I'm not sure, but it was probably mainly designed by men, though it might have been constructed by women in Asia. We are trying

to change that. I don't know how to say this, it is a personal view, I don't like a patriarchal approach.

> Asking about gender in relation to technology makes for a strange blend of stereotypes, prejudices, labelling or attaching roles to gender in a polarising way and there is always just the object which is anthropomorphized. Here questions pop up about many layers of tech, from hardware manufacturing process, to engineering the hardware, software development, server maintenance and using the bloody boxes.

How does s/he deal with the law and how does the law deal with her/him? The networks are owned by sys admin. We tried to avoid these laws, considering no one controls the network. Every citizen is responsible for his own node and you have to go to their place to shut it down. But closing a node doesn't shut down the servers, so they'll have to shut down every individual house.

> A citizen's network is like a political party, you cannot close it down.

Audience: Is there a "conduct" for your users? Any agreement?

> Olivier translated <https://guifi.net/es/ProcomunXOLN> and <http://en.wiki.guifi.net/wiki/Main_Page>.

Olivier: To do the housekeeping, you have to go on the roof, doing it the least possible.

> We start to have a how-to on how to be a sys admin.

In Réseau citoyen, the idea is that everyone knows how it works. Of course it is not really easy. Everyone had to know how the network was functioning to be able to participate, which made participation hard, because it requires skills and knowledge that are not always accessible.

> 16h19 → mini break!!!!!!!!!!!!!!!!!!!!!!!!!
> 16h22 → over :)

Neutrinet (Laurent Peuch)

<http://neutrinet.be>

Can you present a short bio of your server/service? "Da serious ISP"... Neutrinet is an associative ISP. Citizens are taking back control over the network. There is no real Internet without net neutrality. Half of your life goes through the Internet, so it's important to have control. To create an ISP you need two things: to bring data from the users' computers to the ISP computers; to bring data from our computers to the Internet (we do it with VPN).

I missed the part about buying some services from a .fr ISP, not sure if I got it.

What gender is your server/service? It's the gender that everyone wants to have.

How do you take care of your server/service and how does s/he take care of you? We are open to join. Democracy: if you want to be involved, you can join. The wiki says: with no administrative structure.

What about skilllllllzzzz!!!???

How do you take care of your server/service and how does s/he take care of you? We're trying that there will be no day to day maintenance.

FaiMaison (Kheops)

<http://faimaison.net>

Can you present us with a short biography of your server/service? Our server is three years old. It is part of the FFDN network in Nantes <http://db.ffdn.org/>. It is an association of associations, every year a general assembly is held and there are also monthly meetings. We're discussing net-neutrality, engaging with politicians on issues of Internet distribution. In France there are whole areas without DSL coverage. The federation is trying to create as many ISPs as possible. The biggest association of the federation has about 400 users.

What gender is your server/service? There are two servers. They're beer-gendered mostly. The members of the association are powered by beer, and the two servers are called after local beers, Trompe-Souris and Kerzu. There is no wine really in this region. And there are very few women in the association :(hoping to change that.

How does s/he deal with the law and how does the law deal with her/him? We're registered at the French Communications regulator organism to be able to talk to different people, politicians, etc. and therefore to be able to have political action. There are drawbacks, things that we can't do, but the idea of having a declared ISP is to be a political actor. We have 50 members.

How do you take care of your server/service and how does s/he take care of you? It is not clear what services it provides, it is not my responsibility. All decisions are negotiated in meetings. If there is no opposition, it goes through 20 DSL lines. We're building wifi-nodes in Nantes. Some Service Provider names marked on the map of France : Apinnet, Aquilenet, netopi, PC Light, NDN, tetaneutral.net, Teleragno, ilico, arn, LDN, franciliens.net, Auvernet, Rézine and some other ones I cannot read even with my glasses on. We don't have a lot of money, but we don't spend a lot of money. The profit is used to buy infrastructure (we have 2 euros margin per DSL line).

servus.at (Ushi Reiter)

<http://servus.at>

Slides:
http://video.constantvzw.org/VJ14/slides/ushi_servus_presentation_2013_brussels.odp

Can you present a short bio of your server/service? They are based in a house, Stadtwerkstatt in Linz in Austria. I present a bio that is mixed with my own bio. In 1996, servus.at was founded under the banner access4all.

As an artist I was asked to join by Gabriele Kepplinger. Clickspace98 was an important project (the first blinkenlights project I knew), a big new media installation: you could manipulate lightning in front of a building. Gabriele Kepplinger asked me to participate in Stadtwerkstatt, a "key woman" as I would describe her because she was alone in the midst of a men-only environment.

Bugrace 99: I was working in the background. My background is

graphic design and I did betting platforms online, you could bet cockroaches, electroshocks were given to the cockroaches...

Audience: Is it because we are frightened and often disgusted by cockroaches and their special stamina that we do not feel any empathy or sympathy for them as we would towards other animals and even insects, butterflies, etc.?

Ushi: v.o.n Karawane 2003 <http://karawane.servus.at>. The art of enmities: we set up a camera on a camel's back, and walked 70 hourrs through Austria. The journey was transmitted via webcam; I would never do it again.

Then I started to work for servus.at in 2005. I converted to Linux more and more, it was a slow but sure process, really challenging work. There was a problem with the Ars Electronica Center, we got into a divorce due to "male admin conflicts". Dramatic Divorce of Ars Electronica and more drama still! Even though people were shouting from the window, a telecom guy cut the cable and pfiew, we were offline on the Black Monday of 13th November 2006. It took more than a week to get rerouted through another connection. "Maybe it would have been better if we would have gone offline."

Audience in the room going: "Oooooooo!!"

We connected to the ACO-net network. It is not an ISP: <http://mrtg.servus.at/router>. We created graphs for technical persons: <http://etherpad.servus.at>.

Audience: Who is doing it?

Ushi: There are less people than before due to funding cuts. We are three people running servus.at: two males of which one very gender-sensitive friend, and me as the community relationship manager. There is a board of six people, three men and three women.

What gender is your server/service? If the machine doesn't have a name over special function, it's the name of a woman in science: Hypathia, Lenoreblum, Borok... Admins are not so happy that she's there, as a chef not wanting to read the f** manual all the time.

How do you take care of your server/service and how does s/he take care of you? Who is using us? 200 groups in total. We provide free radio bandwith. I should ask them more money, they use a lot of bandwith. Some of the organisations are:

– <http://maiz.at>, a migrant women organization, like Interface3
– <http://kapu.at>
– <http://cba.fro.at>

We also organise additional activities, educational, e.g. one radio show per month. We follow the net-politics and culture in Austria. And we organise the yearly http://liwoli.at. LiWoLi Linux Wochen Linz was the original name, but I forked it into Art Meets Radical Openness. For 2014, the theme is "Autonomy (im)possible?".

SAVE THE DATE :)

Funkfeuer network is another project: a solar-based node, they try to get women to do stuff.

State funding was cut last year... (from 35.000 euros to 15.000). I feel like being the Tante Emma Laden vs. Supermarket; the local personal contact store versus the impersonal giant super market.

Nice picture of Tante.

HELLO PPL Z CONNECTED TO THE PAD, IF YOU ARE NOT WRITING CAN YOU PLEASE LOG OFF PPLEASE it's disconnecting all the time. Merciii :-)

17h02 → Cigarette break.

SOME NOTES OF THE DISCUSSION

18h06

Discussion moderated by Reni, she invites people to ask questions right away if anything should have arisen during the previous presentations.

Building something new is important. It is content with expression in it. Building a diversity of tools is a form of expression.

YES !!!

We shape our tools and our tools shape us. Diversity is essential to also create diversity of expression. It is about ecology, sustainability, generation issues. It's not about the next project being "better" than the previous.

How you say things is as important as what you say.

There are many strategies connected to building technology.

It's very important that small projects exist.

Technology of languages, gender is a tech, humans and not humans.

A problem is: some see technology as an object and not as a system, it is an educational thing.

18h10 → End of discussion.

I, robot; I, root.

MOVE to w-o-l-k-e.

Participants: Gloria, Reni Hofmüller, Julito, Klau, Donna Metzlar, Pin, Dick Reckard, Us(c)hi Reiter, Femke Snelting, Lucia Sombra, SpiderAlex, Sophie Toupin

Location: Art meets radical Openness (Linz, Austria), The _TransH@ckFeminist_ event (Calafou, Spain)

Tags: access, administrator, ambiguities, Anarcha server, Anticapitalist, liberating and appropriated technologies, Antipatriarchal Autonomous Server, autodidact, autonomy, collaboration, continuity, copy, DIWO, experiment, formal, gender, GYNEPUNK BIOlab, hacking, hierarchy, history/logs, household/maintenance, informal, infrastructure, invisible, legal system, metaphores, necessity, permissions, power relations, repetitive tasks, resistance, rssources, security, self-learning, service/server/host/serving, situated context, transfeminist, update, users, working conditions

Ingredients: Text

Date: 29/05/2014, 04/08/2014, 05/08/2014, 06/08/2014, 07/08/2014, 08/08/2014, 09/08/2014, 10/08/2014

Type of intervention: Discussion, Presentation, Manifesto, Performance, Workshop, Food, Dancing, Concerts

License: Free Art Licence

AFTERLIFE

A FEMINIST SERVER MANIFESTO 0.01

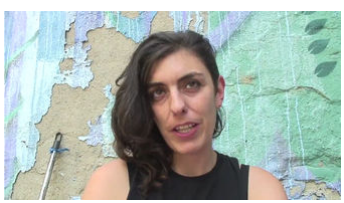
A few months after "Are You Being Served?" some of us met up in the Feminist Server Summit at *Art Meets Radical Openness* (AMRO <http://radical-openness.org>), ESC in Graz. The theme of this edition, Autonomy (im)possible sparked discussions on relationality, dependency and what that would mean for an (imaginary) Feminist Server. The following embryonic manifesto was written in response to these discussions.

A feminist server...

* Is a situated technology. She has a sense of context and considers herself to be part of an ecology of practices
* Is run for and by a community that cares enough for her in order to make her exist
* Builds on the materiality of software, hardware and the bodies gathered around it
* Opens herself to expose processes, tools, sources, habits, patterns
* Does not strive for seamlessness. Talk of transparency too often signals that something is being made invisible
* Avoids efficiency, ease-of-use, scalability and immediacy because they can be traps
* Knows that networking is actually an awkward, promiscuous and parasitic practice
* Is autonomous in the sense that she decides for her own dependencies
* Radically questions the conditions for serving and service; experiments with changing client-server relations where she can
* Treats network technology as part of a social reality
* Wants networks to be mutable and read-write accessible
* Does not confuse safety with security
* Takes the risk of exposing her insecurity
* Tries hard not to apologize when she is sometimes not available

Another version will be developed and presented at *The Ministry of Hacking* (ESC, Graz) <http://esc.mur.at/de/projekt/ministry-hacking>. You are welcome to contribute to this text through comments, rewriting, additions or erasure: <http://note.pad.constantvzw.org/public_pad/feministserver>.

TRANSH@CKFEMINIST (THF!) EVENT



The *TransH@ckFeminist* event (THF!) <http://transhackfeminist.noblogs.org> brought together intersectional feminists, hackers, queer and trans people of all genders interested in better understanding, using and ultimately developing free and liberating technologies for social dissent, as an alternative to the corporatisation of technologies and the digital world. They understand technologies in their broadest sense including computer systems, (distributed) networks, "pirate", community and/or independent radio/TV, guerilla knitting and gardening, weaving, hardware hacking as well as gender hacking.

The event took place in August 2014 in Calafou and might itself hopefully have an afterlife in Puebla (Mexico) in 2015.

The TransH@ckFeminist was of course an event of its own, that resulted from feminist energies and activism that also inspired "Are You Being Served?'. But as many personal and thematic threads connected these two events, we decided to include it as an "afterlife" anyway.

:-)

Virtual Tour by all2all

Participants: Jens-Ingo Brodesser, Fred Peeters

Location: w-o-l-k-e

Tags: cage, closed, data center, industrial zone, jargon file, made for machine/no man's land/anti-user, permissions, plugs & cables, protocol, security

Ingredients: video

Date: 15/12/2013 – 12h30, 15/12/2013 – 13h30

Type of intervention: Discussion, Screening, Presentation

License: Free Art Licence

Constant's server is hosted by all2all <http://all2all.net>, an independant web hosting service founded in 1999 and situated in Belgium. All2all mainly uses the LAMP-platform (Linux, Apache, MySQL, PHP) with Debian GNU/Linux. Specific for all2all is its choice to work only with F/LOSS software and to work with an ethical charter for issues like ecology, the protection of personal data and the use of open standards. They host dedicated servers and virtual servers. Many activist projects in Brussels are hosted by them.

But what does "being hosted" physically mean? The initial desire was to organise a bus trip to the data center in Diegem, where their rack is located. Unfortunately it is quite difficult to obtain the necessary permissions to access a data center with a group of people on a Sunday. Therefore, Jens Ingo, one of the founders of all2all, proposed to visit the data center with someone filming the trip. As all data centers resemble each other, his footage gives an inside into the type of architecture we daily interact with. Needless to say the architecture is described with specific terms and concepts.

NOTES

Read the live notes at: <http://vj14.constantvzw.org/r/notes::sunday>

These extracts from the intervention are in the form of a vocabulary list. Where the voice is not specified, it represents Jens Ingo, manager of all2all and "Are You Being Served?" guest.

Access card: The outside of the building is controlled with access cards. There are three checks before you're actually in the space.

"A-feed and B-feed" and "transfer switch": Each rack has an A-feed and a B-feed for the power supply. The A-feed has the preference, it gives the current to the apparatus. The B-feed is the backup for the electricity. Both have their own distribution case that leads to electropowered plugs in the ground, four per server. Each one is connected to a different plug.

13h18 → Image with his finger showing the connections.
Sound (shrieking).

The power plugs come out of the floor.
The power plugs come out of the floor.
The power plugs come out of the floor.

DUTRY power is the generator that will take over the B-feed when the A-feed runs out of energy. If there is a power issue on the A-feed, the B-feed comes in thanks to a transfer switch that works very well. When the problem is solved, it switches back. This means there is a huge autonomy depending on the diesel in the tank of the generator. An uninterrupted power supply is less stressful for the electronical components than to stop abruptly. The generator is tested once a month.

Footprint: Footprint is the demarcation line between responsabilities. It is part of the negociation with the suppliers. You have to know where your responsability stops. Generally, there are different suppliers. There is the data center, but you also have the admin on the backbone. We have our own IP ranges, so we can also stop the collaboration with the data center and go to another one, if it is not satisfactory anymore. This is a clear improvement, because when we started in 1999/2000, we were much more dependent. We did not have our own IP addresses, we didn't have an autonomous system number and we didn't have a router. This means we now have an easier negotiation basis with the data center.

We have 7 footprints. One footprint is one tile on the ground. Generally a server rack occupies one footprint more or less, it depends on the deck of the server. What's beneath the technical floor is the data center's responsability, and they are also responsible for the electricity. As soon as their cables go into our transfer switch, it's our responsibility.

Meet-me-room: A room with a lot of switches of different sizes, like a matrix. On the matrix you have different suppliers for bigbone-capacity. You can create a patch from one supplier to your own network of clients. Our router is connected to this meet-me-room. From there we can create different patches to different suppliers. The demarcation line concerning the upline provider, is actually around this patching place in the meet-me-room. And the fiber that goes from the meet-me-room to our rack is managed by the datacenter.

Caretakers: They are very particular human beings, they are all male, you know. It is rare to meet a woman in a data center. Some technicians are walking around and there are some other clients in other cages. During office hours it is quite busy. There is a lot of maintaining to do: they clean, change the filters of the airco, they test and make thermographies...

We try not to go often, because it not a very pleasant place. It is not a place for human beings, it is really a place for machines. There is a lot of noise, and a lot of electro smog, electro magnetic fields, hot air. I wear headphones. There are no chairs, no tables. I sit on the ground.

I go there four or five times a month. We do a lot of remote monitoring. If there is a disk crash we can see it and replace it without stopping the server. We can do a hard reset from a distance, we can stop the current and turn it back on. We only go there to work on a disk, to set up a new server. Often there are network issues.

> Internet services: a cage within a cage within a cage. A data center is like a matryoshka made of cages. Are we all only cleaning cages when we tend upon our servers/data/exchange? Or can we articulate care with emancipation (and how do we do that practically)?

Data center & groups of data centers: There are two types of providers. There is the independent data center. They don't provide the network connection, only the service. They provide the cable from the meet-me-room to your room and it is up to you to contact the different providers present on the data center to establish a contract with them.

And there are data centers that are tainted because they are telecom-owned. With them it is more difficult to get the bandwith you would like. Often you are in a dependency relationship with the telecom provider. First we worked with Alcatel which was sold to KPN and then to Mobistar. It was difficult to contact them and negotiate. For example,

in the upload direction there has been much less bandwith than was agreed on; we measured it, had an argument and removed all the servers. But moving is really difficult. You need a lorry to transport the machines from one data center to the other. It is a lot of work to reconnect and renumber them.

On the other hand you can always have a data center in your attic but if you really want to do this, it is almost impossible in an apartment building or a house. Lots of factors could compromise your network: fire, dust problems, interferences with metal structures... and the people living in the house. When there are less people, there is less risk. If people live in the house, they can become crazy and attack the server (laughs).

The Client is Not the King.

Audience: Can we talk about the companies that run the datacenters? Is it a competitive market with a lot of offers? Do you have a lot of choices? You said they look all the same, is it homogeneous? Do they have different political, economical, ecological points of view?

Jens: They have different prices. On the server side it could be different. We had experiences in the past, around Brussels. They mostly are on the periphery of the city, sometimes inside, but then they are often telecom owned, less interesting for us. On the periphery you have the motorways, there the fiber optics are often guided from city to city. You have rings passing directly into these data centers. Like five years ago it was more difficult to get them into the city.

Different offers are mainly different by price. The most expensive are not necessarily the best. For example there is one in Diegem which is a bigger one, one day they started to work to do improvements. People broke into the data center. How is this possible? This should be a well protected place. We had to leave, break the contract through legal procedures. You have to look at it from different angles: if it is discrete, if there is a guard during the night, the kind of access control they have... Some of the companies have parts of the data centers they have the same access code for long time, not secure enough. All of them have green certificates now.

1,5% of the world consumption of electricity comes from data centers.

It's quite expensive actually. One footprint is like renting an ppartment, or half an apartment, depending on your location. You also have bills for electricity, air-conditioning.

> The cloud and other services in data centers participate actively in shaping the urban and periurban landscapes. If home-hosting would become massive, it might change how and where electricity would be created (is it possible and/or desirable?). It's less and less power-demanding (than a few years ago) to run a data center (= host data), but the amount of data has also grown exponentially.
>
> What would it mean in terms of data production/consumption if all the Internet was home-hosted? What would that change in terms of access? What about responsabilities in home servers? What about autonomy? Would there be a change in law for instance, at least where the different practices are concerned?

Job shadowing: We had once an employee who was a woman, one in fourteen years who applied for a job. It is a womanless domain, I don't understand why...

Audience: To Jens and Marthe who did this gentle offer to do job shadowing. Somebody could follow your job day to day. I was imagining the conversation you would have before starting the job shadowing with all2all. Can you imagine someone like Marthe, young, female, artist, feminist... What could you learn from her? And the other way around: what could you get out?

Audience: I'll explain. I thought it was a project supported by E.U., that people would do job shadowing, follow someone in their daily routine of work. I would get some financial support to do that. Monitoring, cleaning... then I would be able to do that later. For example when you type a shortcut on your computer, you would have to say it out loud.

Jens: Well, it depends how long! (laughs) You cannot imagine this like an office job. I could work on something. We did a lot of internships, but also when we had employees, we had to train them, it was a painful part for us, we had to show them how to maintain a server, how to use a

shell, how to understand the network, to work on the servers. We generally asked them to have level 1 Linux-certification to prevent any hard accidents.

We invested a lot of time in their training, and then they would move away to a competitor with our secrets, recipes. Because what we are doing is not so much taught in the schools and universities, it is very particular. We taught ourselves through practice, by constructing it. People from alternative schools dealing with Internet and sys admin, they generally don't have the profile we look for. They come with a lot of Windows knowledge we don't use.

> Is knowledge transfer possible for places like all2all? It seems too time consuming and also sensitive (trade "secrets"/recipes).

Dark fiber: You just get a fiber optic connection between 2 points, for example, between this building and Zaventem. You would connect your own equipment, a switch in which you put the fibers. In Zaventem you also put up the switch and fibers, and then you have an ethernet network of 20km between this room and Zaventem. It is completely transparent, without any routing control, as if you were connecting two rooms in this building. The switch looks like a USB stick.

Audience: There is a lot of fiber that is never used, there is a lot of capacity to connect, but people only use 2 fibers of the entire cable. The rest is dark fiber because it remains unused but present.

Jens: About the city rings, the fiber and the dark fiber, what you see now is generally privately owned connections. Most of the carriers (if you look at the carrier site), are neutral, providing dark fiber. You put a light on it and you have your own network you can run on 10Gb or what you want. Then you have less neutral carriers that provide the IP network, on which you can do border gateway protocol and with which you will be able to pass on the Internet. You can also make peerings on a local scale.

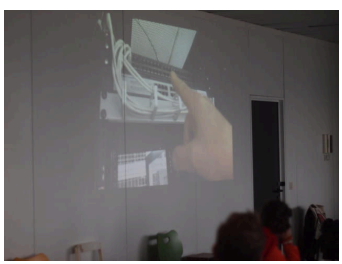
Electricity and gas and water companies were only recently privatised but fiber optics were most of the time set up by private companies from the start. There are perhaps subsidies but there are no public fiber networks anywhere. Maybe it was one of the strategies to create a market? There were former networks between universities, beginning of the 90's, but they are more and more disappearing. Maybe they were based on less advanced technologies? I think the

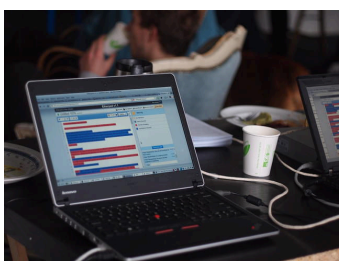
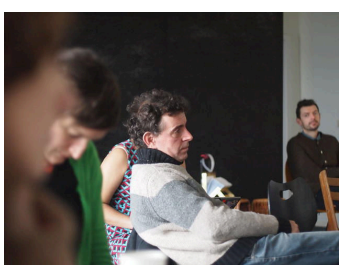
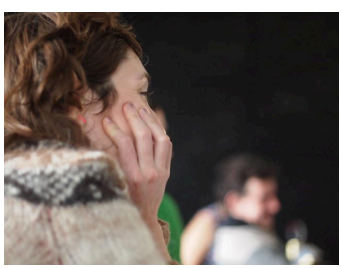
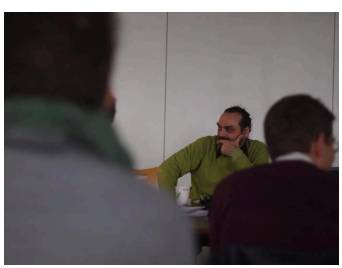
implementation of most of the fiber networks was happening when privatisation was already ongoing and everything was already too advanced and that's why there are no goverment ones. There must be some of railway company, but they sell dark fiber networks to other companies.

Is real neutrality possible? Every infrastructure is engineered with an agenda.

Host Femke : Thank you, now let's talk around coffee.

14h17 → Food is the chemical binding of all Constant events. We're very happy with our excellent cooks Guillaume & Sunyoung.
APPLAUSE!!!!!!!! & presents for the cooks :)



Mobile exhibition

In the framework of "are you being Served?", Peter Westenberg curated a mobile mini exhibition that travelled with us in a series of suitcases. Artworks, sketches, videos, books and objects in other forms broadened our perspectives on the subjects discussed during these meetingdays. The exhibition contained digital files that could be copied and was open for contributions.

Participants: Peter Westenberg, Mikael Brain, Anne-Laure Buisson, Eleanor Greenhalgh, Maria Guggenbichler, Christoph Haag, Irational, Olia Lialina, Silvio Lorusso, Men in Grey, An Mertens, Sebastian Schmieg

Location: Recyclart, w-o-l-k-e, Constant Variable, La Poissonnerie

Tags: admin, breakfast, mobility, root, servant, suitcase, summer, trust

Ingredients: artworks, pictures, voices , website

Date: 12/12/2013, 13/12/2013, 14/12/2013, 15/12/2013

Type of intervention: Exhibition

License: Free Art Licence

WORKS IN THE EXHIBITION

OLIA LIALINA
SUMMER

A portrait of the artist swinging from one URL to the next one. Each of the 21 images in this animation is hosted on a different server. The animation exists nowhere in its entirety and can only be seen online. <http://art.teleportacia.org/olia/summer>

SILVIO LORUSSO + SEBASTIAN SCHMIEG + KINDLE USERS
NETWORKED OPTIMIZATION

A series of three crowdsourced versions of popular self-help books. Each book contains the full text, which is largely invisible because it is set in white on a white background. The only readable text consists of the so-called "popular highlights" —the passages that were highlighted by many Kindle users— together with the amount of highlighters. Each time a passage is selected, it is automatically stored in Amazon's data centers. <http://silviolorusso.com/work/networked-optimization/>

MEN IN GREY + MIKAEL BRAIN
H1606: FIELD OFFICER PROTOCOL

"We are the direct manifestation of a Citizen's Network Anxiety; our metal and flesh yields from a citizen's networked fears, doubts, delusions and the lies of others. We carry the signal and as such are a part of that signal. What passes through the air will pass through us. We span the space between the invisible and the corporeal; as Adaptors comprised of flesh and metal, we capture and reconstruct that which hides in the air. We are the lightning in an age of Cloud Computing." <http://meningrey.net>

ANNE LAURE BUISSON + AN MERTENS
L'ANALYSE DES DONNÉES

An Mertens interviews statistician Anne-Laure Buisson, who compares the practice around privacy-sensitive data in the medical world to literary genres.

CHRISTOPH HAAG + MARIA GUGGENBICHLER
GENERATIVE V/J14 COLLAGE

The posters for "Are You Being Served?" are all unique. On an offset printed base layer, collaged images were printed in black and white, by passing the posters through a printer, one by one. The white table porcelain carries images of gender, technology and communication. The animation in this suitcase shows a sequence that was generated from the collage elements. With thanks to Colm O'Neill.

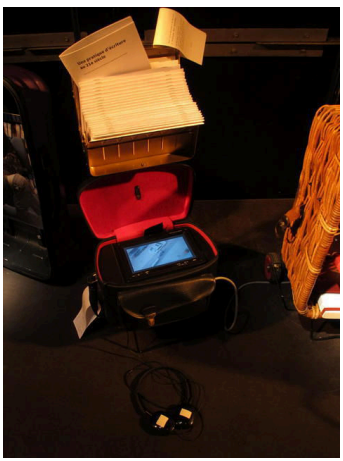
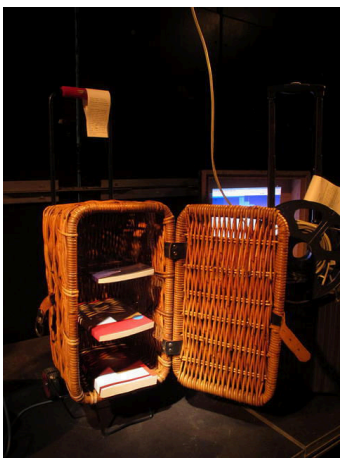
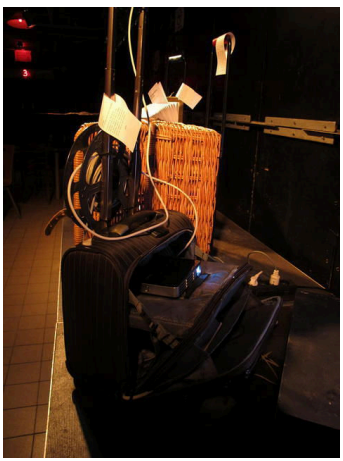
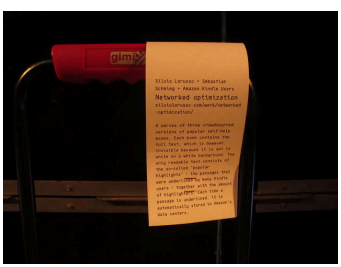
ELEANOR GREENHALGH
TECH SUPPORT

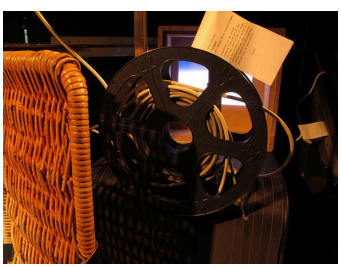
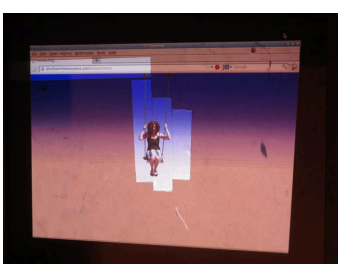
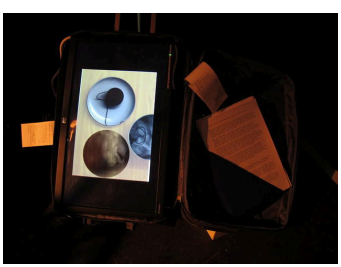
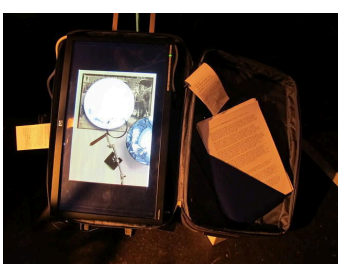
The system administrator kneels to fix her computer, in return she sews up a hole in his trousers that has resulted from performing this task repeatedly. A performance exploring gendered skills, cooperation and power. <http://eleanorg.org/art/techsupport>

IRATIONAL
JOB DESCRIPTION FOR ROOT ON A COLLECTIVE SERVER

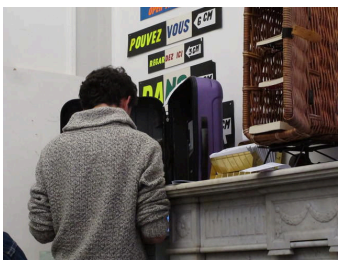
In 2010, the art server irational.org made an archived copy of itself, presenting a disk artefact with 18 years of historical data for archaeological translation. Before being disposed of, or interred for collection, any archaeological dig of this disk makes the owners of its data vulnerable and threatens the security of the living server as a data home for members and associates. Access must therefore be carefully managed via a "secure access protocol". Those with root access were the first to be instructed.

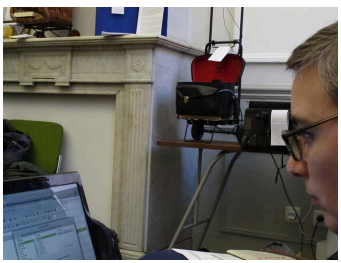
RECYCLART

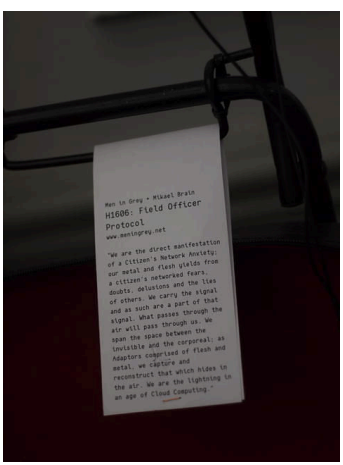





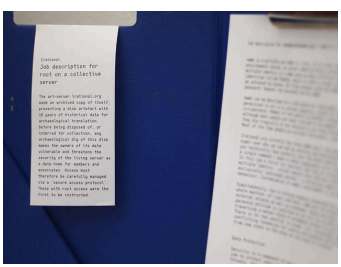





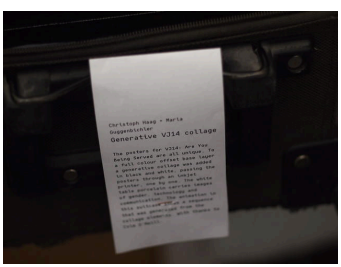
CONSTANT VARIABLE



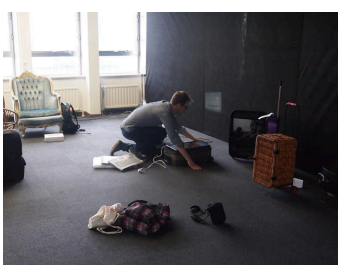


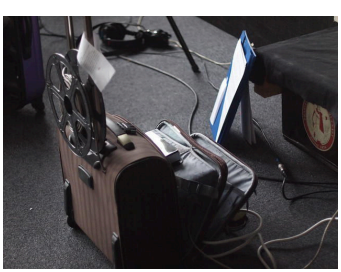
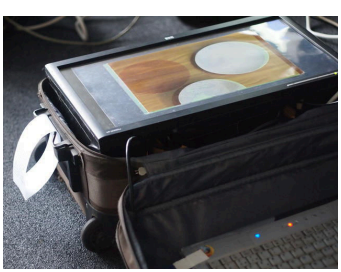
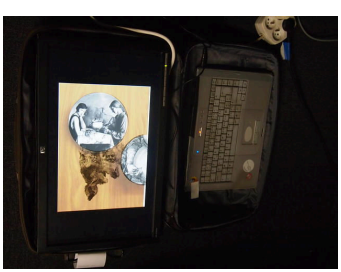






W-O-L-K-E



AFTERLIFE

Participants: Peter Westenberg, Mikael Brain, Anne-Laure Buisson, Eleanor Greenhalgh, Maria Guggenbichler, Christoph Haag, Irational, Olia Lialina, Silvio Lorusso, Men in Grey, An Mertens, Sebastian Schmieg, Femke Snelting, Wendy Van Wynsberge

Location: La Maison des Arts/ Huis der Kunsten

Tags: admin, breakfast, mobility, root, servant, suitcase, summer, trust

Ingredients: artworks, pictures, voices , website

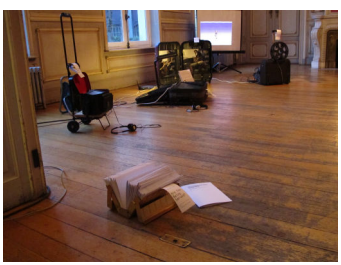
Date: 22/01/2014, 23/01/2014, 24/01/2014, 25/01/2014, 26/01/2014

Type of intervention: Exhibition

License: Free Art Licence

A second version of the mobile exhibition of "Are You Being Served?" travelled to La Maison des Arts/Huis der Kunsten for the occasion of the yearly international conference Computers, Privacy & Data Protection <http://cpdpconferences.org>. This time, we added a robotic vacuum cleaner/PirateBox that transported files related to the event, and also video documentation of the Feminist Server Summit.

"Internet is becoming more and more densely populated with services that monitor data traffic, networks and users. Cloud computing services claim a good, safe and transparent use of your data, but these very data are stored in unknown places and "served" back to you wherever and whenever you want. The artists in this travelling exhibition do not sit on a cloud and like to keep an eye on their own data. They ask themselves: Who does that server really serve?" (Excerpt from flyer, Constant)



More images:
<http://gallery3.constantvzw.org/index.php/Are-you-being-served-expo>

Server is my home

A Delivery for Mr. Assange

Participants: !Mediengruppe Bitnik, Domagoj Smoljo, Carmen Weisskopf

Location: Recyclart

Tags: dependency/independency, infrastructure, live mail art, mail art, masking, postal services, public/private

Ingredients: Slides, Videos , Voices

Date: 12/12/2013 – 20h00

Type of intervention: Discussion, Presentation

License: Free Art Licence

!Mediengruppe bitnik is an artist collective from Zurich, Switzerland. Carmen Weisskopf & Domagoj Smoljo came to Brussels to talk about their project Delivery for Mr. Assange. They take hacking into their main artistic practice, allowing them to go deeper into a system than a "normal" user would. "Hacking is finding clever solutions to an interesting problem." The project was developed during a residency in Constant Variable out of their interest in ways to intervene into processes in radical realtime.

NOTES

Read the live notes at: <http://vj14.constantvzw.org/r/notes::thursday>

Bitnik looked into the situation Julian Assange was in at the time. He was in London, staying at the Equadorian embassy, where he fled to in June 2012. After the embassy announced in a press conference where they stated Assange would be accepted as a refugee in Equador, the British government sent police to surround the building.

"How could we connect to Assange?" Bitnik wondered, "What tools do we have?" Bitnik visited the surroundings of the embassy many times and found this huge contrast between the tourists flocking around giant warehouses and the Embassy surrounded by police. They decided to send Assange a package and to track it. They put a camera in the package that took pictures every couple of seconds, and uploaded it to their server. They selected images from the stream and commented on them via Twitter and their site. The project ran for two days. On the 16th of January the package was posted in East London from a post office.

> Dirk gets extra chairs! Full house
> People still eating rice and dessert
> Battery runs for 2 days
> Jan 16 post in east London

It passed its first "barrier", it was accepted by the postoffice employee and placed in a red post bag. Darkness. The GPS data showed the package moving, suddenly they had light again and images of another package handling facility came through. Unmanned photography created really interesting images, they spread very fast on the internet. After 2 or 3 hours they had 10.000 people visiting their site, crashing their server. People started sending messages about where they thought the package was, they started mirroring the server to spread the load. After a while they realized the package had moved out of the city, to a delivery center outside of Heathrow. Another post center. Back to black. 70% of the images were black.

> Train north!
> Our body was an information processing machine
> BBC on the phone, radio, newspapers
> Train south!
> See the house!
> 13h27: people ask each other to go round, have a look in the van
> 44 Hans crescent

Finger!
Folder list
Somewhere inside

Train goes south, long one
2pm: still nothing happening
Wooden floor and black
We're inside
3 Hans crescent
Since 2hs in front of embassy

14.49 Wikileaks @ Bitnik, package has arrived,
waiting with security

Over 9.000 images
You liar!
Only 5.000 images are black (someone is analyzing pictures online)
Train north
16h: Excited every time an image was not all black
Couch, chair
"we would be moved again!" we!
Sofa colonial English, fire extinguisher

An image of an empty van... They started wondering whether they were being taken back to the post office. A view of the street of the embassy... a finger covering the hole... Twitter feed: "is the delivery guy on a lunch break?" Image of a floor, looks like the package is inside... Tweet from Wikileaks: "Package has arrived and parcel is in embassy security". Still 6 hours of battery life left. Some images of a sofa and battery life getting critical. Then suddenly a view of a room with a sofa and a fire extinguisher. Someone on Twitter said it is the waiting room of the embassy. Stripes. Something fluffy like a cloud. A dog or... ah! A cat. A paper with the message: "Is this thing on?" So yes, the package was in the hands of Assange. "Hello world!" is the first thing he writes. "Postal art is contagious", Assange started this live performance with messages written on notes reading things like: "Free Bradley Manning", "Free Nabeel Rajab", "Free Anakata". Anakata responded later with a photo of him holding a note saying "Free Assange". "Free Rudolf Elmer", etc. ... until Assange was out of cards.

so i start writing something here with this strange green
i'm wearing today.
i continue to write
and write
are you in the pad?

QUESTIONS

Audience: Why Assange?

Bitnik: His situation shows an international political crisis in the center of a Western city. It shows how absurd it has become, this fight against the people who try to keep the Internet and digital systems open.

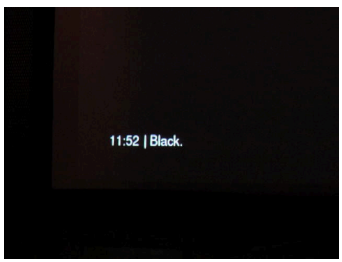
The first person Assange chose to send the parcel to is Chelsea Manning. But at that time Wikileaks had to get Snowden out of Hong Kong and they had to focus their energy on that. So they then chose Nabeel because he's in prison because of a tweet. For Bitnik it was interesting because they had no knowledge of this territory.

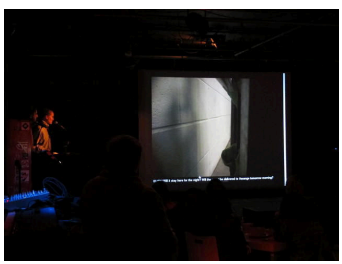
Audience: You spoke of technological layers, interaction layers and political layers... How do you see these three layers interact?

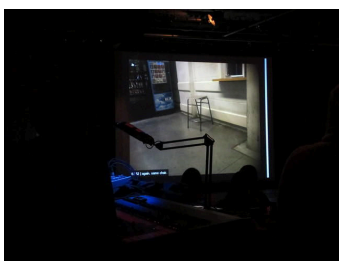
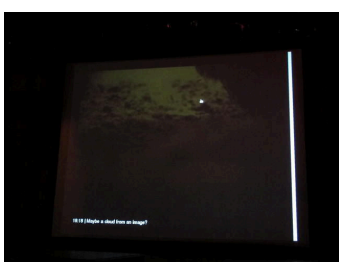
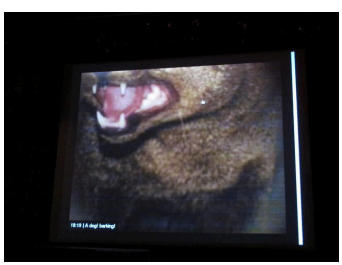
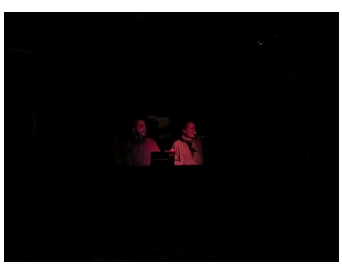
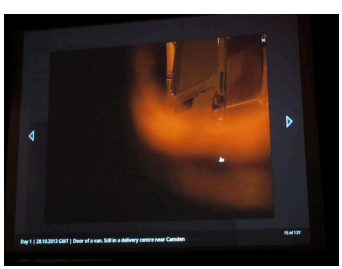
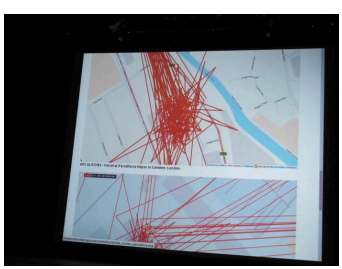
Bitnik: The parcel connects all these three things. It is a bit strange that your physical mail has better laws protecting it from being opened by the state than your email.

Audience: Why didn't you put a microphone in the parcel?

Bitnik: We had to technically produce it really fast. We didn't know how long Assange would stay at the embassy. The contents of the parcel shouldn't take too much battery. We had to deal with bandwidth, battery, photos per minute. There were more possibilities but not enough time to realize them.


11:52 | Black.



Free your phone

Participants: Gijs De Heij, Wendy Van Wynsberghe

Location: Recyclart

Tags: "dépropriatarization", hacking, instructions, jailbreaking, manpage/manual, self-learning, services, situated context

Ingredients:

Date: 12/12/2013 – 13h00, 12/12/2013 – 18h30

Type of intervention: Workshop, Presentation

License: Free Art Licence

With this workshop we wanted to explore the possibilities of reinstalling our mobile telephones. We asked ourselves: Could it be possible to be completely free of "gratis" accounts that track your behaviour and contacts? Can you really become root and change anything you want? What are the boundaries of mods and app-stores? We approached it as an install party for mobile devices, version 0.001 and made back up obligatory, no warranties were given. Participants brought various types of G—gle powered phones and we quickly discovered that one of the problems is the endless array of models around. After a full day of work, two of the fifteen participants managed to install a more or less working system.

IMG8164.JPG, *At the beginning*, Peter Westenberg, 2013-Dec-12 18:58:51, 3648×2736px

THERE ARE NO COPY-PASTE SOLUTIONS

INTERVIEW OF GIJS DE HEIJ BY MARLOES DE VALK

Marloes: What was most striking to you during the workshop?

Gijs: Part of the attraction of Open Source Software is that it's about sharing knowledge, but you need quite some pre-existing knowledge to understand what is being shared and how to use it productively. And that was what happened in the end. There are no copy-paste solutions. We had to look at, and solve each case individually. It was confronting. It became a real transfer of knowledge. You have to get your hands dirty to start understanding what it's about. Maybe people have too much respect for technology. You need to be quite brutal, decide to just do it. You do need the time and freedom to do that. It can be time or means. If your phone is bricked, it's bricked. You need to be able to afford that, not everybody can.

But to use that as a critique on Open Source Software... It is a problem though. Knowledge transfer, learning, teaching... Solving things together is faster than doing it alone. The Read-me is a protocol. You also need to learn to read it. A lot of tutorials consist of terminal commands. Often people simply copy paste those. By making it easier, with these step-by-step tutorials or even one-click installers, it also becomes more obscure. The process requires less knowledge but at the same time also hides many aspects of the process from you. You follow the steps in the tutorial but you don't understand what is happening. When something doesn't work, you have no idea how to solve the problem by yourself. You need to understand the "language".

Marloes: Back to the questions raised in the workshop description... Can your phone be completely free of "gratis" accounts that track your behaviour and your contacts?

Gijs: It's about wanting to have control over your phone. In reality, this is impossible. You can't read the source code of everything that is on your phone. It remains a question of trust. A paradox.

> Even if you'd read all the source code, a code audit doesn't guarantee anything. There are obvious ways to hide harmful code by obfuscation and then there are

> more elaborate ways as described by Ken Thompson in his paper "Reflections on Trusting Trust" where he describes how you can use a compiler to insert bugs into binaries with no trace in the source code. "The moral is obvious. You can't trust code that you did not totally create yourself. (Especially code from companies that employ people like me.) No amount of source-level verification or scrutiny will protect you from using untrusted code. In demonstrating the possibility of this kind of attack, I picked on the C compiler. I could have picked on any program-handling program such as an assembler, a loader, or even hardware microcode. As the level of program gets lower, these bugs will be harder and harder to detect. A well installed microcode bug will be almost impossible to detect."

Marloes: Can you really become root and change anything you want?

Gijs: Not having root on a device is a matter of self-protection in many cases. Just because you aren't supposed to doesn't mean it is not possible, but these possibilities do have consequences. This is a call for realism. Root away, but know what you're doing or accept the risk of breaking things.

> To put the privacy concerns on mobile devices in a broader context, recent developments in governmental violations of privacy are perhaps by far the most stunning at the moment. On December 20, 2013, Reuters reports on the NSA's secret 10 million dollar contract with RSA, as part of a campaign to embed encryption software that it could crack into widely used computer products.[1] And on January 2, 2014 the *Washington Post* reports on the NSA's investment of $79.7 million into a research project called "Penetrating Hard Targets," meant to build a quantum computer, a computer that could break nearly every kind of encryption used to protect banking, medical, business and government records around the world.[2] These developments could easily lead to a feeling of hopelessness when it comes to privacy and control over technology. But accepting corporate spying because of governmental spying is not a very productive choice...

1. <http://theguardian.com/world/2013/dec/20/nsa-internet-security-rsa-secret-10m-encryption>
2. <http://washingtonpost.com/world/national-security/nsa-seeks-to-build-quantum-computer-that-could-crack-most-types-of-encryption/2014/01/02/8fff297e-7195-11e3-8def-a33011492df2_story.html>

NOTES

Read the live notes at: <http://vj14.constantvzw.org/r/notes::thursday>

THE PROBLEM, AND SOME OPTIONS

While Android itself is Open Source, many apps are not. [3]

FACC: Android comes Free of charge, is Ad supported, Cloud-based, and highly Customizable. G—gle says it logs your "phone number, calling-party number, forwarding numbers, time and date of calls, duration of calls, SMS routing information and types of calls" in their privacy policy. It also logs your IP address.

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"We may collect device-specific information (such as your hardware model, operating system version, unique device identifiers, and mobile network information including phone number). G—gle may associate your device identifiers or phone number with your G—gle Account."

You can opt to stay in the current system.

Find alternatives to G—gle Play, using only free software apps.[4]

If you want to hide, encrypt your communication. [5]

A stripped non-free ROM is still a non-free ROM. [6]

You Need To Be Root

3. <http://android.stackexchange.com/questions/43361/what-information-does-stock-android-send-to-google-by-default-and-how-do-i-opt>
4. The Apk Android application package file is called Freedroid. F-Droid is an installable catalogue of Free and Open Source Software applications for the Android platform. This is what the Free Software Foundation Europe supports. <https://f-droid.org>
5. Terminology: Apps And Tools You Can Trust (notice the emphasis on trust) <https://guardianproject.info/apps/>
6. <https://public.pad.fsfe.org/p/MarvinsAndroidIdea>

Why root? What is root?: Android, despite being open source, still did not give a user complete control over the device. This laid a basis for many potential abilities remaining dormant, and subsequently Android devices began to get "rooted". Now this begets the question, why root? With so many Android-based handsets out there now, this question has become even more important.

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Rooting essentially means gaining root-level access to your device. Rooting means you are the master and in control, not to mention the fun of it.

Changing the Operating System of your phone depends on the model.[7]

Future G—gle plans

It seems certain that Android ROMs without G—gle Apps are going to get harder to make as core functionality is increasingly being moved out of the core OS and into proprietary G—gle packages.[8]

How to free your phone

Disclaimer: this is not a class, this workshop is about discovering together.

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Step 1: BACK UP!!! Superbackup is an app you can use for this.
Step 2: Install ADB (Android Debug Bridge) [9]
Step 3: Charge your phone
Step 4: Root your phone
Step 5: Start searching for your phone model and "mod"
        and see what you can find.
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7. The most free is Replicant but only for specific phones <http://replicant.us/supported-phones/>. Other OS: <https://en.wikipedia.org/wiki/Comparison_of_mobile_operating_systems>
8. <http://arstechnica.com/gadgets/2013/09/balky-carriers-and-slow-oems-step-aside-google-is-defragging-android/>
9. <https://developer.android.com/sdk/index.html> On the 2nd of November 2013, CyanogenMod introduced a 1-click installer in the Google Play store, guiding users through the steps of enabling the ADB tool, and navigating them to the desktop installer that would perform the installation of CyanogenMod on their Android device. Only two weeks after the introduction of the installer in the Play store, it was pulled after The Google Play Support Team asked the developers to voluntarily remove the app or they would be forced to remove it; it was in violation of Google Play's developers terms. Until the app also has a "reverse" option, putting back the original OS, it will only be available via CyanogenMod's own channels.

Wendy: Android comes free of charge, is advertising-supported, cloud-based, and highly customizable. G—gle says it logs your "phone number, calling party number, forwarding numbers, time and date of calls, duration of calls, SMS routing information and types of calls" in their privacy policy. It also logs your IP Address...[10]

Installing software on your Android phone is per default done via G—gle Play store, linked to your G—gle account. There is an alternative with FOSS Apps for Android: F-Droid. Free Software Foundation Europe recommends its use as it is a very nice showcase of all FOSS projects for Android out there.[11]

The Guardian project is a collection of apps that help encrypt and obscure, to protect from intrusion and monitoring, like for instance Orbot: Anonymous Web Browsing With Tor On Android.

In Linux systems there is always a root user, but in Android root access is not a default. You have to do some work to get it. Why root? You can't modify much except the wallpaper, for instance a simple thing like removing apps that are installed by default is not possible unless you have root power.

There are many mods available. Mods are forks of the Android OS that have been modified. Examples of mods are Replicant and CyanogenMod. Most mods are proprietary because they contain proprietary drivers. It is very unclear how "free" most of these mods are. Replicant however, gives clear information on what they stripped and what they included but is only available for very few phones.

Other OS include: Firefox OS (originally boot 2 gecko), a Linux-based open source operating system developed by Mozilla, Ubuntu Touch (announced to be released in April 2014), and Sailfish OS, an open source project developed by Jolla in collaboration with Mer and Sailfish Alliance (available for Android devices since September 2013).

Fairphone pushes manufacturers to publish drivers under free licenses. The company is using fair and conflict-free resources, fair wages for workers along the supply chain and improving the handling of electronic waste, being transparent about the cost of each part of the device. Replicant has stated it will probably be able to run on the phone, it's very happy with all the efforts the company makes to create a "fair" phone and creating as much (potentially a bit too much) transparency. Replicant is unhappy with the security of the phone though. The modem is embedded in the system on a chip which could mean it is poorly isolated from the rest of the platform, potentially accessing storage, RAM, GPS and the microphone.

10. Android is an open source OS for mobile devices based on the Linux kernel. It is developed by G—gle and is released under the Apache License. G—gle has developed from a tiny search engine into gigantic data mining corporation, which should make it clear that your data is and will always be very precious to them. If you are interested in their wording of your privacy, visit <http://google.com/intl/en/policies/privacy/>

11. F-Droid <https://f-droid.org> rebuilds applications from source wherever possible. On their site they mention: "source code is checked for potential security or privacy issues. This checking is far from exhaustive though, and there are no guarantees." When you install software using the F-Droid repository, you can see warnings such as: "This app tracks your activity", or "This app promotes non-free add-ons" when it was impossible to remove or replace parts of the app. In a similar way, Android has a service you can enable, in the Security menu, called "Verify apps", that warns you when installing apps that may cause you harm. This feature also can't possibly give any real guarantee, it only induces a false sense of security.

Back up :-)

Everyone is asked to make an "ID card" for their phone, with the brand, model and Android version.

There is a Google Nexus phone here that can run Replicant. Replicant clearly states the "freedom issues" in the step-by-step guide, mentioning all the proprietary firmware it relies on. It is the most "open" mod out there at the moment.

We are going to install it step-by-step together to see the whole process. First a look at the installation guide <http://redmine.replicant.us/projects/replicant/wiki/GalaxyNexus>. The first thing you read is a warning, and for good reasons... If you load the wrong firmware onto your phone, it is "bricked"... This is the RISKY part, hence the "know what you're doing" disclaimer. This install is supposedly one of the more straightforward ones, but boom... we run into a wall... The sub connection in the laptop, running Ubuntu, is not working correctly, making it impossible to connect to the phone.

Wendy: It is difficult. 10+ different phones, 10+ different laptops with different OS and an unstable wifi connection make it hard enough, and then there are the many steps of the installation process.

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Audience: Why is there so little open source firmware?

Gijs & Wendy: "Firmware is not glamorous." If developers have to choose to create a smooth running OS quickly or to spend their time lobbying with hardware manufacturers... they choose option 1.

A Samsung Galaxy Mini user is eager to install a mod because her phone is extremely slow with a lot of applications running automatically in the background without her being able to uninstall or disable them. Also it bothers her that she doesn't know what a lot of these applications do exactly. Replicant is not available for her phone so she started looking into creating her own mod.

We bumped into the CyanogenMod wiki's Learning Center <http://wiki.cyanogenmod.org/w/Development#Learning_To_Build_CM>. Considering the steep learning curve she opts for a ready-made CyanogenMod and after 2 hours of trying to get a USB connection,

she flashes her phone and in 5 minutes she has a working mod running. Ten minutes later a Galaxy 3 is running Replicant successfully, although the wifi is not working due to a proprietary driver that Replicant is not including.

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Rooting the phones proves to be difficult. For some Android database is not listing their device, other phones don't connect via USB on laptops running Linux. The next bump is the boot loader. The boot loader is a part of the firmware administrating the loading of the boot image, but also other tasks such as re-flashing it over USB. Some of them are closed, you can only install an image cryptographically signed by the manufacturer and you have to crack the phone to install a custom image. There are also conditionally open boot loaders, that allow opening but this process will void the warranty and remove all DRM data.

DOCUMENTS

Wendy's notes as a preparation for the workshop:
<http://video.constantvzw.org/VJ14/slides/phoneflash_workshop_presentation_wendy.txt>

Documenting

During the four days of "are you Being Served?", a team of four dedicated notetakers reported on the event using the platform Ethertoff. This online collaborative writing and publishing tool is created and managed by the designers of Open Source Publishing. Nine months later, the same team, joined by a number of other participants of the event, gathered in De Pianofabriek Kunstenwerkplaats during five days for what they called a "booksprint", a collective editing process resulting in a publication.

Participants: Madeleine Aktypi, Anne Laforet, Michaela Lakova, An Mertens, Open Source Publishing (OSP), Eric Schrijver, Femke Snelting, Marloes van der Valk, Stéphanie Vilayphiou

Location: Recyclart, Constant Variable, La Poissonnerie, w-o-l-k-e, De Pianofabriek Kunstenwerkplaats

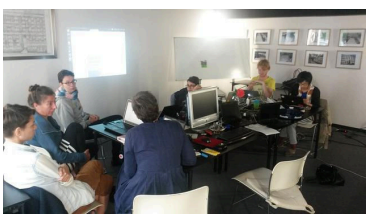
Tags: afterlife, listening, notes, reflection, reworking, writing

Date: 12/12/2013, 13/12/2013, 14/12/2013, 15/12/2013, 08/09/2014, 09/09/2014, 10/09/2014, 11/09/2014, 12/09/2014

License: Free Art Licence

DEDICATED NOTETAKERS

The idea to work with a team of dedicated notetakers, that would "write" the event while it was also being filmed and photographed, goes back to a shared love for the collective writing tool Etherpad and the desire to push Ethertoff —based on amongst others Etherpad— one step further in its development.



The proposal to gather again nine months later to narrate the event in a publication leans upon the spontaneous filtering that happens after any type of event that leaves profound traces. One needs to retell it many times, or time needs to shape it in various ways, before it can be defined with only a few words. This publication tries to do that collectively, with the full consciousness that this also is a momentum that will be transformed over time.

This collective editing process using Ethertoff was limited in time: at the end of the process, a series of HTML pages was generated and archived. Available under the Free Art License, these contents are now open to another kind of collaboration: that of re-appropriation, remixing and adapting. This is true for the software used as well, as Ethertoff is available under the Affero General Public License.

ETHERTOFF, A COLLECTIVE PUBLISHING PLATFORM

<http://osp.constantvzw.org/tools/ethertoff.js>

Ethertoff is the platform on which the entire collective workflow of this publication was realized, from live note-taking to editing, layout and print. It is built on Etherpad, one of the first collaborative text editors. Even if Etherpad's technological innovations have since been adapted by, for instance, Google Docs, it remains unmatched in its simplicity, its independence, and its ability to easily hook it up to other software.

As Etherpad is considered to be a standard tool for taking notes during meetings, workshops, etc., its interface is geared to write text, not to read it. Therefore, Open Source Publishing <http://osp.constantvzw.org> developed Ethertopdf for use during Relearn 2013 <http://relearn.be/2013/>. A funny typo transformed its name into Ethertopf, from which it evolved into Ethertoff as a hommage to the sticky Belgian toffee Chocotoff.

Ethertoff combines different open technologies such as Django, Markdown and Etherpad. It is a wiki, fast and light, the kind of publishing tool that reduces to a minimum the passage between writing and reading, but —and this is essential— that allows for simultaneous realtime editing on the same page. The tool evolved quite thorougly thanks to BAT <http://bat-editions.net> who invited OSP for their online publishing project <http://f-u-t-u-r-e.org>. Their investment meant that we could work with a debugged version, in which the structure can easily be changed, with an indexpage and metadata as guidelines, easy navigation through the pages, a print option for each page, low/high resolution images, cropmarks, pagination, running titles...

Choosing Ethertoff as a tool for a booksprint meant also a great challenge for the graphic designer, who took on with great bravery the adventure to work "blindly", without having any idea of the final structure, the content of the pages, and to follow the collective decisions on the fly.

RETELLING

"Are You Being Served?" generated an enormous amount of data: pictures, videos, long pages of notes, slides and notes prepared by the participants, recipes... Tackling this material collectively turned out to not only be a pleasure, but also a necessity. During a booksprint of five days in De Pianofabriek KWP who kindly provided space, electricity, Internet, drinks and food, we looked at ways to materialize the differences between an event and a publication, and to provide multiple experiences of "reading", both online (including links and videos) and in a printed publication (only relying on texts and photos).
It was a great experience to realize that we could easily go beyond the chronological narration of the event. The group of people gathered again around the table agreed upon the structure of the publication, reflecting back on the themes and practices that "Are You Being Served?" brought into discussion, from December onwards.

THE EDITING PROCESS

In order to transform data from different folders on various servers into a publication that can be read both online and in print, we sorted the documentation. We organized it into themes, added metadata both as information and as a way to navigate within a body of materials. Finally we edited all types of content from different perspectives.

The decision to select snippets of the notes (and to not publish them entirely) in the book defined the editing process. Furthermore, the nature of the notes is very different from day to day. Due to technical issues, the dedicated notetakers worked individually in the beginning, artificially collaging their texts afterwards. Only on the third day of "Are You Being Served?", the process of notetaking could be literally shared.

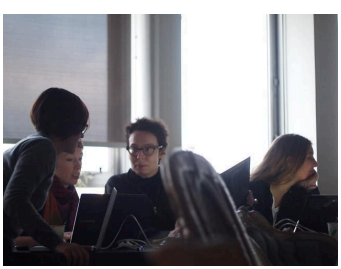
In a first stage this caused a competitive sprint for exhaustiveness, including some playing around with different aspects that notes can add to pictures and videos (timestamps, random noises, actions that are off camera...). Afterwards they decided to cut out the competitiveness by distributing different roles and switching roles from one intervention to another. Roles were either notetaking, literally stenotyping like old-fashioned secretaries; either commenting and/or reflecting on what was said, without necessarily having to formulate them as real questions of the audience.

Hopefully some of this variety is still visible in this publication, even if the selection of the notes in many articles has become an exercise of reorganization, synthesizing, and cutting out redundancies. Readers who are interested in the editing process find the link to the original notes in each article.

THE AFTERLIFE

The experience of previous editions of the meetingdays Verbindingen/Jonctions taught us that the event functions as a large wave that continues to produce a series of smaller and bigger waves long after it has disappeared. It allows for many encounters, associations of ideas and new perspectives. Often it induces concrete activities, like lectures, other gatherings, events... In this book they are referred to as “the afterlife”.

The desire to include some documentation on the delicious catering service which was so existential for the atmosphere and the encounters during “Are You Being Served?”, generated another kind of afterlife. During the week of the booksprint, we organized a cooking session in which Guillaume Bernier and Sunyoung shared some of the recipes that were served at the Sunday brunch in the kitchen of De Pianofabriek. It was the only way to open up the process of the cooks, to literally document their recipes, in the etymological sense of the word: as written documents that show and teach!



Participants: Markus Bogensberger, Nayari Castillo, Vera Hagemann, Max Höfler, Reni Hofmüller, Birgit Kulterer, Judith Laister, Bettina Landl, Christina Lessiak, Eva Meran, Margit Neuhold, Evelyn Schalk, Johannes Schrettle, Helene Thümmel, Christine Töpfer, Ulrich Tragatschnig

Location: Forum Stadtpark Graz

Tags: access, autonomy, continuity, dependency/independency, hacking, infrastructure, local/global, mobility, openness, parallel, protocol, public/private, resources, self-learning, working conditions

Ingredients: Slides, Voices , Videos

Date: 29/03/2014

Type of intervention: Workshop, Presentation, Talk, Debate

License: Free Art Licence

AFTERLIFE

ADAPTATION OF A DOCUMENTING MODEL

In March 2014, the first collaborative program of Open Modes <http://offenerbetrieb.mur.at/?lang=en> was held in Graz. An open platform dealing with the subject of art education/instruction; three days of intensive collaboration, presentations, workshops, experimental formats and discussions. The general theme was: De-Schooling/Unlearning in Contemporary Art.
We adapted the "Are You Being Served?" notetaking model for our meeting and had two levels of writing established.

The first level: Max Höfler and Johannes Schrettle, two literary authors, who live in Graz, took notes in German and English, describing the atmospheres and partly quoted phrases from talks and discussions; they directed it to a writer/colleague, Sanja, who couldn't be with us in the space. It was visible online in a pad and also projected on a wall in the main meeting room.

The second level was pairing one additional person with each program point. The Open Modes team had approached people in Graz to involve them actively in the process of reflection about models of De-Schooling/Unlearning, to accompany one program and write a comment. Out of these pairs, we could collect a huge variety of reflections about the program and published them in paper as well as on the website. So, this form allowed at least two levels of collaboration we would not have had otherwise:

1. Include writers into the current debate of contemporary art, in which they rarely participate;
2. Integrate a lot of local people into the development of a project that makes a lot more sense with the integration of the city as a whole organism.

Parallel services & collaborative networks

Hosting Service Tableau Vivant

Participants: Agnez Bewer, Valeria Cartes Leal, Michel Cleempoel, Bruno De Wachter, Pierre Deruisseau, Diana Di Nitto, Severine Dusollier, Steven Graauwmans, Harrisson, Pierre Huyghebaert, Catherine Lenoble, Christophe Meierhans, Anna Rispoli, Miriam Rohde, Emma Sidgwick, Anne Smolar, Valérie Spicht, Marie-Françoise Stewart, Lotte Stoops, Sofie Van Bruystegem, Kristien Van den Brande, Anne-Sophie Vanneste

Location: Recyclart

Tags: service/server/host/serving

Ingredients: objects, photographer, stage , stagelight

Date: 12/12/2013 – 19h30, 12/12/2013 – 20h00

Type of intervention: Performative exercise

License: Free Art Licence

All guests of "are you being Served?" were lodged in private apartments in Brussels. Their hosts followed a precise hosting service "score". On the opening night, guests and hosts posed together for a "Are You Being Served?" *tableau vivant*.

SCORE

SERVICE D'HÉBERGEMENT, UNE PERFORMANCE COLLECTIVE POUR 2 JOUEURS

POUR L'INVITÉ/E (joueur 1)

Pendant "Are You Being Served?" un réseau de personnes, amateurs d'art et amis de Constant, accueillera les participants au festival venus d'ailleurs. Les hôtes/esses vous offriront un endroit pour dormir, un parking confortable pour votre valise ou sac à dos et le partage de leur connaissance approfondie du tissu urbain et social de Bruxelles.

Vous verrez qu'un/e bon/ne hôte/esse est un véritable artiste qui donne une touche personnelle à toute une série de règlements et d'instructions déjà existantes. Nous vous demandons de bien vouloir apprécier ce service qui est mis à votre disposition et d'y répondre avec une mise en œuvre appropriée des règles non écrites que chaque invité ressent de façon intuitive.

POUR L'HÔTE/ESSE (joueur 2)

Le service d'hébergement est une question de protocole: une portion de courtoisie, de gentillesse et d'amitié, mélangées à la quantité appropriée de discrétion, représentent la recette parfaite pour un accueil chaleureux des visiteurs. Ensuite, c'est aux 2 joueurs de développer une relation confortable pour chacun.

Vous ne ferez pas cela pour rien. Constant vous offre une compensation en argent et en retour vous demande de faire ce qui suit:

* installer un lit, si possible dans une chambre séparée, sinon dans le salon;
* préparer le lit avec des draps, des couvertures et des oreillers;
* souhaiter la bienvenue à votre invité/e à son arrivée;
* lui offrir le petit-déjeuner et mettre à sa disposition votre salle de bain;
* fournir toutes les informations désirées;
* s'assurer que votre invité/e ait apprécié le séjour chez vous beaucoup plus que dans un hôtel ou une auberge.

HAPPY HOSTING!

Tunnels and Proxies

Participants: Wendy Van Wynsberghe, Christoph Bonne, Işık Barış Fidaner, Denis Devos, Pieter Heremans

Location: Constant Variable, #vj14@webchat.freenode.net

Tags: anonymization, encryption, hacking, jargon file, local/global, masking, parallel, protocol, proxy, self-learning, services, tragedy

Ingredients: tools , photos

Date: 13/12/2013 – 10h00, 13/12/2013 – 13h00

Type of intervention: Workshop

License: Free Art Licence

After working with tunnels and proxies in Variable we moved to La Poissonnerie where Wendy Van Wynsberghe, one of the hosts of this session, relates the major events of this workshop. We are sitting in the fridge of the former fish shop. She is on a small stage with a webcam, plates, fluorescent green cardboard cutouts of words. People are sitting around the stage and by the fireplace. There is a bar serving organic local beers and wines.

A beetle walks onto a dinner plate with a paper cutout of the word Jitsi. Jitsi[1] (or *Жици* in Bulgarian which means “cables”) is a voice over IP application[2]. We carry our voice over the Internet Protocol. “We’re numbers.”

From Wendy Van Wynsberghe’s performance following her “Tunnels...” and “Boxes...” workshops, live translation by An Mertens.

1. **Jitsi *Жици*** is an audio/video Internet phone and instant messenger written in Java (a F/LOSS VoIP client). It supports some of the most popular instant messaging and telephony protocols such as SIP, Jabber/XMPP (and hence Facebook and Google Talk), AIM, ICQ, MSN, Yahoo! Messenger.
2. An **Internet Protocol address (IP address)** is a numerical label assigned to each device (e.g. computer, printer) participating in a computer network that uses the Internet Protocol for communication. An IP address serves two principal functions: host or network interface identification and location addressing.
Its role has been characterized as follows: “A name indicates what we seek. An address indicates where it is. A route indicates how to get there.”

The beetle slides off the plate when Wendy removes the cutouts. Dramatic twist of events. But the tragic hero finds its way back to the plate, together with a cutout of the word XMPP protocol. We talked to each other, we found out the IP address[2] number of our machines and spoke to each other via the machines, encrypted! Wendy shakes a cutout with an encryption key on it. We wanted to create a VPN (Virtual Private Network)[3], a tunnel back to the IP address[2] where information floats through a tunnel allowing us to communicate to another machine in a secure way.

Why did we want to do that? Sometimes a government does not allow for certain kinds of communication. Of course it has to be encrypted.

We got lost in configuration, Wendy concludes.

NOTES

Read the live notes at: <http://vj14.constantvzw.org/r/notes::friday>

Aim of the workshop: from IRC[4] chat to Jitsi[1] and from IPsec[5] to OpenVpn[6] or TincVpn[7]; come dig a communication tunnel with us. Will we reach the other side? Or will we get lost in configuration?

We'll talk about communication but also about hiding. Talking to each other through encrypted channels. Configuring VPN[3] . "We'll go under." What started all this hiding? Verification. Verifying you're really dealing with the person you want to communicate with. First step is a message of authentication using Jitsi <https://jitsi.org>. Jitsi[1] runs a little server which constantly listens to the ports. You need someone's IP address[2] tomake phone or video calls. if you know the IP address and you're in the same network, it listens and you can phone each other. All IP addresses have to be in the same range. Local network addresses are not routable so you cannot be reached by someone outside of the local network.

full house,
Guillaume is cooking,
smell of soup arriving through glitch under door,
small sounds are coming from the kitchen tools while
Wendy is reading

3. A **VPN** or **Virtual Private Network** extends a private network across a public network, such as the Internet. It enables a computer to send and receive data across shared or public networks as if it were directly connected to the private network, while benefiting from the functionality, security and management policies of the private network. This is done by establishing a virtual point-to-point connection through the use of dedicated connections, encryption, or a combination of the two.

4. You've reached **Freenode** <http://webchat.freenode.net>, an IRC network providing discussion facilities for the Free and Open Source Software communities, not-for-profit organizations, and related communities. In 1998, the network had about 200 users and less than 20 channels. 15 years later, the network peaks at over 80.000 users. Freenode is run entirely by volunteers hailing from the wider FOSS communities which we serve. Our combined network staff and development base is made up of around 40 dedicated men and women. We can all be found in `#freenode` on the network.

5. **IPsec or Internet Protocol Security** is a protocol suite for securing Internet Protocol (IP) communications by authenticating and encrypting each IP package of a communication session. IPsec includes protocols for establishing mutual authentication between agents at the beginning of the session and negotiation of cryptographic keys to be used during the session. IPsec can be used in protecting data flows between a pair of hosts (host-to-host), between a pair of security gateways (network-to-network), or between a security gateway and a host (network-to-host).

Wendy explains how Jitsi[1] works and what it can do... An example: Wendy wants to talk to Femke, who is at a location where all communications go through Pieter, who wants to block, or spy on, their exchanges. How is this communication blocked? Through the blocking of IPs[2]. A proxy is a server which is functioning as a relay station, passing communication through so that blocked IPs[2] are not visible. When you inspect a package, you can see the second part is being read by the router to see where to send the package, the rest it just sends on. Jitsi puts for instance XMPP/Jabber inside this wrapper/enveloppe. Our situation has a router communicating between the public and private network. The Jitsi[1] application sets up a service to do session initiation. Here Jitsi[1] can find us all because we are all on the same network.

Jitsi uses lots of protocols, XMPP
[we go offline, the network does not do the job, we lose info —sad, because it is nice to write together]
Workshop Tunnels, dig into communication

Audience: What is a tunnel?

Wendy: A tunnel is a point-to-point connection through the use of dedicated connections, encryption or a combination of the two.

Audience: What is a port?

Wendy: On a computer there are different processes. The Operating System (OS) needs to know to which process it should send the data. Through assigning port numbers, the OS will be able to tell by which process the data needs to be processed.

Wendy and Denis give an example of a port block work-around. Denis' Etherpad uses port 8000 but this was blocked at Namur University. If you want to use Etherpad when you're on a network that blocks a certain port, you need to change or add a port on the webserver that is running Etherpad, so that packets from, for instance, port 80 are also processed by Etherpad.

e.g. SMTP uses port 25; webserver listens to port 80
point-to-point: be precise on how to communicate

doorbell! Two people come in

6. **OpenVpn** is an open source software application that implements Virtual Private Network (VPN) techniques for creating secure point-to-point or site-to-site connections in routed or bridged configurations and remote access facilities. It uses a custom security protocol that utilizes SSL/TLS for key exchange. It is capable of traversing network address translators (NATs) and firewalls. It was written by James Yonan and is published under the GNU General Public License (GPL). OpenVPN allows peers to authenticate each other using a pre-shared secret key, certificates, or username/password. When used in a multiclient-server configuration, it allows the server to release an authentication certificate for every client, using signature and Certificate authority. It uses the OpenSSL encryption library extensively, as well as the SSLv3/TLSv1 protocol, and contains many security and control features.
7. **Tinc** is a self-routing, mesh networking protocol, used for compressed, encrypted, virtual private networks.

Who wants to be the webserver?
Pieter is a proxy!
proxy: relay station of web, not for chat...
"we'll go under"
proxy = http
tunnel = speaking into Pieter's mouth - ssh

In the case of Virtual Private Networks (VPN)[3], the tunnel is a wrapper with packages inside. Tunnels might look suspect but ISPs cannot decrypt the communication. Using VPN[3], all envelopes are stamped with Pieter's name, and a specific port number they agreed on. Pieter will open the package, on the inside envelope Wendy will have put Femke's name. Encryption protects who can open what kind of layer. Pieter sees all traffic that is going on: he sees when it is locked, thinks it may be suspicious.

Audience: Is Tor a darknet or a tunnel?

Pieter: Tor is being monitored, so they keep rewriting, relaying etc. Tor originated 6 or 7 years ago from a USA military lab. It is still being sponsored by them to initially conceal heavy diplomatic traffic... Using Tor means there are many different signals from proxies linking before the transfer is linked to the final destination. It is always changing random links throughout the network so nobody would know anymore where the packages comes from and where they go to.

Audience: Is TOR secure and anonymous?

Denis: Yes and No.

Audience: It is not really anonymous? Is it still traceable?

Denis: My project <http://domainepublic.net> became a Tor exit node[8] for a month but received legal notice that it was under investigation because the address that was used was usually attributed to pedophile pornography images. I wanted to be a final node to be able to provide anonymous and secure access to the Internet. We replied with a very polite letter explaining what Tor is and why we had decided to do what we did and they never bothered us again. We could have been fined or even taken into custody or put in jail for not logging our IP addresses, for instance. We would have needed a whole team of lawyers to get us out of there. If the servers that host the Tor nodes would have less constraining legislation, it could be alright.

8. You can choose to be a **Tor node** or a **Tor end-node**. When you are a node, you accept connections from other Tor nodes, you'll unpack and repack data, and send it on to the next node. All these exchanges stay within the Tor network. Then the data needs to leave the network. You can also choose to be an end-node, that makes data exit. Your IP will be linked to the data (Pieter: "you need to be willing to attach your IP to this data that is sent to this smelly stinky server.") Denis mentions Domaine Public which used to be a Tor end-node, but it received legal notice that it was under investigation. It could have been forced to log IP adresses[2] and could have gotten a fine.

Still you can never know who was the originator of any channel. Tor numbers show that banned sites receive a lot of visits. Tor uses tunnels to reach the other nodes so it's the same mechanism as Jitsi[1].

> Wendy launches Tor.
> We decided not to have tor in the workshop,
> it's off-topic
> [hey people! Tor was not on the program, on purpose]

Audience: Last question on Tor! What extra services do you need to be an exit node for Tor?

Denis: You need money for a lawyers team to protect your rights, resistance capacity, etc.

```
$ ifconfig
$ ping 192.168.42.107
```

It will be a one-on-one communication where each person gives their IP[2] to another and sets up Jitsi[1] to start a chat. People start wearing their IP on papertape stuck to their shirt. IP addresses[2] have to be in the same range —with us all connected to the same router, it's the case. Inside a router you have one leg in the local network and one leg at the provider. After installing Jitsi from <http://jitsi.org> people try to connect to each other. Get IP address with command-line tools: `ifconfig`. After starting Jitsi[1] you need to add a SIP account, you simply create a username and password. Then you sit with someone and add them as a contact by adding their username. SIP figures out their IP. It is only working for a few.

> INTRANET created in many countries for censorship.
> TUNNELS against censorship.
> PROXY is http and tunnel is a relay station.
> VPN[3] virtual private network becomes a "tunnel"
> A VPN[3] extends a private network across a public network, such as the Internet.
> PORT which processes to get a parcel where it needs to go.
> PORT NUMBERS.
> PORTS are like docks for info, parcels they pass by them.

CALLING ISTANBUL...

We're going to connect to someone, to Baris Fidaner, who is in Istanbul, through Freenode <http://webchat.freenode.net>. People who use these techniques are situated in countries where there is censorship.

Contribution of Baris in #vj14 @ webchat.freenode.net:

> 1. An announcement with three quotes from the tragedy _Antigone_ by Sophocles (-441);
> 2. A brief statement on its significance;
> 3. An image with an explanatory phrase to register this significance.

http://fidaner.wordpress.com/2013/12/13/right-to-encryption/

But to reach Istanbul, it is different, Fidaner has no public IP address[2], only a local one with the router in between. So Jitsi[1] sets up this service relaying Jabber messages. Fidaner has an account there, and so does Wendy. In the middle is this machine relaying messages, so the problem is bypassed. Bulgarian servers are doing the relaying. So you are relying on Jitsi for this and there is still a third party in the middle, but the data is encrypted so communication is safe in that sense.

When the call gets initiated, Wendy receives a code she has to verify with Fidaner. She is not receiving sound/video (using zrtp, encrypted audio/video with "secret key" which both need to accept by a one-on-one captcha (point-to-point), no man in the middle).
The packets are sent directly to the public IP of the person we're talking to (not through Jitsi-servers in Bulgaria). For some reason, he is only receiving video, so they cannot verify.

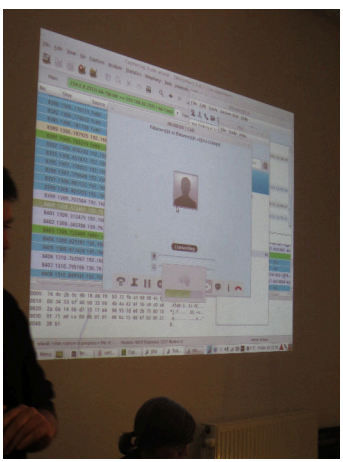
This verification code is part of the encryption, you should both have the same key in your display and read the key to each other to know you've established a connection (with the right person).

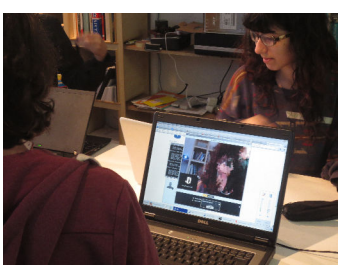
Trying out another time with 2 local machines and it's working perfectly. Sound and video and feedback. Lasse is connected with a Jabber account in Austria. Luisa and her friend managed to use Jitsi[1] with XMPP.

12h56

Fidaner waited for 3 hours in Istanbul to connect to us, so now we're writing something for him on the whiteboard, since audio is not working. Femke and Maaike do a live video performance introducing themselves with drawings and gestures via webcam getting text back from Fidaner over the chat.

Wendy apologizes for getting stuck in configuration.
Fidaner: We are always stuck in configuration, there is nothing else to get stuck in.





Movement Against State Controlled Internet (remote from Turkey)

Participants: Aslı Telli Aydemir, Wendy Van Wynsberghe

Location: w-o-l-k-e

Tags: anonymity, connection, control, disconnection, state, tunnel

Ingredients:

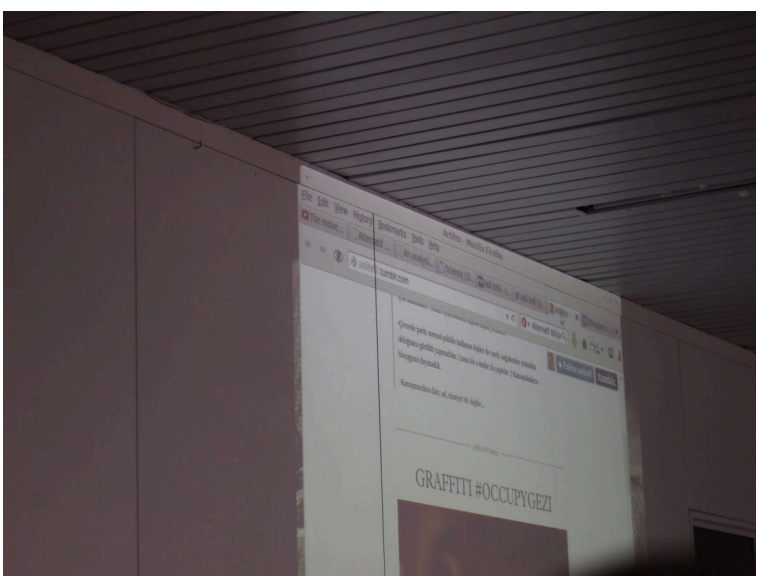
Date: 15/12/2013 – 13h30, 15/12/2013 – 14h15

Type of intervention: Online conversation

License: Free Art Licence

THIS INTERVENTION WAS PLANNED as a philosophical contribution about social processes, opendata and feminist discourse, as well as the purposes of an alternative informatics association.

Due to connection issues, we were sadly not able to connect to Aslı Telli Aydemir in Turkey and had to abort after more than an hour of trying.



NOTES

Read the live notes at <http://vj14.constantvzw.org/r/notes::sunday>

Filtering, state control, blocking of content, monitoring of communication in Turkey: <http://alternatifbilisim.org/wiki/English>.

Wendy invited The Movement Against State Controlled Internet to "Are You Being Served?" as a statement about the uses of technology in such situations. Lots of people have built tunnels in Turkey in the last years. It is also difficult to get visas to travel.

Last Friday, we tried to connect to Istanbul but we got stuck in VoIP config issues in Jitsi. On the other side of the line, there is Asli Telli from Occupy Gezi. Her research focus on DIY and free and open source technology.

> 14h33 → Wendy is setting up a Jitsi connection with Asli. She can hear us, we can hear her (so far everything is great) but then we need to output on the speakers which takes a bit of time... too much time.

DOCUMENTATION

– <http://aslitelli.tumblr.com>
– <http://about.me/asli_telli>

Boxes - Doosjes - Boîtes

Participants: Denis Devos, Pieter Heremans, Kload, Wendy Van Wynsberghe

Location: Constant Variable

Tags: admin vs users, anonymization, encryption, hacking, installation, jargon file, local/global, masking, parallel, protocol, proxy, self-learning, services

Ingredients: photos, tools , video

Date: 13/12/2013 – 14h00, 13/12/2013 – 18h00

Type of intervention: Workshop

License: Free Art Licence

THIS AFTERNOON WE TALKED ABOUT the commercialization of the internet, commercial services take care of more and more common tasks, fulfill more and more needs, making us more and more reliant and dependent. What happens if you decide to take the server back home? How to bring the cloud into your house? How do you do this? You have to decide either to connect or disconnect your server from the web. Everything is fine as long as you stay indoors, but as soon as you leave your home with, for instance a webserver or an email or a chat, trouble begins...

This workshop aimed to look at alternative models of how self-hosting survives and provides different protocols of offline, encrypted or anonymous file sharing systems. Is it possible to stay anonymous and encrypted on Web.2.0? Going through different sets of tools developed to enable us to build an independent and decentralized infrastructure.

PC132979.JPG, Michael Murtaugh, 2013-Dec-13, 20:08:29, 4032×3024px

GLOSSARY

Freedom box: <https://freedomboxfoundation.org> Freedom box is an initiative by Eben Moglen. Freedom box has not released software yet, there is only a developer version, which focuses on infrastructure and architecture.

Project Byzantium: <http://project-byzantium.org> Project Byzantium is a live Linux distribution that delivers easy-to-use, secure, and robust mesh networking capabilities. The goal of Project Byzantium is to develop a communication system by which users can connect to each other and share information in the absence of convenient access to the Internet. This is done by setting up an ad-hoc wireless mesh network that offers services which replace popular websites often used for this purpose, such as Twitter and IRC.

Project Meshnet: <https://projectmeshnet.org> The objective of Project Meshnet is to create a versatile, decentralized network built on secure protocols for routing traffic over private mesh or public Internet working independently from a central supporting infrastructure. Project Meshnet is an effort to replace the existing Internet, a goal born from the /r/darknetplan community. It aims to use a combination of software and hardware to achieve the goal of a censorship-free Internet. The software basis of Project Meshnet is Cjdns, which allows nearby devices to connect to each other without the Internet. Cjdns is being used to build a network similar to the Internet called Hyperboria.

SuperGlue: <http://superglue.it> SuperGlue is a user-friendly platform, which allows you to make your own websites and run them from a mini-server installed in your home. This means that SuperGlue bypasses dependence on unnecessary mid-service providers, which cost money and control your data. SuperGlue allows you to create a highly personalized web and define how you share it with others.

Piratebox: <http://daviddarts.com/piratebox-diy-openwrt> A PirateBox is a portable electronic device often consisting of a router and a device for storing information, creating a wireless network that allows users who are connected to share files anonymously and locally. By definition, this device is disconnected from the Internet.

Yunohost: <http://yunohost.org> Yunohost is a fully-automated personal server distribution based on Debian. By default it provides a preconfigured mailserver, instant messaging, and webserver, with a web-application portal to simply access and add services through your web browser. YunoHost is a server operating system aiming to make self-hosting accessible to everyone. All DNS setup is automatic, it provides dynDNS service. This is the main difference between ArkOS and YunoHost.

Forban: <http://foo.be/forban> Forban is a peer2peer filesharing application for link-local and local area networks. Forban works independently from the Internet and uses only the local area capabilities to announce, discover, search or share files. Forban relies on HTTP and is "opportunistic". The name took its origin from the old French word *forban*, which means a kind of pirate). "Forban" can also be a play word in English at a time when government or corporate want to ban access to the Internet.

NOTES

Read the live notes here: <http://vj14.constantvzw.org/r/notes::friday>

> Wendy introduces the workshop, showing pizza box servers.

We'll look at two different kinds of servers. This workshop looks into several projects that exist out there to facilitate self-hosting.

> Wendy explains the differences between self-hosting and hosting for yourself.

There are three major problems that occur with self-hosting systems. The first problem of self-hosting is that the IP address of the hosting is changing constantly, therefore the register server has to be informed. The Internet providers provide an automatic service for these actualizations. Thesecond problem is that you are responsible for your data and hence, if your server crashes, you won't be able to send data — this means backups, cooling and those kinds of software and hardware responsibilities. Third the router configuration... And the subproblems which occur there.

guest – "guest"
When do you get a name in a configuration?
Who is in power to use this?
It depends on your connection :)

1. Port opening. Protocols run on standards ports (e.g. HTTP). By default the router will block the incoming connections, so nobody will be able to speak to you from outer servers. Actually you have to tell your router that you want to allow connections from whichever servers. In order to open the port, you have to connect on your router interface (by default the address of the router is: 192.168.1.1) and on this interface or even more easy: UPNP will open it automatically.
2. Most open the 25 port (the mail port) by default.
   So: the 25 block.
3. You must be aware of what is your private IP address (192.168.XX). It is written on the back of your router.

Wendy sums up: Once you've solved 1, 2 and 3, then you're able to host yourself ;-)

Our machines are slower to upload, because they're installed as Clients. The servers can actually be small creatures running on battery, you can hide them, versatility, people can jump on them, etc.

14h26 → Wendy introduces the Freedom box, which is based on the idea to bring some things back into your home like hosting your own services, encryption, etc. They are taking their time to try and make it really secure because it is nice to do self-hosting, but it comes with a huge responsibility. You will have to ensure the security and privacy of your data and the data of those who are using your services.

Kettle sings, water is boiling
What would you put on a pocket server?
jitsy, back up, mailserver, sharing files, protection against spam
AMAVIS is an undefined creature living on the server and reproducing in a light way.

Ama-vis → Love-fish → Fish-love

Wendy: Pieter, can I say that openwrt is a system that works on a lot of networking devices? I feel like a sales person. It has software you can hack. USB deaddrops in 2009.

Pieter: Then the idea was taken to another level with the Piratebox. You don't know who's accessing it. It's a little access point (a wireless network) that pops up in your list of Internet connections. Once you connect to it, you go through a browser...

Ports are the source of many problems for home servers... ISPs determine what you can send and receive. We tried to get things running on a couple of boxes but it was not that easy. What if we say "Goodbye Internet! We go parallel!"? We can simply talk face to face, or communicate offline by running a Piratebox.

> Traffic shaping is also a problem. ISPs analyze traffic and control the speed for different types of traffic. Internet providers can use this to optimize the use of their network, but also to discourage the use of only certain types of applications.

Audience: What happens if your box is not connected to the Internet?

Wendy: For 72 hours, emails will keep on being sent to your address and after that they are bounced. Belgacom blocks port 25 to fight off a lot of spam and viruses. That caused a problem when Denis tried to install YunoHost. Yunohost is a small team, mostly developers, based in France and Canada, and contributors. It has started last year (summer 2012). The idea is to share a configuration. He contacted the developers and Kload (Alexis Gavoty) got in touch with him. Kload happened to live in Brussels and is joining the workshop to showcase the project.

> Coughing, straightening backs.
>
> Cloned git repositories
> <https://github.com/YunoHost/install_script>
> and started installing...

Audience: This promise of ease, can you live up to it?

Wendy: It is never easy, even when it looks easy... We have to stop talking and start trying now to see how that works out.

Kload: It's not easy but we can try to make it more accessible. Someone mentions there are two roles in self-hosting, the admin role and the user role. The admin has to face the problems of installing and maintaining the homeserver, the users don't.

Audience: There are browser tools for managing your server.

Kload: You have to administrate your box, you have root access, but we're trying to make it as smooth and as easy as possible.

> Feels like sys admin course in one day.
> "Promise of easiness" but it quickly reaches the point where it is not easy anymore.

Wendy: Let's start trying things out! You can choose to try out either self-hosting or Piratebox. You can either install from scratch, or modify existing installs, try Forban, which if installed on a Piratebox, will take over all content from any reachable Piratebox in its surroundings.

> 16h03 → The group splits up into two tables, a Piratebox table and a self-hosting table. The self-hosting table is led by Kload who demonstrates how to run YunoHost on a Beagleboard-xm. <http://beagleboard.org/>
>
> Step 1: Check if Git is installed, if not, install.
> Use Git to clone the install script.
> This is a how-to explanation in French:
> <https://github.com/YunoHost/install_script>.

```
$ cd /tmp
$ git clone https://github.com/YunoHost/install_script.git
$ cd install_script/
$ chmod o+x install_yunohost
$ ./autoinstall_yunohostv2 test
```

The server adventures continue...

16h19 → It can take quite some time to install... assumes Kload.

Alternative to hosting at home: VPS (Virtual Private Server), you rent serverspace and install it there, it saves a lot of trouble and it is very fast. Problems you might encounter at home:

1. Home — Belgacom (Internet Provider) — CLOUD = dynamic DNS == problems
2. You are responsible for the hardware. If your server crashes you have to fix it and make sure there are back-ups, hardware maintainance. Not only the hands-on maintainance, you also have to buy the hardware. RaspberryPi is $40 but won't suffice if you are running a lot of services.
3. Router

Port opening: different protocols run on standard ports. There are about 36.000 different types of ports. By default the router blocks every port for incoming traffic. Nobody will be able to connect. You have to unblock certain ports, for mail port 25 for instance. You have to connect to your router's interface, usually via your browser. For instance, you go to 192.168.1.1 or another similar address, there you can open ports. uPNP is a protocol that allows a private server to communicate with your router. This is available to you via YunoHost.

Port 25 (the mailing port) is blocked by default. This is in order to avoid spam and viruses. Some ISPs don't allow opening it up. There are solutions for that but it is far from ideal.

Private IP address: you need to tell the router to which local/private IP address (which you have to fix so that your router doesn't keep giving different addresses to your box) to forward incoming traffic for your server.

DNS configuration is really complicated. If you just use it locally it's not a problem, but if you want to run a mailserver for instance and you don't use the automatic option of YunoHost, you can get a nohost.me domain and the dynDNS configuration will be automatic.

16h46 → The Beaglebox is starting to set up...

In France some ISPs give static IPs but not in Belgium, the US, or Germany... It's easier for the ISP to do dynamic IPs, plus most ISPs don't want their customers to host, and on top of that, it's commercially attractive to make fixed IPs a non-standard service. Companies that do want to host will have to pay a lot more money to obtain a static IP. Another problem that you might encounter if you're trying to serve webpages is that port 80 is often also blocked.

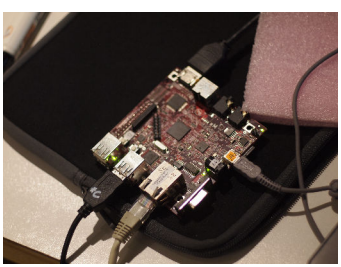
> Some people are looking a little discouraged. It requires quite some skills to actually run a home server. Funky alternative: SuperGlue is a box running a webserver and the HotGlue environment to create and serve your own site without any system admin skills.
>
> 17h28 → The Beagleboard accidentally got unplugged, the IP changed and now we're trying to get back in touch with it. Then we move on to the next steps in setting up the server...
>
> 17h31 → Hello, hello Beagleboard???

The install party ends, slightly disappointing because we didn't manage to finish the install and see Yunohost in action on the board, but Kload explains that the project is still under development but already can offer a lot of simplifications if you install it as a Virtual Private Server (VPS) on a remote server, where you don't face all the issues of the home server and can benefit from the easy installation and configuration of the apps provided by YunoHost.

The project also wants to send a signal to ISPs that there is a real demand for self-hosting by making it more accessible for people. When there is a growing group of people self-hosting and requesting static IPs and port unblocking there might be a response from the ISPs to make the situation more like in France, for instance, where certain ISPs do allow for more freedom of their customers.

> 17h50 → The workshop finishes.
> Off to La Poissonnerie!

Your data, you
rules.



Participants: André Castro, Michel Cleempoel, Dennis de Bel, Matthis Huertl, Klau, Joseph Knierzinger, Anne Laforet, An Mertens, Martino Morandi, Michael Murtaugh, Dick Reckard, Roelof Roscam Abbing, Natacha Roussel, Femke Snelting, Zauberfisch

Location: Art Meets Radical Openness (Linz), Relearn (Brussels)

Tags: anonymization, antenna, de-packaging, encryption, hacking, job shadowing, local/global, masking, parallel, protocol, proxy, psychogeography, radio, self-learning, server, services, speculative technology, waves

Ingredients: photos , tools

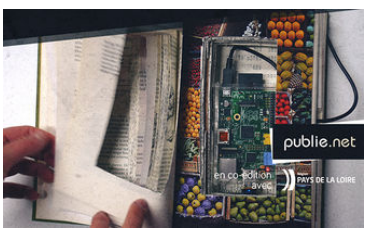
Date: 28/05/2014 – 15h45, 06/07/2014, 29/05/2014, 30/05/2014, 31/05/2014, 27/09/2014

Type of intervention: Workshop

License: Free Art Licence

AFTERLIFE

BIBLIOTECHA



Bibliotecha is an offline digital library, developed by students of the Piet Zwart Institute, Rotterdam. It is a framework to facilitate the local distribution of digital publications within a small community. It relies on a microcomputer running open-source software to serve books over a local wifi hotspot. Using the browser to connect to the library one can retrieve or donate texts. Bibliotecha proposes an alternative model of distribution of digital texts that allows specific communities to form and share their own collections. Since its presentation at "Are You Being Served?" a series of domino events followed... Bibliotecha has started living a life on its own!

<http://bibliotecha.info>

LIRE + ÉCRIRE

Bibliotecha featured on the cover of *Lire + Écrire* <http://publie.net/livre/lireecrire/>, edited by Catherine Lenoble and Guénaël Boutouillet and published by Région des Pays de la Loire and publie.net. This publication is a cookbook, which shares practical "recipes" from designers', artists', researchers' and librarians' perspectives, reflecting on alternative methods of e-publishing.

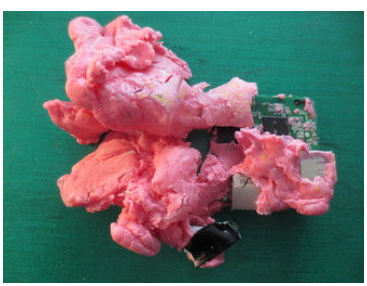
POST-DIGITAL PUBLISHING ARCHIVE

Bibliotecha took part in P-DPA <http://p-dpa.net/work/bibliotecha>, an online archive compiled by Silvio Lorusso, as part of his ongoing investigation on digital and post-digital publication and distribution of digital books.

ART MEETS RADICAL OPENNESS

The project was also present at the conference Art Meets Radical Openness <http://radical-openness.org/programm/2014/bibliotecha-labArts> at the end of May 2014 in Linz, Austria. For the entirety of the festival Bibliotecha served books from a plinth in the exhibition and hosted a workshop. The aim of the workshop was to invite the participants to create Bibliotecha software images from scratch. The underlying goal was to introduce the project to the participants on its different levels: the design, concept and public accessibility. Nevertheless it was time for an install party! In order to test, complete, edit and question the installation manual we've been compiling since the beginning of the project.

UNITARY NETWORKING



Combining OpenWRT, Unitary Urbanism, TP-LINK routers, Silicone, Maizena, Gouache, 9V Batteries, Fake Rock Solar Panels as its unlikely ingredients, Unitary Networking looks at the relationship between power and infrastructures, how to challenge hierarchies in networks, how to release devices from their round-cornered black-box, and how to flood USB ports with silicone caulk.

<http://radical-openness.org/programm/2014/unitary-networking>

29/05/2014

Hello *,
after today's chaotic presentation, we will continue tomorrow with the practical part of the workshop.

Tomorrow we want to start by changing the form of the devices that we use to break their normality. With sylicon!

We have extra routers, so you can either borrow one for the workshop or buy one from us. After that, depending on the interest by the participants, we can look together at the software and installation part, and/or continue the discussion on the topics that we roughly approached today.

For testing the network, we decided to ask the participants (YOU) to keep one of the devices for the last days of the festival. This way the collection of messages will become a sort of collective journal of the carriers of the network. So basically what we ask is to keep one of the nodes with you and try to keep it on as much as possible. And obviously use it in the way you prefer to share thoughts in written form. Everytime the devices meet they will exchange the messages, we hope at least that part of the story got through…

At 17h30 there is going to be a collective walk leaving from AFO, so that will be the end of the workshop. We have batteries though, so we can bring the nodes with us during the walk…

See you tomorrow!
M

06/05/2014

Hey,

Travelled back from Linz Saturday with sticky Meshenger kit. Carefully unpacked and left it alone until today… you noticed too probably: the pink lumpy stuff (on the TP-LINK in my case) never dried. It kept leaking into micro-USB and USB slots, so did not risk plugging anything in. Today decided to clean the pink off —which more or less worked. Plugged in power and USB; TP-LINK starts up and becomes visible as a network device but cannot connect to it. USB-stick seems ok but might be the USB-port got damaged/plugged with pink stuff after all? How do I check?

Your devoted unitary networker,
F

12/09/2014

Hi Michaela,

I'm quite busy at the moment but M took care of documenting the Unitary Networking workshop.

Maybe it's also interesting to add that "Are You Being Served?" was a direct reason for me to self-host roelof.info, which runs my portfolio website and some services like jabber, IRC, etc. It's run from home, on an olimex (first seen one at V/J14).

:-)

Hope all is well!
R

2084: RISE OF THE BOTNET

For the second edition of Relearn Summerschool <http://relearn.be> in Constant Variable (June 2014), Anne Laforet, An Mertens, Michael Murtaugh, Michel Cleempoel and Natacha Roussel proposed the worksession "2084: Rise of the Botnet" <http://note.pad.constantvzw.org:8000/1108>.

In many ways, this worksession continued themes and ideas developed during "Are You Being Served?":

"After the decay of Google and the deprecation of the Web 2.0 darknet, the web is reconstructed using the sustainable IRC protocol. In place of the burned-out centralized data centers created at the turn of the century, software in this new network is deployed as lightweight interrogable bots in ad-hoc mesh networks composed by hacked Pirateboxes and are rewritten and mutated as needed. Different bots crawl the different archives (Google, Gitorious…) and publish parts of conversation in different spaces (Etherpad, wiki…). The result is a social space for writing (software, fiction, documentation) and file-sharing where software and services are as verbose as the participants."

DEPARTMENT OF SHADOWS AND WAVES

With ESC, S14, mur.at, Johanna Kirsch and Marthe Van Dessel, bolwerK continued to work on exploring open access into physical and virtual resources as servers, buildings, antennas, air and frequencies.

<http://ooooo.be/dept_shadows-waves>

"Department of Shadows & Waves examines the physical and socio-political impact of electromagnetic fields. From 23–27 of September Marthe Van Dessel, will be (cyber)shadowing mur.at to gain competencies in installing and maintaining servers, setting up access points and of course create radio-dramas (virtual). (physical). Johanna Kirsch will join the Department with her tools, practice and interest in existing norms, rules, boundaries and categories; to experiment."

The Department of Shadows and Waves could be an Afterlife connected to three interventions: "Home is My Server", "Virtual Tour by all2all" and "Boxes–Doosjes–Boîtes".

Fork Workers

Participants: Aymeric Mansoux

Location: La Poissonnerie

Tags: Bitbucket, capitalism, cloud, collaboration, decentralized, distributed, economics, fork, forking, GitHub, greyness, household/maintenance, libupskirt, openness, parallel, protocol, sexism, spooning, working conditions

Ingredients:

Date: 13/12/2013 – 19h30, 13/12/2014 – 21h00

Type of intervention: Lecture

License: Free Art Licence

Aymeric Mansoux presents his current research project in which he articulates a critical approach to what could be the next evolution in free and open source culture. He has been involved for many years in F/LOSS and art. Starting by questioning openness and investigating its historical and socio-political roots, he emphasizes the changes that happened in the practices and perception of forking code when developers switched from centralized to decentralized ways to revision code and allow cooperation. He analyzes the case study of the libupskirt library, developed by Natacha Porté. His intervention is part of a series of texts and chapters of his forthcoming PhD thesis in Cultural Studies at Goldsmith University (London). Some of them are published online at <http://texts.bleu255.com>.

NOTES

Read the live notes at: <http://vj14.constantvzw.org/r/notes::friday>

Disclaimer: I do not hate free software, there are just things I don't really like...

"Come in, we're open."

Open for what? Openness has become hyper fashionable and everything can be granted this magic property. If it is open, it must be good. This popularity didn't happen overnight. The perception of the positive idea behind openness stems from the World War II era, and most notably from Karl Popper's work on the concept of open society[1]. It is also linked to cybernetics research, with Norbert Weiner[2] stating that while technology has an evil potential, it can also be used for the good of mankind. This utopian vision was present before it was made obsolete, or even evil, for instance by Friedrich Hayek[3]. Liberal and cybernetics ideas are complementary: they propose to improve the society by iterative changes, and not from the morals of an ideal state, and the market is seen as necessary evil.

The free software movement has been seen as a concrete utopia.

Openness is a very effective smoke screen, and we need to look behind the hype of participation, p2p, etc. that is coming back to the Popperian view of free society.

The good versus evil logic of closed proprietary systems versus open and decentralized systems is not an honest one. Bernard Stiegler[4] is warning us. To him, free software allows for a process of individuation, that is questioning the self. But, technology is a double-edged sword, updating Derrida's notion of *pharmakon*[5] which is both a remedy and a poison; we have the choice between a police state or a contributive economy.

> "We can be humble and live a good life with the aid of the machines, or we can be arrogant and die."
> Norbert Wiener, unpublished text, 1949

1. Karl Popper writes *The Open Society and Its Enemies* during World War II. The book was published in Russia in 1992. Popper criticizes theories of teleological historicism in which history unfolds inexorably according to universal laws, and indicts as totalitarian Plato, Hegel and Marx for relying on historicism to underpin their political philosophies. Furthermore Popper saw the open society as standing on a historical continuum reaching from the organic, tribal or closed society, through the open society marked by a critical attitude to tradition, up to the abstract or depersonalized society lacking all face-to-face transactions.
2. Norbert Wiener was an American mathematician and philosopher, he is considered to be the originator of cybernetics, a formalization of the notion of feedback, with implications in engineering, system control, computer science, biology, neuroscience, philosophy, and the organization of society.
3. Friedrich August von Hayek (frequently referred to as F. A. Hayek) was an Austrian, later British, economist and philosopher, best known for his defence of classical liberalism and for his "pioneering work in the theory of money and economic fluctuations and... penetrating analysis of the interdependence of economic, social and institutional phenomena."
4. Bernard Stiegler is a French philosopher. He is head of the Institut de Recherche et d'Innovation (IRI), which he founded in 2006 at the Centre Pompidou. He is also the founder in 2005 of the political and cultural group, Ars Industrialis,

and the founder in 2010 of the philosophy school, École de Philosophie d'Épineuil-le-Fleuriel. His best known work is *Technics and Time, 1: The Fault of Epimetheus*.
5. In Plato's *Phaedrus*, the Egyptian god of writing —Theuth or Thoth— offers king Thamus writing as a "remedy" ("pharmakon") that can help memory. Thamus refuses the gift on the grounds that it will only create forgetfullness: for him, it is not a remedy for memory itself, but merely a way of reminding. Writing is thus a "poison" ("pharmakon"). In his reading of the Phaedrus, Derrida focuses on the "pharmakon" —which can also mean philtre, drug, recipe, charm, medicine, substance, spell, artificial colour, and paint— as that which produces a flickering and disorienting play in conceptual/philosophical oppositions: remedy/poison, good/bad, true/false, positive/ negative, interior/ exterior. According to Derrida, the pharmakon of writing itself cannot be reduced to the series of oppositional concepts that it precedes and produces.
6. Matthew Fuller, Andrew Goffey, *Evil Media*, Massachusetts: The MIT Press, 2012.

The context of this text relates to manufacturing, logistics, telecommunication systems... This works in a post-scarcity society: "The problem of mankind is how to occupy his freedom, the leisure which science has won for him. We are marching towards a better future. However unjust the capitalist system is now, it's only temporary and all will be well soon." (Keynes)

Free and Open Source culture is actually very much in line with neoliberalist thought, but is also used against them.

Greyness

Today corporations tend to create their own little kind of open source projects (cf. Android), where before they would hire open source project developers. Another example is the schizophrenic identity of open source startups, registering both .org and .com, allowing them to have a grass-roots image but also attract big investors (e.g. <http://owncloud.org> / <http://owncloud.com>, they cater to all kind of clients). The two identities are completely co-dependant. OSX by Apple is based on the free software Darwin, from FreeBSD. Android benefits a lot from Linux development, and doesn't feed much back to it, but does provide an alternative to the planned obsolescence and controlling ways of the mobile phone industry. Webkit is used by Google, Apple, etc. to make their proprietary browsers, but Open Source Publishing works with it too.

There is no "one size fits all" approach to Free and Open Source development. Greyness prevails. In *Evil Media*, Matthew Fuller and Andrew Goffey[6] propose to shift our attention from binaries, such as black and white, to explore the various kinds of grey. It allows us a space to focus on cultural context: should I use this stone to make a wall or to crush the skull of the person in front of me? However, it appears grey only from a distance. Up close it's a moiré pattern, with black and white binary appearing.

There are always moments of tension. Idealistic interfaces, we tend to consider them as surrogate homes (which could be a tool, file system, license or software community). Too much has been invested in such communities. When their structure shatters, denial and commitment in the sandbox are the survival mechanism which is taking over. Some of the inhabitants of the sandbox then abandon their homes and create new ones from the previous ones. Others will follow them as leaders and benevolent dictators and plunge into the rabbit hole. Openness allows anyone to create their iron cages.

The fork

Now that people create sandboxes using materials from previous ones, we are confronted to the process of the fork: the process in which the source code of a free software can be taken by anyone to make modifications that may not have been accepted by the developers of this particular source code. In case of a conflict, even if it is a meaningless one, forking is used to be able to keep developing without having to reach consensus with the original development team, even without having to engage with them. One such example would be the tense relationships between the Android community and the Linux kernel developers. Forking sports competing projects that can no longer share code, splitting the developer community. It is considered a really really really bad thing to do. For Eric Raymond[7], it is potentially evil, also because forks tend to be accompanied by strife and acrimony over issues of legitimacy, the design direction. Ironically, the idea of fork is close to Schumpeter's[8] concept of "creative destruction". The essential fact about capitalism is that it always destroys, always creates, he states.

Forking highlights the capitalist potential of the open source software development. It is seen as a form of failure in reaching a consensus that should satisfy every inhabitant. It's inherent in F/LOSS development. It was a taboo and at the same time embedded in licenses and practice. Private forks illustrated the adaptability and customisability of F/LOSS. Public forks were very rare then, exhibitionism was made painful. It changed when the switch was made from a centralized revision control system to a decentralized revision control system. Decentralized control tries to solve unbalanced power in centralized systems. It has led to a carefree orgy of gamification, such as the Canonical online development platform launchpad. Novel forms of algorithmic meritocracy are made possible by the change in the topology of software production, which encourages individualism, innovation, disruption, attention.

With distributed revision control, there are no distinct clients and servers any more. Every code repository is a standalone database containing the whole history of the project, at the moment of the fork. Forking has become so cheap, merging and collaborating became tedious and consensus is no longer such a loved value.

Just fork them all, with one click on a button!

7. Eric Raymond often referred to as ESR, is an American computer programmer, author and open source software advocate. After the 1997 publication of *The Cathedral and the Bazaar*, Raymond was for a number of years frequently quoted as an unofficial spokesman for the open source movement.

8. Creative destruction (in German: *schöpferische Zerstörung*), also known as "Schumpeter's gale", is a term in economics which has become most readily identified with the Austrian American economist Joseph Schumpeter's theory of economic innovation and business cycle dating from the 1950s. Creative destruction concerns the "process of industrial mutation that incessantly revolutionizes the economic structure from within, incessantly destroying the old one, incessantly creating a new one." Source: <https://en.wikipedia.org/wiki/Creative_destruction>

GitHub

Social coding has become associated with GitHub. In this universe of gamification where engagement, approval and consensus are no longer cherished, every project has a counter of the amount of forks, making development a popularity contest and a status object. GitHub facilitates a lot of development and self-organization, but at the same time GitHub completely centralizes a decentralized development system. Nevertheless, GitHub is a popular reference for the free software community.

Why not fork GitHub itself? It has happened partially with Gitorious, though it is less individualized and puts teams first. Also, GitHub has not released all of its tools. They have followed a strategy similar to Apple and Google. According to the GitHub CEO, "open source is the right thing to do, there is a moral obligation to give back to the community... but don't open source anything that represents core business value."

A recent study showed that people put a lot of stuff on GitHub with most of the time no license attached. GitHub becomes the pimp for a whole generation of code exhibitionists: "Fork me on GitHub." Everyday more fork workers are joining the fork industry.

Network decentralization has been perceived as empowering, as exemplified for instance by Dmytri Kleiner and his approach of p2p communism against client/server capitalism. Once the fork becomes an accepted form of social transaction, it does not lose its violence. If anything, the contractual consentment of a free software license makes it even more fierce. This aspect is overshadowed by other issues, which are in fact more likely to be cultural byproducts of such transactions, rather than entirely independent matters. One of those is the participation of women in F/LOSS development, and how it becomes a male-only conversation, a "feminism without women" in Tania Modleski's words[9].

9. Tania Modleski, *Feminism without Women: Culture and Criticism in a "Postfeminist" Age*, Routledge, 1991.

Libupskirt

The libupskirt incident that made its developer Natacha Porté decide to stop contributing to the FOSS community is one among numerous examples. It started with a blog post from Steve Holden in 2011, where the ex-chairman of the Python Software Foundation, expresses his anger and concerns on how the naming of a Python project, pantyshot,

an implementation of libupskirt, is a way to "make the open source ecosphere hostile to women." His post generated lots of comments about gender and political correctness in the F/LOSS community. This was not the first of this kind of incidents, remember the porn metaphors in ruby, for instance. What is slightly different here, is that the authors of libupskirt is a woman, and that somehow this whole incident led her to stop writing and contributing to free software projects all together. As a matter of fact, what the mainstream tech media will sum-up from this story is how a naive non-native English speaking woman got manipulated by a friend to name her project into something so offending, that the shame and harrassment that followed the exposure of this trichery, made her decide to resign from writing and publishing free software ever again[10]. This is, in fact, incorrect.

Natacha Porté didn't stop contributing publically to free software because of the name of her library but because of a fork[11]. Most F/LOSS projects are isolated efforts with very little impact. Natacha's lib was actually making an impact. GitHub forked it and started a new development on it. The developer made changes which were already present in the software. She was proud to have her code on GitHub, but she was unhappy to see that she had already done the work, that there was no cooperation, like watching an adaptation of your own book by someone else. She considers using more obscure programming languages for her next projects, making it harder to quickly fork and appropriate her pieces of software. Natacha posted a diff (a file that makes visible the difference between two files)[12] on her blog showing the changes made to the repository. The diff shows the way her name has been moved from a beautiful status (invaluable) to "contributor", erasing her from the spotlight. Sources have been deleted.

> Is there any archiving of GitHub and similar repositories by organizations like the Internet Archive? A Wayback Machine for software ?

10. <http://zdnet.com/blog/violetblue/when-software-offends-the-pantyshot-package-controversy/509>
11. <http://fossil.instinctive.eu/libupskirt/wiki?name=3Dabout-the-name>
12. <http://instinctive.eu/weblog/049-code-gloire-beaute> and <http://instinctive.eu/weblog/04D-le-logiciel-libre-c-est-ca>

Libsoldout

Natacha's original motivation to write FOSS —that it may be used for the benefit of mankind— has made way to giving up because self-publishing code and hosting it on your own server is a lot of work and responsibility. The attractive community spirit changed into aversion because of her negative experience of the individualistic and non-compromising attitude that is dominant on platforms such as GitHub. She gave up, wondering whether she got "engithubée" (a play on words with the French verb "être entubé" which means "to be screwed") and she renamed her library libsoldout. Her experience has been one of loneliness, and not of the community that is being sold to users.

Bullying Natacha for her choice of name is asymmetrical when compared with the GitHub mascot Octocat dressed as Marylin Monroe for instance. Social dynamics are completely forgotten in these technological infrastructures. Bitbucket, a concurrent of GitHub, might be the exception as they promote collaboration through spooning instead of forking: <http://bitbucket.org/spooning>.

> "Are You Being Served?" is overshadowed
> by "Am I being forked?"

GitHub operates as a central authority while musing on equalitarian practices, a software goldmine, the biggest pile of source code ever written, listing up the records of the social interactions that lead to its production. GitHub is an emulation of decentralization, but it is not decentralized itself. Being a node in a network, being freed from capitalist madness, is captivating, but it is also blinding, as capitalism hasn't left the building. Cooperation hasn't superseded competitition in an open and free system, it is actually stronger because of it.

> "We are inside the great factory universe
> which is breathing for us."
> Leslie Kaplan, *L'Excès-l'usine*, Hachette/P.O.L., 1982

> As a way to finish his presentation, Aymeric shows a small entertaining video. It is an interview with the CEO of GitHub, Tom Preston-Werner, on Fox News. His office is modelled after the Oval Office, replacing the eagle on the floor with Octocat.
> <https://youtube.com/watch?v=k2vJNNAQZlg>

QUESTIONS

Audience: Is there a constructive way to put your criticism back into open source? It seems like FOSS development is more open now, more accessible. How do you see the future?

Aymeric: I'd say good luck! Articulate some criticism of free culture, so we can understand what is going on behind the scenes. Easyness and convenience are the most dangerous words, and, because of that, people are manipulated into lifestyles that make them believe they are being more productive, more in contact with their peers and families. As for free software, there are more and more developers, and younger generations are not so bothered (it's not as useful as it was) by copyleft anymore, they either use less restrictive licensing, or put everything under public domain, or anti-copyright.

> Comment → Multiple voices are heard saying things like:
> Within neoliberalism, everything is business models anyway. You are reducing open source to that only and it can be more.
> FOSS is part of a larger and long-term evolution, so of course it is part of the neo-liberal capitalist system.
> You can't ignore the context and history of it, and this is also why there are no immediate solutions.

Audience: Where do you build resistance, especially in a context like GitHub where they erase elements, and indeed, practices? How do you build systems around it? Vulnerable practices cannot really exist in this pressure cooker.

DOCUMENTS

Slides of the presentation:
<http://git.bleu255.com/?p=slides;a=tree;f=fork_workers>

Who is serving who?

Karaoke Domestique

Participants: Inès Rabadán

Location: w-o-l-k-e

Tags: copy, dreams, household/maintenance, invisible, paid domestic work, power relations, projects, repetitive tasks, research, resources (time/money), social class, voice, women rights, working conditions

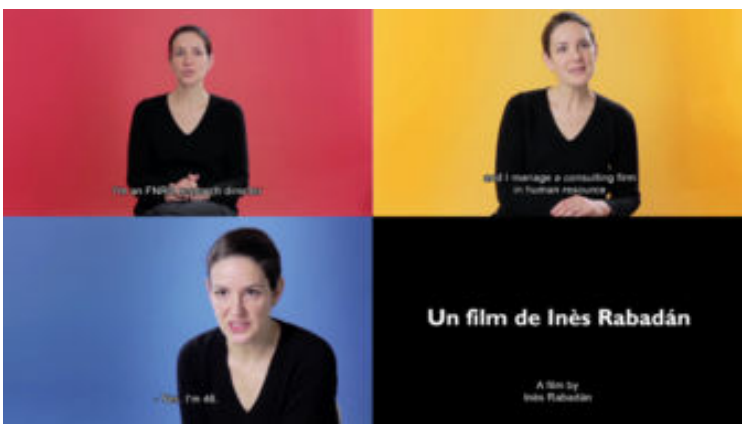
Ingredients: film

Date: 15/12/2013 – 11h30, 15/12/2013 – 12h30

Type of intervention: Discussion, Screening

License: Free Art Licence

IN EVERY HOUSE, SOMEONE HAS TO TIDY up, to do the laundry and cleaning. But who is that? "Karaoke Domestique" is both a performance and an experience. Articulating six women's words, putting herself in their place, Rabadán portrays 3×2 women, one doing for the other the domestic work that would otherwise fall to her. Inès Rabadán introduced the screening of her film, and later invited us to discuss its content in the context of "Are You Being Served?".



Screenshot from "Karaoke Domestique", film by Inès Rabadán

NOTES

Read the live notes at: <http://vj14.constantvzw.org/r/notes::sunday>

Inès: It is an experiment and a documentary at the same time. I did the interviews, but some of the women don't have a contract, they didn't want to be filmed. I wanted to have portraits of rich women and of cleaning women. Somehow the cleaning women had to be transparent. They did not really want to talk about their jobs.

I am that woman (in the film) and it's very funny because I met her boss first. And she said: "Oh she's very shy, she won't want to be in" and then she did and called me and said she wanted to be in and she had something to say. Sharing the idea with me it strenghtened the possibility to invent something new, a method. "I just stop cleaning at home and see what happens."

> Caretaking was an important thread running through these past three days. Hands versus heads that are occupied. Infrastructure versus content/expression. In the film one of the "femmes domestiques" started inventing new methods for herself, how to stop being consumed only by infrastructure and living also for herself, starting to think about what she would like for herself. Talking about this reinventing by talking about it to others was important to her. In a sense this is what we're doing these four days, talking about new methods of escaping being consumed by serving and find ways to spend time on thinking about what we are serving, for whom, with who and why...

Inès: All this intelligence of women spent taking care of the house, of everything, is still not shared (or at least the mental part of it). I'm looking for tools to get rid of this, to change things.

Audience: It is so dfficult to show what is the private sphere, inside of the house. I was struck by the fact that you did it, even if you explained you had no other way to do it. In fact it is exactly what it is: Nobody sees the domestic sphere. I think it's a very very feminist film.

Audience: I was actually fascinated by you playing all the women yourself. It is the same face, the same woman. There are strong differences and we can see it's not only between men and women but also between women. Women dominating other women. And I liked to see them all through one face, your face.

Host Femke: For us the reason for showing this film, was not only because we wanted to speak about domestic care. If you talk about tech infrastructure, the stress and repetition of tasks are similar to housework. There are differences and connections and this is what we're talking about.

> Are sys admins the cleaning ladies of the digital realm? There is definitely a status difference and being root or having the key to someone's house does not mean having the same power. People are not relying on you for similar services. But it's all about maintainance of infrastructures. In a way it is seen as more empowering to be able to maintain digital infrastructures as opposed to maintaining physical and domestic ones.
>
> Software development is another story, here the developer is working on infrastructures that shape parts of our lives. It's not a super useful analogy perhaps... but then again, these maintainance tasks make it possible for others to dedicate themselves to "more interesting things" as one of the ladies in Inès' movie said.

Audience: Women decided to not want their faces to be shown, but they showed their hands.

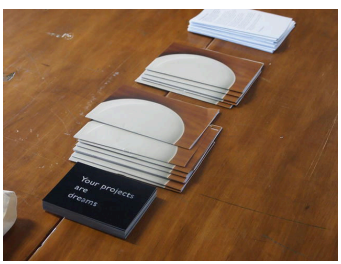
Inès: They did agree to show their hands, I couldn't say why, but yes, they did agree. I wanted to show their hands.

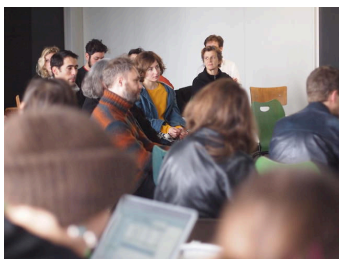
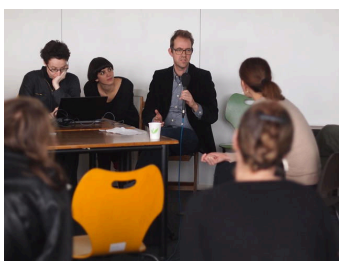
> Household work and maintaining technical infrastructure have this caretaking aspect in common. The repetitiveness of tasks. Pyramid scheme? Division of tasks, sharing tasks together works great for those who can choose to work and share the load of housework with a "femme de ménage", but the woman doing the housework for others usually also does all the work in her own home. She has nobody to share her tasks with.

Audience: There are a few things we were already talking about yesterday. There were a few comparisons between home and server. Marthe went into the relationship house-server, and the responsibility

of maintaining the place, the server and the house. It is taken care of by yourself and other people. There is joy in making your place your own place, but it can also be a nuisance, repetitive tasks, resources, the people you trust, etc. How does the service deal with that all? It was a beautiful symbolic moment you showed. The house is doing something to the people who are doing something to the house.

Audience: Two people are maintaining my server space, they have their hands here. I never met them, but they're there. I'm a volunteer for next year, for someone who is managing a digital "home". Someone is helping me in the house. I'm glad someone is helping me in my house, but I would be happy to help with a digital server.



DOCUMENTS

– Website of the filmmaker and trailer <http://inesrabadan.be/Karaoke-domestique>

– Interview with the filmmaker and excerpts <https://youtube.com/watch?v=GFkITxGSBwY>

Fathers of the Internet

Participants: Femke Snelting

Location: w-o-l-k-e

Tags: archive, city marketing, claiming, commercial appropriation, data center, economics, Google, local/global, politics, research, rewriting history/genealogies/science, storywashing

Ingredients: images, text , video

Date: 15/12/2013 – 14h15, 15/12/2013 – 15h00

Type of intervention: Discussion, Lecture

License: Free Art Licence

THIS IS A STORY OF FATHERS, forefathers, and sons that invent and impose their filiation. Femke Snelting rewinds Google's effort to create a past for itself. And of course a more embedded future. Ironically disguised under the transparency-promising name "Crystal Computing", Google's totally opaque plans to invade not only European history but also European land and legislation. In the region of Saint-Ghislain outside Mons they have encountered a warm welcome by both the Belgian Prime Minister and the Belgian King. This is a critical work-in-process on a worst-case scenario that has already happened and goes on unhindered.

NOTES

Read the live notes at: <http://vj14.constantvzw.org/r/notes::sunday>

PAUL OTLET, AN INTRODUCTION

This intervention is the result of a longtime interest in Paul Otlet. I first discovered him when I moved to Brussels. Many of my Belgian friends didn't know him at all.

I would like to start with a parental warning by someone else. Alex Wright who wrote a text on Otlet on an English website (see also <http://youtube.com/watch?v=FwO4kJhfG8U>). This case is an example of planned obsolescence. We are always focused on the next new thing, so we lose sight of the historical context. But we're not living through some special period where everything is new all the time, we need to situate ourselves in a historical context.

> Many beards in this presentation
> (while showing a photo of Otlet).

Otlet understood that in an age of information, the connections between materials were more important than the materials themselves. He developed a system of library cards to access information.

"From individual books, collective books are created. Instead of an encyclopedia limited and determined by a certain date, the universal book of knowledge would be an unlimited work, always up to date always growing... "
Paul Otlet, Traîté sur la documentation, 1935,
<http://lib.ugent.be/fulltxt/handle/1854/5612/Traite_de_documentation_ocr.pdf>

Picture of the last women included in the presentation.

Out of several different books, one single book is created that synthesizes them all.

Otlet understood very well that information is not merely about cold words passing through tubes, but also about images, indexes, posters... a system to connect all these types of information. He was thinking up systems to connect all different types of information, texts, images, sound recordings...

Photo of an installation where you could listen, look, read...

Melvil Dewey is one of the most famous "fathers" in this storyline, the natural father you might say. He invented the decimal library system. Otlet was aware of Dewey's work. He even tried to convince him to take on his standard to communicate with him and his system. There is a 1903 correspondance from Otlet to Dewey.

In 1912–1913 Otlet's enterprise comes into existence: it accepts paid searches to the database, it turns out millions of cards and he sells them internationally, it is a true enterprise. Paul Otlet is lobbying and running his business. Paul Otlet had two sons. He was from a bourgeois family but wanted to make it happen, so he went from business to lobbying to establish his system.

He had an amazing building for exhibitions that now turned into a car museum. He was doing really well, it was a big prestigious building. Then the war started and both his sons were called to service. He lost his youngest son. Otlet published *La Fin de la guerre* with a world

charter of human rights as the basis for an international federation of states. (Source: Rayward, W. Boyd, *The Universe of Information*, 1975). He was a friend of Henri Lafontaine who invested the whole sum of the Nobel prize he received in Otlet's project.

Boyd Rayward creates the first biography of Paul Otlet, filmed in Mundaneum, Otlet's museum in Mons. Boyd finds out that many of Otlet's cards are still in Brussels and writes about them. Elio di Rupo, by then mayor of Mons, finds out these cards of Otlet are still in Brussels. He puts them in a department store where they can be cherished and looked at.

> 15h08 → Wendy installs speakers while we're staring at a big blue globe on the projection. A painting of what people abroad fantasized about what Otlet was working on.

The scenography of the museum was done by Peeters/Schuiten who are illustrators. As a kind of treasure found by a mayor, it was preserved but not in a very vivid way.

Heritage was not preserved exactly, it was just rescued from further decay. Otlet was still a well-kept secret, at least internationally. People did start looking into him though, more interest was raised.

PAUL OTLET, BECOMING A FORGOTTEN FOREFATHER

Alex Wright writes about Otlet. Today many meta-applications discover links between documents but this is an untransparent process. It is about algorithms used in search engines.

"Would Otlet's Web have turned out any differently? We may yet find out. With the advent of the Semantic Web and related technologies like RDF/RSS, FOAF, and ontologies, we are moving towards an environment where social context is becoming just as important as topical content. Otlet's vision holds out a tantalizing possibility: marrying the determinism of facets with the relativism of social networks."
— Alex Wright, "Forgotten Forefather: Paul Otlet", 2003, <http://boxesandarrows.com/forgotten-forefather-paul-otlet>

> Rewriting history, "We've found the father!" —
> but the forefather never found his son...

Femke Snelting, Nicolas Malevé, Peter Westenberg and Laurence Rassel visited the Mundaneum. The museum doesn't "interface" its treasures to the audience. There are no explanations, no way to discover the archive or the system, no touching, etc.

In 2007 there was an announcement in the press for a company mysteriously called "Crystal Computing" data centers (a smokescreen company for Google). Elio di Rupo and other Belgian politicians had to keep it a secret.

> Google would have stopped the operation had it been known beforehand that they were opening a data center in Belgium.
>
> The smallest hitch would perhaps make Google pull out of the deal, so everything was done to make sure things remained smooth and undercover.

Elio di Rupo's speech at the "Google Open Day" was titled "Désir régional de s'en sortir".

> Picture → King Albert and Elio di Rupo visiting Google.

KING ALBERT VISITS GOOGLE

Jean Deplus is a confused parent. Back to Mundaneum, the former department store used as showcase for Otlet's work, now with closed drawers and a cybercafe <http://mundaneum.org>.

Elio di Rupo announces the official collaboration between Mundaneum and Google as a partnership:

"The information society didn't start in the 1970s and 1980s, it was already envisioned by visionaries, Otlet and Lafontaine. They saw how Information would be the black gold of the next centuries."
Elio di Rupo, March 2013

> Replacing mining by datamining.

For Google, "it is exciting to rediscover our own roots."

> Video of the director of the Mundaneum speaking about how an impoverished area will be revived thanks to partner Google and through a common language, invented by Otlet.

MONS 2015, CULTURAL CAPITAL OF EUROPE

Amongst the preparations for Mons 2015 Cultural Capital of Europe, supported by Google, there is this video made by a local company presenting Mons 2015 as "un Google en papier", a Google on paper that is making information accessible so that everyone has access (*sic*). Shedding light on heritage using new technology is what Mons 2015 is about. Bridging old industries with future industries. Helping artists to use technology, where future meets technology. Here at the Mundaneum, we are at the heart of this system. 1000 jobs created. Reshaping the image of the city, modest but counting for something.

> "grand écart entre les grands artistes d'hier et les technologies d'aujourd'hui"
> "vers l'industrie du futur"
> "aider les artistes à s'approprier les technologies"
> "city branding"
>
> In the video men talk, women smile
> Une ville qui compte, littéralement, 0 1

MUNDANEUM'S EXHIBITION ON THE ORIGINS OF THE WEB

Critique: Larry Page and Sergei Brin are not Otlet and Lafontaine: a blog post speaks of "mémoire souillée", sullied memory: <http://webcontentspinning.com/a-la-memoire-souillee-de-paul-otlet-par-son-propre-mundaneum-et-google>.

Picture of the recently opened cultural institute of Google.
The Google Art Project became the Google Art Institute: <http://google.com/culturalinstitute/project/art-project>.

The memory of Otlet is made dirty through "his" very own Mundaneum. Mundaneum started their own online exhibition, with Google. It is not downloadable, the curation is not very interesting (basically copy/pasting of existing sources).

WILL GOOGLE TALK ABOUT THE MUNDANEUM?

<http://google.com/culturalinstitute/about/>

The Museum of the Holocaust in Jerusalem makes a statement that it is not realistic to refuse partnerships with companies like Google. Only in fairytales can you remain independent.

There's lots of press about the data center in Belgium by Google (see the promotional video: <https://google.com/about/jobs/lifeatgoogle/meet-sebastien-delneste-data-center-technician.html>). For instance, about the water supply in the data center: Google is using the water from the canal as a natural cooling system for the data center. But, interestingly enough, there is no footage of the actual data center. Google also starts to publish interviews with local workers, because people in Belgium are interested in job creation. In the video, people are happy and shiny.

Tax avoiding schemes of Google come to light in Britain and also the amount of jobs created is not as promised. In Belgium the promise of more jobs has not been kept —although a 5 million euros incentive to go to Belgium was given to Google: <http://levif.be/info/actualite/economie/beaucoup-de-show-peu-d-emplois/article-4000288551965.htm>.

THE LAST FATHER IS VINTON CERF

Vincent Cerf, a father knows best. When things went sour in the south, Google and Mundaneum decided it was a good idea to get the "father" to Belgium. In the video, Cerf talks about his visit, which is a collaboration between the University of Gent, Mundaneum and Google. Introduction of Cerf: he is an Evangelist of the Google Internet. Video where Vinton Cerf is presented as a "founding father of the Internet" demonstrating Google Glass: <http://youtube.com/watch?v=5FsgCxRu5AU>.

Google glasses but no working translation.

QUESTIONS

Audience: The preparations for Mons 2015 started approximately 15 years ago. The ruler of Wallonia stole the money to prepare Mons Cultural Capital. Corruption is omnipresent in these people/companies.

Femke: The moving of the archive was the first step, it took place in 1993.

Audience: I received a visit from the Prime Minister in my organisation (Interface 3). I was approached by Microsoft. It's difficult to operate with the cuts. We want to show that women can work in those professions so we have to accept the collaboration to keep going.

Audience: Friedrich Hayek invented "information is the new black gold." There is a neoliberalist thinking linked to these developments, those are shared philosophies.

Audience: Maybe there is not so many differences between Google and Paul Otlet. Both made cards and did paid research.

Femke: This is not a story about the good and the bad guys. Otlet was a man with very interesting ideas. It is not surprising that Google thinks of him as a father, it is a beautiful find for them. The contrast is in Otlet's expanded library ideas and Cerf coming on stage with Google glasses and headphones not working. Lafontaine is a different figure and it's very problematic to add him in the mix. Quite bizarre. Look at Otlet at what he did by putting materials together, it's beautiful, and there's more and more stories of Otlet as an entrepreneur, as a google-on-paper creator.

Google on paper is how Mundaneum is portrayed now, Otlet as the entrepreneur. This gives a false image. We can't give away the cultural heritage for any amount of euros or 110 (maybe) jobs.

Audience: Henri Lafontaine was very important for women's liberation in Belgium, his work will be in the public domain day in 2014.

Femke: Europeana is a tragedy. It's very saddening to see the state of such a project being promoted as an alternative.

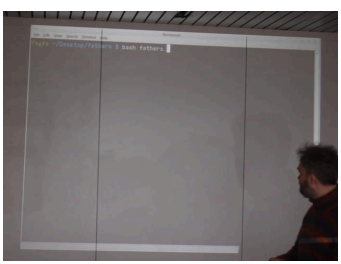
Femke: I am not aware of any in-depth independent research being done into Otlet. I do think it is super important that this is done outside of the Mundaneum, because the Mundaneum, as the angry guy in the video stated, is messing up its own heritage.

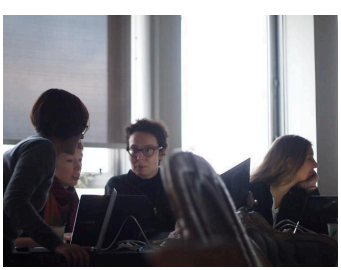
In the mean time, Alex Wright published a historical analysis worth reading: "Cataloging the world: Paul Otlet and the birth of the information age" <http://catalogingtheworld.com>.

Audience: Are they putting effort into digitizing the cards?

Femke: Only one third of the archive is still there, it is not a complete system. There is no way you can reconstruct a whole. The archive of the feminist movement in Belgium, the commons movement, large poster archive, early films... It looks like Google is scanning things, but it's not clear what is being done at the moment.

Marthe's advice: watch the documentary on Paul Otlet, "The Man who Tried to Classify the World" <http://truefilms.com/2007/10/the-man-who-wan/>.





DOCUMENTS

Documentation of ongoing research:
<https://gitorious.org/fathers-of-the-internet>

AFTERLIFE

Participants: Femke Snelting, Yves Bernard, Michel Cleempoel, Marcell Mars, Robert O. Ochshorn, Dick Reckard, Natacha Roussel

Location: a-pass, Constant Variable, Brussels

Tags: archive, city marketing, claiming, commercial appropriation, data center, economics, Google, local/global, politics, research, rewriting history/genealogies/science, storywashing, third way

Ingredients: images, text , video

Date: 15/05/2014, 24/05/2014, 18/07/2014

Type of intervention: Discussion, Lecture, Walk

License: Free Art Licence

Paul Otlet walk

PUBLIC LIBRARY

In May 2014, Constant hosted Marcell Mars, Sebastian Luetgert and Jan Gerber in Constant Variable. They worked on tools and infrastructures that facilitate free access to (digital) books. Sharing an interest in universalist projects such as the Mundaneum, we used the occasion to compare notes.

PAUL OTLET WALK

Following the traces of the Mundaneum through Brussels:

- Palais mondial/Palais Mondial de l'automobile/Autoworld
- House of Otlet, Rue Fétis 44
- Théâtre Anatomique, Parc Léopold
- Avenue Rogier 67
- Place Rogier, Métro

PRESENTATION

In the meantime, Dick Reckard and Natacha Roussel had joined the team. We presented our research and ongoing explorations of the entanglements of artificial intelligence, patronage and government. Yves Bernard and Michel Cleempoel provided important insights about internal struggles within the Belgian socialist party at the end of the 1990's and how they influenced the way the Mundaneum archive was handled.

<http://constantvzw.org/site/Fathers-of-the-Internet.html>

MILIEU

Invited by Paul Rubio, Femke discussed her ongoing research with students from Advanced Performance and Scenography Studies in Brussels in the context of the thematic project "Milieu".

<http://apass.org/2014/07/18/fathers-of-the-internet/>

Playing hard: open source hardware production as a game (changer)

Julia rone questions the usefulness of spreading the open source mantra around the world. Her presentation shows that western activists often act as if their western way of thinking and doing things were universal. Many current initiatives are not working because of technical (no infrastructure), economical (no resources), cultural (ignorance) and language (no translation) issues that are not taken into account at all. Rone also pinpoints the importance of open source hardware and questions the DIY model on the basis of its ruling amateurism in cases where professional engineering quality is required.

Participants: Julia Rone

Location: w-o-l-k-e

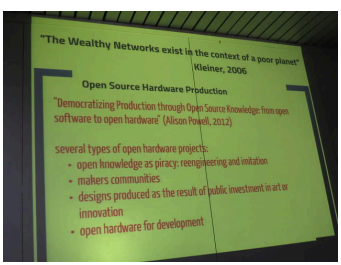
Tags: open hardware, DIY, openness, grayness, sustainability, western perspective, infrastructure, piracy, maker culture, reengineering, open hardware

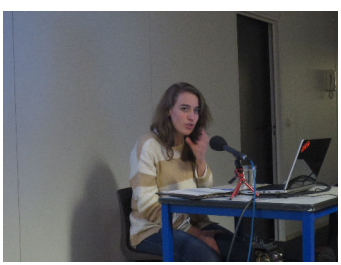
Ingredients: Slides, Videos , Voices

Date: 14/12/2013 – 20h15, 14/12/2013 – 21h15

Type of intervention: Lecture

License: Free Art Licence





NOTES

Read the live notes at: <http://vj14.constantvzw.org/r/notes::saturday>

The more I read the more I get conservative about the topics I research. Tonight I'm going to talk about an open hardware project. What I'm interested in here is how the metaphore of open source was transformed into politics. The 1968 generation: Freedom & Free Individuals. Capitalism accepted that somehow.

> Capitalism has been killing freedom and individuality by pretending to support it.

Negri's "society with open code". Capitalist society has accepted artistic critique of society easily. It is difficult to talk about openness and individuality without falling into the trap of Facebook.

> FB is a problem but also, either we like it or not, a part of "public" space, a private version of public space of course. An important quantity of current popular culture is taking place within this new and very problematic space and this is why it should perhaps not be rapidly despised or discarded. Cf. <Michel de Certeau, trans. Steven Rendall, *The Practice of Everyday Life*, 1984> on tactics for the reappropriation of the city, walking, the network, or etc. And also, <Ernesto Oroza and Gean Moreno, *Notes sur la Maison Moirée*, 2013>.

A very linear and straightforward critique: optimistic modernism believing underdeveloped countries will progress into developed countries. World system theory: underdeveloped countries exist because of contact with more developed countries, because they were colonized. There have been several macro-scale projects for those countries to develop but they didn't work out. Post-colonial/post-structuralist/post-feminist theory was useful for a moment but somehow ended up being incorporated by capitalism/opening the door to neo-liberalism. Corporations use the principle of openness in order to conceal unethical practices, like Wikipedia and the way it enhances knowledge. Rhetorics of openness and sharing are used to create trust and hide other more shady practices. Wikipedia exists in the context of a poor planet. "Wealthy networks exist in the context of a poor planet" <http://interactivist.autonomedia.org/node/5378> and also "The Telekommunist Manifesto" <http://networkcultures.org/blog/2010/10/21/the-telekommunist-from-dmytri-kleiner-is-out-now/> by Dymitri Kleiner.

Alison Powel discusses different open hardware productions <http://eprints.lse.ac.uk/46173/>. Democratizing production through open knowledge —an interesting read on the concept of tinkering. When everything is falling apart you can find quick fixes for everything. DIY merges with technology. Industrial revolution → Bre Pettis

<http://brepettis.com/>. Wave of producing open source machines/ hardware: empowering and also part of a larger cultural movement.

> Displacing the software question towards the hardware question. In the context of all-invading software studies (Lev Manovich and co.), see also Friedrich Kittler's "There is no software" <http://monoskop.org/log/?p=9991>.

See also jugaad <http://en.wikipedia.org/wiki/Jugaad>: when everything is falling apart, you focus on the survival element.

> Cf. Interactivos 2011 and "gambiarra" <http://gambiologos.com/download/catalogo_gambioactivos_web.pdf>.

Utilitarian DIY versus Hedonized DIY. Can we consider them the same?

> Isn't it perhaps more efficient to consider usefulness and pleasure together as complementary rather than opposite terms?

"Playful creativity for the people to engage in it." "Open source ecology." Global village construction set <http://opensourceecology.org/wiki/Global_Village_Construction_Set>: mostly in the US so far, even if it's potentially worldwide. Bottom-up approach to poverty, sustainablility and development. Why doesn't it happen in other contexts, where it is more needed? Is it hedonistic DIY? Is it excluding? It uses online sharing and not everyone has access, not everyone speaks English/ French. Can you trust and share if you don't share a common culture? Then there is the skill issue/training, buying materials and having the tools/infrastructure to start working on these machines. Why is it happening in the west and not where it is needed? In Africa there is often no Internet access so the fact of sharing online has no help effect. Besides almost all projects are in English or in French.

So the idea is to use older machines and import them. First big obstacle: land. If you do not have that first thing you can't do anything. Is agriculture the solution? The Liberator <http://opensourceecology.org/wiki/CEB_Press> is an open source compressed brick maker. Is it fulfilling a need outside of its US context and is it producable in a country where metal is stolen and melted and very rare? Second: the people dealing with open source solutions are mostly generalists,

not experts. But why buy a lesser product? All the people who work in this project studied at Princeton, for them this is an alternative, their plan B —they can always go back to their first plan in the first world. What happens if you don't have a plan B?

Tony Prug in the Journal of Peer Production <http://peerproduction.net/issues/issue-1/debate-societal-transformation/a-note-on-evaluation-processes-for-social-phenomena-with-ambitious-claims/>: it's inappropriate to see p2p as a mode of production. It is not appropriate to use F/LOSS software without thinking about the wider political context. The biggest challenge of democracy is not that they aren't using F/LOSS but that it isn't placed within a wider political context, it's more complex. If not, it's building infrastructure for the sake of infrastructure. Of course, you can express yourself but you need to achieve certains goals (not possible to be reflexive all the time). It should be integrated into a wider set of time. We have to be more democratic and for that we need to know more about technology. The technical aspect is not enough on its own. Not everyone can be overly reflective all of the time, in fact it is a luxury. Open hardware projects sometimes are at risk of a type of colonialism, forcing a bottom-up approach in a top-down way.

QUESTIONS

Audience: Do you know about the Maker Fair in Africa <http://makerfaireafrica.com>? We have connections with Senegal and Dakar through France. There are things going on, but it is not easy. Openness is not an issue, it is about doing.

Audience: There are many projects in Latin America. It is obvious that is doesn't replace public policy, but it triggers exchange and knowledge sharing.

Julia: According to Claude Lévi-Strauss there is a difference between the culture of bricolage (tinkering) and the culture of engineering. We should not abandon engineering and the long term strategy, and there's a value in tinkering. The problem comes up when the rethorics of tinkering is used as a way to mask other problems. Tinkering (ad hoc solutions) versus engineering (overarching plan guiding the design of things): conclusion of the talk is maybe that we should not abandon engineering culture.

Audience: Tinkering as a word is vague and too wide. It is used for non functional playing with things to the entrepreneurs, self-made men. It's too wide, it's empty.

Host Femke: Do you have another word?

Audience: Well, you can divide it into hacking and capitalism (laughs) and all the fields in between these two things.

Audience: I'm from Mexico which is generally considered as an underdeveloped country and sometimes it is so advanced you can't believe it. Why is open source even mentioned when the west is trying to help the underdeveloped? Is it really helpful? They say: "Here is my open source thing, can you help me with it"; instead of asking: "What do You need?"

> Is it the disneyfication of instant-fix-solutions? Like they took the fairy tales to turn them into commercial films with copyright and patents. In twenty years time the plastic shelter might be top.

Julia: If you have a truly grassroots initiative, it should come from there (F/LOSS). I am from Bulgaria, a country which is a member of European Union since 2007, but it is considered to be one of the poorest countries within the community. This makes me feel in-between. There are a lot of civil society groups who come and speak about openness and participation and how you should be tolerant, which is brilliant; but the real local grassroots movements are the nationalist ones which I mentioned in the beginning. If you would go and ask what they want, they would say very unpleasant things. I suspect that if you would go to the poorer communities and you would ask them what they want, probably they would want —that is my intuition— something that is more a product of engineering culture. Maybe they're not right. Maybe the image of modernization is not good in itself and maybe we can change it. I think that is the problematic part.

Audience: I come from a rescued country, Spain. There I've seen amazing things like this multi-tasking and self-sustainable tiny infrastructures being exposed at museum or cultural center, while at the same time people are being kicked out of their places while the country is supposedly being rescued. That makes me think about possible genealogies, like for example *The Whole Earth Catalog*

initiative in the 1970's in the US —the coming back to the land, but at the same time it makes me wonder to what extent there has been a process of depolitization during these years. This Makers community somehow embraces the shape of something that is somehow very contradictory to our local context.

Audience: Governments of developing countries focus a lot on infrastructure instead of on the sharing of knowledge. In countries like Mozambique and Malawi, all the BRICS-countries bring a lot of expensive materials and technologies and the locals don't know how to use it. That knowledge is not shared. Language is a big problem. For example, China built a meeting room in a big hospital in Mozambique with lots of new technologies and materials, and which was then never used. So these countries need the infrastructure, they don't have the means to build it themselves, but then the knowledge of how to use it is not shared.

> Knowledge as a product to be sold with free infrastructure?

And this is the most important part of F/LOSS communities, it is the sharing of knowledge. Another example was the initiative from China to build a malaria center in Mozambique. They brought all the materials and machines, but the beneficiaries decided to distribute all this amongst the small local existing hospitals. The reason behind this, is that the local people do not recognize the symptoms of malaria, so they would never go to a malaria center. They have a fever, they go to the closest hospital. So in the end, there was no center, only a sign against a wall of an existing hospital, thanking China for the materials they brought.

Julia: It is more interesting to know what people in underdeveloped countries will create in terms of knowledge. There's an Australian scholar who's writing about freedom, especially of Internet, but there's always a reference to the American understanding of freedom, while there are many other ways to be free. Western rethorics are imposed everywhere, it is difficult for peripheric countries to get involved.

Audience: You referred to a very specific example like the liberator, but it could be put much more simply in terms of literacy, the ability and opportunity to read and write.

> Isn't alphabetization though a western way of doing things too? Cf. *TAZ* <http://hermetic.com/bey/taz3.html>. It does of course makes you able to do lots and lots of things, of course, not least software development and use. It is all foreign languages and ways of making, isn't it? But non westerners have so many of their own languages and ways of making before the western saviours arrive, all this should be questioned further. This should never be forgotten when white people go to "save" the poor and underdeveloped. Cf. for instance Michael Taussig <http://seminaire.erg.be/index.php?/narration-speculative/michael-taussig/>.

Audience: I worked in South America, followed training in Belgium with the government, strong feedback of the colonization period of Belgium (Congo). Concept ready about what we call "appropriate technology", tinkering and engineering is not a dichotomy for me (cf. eco-feminism). Monsanto wants to commodify the world, but there's an open source way to use. I use open source to fight capitalism. And I make the parallelism with other elements (soil, water, seeds).

Audience: How do you see the language barrier and how can it be changed?

Julia: We don't need a global language. Barriers can be productive. They are a place of translation and invention. To avoid the barrier, we just use the common language, English.

> Yes, barriers can be beneficial, that is an important reversal of usual thinking. But, they are not merely beneficial, on the contrary. So, why shouldn't we rather work so that there be both a common language and idioms? Shouldn't we work towards an adding up of the mother tongue and the idiom plus an esperanto language (be it English), the code, different codes, etc. Besides, English is no longer English. It is being constantly reworked and remixed by all of us non-native speakers speaking and writing it "badly".

Scale is not only about multiplying the amount of "users" but should be rather seen in ecological terms. We should be more careful with terms such as openness, free and DIY.

Participants: Georgia Tsaklanganos

Location: w-o-l-k-e

Tags: ACTA, decision making, gender, green party, lobbying, policy, rules, women rights

Ingredients: Voices

Date: 14/12/2013 – 21h15, 14/12/2013 – 22h15

Type of intervention: Presentation, Discussion

License: Free Art Licence

Trans-national, inter-national, transgender, intergender Internet? Or how the Internet is shaped after the same old patriarchal structure: towards a feminist critique

Georgia Tsaklanganos is a fundamental rights advisor of the Green Group in the European Parliament. As a lawyer and activist, she critically follows policies and practices of the European Union related to Civil Liberties, Justice and Home Affairs. She is amongst others working on issues related to rights and freedoms on the Internet and the theoretical and practical boundaries of law. Taking adavantage of Article 36.3, she helped make European Parliament vote down ACTA last year. During "Are You Being Served?", she proposed some questions which were then discussed with the audience. The setup was a circle of chairs with a microphone going from one to the other.

During the editing process of this book in De Pianofabriek Kunstenwerkplaats, this intervention more than once came back in the discussions. It is clear that some of the questions, remarks and comments that evening were tainted with tension and irritation. We asked ourselves why this happened. Could it be that Georgia's questions and proposals were not specific enough for such a well informed and activist feminist audience? Were there maybe expectations to get an insight in her professional strategies and the specific laws she was working on at that moment?

NOTES

Read the live notes at: <http://vj14.constantvzw.org/r/notes::saturday>

WOMEN WERE DELIBERATELY EXCLUDED, MEN DESIGNED LAW FOR MEN.

In such a society, none of us typewriters would have been Us typing right here right now (and elsewhere).

Law, economics, politics and society in general has been constructed for men by men. Women were excluded on purpose, they were kept in the private space. The law is based on this. Women got the right to vote (1st wave of feminism) and claimed later recognition also in the private sphere (2nd wave of feminism). Psychologist Carol Gilligan is considered the founder of difference feminism, that states that little girls (interested in dolls) and little boys (more active) are different. In the 70's, feminists were shocked by the difference dichotomy of boys thinking differently than girls, they claimed equality. The norm was white, heterosexual, christian, able-bodied man. Other groups started demanding equality to the norm. Who comes second in the pyramid of hierarchy? The white woman or black man?

It depends so much of the context, but then again, the law is not so contextual, or is it?

We still live in a very normative system, the norm that hasn't been deconstructed yet. If we deconstruct this norm, what is sameness and difference? The reconstruction of a multiple source, open and fluid identity is what we want, but how do we get there? This is where the Internet comes in. "On the Internet there are no borders..."

Nooooooooooooooooooooooooooooooooooooooooooooooooo.
There are borders.

It's international, but is it? It's male dominated on the technical side, and on the content side, it's very sexist. Maybe I can pause here and ask about the reproduction of privilege. Let me make the question simpler: identity-wise, how many of us have changed our identity online? And specifically their gender identity?

A few hands rise.

Audience: We can't talk about identity and gender without talking about class.

Audience: Maybe this has changed over time. Camgirls book describing how we portrait ourselves online. Nowadays you are forced by infrastructures to consolidate your identity on multiple platforms. Google requires to join my accounts and be the same person on different platforms. The solution could be to close browser windows. But in the past it was more easy to change identity.

Audience: You mentioned the 70's. Today is more about thinking, about the cartography of the brain as another space of thinking.

Audience: I'm 66. I'm probably the only one here to have lived through the 70's as an adult. More and more I see that people use their civil identity. This is important as a feminist, because we carry name of a man (husband, father). Why in this free Internet world do we have to still use this convention imposed upon us by Napoleon, carrying patriarchical naming conventions?

Audience: A remark on brains and neuroscience, from the text analysis perspective. At the University of Antwerp computer linguists are analyzing online writing practices. A big corpus of female and male authors were analyzed. It turned out they write differently.

Audience: How were they sure the women were women and men were men???

> Especially at the time, lots and lots of women would write as men for obvious reasons, and vice versa for perhaps less obvious reasons.

Audience: There was a shift happening at the end of the 90's. First you could really use whatever name you wanted imagining an identity for yourself, but at some point, more and more people entered into the same networks and people started to control people, peer pressure, making it less free and playful than before. There was a really brutal shift in identity, identification.

VIOLENCE AGAINST WOMEN, SEXISM ONLINE

We want a fluid identity, not a fixed one. The question which is popping up in feminist circles is how to deal with violence against women, sexism online. Article 19 is promoting an intermediary liability for sexism. So there is such a thing called harrassment online and there are propositions to make the intermediary liable for this. Do we give up on this free, open, fluid space?

Audience: I don't want a wall to protect me.

Audience: I really want net neutrality. Internet is an infrastructure. Transgender topics are removed from Wikipedia and YouTube. Everybody uses the street, we never ask what the people do that walk on it. Let's make that possible again. Let's think how.

Gloria: On the positive side, if we see the shift of social movements online, there are benefits also, because we can organize them and this is a benefit in deconstructing the triangle hierarchy.

Audience: You cannot be essentialist about technology one way or the other. There are different forms of organization. There are different ways to use technology. Some of them reproduce privileges, some not. Some of the projects we saw today set their own norms of how they want to organize themselves and this is really exciting.

Audience: The structures that we saw today are an exception to what's going on online. The mobilization that is done on Facebook and Twitter is very hierarchical, for instance, via a page which sets the admin and post rights in very specific ways.

Gloria: The factor here is having a common agenda rather than a leadership oriented structure. It is very difficult to get out of the binary, even for us, so it seems.

WHAT ABOUT CYBERCRIME? WHAT DO YOU THINK OF CRIMINAL CHILD-ABUSE IMAGES...?

Audience: You're working on abstract questions. What kind of regulations and restrictions are we talking about?

She seems to be testing hot issues in Green Party on critical informed audience.

Gloria: The countries decide on the kind of regulations they want. Self-regulation regimes —that is regulations by the content provider— is going on in Sweden and the UK. In Germany for instance, it's just a judge who decides to shut down a server, she can go ahead and apply this without any need for a warrant.

Gloria works with the Pirate Party in Sweden.

Audience: You can't decide beforehand to regulate one content, and not the other.

Audience: Sending a parcel, e.g. "Delivery for Mr. Assange" by Bitnik, is one of these masterpieces. What we totally agree upon is that nobody ever opens my letter.

Audience: Either we accept that everything is opened or we do not. There can't be a discussion on that level. This is stupidity. We really have to get around that.

HAVE YOU BEEN HARASSED ONLINE? IF YES, HOW DID YOU DEAL WITH IT?

Audience: No law can prevent that. The types of harassment can be so different and so subtle. There are no filters for that. Acting the way you think is right and it is the only way to achieve this.

Audience: The society is immaterial. The law reflects the state of exploitation. Speaking about anthropology. we have moral ethics to deal with — the law— but we don't deal with this. Child abuse is only the top level of something we should deal with as feminists. It's only a pretext for a regulation of fundamental rights and cutting it. Internet can be a way to change things, we can't accept a mode of regulation which is the reflection of power.

22h29

Audience: I'm a bit lost when you connect hate speech and child abuse issues. Systemically it does not work. How can sexism be diminished with the same regulations that would go with child abuse? How could this work in practice?

Gloria: I use this as an example to illustrate how the extreme is used. I'm not in favor of discussing this specific thing, it is part of building the whole paradigm.

Audience: We need a statement.

Audience: Somehow it's always the same thing: children, protection... every time technology comes up. It's something people can say and that is worth saying.

Gloria: But is it part of the norm?

Audience: Yes, it is part of the manipulation of the norm.

Audience: Blocking sites doesn't work.

Audience: The fight against child abuse, it happens at grassroots level.

Audience: We should discuss normativity philosophically. It's always strange to have these feminist reflections and go back to the 70's. I was born then. There is technology, the binary, 0 and 1. It's about ethics — good and bad— all that we're trying to understand together. I thought we were going to open up the debate and not go back to the 70's in the therapeutical way and bring up all our needs. We need to fight somewhere in a very dichotomic world but then we risk fighting against ourselves.

Audience: We've been talking about 0 and 1 as being black and white but today 64 bits can create numerous shades of grey.

Applause!

Gloria: I'm a 3rd wave feminist, finding our own voice theoretically. The Internet as a fantastic tool to achieving that. Does it work? What do we think?

Audience: Is it possible on the Internet today to express yourself the way you think is necessary and the way you want?

Audience: Where you are is not who you are. I'm worried about individualism as opposed to sisterhood. In the binary, the yes/no, I'm missing the "maybe" and it's not the shades of grey.

Audience: How do you speak from a situated place? The need to express myself is not so important, it's more speaking from a context, being able to state where you speak from. That's why I'm interested in free software. There's a potential to make that kind of place.

Gloria: I don't really know how to escape either the binary way of speaking or subconsciously choosing identities. It's the question of choosing an identity.

Audience: Try to live one week without identity, without the perspective.

There are a lot of people who are asked for an identity when they walk down the street!

Audience: How do you do that?

Audience: Try one way to walk, speak to people with no identity purpose. Try to use the passive way in French, try to use French adjectives that are gendered. Try to speak without grammar accordance for instance. I can go in a shop and play because s/he does not know who I am. And then you can see where problems might be. It's interesting because it's a one-to-one confrontation. Then you see you don't have the answer.

Turing test. Parler à travers des boîtes (black boxes or transparency).

22h38 → Bug shakes his bugs.

Host Femke: We need to stop this discussion here, even though there's lot to say. Thank you very much to Georgia and us all.

Financial Times

Participants: Geraldine Juárez

Location: w-o-l-k-e

Tags: entertainment, feminism, girls in tech, Google, lab, representation of women, women and computing, working conditions

Ingredients: images , text

Date: 15/12/2013 – 15h00, 15/12/2013 – 16h00

Type of intervention: Discussion, Presentation

License: Free Art Licence

GERALDINE JUÁREZ, MEMBER OF F.A.T. (Free Art & Technology <http://fffff.at>), presents some of the F.A.T. Lab projects, along with her ongoing investigation on the representation of women and their working conditions in the production of technology. F.A.T. is a group of people interested in open source, pop culture, Internet. It is a place to experiment. They believe in the potential of open source, integrating the best elements of open source in their works, but they are sometimes like "bad vegetarians". Five years ago when they started, open source was not as corrupted as it is now, she states.

NOTES

Read the live notes at: <http://vj14.constantvzw.org/r/notes::sunday>

A few projects:

– **FuckFlickr** <http://fffff.at/fuckflickr> is a software you can install on your server and host your own data.

– When Makerbot sold their company, they sold the database of people sharing online their 3D models too, and it's not acceptable. So Geraldine made the **J3Dilla** software <http://fffff.at/j3dilla>, a shell script to run in a folder to put online one's own 3D model.

– **IP Donor** <http://ni9e.com/public_domain_donor.php> is a project by Evan Roth. When you die, you can give all your intellectual property to the public domain.

– **Kopyfamo** <http://fffff.at/kopyfamo> is a project where one can add watermarking logos from press agencies (AFP, Reuters, Getty...) on one's images to add credibility.

– **FuckGoogle** <http://fffff.at/fuck-google> is a series of projects about Google that F.A.T. engaged with during the Berlin Transmediale festival in 2010, an event sponsored by Google (they did not get the award). For instance, they built a fake Google streetcar <http://fffff.at/google-street-view-car> and took the streets, had fun, observed the reactions of people who love Google. No corporation should be trusted with THIS much of

our data. In New York, they did another Googlecar project, a fake self-driving car. The car was spinning and no one protested. People took pictures. Someone from Google even asked for a ride.

– **Social ID-bureau** <http://fbbureau.com> by Tobias Leingruber provides an ID card with social network data.

– **Compusock** <http://instructables.com/id/Laptop-Compubody-Sock> by Becky Stern is big hoody enveloping head and screen to enter password. Safety first :)

– Katsu made **Zuckerberg posters** all over Manhattan.

– **10 guys I would never fuck** <http://guysiwouldnevereverfuck.tumblr.com> is a collection of pictures with guys wearing Google glasses. There are many arguments why Google glasses is not what we need, but it also makes people unattractive.

– **The F.A.T. Manual** <http://linkartcenter.eu/public/editions/The_FAT_Manual_Link_Editions_2013.pdf> is a book to spread F.A.T. works, between fun and politics.

> About the relationships between pop culture and open source: how does it go beyond a good laugh? Does it change the way we use technology and interact socially? Not that it is bad to have a laugh, but I just have mixed feeling about F.A.T. projects.

Geraldine is engaging into a critical enquiry about "women in tech". If we *google* things about women in tech, there are intiatives for young girls, women that work in IT, or grown-up women that call themselves girls but aren't. Why do we talk about women in tech, instead of technology? Why aren't we not talking about the workers that create technology instead of only those who work with it? Technological determinism is not critical, and class is not questioned.

So Geraldine is starting a new project: "Going to the top." In w-o-l-k-e she projects an image of Marissa Mayer, CEO of Yahoo!, the ideal of women in tech, one who got to a very powerful position. (Another image is David Cameron, proclaiming he's a feminist, gender bait!) It's FAILMINISM, not feminism, as liberation through work is not real liberation, working all the time is not going to change society. Their ideas should be rejected. Equality is not in numbers but in content, what are we equal in? In numbers? David Cameron and Marissa Mayer aren't interested in equality for all as in ALL.

Geraldine is making a repository of GIFs of women doing manual labour, not intellectual work. One example is an image of a worker in a shoefactory in Mexico, with a mask of a unicorn as a symbol for unisex. GIFs are the perfect medium to replicate this cycle of manufacture.

> The power/work narrative for women is not empowering, women are used as tokens. Work has many layers as a term and Geraldine's approach only addresses some of them and very specific types of work within IT. Aesthetics issue: Tumblr aesthetics... OK, it's an image and it's fun, but how does it go further to understand power issues, class issues, etc.; to understand how computers are made, with which kind of genealogies, ideologies?

Geraldine continues by showing Nancy Fraser's book *Fortunes of Feminism* which recounts how liberalism is getting by with the help of women.

"A perspective aimed originally at democratising state power in order to empower citizens is now used to legitimise marketisation and state retrenchment. In all these cases, feminism's ambivalence has been resolved in favour of (neo)liberal individualism."
— Nancy Fraser

Geraldine is working with markets of materials, leeching from them and using images to reveal how no-sense is produced:

– She made jewelry with Google and Facebooks Nasdaq statistics <http://simple-mechanisms.com/output/market-swag>;

– She burnt bitcoins <http://simple-mechanisms.com/output/hello-bitcoin>, money is money because you can burn it, not because you can spend it, it operates the same way;

– She made drawings and music with market crash patterns <http://simple-mechanisms.com/output/wealth-transfer>.

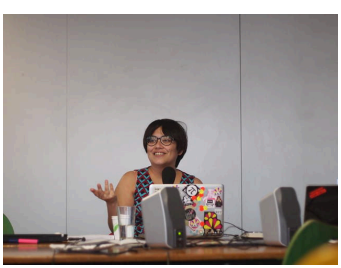
QUESTIONS

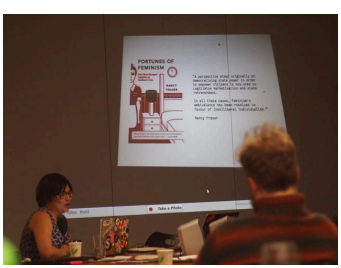
Audience: Do you think we can escape gender bait?

Geraldine: I don't know if we can escape from that... Maybe politics that aren't sexy are our only option. Just because we use computers, we are girls in tech?!?!? Why don't we turn all the girls in Mexico into Entrepreneurs! Well, why don't we let them go to school first?

Audience: The first thing I wanted to say was that you come from a different world. Our project (Interface3)is to provide education for women who need money. We train about 150–200 women, from webmasters to saleswomen for computers and telephony. They are women in tech. Labour is important. Neelie Kroes (a politician and former European Union Commissioner for Digital Agenda) came to visit our center. She wasn't invited. She came because we are the only successfull women-only organization which trains women to enter the tech market. She is not a woman in tech, she seemed rather confused. I wouldn't necesarily call her a feminist, but she is probably taking more interest in the place women take in society. Her role is not imaginative, she is not a revolutionary, she is a commissioner.

Reni: There is one training center in Graz, 100% Microsoft now, while it used to be a small percentage open source. Women working there are feminists, conscious they're preparing people for horrible labour market depending on tools such as Microsoft's.





DOCUMENTS

http://video.constantvzw.org/VJ14/slides/geraldine_wolke2013.pdf

Scaling (of) sources and resources

Home is a Server

Participants: Marthe Van Dessel, bolwerK

Location: Constant Variable

Tags: administrator, hierarchy, permissions, repetitive tasks, security, situated context

Ingredients: instructions , objects

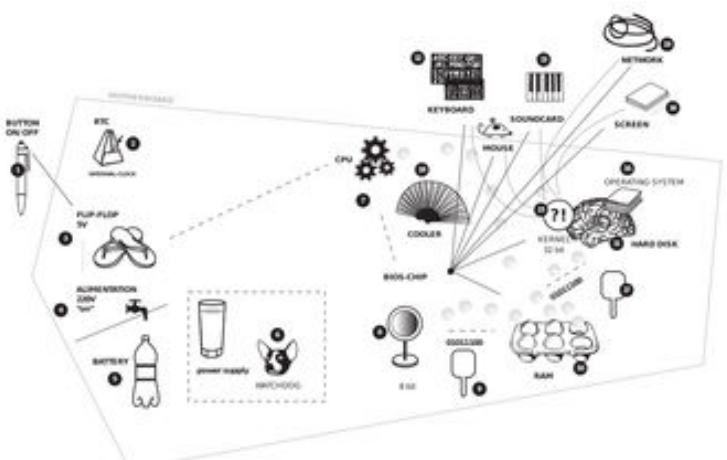
Date: 14/12/2013 – 13h30, 14/12/2013 – 14h30

Type of intervention: Performative exercise

License: Free Art Licence

Home is a server is a performative exercise for 32 people and 32 props, created by bolwerK and hosted by Marthe Van Dessel. Marthe is interested in building invisible structures. With bolwerK she organized performative events in Constant Variable, formerly called The Ever Mass Land. Now she is occupying a new home in Antwerp, looking for ways for it to become a server, creating local and international constellations.

In Home is a Server the actors execute in a very precise manner the different tasks a server is given, when one would like to publish the recipe for pancakes on a wiki. Of course humans will induce many variations in the repetition of tasks, which makes this exercise a great collective experience and performance.



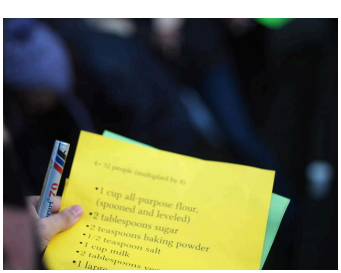
General view

NOTES

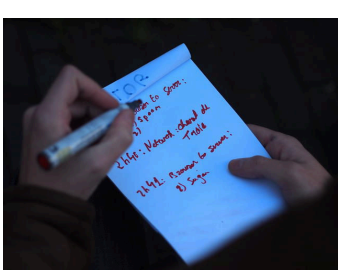
Read the live notes at <http://vj14.constantvzw.org/r/notes::saturday>

The necessary steps are taken to publish a recipe on a website and to execute it in the end: create a login, consecutively install ssh, a webserver, a wiki. Once the content is published, and if all goes well, all actors can taste a pancake at the end of the performance. Home is a Server is about mimicking computer functioning through human energy and towards a human goal (eating the pancake instead of just publishing its recipe online), transforming ourselves into CPU, data, kernel, hard drive, booting, rebooting, getting into Kernel Panick and finally managing to get through the difficulties of sending data out, making a wiki that eventually achieves the very physical process of making pancakes for the group during the full afternoon.

I was the sound card, a difficult task with quite a lot of freedom. With my portaphone I was having freedom of speech. I had to find a way to connect to the other parts of the functioning system, establish inner means of communications. Hence I ended up reporting what was happening on the inside, real time, stating the alerts.



Wikipage to be created


Syslog

The network device

The command to install a webserver and a wiki

Daemon/shell

Install via network/port

Clock & the mirror as bios chip

DOCUMENTS

– General script of the performance: <http://video.constantvzw.org/VJ14/slides/marthe/home-is-a-server/homeisaserver-script.pdf>

– Act 1: <http://video.constantvzw.org/VJ14/slides/marthe/home-is-a-server/server-wiki-act1.pdf>

– Act 2: <http://video.constantvzw.org/VJ14/slides/marthe/home-is-a-server/server-wiki_act2.pdf>

– Act 3: <http://video.constantvzw.org/VJ14/slides/marthe/home-is-a-server/server-wiki-act3.pdf>

– Act 4: <http://video.constantvzw.org/VJ14/slides/marthe/home-is-a-server/server-wiki-act4.pdf>

– Act 5: <http://video.constantvzw.org/VJ14/slides/marthe/home-is-a-server/server-wiki-act5.pdf>

– Slides of Marthe's introduction to Home is a Server: <http://video.constantvzw.org/VJ14/slides/marthe/home-is-a-server/homeisaserver.pdf>

Calafou, an eco–industrial postcapitalist colony

Participants: SpiderAlex

Location: Interface 3

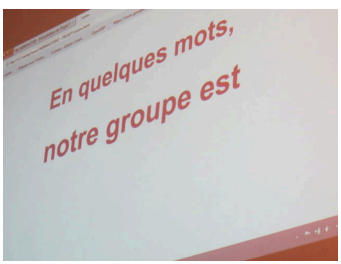
Tags: autonomy, collective spaces/collective living, cooperative, host/server, power relations, self-learning, women and computing

Ingredients: Images, Texts , Videos

Type of intervention: Discussion, Presentation

License: Free Art Licence

A non public meeting between art students of the École de Recherche Graphique <http://erg.be>, who follow the module "The Networked Social" <http://networkedsocial.constantvzw.org>, and webmaster students of the school for Professional Réorientation Interface 3 <http://interface3.be>, with, as the special guest, cyberfeminist and hacker SpiderAlex from Calafou <http://calafou.org> near Barcelona.



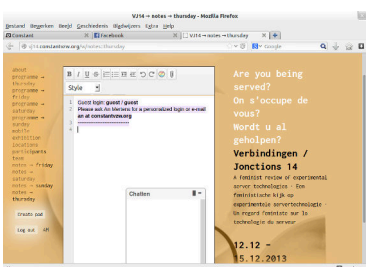
Due to the economical and social crisis in Spain, a group of people occupy an empty industrial site near Barcelona. Their aim is to create a totally autonomous environment, ecologically, technologically, economically. By showing a collection of short videos, SpiderAlex explained how this project was part of a landscape of similar actions in Spain. People got to know the difference between what is "legal" and what is "legitimate". She also pointed out the challenges and beauties of collectively managed projects.

Furthermore she showed some extracts of interviews she realized with women who live and work as hackers, using free libre tools. This is part of an ongoing cyberfeminist research project called Lelacoders, about the presence of women in the development of computer sciences, free software and hacker cultures. The project exists as an online group <https://n-1.cc/pages/view/1670475/eng-lelacoders-presentation> sharing publications, video interviews, resources, studies, and initiatives promoting gender equality within computer sciences, free software and hacker culture.

THE SPANISH CONTEXT

"Espanistan" by Aleix Saló (license CC):
– In Spanish with English subtitles:
<http://youtube.com/embed/xWrbAmtZuGc>
– In Spanish with French subtiltes:
<http://youtube.com/embed/Our2rVz5b6c>

Corala Utopia in Sevilla, testimonies of people squatting a building that belongs to a bank, reinstalling the typical communitarian lodging of the "corala" that existed from the 16th till the 19th century in the bigger cities in Spain (in Spanish only): <http://corralautopia.blogspot.be/p/puerta-puerta.html>.



Starting the collective notetaking

The presentation and discussions were in French. Therefore the rest of the notes is in French.

NOTES

Read the live notes at: <http://vj14.constantvzw.org/r/notes::thursday>

LE PROTOCOLE D'UNE RENCONTRE ENTRE DEUX GROUPES ET UNE INVITÉE QUI NE SE CONNAISSENT PAS

Wendy Van Wynsberghe, qui a fait la connection, nous guide dans le programme de "Are You Being Served?" et introduit les différents groupes présents.

Laure Lemaire, directrice d'Interface 3: IF3 offre des cours d'informatique non-mixtes, depuis les années 80. Il y a moins de 20% de femmes sur le marché et encore moins en ICT. Les stagiaires sont des femmes qui ont travaillé ou qui se lancent dans le marché. À IF3 elles font connaissance avec toutes sortes d'outils. La plupart choisit l'option de cours de webmaster, mais une grande partie s'ouvre aussi vers d'autres orientations. Les cours sont très orientés vers le marché du travail. Il s'agit d'un programme de 35h/semaine.

Arsène Filliatreau, étudiant à l'ERG: L'ERG est une école supérieure d'art à Bruxelles qui propose des formations en sculpture, peinture, graphisme et arts numériques; une structure qui permet les études et la pratique pluridisciplinaires. Plus particulièrement, le cours "The Networked Social" parle de l'aspect social du réseau, qui n'est pas quelque chose de neutre, mais un système construit à travers des protocoles HTTP, DNS... et régi par l'économie, la société, la géopolitique.

Sonia Blazquez, enseignante à IF3, présente le cours de formation webmaster en disant que douze stagiaires de tout horizon apprennent du CSS, PHP, CMS (Drupal), Photoshop...

SPIDERALEX NOUS LANCE DANS SES AVENTURES FÉMINISTES ET TECHNOLOGISTES AUTOGÉRÉES

Le point de départ est la crise économique en Espagne et l'escroquerie qui en résulte. Des mouvements sont en train de naître qu'elle appelle "les institutions du pro-commun". Ces mouvements cherchent la souveraineté au-delà de l'État et des banques. Dans son cas, il s'agit de la souveraineté technologique. Elle fait partie d'un collectif cyberféministe qui existe depuis 10 ans.

Depuis les années 1990, l'Espagne vit dans une bulle de spéculation immobilière, avec l'urbanisation de régions entières et des crédits "avantageux" pour les habitants. Suite à la crise économique de 2008, il y a des délogements journaliers de familles entières. La situation a explosé. Le 15 mai 2011, le mouvement de résistance 15-M <http://fr.wikipedia.org/wiki/Mouvement_des_Indignés> est né de façon anonyme sur Internet. Ils rassemblent de la documentation et proposent des stratégies qui mènent à la destruction des structures

sociétales pyramidales, en proposant des nouveaux modèles qui amènent au "pro-commun", ce qui signifie une politisation de toute la société.

Avant, la différence entre les notions "légitime" et "légal" n'était pas connu. Maintenant tout le monde comprend: occuper des espaces vides pour reloger des familles, ce n'est peut-être pas légal, mais c'est absolument légitime.

PAH : PLATAFORMA AFECTADOS POR LA HIPOTECA

En 2002, 200 000 familles, qui ne pouvaient plus payer leurs hypothèques, sont chassées de leurs maisons, à un ratio de 517 par jour. Les clauses d'hypothèque sont abusives : quand tu perds ton hypothèque, tu maintiens ta dette !

PAH (Plateforme des Affectés de l'Hypothèque <http://afectadosporlahipoteca.com>) concentre des initiatives qui permettent de bloquer le délogement. C'est aussi une initiative de législation populaire (avec 14 200 000 signatures) qui propose des changements dans la législation afin de mieux protéger les gens menacés par le délogement, mais le Partido Popular n'a pas voulu traîter la demande. En janvier 2013, PAH a obtenu le Prix National pour les Droits Humains.

CALAFOU : COLONIE ÉCOINDUSTRIELLE ET POST-COLONIALE <HTTP://CALAFOU.ORG>

En 2011, le collectif cyberféministe a pu acheter en tant que coopérative le site d'une ancienne colonie industrielle d'ouvriers à soixante kilomètres de Barcelone, abandonnée depuis 40 ans. Le site permet d'y installer 70 logements. Le collectif met en place des méthodologies de permaculture, phytodépuration, technologies de genre... Les objectifs :

– casser les imaginaires de personnages comme Bill Gates, Steve Jobs, Mark Zuckerberg (homme blanc, 30 ans, sociopathes !) ; l'idée est de n'utiliser rien de privatif, mais de tout développer soi-même ;

– éthique hacker : non à l'autorité et aux systèmes centralisés, oui à l'autogestion afin d'améliorer le monde.

Ceci se traduit par le transfert de connaissances technologiques (présentations, manuels, workshops, artisanat) et l'inclusion digitale

(comment développer des outils qui durent le plus longtemps possible, en opposé à l'idée actuelle de ne surtout pas recycler, apprendre à programmer, ou de savoir d'où viennent les parties des machines), contre tout fétichisme technologique.

Ils visent aussi une souveraineté alimentaire, ce qui signifie consommer du *slow food*, enlever les intermédiaires, acheter de la nourriture qui est produite dans de bonnes conditions.

La société civile joue un rôle important dans le développement de serveurs autonomes, l'Internet libre (par exemple Guifi <http://guifi.net>, les moteurs de recherche, les réseaux décentralisés, les bibliothèques publiques digitales (bookscanners/livres qui circulent sur le net), les plateformes crowdfunding (par exemple Goteo <http://goteo.org>, des systèmes d'échanges (par.exemple Spacebank <http://spacebank.org>, la téléphonie libre, etc., et des lieux de rencontres qui soutiennent ce genre de phénomènes, comme les fablabs, les biolabs, les hacklabs (par exemple HSBXL <https://hackerspace.be/> qui est un espace à investir collectivement par des femmes, parce qu'il est très masculin).

CALAFOU EN PRATIQUE

En ce moment 27 appartements sont habitables. Chaque appartement sgnifie un investissement de 16 000 €, le premier paiement est de 500 € et puis on paie 175 €/mois. Le prêt est à vie, quand on vend, on vend l'appartement au même prix à la personne suivante. Toutes les décisions sont prises lors des assemblées générales qui sont organisées chaque dimanche. Les décisions y sont prises par consensus, ce qui induit de longs processus. Ils vont lentement, mais ils vont loin... vers "un nouvel ordre mondial".

La terre est très contaminée, à cause de l'industrie de production de papier au-dessus de la vallée. Cet aspect attire des gens qui ont envie de réhabiliter l'environnement en expérimentant avec des méthodologies de permaculture. Il n'y a pas d'argent, mais les gens qui y habitent ont beaucoup de temps disponible. Tout se construit à base de recyclage de matériaux, en réadaptant des technologies de jour en jour, comme par exemple la bioconstruction avec argile et sable. Tout le processus est documenté. En organisant des événements, ils arrivent à faire rentrer 3 000 €/mois pour reconstruire le tout.

Internet est indépendant grâce à Guifi <http://guifi.net>, un réseau indépendant de 12 000 nœuds qui existe depuis 2000. Comme les entreprises privées ne voulaient pas investir dans des régions isolées,

un groupe de gens a mis en place un réseau d'antennes et de connections à travers les fibres optiques (*dark fiber*). Il n'y a pas de filtrage de contenu et c'est rapide... Une initiative comparable à Bruxelles est Neutrinet <http://neutrinet.be>.

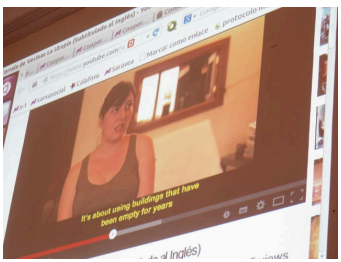
Elles ont aussi envie d'avoir un serveur féministe, suite à une série d'aggressions vécues par des activistes les dernières années, comme des "denial of service" ou l'orchestration de campagnes de contenus "inappropriés" sur Facebook. L'infrastructure pour anarchaserver.org est en place ; il y a 12 cyberféministes, mais après un an, elles n'ont pas encore réussi à le mettre en place. Pourquoi ? C'est une question de temps et de connaissances. Elles ont été impliquées dans d'autres réseaux sociaux libres, occupées de tâches de soins (connaissances/transfert), mais elles n'ont pas encore appris à administrer le serveur.

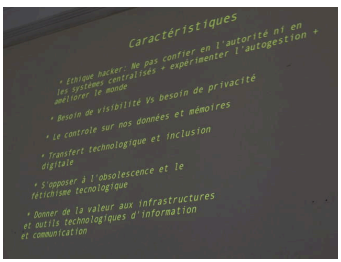
Pendant 4 mois, elles ont vécu sans électricité. Il y a une centrale hydraulique sur le site, mais le propriétaire ne veut pas la vendre. Entre-temps ils ont établi une connection verte, mais le potentiel est là : combiner avec de l'énergie solaire/hydraulique...

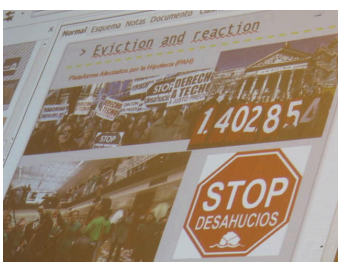
Les résidents paient 10 €/semaine pour la nourriture, qui est majoritairement recyclée et provient des vendeurs agrobiologiques, tout comme les gens de La Poissonnerie à Bruxelles organisent leur tables d'hôte en recyclant des légumes et fruits du marché matinal.

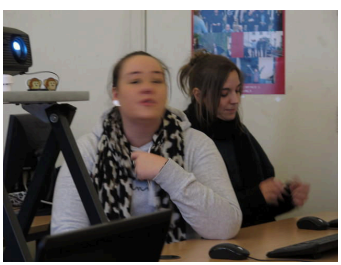
FEMMES & COMPUTING

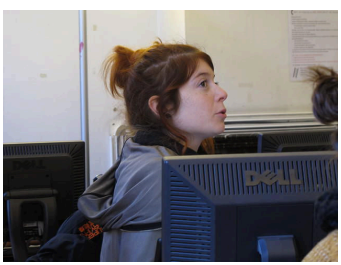
SpiderAlex a mis en place le projet de LelaCoders <https://n-1.cc/pages/view/1670475/eng-lelacoders-presentation> qui étudie depuis 2006 le fait qu'il y a très peu de femmes présentes dans les réseaux technologiques hackers et libres. En interviewant des femmes qui sont déjà là, comme celles de <http://donestech.net> elle essaie de multiplier les façons de présenter les données (vidéo, texte, visualisation des données).
Toutes les vidéos sont publiées en ligne: <http://vimeo.com/user8966514>.

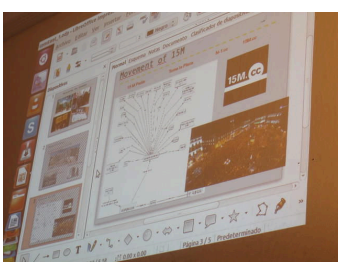












DOCUMENTATION

<http://video.constantvzw.org/VJ14/slides/spideralex_1.odp>
<http://video.constantvzw.org/VJ14/slides/spideralex_2.odp>
<http://video.constantvzw.org/VJ14/slides/spideralex_3.odp>

Location: Interface 3, Recyclart, Constant Variable, La Poissonnerie, w-o-l-k-e, De Pianofabriek Kunstenwerkplaats

License: Free Art Licence

Locations

PLACES ARE SERVING THEIR USERS. The infrastructure is setting the context for the type of activities, the atmosphere, the protocols of entering and behaving. For "Are You Being Served?" we consciously chose the places as the partners we wanted to engage with. They co-defined the program, sometimes because of very practical details, like "there is no kitchen" or "we need a guard at the door"; sometimes because of the ideas that shape the spaces, going from a school to a cultural institution, to a squat, to temporary artist-run spaces, etc. In the context of the urban developments that are proper to any European capital, we are very happy to find these islands of freedom in the city.

INTERFACE 3

Middaglijnstraat 30 Rue du Méridien, 1210 Brussels
<http://interface3.be>

As a Centre for Adult Education and an organisation for Socio-professional Integration, Interface3 is the Belgian reference in terms of skills training to promote women's access to employment as IT-professionals. Each year, nearly 400 unemployed women are trained for a short or long period, as beginners or specialists.

RECYCLART

Ursulinenstraat 25 Rue des Ursulines, 1000 Brussels
<http://recyclart.be>

Recyclart is a venue and a project that draws inspiration from the city and leaves its doors wide open for many types of urban phenomena (cultural, social and economic). It has always been strongly linked to the place where it is located: the Brussels-Chapelle Railway Station, in the center of Brussels. Recyclart turned the urban fracture caused by the construction of the North-South Rail into a vibrant connection.

CONSTANT VARIABLE

Gallaitstraat 80 Rue Gallait, 1030 Brussels
<http://variable.constantvzw.org>

Until the summer of 2014, Constant Variable housed studios for artists, designers, techno-inventors, data-activists, cyberfeminists, interactive geeks, textile hackers, videomakers, sound lovers, beat makers and other digital creators who were interested in using Free Libre Open Source Software for their creative experiments. That's why the full name of the house was: Constant Variable F/LOSS Arts Lab. But it soon was reduced to "Variable".

LA POISSONNERIE

Vooruitgangstraat 214 Rue du Progrès, 1030 Brussels
<http://poissons.rueduprogres.be>

La Poissonnerie is a former fish shop occupied by squatters in Rue du Progrès/Vooruitgangsstraat. Half of the street will be completely demolished to make room for more train tracks, and office buildings. All buildings on the side of the train tracks are precarious housing, people have very short term rental contracts. The inhabitants of La Poissonnerie work closely together with the other people of the street. La Poissonnerie provides housing and a place for action, reflection and relaxation where everybody from the neighbourhood and elsewhere is welcome.

W–O–L–K–E

Vaartstraat 45 Rue du Canal, 1000 Brussels
<http://w-o-l-k-e.be>

w-o-l-k-e is a group of people with a common interest in production structures for creativity. Post-Fordian workers and intellectual labourers invent, test and explore new ways of sharing and collaborating. w-o-l-k-e offers an independent place for making, showing and discussing all kinds of exchanges. It is an intermediary space. Its functions and contents shift. w-o-l-k-e wants to be a fertile ground high in the sky for experiment and joy.

DE PIANOFABRIEK KUNSTENWERKPLAATS

Rue du Fortstraat 35, 1060 Brussels
<http://pianofabriek.be>

De Pianofabriek Kunstenwerkplaats is a place where various artistic disciplines are housed. Their work is threefold: they provide residences, support long-term projects and collaborate with various partners from the arts. De Pianofabriek Kunstenwerkplaats generously hosted the editors of this publication.

Credits

Colophon

"ARE YOU BEING SERVED?" (Verbindingen/Jonctions 14)

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SOURCES
The PDF of this publication can be found at
<http://areyoubeingserved.constantvzw.org/AreYouBeingServed.pdf>.
The web version including videos and design files can be fount at
<http://areyoubeingserved.constantvzw.org>.

◇

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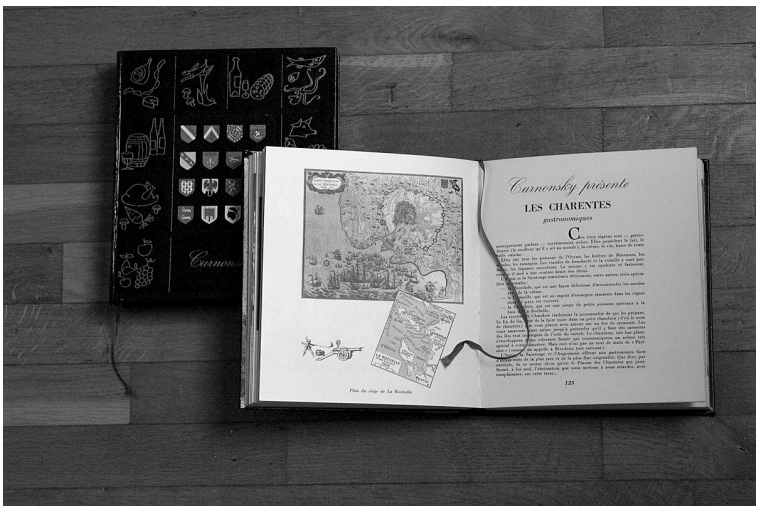

The design of this book has been made with HTML, (less)CSS and Javascript on the platform Ethertoff <http://osp.kitchen/tools/ethertoff/>. The layout has been inspired by the cookbook *Recette des Provinces de France* by the food critique Curnonsky, published by Les Productions de Paris & P.E. Lamaison in 1962.
Here is the *incipit* of the book: “Voici un ouvrage d’une conception originale et nouvelle, et d’une présentation parfaite.”

◇

Cover illustration taken from Elizabeth Raffald, *The Experienced English Housekeeper* (Manchester: Printed by J. Harrep), 1769.
Featured fonts: Domine, Quattrocento Sans, Prop Courier Sans, Young Serif with a Windsoresque “a”.

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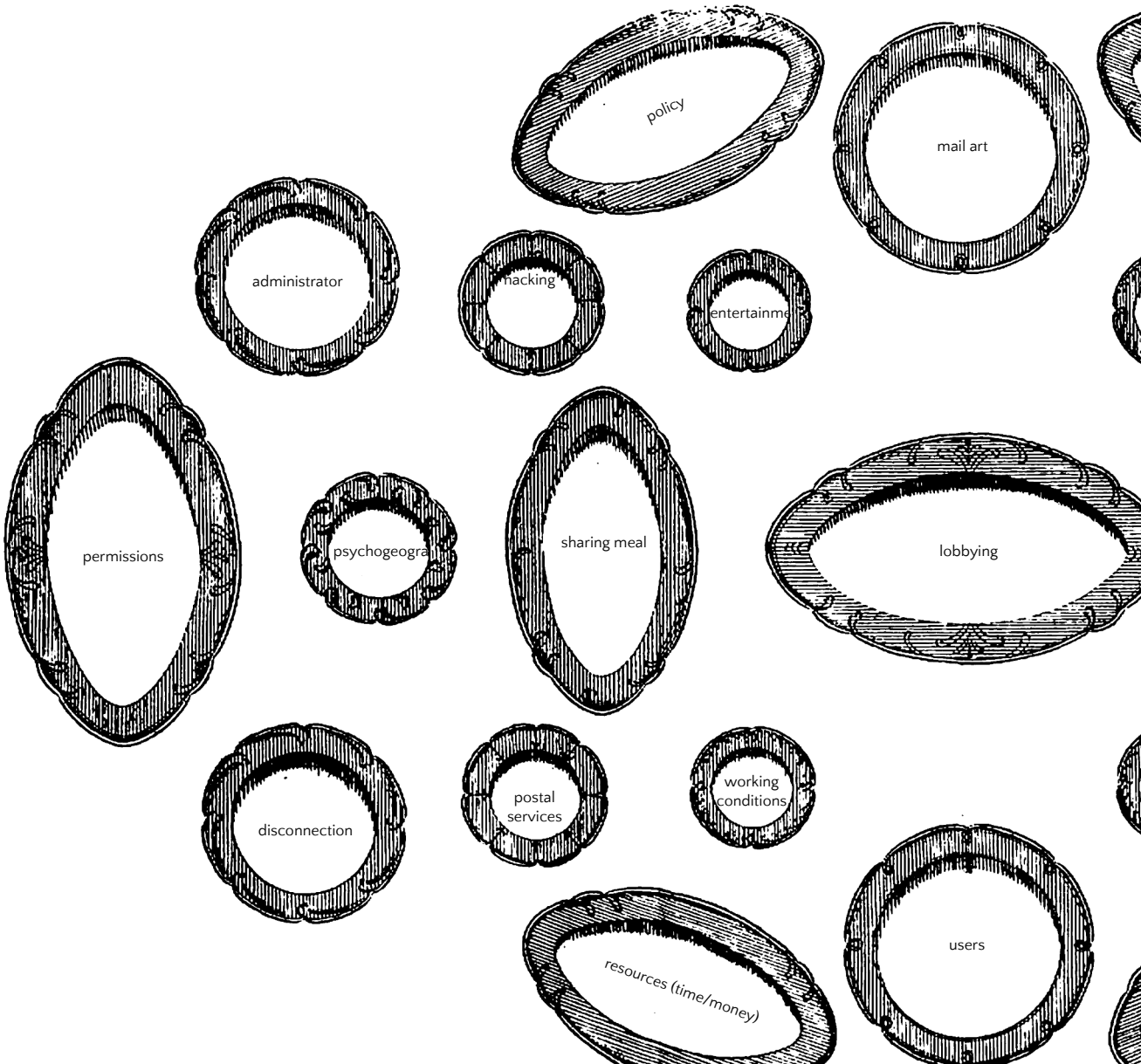
– Peter Westenberg

Introduction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lobbying
disconnection
postal services
working conditions
users
resources (time/money)