

APC FEMINIST INTERNET RESEARCH NETWORK (FIRN)

Imagining Technologies of Liveable Futures:
Feminist Research on TFGBV

FIRN Research Meeting
Horizon Village and Resort
Chiang Mai, Thailand
10 - 12 May 2024

Introduction:

The Feminist Internet Research Network (FIRN) is a collaborative and multidisciplinary research project led by the Association for Progressive Communications (APC), funded by the International Development Research Centre (IDRC) and APC. The project focuses on the making of a feminist Internet as critical to bringing about transformation in gendered structures of power that exist online and on-ground. Members of the network will undertake data-driven research that provides substantial evidence to drive change in policy and law and in the discourse around digital rights. The broader objective is to ensure that the needs of women, gender diverse, and queer people are taken into account in internet policy discussions and decision-making.

FIRN held a three-days in-person convening with its current research partners with following aims:

1. Provide space and time for partners to share their **research progress**
2. Explore the expansiveness of **intersectionality** beyond the politics of identity
3. Learn more about **anticipating emerging harms** through research and foresight
4. Think through **difference** in feminist research and knowledge making
5. Imagine technologies of **liveable futures and radical possibilities**

Facilitators: Diana, Tigist, Namita, Neema, Srinidhi, Nishant

Meeting Agenda:

Day 1: 10 May 2024			
Time	Item	Description	Who
Check-in: Network members reflection and update on research progress			
10:30 - 11:30 AM	Recap// Updates from the inception meeting	Welcome and Introductions	Diana and Tigist
11:30 - 12:00: Break			
12:00 - 13:00 PM	Recap// Updates from the inception meeting	All partners are invited to reflect and update on the progress of their research project	Diana and Tigist
13:00 - 14:00: Break			
Thinking Intersectionality beyond the politics of identity			
14:00 - 15:00	Session 1	Reflexivity and writing our place in the world	Tigist
15:00 - 15:30 Break			

15:30 - 16:30	Session 2	Mapping structural oppression and identity	Namita
Day 2: 11 May 2024			
Thinking beyond the now: Anticipating Emerging Harms through Research & Foresight			
9:30 - 11:00	Session 1	Anticipate Emerging Harms	Neema
11:00 - 11:30 Break			
11:30 - 13:00	Session 2	Propel the field through research	Neema
13:00 - 14:00: Break			
Thinking through difference: Geopolitical locations in feminist research			
14:00 - 15:00	Session 1	Thinking through difference	Srinidhi (with on-site support from Tigist)
15:00 - 15:30: Break			
15:30 -16:30	Session 2	Thinking through difference 2	Srinidhi (with on-site support from Tigist)
Day 3: 12 May 2024			
Technologies of Livable Futures and co-creating a feminist Curriculum			
9:30 - 11:00	Session 1	Technologies of liveable futures	Nishant
11:30 - 12:00: Break			
11:30 - 13:15	Session 2	Feminist curriculum	Nishant
13:00 - 14:00: Break//Closing			

Day 1.

Introduction session

Addressing fears/uncertainties from researchers

Session 1.

Thinking Intersectionality beyond the politics of identity

Reflexivity and writing our place in the world

A session that emerged from the inception meeting.

- 1. Majority of people are researching something very personal to them. What does that mean when it's personally important, and what does that do to you and what do we produce?**

This exercise aimed to reexamine the application of intersectionality, moving beyond the confines of identity politics. Work claiming intersectionality has been criticised for focusing too narrowly on identities, rather than addressing the underlying systems of oppression. This incomplete examination may cause participants to inadvertently perpetuate the very issues they seek to critique, rather than identifying structures and systems of oppression, or driving meaningful change.

Participants were given a set of reflection questions, and a choice to answer in one of three formats: individually, in groups, or reflecting upon a person's response within their groups:

1. How do you see yourself in the world?
2. How do you think others see you?
3. How and which part of your identity is a source of power?
4. How and which part of your identity is a source of oppression?

Group 1 discussion (2 participants):

Participant 1:

- 1) How I see myself:

Primarily I am a black African woman, cisgender.

- 2) How do others see you?

A black African woman — but from a place of marginalisation, not having agency, who needs to be spoken for and needs help. I enter a conversation from there. When they know more about me, they have a checklist almost, they withdraw more and more. I work very hard around it, but approach it from defensive position. So much is being determined even before I enter a space because of my skin colour and where I am from. Being from Ethiopia means stereotypes follow you everywhere — of war, famine.

3) How and which part of your identity is a source of power?

Again, being a black and African woman. Once you get past the hassle, people start listening to what you have to say because people know — being educated, with postdoc privileges provides a little bit of space for you to work around (in the West). That's one power I know and recognise. I'm also middle class, not rich but also not poor. I'm grateful — I can say "no I'm not going to do this."

4) How and which part of your identity is a source of oppression?

Being a black African woman. The stigma attached to being black African woman and impact of colonialism even in the so-called "never colonised" country of ours. In ways I can't move around because I'm African specifically Ethiopian so all the spaces multiplied by identity. As a woman in my own country I am not a citizen, not even a second class citizenship. As a migrant do I have permit, resources on issues around experiences of being loved within the country itself? In my own country I don't feel at home or safe but at the same time living abroad as migrant also doesn't feel at home, so I don't know where home is.

Participant 2

1) How I see myself:

Woman, feminist, black.

2) How do others see you?

Similar: black African woman. When I think of myself, I see myself as an Ethiopian woman. When I travel and see ppl from other countries, it's different. There are two different identities of myself. In Ethiopia ppl see me as someone educated, and they see me as a woman but not black African because we all are in that context. In Africa, being a woman is more important, but here (international aspect), I am seen as a black woman.

3) How and which part of your identity is a source of power?

In the international global English-speaking context, being a black woman and educated helps me state my words and helps me be heard. Local context coming from relatively educated and middle class family, economic background, outlook and in global context fairly able to speak English helps me to find a job and get international exposure. Being lighter skinned is not power but it is privilege, and I want to acknowledge that in our context. Being a city girl is also a privilege.

4) How and which part of your identity is a source of oppression?

Being a black woman, being a woman. Coming from Africa you are identified as not knowing anything even if you are educated. Especially in that economic world when you try to publish and present produced knowledge, it can be another form of oppression. Being a woman is my main source of oppression, and where I come from, my ethnicity.

Group 2 (sharing recap):

1) How I see myself:

Depends on the context — identities like female, race, gender, identities of feminists, it depends on who is asking and where you are, because you see yourself in relation to one. We talked about how for some of us it's weird that it's always associated with identities and oppressions or other markers of power, because there are other identities.

2) How do others see you?

We focused on how the questions were framed and there was consensus that identity politics and subjectivities don't always align with our identities or fields of interest.

For some categories, how we see ourselves is conditioned by how others see us, and it's very difficult to separate the two.

3) How and which part of your identity is a source of power/oppression?

We talked about whether there is a piece of paper (to identify a person), as a representation of identity in spaces of power, and systems of power (more a conversation about what our identities are not).

Group 3 (sharing recap):

- 1) We had open conversations and also found the categories sometimes blurred, especially when we talked about our identities and how we see ourselves. It's very conditioned by how others see us and it's difficult to separate the two.

Some of us talked about privilege, there has also been many different aspects to it besides the category of white man, university professor etc, but there are different layers.

We also got personal. Our own insecurities, how we saw ourselves, for some of us it is hard to take up space and have a strong voice or opinion. For example we also talked about situational identities. The same person can be seen as "village whore" or as parliamentary consultant/advisor depending on who is speaking. We also discussed age which is very relational, some of us in some spaces are very young, and in other spaces as a reference.

We also talked about fluidity in terms of identity, resilience and perseverance as a source of power. Sometimes the same thing could be a source of power and oppression.

- 2) One thing that emerged here isn't about our source of power but our history. We talked a lot about it, the characteristics, more about our histories than who we are.
- 3) Going back to the issue of privilege, in the case of ppl like us who embody different markers of difference, something that came across as common was a certain level of instability in privilege in some situations. What can be privileged in certain spaces from the regard of certain others can be very simply wiped out in the eyes of others who look at other markers.

I see myself as an African and to some extent privileged according to qualifications mentioned amongst the group. Urban-raised and Western-educated has been a source of power opening some doors for me.

- 4) However, some of these identities are de-powering me because it doesn't allow me to connect to a lot of groups. Now we are trying to better understand those who are outside the privilege to a certain extent, and the challenges of how they see themselves and how the world sees them. To some level as the world is changing because of globalisation and AI, my age is making some of these things the more limiting of my power. Maybe 10-20 years ago I would have been more powerful but with globalisation I am more disempowered.

Group 4 (sharing recap):

- 1) We only discussed the first question. First question leads you to talk about identities, but also phrased in terms of how do you see yourselves, so it became a conversation of how we feel about how we see ourselves.

Discussion on the feeling of not enough anger, and feeling of anger leading to more consuming passion,

which translates into activism. That was one of the feelings that came out. These may or may not be connections to other feelings we previously discussed about fragmentations of belonging — that we belong to several spaces, and in relation to that seeing certain spaces that we assumed would be welcoming, eg: decolonial department in a university, a university in a non-Western community, or a kink community, may or may not be what we need at certain times and we gravitate towards different spaces. We were looking at how the fragmentation plays out in different ways.

- 2) One of the interesting things was that in response to the second question, one of us said they struggle to see how people can see you when you can't really see yourselves.

This took up conversation about how it makes us unable to do the work we set out to do. This brought up slow time, and paying attention to the demands of the work itself rather than only the externalities, like opportunities and funding. But also practical considerations are overwhelming, and they do determine how you will live and what we need to do.

We do not have the amount of time we need to do the work we do, but also the amount of time it actually takes). Also the curious reality for some of us that when you do get these opportunities we are unable to "speak". What is that about, why can't we do it?

I noted someone said "We need to resist the accelerated time that we are thrown into" — whether it's capitalism or just "This is the opportunity that we have been given so I have to produce this".

- 3) How do you develop kinds of responsibilities towards the people? Having to produce something that fits within a framework?

One other thing that came up in context of FIRN is what we are doing here is creating a community and network to share findings, build on these findings, and hold audience with each other. It connects to the idea of being too excited in the form it comes up, whether it's in creative practice, mind mapping practice (or whatever it is), and to find the possibilities in the unexpected — to have spaces and pockets that open up, even if it's looking at research and its connection to pedagogy, even if it's small scale, like how its translated to the classroom and how you'd want it to be taught.

"To find the possibilities within this network"

Also the context of the vulgarity and scarcity can sometimes be liberating — if funding is gone what do you do then? So you find something different to do.

(A literature recommendation is made for the book *The Mushroom at the End of the World* by Anna Tsing)

Apart from the list I thought of the multiplicity of identities — for my identities all four questions it was the same, but just the context was different. According to the context of what I do or how I talk.

In the question of the source of power and oppression, the aspects I thought of and came up were switchable based on how I tried to take ownership of it again.

Facilitator:

Listening to people today, the point of the exercise is not to just pressure people to talk about who they are, but a methodological practice on thinking of how to cultivate intersectionality in their work and how can one put it as much as possible in the research process.

As researchers we are good at figuring out other people's voice and understanding/capturing in writing. 'People cannot define you if you don't define yourself' is the gap I see in capturing voices. In terms of responsibilities in research, think of ways that we can be much more ethical to power structures existing in our system.

Day 1. Session 2: Mapping structural oppression and identity

Reflection Question: Where do you see intersectionality as an instrument of thinking in your research? and Why?

This mapping exercise aimed to visually represent the complex systems that contribute to the factors raised in the previous session, like fragmentation and lacking a sense of belonging in certain spaces. By identifying how systems overlap and intersect due to certain expressions, experiences, vulnerabilities and more, participants sought to understand the paradigm of intersectionality without just listing various forms of identities, and identify ways we may be complicit in perpetuating systems of oppression, exclusion and discrimination.

Additionally, participants were asked to reflect how and why intersectionality is instrumental in their thinking.

Topics included for exploration: human rights violations, stigma, patriarchy, criminalisation of LGBTQIA+, colonialism, ableism, classicism and so on

Participants are also invited to question the prompts if they are inadequate.

1st feedback discussion:

There's a book called *Elite Capture* by Olúfemi O. Táíwò which discusses how intersectionality is not inherently bad but has been corrupted by the elite, which is how you end up with people like Kamala Harris as an example. She can say she's experienced most of the discriminations but does that mean we see eye to eye? And the problem of certain feminism is that they would say yes, and I would say no. We've talked in the past about how we've been let down by colonial feminism. Then we realised we've never really engaged with them. I think today it's intersectional feminism that has let us down. Contending with that also means looking at how it's been co-opted by people whose oppressions are intersectional. How do we come back to an idea that is more radical in how we do politics, but also with our community. Yes we can list these systems and do the exercise, but what does it practically mean? Can we sit in the room together? Need to know to talk about capitalist realism, which is to say is it really worse than anything? It's being stuck in this reality where we have to do certain things in a certain way. To me, the radical project today is to ask if we can break free from that? A lot of politics is about being included in systems over and over. But what about people who can never be, or communities that can never be? For me, the question is about breaking free.

1. The reason we came up with this list was based on our experience over five years and close to 20 research reports. There seems to be a kind of prefixed prototype that people try to drive their research towards. Human rights violation, stigma, criminalisation, etc — each of the findings leads into that space, gets into the policy paper, and policy spaces. Now, the conversation is a chance in many of the sessions we have to ask how we actually pressurise ourselves to take away from this, and also to add on, even question. We jump into the most popular prescriptive terms used here, and come up with questions in response in this exercise. How is the landscape prescriptive, and how do we shift out of it?

2. Adding to the conversation: starting to make a list of things. The problem with intersectionality being an easy answer is it is only a lazy answer. It doesn't require any more intersectional work and produces false equivalences because if you suffer as LGBTQ and I suffer as something else our conversations are now equal, but also this framing necessarily positions us as fighting against something. That's important, sure but it disguises the fact that most of us are fighting **for** something. What we are fighting for might be very different from what we are fighting against. It might be different vocabulary, strategy, research, field work. We don't know for sure. But when someone says to me "Down with capitalism!" — what does it mean? Instead of coming up with a theory of capitalism, it would be interesting to see what exactly are you fighting for within this? And then what that would actually look like because it immediately brings specificity and materiality to a lot of these conceptual categories.
3. Two things that come to mind: The politics of allies, and what are the responses?
4. In terms of what we are working towards, for example, working in an organisation organising a queer film festival in Bangalore. The point there is precisely to step away from especially some categories of how queer communities are seen and to work towards a space that is for pleasure. The main complaints of every venue has been that the toilets are used for sex and drugs, with fixed expectation of how organisers are meant to respond to the situation. However, the organisation response is "Isn't that the point?" — this is why we never get funding because we are working with a logic of "I like films, so I'm creating a space that I get to watch films with a bunch of people" and that's the simple part of life that connects to the idea of working towards something, as opposed to naming the present and therefore trying to get your research work through what you have articulated you are working against.
5. A participant said they have problems with labels but at the same time they need labels to operate in the world. They have had several labels imposed on themselves, and people are always disappointed when seeing them because they don't fit those labels. These labels come from extractivist academics, who make them a subject of the "we are too poor" people.

2nd feedback discussion:

Maybe the question we need to ask is why are we doing the research, and who are we doing the research for? A lot of times, the why and the who are the same question. So if the answer is I'm doing research in a global South context to then bring it to a North context for policy purposes, then that's a different political project. Not saying they can't overlap, but what are we really trying to do? Use it to do policy, sure.

But if we're saying that this goes back to our elders in terms of research, when they were marginalised from doing theory altogether. As global South researchers (they say) we can only talk about our context, we cannot be experts. They bring their experts and we give the examples. We have internalised that. Even in the way we work, we're illustrating the points and policy. What if we shift that paradigm and say that what we're trying to do, the point here is to make community and the policy comes out of it? I think this is where we need to start. Unfortunately a lot of research goes into its specific purpose that at the end of the day does a disservice to the political project that we're trying to present. Maybe that should be our topic.

1. I am kind of in agreement with that, but I think a lot of us in the room do work towards policies. One could make the argument on why harassment-related laws on the local/regional level have never actually been implemented effectively, precisely because of this problem. This is one particular articulation of violence that can go to The Hague, to the international policy lobby, which then has changes at the last minute. Maybe what you're finding out is exactly the problem. In many instances what has happened is lobbying in Cedaw, or to the Human Rights

Council, or the Internet Governance Forum spaces, and some of it has happened at national and local levels. I see what you're saying.

2. I want to share an Ethiopia experience. The Ethiopia womens rights movement is in its infant stage and in [2020] we had major war break out in Tigray. During that time there was expectations that feminist and womens rights groups from the movement would advocate for peace. GBV as it is during the war, women were being raped and things like that. But the feminist groups had individuals with their own political views, dividing the movement into two or more groups. There was a huge backlash against feminists and womens' rights movements in the country and I believe we went backwards many steps from what we brought to the womens' rights movement. The legitimacy of the feminist movement has regressed many years and become fragile from years before because of the human rights violations. At the same time the allyship we showed to different groups who depended on our political partnership and perspectives — we don't know how to articulate it and we never understood it yet but it crippled us so much. It's really complex.
3. One thing that can happen is in the mapping exercise, two layers can happen. One is, there is a responsibility to donors is an issue at the same time, even though we are resisting and finding our own ways, and there is a need to do research for policy. But it doesn't mean that we can do research for the community too. As pointed out, there might be a link there.

Looking at things in hindsight, Sudan, Congo, Kashmir — what does it mean for us to keep on being while knowing this and still doing this? For me that's the biggest question we can answer. In terms of who are we working for and who are we in conversation with, can actually be an internally good process. I see myself working for the network, so I am constantly in conversation with this network. I'm responsible for in, interested in that, I want to know that. At the same time I'm also responsible to IDRC. So I know realities, it cannot be one or the other. But at the same time, what I see has to be part of the policy side too. The donor relationship cannot determine knowledge production. But that doesn't mean that there won't be any conversation.

4. Think about "Who is this research for?" And if you had to name the factor that's influencing what you're looking at in another language? For instance when most of you were talking I was thinking "Why not say war as a description of what is happening or the system that is working and the reality determining what you're looking at?"

Doesn't have to be breaking out of just English. It could be looking at breaking out of academic language.

Who we are doing this work for:

1. A lot of the women we know who have gone through TFGBV or women we don't know but whom we have heard about, whose work, resistance and fun things they do to keep fighting in spite of everything — there's no documentation, or archive. That will never be published and shouldn't, but the stories of how we are doing cool things, and some are not documented in many places and that's what we want to contribute to that archival somehow.
2. We are not researching for, but researching against — we are doing it against the invisibilisation of our realities, and as creators of different realities.

We raise awareness and provide more facts on GBV to help our government to address this issue, and also for other institutions like public organisations to design an effective response. For the previous mapping exercise, there is a power structure and values psyche provide a

base for the oppression. They dictate the social norms, they become the subjects of this norms. Identities vary from country to country,

3. We mostly work with LGBTQ communities and something we repeatedly point out is the heteronormativity in any kind of institutional healthcare matters. Working with sexual violence survivors who are mostly neither addressed in legal setup or medical professionals in patriarchal systems.

There's also a conversation to be had on human rights trainings and all — no point in criticising it now. But for example, there's always the distinction that lies between politics and militarism. So feminist groups and feminists do politics, and especially in the Global South, this distinction is so imposed on feminist and civil society in general. That creates this gap between whoever is really in control on the ground, and whatever we envision our political roles to be.

(It is depicted as) politics is peace, military is violence. And we all know that that's not how it's done. Violence comes in a suit, usually. I think positioning feminist organisations and their responsibilities as solely always pushing for or against things oversimplifies things. We are in perpetual war, sometimes it's good if we wage the war against this sort of oppression.

4. It's necessary to figure out where the discomfort comes from. I don't think we have collectively articulated what is feminist about our research. The mapping we do here is "What is feminist about our research?" Because these same terms are used by others who pretend they are feminist in their approach.

What is feminist about our research? Sometimes it's about the ways in which you organise communities. Sometimes it will be the ways you debate with questions of leadership. Sometimes it's about figuring out what are the conditions of archiving knowledge. Maybe something that makes us uncomfortable needs to be reframed as reformed as an explanatory framework of what feminist research is. Feminist research is so much more difficult because we take those questions upon ourselves. In the inception meeting, a lot of people try to pass off feminist research as ethics — an institutional framework on ethics, explicit consent, and that's not what it is. What feminist research will do is negotiate some way for concessionary needs.

5. It's very important that we only do the work and continuously have a conversation about who we want to work for, as researchers. In many places

3rd discussion:

1. I can also contribute to the discomfort and question about what is feminist about the project. Idea: we were constantly being researched and the initial idea was we wanted the space to respond by taking ownership of our stories (from colonial powers, western academia).

What happens a few years later we found ourselves steering away from that, this dialectic was not important anymore. Who are we outside of that relationship of power? We started doing more transnational work with queer authors from across the global south. We haven't really articulated it in this way.

It's not just a paradigm, they are literally killing us. The question of us being dependent on them is on the premise of being deradicalised. And falling into certain categories of feminism.

Are we reaching the point where we're saying it isn't so necessary to name something else, as it is helpful in terms of thinking through or challenging intersectionality?

1. We could approach the questions in a more critical way. It doesn't necessarily negate the point of research right away. I have a problem with organisations always being asked to advise on policy but always put in the most apolitical position. I always think of who are advising and how does that translate back? I know these are the circumstances we work with, but it would be good to reflect.

Day 2: Deep listening exercise

1. Close your eyes
2. Beginning with your neck and shoulders, loosen up
3. Concentrating on the neck, slowly start going into your body
4. Rest at your chest (if you can) and bring both hands up when ready to the chest, hands over the heart
5. On the count of three, take one deep breath, hold for 3 seconds, and breathe out
6. Repeat the breathing another four times
7. Slowly bring hands down to stomach to feel its warmth
8. Listen to the rhythm inside your body — a tune, melody, sound
9. Gently tap your stomach
10. Slowly open your eyes

Day 2: Presentation: Thinking Beyond The Now: Anticipating Harms Through Research & Foresight

I'm going to take you through two sessions. The first session is on emerging harms, and the second session is thinking about how you move the research forward while still being very aware of the harms that you can cause to your research subjects or to your community.

Small exercise:

Turn to the person on your left, and for two minutes, discuss your first experience on the internet. What did you do?

Responses:

- Her answer was she went online to play a game that was based on a Brazilian cartoon character that had its own website
- Her first experience was exciting because it was so expensive she tried to make sure she only did things that were necessary, like searching for things that were in need. It was a beautiful and exciting experience just for her to use the internet.
- Her first experience at grade three was doing a search on AskJeeves.com

Facilitator:

I also want to talk about my first experience with the internet, sort of like, "Why am I here? Who am I?" The very first website I ever went to was the Disney Channel. I remember — it loaded up, and then you get connected, if you're lucky.

I went to the Disney Channel, it was mind-blowing. "This is the best thing that has ever happened to me." From there, I found chat rooms. I was around eight years old, and I got a lot of dick pics. It was in the early 90s. Until my parents found out and shut that down.

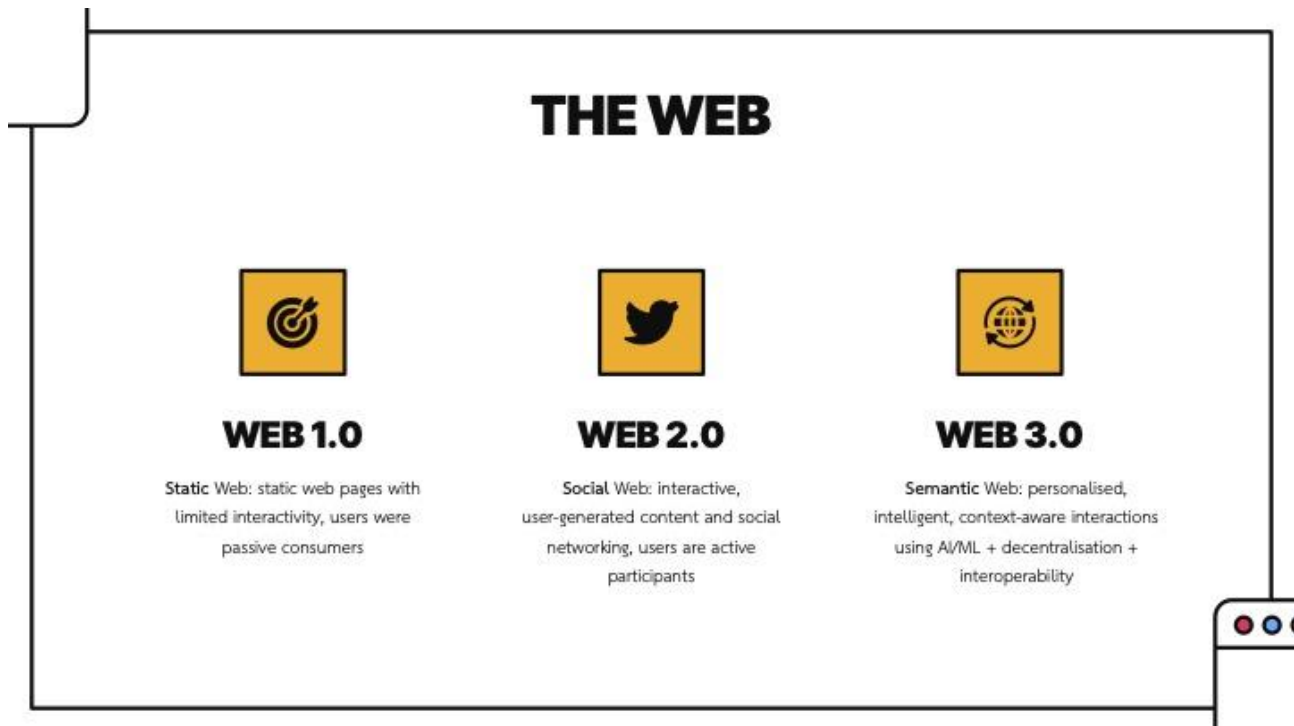
What we're talking about has been around for a long time. People would find out that I was a kid, and immediately such pictures would show up. But regardless, the internet has been amazing in every way. Once I figured out how to not have those conversations and have the kind that I want to, I met people from all over the world. I had pen pals, snail mail pals, and it's just been beautiful to have every piece of information you could ever have at your fingertips.

I constantly want to search things, and in some contexts, that's actually very expensive. What a privilege it is to just have the chance to look anything up at any time. That's why I'm addicted, because I can look up all of human knowledge. So I had a very tangled journey to get here in front of you.

I was brainwashed to believe I wanted to become a doctor, and I believed that for a long time, all the way up to college. I realised I didn't want to be a doctor. I wanted to do public health. I ended up studying statistics, epidemiology, and from there, I started working on mobile health projects. I was working in the US on projects looking at Veterans returning back from the war, and how mobile health and electronic health could help with PTSD. At this time, Africa rising was happening online. So I went back and settled in Uganda, and I started working on mobile health and electronic health projects.

I loved how much things had changed and how much connectivity people had. I wanted to put more of my data knowledge to use. I started this company that I run in Uganda, and I wanted to work on data science and digital rights. Then in 2019 I got invited to come to this network called FIRN. I had never thought about feminism before that, and didn't know what to expect. We met in Malaysia five years ago, and that was such an important meeting for me, because it really changed the entire trajectory of the way we did work at Pollicy, and it changed our identity as an organisation. It opened my mind in really interesting ways, and I feel very proud to now be on this side after those five years, because it was such a beautiful and important meeting for me.

So that's why I'm in front of you here. I would like to share all the things that I love about the internet and what I've learned from this network and what I hope you will also learn and take into the communities that you work in.



Let's talk about the web . When I went to the Disney Channel in '95, we were still in Web 1.0. Back then, some of you might have made like little websites. It was very one directional in that you could make a website, give each other awards, but that was sort of as interactive as it could be. Back then, it was really about static web pages. And you went to a web page and things were organised very differently

I would say early 2000s is when Web 2.0 really picked up, which is where we still are today. It was more of a social web. So now there was this new level of interactivity and anyone could be a creator. You didn't need to know how to code. You could create any kind of content, and people could access your content.

This is really when user-generated content really emerged, and anyone could speak their minds. That's really where we are right now, where users are very active participants.

Over the past maybe five to seven years, there's been a lot of talk about Web 3.0, which I have always found confusing. I don't really understand what they're trying to say. For a while, it was about blockchain and this concept of decentralised internet. So they said, Mark Zuckerberg owns too much of the internet — we need to break that up, decentralise it, and we're going to do it in the most complicated way possible. But now there's this sort of change to the definition where Mark Zuckerberg is back, and they're trying to say what Web 3.0 needs to be is about interoperability. So if I post on Twitter, you should see that on Facebook, and you should see that on Tiktok. That's what Web 3.0 is; no more silos, and everything is connected.

Then there's this other group saying it's actually about using AI and a personalised experience.

SOCIAL MEDIA

- HARASSMENT
- BULLYING
- TROLLING
- STALKING
- DOXXING
- HATE SPEECH
- NON-CONSENSUAL SHARING OF INTIMATE IMAGES
- DISINFORMATION
- MISINFORMATION

I think a lot of us, when we think about harms online, we're thinking about the harms in Web 2.0 and social media type of harms, right? There's people being harassed, bullied, trolled, stalked. There's doxing, hate speech, non-consensual sharing of intimate images, disinformation, misinformation, extortion, outings.

AI & AUTOMATION

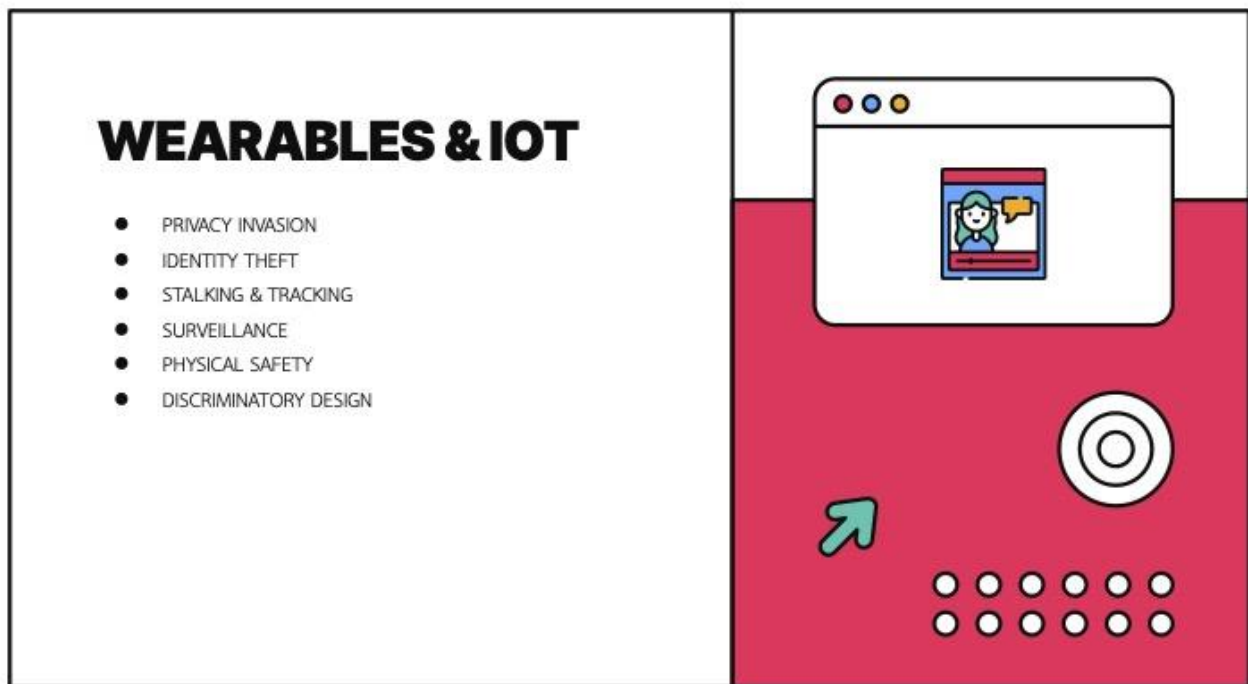
- BIAS
- DISCRIMINATION
- IMAGE-BASED ABUSE
- VOICE-BASED EXPLOITATION
- IDENTITY THEFT/IMPERSONATION
- PRIVACY VIOLATIONS
- AUTOMATED HARASSMENT
- AUTOMATED DISINFORMATION
- LARGE-SCALE HACKING/FRAUD
- EROSION OF TRUST
- SURVEILLANCE
- LOSS OF JOBS AND LIVELIHOODS

What are some of the harms that you're seeing happening now because of AI and automation?

Deep fakes, yes. Scams using intelligent filters to change the data from old photos taken online, and then changed without consent. Facial recognition is easier now. AI is being used as a weapon in genocide.

A lot of what you could do in the previous slide, you can do here too — but at a much larger scale. You can automate harassment and disinformation. What happens when there's just an erosion of trust altogether. When you look at an image, and wonder if it's real.

For me, I can't trust anything anymore. You can't trust videos or images or what anyone said, and



what does that do to a society when you can't trust anything anymore?
What are some harms that happens with wearables or the Internet of Things?

Participants:

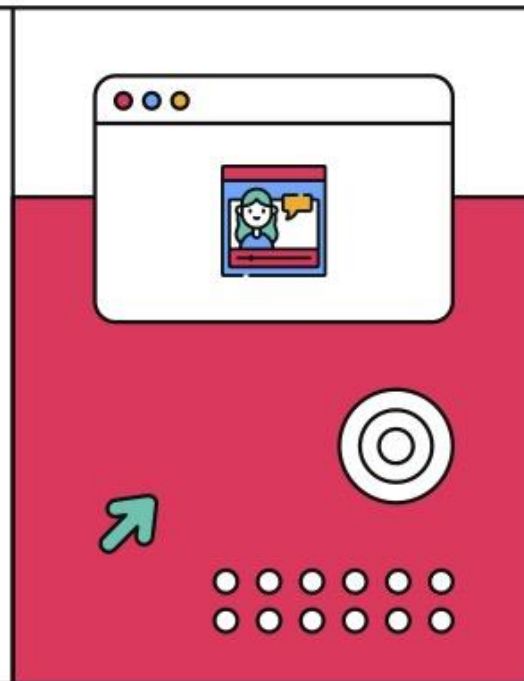
- Surveillance. These children's toys, where they're connected to the internet. People then are spying on the children. There's more regulation now, but...
- Outing and doxxing
- Data capture, like when you try to claim insurance but they say they have all your data already
- GPS controlling your location
- Invasion of privacy
- Disconnection from reality in virtual and augmented reality.

Do you ever have privacy at all, if everything you do is connected? There's identity theft, stalking, tracking, surveillance, physical safety.

One thing that wasn't mentioned is discriminatory design. A lot of lower end smart watches use green light to measure your pulse, instead of the red light higher end watches use. The green light doesn't pick up blood flow as well if you have darker skin. Or if you're a woman, most things are tested on male bodies instead of women.

VIRTUAL & AUGMENTED REALITY

- HARASSMENT/BULLYING
- STALKING
- ASSAULT
- EXPLOITATIVE CONTENT
- ASSET CRIMES
- PRIVACY VIOLATIONS
- PHYSICAL SAFETY
- DISSOCIATION



Participant:

- I remember an art project where you could wear a headset and experience what a trans person living in Europe would go through. You're wearing the headset, and when you look at yourself in a mirror, you see someone else's face. It's supposed to increase empathy with different bodies and experiences. I don't know if that's how empathy works, and if that's how you should experience someone else's reality.
- In a simulation-based modelling of the world, one of the biggest challenges with virtual and augmented realities is that they no longer are representational technologies. They are imitation technologies, which means that all the things that are facing feminists and queer groups that we have fought about, which is questions of embodiment, representational relations of data being key to the materiality of the bodies and their experiences, can be overwritten. Virtuality is not a description of the world. It's a prescription. It should be called prescriptive reality, describing a new set of things by which interactions, sociality and experiences are going to be managed, and who gets to manage that reality.
- I did a small project on virtual reality and what intrigued me was that the emphasis within this is to make things as realistic as possible, as opposed to imagining. They made animals move around in this space, and but there was no imagination of a different kind of the focus on how it moves. It's just so much hyperrealism instead of imagination. It gets into freedom of thought, because suddenly you don't have the freedom to create in a way. It's also privatisation. There was a gold rush to buy land on metaverse, people spending a lot of money replicating some shittiness instead of building something more beautiful.
- I belong to a group which is looking at migration and media in Northern Europe, largely based in the Netherlands. One of the first things that they are doing now is an accent recognition AI filter, because they are afraid that people who are coming onto the European shores, largely from war torn countries that Europe has been responsible for, are lying about where they come from, because they know that these are the countries that would get them asylum status.

So now they develop a norm of what exactly is the correct Arabic accent. You might have documents, you might have provenance, histories, families. So there is never even an imagination of a migrant having moved within Northern Africa and having acquired different

accents or different voice patterns. But there is like a cadence that is being managed. It's a prescription, and hyper realism is not realism, because it's not tied to representation. It's tied to a statistical need, which is modelling the entire small world. Who's a woman, what's a queer?



- It flattens the uniqueness of a person. I went down this rabbit hole once about why all coffee shops everywhere in the world look the same, and it's just the flattening of culture. If you look a certain way, then you get more Google reviews and more money. All the uniqueness is taken away.

Participants:

- The biggest one for indigenous communities is genealogy tests. The security around genealogy and how that's used to implement policy for surveillance. Where do these biometrics of DNA get stored? Currently they're stored with ancestry.com or others. You can even test your pets now, for species determination. It's a real risk for people, especially against indigenous peoples, because we have to recognise where does that data go where it is being stored, and who's going to buy that data of not only our determination of our genealogy, but our DNA? Lots of people are using it to determine their ancestry to indigenous relations.

If you're in Canada, because it's policy-driven, we'll have eugenic policies to determine who's an indigenous person or not. It's federally-run since over 100 years, and it determines who's a legal binding person who is considered First Nations (or not First Nations). Communities have used this ancestry.com results to further support the documentation for who you can belong to — a community or an indigenous group. These third party websites were used to find out ancestry, but are now being used to support documentation of people's connections to their ethnicity. It's very alarming, because it's being used, supported and promoted, but more importantly, it's not indigenous run, and it's not run by government. It's just some third party.

- Something similar in Brazil, a lot of people of Afro descent have been incentivised not by any governmental policies but by these companies who do ancestry tests. Because of colonial history in Brazil, a lot of people of African descent actually don't know where their ancestors are from.

There is an element of cruelty, because colonial trauma is being used to capture all this biometric data from people,

- I think it's the issue of privatisation, because it's taking what is inherently human and privatising it, having it controlled elsewhere and not as a public good. That's the governance challenge, the wholesale capture by private sector.
- For sexual offenders, their data stays within the borders of the country. But for sex workers, their biometric data is shared. So when a sex worker goes through the border, it is known she is a sex worker by the government keeping the data.
- Also the buying and selling of data. A lot of applications, like for your period and cycle, weight, how many workouts you've done — companies buy that information not only for campaigning or marketing, but using your information. I don't know if it's appropriate.
- In Brazil, Starlink is offering internet access to many groups, including those mining in indigenous territories. They're using the access to map the indigenous people's territories and to go away before the police arrives. This is a huge problem now, Starlink is helping them to map and mine indigenous territories and avoid the police.

Conclusion:

There's the privacy invasion, there is social control. So I think a lot of what we're talking about here is, how can both governments and private entities control populations? Controlling how you move, why you move, how you live, how you like. When there's like no space for privacy or independent thought, there's a psychological impact.

There's discriminatory targeting, attacks on civil rights and freedoms, stalking, harassment, reproductive rights, and doxing, of course. So this has been a huge learning exercise already, just hearing the examples of what's happening in your countries, but I would love for us to get into a smaller discussion in your groups, to talk about your specific context more.

Day 2: Sharing session

How did you find the exercise, and what was something new you learned in the group that you want to share?

Group 1

1. Sometimes, anonymity is not usually the most advantageous. It's about telling the story — experiences, characters, and the everyday harms that we also encountered. Similarly, sometimes you have to also disclose a part of that story so that you'll be able to defend yourself. So it's not being always passive, but also being counter to that passivity.
2. Targeted harassment and disinformation campaigns can really affect the credibility and trust of communities on ground and put them at much higher risk of violence and even killing due to these targeted campaigns. For example, a campaign from the outside could be government agents (or others) who want to create distrust and false narratives, affecting communities in terms of being able to collectively resist various forms of violence. It's actually quite common, eg: Black Lives Matter movement.

3. Really interested to know more about Palestinian genocide and how Zionists are working. Have the feeling that the impact of the genocide will impact thoroughly and change the moment. Thinking about international support, and speaking out loud against genocide, we need to play a part in so many ways. Listening made me feel touched, because making me feel very doubtful because in Mexico we are not headed in that way. We are not being criminalised for protesting against what is happening in Palestine.
4. Another researcher brought up an interesting issue we have not previously discussed about the place of the sacred. In this context, the current challenge to traditional communities where sacred knowledge is being shared online, depleting it of its sacredness, taking it out of its context. We came up with the idea of calling that digital sacrilege which connects this with other historical colonial practices on very specific yet extended issues of sovereignty involved.
5. When we discussed future threats we talked about the future threats of AI, in an indigenous context and from an indigenous perspective, a lot of people can be intersectional to other things. Due to the historical violence associated with research and the digital world around data sovereignty and intellectual property rights which is understandably driven by fear, how do we navigate the journey?

Another discussion was on understanding the inherent bias of AI, which brings up this future threat of not only knowledge but interaction and rights.

Last was the understanding of AI and other technologies. When it comes to new tech including AI, the question in my personal thinking and from other elder knowledge keepers/indigenous community members is the **hunger** for improvement. When we think about technology for the world, it's hunger-driven. At what point or cost does this stop? There is a movement in North America born out of US and Canada called the Land Back movement. When people hear the term they get afraid because they think indigenous people want all their land back and where are we going to go. It's fear-driven because of who's hearing and understanding it. People ask "What happens when you get the land back? What's the improvement of this?" When you apply the question of "taking land and leaving it alone" to technology — if we stop technology now, do we need an improvement for tech? At what cost? I like to push the border of the question because research and technology for AI is driven for profit and hunger for improvement — but at what cost and to what human cost?

Group 2

6. Our conversation focused more on research. Two things that caught my attention and would be interested to learn more — what does it mean to work with open source, and pay attention how do you deal with risk when accessing data and really working on research. Around ethics was one conversation.

The other conversation is that often times when we talk about digital research and risk, we tend to forget about researchers and focus more on research participants. As a researcher, when you go online and advocate for your survey and publish on your name — what happens to the researcher

7. We tried to talk about "Who's the other side or enemy?"

There was a project researching environmental activism. We discussed infiltrating groups, all these companies and state actors have access to our information which they can leverage against our communities.

A lot of activists have criminal records and debts, and all these factors can be used against one

member to infiltrate a group. This brings up a need to have a decentralised structure in the group doing research.

We also talked about how in order for us to have an honest conversation with a participant we need to compromise our own privacy online, to trust that the participant is not a troll or bot. They need to compromise on their privacy. There is not really a setting on research online where we are not risking anything.

Group 3

8. One of the things that we talked about, which connects to the tracking of sex work across borders, is that in the same way the internet you get is personalised, surveillance can track specific groups of people. I shared a project APC did in the first round of funds from India, looking at domestic workers, and the apps made specifically for tracking domestic workers when they enter an apartment complex. It checks that this worker is at the gate, and then the door, that they've come to work, the days they missed, how employable they are for other jobs and so on. We discussed the idea that even the tracking gets so specific in the future.

One thing to reiterate is that this conversation on research itself, was a conversation of the historical roots of research, drawing from anthropology and colonialism, going to different populations and studying them. The violence inherent in that, suspicion in certain communities about research. At this moment now we are subjects of research, like how much time we spend on something, all that information is being gathered about us and research. Returning to the earlier comment about data sovereignty, maybe that is something we really need to think about as a future.

9. In a conversation around memory, not only do we have the right for data but how do you keep your own memory and how do you take back the data that you have collected and really own it for yourself and for your community?

Because the more we do this work and then publish in different forms, the further it gets from the community, unless we figure out a way to bring it back. I thought that was very radical.

Day 2: Introduction of Resistance and Resilience

Resistance and Resilience participants meet FIRN researchers

Our project is called Resistance and Resilience, collaborative responses to online attacks on environmental defenders. We received an invite from IDRC to submit a proposal in response to a call in relation to closing civic spaces in the climate emergency. There was a particular opportunity to look at the impacts for environmental defenders of technology, and specifically, technology-facilitated violence against environmental defenders,

We saw the opportunity to really learn from and connect with the work that the Feminist Internet Research Network is doing, and really work more with partners of APC. We're trying to understand much more the scope and the impacts of technology-facilitated violence against environmental defenders, looking also at the ways in which environmental defenders, particularly indigenous peoples, are using technology as part of their environmental activism to defend their land.

A big part of the project is around supporting the use of digital technologies in ways that are safer and really respond to the specific needs and contexts in which environmental defenders are working. So there's an element of supporting and exchanging experiences and building capacity.

There's also an element of in terms of the research, we're hoping to have that inform decision making, support advocacy in different contexts, build more connections and strengthen alliances across these different networks and organisations around technology, human rights, environmental justice and the rights of indigenous peoples.

Day 2: How do we move the field of TFGBV research further along?

How do we move it through innovation?

We already heard about how innovation is a tricky term from talking about research (or just in general), and now we're trying to see — what are the emerging harms?

Are there ways that we can have foresight to know when they're coming? For example, in the context of Uganda, they introduced digital IDs, and we did research about how some of it was harmful especially to minority groups. But it is my opinion that once the system is in place, it's very difficult to change or undo it. It's not impossible, but it makes it a lot more difficult.

Even though we presented these findings and talked about it, nothing really changed. But would things have changed if we had the opportunity to do a risk assessment or audit before that system came in? We did not, there was no public consultation.

We're seeing all these new technologies coming about. Is there an opportunity for us to foresee some of the harms before they happen? Oftentimes people do predict those harms. For example, when the Apple AirTags were released, many said this would be very dangerous for women. An AirTag is a little GPS tracker that you can put on, for example, your keys. But of course people were using it to track women, for example, putting it in somewhere discreet on their cars, and then tracking all their movements. Many warned Apple that this is probably going to be a big use but were not heeded. So trying to think as feminist researchers, can we have some sense of foresight for future harms?

In terms of innovation from my work, I can give an example. We wanted to do research to understand violence against women leaders in Uganda and Tanzania, and we needed the data from Facebook and from Twitter. For Facebook, we were partnering with the National Democratic Institute, and they said, "No worries, we'll talk to Facebook. You'll get access to CrowdTangle, and then access to the data." Facebook asked what the data would be used for, and after we explained our research, and they denied us access to the data.

We were able to do the research on Twitter. But as some of you know, Twitter has also closed their API now, so it's becoming very difficult for researchers to do research on these platforms. A lot of them are closing off their API, making it very difficult to research what's happening on these platforms, when, in fact, they should be the kind of partners we should have.

So before the next session, I just wanted to have a brief conversation about thinking in the research that you do, what are some of the things that we could do? Who would be the type of ideal partners that we would want? What kinds of collaboration would we want? What kind of (new) methodologies could we bring to to answer this question about foresight?

How do we move this field forward by thinking about new types of research methodologies, new types of data collection, collaboration across disciplines, and anticipating these future trends.

It's a big question to talk about very briefly, but I think it adds well to the session that's coming ahead. What are the things that we would like to have? For example: I would have liked to have access to CrowdTangle. I would have liked to have Facebook cooperation, but that's something that I couldn't have, and maybe couldn't foresee that I would need to have. So I open it up to a general conversation, no rights or wrongs. It could be a wish list. It could be things we've thought about before, or things we have managed to accomplish.

Additional from IDRC:

We've been trying to work on the back end of trying to gain access to some of that data from the platforms. I'm not getting much traction yet, but it's also pretty important for the work that we're supporting on mis- and disinformation as well. We're hoping this is possible through some partnerships with funders. Trying to get a collection of donors who have some power to lobby for these platforms to provide access to their data, point out the disparity where some countries have been able to get these platforms to open up, but global South countries have been unable to obtain data in the same way.

Question:

APC works with a lot of members and community networks that are developing open source, low cost environmental sensors to help with monitoring air and water pollution. For people who are developing or adapting technologies for their particular context, for that kind of innovation, to what extent are there ways they don't know to sort of sidestep the gatekeepers of different information sources and try to create other alternatives that really do provide that kind of community ownership over data?

Additional response:

If platforms refuse to give us their data, can we go ahead and create our own data sets and work with other forms of data collection?

Response

Centre for International Governance Innovation (CIGI) is a Canadian-based organisation working on international governance in particular, looking at broad-based surveys that go out to people. It's not a method that I know enough about. They are partnering with Ipsos, to try and create statistically sound comparisons across countries in Global South around what's happening in violence.

The first 18 countries have been done, and they're doing another 18 countries now. Could be useful for your research to be able to access that?

It's going to be invitational as not everyone is doing quantitative research, but if there are any interested in the service they do and want to have an engagement of qualitative data they do have, they are open to give. It's always based on what our interests are. We could seed out the countries that they are trying to work with now and see.

Question:

I was thinking about qualitative research — can you relate the kind of research you do here with, for example, digital technology? Maybe when we don't have data from big digital platforms that

you can think about doing more qualitative research and maybe think about methodology from the digital technology field, for example. I would like to to learn more about how you mix quantitative and quantitative research.

Response:

I think a lot of the research does tend to be a bit more qualitative, because if you don't have access to the platform data for most part, then what you do have is people's experiences. Sometimes you can talk to people who work in these tech companies, but they really can't tell you very much anyway. So I think it tends to lean quite heavily on this kind of qualitative data theory.

It could also be you have the capacity but you choose not to, because politically, you want to work with people, and bring in people's voice in narratives. It's a political standpoint, and some of us might go with that. My personal position is it's okay to do mixed data.

Discussion on experience doing online research

We started it not knowing much about what it was about. It was kind of frustrating, because we came to realise that the kind of research questions we had are not necessarily to be answered by quantitative data.

I wanted to make the point that we're not doing qualitative because we don't have the access to the APIs, but because our research questions are about meaning. Not only that, we want to talk to people, and see how they relate in a first person basis to the issues they face, but in terms of the knowledge we seek, and the questions we seek to answer — they are their own answers, their own answers as a human person.

About the question of scale, in our research about GBV in hate speech, much of what we would learn in quantitative terms, we already know. It's massive. We already know it affects us, communities, people, human rights defenders, feminists and LGBTs. But what we seek to understand is how it affects the meaning they are able to make, what the attacks mean, rather than there are a lot. The quantitative access we might have might not answer our questions.

Day 2: Thinking About Harm and Ethics

An opportunity to do a creative and experimental process. The process is the point, not the output. Three case studies were presented, and participants were asked to think about digital security and ethics, and how we name those things in their own languages.

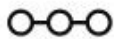
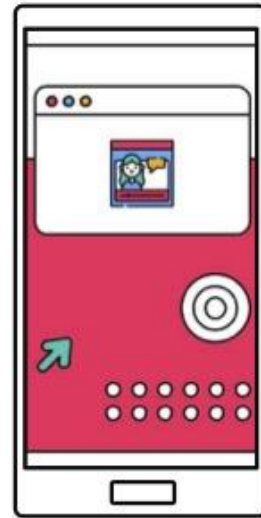
As feminists here to do feminist research, we can have good intentions and unintentionally cause harms.

CASE STUDY 2

Healthcare Algorithm Bias

Case Study: A researcher uses AI-driven diagnostic software to assist in identifying medical conditions from patient data and imaging scans. The AI system, however, has not been adequately validated or tested on darker skins.

Harm: Incorrect diagnoses or misinterpretations by the AI system leads to delayed treatment, mismanagement of health conditions, and unnecessary medical procedures for dark-skinned patients.



Case study 1

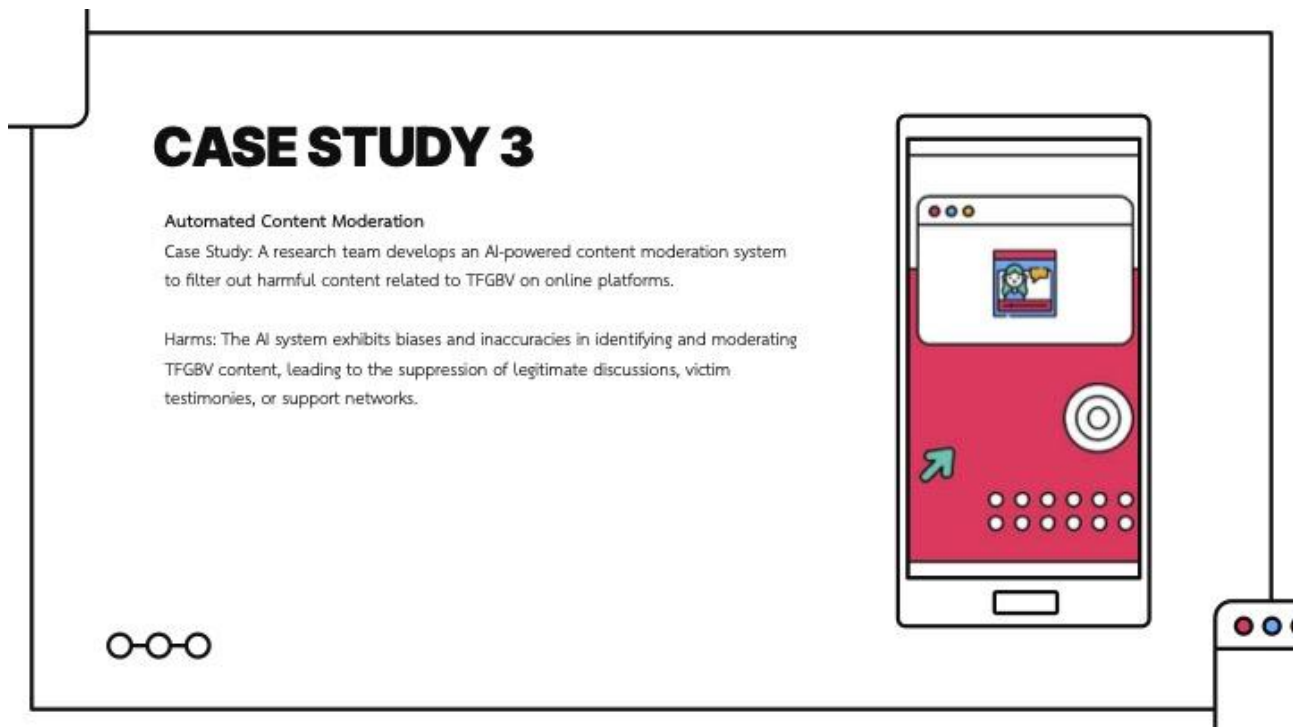
A researcher doing social media monitoring, just like some projects in the room now doing social media monitoring. The researcher uses AI algorithms to analyse social media data related to online violence, such as online harassment and hate speech targeting women. However, the AI system ends up exposing the victims of online harms and identifying them in public data sets — they were not informed. You didn't inform these people you were doing research. However, the AI system was able to pull out their names and put it in a public data set. Now that you've published the research, it leads to re-traumatisation. They get doxxed and harassed all over again. So a person trying to do a certain kind of research ends up causing harms to the community that they're actually researching.

Case study 2

In healthcare, a researcher is using AI diagnostic software. They're trying to diagnose diseases using AI, which is becoming quite popular, and it apparently has more accuracy than humans in detecting certain kinds of cancer or other illnesses.

The researcher uses AI software to identify medical conditions from the patient data. However, the researcher didn't check who the sample was on or how the AI was developed, and it leads to a number of incorrect diagnoses because the data set wasn't rich enough in dark-skinned people. So researchers misdiagnose conditions because the sample data set just wasn't representative enough. This happens frequently.

Case study 3



Many of you have come across this as well. The research team develops an AI-powered content moderation system. This is how content moderation is actually done. An AI-powered system is used to filter out harmful content related to violence on online platforms.

However, the AI system has biases and inaccuracies in identifying the content, and this leads to a suppression of actual conversations that are happening like victim testimonies or support networks. In this case, for example, I go online and talk about my experience with online GBV, and my post gets taken down because I'm talking about violence. So even though I'm the victim in this situation, trying to share my story and build awareness, the AI system takes them down. This happens all the time.

Prompt:

Considering digital security, duty of care and ethics in feminist research, what actionable steps and strategies can researchers implement to address emerging harms effectively?

To the Researcher
To Research Participants
To your Research Community

Consider all the things we've discussed today. Think about the harms that systems can do, digital security, the duty of care that you have as a researcher, and ethics. What are some actual strategies that you would take to protect yourself, your research participants or your research community?

What are actionable steps you can take to ensure that you minimise harms to the particular group that you chose? Use your creativity, whether it's art or language, to think about how we could develop these strategies and how do we name them in ways that we and our communities understand? Giving a name to these practices can give them more power.

Group 1:

We discussed harms. When we say TFGBV, what does it mean to the community and what are the actionable steps from the perspective of the community that we research? Having some sort of process/mechanism that can be established to help community understand what it means and that the meaning is selected, and the process of obtaining consent.

From a research perspective what are our legal and ethical responsibilities. Most of us come from the communities that we are working with. There is a dual presence of me as a researcher and participant/member of community. The unique position it puts me in, and how to navigate across it.

TFGBV and how we interact with the technology like this — beyond the research not a lot of us have data hygiene practices. Beyond research how is the data security/safety of person maintained?

Many times you're working with technology with stated values, but many researchers using the technology may not be aware of how disruptive it can be. That lack of awareness needs to be addressed.

Group 2:

1. There were some connections with what Group 1 is saying in terms of the blurry distinction between researcher and research participants in the community. Also some discussion that we had around the framing of the case studies, like when it's appropriate to use quantitative research, and when that's not what we should be approaching.

We talked a little bit about looking more at the aggressors, or trends and patterns, and key words that come up, instead of necessarily focusing on people impacted by technology facilitated violence, so we're not putting particular people at risk. In terms of ethics, we talked about advisory groups — we heard a little bit about the foreign advisory group. The importance of these conversations around ethics, and duty of care being something that's embedded in every stage of the process, and not something that's just a kind of a checkbox.

2. How we can start thinking of duty of care in the methodology that we implement, and by this I mean starting to think of research that doesn't have or at least really breaks the binary of who is research/participant. Wondering if we can have conversation about how to design a methodology that is part of the community we are part of.

There is always an assumption of research that there is research that is foreign to a community or topic at hand, who just introduce a tool or themselves to the community and extract data. We don't really work this way in the Global South, but we pretend to work this way, we act like we put ourselves outside of the research and write in the third person. How can we undo this and be like, "We're part of this, and we're not alone in this research (approach)." How do we actually write something together? Because that's the point.

Another thought is about protection: I don't think we can protect anyone, not even ourselves.

At some point the political duty of it is to realise we can't do certain kinds of research or put certain types of knowledge out there without putting ourselves at risk. Not saying we don't reduce the risk, we can have this conversation. But understand what we're doing is a political act and therefore we're in a fight.

Thinking about the research we're doing — my protection is secondary when there is a genocide happening. What am I going to be scared of it? Not to minimise it but if someone might say something about me on the internet, it's horrible but nothing (compared to genocide). I'm generalising but I know I'm in this fight, but being aware I'm in it for political reasons makes the protection and security conversation different. We understand the risk we are taking and understand there is no zero-risk approach but we are doing that out of necessity. A lot of times there is a promise of absolute safety and security, and that doesn't exist.

3. To speak briefly about some research that our organisation has done in the Horn of Africa, looking at Muslim women human rights defenders in particular.

It was an interesting project because any form of visibility for participants was extremely dangerous. Because they were trying to work on Islamic Community Law and there was a lot of backlash, if in any way identities are revealed it would have been dangerous.

When we were publishing the research, it made us feel like we were in a dangerous position. We wanted to talk about our research, but at the same time we felt we were endangering our participants, community, and ourselves. If something were to happen, it didn't feel like the funder would have our back.

We had an internal call to talk about it and it was one of the best calls we've ever had. We talked about how no one has ever funded this kind of study before, that their experiences are not documented, and it was nice to have the space and conversation. But at the same time, knowing that there is no way to guarantee safety and security. As a researcher this is an important topic, and we do need reforms. But what do you do when so much is at risk? From a researcher's point of view, it was very conflicting.

4. I remember that and I think it's important to go back to the genealogy and history of the researcher coming in from the outside to research a community. That's a colonial practice as it was used to traditionally show how colonised people are not the same, not as human as the coloniser. This is the research practice that we still have today that is adopted internationally as something we have to do. Distancing the researcher is exactly that, and comes from that practice. That is why politically we need to challenge that and the way we do research.

Group 3:

1. Our discussion resonates with previous groups. One of the things was looking at the concept of research participant / researcher / community.

I'm only discussing my own experiences as an indigenous researcher. I always think of the concept of culturally relevant and cultural safety. As a researcher, when engaging with research participants, whether with indigenous people or women, it has to be recognised to be important to be culturally relevant and safe.

A good best practice researchers should consider when engaging with research participants is to just recognise that their research is actually a really harmful as a common practice — you're

already approaching with an unequal power dynamic as researcher and research participant.

I worked in a research team in Canada for my undergrad, and we looked at participants as co-researchers. The shift in terminology and approach to research was critical in power shift in the concept of research and research participants. Something to say about developing co-creation and provide some sense of equitability.

The other thing to further the research community is accountability, transparency, but also to recognise again consent. My understanding of consent specifically with indigenous communities is by utilising Free, Prior and Informed Consent (FPIC). Making sure that FPIC is developed when specifically engaging with indigenous women or communities. It's important to recognise that because it is also affirming and helps the self-determination of communities and individuals, specifically indigenous peoples.

2. This is still very nascent, but in the group it felt interesting to realise there has been a lot of pushback from people we consider as participants, who did not want to be framed as participants of specific kinds.

In the context of Hong Kong, it has been interesting, where if we said "Come together for a queer gathering," nobody wants to show up anymore, because they don't want to identify as queer. It can be used as a profile, which will work against them in some spaces.

One point during the needs analysis for the project, somebody looked at me and asked, "How are you different from a big data company? You keep on taking markers, which might belong to some part of my life and fix them, ossify them, make them static, triangulate around that, and then use that as your participant or your community."

We've been trying to figure out how to not think about individual identities, but conditions that produce these identities, and how they can be mobilised and come together around these conditions. Within that, there can be space for some people to navigate to identify. Can identity be an opt-in or opt-out?

A long time ago, I talked about strategic essentialism. I can produce an essentialist condition for myself, but then I need to be held to have the capacity to opt out. My favourite quote, still has been somebody saying, "I wish somebody would mis-identify me as a Filipina man, for once. I'm very tired of being a Filipino woman. But you will not let me do that. In Hong Kong, I will only be nothing more than a Filipino woman domestic helper, no matter what.' So how do I move out of this and start thinking of different conditions? That's something I'm struggling with. I don't have an answer. But this is part of the research practice.

Group 4:

1. Two things were really relevant: How can we make sure that our research is doing justice to some of the strategies /work for the communities that we are researching, because not all of it is meant to be externalised. We're talking about how a lot of these experiences, the way people are creating to cope with what they've been going through or suffering — not all of that is for everyone to consume.

So when we're talking about research practices that we could use to make sure that as researchers from the communities that we're working with, in a lot of other examples, how are we not harming ourselves with our communities with that pressure to be super accurate, or when they share everything and not every content to be consumed by everyone.

The second topic we talked about how physical spaces could be meaningful in doing our individual projects, for some of the methods that we're looking at.

Conclusion:

1. This is such an important issue — I'm wondering how we can consolidate what we're talking about and learning and moving forward. So much rich materials coming up and I hope we can try to to have an answer.

These are important questions for research, for example: there is no such thing as absolute security, but how we can tend towards the direction of doing things better

2. Trying to see if there is an assumption here that what you find out about your community or say you are researching or making research about people from the same community as you. There seems to be an assumption that what you find or what you want to say is not going to be uncomfortable.

Example might even be you as a researcher comes from a less privileged position than the person you're talking to and they say/do something that you do find difficult and you do want to say it but you're bound by "ethics of research" that you don't want to or can't share.

Wondering why that is the assumption — making the assumption that you may not find something where consent might be the most important thing. What happens?

Energiser: Fruit Ninja

Watermelon

Stand in a circle

Turn the heaviness in your body into a fruit.

Imagine the biggest watermelon, and lift this heavy watermelon off the ground.

Imagine it is being fed with all the heaviness we feel, and the struggle to lift it off the ground is real.

Life the watermelon slowly/gently with both hands.

Hold it up in the air with one hand.

Take out a sword with the other and slash it.

Durian

A game where you imagine holding a durian

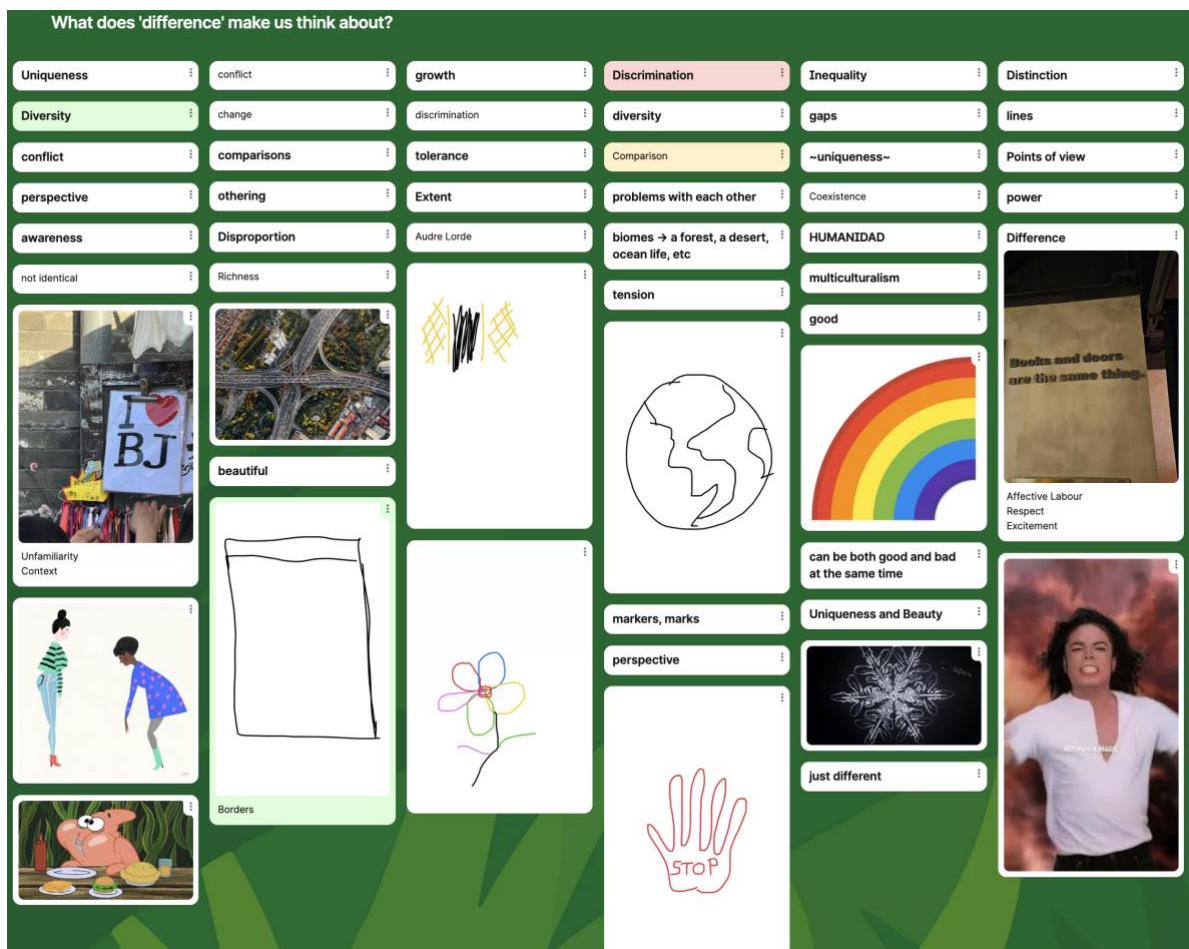
Pass it to someone else in the circle

The person who receives it responds to the durian (like/dislike/sniffing) before passing it to someone else

Day 2: Thinking through difference: Geopolitical locations in feminist research

Group Padlet Activity (5 mins)

Participants were asked to fill out a Padlet while with images and words (without attempting to be politically correct) while considering the prompt "What does 'difference' make us think about?".



[[link to Padlet](#)]

Participants then share reflections based on the diversity of responses

- There are two camps: one sees it as a source of conflict, discrimination, problems and inequality. Another camp thinks it's beautiful and makes us who we are
- It's really a perspective on differences, because it can be both positive and negative
- Our experiences shaped how we understand and perceive difference
- Seems like some of us made an effort to extract meaning
- There is only difference, there is nothing that is the same
- We have such a diversity of cuisines and I love food — it made me think of how beautiful it is that you can eat things from all over the world

- Difference is the only thing that can be automated — it's inherently human

What role does difference play in research? How do differences in our past play a part in shaping and imagining the research? One of the ways we work in research is to define the unique box where our research fits.

- Difference is like a hole in the door. From the outside, all doors look the same. But once you get nearer and look through the peephole, you can see a different world — that's how difference works in research.

Activity: Mia Mingus keynote at The Disability and Intersectionality Summit 2018 National Conference

Participants then watched an excerpt of Mia Mingus' keynote on disability, intersectionality and the need for access to inclusive spaces, and responded.

[[link to full video of the keynote on YouTube](#)]

[[link to full transcript of keynote on author's blog](#)]

Response:

1. I think the ways in which we are approaching the idea of difference is from a space of radicalness. And the ways in which you talk about is trying to break free from the structures specifically in terms of our work, trying to break free from that and to try for for researchers or workers/advocates, or for activists, whoever is engaging in that space to come as they are. And then to not be afraid of speaking the truth in that space, and not be minimising them and also choose between their stories, because I am this also many things, and to kind of have that space.

She's been advocating for that kind of scholarship and also activism continuously. And I think that continued to be very powerful. If you find the translated version, it's very interesting. I always read it especially when I am doubtful of where I am in the world.

2. The message that is brought was the form of representation that she was able to give out to her audience and to all of us now who actually listened to the speech. Because sometimes you can be lonely, but you can be a representation of power. So I think especially like the last few lines, it had a lot of impact.
3. One of the reasons I find this part of the talk very powerful, is that she lists down all of what is needed for us to understand and hold her story. It is so complicated. It's a reminder for us when we are doing research, that no matter how feminist we are in approaching it, and how much we remember and reiterate that the power dynamics exist between us and the people we are working with in research, there is inherently some difference. There is a lot of reflection needed on our end as a process to think about where we position ourselves in this situation.

She doesn't use any big words, and she encapsulates the reality of lived experience being different. And that, despite the fact that both she and I are women of colour who identify as disabled, we don't have the same experiences because of the fact that her disability and mine are different.

The fact that I have positions of privilege in the country that I inhabit, and she has marginalisation in the country that she inhabits, and just the nitty gritty of each of our

identities that come up when we are working on things is essential for us when we are thinking about research in a specific way.

On differences:

- One of the reasons we started to ask about difference is that if you pay attention these days, intersectionality has a kind of routine where we not talk about differences. This kind of work sometimes has a slippage around saying “a Global South feminist work,” and we unintentionally homogenising Global South feminist work. I don’t think we pay attention and invest time in actually vocalising the differences within Global South research.
- It’s different from the LAC area — in the African continent, we could do the same kind of research, but our narratives could be completely different. We could share similar experiences of colonialism or experience of oppressions, but the ways we articulate or talk about it is different. So holding a space for difference is also fine, it’s intention.

People have to be a bit encouraged to talk about their experience with the intention of bringing in authenticity or bringing in to their experience from where they are located. We were paying attention to how some researchers from the LAC within their advocacy or research engage with the law in their analysis. Whether or not the law is effective or not is another question, but at least there is a law to discuss — in the African continent we are still pleading for a law to be created. At the same time we keep talking about international law, but regionally it’s complicated. We’re saying there is a difference — even when we’re saying there’s a Global South conversation happening, we as researchers have to know and hold space for difference and the different ways of creating knowledge, theorising, and coming to the knowledge that we want to create.

Otherwise, what happens is we will be limiting ourselves to a colonial (mindset) that is problematic and homogenising of stories, which is a version of violence we want to avoid. In that way, Mia’s work also speaks to that.

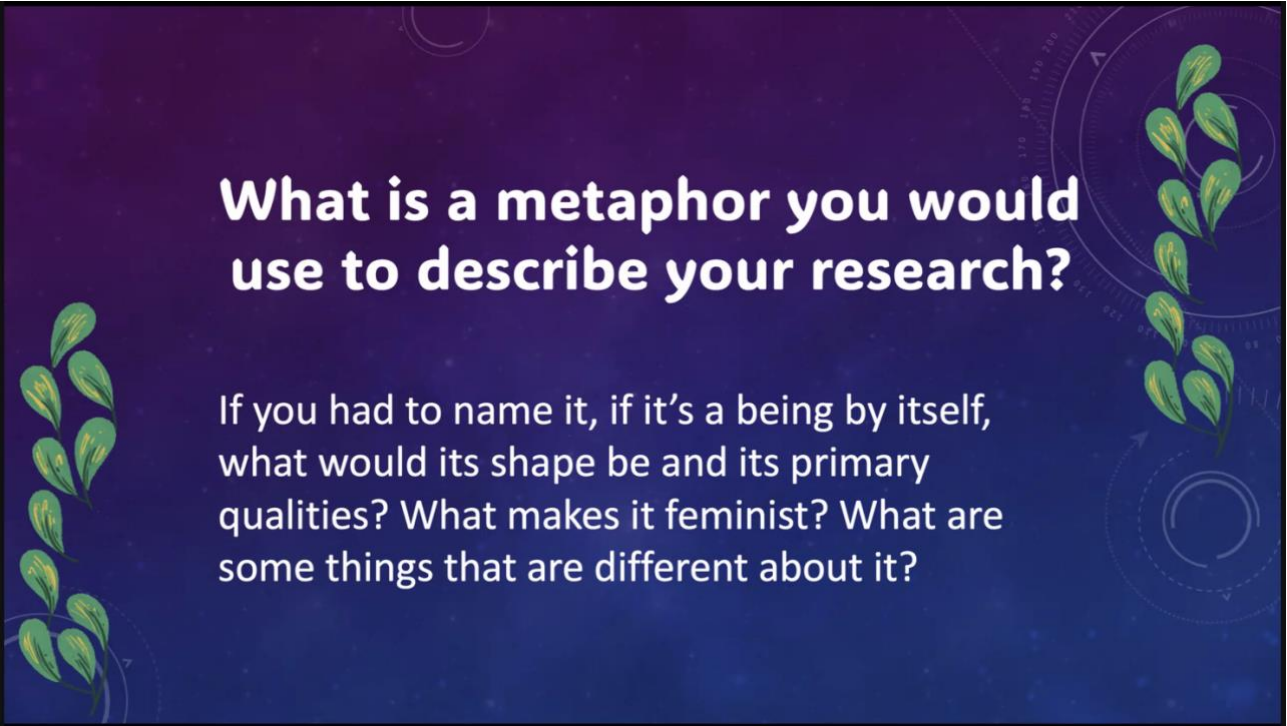
Activity: Reflecting upon quote

Facilitator: I’m going to share a quote, and I would just like everybody to take 10 minutes and think about this influence in your own research right now. What role is this kind of identity playing in the research, in terms of complicating our identity for ourselves?

Whether it is by caste, class, or gender, or relationships, or that researchers do have power in — what it means in our context, when we imagine research as something feminist? Yesterday, many of you were sharing about the reasons that we research. There are multiple different places we all come from, some of it is just for us to have community with the people that we are, but sometimes it is about producing knowledge that doesn't exist, producing information to this process. And that in itself being an end in and of itself. Whether it shapes policy, or not, is a secondary imagination. But our goal for creation is often different from necessarily from all the researching we are used to.

I am drawing parallels between owning stories and conducting research primarily because a lot of feminist research is about locating experiences of violence in the larger space, but also with “civilising” experiences that were parallel.

In terms of the scope of some of the work that's in the room already and what what is going to be



What is a metaphor you would use to describe your research?

If you had to name it, if it's a being by itself, what would its shape be and its primary qualities? What makes it feminist? What are some things that are different about it?

undertaken I think it's it might be important for us to think about the difference that is inherent in each of our (research).

Somebody said in the beginning it is true that there's no such thing as "same" and that everybody is different — what would that mean in your research? I think it's powerful when Mia says none of us are free of complicit actions. Because we all live as the existence of oppression as well as privilege. That means it plays out when we are thinking about things.

Prompt: What is a metaphor you would use to describe your research?

If you had to name it, if it's a being by itself, what would its shape be and its primary qualities? What makes it feminist? What are some things that are different about it?

- Four months ago a participant published a book on the right to sexuality for ppl with disabilities and was also working with the notion of surrogates / therapeutic sexual assistance. This was a study of 250 people with different levels of functionality involved. These people were abled but in a different way — they had all these abilities that the system ignored.

The system does not consider them capable of producing resources but they actually are able to produce other kinds of resistance, knowledge, organisation, etc.

- Thinking of these different stories and in terms of research how we can engage them. The image I got was how all these stories can talk to each other. The stories and silences, as some sort of entities getting in contact with each other and things happen.

Also the challenge of opening up what a story actually is. You suggested we use drawings or pictures, so kind of opening up the space in our research for these 'little creatures' that are the stories, different forms and silences for them to communicate with each other, and to also transform each other, our bodies, experiences, feelings etc. It's confusing but that's the image I

got from the quote.

- I think that in the quote we can see a list of characteristics that we can change in different regions and stories. There are things that could be different, I understand, but what I also see is the seed of commonality that we can find in the research. Thinking also in the research to see the common basis, the patrons, how we can find things to help us design strategies to that could be general and can help more people.

So I think it's important about pointing and identifying all the differences, but also trying to find where things find each other. Then we can find actions that can change some of the access to new tribes, and also change the rules about how society is building and create better conditions of all these factors. Also contradictions will always be found in any kind of society. We're going to find tension and conflict is part of the model of change. If we can find these conflicts and different perspectives maybe we can find all these things we can change, the keys for opening doors to create places to create better conditions for all these fights and struggles.

- This quote has a really good resonance, and I say this as a feminist and young indigenous researcher. One of the things that comes to my mind about intersectionality, especially is there's a lot of these different things and different sort of components of myself. However, as a researcher, I have to recognise the power that I hold. Even when researching within my own communities back home, there is this automatic power dynamic. We have to recognise how to shift that, how to be accountable, and also how to be responsible.

There's two other things I want to share that come from indigenous research methodologies and indigenous researchers. One of them is by a researcher and very respected elders, Dr Willie Ermine, who published an article on ethical space. Engaging with an ethical space, which is essentially when two forms of society — in this context, indigenous and non-indigenous worldviews — have come together, and are engaging, they have to understand and recognise there is a space between indigenous ways of knowing and the world of research (or other things). A space is created that needs to be navigated.

But in order to navigate that spaces one needs to understand that you're constantly shifting and growing in this relationship. Out of those relationships, comes four Rs — Relevancy, Respect, Reciprocity, and Responsibility. The one that always comes to my mind is Reciprocity. So as a researcher, just recognising that no matter who and where you're researching, there has to be this form this humaneness, of reciprocity between yourself as a person and the research, but also the people you're researching with.

That's what comes to my mind in the sense of this intersectionality, and how I conduct myself as a researcher. I have to constantly remind myself this as I'm engaging in research, and that changes. That perspective will change, just like our journey as researchers will change with different steps.

Facilitator shares on commonalities

Someone spoke before about finding commonalities — that there are many identities and finding something that overlaps. Positionality is something that we talk about a lot within feminist research and FIRN — how we locate ourselves in our diverse complexity.

I was just reading this paper that brings together the commonality between the queer community and the act of coming out, with the disability community and the act of coming out when you have an invisible (disability).

It was very interesting to see the phrase "coming out" in use in the disability context, because it's primarily used in the queer context. What I found really interesting was that it spoke about the complexities of coming out both as queer within the queerphobic spaces, and coming out as disabled within ableist spaces. The writer is a queer disabled person, and she was acknowledging that the minute there is another aspect in existence (like somebody's race or indigeneity), what happens to this situation of coming out in some ideas as disabled versus in another

This conversation has been happening a lot within within India, especially around adding caste to disability. When we start to think about disabled folks and their caste locations, often caste is automatically associated already with the understanding of merit (eg: "Are they intelligent or not?"). That's a subconscious association that we have. And when you add disability into the conversation, the person is not going to come out, because there is already a presupposition of what disability does to the conversation.

That makes the past a more evident situation because you're adding a stigma to another kind of stigma, and it morphs into something bigger.

Often people think about feminist research as just as researching on women, trans people and gender-diverse folks as feminist research, and not really about what we bring into the situation. Reflecting on that does help us to navigate it in more meaningful ways. I see in research papers now, even ones that call themselves feminist, is that they stack each of the identities on top of each other, and not in this sort of web of confusion that actually exists when you have multiple identities acting with each other. It is not double or triple burden, because you have multiple marginalisation — it's a very specific type of experience.

This difference also brings us to the conversation of how nuanced do we imagine ourselves when we are going into these conversations with our research participants? What does our own understanding of positionality, and our many differences, mean to them? What role does that play when we aren't always drawing attention to it?

Participants:

- While going through the quote I had a mental image of peeling an onion. If you peel an onion, every layer denotes one caste, religion, etc interacting together to make the onion an onion. In that therapeutic setup, when talking to someone you are taught to approach carefully to unveil every petal, and even many people sort of share that depending on the initial response of the counsellors/professionals, some petals will not be opened unless there's specific probing or motivation to do so. That is what we want to focus on in our research. How can we make a space and help anyone to completely unravel the onion?
- The thing that is the most powerful for me with this quote is to keep reminding myself that complete comprehension and intelligibility is patriarchal. Particularly within digital technologies, which is what I work with, this is both the promise and demand of digitalisation. If only I know you completely, I will then be able to serve you completely. That is baked into the system in a certain way.

Over many different decades of working within different groups, I'm often willingly but also sometimes unwillingly an outsider, entering that space for professional reasons (because we're doing trainings and so on). I think the best responses have been from people who have also made lists, like a "What can I know of you, so I can work with you" list.

A young person from Chile looked at me and said "You can't understand it." I replied "That's

okay, I can still work with you.” So this demand as researchers that I need to know everything about you is something that really needs to be let go.

The second thing I thought was powerful was that a lot of us work with communities that we identify with — that’s part of our fabulous politics. We sometimes feel that we know them just because we think they are similar. One of the most difficult things as a researcher within that space is to produce a difference artificially. Saying “No, we are in this together. But we are not the same.”

It’s necessary to lean into the difference, because while we might have some axes of marginalisation that brings us together, there is also such incredible spectrums of privileges that differentiate between the two. So for me, it’s been a very interesting exercise to actually let go of almost every accepted disciplinary practice, which requires ethnography, participant observation, and so on.

In fact, I think that the only contribution I might ever make to queer feminist research, is to come up with new methods, which will not really do justice to the kind of work that I want to do. And I think that’s the challenge. I don’t have an answer, every project comes up with its own paradigm.

I do tell my students that a lot that “If you are using given methodologies to do feminist research, you’re not really doing it. You might be doing something, but you’re not doing feminist research,” because at the very heart of feminist research, is going to be the capacity to question the tools that are given to us for meaning making and knowledge production.

Facilitator response:

- One of the things that I think is very hard, especially with other constraints that happen when there is a specific window of funding that allows for this research to happen, is that we are nervous about speaking about things that we feel we can’t control, thinking that no matter how hard you try, we will not begin to “level the playing field.”

I was reading the white paper Sachini Perera wrote on feminist internet research, and are these quotes around research within games. All the quotes are basically telling us we need to stop trying to fix the situation, and present the solution. What we are doing is a small cog in the larger system, and that perhaps it is sometimes relieving, because it reduces some of the pressures we put on ourselves, but also provides us opportunity to see the mess unfold and what that provides us.

[[Link to Sachini Perera’s white paper on feminist internet research](#)]

Activity: Creative drawing of an entity as a metaphor for your research

Participants receive a blank piece of paper and stationery.

Instructions:

For the next 15 minutes, using your imagination, build your own visual metaphor for “research” as an entity. For example, is it by itself? What is the shape? What are its primary qualities? What makes it feminist? What are some things that are different about it from everything else?

Because it’s fun, I would like it to have shape, colours, maybe a name. We are anthropomorphising the research, keeping it as a being, and expanding from there.

Participants share

- I chose a magpie as it came to my mind instantly in my thought process around research. When I think of research I think of a messenger or someone who carries/holds stories, not necessarily my own stories, but other stories. A magpie is not the biggest or loudest bird but they're integral to the environment around them. They play roles in Indigenous storytelling around creation. They're considered a messenger to Creator, and their feathers are often used in different places like ceremonies but I want to say again, this bird is not celebrated or honoured like the eagle or the Thunderbird.

I think as a researcher how I connect my research is by constantly reminding that I am the curator of stories, and that has to come with ethics, morale and tenderness as well.

- I call it Fire. Our research mainly focuses mainly on the OGBV in queer individuals. Our research can be powerful like a fire, visible and you can feel the heat. It can be transferable from one area to another, and be a learning experience. It's colourful and sometimes it can be used to tackle a challenge. You can use fire to end a fire too, so I hope I can contribute in that way as well. Fire is also risky.
- It's the tip of the iceberg, with a rainbow, a violent ocean, and beneath the water it's full of sharks. Water is life, hence the ocean. In our research we work within structures that are difficult and hard. Everyone thinks they are indestructible. And the rainbow is the hope that things can change.
- This is a grandma making patchwork, or knitting/crocheting with her granddaughter. This is an image we share with other researchers when we work in Brazil. When crocheting, you can do and undo, and do it again, and use different colours and pieces of fabric. That's the same as sewing memories in a way. While sewing the grandma and granddaughter gossip and share different stories from different points of views. This is the perspective that we share with quilombola and women in Brazil to be researched together. A part I cannot translate is "fuxico." In Portuguese, it is to gossip and also to knit.
- It's a bit unconventional but I drew a pipeline with dynamite under it. I based it on two works that mean different things to me: *How to Blow Up a Pipeline* by Andreas Malm, and Spivak's concept of affirmative sabotage. Bringing them together in the context of research we are doing is first maybe naming some of the discomfort in terms of the conversations we're not really getting into, which has to do with pacifism and it being a framework imposed on certain communities and not others. Here I'm thinking of (an author's, could be Elsa Dorlin but audio was unclear) concept of self-defense, and who is it legitimate for self-defense. It is always the police, state-approved military, but when it is resisting those structures, it becomes automatically and necessarily illegitimate, violent and unacceptable.

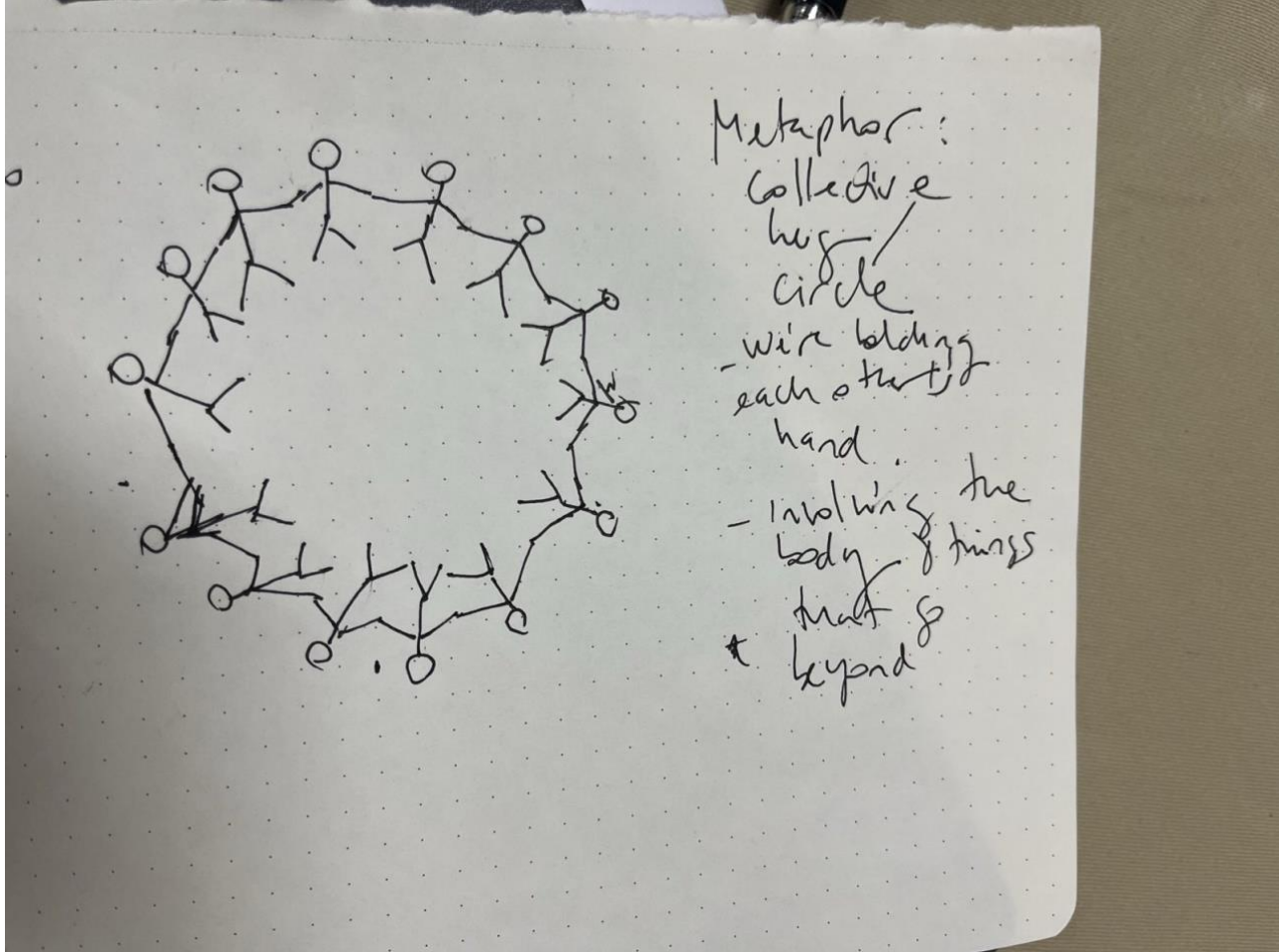
How does that translate to research? It's the same layer of respectability that then gets infused into that. And I think the idea of pipeline here is also very relevant to what we're looking into, in the sense that there is this idea of futurity, of something that is conducive to a future, that we actually do not want and need to put an end to.

There is research itself but there is also sabotaging the frameworks of power in themselves. Even in how to blow up a pipeline, there is the idea that people do not really work on environmental justice because they do not name it as such, they only resist "settler colonialism." I don't know what's the difference between them, except one of framework that is imposed by the same powers. So I want to go back to Audre Lorde and the power of naming — being able

to name what we are able to do without it fitting a certain framework.

- I have a drone because I understand that research can be a lens or eye on your subject, but at the same time it could be in a good or bad way.
- Mine is three parts: Full of arrows. At the beginning I was reflecting that the research can sometimes go anywhere, all over the place, but can also be structured and interactive. Some arrows face each other, some are winding, straighter, some are broken for unfinished business. There are full clouds and half clouds, that are outside and inside, because sometimes the environment that you are in can be cloudy/negative. Named the drawing The Firmament because in cosmology it's the vision of the earth, the waters and in the Bible it's basically heaven. Sometimes we try to go Heaven and Earth for things, that could give us hope, but sometimes it could also be unfinished business.
- I drew an octopus. The name of my octopus is Knowledge, surname Production. Knowledge Production is feisty. Knowledge is a decolonial feminist. Knowledge believes that in order to understand our experiences, we also need to understand colonialism and how colonialism and apartheid played a huge role in shaping our experiences. Knowledge has many colours, signifying intersectionality. In our research, we do research with black woman. Looking at the black community, woman, the age factor, and where they come from. Where they situate. Knowledge is a collaborative young lady. Knowledge likes co-creating knowledge with others. I've written on the tentacles. Knowledge uses her work as a form of activism. Knowledge cares about bystanders a lot, so she's speaking to care for the participants that she will interview or the people that she's going to play with. Knowledge is autistic as well. Knowledge sometimes hosts arts exhibitions, and hopes to produce the work that she has co-created with others as a comic book.
- When I think of research I draw a big, big cup of tea and a girl preparing herself to jump into it, because for me a cup of tea represents a moment of peace with yourself and is powerful too. When I speak about feminist research, I draw a girl jumping into the cup of tea because when the researcher choose a cup of tea to delve into, and to choose instead of violence against women, to be a woman and to be a black woman in this group, is like already a medicine in it, and try to understand the size of the cup. When I am outside I can see the size and decide if I want it or not. When I started research I learned that it is something to avoid, that it is difficult to jump into the cup of tea. But it isn't lonely, of course.
- It's ironic that I used something that is a product of technology itself. I thought of Mario, an amalgamation of Mario and a maze game — basically, there are multiple phases that exist the same time. There are different worldviews or different realities, and I live because of my identity like, being a class minority, religious minority, my gender, age. The research traveled through those labyrinths, and you keep dropping through these words. There are these hurdles you'll see when you're doing the research, questions you might have to address or logistical issues that you have to avoid.
Then there are mushrooms and coins, like some things where you get short term outputs during the research that motivate you to go more. Sometimes they can lose lives. To start from the beginning or at some point, they're so lost, you have to go back to the beginning and start all over again. So the cyclical nature of it is sort of unending, because the more you travel, the more levels you cross, the more there is to explore. So it's a constant game of Mario on multiple lists.

- I call it mine The Mess. It starts as a similar metaphor that (another participant) made. It's several threads of different colours all mushed up together in a table. The way I see research is detangling them and seeing them separately in separate colours, but I really think it's about weaving them all together. So it's a similar similar type of metaphor, where it's about recognising that it's messy and colourful, and it's multiple things at once and not separate little boxes of different issues. In the end, there's like a four-part join. In the end we are keeping it real, like things are, it's messy all the way. You can try as much as you want to keep things separate and even organised, but there's no simple way to untangle without pulling it apart, if we're really acknowledging the complexity of things that are happening. At the same time during the research, I find that it's more beautiful when we acknowledge the messiness and weave things together in ways that recognise that it's chaotic.
- I drew these four symbols because it's simple for me: ICT, digital space, technology and half of a person because we live our lives half online and half offline. I put this umbrella to show our research's main purpose is to help to make this space secure and safe for women. It should reflect the life, diversity and multiple intersections. Cloud the lightning, which is so many risks and overall, when conducting this research we should avoid and understand all these risks.
- At the risk of sounding mechanistic I drew this morphing truck. At first I thought of a pickup truck as it is a vehicle that connects things, spaces, people — it goes from one place to another, and can integrate circuits. A pickup truck can drive across different terrains, can get muddy, and is resilient in some way. But then I thought the pickup truck only carries things. This idea of research should be able to contain multitudes. So I thought it can morph into a van. So basically, it's a truck that you can put together for different purposes, like a Transformer.
- My metaphor is related to words — it is a page from a diary, where so many exist. In a sense, my practice in either research, which I'm not necessarily only connecting with fun, is very driven in terms of daily consistent practice that looks at yourself so, or at something around you, that is close, but is grounded in documentation, which you can't change. I can change my mind about something, but this (commitment), this makes me know that on that day, that is what I thought of it or that is how I felt it. The beginning ones are kind of just squiggles and then the words appear, the letters appears and words appear. With the passing of time and writing more, it seems to make more sense. The last entry is "Tomorrow I will be annoyed, I can tell already."
- I was looking at our research and part of it is doing some comparative research, which is very difficult. I drew an umbrella that had been blown inside out by the winds and then flipped back again. And it was thinking of each panel reflecting part of a hole that you cannot see altogether. I was thinking about the way in which the structures of an umbrella when it's blown inside out can really start to bend the structures, and even break them. When it comes glued back together, it might look like the same umbrella as it did in the beginning but through the process of the wind blowing, those structures are being bent and broken — hopefully in good ways.

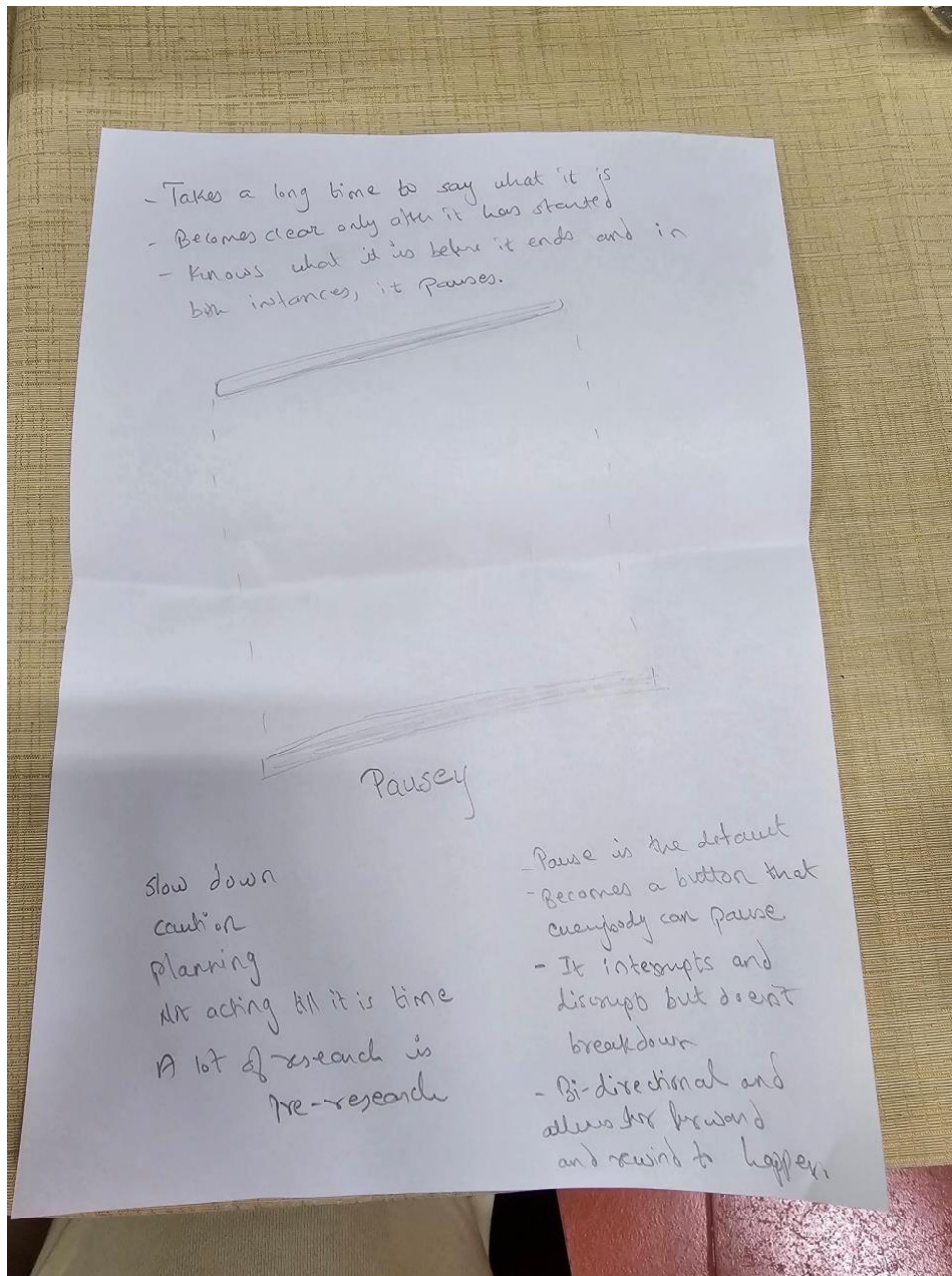


- Mine is a circle of people holding each other's hands. I chose this image and the idea of a collective hug, to put the body into the equation more prominently. To have this opportunity to focus on holding each other, touching each other in a sensual way. Maybe putting the brain on pause for a while and feel each other's temperature protecting each other, and building



something together that can't be created individually.

- I think that the research is like a piece of art. Because you need a lot of creative ways in thinking of how to express beauty and also conflict. It's dangerous because it's also a mirror. So this could be something where you can reflect your own self, or maybe in our case is for indigenous peoples to reflect themselves. It's about how they can see themselves in different stories. Something comes out from the frame because research is always moving, and we cannot control them in the way we want to. So we need to be open. It's not something about ourselves or what we want to present. It's one we work as our mandate. So there are a lot of people pushing for



us to do our research in a way that is useful for them, where they can see each other.

- My research object is a pause button, because I realised that I was trying to make an object, but I actually just refuse to make it. Because I think as an academic, one of our primary trainings and privileges is that a lot of research is pre-research, like before we make a first stroke there is a lot of thought, iterations, critical thinking, and making and unmaking. Sometimes it reminds me of students in fine arts, who sometimes take six months before they put the first stroke on canvas, when it takes six months to actually figure out what the final picture is going to look like

and how it's going to work before making it. So I call it Pausey. I thought that it is interesting to be a pause button because it also means that it has the capacity to both rewind, and skip forward as needed. But it's also a button, which means that only one person doesn't hold it. Anybody in the research process should have the capacity to pause whenever they want to. I think that's what makes it feminist research. So that it's not just a button that's controlled by one person, but it has multiple people pressing it. Every time it gets pressed, you stop in your conversation and you don't move backward or forward it looks a bit awkward.

- I drew a group of wasps and gave them owl eyes, the slowness of snails and the elasticity of amoeba. That's how I see the research, it is curious and open, has a sharp sight and goes to complex and uncomfortable heights, adaptable, part of and leans on community. Caring. It is slow and steady and wants to collectively build a nest.

Facilitator conclusion:

I was pretty speechless listening to all your metaphors, because I think they were so diverse and so large that it really opens up our own (minds). Hearing from each of you on what are the smaller, more minute things that are going into making this amorphous being that we are assigning roles and identities is a great starting point for us as we think about feminist research in our context.

Day 3: Gratitude Circle

Facilitator prompt: I want to take one moment of silence just looking at everybody in trying to remember their contributions, their embodied presence, to be there with us, inside/outside the workshop, the sessions, the dinners, the swims, whatever. It is just one minute of reconnecting and is going to be silent gratitude, you don't have to perform or offer it. This is just a moment for everybody to just think.

It's a gratitude that I'm offering towards one of the things that we haven't yet acknowledged — that all your work is actually extraordinary efforts into making and imagining a liveable future. Because I work with a lot of academics and other kinds of communities, I sometimes find it fascinating that when you are in a group like that, you take for granted that this is the default. But it's not. This is exceptional.

Day 3: Liveable Futures

I want to begin this morning by just thinking about not just the kind of work that you do, but what you believe, and the phrase I use is to describe 'liveable futures'. I don't want to produce an index of liveability. I want to do is a small exercise to kick start the day. So in front of you, there are a few pieces of paper. I want you to complete this sentence "With my presence in this world, I build liveable features by..."

With my presence in this world, I build liveable futures by:

- creating and holding spaces of radical potential
- Destroying existing frameworks and paradigms to build different infrastructures
- Exceeding what we are told are the limits of the body, in pleasure and resistance and sites of protest/community

With my presence in this world, I build liveable futures by:

- Brazilian black girls/women
- Women in STEM/Political Science
- Next generation of my family

With my presence in this world, I build liveable futures by:

- Understanding problems, finding solutions, identifying opportunities and transforming these into relevant available solutions by commitment to gender equality in all forms

With my presence in this world, I build liveable futures by:

- I pop the bubble of the nuclear family and I open to fully re-centre the life of others. I let myself be touched and transformed by their lives

With my presence in this world, I build liveable futures by:

- Bringing attention to what is actually going on, rather than what I imagine (or want to see)
- By watching good films so I want to be around for this future and am not too depressed for it (lol)
- By being decent about those who have to do service work in the context of present (and possibly future) economy

With my presence in this world, I build liveable futures by:

- Making space for the new, critical and alternative knowledges to emerge as a form of care and resistance

With my presence in this world, I build liveable futures by:

- enabling researchers and advocates to experiment with evidence & ideas that support an equitable, feminist, digital public sphere

With my presence in this world, I build liveable futures by:

- Those to whom the present is hostile because of their bodies, because of their desires, because of their origins, because of their convictions

With my presence in this world, I build liveable futures by:

- Imagining sometimes the world I want to live in

With my presence in this world, I build liveable futures by:

- Trying to build kind organisations and hiring practices
- Trying to create beauty through art
- Questioning and rethinking what better tech can look like for people like me
- Loving and being loved

With my presence in this world, I build liveable futures by:

- Advocating for a world where everyone is welcomed at peace and served their needs

With my presence in this world, I build liveable futures by:

- Passing on / spreading care, love and creating spaces for differences in my own capacity

With my presence in this world, I build liveable futures by:

- Writing myself and my experiences in the literature
- Collaboration, co-producing knowledge on experiences deemed not worthy to be studied in academia

With my presence in this world, I build liveable futures by:

- By not conforming to the horrible technologies that are pushed onto us (and trying to imagine something
- ...What is (a) technology?

With my presence in this world, I build liveable futures by:

- Moving forward collectively
- Being creative and happy

Activity:

- After the prompt is written, fold it in four and put it in the box.

- When everyone has submitted their answer, everyone draws a piece of paper (someone else's) from the box.
- Walk around, initiate conversation, and read out the affirmation.
- If someone reads out yours, you claim it, and sit down.
- Keep moving until everyone has found their affirmation.

Day 3: Technologies of Liveable Futures

Facilitator:

I just wanted to see the synergies and the energies that kind of build this. In my early work, I have talked about how technologies that come with solutions and answers, no matter who uses them, are often technologies of extinction. There is a very deep seated history, especially with digital technologies, that they have been technologies of extinction. They have sought sometimes to make people extinct in the name of management of a problem, or management of resources, and so on and so forth. So there has been a shift in the last 10 years where, specifically within feminist digital technologies scholarship. We've been talking a lot about technologies of survival. This is something that should be familiar to you, because we have been living in such states of things collapsing all the time for a variety of reasons that we think survival is enough.

What happens to living? Not just extinction and survival, which are the binaries, but what about living? What does liveability come for? And that a lot of FIRN cohorts are actually committed and invested in thinking about liveability. Not to make an index and measurement of what is liveable, but that within our specificity and locations that we have, we continue to think of what is liveable.

The shift that has happened in the recent years is to talk about how when feminist, queer, trans and migrant groups work with digital technologies, we try and think of technologies of survival?

The shift that has happened in recent years is to talk about how when feminist, queer, trans and migrant groups work with digital technologies, we try and think of technologies of survival. Because sometimes the bare minimum conditions of surviving are missing in many of the contexts and that digital technologies can offer some ways of making survival possible.

Today, we want to move one step forward beyond survival. What are the conditions so that our futures become not futures of survival, but futures of liveability. How do you live and thrive in the futures that you have? And what is the relationship that technologies have?

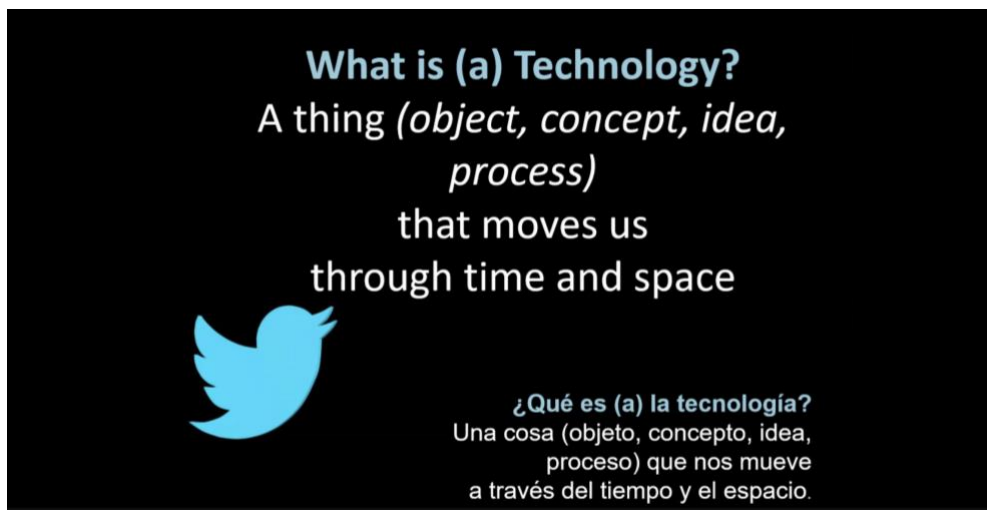
I want to make the connections between the things that we do and what is the relationship with digital technologies that we have. At the end of these two sessions, I'm going to invite you all to become trainers, pedagogues and teachers. One of the commitments is that knowledge cannot be produced only to be archived. Knowledge has to be produced so that it has a life.

We are trying this out as an experiment and saying maybe one of the ways is to make teachable the knowledge that we produce. Not necessarily in a classroom, but to the communities, participants and the members that we are working with. That's our collective mandate.

I'm not saying we are going to produce a curriculum today, but we are going to start thinking about what it means to position ourselves not only as feminist internet researchers, but feminist internet teachers. You want to draw from your experience and your expertise on how these things are happening.

What is (a) Technology?

I want begin with a very simple question. In my experience, simple questions are the most



difficult. I want to begin with asking you, what is technology?

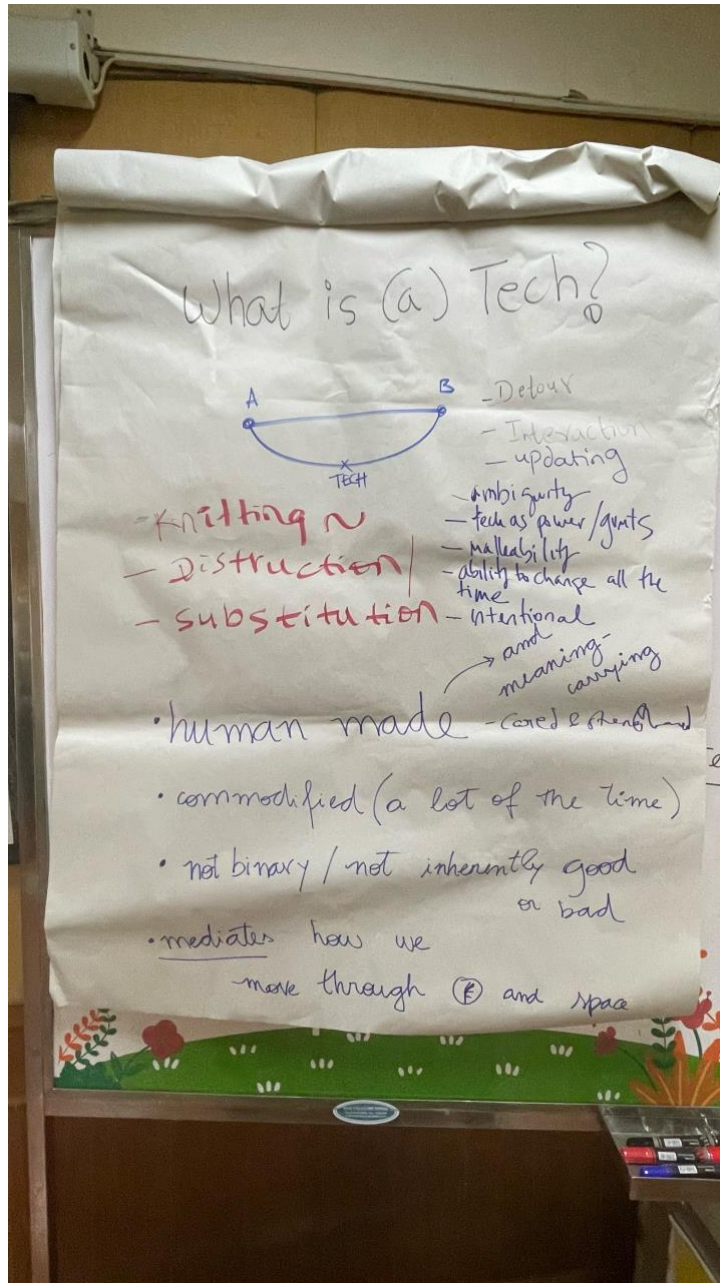
I'm going to offer you one definition of it. This is my definition. It doesn't have to be yours. We're going to begin here trying to think about how you understand technology itself.

My definition is that a technology is a thing — it can be an object, idea, concept or process — that is tangible, material, at least something that is identified. So we are proposing that technologies, for example, cannot be abstractions. It can still be an idea, but it's an idea which can be represented, produced, or manifested so that it works.

I am suggesting that what technologies do, or when something becomes a technology, because it moves us through space and time. This is my definition of it. You can push back against it. You can also agree with it. This is what I am beginning with, saying technology is a thing that moves us through time and space.

Technologies are things that move, and I think they move things through time and space. For example, the chair is actually a spatial technology. It orients how your body is going to move and how it's going to be within space. And hence it becomes a technological artefact.

If a chair were in a museum of art where it's just there to be seen, then it's not a technology. Think about the pen that you are writing with. It is also a technology, but it's a technology because it literally commits things to storage. It is moving ideas or words through time. It's a proposition I'm working out. It's not a foolproof definition, but we want to begin here saying, "What is a technology?"



Outcome:

- Our definition is that we would anyway move from A to B, but tech is more like a detour. It sort of complicates how you get from one place to another, or how you move through space and time, and it doesn't always simplify. It can also just detour any time.

You can say detour, or interaction. There were some arguments. Some of us did agree with the idea: and the agreement was that it would be an interaction with an object, concept, idea. You can call it a detour, or you can see I picked up the mic, and now I am louder and moving through time and space and being audible to people.

- This is really not supposed to define what the technologies as I'm trying to just put an intentionality to it. My favourite example actually from the pandemic lockdowns. I have a reputation of killing everything that enters my house, except for people, which is why I don't have pets and plants. A friend gave me a plant, promising me that it basically is a plant with severe self esteem issues, and that the more you ignore it, the more it thrives. So I allowed it to enter into my house, and what I did not realise was that that plant, which I was just supposed to

ignore, actually became a thinking tool for me.

In a world which was feeling extremely precarious at that point, that technology helped me think through and move my emotions from one place to the other. I was using the plant like I would use a piece of pen to do journaling. In that moment, that plant became a technology. I made it into a technology to transfer things from one place into another. But it would never have occurred to me that this is a technology.

A piece of mask that we used during the pandemic was also a technology. It was allowing, literally, for movement and mobility of bodies based on regulations of where you were living. So kind of thinking through that kind of an idea.

- Our group talked and one of the things that came out was technology feels like meeting. When you're meeting something, there's a social aspect to it. There are various designs you could transform something to. There is also a memory aspect, where you make something and give it to somebody. That is a good metaphor for technology.

The other aspect for technology, is it feels like this thing that's taken away how we were meant to experience life. An example is how a grandchild, before technology, if you need to know something, you'd ask your mom, grandmother, somebody. But right now, kids are directly asking Alexa directly. So technology was also defined as this thing that's taken away, or moved us away from how we want to or rather, were meant to live. We're experiencing life a bit differently from how it was before.

- Our group didn't get that far. We tried to break down your definition to get some inspiration from it. We started with "a thing" and said it is human-made. To get more specific, we thought about how most of the tech that we use is mostly from military production, and then commodified. So we buy the tech from the military.

We had conflicting ideas about whether tech is good — the idea of tech being like a moving tool for positivity? We had two ideas that it is it tends to be good, but also it tends to be bad. It sometimes makes life easy, but it also does make life hard. So something that you guys touched on about how information was passed on previously from generation to generation, but now kids can just go on to Google, Alexis and ask those questions. So it does limit interaction in families, and certain things are lost in between the generations.

We also mentioned guns as as part of the bad — tech could be used for harm. We spoke about tech being an idea, and there's always an idea behind an innovation that's processed. and how important that is to understand the idea behind the development, and who they had in mind when they developed the idea.

- We talked about how technology carries meaning. Not just ideas and intentions but the actual thing that happens. Because you can have an intention, and the consequences might be very different than intended purposes. So we talked a lot about how they carry meaning. We talked a lot about how certain technologies are created to keep us in certain contexts, in a certain system. So maybe, not that it moves us to time and space, but that it mediates how we move through time and space. Sometimes tech can limit our ideas and meanings to things.
- What we discussed relates a lot to what others brought up. We talked about ambiguity of technology, that it can be used for care or to produce harm. In the dimension of government and institutions, we discussed technology as an instrument of power.

Related to ambiguity is malleability — the capacity of technology to be reshaped, changed. To be mentioned as well: it's always intentional, human-made, and has an intentionality subject to the points above.

The unexpected in technology, whatever is spontaneous and not programmed, should be cared for and strengthened.

- Some of the uses of technology are really designed, and there are other uses or possibilities that are outside of that intention. Technology needs to change and move all the time, and if it gets static, it dies.

Conclusion:

I find it fascinating to deal with this question, because every time we talk about what is a technology, we end up talking about what technologies do. It's interesting and important because it means that technology is a doing, and it's very important because in a lot of contemporary ideas of technology, technology is often used as a noun, as if it's a thing.

It's important to realise that technology is a doing — that when you do things with it, something becomes a technology. Even the most obvious form, like a digital device: a cell phone or a laptop. The day the battery is not giving you electricity anymore, it stops being a technology. It becomes landfill.

So it's important to realise that technologies actually are life forms, and that they need to be both kept alive and that there is a doing that is involved in it, and it's only when you do things with things that they become technological in nature. It's a very broad definition, but it's helpful to just put forth this idea. I think we need to also be very clear that technology has an agent.

And I particularly loved the comment that we are not just agents of technology. There are agents of technology who do things to us. So it's necessarily thinking about the doing as things that we are doing, but also things that are done to us. Think about how there is an agent. Sometimes we are the agents. Sometimes there is agency of that technology which operates on us. One of the characteristics that technologies have is connection and separation. This is a duality of all technologies. They constantly connect and separate, be it information, ideas, or spaces.

I wanted to go through this exercise to ask you the actual difficult question, which is "What is a digital technology?"

What is (a) digital technology?

If everything can be a technology, and if technology has these abstract qualities, do we really



need to think about the digital in a different way? Is “digital” adding a layer to it that we haven't yet thought about, or because it's unprecedented, or that it's challenging the work that we have been doing, especially in feminist and queer organising and activism?

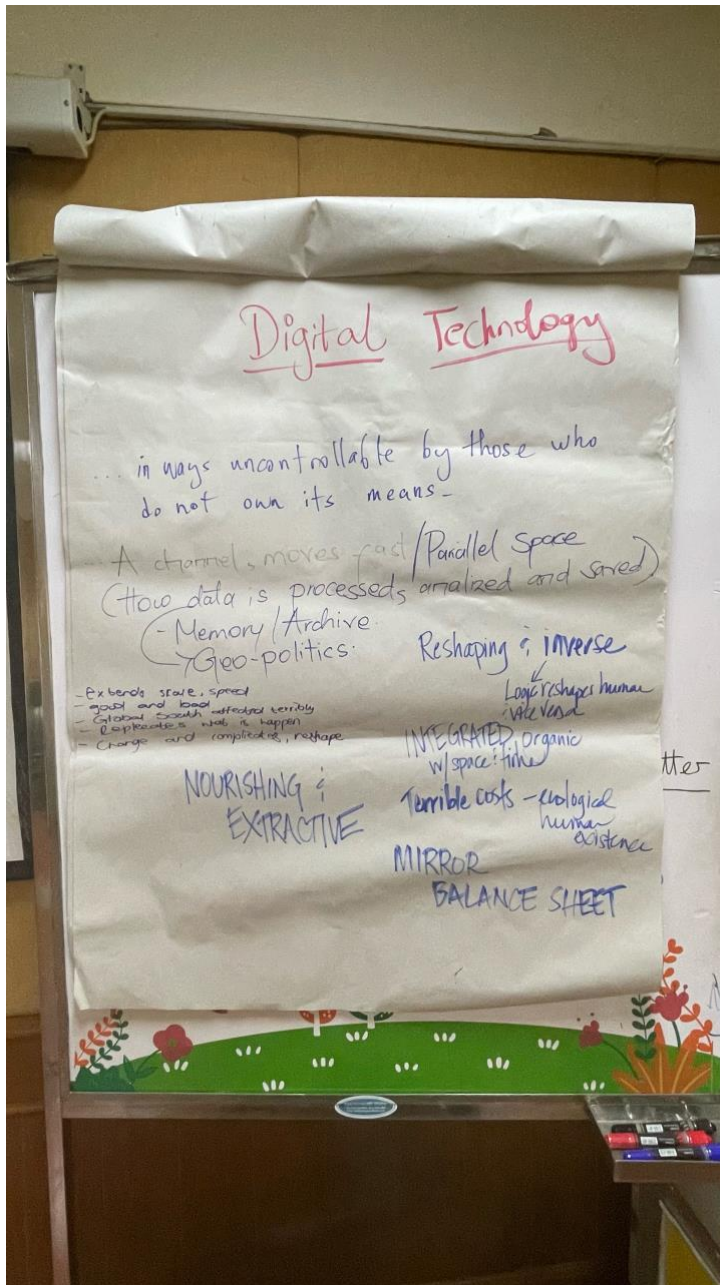
I'm giving a rough definition — this is possibly one way of thinking about it. And I'm suggesting that the digital element to technologies often deals with scale. What digital does to technology is that it changes the idea of scale. It changes the scope.

Come up with your definition in your work and your understanding of technology. We don't need a perfect answer but let's try and flesh it out.

Outcome:

- The problem with bringing the binary code into this definition is that we continue this definition by saying it extends by appending to your definition “in ways uncontrollable by those who do not own their means.”
- That's great, it's saying all of these things, but also about the lack of control for those who do not have the means. This is what the digital is — escalating. What you're essentially doing is bringing in is a new axis of inequality which has to deal with those who control it and those who have the means to actually do what they are supposed to do with them in some way.
- Our group talked about technology being a channel that moves very fast, in many ways uncontrollably, but also exists in a parallel space or creates a parallel space.
- Data being processed in digital technologies, storage and places that not many might have access to, is your memory and archive. At the end of it, because of digital technology in the sense of geopolitical location, it wipes out.
- Our group agrees with the first part of the sentence about extending scale and scope. Sometimes it's good, sometimes it's not good. For example, in access to information, extending the scale is good. But when we think about big tech, it isn't good for the Global South. The second part of the sentence, we don't know if it's decoupling the logic of human things. For example, big tech is the same logic of human things. It not only decouples, but repeats or replicates what's happening. It can change, complicate and reshape a human's perception and attention.

- Our group talked about how in a sense it's a relationship that goes both ways. It's not only human logics being reshaped, but also how human logics itself is reshaping the digital technology at hand. In a lot of our work and the way of the world today, digital technology in particular has become quite integrated, in a way that we don't realise. We're constantly occupying the space (with tech) and the space is also geographical. There is this kind of dialectic. We also talked about the terrible costs of digital technology, that is perceived as this amazing, promising and innovative thing, but if we look at it, there is a big environmental cost and impact on the environment. Also AI technology is being used to annihilate people, and this is seen as the future and innovation — and what does that mean?
- It's useful to bring it back to the desirability question. That desirability is given as a non-contested promise of digital technologies. And so we just assume that even when things go wrong, if we do a second round, we get better, and that need for resistance is very helpful
- Picking up on the binary — it's not just ones and zeros, but also the way that the mirror world of how all the goodness that it brings, brings an equal and opposite terribleness. It's so great for all of us to be able to search and do research online, and yet all of those labourers who are mining the cobalt. It's like every amazing thing is mirrored by something terrible.



- I find very useful with this is that we are still not talking about social media as digital technology. We're not talking about an app. Those are only manifestations of these conditions of digital technologies. And I think we need to be paying attention to this.
- I'm going to send you into the break with homework. I'm going to send you with a question about what is a feminist technology? Drawing from your own work about why the technologies that you are using are feminist, or what is feminist about it?

Day 3: Feminist Curriculum

What is a feminist technology? I have here a kind of summary of some of the larger literature reviews on some of the ways in which feminist technology orients the logic of technology. So we use technologies, but we use them with very different intentions, and we make them do things that were not coded into their main logic.

I'm also looking at a lot of what happens at the level of Policy and Governance, for example, what is the positioning technologies of different communities and how they own it. There is a lot of free making, I think one of the best things that has come out of a lot of feminist designers is that we are no longer just letting the use of technologies but we are also making feminist technologies. And the FPIs, the Feminist Principles of the Internet, which FIRN has often endorsed and stood by are examples of ways in which feminist tech can be produced.

Then there is re-imagination, there is a desperate need to radically reimagine what our technologies are going to look like and some of the best work has also come from feminist and queer, and particularly trans feminist work. In this particular instance, with a call back on yesterday's session saying that the intersections with disability justice in queer trans design has been some of the ways where these radical re-imaginings have happened.

In my own work, I thought I'd at least say this — that the characteristics of what would be considered as feminist technological practices is that feminist technologies are intentional, which means that we do not begin with the use of technology, we begin with what is the need for it, and then we see how the technology can be actually put into that space, and also resist some of the other overtures that technologies might be making.

Feminist technology is also reflective, which means that even when we use technologies of a different kind, we keep on reflecting on whether they are achieving the purpose that they are doing. So we don't buy into the logic that technology is too big to fail. We actually admit that some technologies fail and when they fail, what are the different kinds of things that we can do?

For me, increasingly, feminist technologies is attendant — they pay attention to things that have already been done, and a lot of it is about care, repair, cleaning and maintaining. All the non-glamorous work that goes with technology creation. It's not so much about finding the next new app or the next new deployment. Rather if you have a database or an archive, how do you care for it? How do you keep on making it alive so that in five years, it doesn't get forgotten and then people have to reinvent feminism all over again, which is what you often see with digital media spaces.

(Bibliography and sources available upon request)

Participant interjection:

When we talk about being attendant, it should also include the situation, as technology can go faster in time than the vital (issues can catch up)

Facilitator response:

The attendant part is also coming from the tension between memory and storage. Because human systems are actually systems of memory. The most beautiful and frustrating thing about human beings is our capacity to forget. Technologies which refuse to let us forget, we need to be attendant to them. We need to figure out that digital technologies and digital archiving in particular plays a very strange role where they promise continuous storage, but stored data is dead data. This relationship where we will remember everything but we will not recall anything, that's the tension I've been working with.

The last one is that feminist technologies have to be receptive. We really need to think about the critical sorts of reception of our technology, rather than just a critical source of production of our technology. Who's going to receive these? Can they afford it? In both political as well as economic terms? Can they deal with it? What are the consequences of interest? I'm hoping this is useful to go into the next exercise.

Follow-up question:

I'm just wondering what about when it goes wrong, even when you say it's feminist, and also what about the critique of feminism for not accounting for certain things, or even mainstream feminism right now, in the sense of it removing the centre from a white male, but then instead just centring a different person. How would that critique be taken into account?

Facilitator response:

I don't have an answer. I think this is an answer that everyone will have to take and say how will each one of us take it into account. I have a more theoretical paper, which talks about how the default of all digital technologies is nodes. Because digital internet, digital technologies are network technologies, and the basic element of a network is a node. And the minute we deploy any digital system, via fetishising the individual node as the discrete entity which has to be dealt with in any set of crisis. I have a theoretical proposition, saying what would the network look like if the node is always a collective, a set of relationships and not an individual entity. But I don't have a practical application for it yet. This is something I'm thinking through and all of us will have to figure out how we are addressing these. I also do want to say on my part that there is no such thing as a utopian feminist. That it's never going to be the right time and the perfect day to deploy and that's why I keep on saying it has to be both attentive and reflective, that we do things and then see, "Okay, this is working to this extent, but it's not doing this. Now what are the next steps which have to be taken?"

Activity: 10 digital feminist technologies

Spend five minutes making a list of 10 digital feminist technologies. Write one technology on one sticky note.

You can reimagine, fantasise, have objects, applications, ideas and more. They don't have to be unique (compared to other participants), they just have to be yours.

After ten minutes:

Okay. If you haven't reached ten technologies, it's okay, but it's worth thinking about how we can't list enough examples of feminist technologies even when the spectrum is so broad of defining what is technology, digital technology, and what is feminist about it. This struggle is also perhaps the reason why we need a feminist international curricula. We are all incredibly privileged in the amount of access to knowledge, practice and experience that we have, and we are still struggling.

This is one of the reasons why we want you to think about the curriculum, as perhaps a way of collectively addressing this.

Activity: gamifying the answers and linking ideas

I have a small gamified version for you to think about what the feminist intimate curriculum could be structured by. Take your notes and put them face down on the table.

1. Each one of you has 10 sticky notes with feminist tech.
2. You put them in front of you, face down so it looks like it's a memory game.

3. To randomise which tech is picked, open at random a sticky note from the person to your right.
4. Your job is to help tell the stories and explain why this is a feminist digital technology, and the logic that holds two sticky notes together.
5. Explain your stories/experiences, why you decided to choose this tech, and what is the commonality.
6. Because everyone began with a feminist digital technology inputs, our task is to find a common them that connects them. These are different technologies, from very different situations, geopolitical conditions, practices and languages.
7. Once you have found the commonality, write it down on this sheet of paper.
8. We will play three rounds.
9. After three rounds of 15 minutes each, we will come up with a feminist logic of understanding digital technologies and how they come together. This might even be a scaffolding or skeleton of a feminist internet curriculum.



Outcome:

Participants then review the notes and digesting it.

GBV Protection (Against) Sexual Violence

Application for guide control of stress and aggression levels
 Recognition of child pornography content in the digital space
 GBV reporting site

Health and Reproductive Rights

Pain relieving medication
 Surrogacy/different mother to families
 Feminist reproductive health app (like period tracker)

Environmental Rights

Waste emission control platform

Feminist Domestic Workers Apps

"We Care" domestic workers app

Collectivity & Trust [Labour, Recognition, Financial Systems]

Independent platforms for adult content with feminist policies (doesn't exist yet)
 Riseup pad (colours)
 Food delivery apps
 Tools to help us build trust

Community Imaging

Solidarity building tools
 Tumblr (circa 2007–2010)
 Reddit

Midjourney

Choice [Transparency, Control, Accountable, Sexual Freedom]

Bumble

Spreadsheets (like for #metoo but all Google so 🙄)

Independent chat/email/face call platform that doesn't store data and uses alternative transmission of info (doesn't exist)

Means by which we pay attention to backend impacts

Access to Knowledge (with sprinkles of care and justice)

Transportation/taxis, trains where people can access digital ebooks and journals

Feminist search engine — fantasy?

Software that supports researchers monitoring femicide in LatAm — from Data Against Femicide

An app where people can access knowledge/books for free

Repository of information about SRHR

A good (missing) translate knowledge

Self-Organising/Self-Hosting Safety

Feminist Open Source Platforms

Signal

Calm Phoinex (imagined)

Non-discriminating search engines

Feminist Dating Applications

Dating apps that women initiate conversations (Bumble type)

"Location" - Online/Offline that allows for free expression of self with like-minded individuals

Safe Technology

Mobile phone apps that women can use in case of danger (GBV)

A GPS system that's mainly led by my safety intention

Content Moderation

Social media that quickly removes hate speech as soon as the reporting

Non-ableist Technology

Tech games for children with autism

Self-Care/Balance | Community & Networking

Coffee break

Knitting site (knit and bitch)

Feminist while African, She ready (Whatsapp site)

Bring Back Our Girls - Nigeria

FIRN/GenderIT/Kohl/African Feminist etc

Feminist church reading group

African Women Sexualities Blog

Tools for organising

Social networks to meet people with similar struggles across the world

Instant messenger for organising

Community Whatsapp groups

Repurposing Technology

Satelite Espacial | Eco Feminists
Celullar
Medidor Salino
Si las de ruedas tele dirigidas
Caminadora

Technology for feminist care

GBV survey
Digital forensics for feminist helplines
GBV chatbot
(Keep women safe going home) panic button

Facilitating affect, sensibility, connection

Alternative dating app
Calls to build and maintain friendships and allyships
Alexa
Technology to consume art and change our minds

Vehicles for expression

Feminist digital journalism project
Twitter account -> (x) risky!
Technologies for documenting storytelling (camera, audio recorder, etc)
Technologies to make art (visual, audio)
Digital storytelling project
Feminist blog
Stickers — no violulos
Despertador
Audifonos

Unsorted

(No sure) but tech that quantifies and pays/compensates the people from regions where resources were extracted
Tech. Space where people can access for free information (no use of data or need for data)
A fitness app and watch that does not use one human type as the reference, designed according to the specific individual
Virtual feminist library
A feminist mapping tool online (fantasy?)
Being informed when someone takes a screenshot (privacy)
Telegram stickers (not inherently seems who only t/gs enjoy it)
Etsy
Menstrual apps
TikTok
Google Maps
Court/offense database (eg criminal records)
Mommy blogs
Disappearing messages / single view messages (safe nudies)
Digital cameras that allows (unintelligible) on blood filled toilet images (thinking the image of woman with period stain)

LOGIC(S)

- GBV protection
- Feminist open-source

- Safety technology
- Feminist digital technology
- Inclusive/non-ableist technology
- Feminist dating apps
- Reproduction./health rights
- Feminist domestic workers apps
- Environmental rights
- Content moderation (on) sexual violence

Three group discussions: Attending to data and information; giving back to communities; pedagogic structures

I'm happy that some of it makes zero sense to me, because it should. These are not abstract things which makes sense, that you can take and say "Here is a curriculum, these are what feminist internet research principles are." These are things that make sense because they gain from your practice, or your experience and your specificity.

Instead, we need to say that, in order to understand this, all of us have to do the labour. Some of the labour will be of explaining where these things come from. The other will be the labour of holding it, trying to understand it, finding the commonalities and working within it. For me, this is the beginning of a feminist internet research curriculum. I think this is the logic that we need to do for going forward.

Because I don't know how to take it forward, and I don't think one person should be saying how to take it forward. There are three propositions we have. This is the last exercise

There are three things that need to happen.

1. We need to figure out how to share the learnings that are going to happen over the next 18 months between each of the research projects. Because we keep on talking about how we are a community and cohort. But the ground reality is that once you go back into your field and your projects, and you hit the ground running, you're going to be consumed by it. So if we don't make an intentional effort at learning these logics, fleshing them out and sharing them with each other, if we don't make a commitment, now, it's not going to.

So a group who has experience and expertise in how to share learnings across distributed geopolitical spaces, you can come on to the table over there, and you have 20 minutes to come up with some suggestions of how we as a community can do something that's workable, exchange knowledge between each other. Remember that what is in the room is a very small part of the community. You also want to think about the extended community, other people in your team, other people in your communities, in your research process, how to bring them in and what things we can do remotely because we don't have the resources of coming together

2. The second thing is attending to data, but also to information — this kind of knowledge, which is going to be produced throughout, how are we going to pay attention to it? How are we going to flesh it out together? The challenges that might come sometimes are very tactical, like what kind of server space to use, what infrastructure stack needs to be used, what data securitisation looks like. But it's also about how new kinds of information sets are being produced via discovery. While you are doing your research the world is going to change. The new laws and regulations that have come in, new policies that we are grappling with, we need a collective space to bring this together.

3. The third is that (I think) your research needs to be translated to the people. What we can be addressing can be policy actors, governments, regulators, academics, but one of them has to be the people who did not have the privilege of being in this room. We took this process, and understanding it, how do we make this knowledge digital? What kind of formats can be produced so that we can go back not only to communities now, but also forming some kind of a curriculum that can be taught over the years to different partners.

Some of you are representing a country or region for the first time, which has not been a part of FIRN. What you do is going to be path breaking for people in your region, because they will know how to do this. So we want to think about that.

We are in a time crunch. The good part is that this is something all of you know how to do as you have done this and it's really your best practice sharing exercise and coming up with a proposal.

Participants sharing

Pedagogic Structures:

- Simple translation — translation of the knowledge and language so that it's accessible to other people.
- Regular meetings and knowledge exchange, but thinking more about what is a useful format for you do meet in. If bringing everyone together, how is the best time to use that time to actually learn in exchange
- We discussed how things are shared in FIRN (via website and GenderIT editions) but we still felt there were gaps there in making information available, digestible, so other people can engage
- Maybe a quarterly newsletter where people can share what the updates are, and then convening as a group at events (eg: at Rights Con, submit a session together to have representation but also as an opportunity to meet and keep the energy up as a group)
- bringing experts to talk about specific topics to the group
- Hiring someone in this network specifically to actually handle communication so that it doesn't fall on community/members. Everyone's already overwhelmed with how much you have on your plate, so someone whose dedicated job is to support communication in the network.
- Peer advisors, holding space, leading sessions and coming in as experts to teach and lead discussions

Sharing Learning (within/without network)

Knowledge & language translation

Regular meetings & knowledge exchange -> What is a useful format?

Feminist learning circle, thinking circle

FIRN website & GenderIT editions -> how to make it communicable? Available, bite-sized, shared, seen? Interview members — audio/video/written

Newsletter — quarterly?

Convening as a group at events, forums etc

Bring experts to talk about specific topics

Network-hired communications specialist

Peer Advisors holding space

Attending to Data and Information:

- The curriculum could include training in analytics to Google and Microsoft, to capture, store and protect data.
- Also thinking about external servers, to store the data.
- We also talked about language and accessibility.

- The use of translation support, thinking about an alternative to Google Translate and other proprietary translation options.
- The training could include an eco-feminist perspective and being mindful of everything, all these stages, like the impact on the environment or when printing documents, but also in the storage that consume a lot of resources.
- We also thought about licensing requirements, and also the different types of places that will be used.
- The transcriptions software, in languages that are not English. Being mindful of gender inclusivity in transcription softwares
- Concrete suggestion: Providing trainings and thinking of alternatives to different softwares (and as opposed to an external expert, participants are willing to train each other)

Notes from group:

- Training in alternative to Google/Microsoft to capture, store, and protect data/external servers
- Training in clustering data
- Paying attention to language accessibility and geographical location when gathering data
- Alternatives to Google Translate and other proprietary translation software
- Paying attention to the environment in the data collection/storage stage
- Incorporating an eco-feminist perspective
- Licensing: creative commons or other community
- Ways to break the capitalist data capture
- Collaborative tools for sharing intel

Giving Back to Communities:

- We explored both digital and non-digital ways of doing
- Digital: FIRN website and individual websites for our organisations and institutions. Sharing through websites, and thinking through ways of developing like interactive methods of people to consume the information being passed on.
- In terms of how to develop it or not, maybe it's something that we are able to do within the team.
- There was also the use of social media: Facebook, Instagram. So
- Using the university and academic channels as well. For example, lectures using the research or case studies during the presentations and classes.
- Printing out pamphlets, brochures etc to be able to just share out information.

Feedback

- The challenge and struggle from the very beginning of the first round was exceptionally translating, because the original materials, deliverables, and reports, they had to be in English. Since the planning of the project, we've been struggling with fitting in ways to translate research and results into Portuguese. That's an additional specific challenge for anyone whose main language is not English.

Response:

- As much as we can we do have funding for translations. I don't want to dismiss the nuances of it. It's completely different to write and think in the language that you speak, and then translating to English, and being asked to write in English. One of our check-ins, they wrote in Turkish and then translate to English. That was interesting to see how they were writing. So it could go either way, it doesn't have to be in English. But at the end of the day, we are

working mostly with English. But we can work around it. But just to say, because there are new partners, that there is funding for translation..