GUNK_3 /Raise what Synchs/

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<!DOCTYPE html>
<html lang = "eng"
    <head> GUNK_3 /Raise what Synchs/
        <meta charset="utf-8"
        <meta name = "description" content = "GUNK">
        </head>
        </br>
        </br>
        <body><p> <strong>
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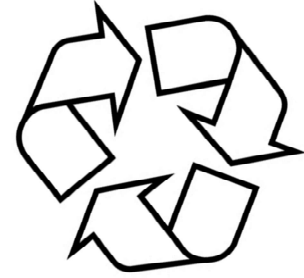
When computers were vast systems of transistors and valves which needed to be coaxed into action, it was women who turned them on. When computers became the miniaturized circuits of silicon chips, it was women who assembled them . . . when computers were virtually real machines, women wrote the software on which they ran. And when computer was a term applied to flesh and blood workers, the bodies which composed them were female.</br>

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Sadie Plant, *Zeroes and Ones*, 1998
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When artificial intelligence appears in culture coded as masculine, it is immediately grasped as a threat. To appear first as female is a far more cunning tactic. *Woman: the inert tool of Man, the intermediary, the mirror, the veil, or the screen.* Absolutely ubiquitous and totally invisible. Just another passive component in the universal reproduction of the same. Man is vulnerable in a way that "he" cannot see—and since what he cannot see provides the conditions by which he sees himself, he has to lose himself in order to gain sight of the thing that threatens this self. Thus he is in a double bind: either way, the thing he cannot see will destroy him. </br>
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Amy Ireland, *Black Circuit: Code for the Numbers to Come*, 2017
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Instead of rejecting the dream of autonomy from the gods, **Xenogenesis**—or the promise of an alien beginning—implies reversing the very understanding of instrumentality. In other words, Lilith embraces her abduction and starts to reason with the instrument and from within the logic of the instrument towards an *unknown unknown*, a previously unthinkable and entirely alien model of subjectivation.
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What might such reasoning with and from the instrument mean in an age in which highly automated vertical apparatuses of capture, classification, and control provide a complex and distributed infrastructure for increasingly self-sufficient forms of algorithmic governmentality? What would it mean, in this particular phase of the development of machine intelligence, to take the instrument/machine seriously? What conceptual tools might we need to initiate thinking from within the machine and from within the very logic of the instrument? Could such a prospect be the basis for thinking beyond the control loops of the post-cybernetic age?
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        [...]
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we wish to direct towards repoliticizing and reclaiming unknown unknowns from the jaws of paranoid apparatuses of capture and prediction. In the

conditions of an omnipresent "data behaviorism," we feel that the unknown unknowns of both the subject and the political imagination can only be taken back and built anew by enacting a political affinity with the machine, and by way of considering its very logic. Might this affinity become a path for developing an entirely new, inhuman logic of becoming-subject capable of injecting the unknowns with entirely new alien universals, beyond the white-male constructs of paranoid humanism? The new subject can only be constructed from the hard labor of alienation, which includes understanding the logic of instrumentality, politicizing it, and transcending it through usage itself. This requires building a non-paranoid imagination, and a readiness for a radical denaturalization of both humanness and subjectivity as we know it [...]
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Antonia Majaca & Luciana Parisi, The Incomputable and Instrumental Possibility, 2016
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Prescriptions, prophecies, injunctions are ways of inscribing the future in language, and — most importantly — are ways of producing the future by means of language. Like prescriptions, prophecies, and injunctions, code also has the power to inscribe the future, by formatting linguistic relations and the pragmatic development of algorithmic signs. Code is modeling the future, as the future is inscribed in code.[...]
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Franco "Bifo" Berardi, Foreword: Debt, Exactness, Excess, 2012
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<p> The common declaration "Hello world" interpellates in this way too, not least in the dogged insistence on the use of English as the default "mother tongue" of program languages. To Louis Althusser, the speech act constitutes the subject; it recruits subjects by hailing them, "Hey, you there!," as a policeman (sic) might speak to a passerby. 13 Through the act of recognition the subject begins to exist in ideology, in parallel to the way that program code can be seen to exist in ideology too.
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<p> [...]
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<p> Moreover, there is a well-established paradox in such a straightforward view of agency derived from the Althusserian concept of interpellation, with its stress on the determining role of language. If the subject is to some extent constituted in language and code, then to think that someone saying and doing something is a straightforward demonstration of agency misses the point; language and code constituted them in the first place, and as such the formation of the human subject is always an unfinished project.
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Geoff Cox, Alex McLean, Speaking Code: Coding as Aesthetic and Political Expression, 2012
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