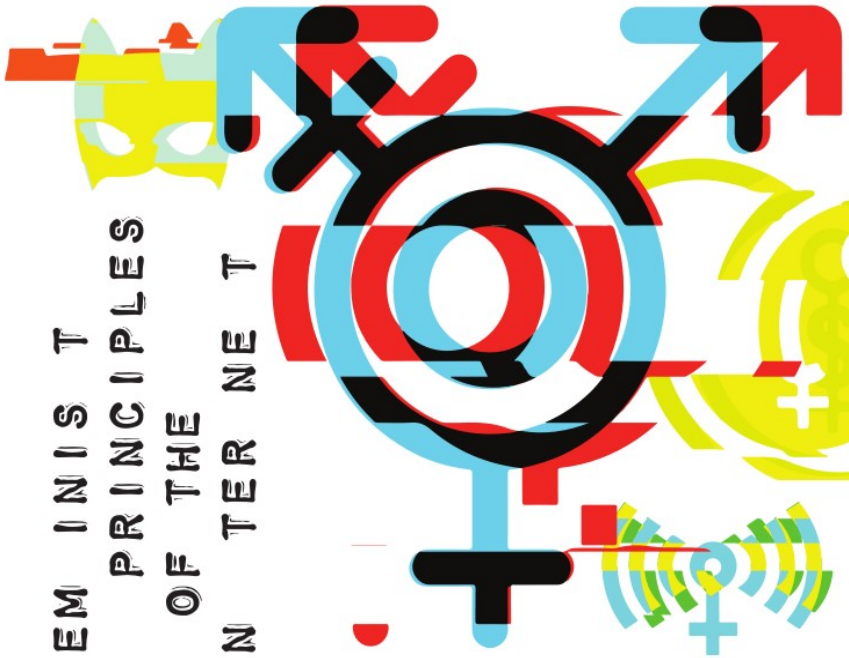
FEMINIST PRINCIPLES OF THE INTERNET



1 ACCESS TO THE INTERNET
A feminist internet starts with enabling more women and queer persons to enjoy universal, acceptable, affordable, unconditional, open, meaningful and equal access to the internet.

2 ACCESS TO INFORMATION
We support and protect unrestricted access to information relevant to women and queer persons, particularly information on sexual and reproductive health and rights, pleasure, safe abortion, access to justice, and LGBTIQ issues. This includes diversity in languages, abilities, interests and contexts.

3 USAGE OF TECHNOLOGY
Women and queer persons have the right to code, design, adapt and critically and sustainably use ICTs and reclaim technology as a platform for creativity and expression, as well as to challenge the cultures of sexism and discrimination in all spaces.

4 RESISTANCE
The internet is a space where social norms are negotiated, performed and imposed, often in an extension of other spaces shaped by patriarchy and heteronormativity. Our struggle for a feminist internet is one that forms part of a continuum of our resistance in other spaces, public, private and in-between.

5 MOVEMENT BUILDING
The internet is a transformative political space. It facilitates new forms of citizenship that enable individuals to claim, construct and express selves, genders and sexualities. This includes connecting across territories, demanding accountability and transparency, and creating opportunities for sustained feminist movement building.

6 INTERNET GOVERNANCE
We believe in challenging the patriarchal spaces and processes that control internet governance, as well as putting more feminists and queers at the decision-making tables. We want to democratise policy making affecting the internet as well as diffuse ownership of and power in global and local networks.

7 ALTERNATIVE ECONOMIES
We are committed to interrogating the capitalist logic that drives technology towards further privatisation, profit and corporate control. We work to create alternative forms of economic power that are grounded in principles of cooperation, solidarity, commons, environmental sustainability, and openness.

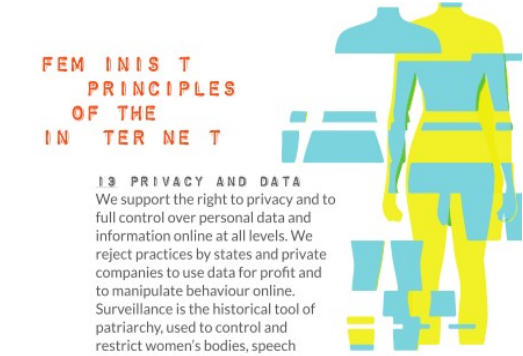
8 FREE AND OPEN SOURCE
We are committed to creating and experimenting with technology, including digital safety and security, and using free/libre and open source software (FLOSS), tools, and platforms. Promoting, disseminating, and sharing knowledge about the use of FLOSS is central to our praxis.

9 AMPLIFYING FEMINIST DISCOURSE
We claim the power of the internet to amplify women's narratives and lived realities. There is a need to resist the state, the religious right and other extremist forces who monopolise discourses of morality, while silencing feminist voices and persecuting women's human rights defenders.

10 FREEDOM OF EXPRESSION
We defend the right to sexual expression as a freedom of expression issue of no less importance than political or religious expression. We strongly object to the efforts of state and non-state actors to control, surveil, regulate and restrict feminist and queer expression on the internet through technology, legislation or violence. We recognise this as part of the larger political project of moral policing, censorship, and hierarchisation of citizenship and rights.

11 PORNOGRAPHY AND "HARMFUL CONTENT"
We recognise that the issue of pornography online has to do with agency, consent, power and labour. We reject simple causal linkages made between consumption of pornographic content and violence against women. We also reject the use of the umbrella term "harmful content" to label expression on female and transgender sexuality. We support reclaiming and creating alternative erotic content that resists the mainstream patriarchal gaze and locates women and queer persons' desires at the centre.

12 CONSENT
We call on the need to build an ethics and politics of consent into the culture, design, policies and terms of service of internet platforms. Women's agency lies in their ability to make informed decisions on what aspects of their public or private lives to share online.



13 PRIVACY AND DATA
We support the right to privacy and to full control over personal data and information online at all levels. We reject practices by states and private companies to use data for profit and to manipulate behaviour online. Surveillance is the historical tool of patriarchy, used to control and restrict women's bodies, speech and activism. We pay equal attention to surveillance practices by individuals, the private sector, the state and non-state actors.

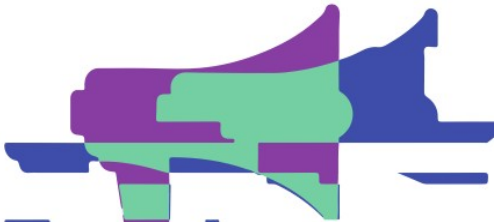
14 MEMORY
We have the right to exercise and retain control over our personal history and memory on the internet. This includes being able to access all our personal data and information online, and to be able to exercise control over this data, including knowing who has access to it and under what conditions, and the ability to delete it forever.

15 ANONYMITY
We defend the right to be anonymous and reject all claims to restrict anonymity online. Anonymity enables our freedom of expression online, particularly when it comes to breaking taboos of sexuality and heteronormativity, experimenting with gender identity, and enabling safety for women and queer persons affected by discrimination.

16 CHILDREN AND YOUTH
We call for the inclusion of the voices and experiences of young people in the decisions made about safety and security online and promote their safety, privacy, and access to information. We recognise children's right to healthy emotional and sexual development, which includes the right to privacy and access to positive information about sex, gender and sexuality at critical times in their lives.

17 ONLINE VIOLENCE
We call on all internet stakeholders, including internet users, policy makers and the private sector, to address the issue of online harassment and technology-related violence. The attacks, threats, intimidation and policing experienced by women and queers are real, harmful and alarming, and are part of the broader issue of gender-based violence. It is our collective responsibility to address and end this.

A FEMINIST INTERNET WORKS TOWARDS EMPOWERING MORE WOMEN AND QUEER PERSONS - IN ALL OUR DIVERSITIES - TO FULLY ENJOY OUR RIGHTS, ENGAGE IN PLEASURE AND PLAY, AND DISMANTLE PATRIARCHY.



APC
ASSOCIATION FOR PROGRESSIVE COMMUNICATIONS

FEMINISTINTERNET.NET | #IMAGINEAFEMINISTINTERNET | FEMINISTINTERNET@APCWOMEN.ORG

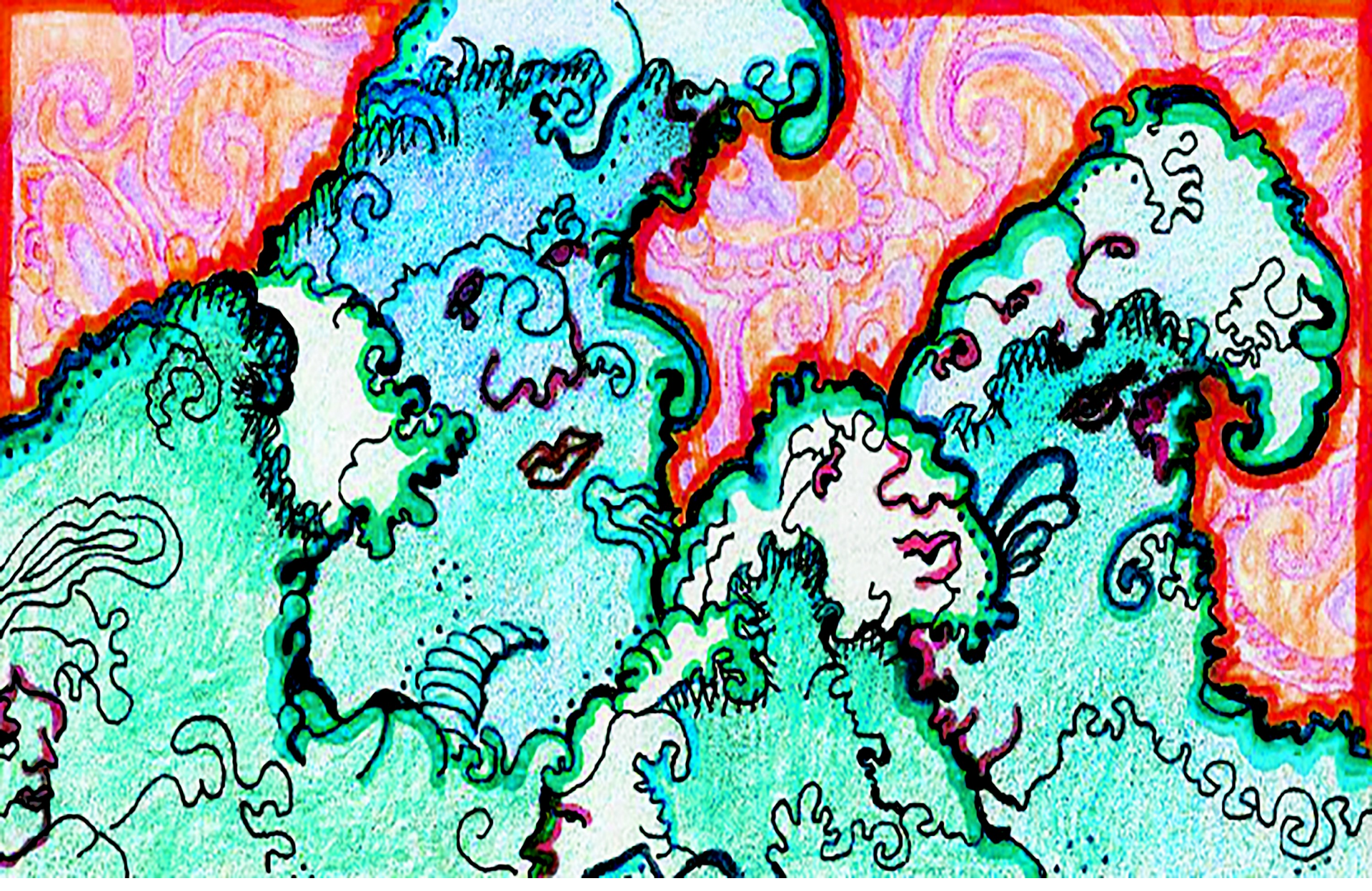
Wherever you are beginning this, take a deep breath and notice how you feel in your body, and how the world around you feels.
Take a breath for the day you have had so far.
And a breath for this precious moment, which cannot be recreated.
Now, another for the day and night coming.
Here you are, in the cycle between the past and the future, choosing to spend your miraculous time in the exploration of how humans, especially those seeking to grow liberation and justice, can learn from the world around us how to best collaborate, how to shape change.

Adrienne Maree Brown, Emergent Strategy, in conversation with Octavia Butler's concept of "shaping God,"

FPIs landscape

Some of the terms we will use and discuss:

Feminism and Intersectionality
Women and people of diverse sexualities and genders
Lived Realities and Pleasure
Digital technology and Internet as a Place / Space
The 5 layers of Power and the 5 FPIs clusters



Feminism and Intersectionality

Feminist framework

Frameworks exist to make sense of what we experience. They can help to collect and use evidence to transform people's realities.

Which frameworks to use? Why a feminist framework?

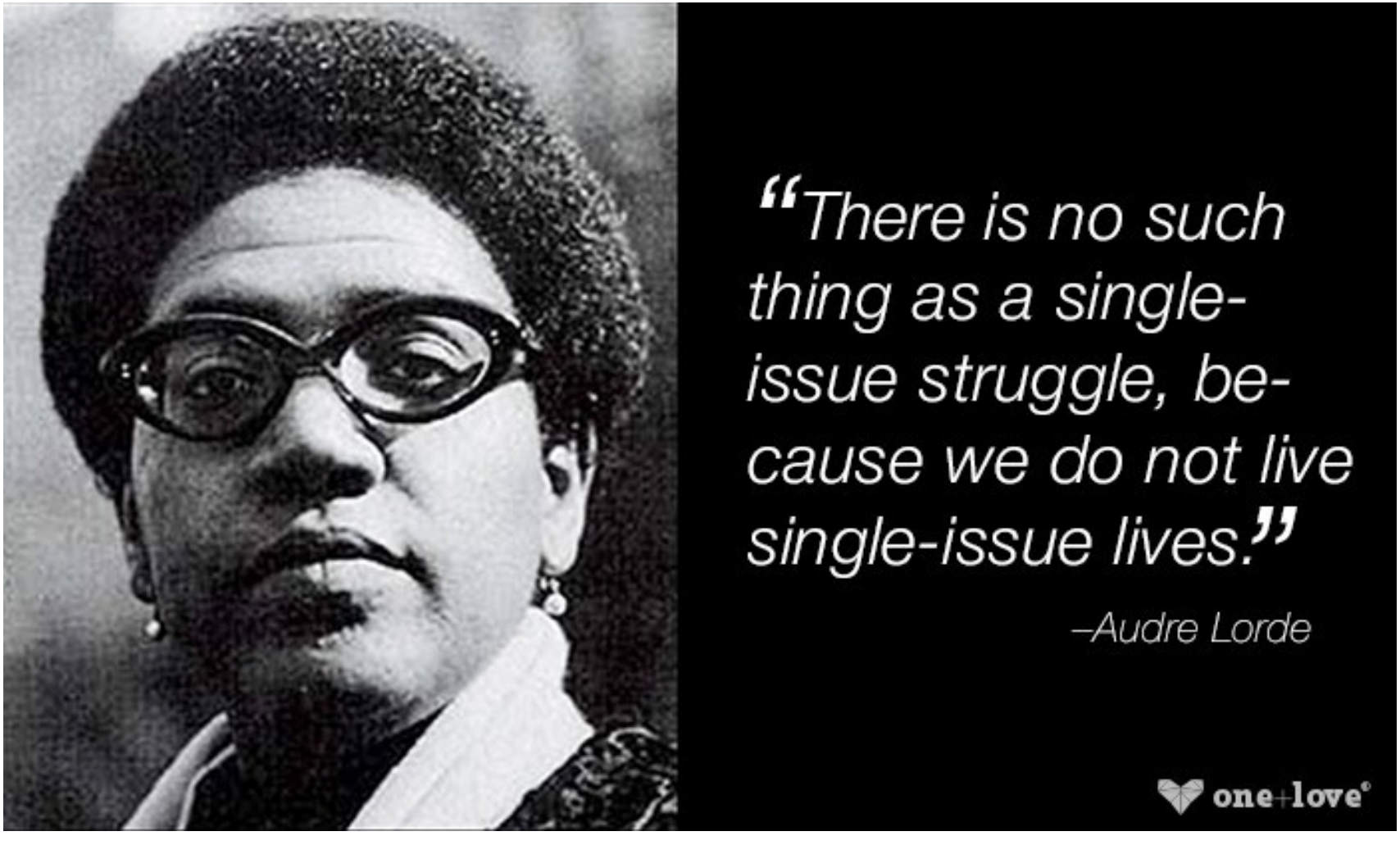
The first most simple and direct answer would be: why not?!

Why a feminist framework?

Exercise: Take a piece of paper and a pen and write down this question. You can write it down at the top, at the center of your paper, where ever it suits you:

- “Why a feminist framework?”
- Spend the next 3 minutes to write down / draw, sketch your answers.
- Write / draw anything that comes to your mind and do not stop until I count the 3 minutes
- At the end of the 3 minutes share with two other people of your choice in the room
- Sharing in the group will last 10 minutes.

Who thought us feminism?



Mary Jackson

Chels

Let’s pause and share our feminists lineages

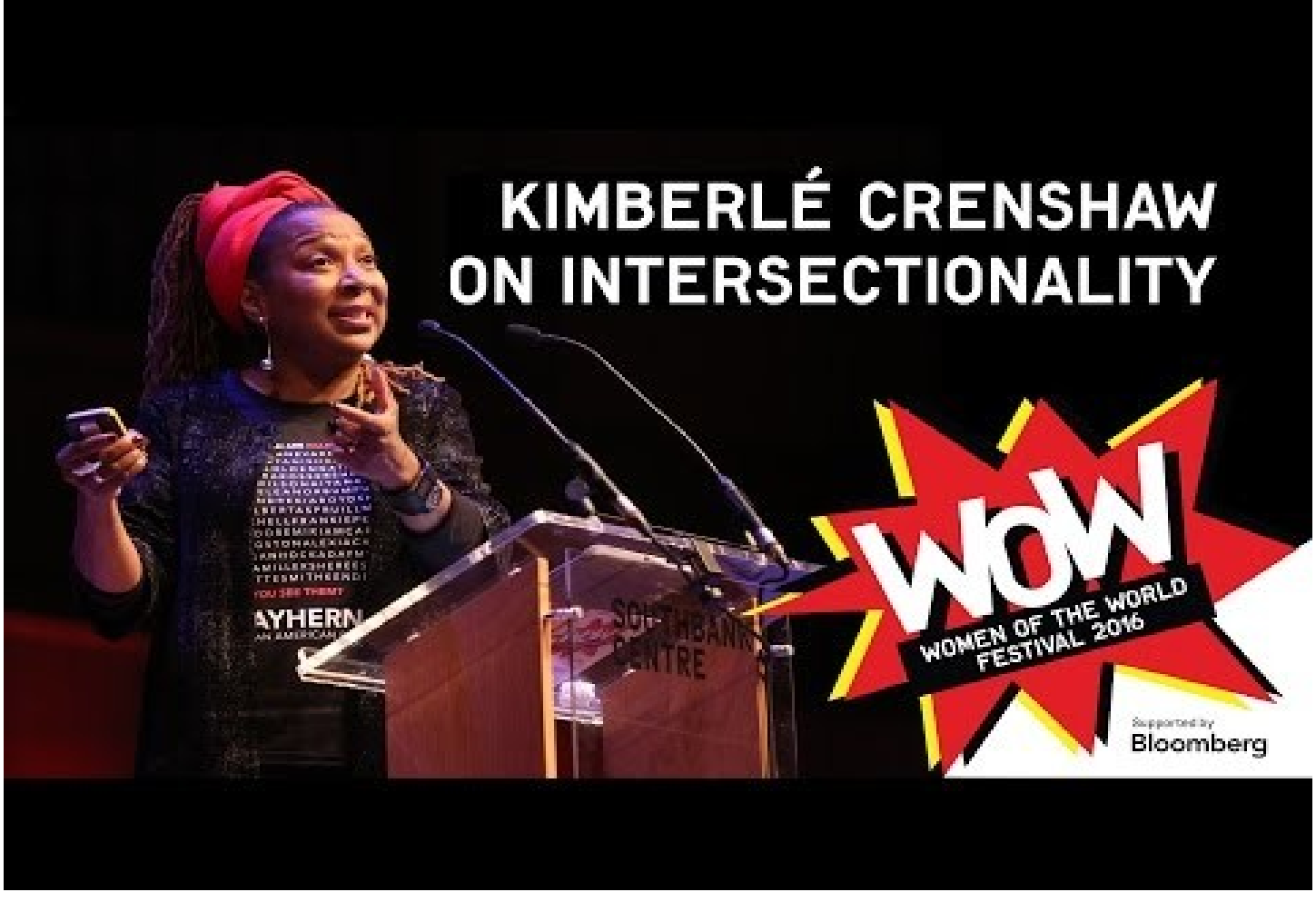
think and remember

…

let’s count up to three

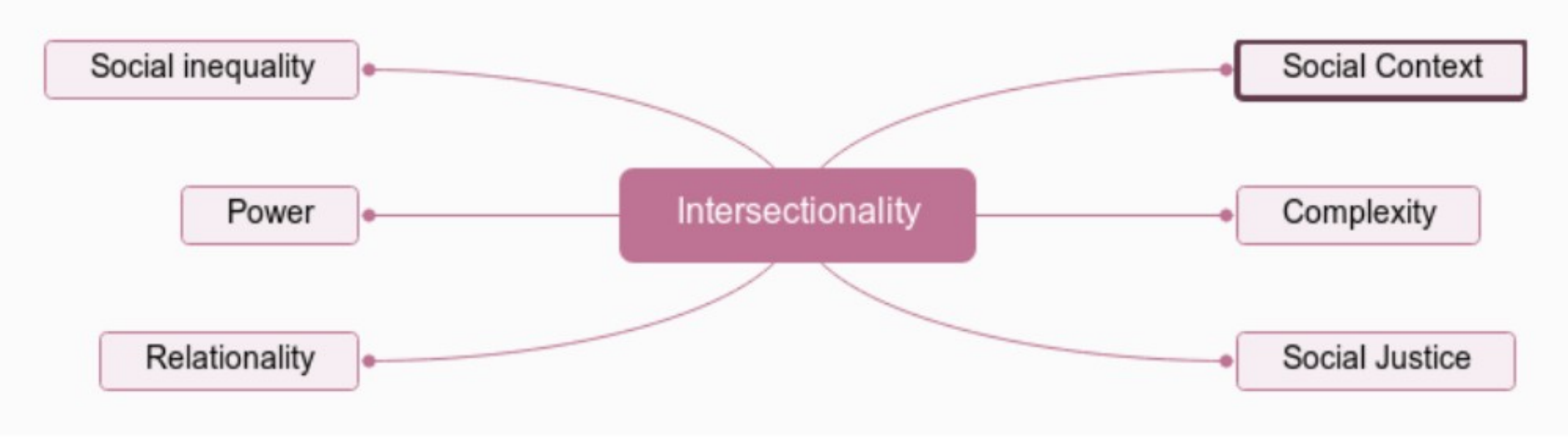
1, 2, 3

Shout out your feminists names



"*Intersectionality is not primarily about identity it's about* ***how structures make certain identities the consequence of, the vehicle for vulnerability****, so if you want to know how many intersections matter you've got to look at the context ...* ***What kind of discrimination is going on, what are the policies, what are the institutional structures that play a role in contributing to the exclusion of some people and not others"*** *…*
(time from: ***01:55 to 07:26)***

Intersectionality in a nutshell



To use a feminist intersectional lens means to acknowledge the complexity in which people, in relation to one another and the system(s), experience the power of social inequality in their specific social context and use this acknowledgment /evidence to achieve social justice.

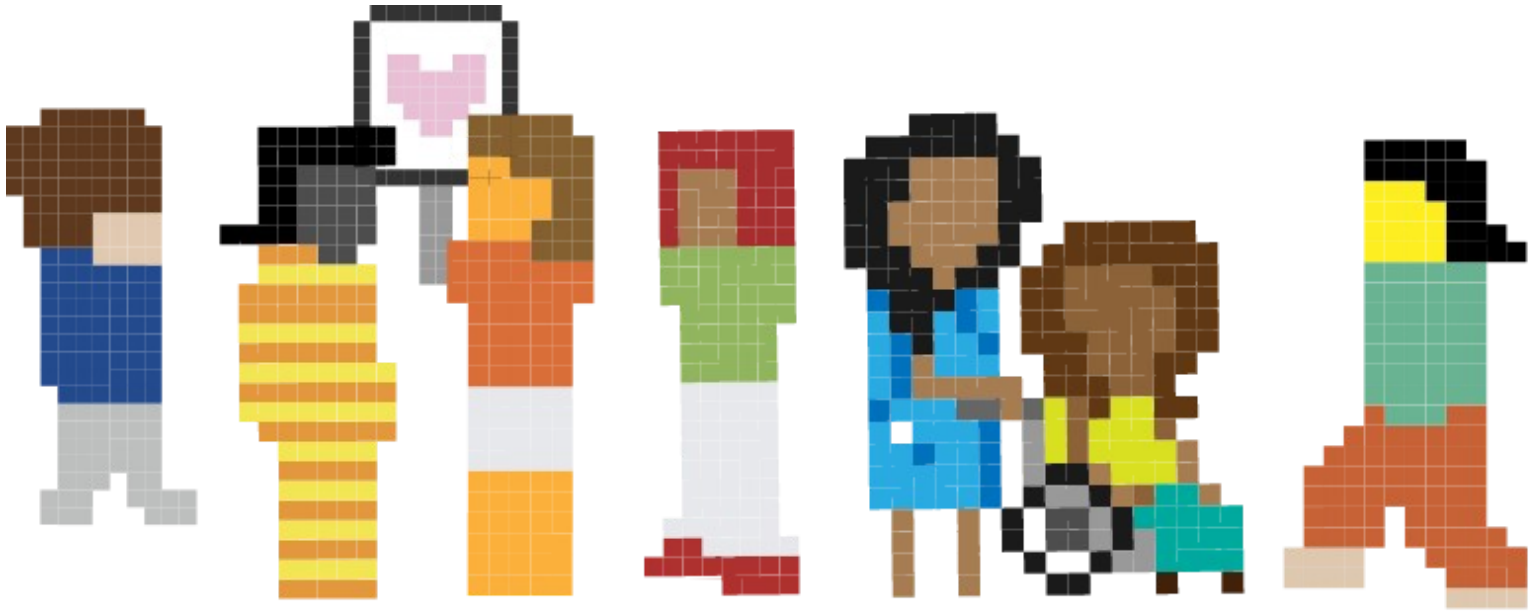
feminist framework
#feministinternet

If your way of understanding and practice of feminism is about:

- Solidarity and trust of one another
- Recognition, deconstruction and transformation of power relations
- Recognition, struggle and elimination of structural discrimination
- Recognition, denounce of privileges
- Recognition and denounce of any economic exploitation

#feministinternet

- *Feminism as such would be able to* ***manage, animate and even more importantly took part in the defining and framing of internet and digital technologies***
- *Feminists practices infused into the fabric of internet and digital technology from infrastructure to coding languages would practically flow through all of the things related to Internet and technology, from printers to fridges, from phones and TV to cyborgs, from Intel to Google, from Facebook to Reddit, from Linux to Microsoft.*



Women and people of diverse sexualities and genders

“From my understanding, a central endeavor of feminist, queer, and trans activists has been to dismantle the cultural ideologies, social practices, and legal norms that say certain body parts determine gender identity and gendered social characteristics and roles. We have fought against the idea that the presence of uteruses, or ovaries, or penises, or testicles, should be understood to determine such things as people’s intelligence, proper parental roles, proper physical appearance, proper gender identity, proper labor roles, proper sexual partners and activities, and capacity to make decisions. We have opposed medical and scientific assertions that affirm the purported health of traditional gender roles and activities that pathologize bodies that defy these norms. We continue to work to dispel myths that body parts somehow make us who we are (and make us “less than” or “better than,” depending on which we may have)”.

Dean Spade, in Freedom is a constant Struggle (Angela Y. Davis)

Lived Realities and Pleasure

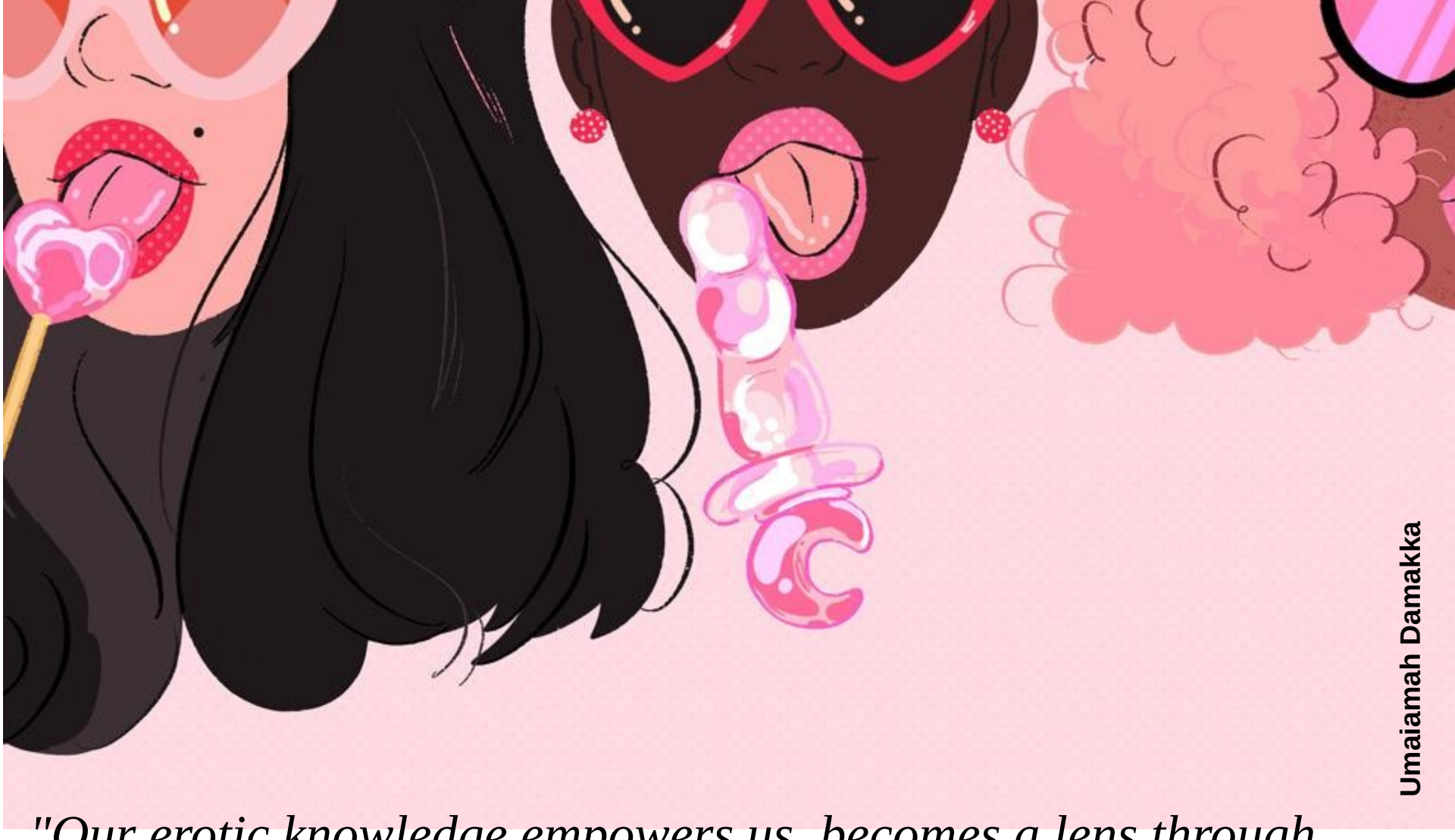
Lived Realities
contexts and specificity

“Living as we did - on the edge - we developed a particular way of seeing reality. We looked from both the outside in and the inside out. We focused our attention on the center as well as the margin. We understood both. This mode of seeing reminded us of the existence of a whole universe, a main body made up of both margin and center"

(bell hooks, Margins to Center:hooks 2000:xvi)

Composite art by Namita Aavriti.
Original Photo by Jennifer Enujiugha from Pexels

As a world without borders, the internet has and continues to allow me access to and into circles that I haven't previously been exposed to in my everyday life … We don't just tell stories, we make connections with people through those stories. Mamello Sejake, How we reimagine and redefine freedoms



"Our erotic knowledge empowers us, becomes a lens through which we scrutinize all aspects of our existence, forcing us to evaluate those aspects honestly in terms of their relative meaning within our lives." *Sachini Perera, Finding the Pleasure Point in Internet Policy Spaces*

What's the point of revolution if we can't dance?

Activism consists of efforts to promote, impede, or direct social, political, economic, or environmental reform or stasis with the desire to make improvements in society.

Pleasure activism is the work we do to reclaim our whole, happy, and satisfiable selves from the impacts, delusions, and limitations of oppression and/or supremacy.

Pause and share your pleasure activism

Write up / Draw / Vogue

Who awakened your senses?
Who politicized your experiences of body, identity, sensation, feeling good?
If they are still living, have you thanked them properly?

If yes, good, do it again. If not, reach out …
Gratitude is part of pleasure too.

Internets and digital technologies as a Place / Space

The continuum

Feminist organising online and offline is a multiverse of new expanding forms

What is most powerful has been the emergence of movements, protests and **the merging of the digital with the streets** in spite of the growing omnipresence of data surveillance and the policing of bodies.

FPIs and the 5 layers of power

The 5 layers of power:

- Access
- Expression
- Economy
- Embodiment
- Networked

The 5 FPIs cluster:

- Access
- Expression
- Economy
- Embodiment
- Movements & Public participation

USAGE
ACCESS
ACCESS
INFORMATION

Structural power

FPIs cluster: Access

Who has the power to land the cables, the satellites, the drones? Who decide about the last mile, the costs of the services?

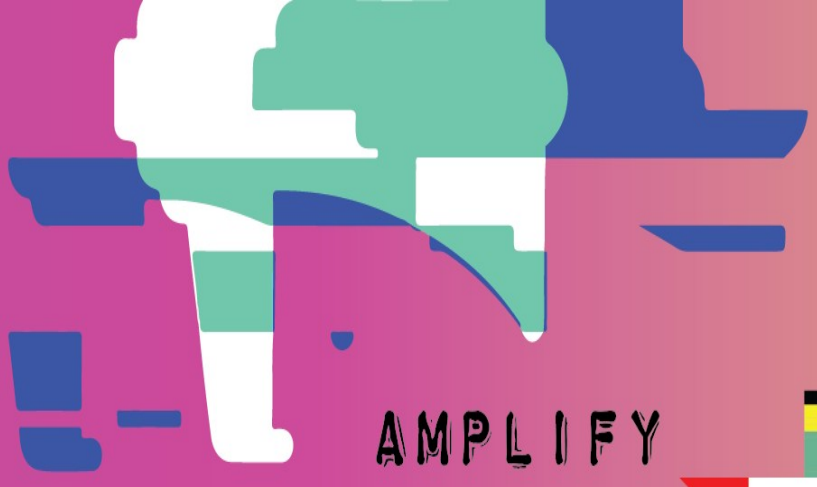
Internet can enact very conservatively but can be very innovative, think of the power to create community owned infrastructure that are outside the mainstream internet, that can stay off-grid or connect to other similar collective-owned infrastructures shaped by very specific local needs.

AMPLIFY

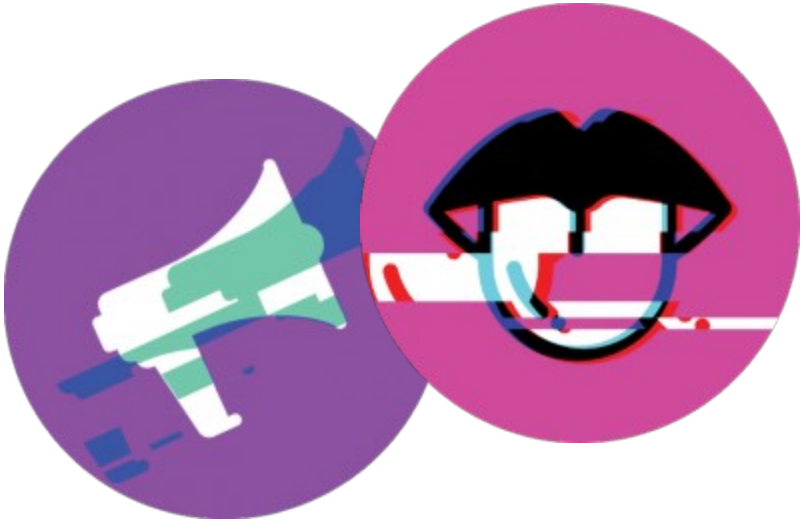
EXPRESSION

PORNOGRAPHY

EXPRESSION



Discursive power Expression Cluster

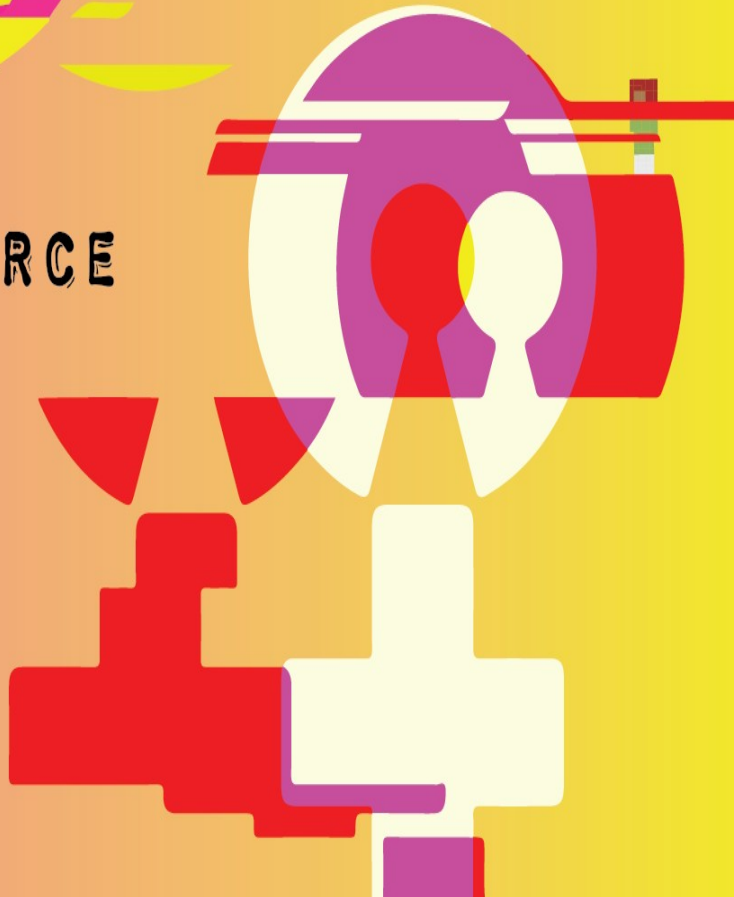


Discourse is more material than ever and internet give us the capacity to create our own truths. Our own knowledge and to make **unknown histories and practices** be collectively shaped, from indigenous communities to queer communities.

The internet enables the **“ability to participate in influencing discourse, shaping culture”**, which is arguably one of the most important shifts in power. Because it’s about what is invisible: our understanding, attitudes, beliefs, that then influences our practices.”

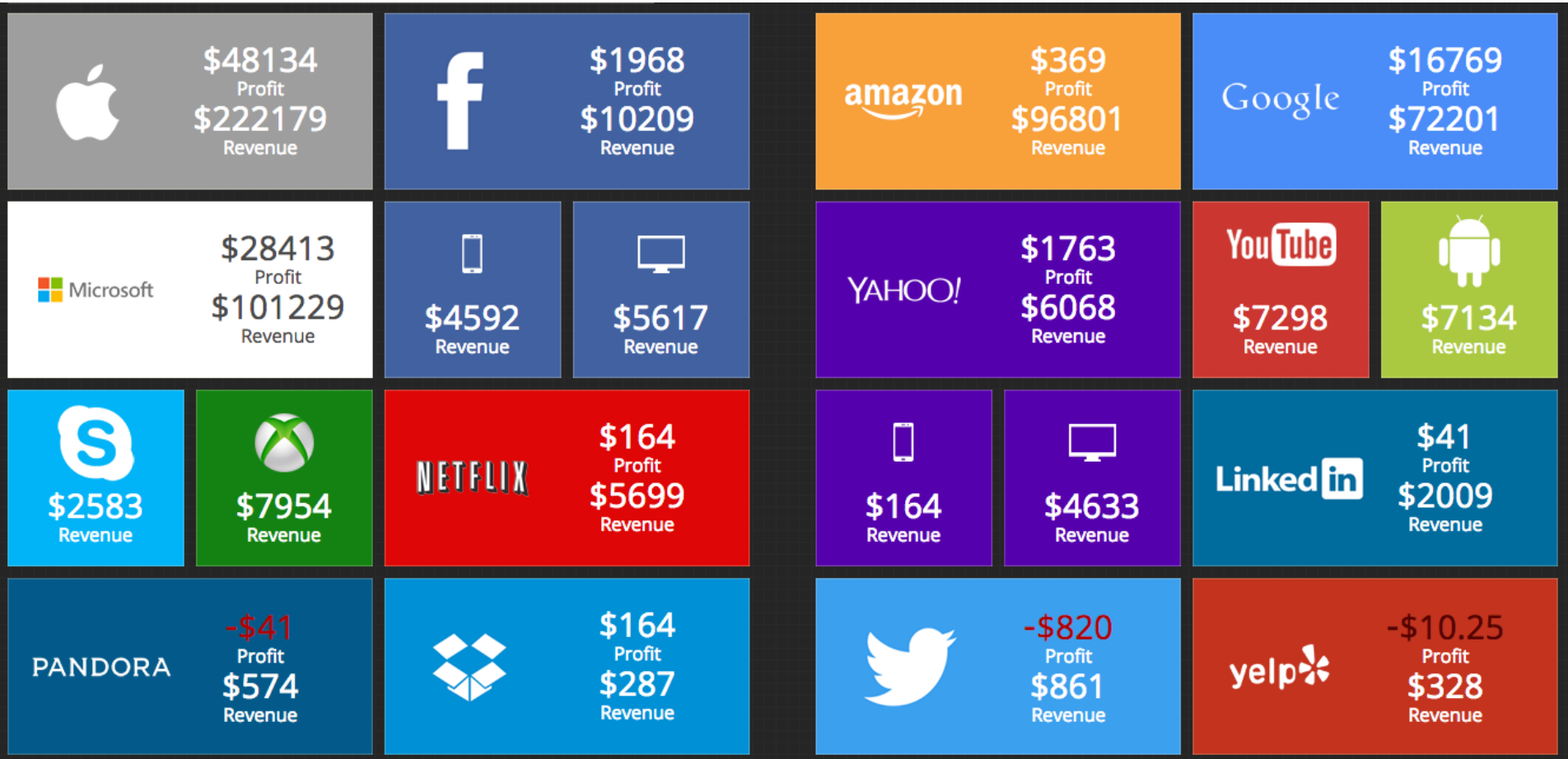
ECONOMY

OPEN SOURCE



ECONOMY

Economic power
Economy cluster



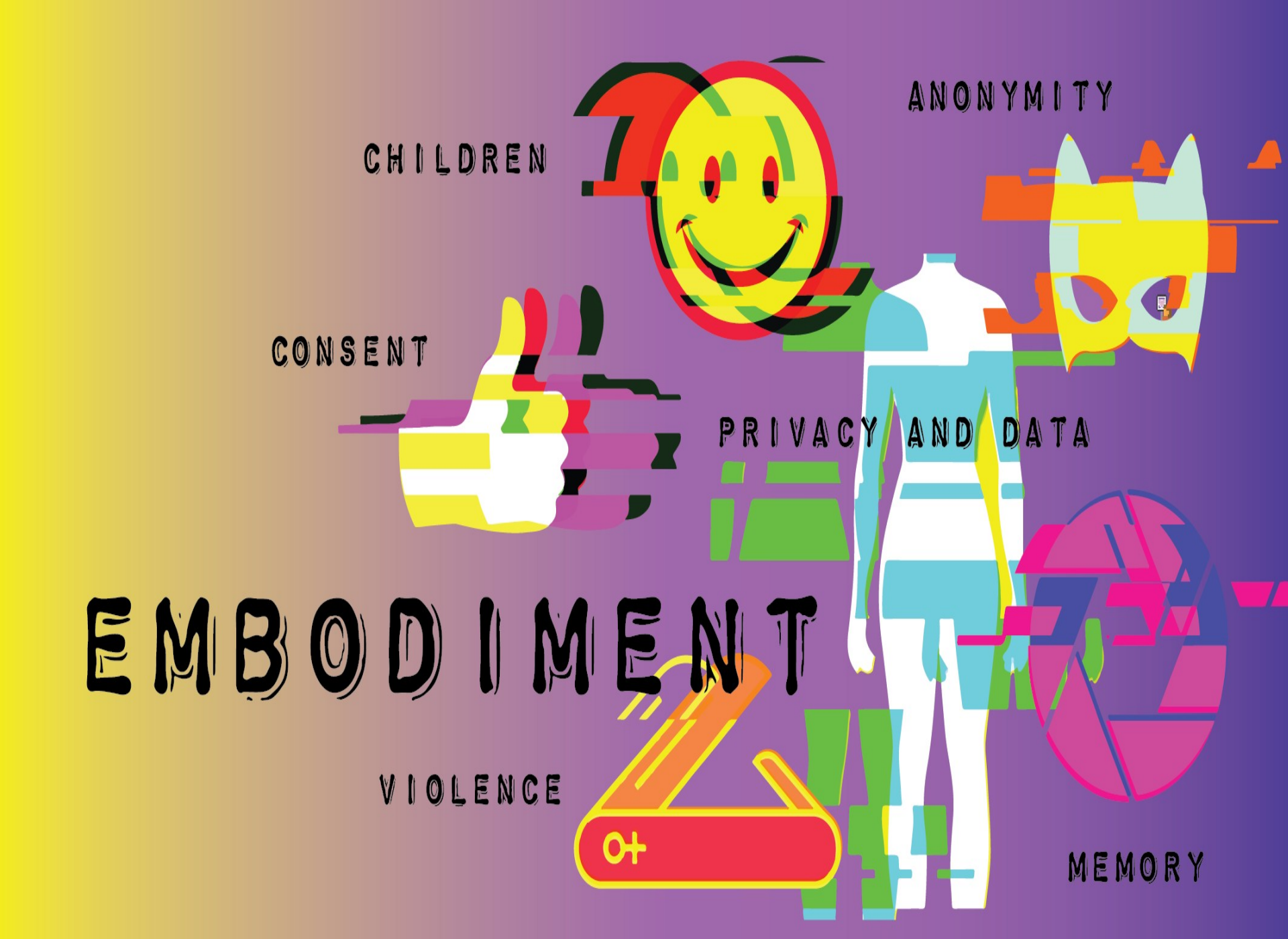
By the way, in the **41** seconds you've been on this page, these internet giants have profited **$96883**, and around **50%** of that went to **Apple**.

Platform capitalism
Surveillance capitalism
Digital ID and Health Capitalism
SiliconValley capitalism
State capitalism

The power of the 0.01%, economic models and revenue: from Dot-Com explosion to gig economy

Circular economy? Sharing economy

The role and hope of Open Source, Free software


CHILDREN
ANONYMITY
CONSENT
PRIVACY AND DATA
EMBODIMENT
VIOLENCE
MEMORY

Embodied power
Embodiment cluster

Something that:

- represents a quality or an idea exactly,
- gives concrete form to an abstract idea

Synonymous: avatar, personification

Internet as place and a space that overcome limitations of mobility, accessibility, ability, representation and age allows people to explore, dream and desire, seek communities, build and share memories, push the envelop of respectability and of social norms.

Embodied power
Embodiment cluster

On the internet our bodies are bytes, pixels, bits, fragments traveling from us to us to other(s), to reunite unique by hash and metadata. **In the continuum of Internet and our streets, our bodies are our data**

That’s the power of embodiment, the possibility to transcend the self/selves, experience possible self/selves, imagine and create collective (new) divers and non-conforming selves.

Embodied power
Embodiment cluster

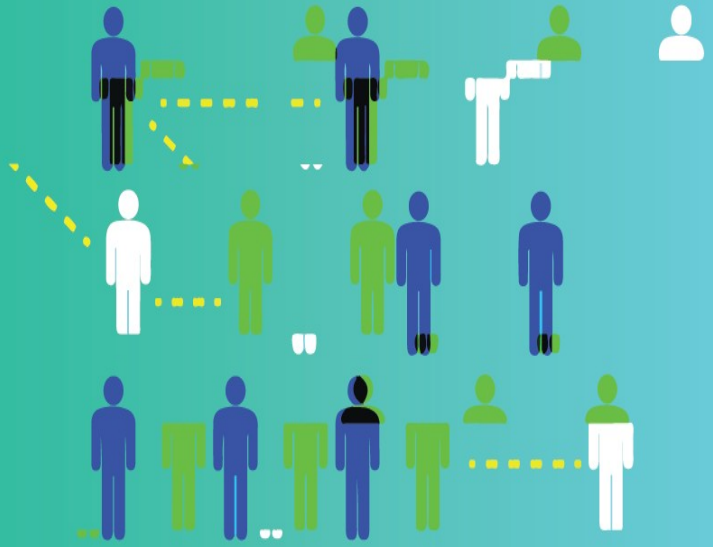
Is a powerful experience that the internet and digital technology elevate and multiply

The key element for a powerful experience of the embodied power of the internet are:

- Consent: unconditional, personal, inalienable, as the signature to a mutual pact
- Privacy: control over what, when, where, how and with who
- Anonymity and/or un-identifiability: makes the exercise of autonomy, agency and dignity (more) possible
- Memory: exercise and retain control of our personal data
- Safety: no harm

GOVERNANCE

MOVEMENTS



RESISTANCE

MOVEMENT BUILDING

We can be heroes: Online violence, bullying, harassment, theft of identity, non-consensual circulation of intimate images - are now being recognised and acknowledged in public discourse as misogyny and attempts to silence women and people of diverse sexualities and genders

Networked power

Movements and public participation cluster

Most importantly, internet connects us.

***Allows us from becoming weird atomized individuals to find others who are interested in, care about, concerned about the same things**. Enables us to organize, have conversations, plan for collective action, take things to different spaces, make shifts across the different layers of power, occupy different spaces.*

*Because the characteristic of the internet, is essentially one that is networked. **It is about connections. And the freedom to make connections**, towards the shift and change we collectively believe in, is an important one".*

Jac sm Kee

Thanks, @hvale

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#feministinternet