CONCLUSION

PEACEFUL COEXISTENCE

Technology is constructed, promoted and perceived as a white and cis-male-centred domain, particularly hardware production and the architecture of printed circuit boards (PCBs). The global shipment of raw materials such as rare earth and conflict minerals extracted to build our hardware relies on a mining industry that celebrates a culture of toxic masculinity. Approaching mining and hardware production from an artistic background, and looking at it through an eco-feminist lens, help to unpack not only narratives of limitless growth, acceleration, competition and progress, but also the underlying paradigm of an essentialist gender bias, in which labour focusing on caring, reproducing, recycling and maintaining is labelled as feminine, and inventing, making, investing and constructing are labelled as masculine. This book tries to inject trans-feminist principles such as commons, care and consent into this gender bias, opening up towards new or silenced 'herstories' to speculate upon more ethical futures in a circular economy.

How can we knit a tentative narrative of future decolonial hardware? In the first part of this book, we proposed that tech must be created through an entanglement of hacking, science and activism. It is our desire that it leads to the sovereignty of countries that export raw minerals and import toxic waste. It would stop powerful nations preventing peace in regions rich in resources (Yusuff, 2019). But it is not just geopolitical tensions that need to de-escalate. We also need to consider humans and non-humans as being 'in this together– ' as players who are equally essential to collective survival (Braidotti, 2020).

The unorthodox step to abolish status quo hardware opened our minds to more ethical alternatives. Our interlocked gaze at the big five tech companies and their imposed ecologies prevents us from recognising more promising approaches. Artists take on a pioneering role here, because they navigate outside market logic, within a bubble ruled by semiotics and gallerists. A de-growth approach to building electric circuits does not throw us back to the Stone Age. But we should

acknowledge that the way people lived their lives then allowed future generations to thrive. Building technologies in a slow, local, decentralised, transparent way (keeping in mind local experience/wisdom/shortcomings) also helps to implement solutions to site-specific issues, and temporary changes, eventually functioning better than 'one-tech-fits-all' off-the-shelf hardware. Essential for this shift towards a new form of decentralised, de-growth, life-affirming technology is to establish decolonial computing as our new standard.

Our research on feminist hardware has confirmed our hypothesis, that it is in fact possible to create ethical technology. One that rewards peaceful coexistence and not capitalist exploitation.