

## English summary

“Young feminists, feminism and digital media” by Sue Jackson.

### Introduction

What this article expresses is related to recent years, since young feminist activism has taken prominence in the mainstream media, where news headlines announce the efforts of girls in the fight against sexism, sexual violence and inequality. From the beginning, there was always less information for the public.

Girls activism manifests itself in social networks where they can talk about the injustices based on gender that have been experienced and witnessed. However, we know little about this important social moment in which the growing visibility of young feminism coexists in a persistently obstinate post-feminist culture.



Recognizing the starting point, it can be said that this document is based on a qualitative project with adolescent feminists to explore how girls use and produce digital feminist media, what it means to them and how their online practice connects with their feminism out of line.

### Analysis

Sue Jackson proposes three postulates. Online feminism as precarious, girls articulated a strong reluctance to participate on public social media sites to repost comments or items about feminist concerns or issues. This reluctance contrasted starkly with their regular participation in the closed Facebook pages for their respective feminist clubs, which girls identified as a key site for their involvement as consumers and producers of feminist content.

Also some girls considered that what they had to say would not be important or good enough to be read (and “followed”/“liked”) and that posting on open sites could be “intimidating,” whilst others expressly mentioned a lack of confidence.

The second postulate is online feminism as knowledge-sharing. Young women's online feminist activity commonly involves practices such as knowledge sharing that are not recognised as "real" feminism (Harris, 2008). Yet for the girls in this study, "getting the word out" about issues and topics of importance to feminism held a highly valued



status. For most, knowledge sharing involved reposting to the feminist club Facebook site or, less often, to a closed personal Tumblr or Facebook page. Many girls were concerned about feminism's "bad press" and, in particular, the misinformation that proliferated online as

well as in their school, friendship and family networks. Not surprisingly, then, the desire to correct misconceptions and "spread the word" about feminism inspired some of the girls' online activity.

The last postulate is feminism as "doing something" on/offline. Explores the forms and meanings of activism that sometimes complicated and at other times appropriated the on/offline binary. Despite the clear evidence to suggest the online facilitates changes and/or resistances in the offline, the notion of the online as an apolitical space disconnected from the "real" world is persistent (Christensen, 2011). This privileging of the offline reflects the stubborn persistence of a masculinist, traditional construction of politics that equates activism with on-the-ground agitation and protest (Harris, 2008).

## Conclusion

In this article, Sue Jackson highlights practices of feminism amongst a population that has largely been invisible in research about feminism – teenage girls. Against the sticky persistence of postfeminism and increasingly vitriolic anti-feminism on and offline, the girls who feature in this article embrace a feminist identification online and within their schools. It is very clear from their narratives that digital media form an integrated part of their feminist practice and that it is a key mode for sharing information, learning about and researching feminism, critique and protest. But girls'

participation in digital feminism is not experienced or practised in a uniform way, reflecting that feminism itself is not monolithic (Scharff, 2010).

In the remainder of this article, Sue Jackson theorizes meanings of girls' digital feminism within a framework of feminist politics and highlights ways it connects with feminisms practised in other geographical and historical locations.

Feminism has long been concerned with political agency. That girls' access to digital media production enables an agency, where girls are particularly empowered by a feminist pedagogy – gathering and passing on knowledge – and by “doing something” to address social injustices. So too have different expressions of feminism emphasised community, for example within the consciousness-raising groups that featured strongly in feminism during the 1970s.

Digital media clearly work to connect girls with feminism and other feminists in both local and global contexts. Yet to construct a binary between online and offline feminism would be a mistake: there is no switch to turn feminist awareness or values on or off; emerging young feminisms seem to be urging inclusiveness, attuned to feminism as plural and practices that blur the off and online.