Digital Feminisms: Adding Color to White Feminism

All Feminists Are Equal
(but some feminists are more equal than others)

1. "'To be willing to go against a social order, which is protected as a moral order, a happiness order is to be willing to cause unhappiness, even if happiness is not your cause. To be willing to cause unhappiness might be about how we live an individual life (not to choose "the right path" is readable as giving up the happiness that is presumed to follow that path)... To be willing to cause unhappiness can also be how we immerse ourselves in collective struggle, as we work with and through others who share our points of alienation. Those who are unseated by the tables of happiness can find each other'" (Ahmed, 2010).

2. "If,, indeed, we are beginning to construct a digital canon that weighs content and technological choices equally, then it is crucial for digital humanists to theorize the technological with the same rigor as we theorize the content. Alan Liu has more broadly seen the problem as an absence of cultural criticism, noting that 'rarely do we extend the issues involved into the register of society, economics, politics or culture' into our digital work. If we do not theorize our technological approaches with a mind toward cultural constructions, we will continue to exclude certain materials from digitization" (Earhart, 2012).

3. "Whiteness is such a mercurial topic to analyze precisely because it does not inhere in bodies but rather functions to reinforce a system of domination. The issue is not only the representation of whiteness, but what whiteness is used to do. The white racial frame (Feagin, 2006; 2010) is a key component of how whiteness gets operationalized in popular culture. Yet, whiteness is not often the focus of critical attention when it comes to discussions of the Internet and race (a notable exception to this is MacPherson, 2003), and to date, there is scant research on whiteness and women online" (Daniels, 2009).