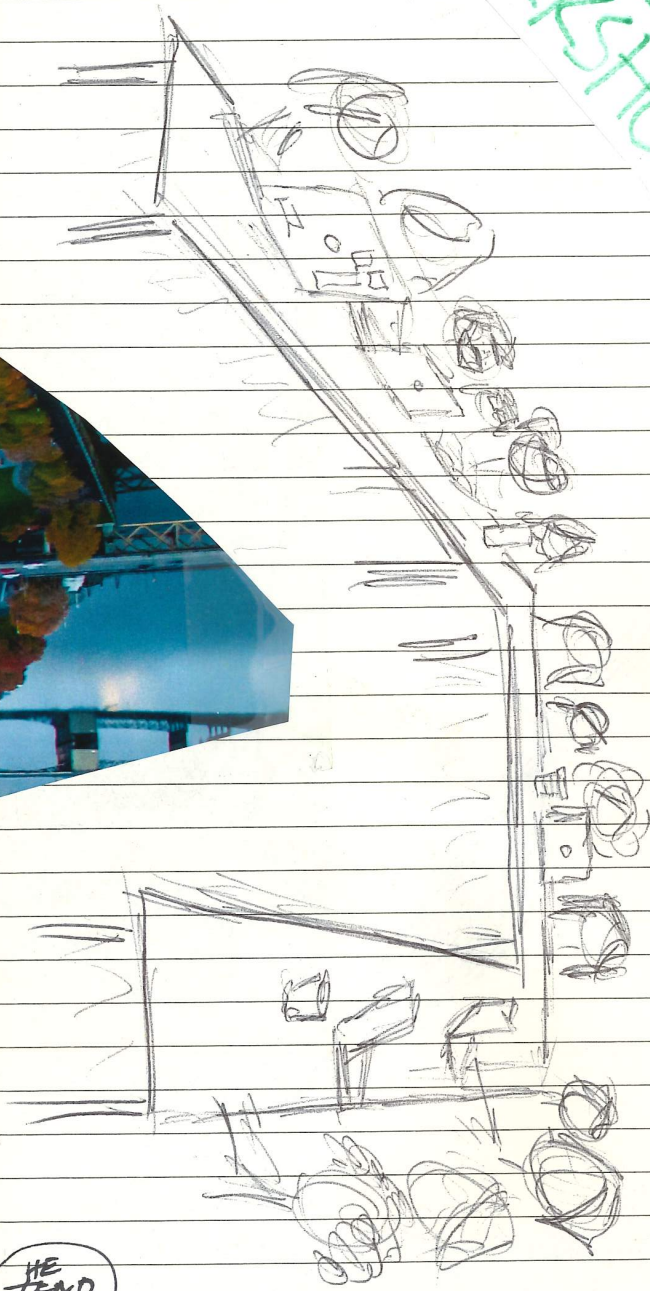


WORKSHOP



THE
TEND

IMAGINING INTERSECTIONAL FUTURES

#intersectionalfutures



CSCW
2017

PORTLAND, OR
FEB 28, 2017



real
border
logical
crossing

HOLDING MULTIPLE
holding multiple
consciousnesses

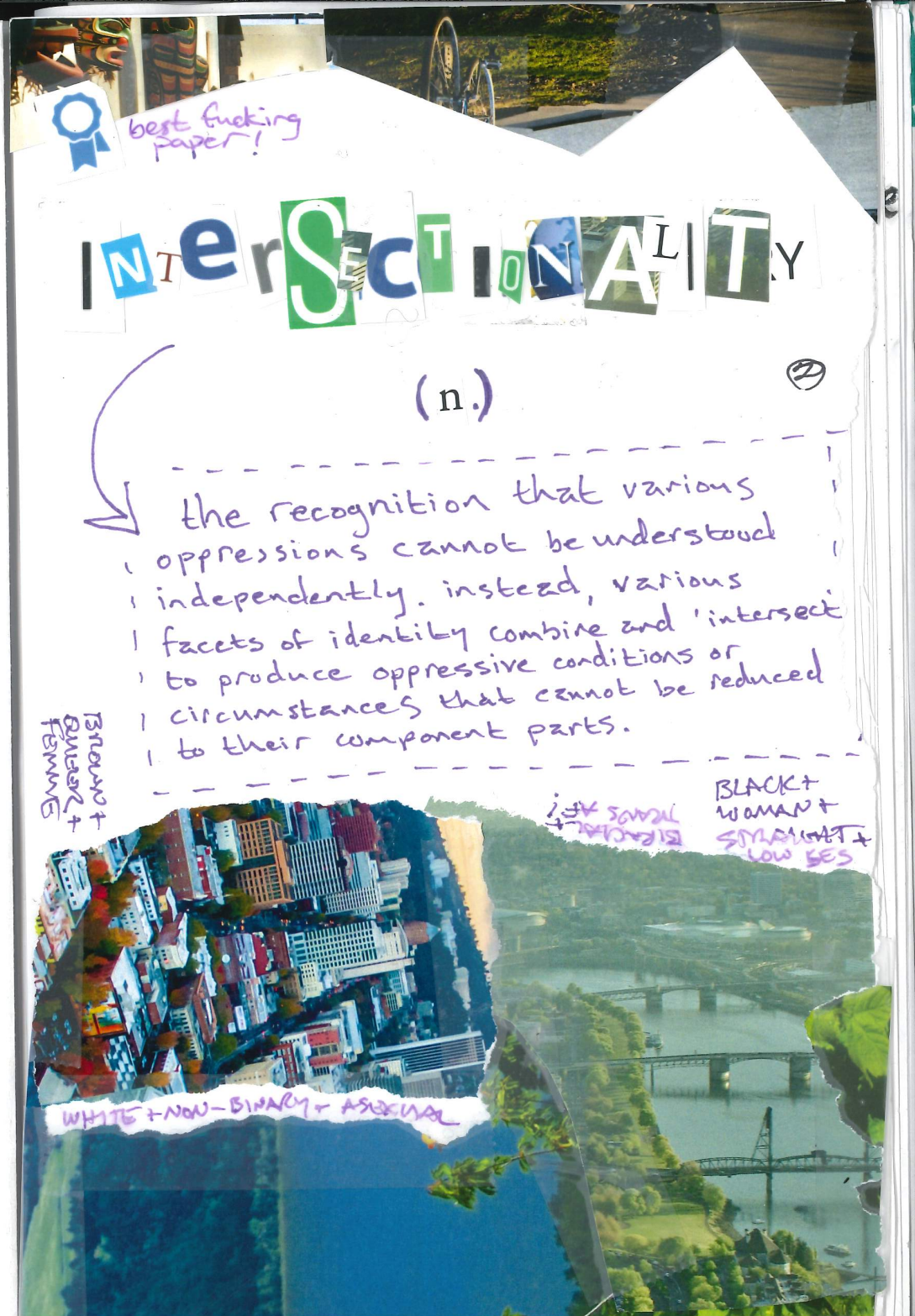
CONSCIOUSNESSES

NOT A
MONOLITH
but
is plurality
possible?

MAKE
SURE TO RECOGNIZE

how to reconcile
COMPLICITY IN INACTION

①



best fucking paper!

INTERSECTIONALITY

(n.)

②

the recognition that various oppressions cannot be understood independently. instead, various facets of identity combine and intersect to produce oppressive conditions or circumstances that cannot be reduced to their component parts.

GROUND +
QUEER +
FEMING

BLACK +
TRANS +
BIPO

BLACK +
WOMAN +
STRAIGHT +
LOW SES



WHITE + NON-BINARY + ASEXUAL



GIVE

YOUR

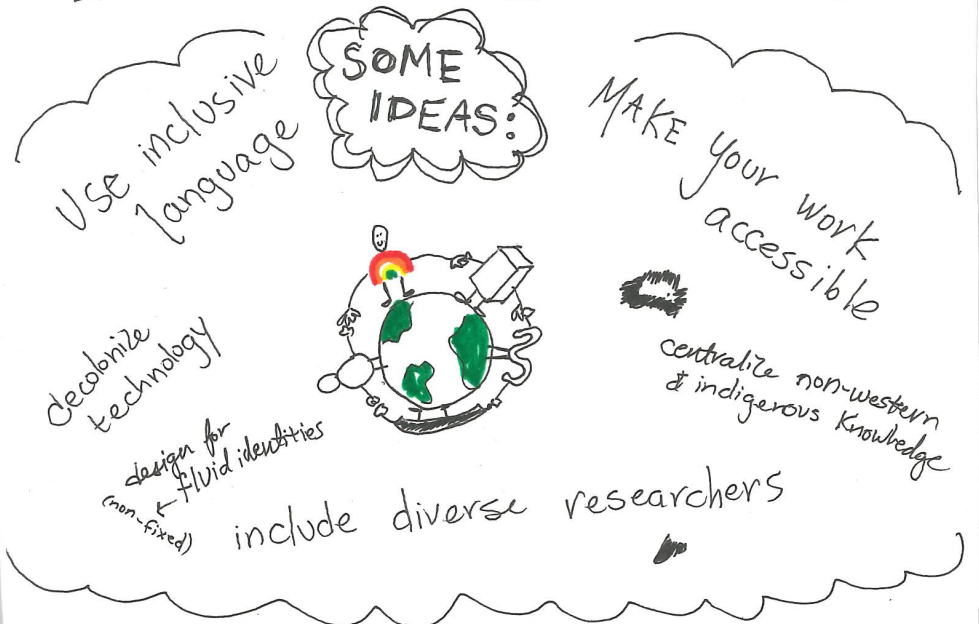
MONEY

TO

WOMEN

③

IT MAY NOT ^④
BE THE FOCUS OF
YOUR RESEARCH



BUT YOUR
WORK AFFECTS
THEM

intersectionality

Where does your
power come from?
and how will
you use it?

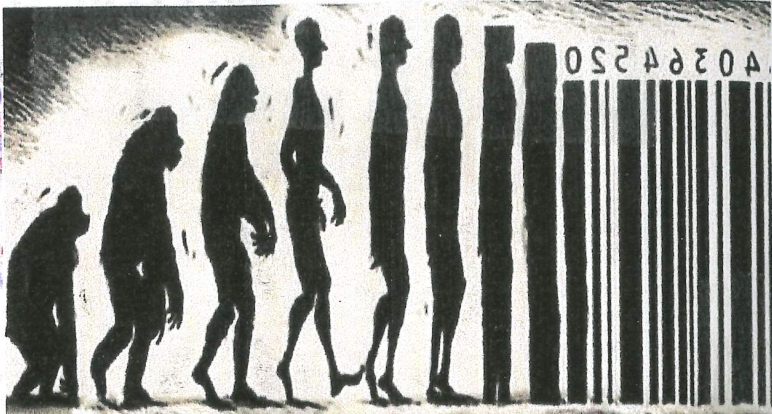
not a problem
for you to solve

(3)

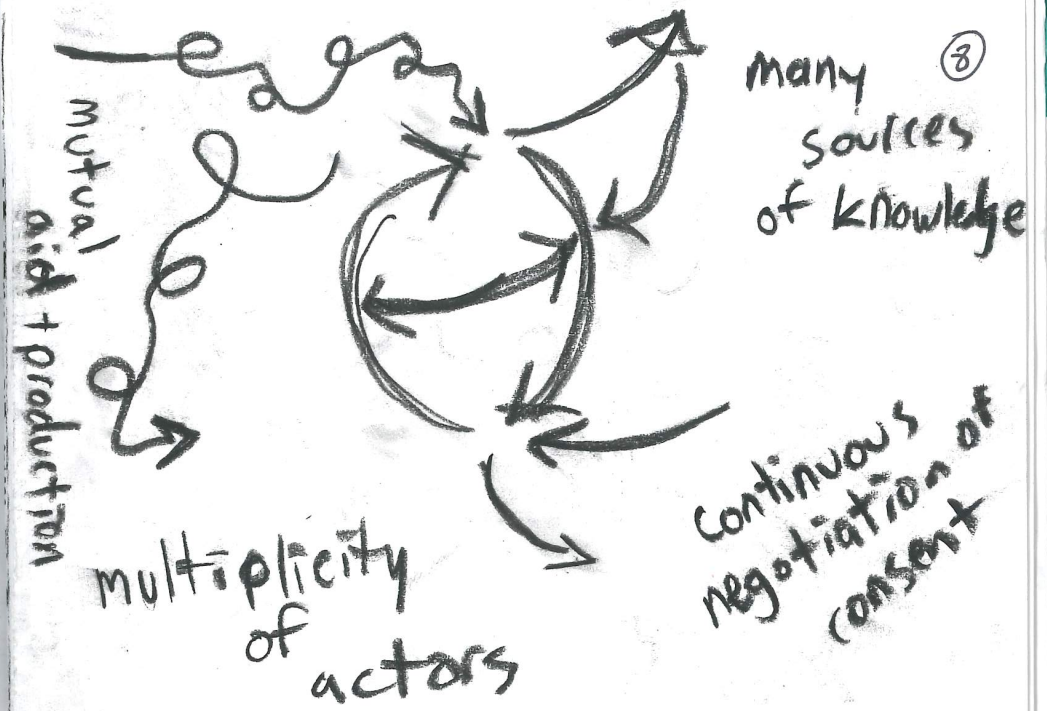
Audre Lorde. Black Unicorn. Subcomandante Ramona. EZLN. Wilma Mankiller. **WOW PATRIARCHY KILLZ SCIENCE** (6)

#StandWithStandingRock #MILITARYDAYHERWANT

- HCI & CSCW manbots refuse to read social theory. You can program (brogram) for hours, but you can't read some Bell Hooks?
- Bros think women-in-tech means building a better femme sextot.
- ICTD bros capitalize by building interfaces for poor dark people in dark corners of the world then pretend their suffering doesn't matter



We live like zombies . We wake up,
 carry out habits and go to sleep
 only to wake up and do it again.
 You exist, but do you feel alive?



Co-determination
 &
 co-interpretation

yes!



Justice is what love looks like in public.

There is no such thing as reverse racism #educate yourself

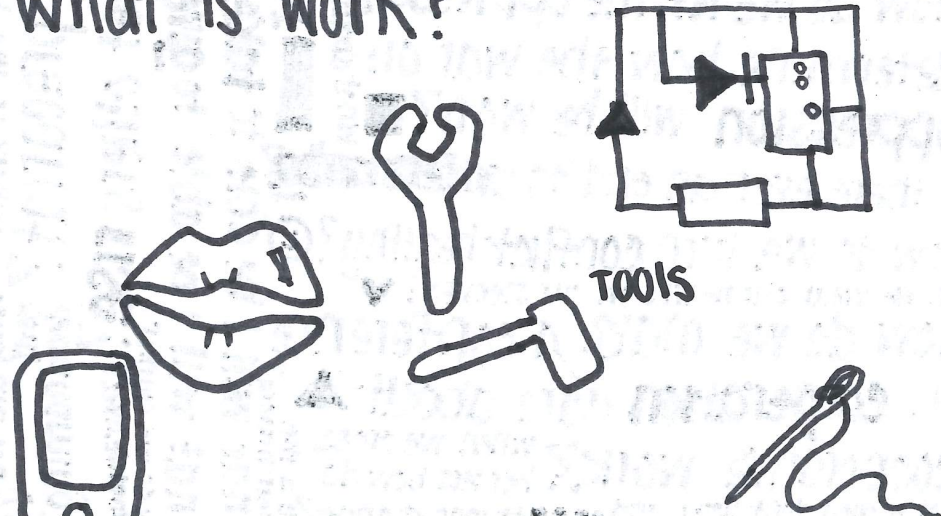


Practices

what is labor?

The Win GSCW WORK

what is work?



TOOLS

ey cscw peeps!

11

WE WANT YOUR

- ♀ interest
- ♀ participation
- ♀ fucks
- ♀ definition of feminism
- ♀ stories
- ♀ scars
- ♀ experiences
- ♀ rebellion
- ♀ anger
- ♀ love
- ♀ non-gender feminist work
- ♀ alternate career paths
- ♀ ideas, in imagining

Intersectional Futures

Send submissions to: Papers2018@CSCW.acm.org

H8 da 8H + 8J+S ap 8H

Climate Change is real. Our infrastructures are not secure. Rich men's war = poor men's blood. Women of the world unite. My science is antiracist and antisexist, now about yours?

12

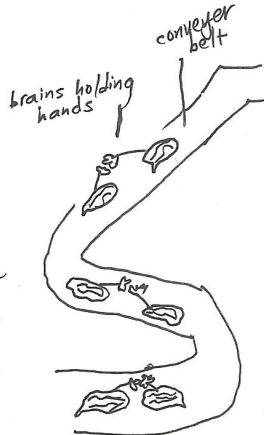
for

FEMINIST - (13)
P O R I E N T E D
Position Yourself RESEARCH

interrogate norms

Deconstruct Power

Ongoing Collective Knowledge production



OBJECTIVITY

is

ACCOUNTABILITY




ACCOMPLICES
NOT
ALLIES FOR
"SOCIAL GOOD"

"Accomplices not allies" was originally published in 2014 by Indigenous Action Media, a group of indigenous media activists. It addressed tensions around solidarity/support work.

Read more: indigenousaction.org

(14)

In their essay, they lay out
"tropes" of allies, such as
"Parachuters" who jump

 from sexy protest to
sexy protest, or Saviors
X who "see victims and tokens
instead of people."

Here is how they describe
US:

"Academics, & Intellectuals"

Although sometimes directly from communities in struggle, intellectuals and academics also fit neatly in all of these categories. Their role in struggle can be extremely patronizing. In many cases the academic maintains institutional power above the knowledge and skill base of the community/ies in struggle. Intellectuals are most often fixated on un-learning oppression. These lot generally don't have their feet on the ground, but are quick to be critical of those who do. Should we desire to merely "unlearn" oppression, or to smash it to fucking pieces, and have it's very existence gone?

An accomplice as academic would seek ways to leverage resources and material support and/or betray their institution to further liberation struggles. An intellectual accomplice would strategize with, not for and not be afraid to pick up a hammer.

The reason why we
point to this is that
we see many social
computing researchers
hopping ont a "social good"
bandwagon w/o critically
reflecting on their position in
relation to not only "social
good" but oppressed groups
as a whole.

Who are you?
Who are your collaborators?
Why are you well-positioned
to deliver social good?
Are you part of a movement?

ARE YOU SURE ???

Some of the things you can do as a member of this research community are:

◆ Developing research projects in partnerships w/ movement-based orgs + local community groups.

◆ Write grants w/ movement leaders that fund movement orgs and their initiatives.

◆ Incorporate community partners/ research subjects as authors, RAs, and consistently prioritize number-checking as a key part of the "scientific process"

◆ Invite those you research on /with to come talk to your your org /institution

(16)

◆ Tactically develop RQs + agendas w/ community orgs so they have input in to what's going to legitimize their cause

◆ Have conversations w/ your colleagues about the kinds of direct action you can take

◆ If you witness something fuck up happening in yr organization or institution, stop staying silent just to save your own ass

◆ Read ~~stuff~~^{up} on ~~BPR~~ community-based participatory research.

suck it
capitalism!

XOXO.
intersectional futurists

(18)

the plan:

INFILTRATE



Caring generally takes
on three forms:

INSTRUMENTAL, EMOTIONAL
AND INFORMATIONAL

INSTRUMENTAL: making food
washing clothing
cleaning ooo

EMOTIONAL: listening, expressing
concern, validation,
affection

INFORMATIONAL: ADAPTING AN ENVIRONMENT
choosing an approach,
encouraging "good"
choices



Poor theory is to be distinguished from a range of positions it seems to resemble: Gianni Vattimo's 'weak thought'; Hassan Fathy's 'architecture for the poor'; Jerzy Grotowski's 'poor theater'; or Germano Celant et al's 'arte povera'.

- Kavita Philip, Akbar Abbas, Poor Theory Manifesto, UC Irvine, 2008



Solidarity does not assume that our struggles are the same struggles, or that our pain is the same pain, or that our hope is for the same future. Solidarity involves commitment, and work, as well as the recognition that even if we do not have the same feelings, or the same lives, or the same bodies, we do live on common ground."

- Sarah Ahmed, *The Cultural Politics of Emotions*, 200

"This is about attacking civil society. They want to take away our voice. It's just the beginning."

Lu Pin, 2014, quoted in *New York Time*

Poor theory strategically circulates and dissipates difference against totalizing closures and homogenizing handcuffs. It promotes merit in what is generally considered meretricious. It turns compost into compositions.

Poor theory thus takes seriously the possibility that fascination can be turned into a critical method.

H8 Da Str8 + H8 da St8

The political struggle is to see from both perspectives at once because each reveals both dominations and possibilities unimaginable from the other vantage point. Single vision produces worse illusions than double vision or many-headed monsters. Cyborg unities are monstrous and illegitimate; in our present political circumstances, we could hardly hope for more potent myths for resistance and recoupling.

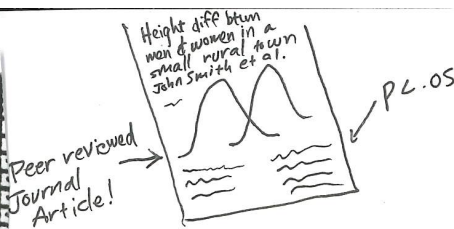
Donna Haraway, *Cyborg Manifesto*, 1991



阴道
= *Yīndào*, the Chinese word for vagina literally means "secret tunnel"

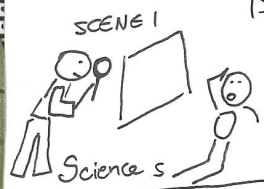
Feminist Axioms for Care and Technology

1. Care cannot be automated.
2. Care is not a problem to be solved by technology but RATHER by human effort to be supplemented by it.
3. Care is part of every human effort, thus RACIALIZED and GENDERED at a global political + economic scale.

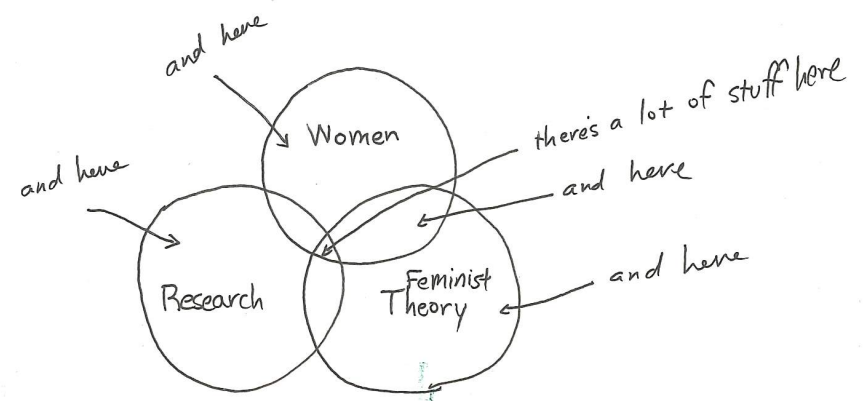


vs.
XX
XY

Not all Research on Women
is Feminist-Oriented



Not all Feminist Research
is on Women

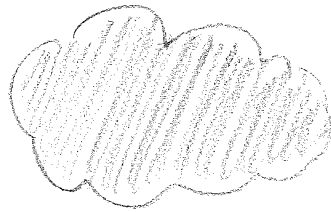


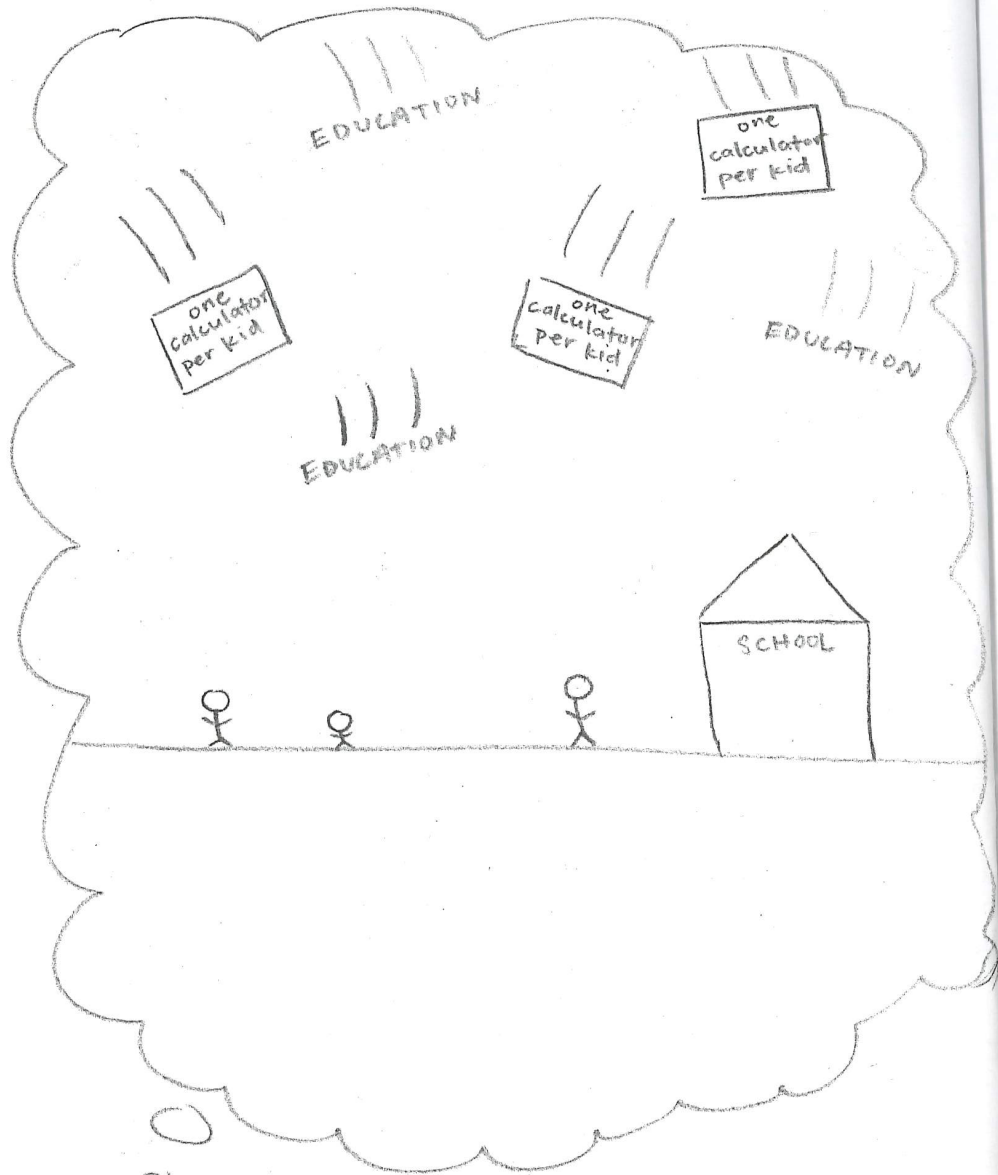
Making space for plurality.

Bind what connects us ♡

Mujeres Unidas. Vale la Pena.

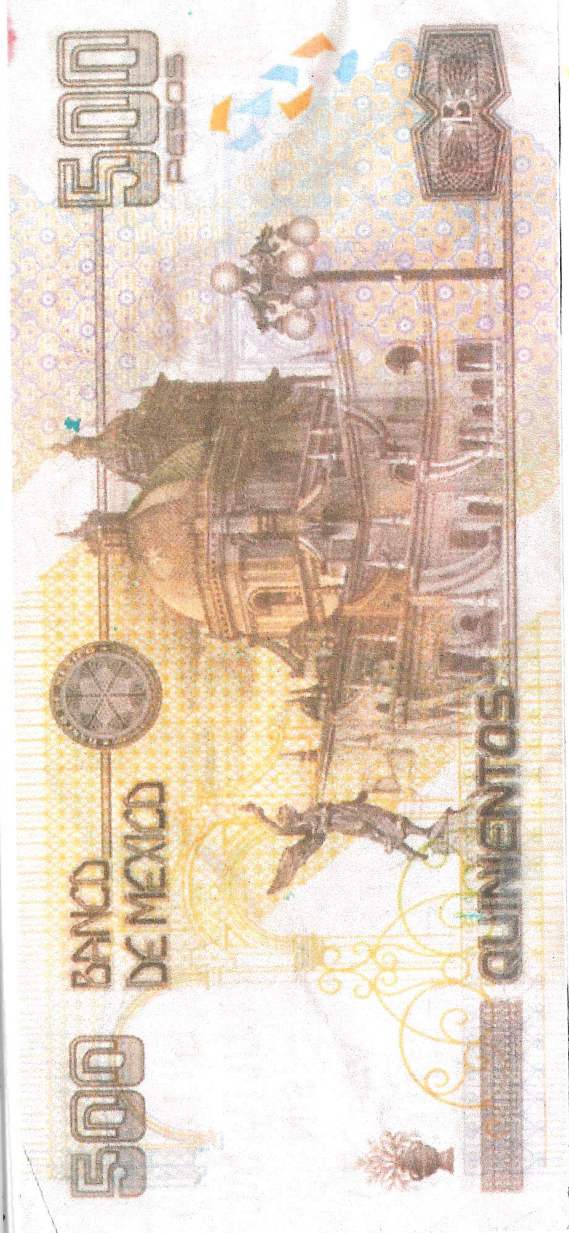
TECHNO
REALISM





TECHNO
OPTIMISM

YOU ARE WORTH SO MUCH MORE
than your productivity
~ Anti-capital
Love Notes



WILD TONGUES
CAN'T BE TAMED
~ Gloria Anzaldúa



y en mi Laura
encontré mi libertad

WHAT IS A SOCIAL MOVEMENT MADE OF? →
How do we stay sensitized and how do we
sensitize our colleagues to social justice? ^{ARE WE}
_{the alternative?}

What is the role of academics

of research and of publishing? ^{What is the consequence of not publishing?}
^{What is our optimism?}

How do we tackle the artificial divides of left/right understanding intervening? ^{How does my moral imperative justify the ways I've done this work?}

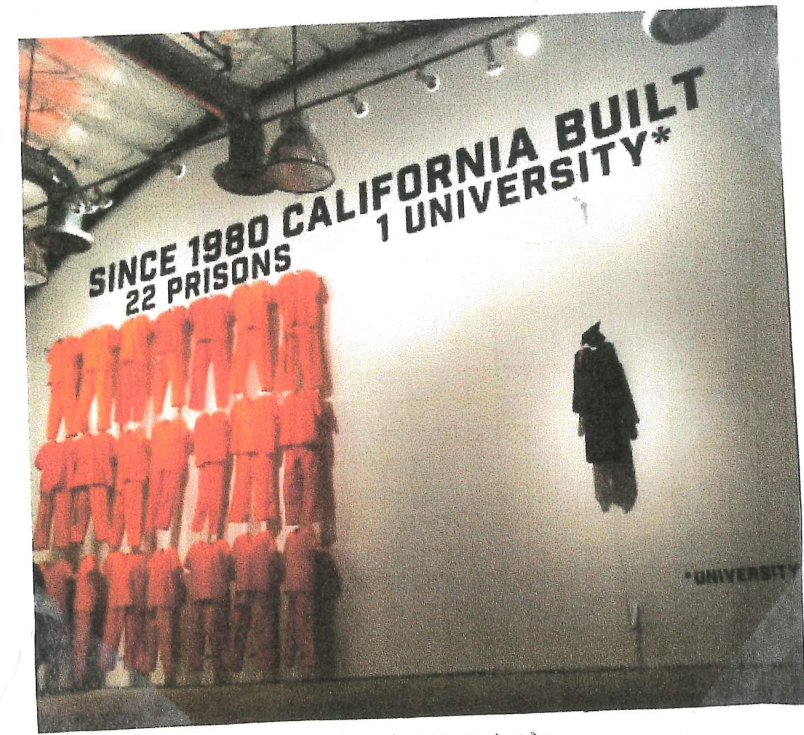
What about the future? ^{How do we practice within and outside systems?}
^{What are our commitments? what are the contours of power?}

How do we let the oppressed determine how the war on oppression will be won? ^{What about negative? ^{is survival?} ^{what are our commitments?}}

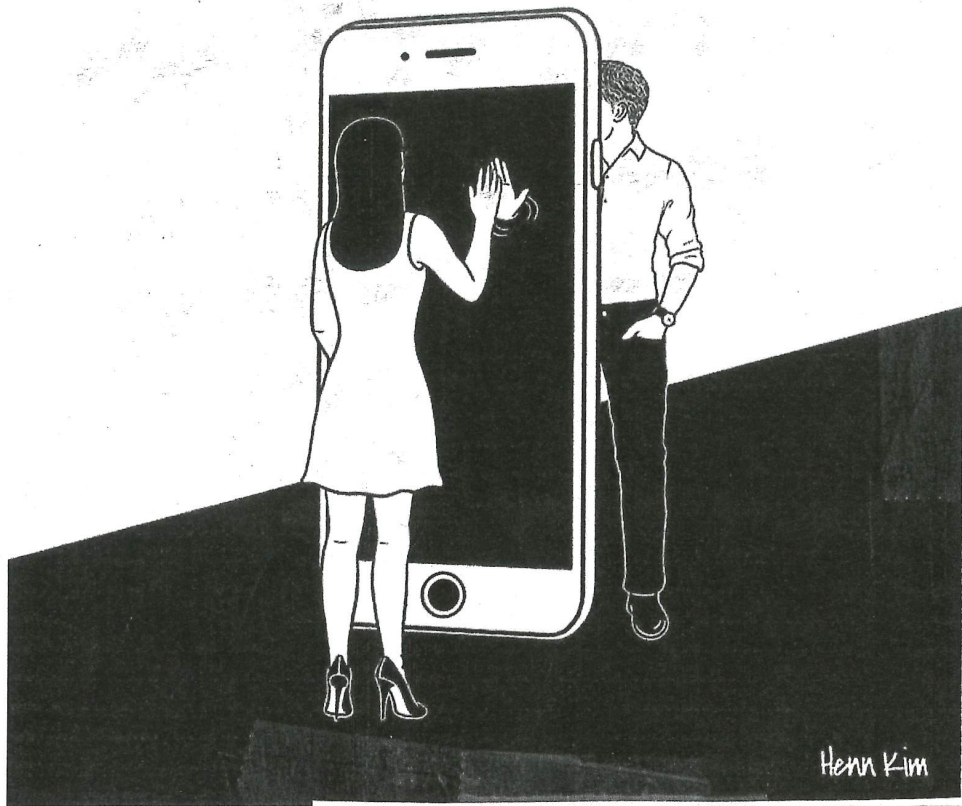
How do we turn conflict healthy? ^{How do we wear our hearts on our sleeves?}
How do we make a conference on cooperation care about

cooperative work? ^{when we cross borders how do things change?}
^{what is the great history?}
^{what will I be able to take with me? what are the multiplicities of power?}
^{what will I be able to give? ^{multiplicities of power?}}
^{how do we count? ^{some investments?}}
^{why are we?}
©

DO YOU BUILD SYSTEMS OF OPPRESSION ^{#BLM}
^{#NLM}
^{#MMIW}



#SAYHERNAME
#NODAPL
OR SYSTEMS OF LIBERATION?
I am not afraid of the politics in my science.



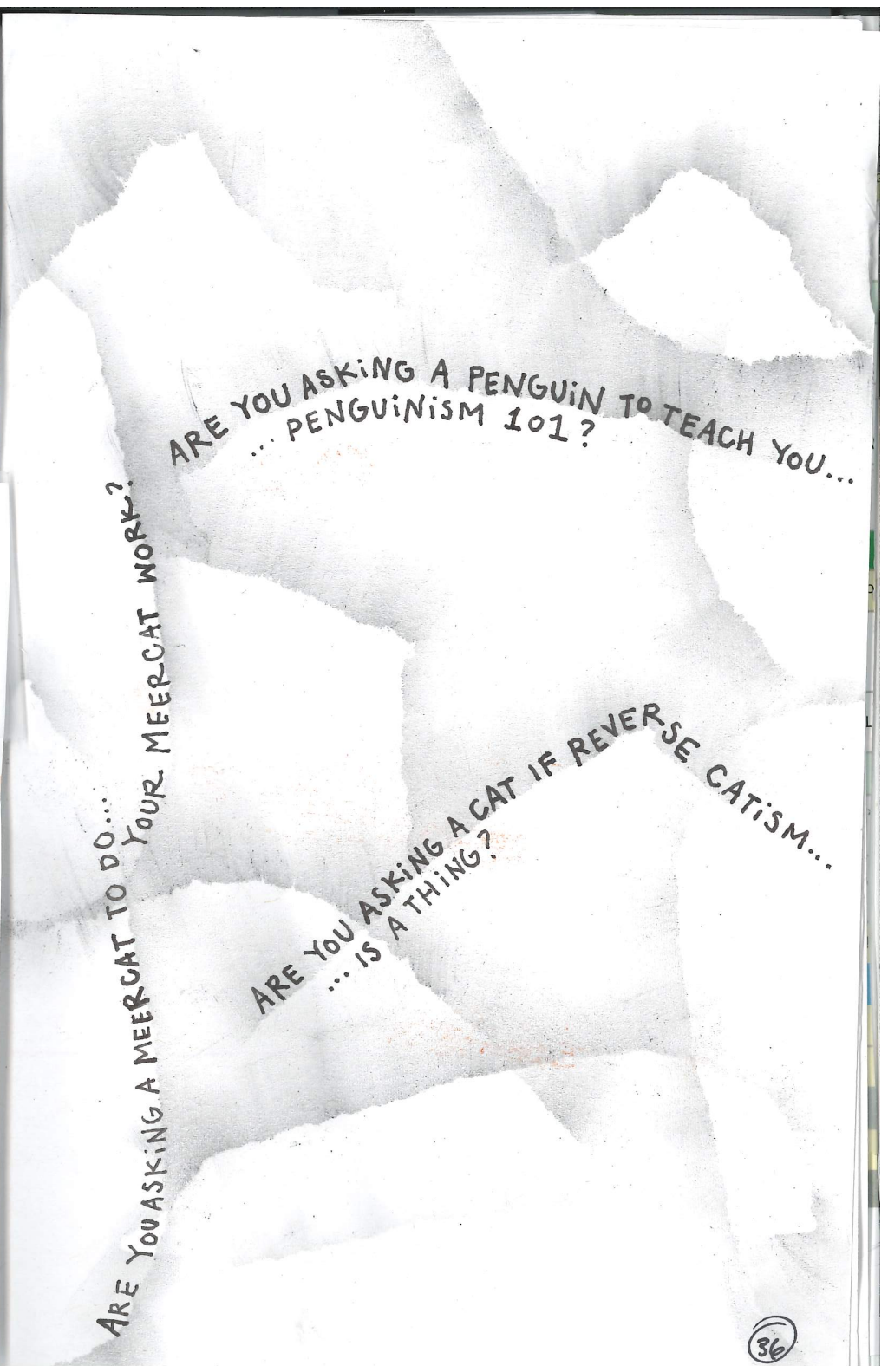
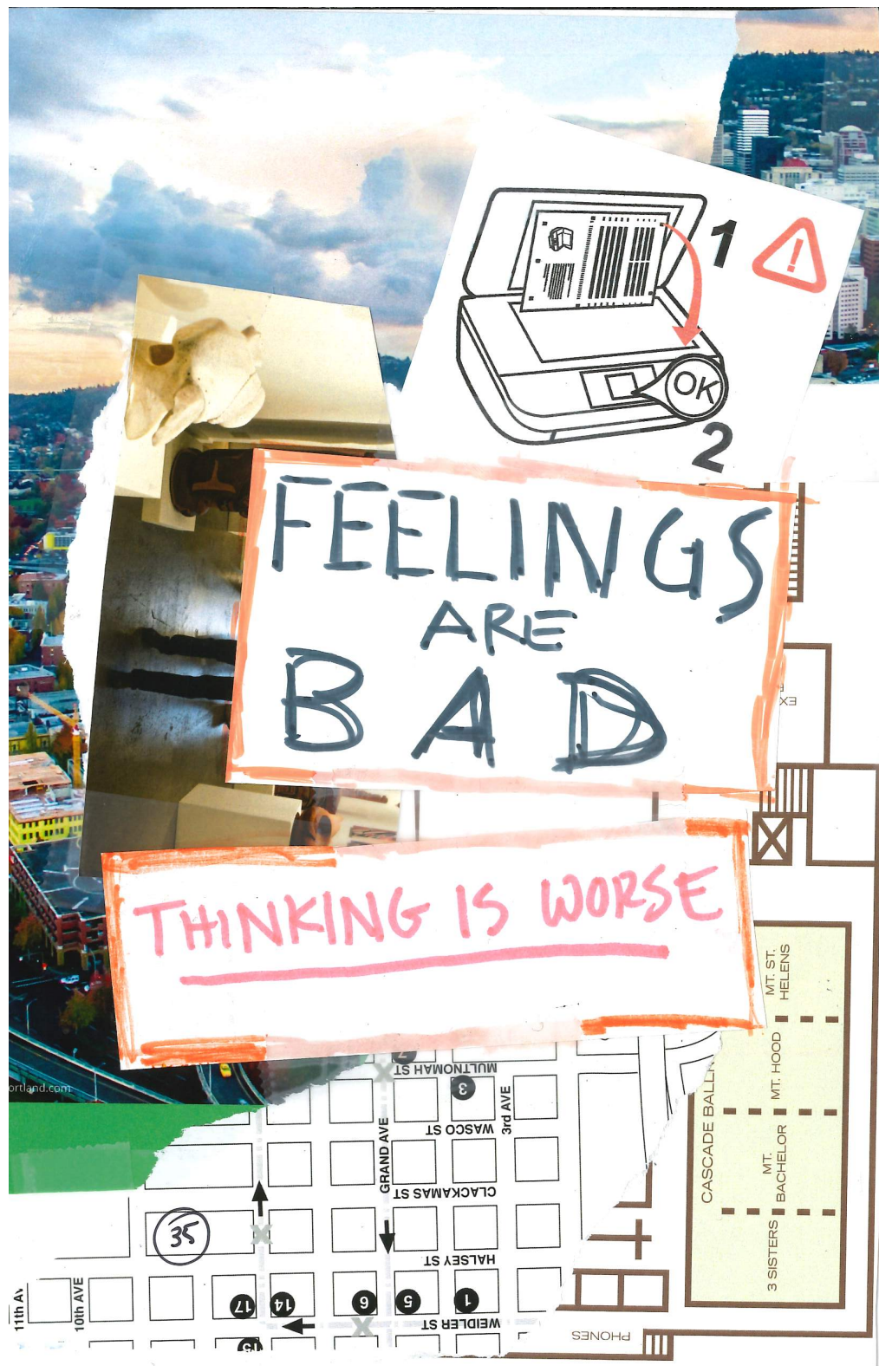
Where do we locate
our love? Where do we
enact justice?

33



who the ~~h~~ isn't
a feminist
I mean what
the hell?!

34



ARE YOU ASKING A MEERCAT TO DO... YOUR MEERCAT WORK?

ARE YOU ASKING A PENGUIN TO TEACH YOU...
... PENGUINISM 101?

ARE YOU ASKING A CAT IF REVERSE CATISM...
... IS A THING?

N A R I

INTERSECTIONALITY

I IS L

EVERYWHERE

S T O Y
I
E C T N

WHAT HAVE WE MISSED?

