

Revolutionary Love Media's Feminist Theory and Praxis in Community Based Platform:
Blog Launch

Introduction

In Salt Lake County, a grassroots media collective called Revolutionary Love Media (RLM) is nurturing something that is grounded in community insight and imagination. Founded by West Side community members in 2018, RLM has since developed a mission to inform, educate, and amplify historically marginalized, underserved, and underrepresented communities, hyper-locally and beyond. Envisioning communities at-large identifying, understanding, and imagining their collective efforts.

RLM operates not only as a community-based media effort that highlights resources, calls to action, mobilizations, and more, but as a living infrastructure built on collaboration with those communities. Central to this work is a commitment to hyperlocal storytelling: surfacing and connecting the local identities, efforts, and mutual aid networks already operating in our backyards. This means documenting and amplifying free fridges and food pantries across zip codes, niche communities and affinity groups, third spaces where people gather, and the networks that sustain everyday life outside of institutional support. It also means recognizing that many of the communities rooted in Utah carry ties to organizing efforts, diasporas, and movements across other states and countries, and that understanding those connections is essential to understanding who we are and what we are building here.

Furthering RLM's commitment to building trust and sharing resources, its media and foundational documents incorporate the frameworks and politics used, including those embedded in the *SLZINE* e-zine (2022), the *REVLOVECAST* podcast ep. 1 (2024), and the collective's By-Laws. These documents articulate knowledge rooted in archival, intersectional, and transnational feminist commitments and traditions that have long held that the personal is political, that local is global, and that the stories of the most marginalized are

the most instructive. This project takes RLM as a case study and those documents as primary theoretical texts and research in order to share findings for the following.

We are launching a blog as a developing grassroots media collective, so that local communities can better understand how to inform autonomous organizing and coalition building. This blog is a site of knowledge production informed by marginalized experiences, leaning on feminism(s), methodologies, and the organizing traditions that ground how we produce and distribute knowledge. It carries forward those commitments: that collective knowledge-making is an act of care, that documentation is a form of resistance, and that naming what exists in our communities such as: mutual aid, culture, struggle, joy is itself a political act. Because we want to know how our communities are feeling and thinking in order to navigate best practices, needs, and concerns. So that the reader, contributor, or collaborator can better understand how to use Revolutionary Love Media's platform as a tool to be used strategically, collectively, and with love.

Unique Contribution

Grassroots collectives like RLM occupy an understudied position in the scholarly literature on activist archives and community media since engaging both practically and theoretically. The organization is too locally focused to appear in national datasets, too politically committed to conform within institutional archives, and too resource-constrained to sustain the documentation practices that would make them visible to future researchers, organizers, and community members. At the same time, RLM is doing exactly the kind of work that feminists, organizers and scholars have long argued is necessary: producing hyperlocal, community-embedded knowledge with and for communities rather than about them. The gap between the importance of this work and its invisibility in the scholarly record constitutes the

central problem this project seeks to address, along with the local needs that have also informed the need for this blog.

This project is guided by three interrelated research questions. First, how does RLM's efforts and collaborations build frameworks of knowledge in the collective's own role. That serves to create a process in identifying RLM's scope of efforts as a grassroots media collective. Second, where does RLM sit within the broader movement ecosystem, and what coalitional relationships identify sustainability and ethics of care in movement work? Third, what are the community's most pressing documentation, archival, and digital safety needs, and how can this research project serve those needs rather than extract from them?

The central claim of this project is that RLM constitutes a form of archiving and community-based knowledge infrastructure that is theoretically significant and practically underserved. Drawing on Caspari's (2024) framework of contingent curation, Chandra's (2019) transnational feminist archival methodology, and Choudry and Vally's (2018) argument for activist archives as educational sites, I argue that RLM's media outputs are not simply promotional or organizational tools. Rather they are acts of autonomous organizing and coalition building that challenge who gets to produce and distribute knowledge. This claim is supported by a close analysis of RLM's efforts and ethics of care that establish a coalitional network that can be power mapped. Using power mapping as a strategy and process to movement work. Leaning on additional tools like community-produced data gathered through encrypted surveys designed in consensus with organizers. These tools and analysis is a primary way to navigate the blog launch and its engagement.

This argument unfolds across the sections that follow. The rationale and unique contribution section situates the project's intervention and explains why the field needs this work. The literature review synthesizes three bodies of scholarship, feminist archival theory, activist

archives as knowledge production, and digital feminist media establishing both the intellectual foundations and the gaps this project addresses. The methods section describes the multi-component, participatory approach and its feminist epistemological grounding, including the next steps informed by the findings. The conclusion returns to the stakes of this work: not only for RLM and its communities, but for how scholars and institutions engage with grassroots knowledge production and distribution. Alongside resource sharing in coalition building.

We are doing this work because the local grassroots landscape is home to a set of deeply intersecting movements. Our focus has strategically included: reproductive justice, immigration justice, and disability justice, led by marginalized folks, whose methodologies and efforts deserve to be documented, amplified, and power mapped. Rev Love Media (RLM), active since 2020, is a living site where feminist archival practice, community media production, and autonomous organizing converge. This project is designed to nurture RLM's theoretical foundations, identify where support is needed, and strengthen the conditions for sustainable, community-centered organizing grounded in feminist practices. It is also designed to honor the marginalized leadership that has sustained this work in Utah, and to introduce safety culture and digital security best practices as core, not supplementary, components of feminist knowledge production and distribution.

The need for this project is not only academic; it is a matter of epistemic justice. Noble's (2018) critique of algorithmic systems that solidify inequality extends beyond search engines to any knowledge infrastructure that fails to center the communities it purports to serve, "We have to ask what is lost, who is harmed, and what should be for-gotten with the embrace of artificial intelligence in decision making. It is of no collective social benefit to organize information resources on the web through processes that solidify inequality and marginalization—on that point I am hopeful many people will agree. (15)" The hyperlocal,

queer of color, and community-embedded practices of a collective like RLM represent exactly the kind of knowledge that institutional systems routinely overlook, produced from the margins, accountable to the community, and rarely legible to peer-reviewed journals. The expansion of this situated in neighborhoods that looks to how organising aligns or has to counter political tensions and cross-solidarity organizing. The consequence is not simply an incomplete record, it is an active harm, a structural erasure that the existing literature has not yet adequately named or remedied.

The existing scholarship on feminist archival practice, while theoretically sophisticated, is missing sustained engagement with non-Western, non-academic, and hyperlocal grassroots media collectives as primary subjects of analysis. The literature centers institutional archives, Western European feminist media histories, and academic knowledge production systems even when it critiques them. No existing framework simultaneously addresses feminist archival practice, digital security, mutual aid, and intersectional movement building at a hyperlocal scale. Collectives like RLM, which operate outside universities, without major institutional funding, and within politically hostile cultural contexts, are rarely the subject of focused scholarly attention. Establishing a site for further analysis, results and discussion. This gap exists in part because academic publishing structures and paywalls limit who can participate in scholarly conversations and whose on-the-ground knowledge is recognized as valid. The critical analysis that grassroots feminist organizing most urgently needs is least likely to appear in formats the communities themselves can access or use. The consequence is that the people doing the most important work lack the theoretical and practical resources scholarship could offer, while scholars may experience disconnection from the living praxis they study.

This project makes several distinct contributions. It introduces previously overlooked, hyperlocal, community-generated data through needs and risk assessments designed with

digital security as a foundational principle. It uses RLM's own initial media REVLOVECAST (2024) and SLZINE (2022) as theoretical sources, treating the collective's practices as generating theory rather than merely illustrating it. It reframes power mapping, typically a grassroots organizing tool, as an analytical research methodology capable of revealing relationships between actors, resources, and knowledge flows in grassroots contexts. Meanwhile, bringing feminist archival theory, digital security practice, mutual aid frameworks, and grassroots media theory into sustained dialogue with one another and with RLM's on-the-ground practice.

When my reader learns about the blog that leans on archival, intersectional, and transnational feminist praxis applied at a hyperlocal level through a grassroots media collective, they will think differently about knowledge production and distribution, and about how autonomous organizing and coalition building can be sustained, power mapped, and amplified by and for the communities doing the work.

Literature Review

Who gets to archive, what gets preserved, and for whom are not neutral questions they are political ones. This literature review synthesizes scholarship across three themes: feminist archival theory, activist archives as knowledge production, and digital feminist media as political intervention. Together, these establish the intellectual context for examining Rev Love Media as a practitioner of feminist archival praxis from the margins, illuminating precisely where the existing literature misses addressing the work that collectives like RLM are participating in .

Feminist archival scholarship has shifted over the past five decades from reformist critiques of exclusion toward foundational challenges to archival power itself. Allard, Oliphant, and Chambers' systematic review (1973-2023) traces this evolution through four themes: feminist

and women's collections, gender and history-making, feminist theory in archival praxis, and feminized labor. Their analysis shows that intersectional feminist theory has redirected archival practice toward visibility, care, and social liberation, yet their review remains confined to academic literature, leaving grassroots feminist archival practices, where much critical theory and praxis originates, largely unexamined (Allard, Oliphant, and Chambers 2025). Dever's edited collection *Archives and New Modes of Feminist Research* (2019) argues that archives must be understood as "figured" spaces embedded in histories and power structures rather than neutral repositories. Digital technologies have democratized archival access, that have yet to resolve the fundamental questions about whose histories are preserved. Geiger and Hauser extend this into grassroots feminist media, tracing how feminist archives since the 1970s have served dual roles as activist infrastructure and academic research support. Their analysis remains centered on Western European contexts (Geiger and Hauser, n.d.). These works establish what the literature has built, and where it stalls the persistent centering of institutional and Western knowledge systems even within critical frameworks.

Choudry and Vally (2018) argue that independent community and activist archives function as critical educational sites where movements produce knowledge, engage history, and sustain contemporary struggles. Challenging adult education scholarship for overlooking the educative dimensions of movement archiving, emphasizing that communities actively construct historical resources that facilitate intergenerational learning and contestation of ideas. This framework is essential for understanding RLM not simply as a media collective ,but as a knowledge ecosystem that produces, preserves, and distributes community memory through its platform.

Hara and Estrada's (2005) study of internet-based grassroots mobilization establishes how digital tools transform the conditions of activist organizing, but their pre-social-media

framework lacks engagement with surveillance risks and accessibility barriers critical for understanding grassroots digital organizing in hostile political environments like Utah. Together, these scholars argue that activist archives and digital tools are not supplementary to social movements, serving as central mechanisms through which movements think, remember, and act.

Sorce and Thomas (2025) argue that digital spaces serve as crucial sites for feminist, queer, and decolonial organizing, where marginalized communities resist oppression through resistance storytelling, grassroots journalism, and diaspora podcasting. Drawing on bell hooks, demonstrating how these interventions create conditions for communities facing gender violence, queer discrimination, and migrant hostility to speak up and be heard. Additionally, Caspari (2024) adds an essential ethical dimension, arguing that feminist curatorial practice must resist colonial knowledge production by creating "sites of relation and potentiality" where diverse feminist histories dialogue rather than reproduce universalizing Western narratives. Chandra's (2019) transnational feminist archival methodology developed through Audre Lorde's 1980s encounter with the Dutch collective Sister Outsider offers tools for reading fragmented archives produced by communities shaped by migration and marginalization, centering "orientation," "listening," and "intervention" as interpretive practices. Across these scholars, a consensus emerges: digital feminist media is not simply a delivery mechanism; it is an archival act, a political practice, and a claim about whose knowledge counts and what's next?

Despite the richness of these conversations, a critical gap persists: the literature theorizes grassroots feminist archival practice from the inside, without sustained engagement with specific, living collectives as primary subjects of analysis. Grassroots media appears as illustration briefly in Geiger and Hauser, as in Sorce and Thomas rather than as a site of theoretical generation. No existing framework simultaneously addresses feminist archival

practice, digital security, mutual aid, and intersectional coalition building with a transnational analysis at a hyperlocal and beyond scale.

By centering RLM as a case study, this project shows how a marginalized led grassroots media collective in Salt Lake Valley enacts what scholars have theorized as contingent curation, activist knowledge production, and digital feminist intervention that also operates under conditions of material constraint, surveillance risk, and organizational fragility the existing literature has not accounted for. When readers learn how RLM organizes praxis as ongoing, community-embedded knowledge production rather than a finished archive, they will think differently about what counts as an archive, who counts as an archivist, and how feminist theory travels between academic and grassroots spaces.

This project integrates a multi-method, participatory approach rooted in feminist praxis: archival analysis of Rev Love Media, a blog launch, power mapping along with an ethics of care framework, and continual encrypted input surveys. Together, these methods prioritize producing knowledge with and for the community rather than about it. Each method is selected not only for its analytical value ,but for its alignment with the political and ethical commitments that educate RLM's own organizing.

The blog launch delivers project findings in an accessible, non-paywalled format, functioning as both a public introduction to RLM's archival work and an ongoing platform for community knowledge production. Designed to continue post-capstone, it embeds research into RLM's long-term media infrastructure, drawing on Choudry and Vally's (2018) framework for activist archives as educational sites.

Power mapping contextualizes RLM historically and materially within the broader local movement ecosystem, tracing coalitional ties across reproductive, immigration, and disability justice fronts. Results will be published as a publicly accessible website component for direct

community and coalition use. Power mapping, typically used as a grassroots organizing tool is further reframed here as an analytical research methodology capable of revealing relationships between actors, resources, and knowledge flows in grassroots contexts.

An ethics of care framework governs data collection, storage, and transparency. Community members retain the right to withdraw, revise, or contextualize their contributions at any stage. This framework functions not only as an ethical guideline ,but as a substantive analytical lens grounded in principles.

Encrypted surveys generate hyperlocal, community-produced data not yet present in the scholarly literature. Built with digital security and anonymity as foundational design principles reflecting Sorce and Thomas' (2025) argument that feminist digital interventions must account for the specific vulnerabilities of marginalized communities surveys were developed in consensus with organizers and community members before distribution. They function simultaneously as needs assessments and risk assessments, and include permission slips alongside key-word definitions to support informed participation. The survey is hosted on CryptPad, a privacy-first encrypted platform, and is publicly accessible at: <https://cryptpad.fr/form/#/2/form/view/mNG-FCStAxQeQ4dl7zMORsyIfW5NyGphj94TECigCE/>

The survey header makes the collective's commitments explicit from the outset. Distributed under the Rev Love Media community knowledge project banner, it opens with the following statement: *This survey is anonymous. You may skip any question. Your responses will be used only to support Rev Love Media's community archiving and media work through a launch of a community-based blog. You have the right to withdraw or revise your contribution at any time by contacting an organizer directly.* A safety note follows: *Do not include identifying information you are not comfortable sharing. If you have concerns before participating,*

reach out to a trusted RLM contact first. Contact information @revlovemedia, revlovemedia.org, admin@revlovemedia.org, and revlovemedia@protonmail.com, is included so participants can reach organizers directly. These design choices are not incidental; they enact the ethics of care framework at the point of entry, before a single question is answered.

The survey itself asks participants: whether they identify as a community member and/or organizer, what communities they reside in, belong to, and represent; where they currently get information about local organizing and community events; what issues or causes feel most urgent to them; what values or frameworks guide their engagement; what types of feminism(s) they have engaged with at any capacity; what they wish more people in the movement knew about their experience or needs; anything else they want Rev Love Media to know; and where they found the survey and at which site.

Distribution was carried out across four sites, each chosen to meet community members where they already gather. Virtually, the survey was shared through RLM's Discord server and across social media platforms. In person, it was distributed at the Association of Jotería Arts, Activism, and Scholarship (AJAAS) 15th Annual National Conference on March 20th, where RLM facilitated a workshop titled "Rooted in Collective Memory, Blooming through Storytelling, and Rising in Love and Refusal," co-facilitated by Carina (she/they/ella/elle), Oasis (she/her/ella), and Daniel (he/they/él/elle). The survey was also distributed at the Utah+ Trans Coalition and accompanying organizations' Trans Day of Visibility celebration on March 31st at the Utah Cultural Celebration Center, where RLM held an interactive installation called "The Archive: We Are Visible." Finally, the survey was distributed in university classrooms, extending reach to student communities with ties to movement work. This multi-site distribution strategy reflects a commitment to relationship-based, rather than

extractive, research meeting participants in spaces of trust and shared purpose rather than soliciting responses from a distance.

Critically and strategically, the survey is not a one-time instrument. Following its launch, findings will be reviewed and redistributed quarterly, with results shared back to the community in accessible formats. This interactive design responds directly to Ruha Benjamin's caution that change is "neither inherently good nor synonymous with social progress" and that we must be "prepared to admit when the changes we make do not turn out as intended" (Benjamin 2022, 25). A tool designed for community benefit can inadvertently reproduce extractive patterns if it is not regularly examined and held accountable. The quarterly review cycle builds that accountability in as a structural commitment, not an afterthought.

The survey's distribution sites reflect a broader pattern of collaboration that RLM has cultivated since 2020 and that this project seeks to document and amplify. RLM's coalition work to date includes PPE distribution partnerships; sustained solidarity with the Salt Lake County Immigrant People's Agenda; ongoing collaboration with the Utah+ Trans Coalition Network; and participation in political education spaces including a study group and general meetings oriented toward collective analysis, activity coordination, and shared contribution. The collective also maintains a consistent presence through tabling at community events, strategic social media outreach directed at specific audiences and movement conversations, mutual aid coordination, and in-kind support across allied organizations. These are not passive activities; they are the active tissue of the movement ecosystem this project seeks to map. Documenting them is itself an act of archiving: preserving a record of the relational infrastructure that sustains organizing work and that conventional scholarship routinely renders invisible.

Looking ahead, RLM's capacity-building work points toward several concrete next steps that extend the scope of this project beyond the capstone timeline. The community blog launch remains a central deliverable and ongoing infrastructure, with plans for a shared calendar designed to serve community members who are actively seeking to reduce their dependence on corporate social media platforms while staying connected to local organizing and events. Upcoming programming includes a digital safety event, op-ed writing workshops, and an expanded series of educational offerings. Additional podcast episodes are currently being scheduled, and the collective is working toward greater internal delegation of responsibilities to distribute labor more sustainably. RLM is also pursuing additional funding to commission contributors and expand participation across its programs. Each of these steps is oriented toward the same goal that embodies the project as a whole: building media and knowledge infrastructure that is owned, shaped, and sustained by the community it serves.

Revolutionary Love Media is a grassroots collective operating with limited resources in a politically hostile environment. By any conventional measure of institutional visibility funding, credentialed staff, archival infrastructure it should be easy to overlook. This project has argued that overlooking it would be a mistake, and not only for the communities whose stories RLM tells. It would be a mistake for scholarship. RLM's SLZINE, its REVLOVECAST, and the governance architecture encoded in its By-Laws together constitute a coherent and theoretically sophisticated practice of archival, intersectional and transnational knowledge production, that embeds principles of care, consensus, accountability, and community ownership directly into its media infrastructure. The coalition relationships documented here, with the Salt Lake County Immigrant People's Agenda, the Utah+ Trans Coalition, AJAAS, and others — are not background context. They are evidence that this infrastructure is already functioning, already accountable, and already expanding. This is not incidental to RLM's work. It is the work.

The methods employed in this project of analysis, power mapping, ethics of care-governed data collection, and encrypted community surveys distributed across four sites, were chosen because they align with the nature of the research itself. A traditional research paper extracting findings about RLM would have replicated the very gap this project sought to address. The participatory, multi-method approach is therefore not a methodological preference but a political and ethical commitment, one grounded in the same feminist praxis that informs RLM's own organizing. The surveys, blog, power map, and coalition documentation produced here are designed as living infrastructure intended to continue beyond the capstone timeline in order to be used, updated, and owned by the community they were built with.

This project also highlights broader implications for how scholars and institutions engage with grassroots media collectives. As Geiger and Hauser and Dever (2019) have documented, feminist grassroots media is systematically underarchived, often because it does not conform to the institutional logics that determine what gets preserved and what gets lost. RLM represents exactly the kind of community knowledge production that the existing literature identifies as necessary and underserved. Supporting its documentation and sustainability is scholarship doing what scholarship should do: producing knowledge that matters to the people it is about.

What remains incomplete in this project reflects the nature of the work itself. Continuation of components will reach full implementation past the capstone timeline, and consensus-based decision-making has, at times, slowed momentum. These are not failures. They are evidence that this project takes seriously the communities it works with, their time, their capacity, and their right to shape research that claims to serve them. The work ahead is expansive: future scholarship should attend to the long-term sustainability of hyperlocal feminist media

collectives, the role of digital security infrastructure in protecting organizing communities, and the possibilities of mutual recognition between academic feminist archival theory and the grassroots practitioners who are already embodying it. The blog is launching. The podcast is returning. The archive is growing. The moments are being preserved. What the community does with it next is theirs to decide, with this platform that is theirs.

Annotated Bibliography

Allard, D., T. Oliphant, and T. Chambers. "Feminisms in the Archives: A Systematic Literature Review of Feminist Approaches in Archival Studies Literature, 1973-2023." *Proceedings of the Annual Conference of CAIS / Actes Du Congrès Annuel de l'ACSI* (2025). <https://doi.org/10.29173/cais2001>.

Allard, Oliphant, and Chambers argue that feminist approaches have fundamentally transformed archival studies by challenging power relations within archival institutions and centering marginalized communities. Through a systematic literature review spanning fifty years (1973-2023), they claim that intersectional feminist theory has shifted archival practice toward visibility, care, and social liberation for equity-deserving communities. The authors support this argument by identifying four key themes in the literature: explorations of feminist and women's collections; examinations of gender, identity, power, and history-making; applications of feminist theory to broaden archival praxis; and analyses of feminized archival labor and professional inequalities. While the review is comprehensive and methodologically rigorous, it remains confined to academic literature, overlooking grassroots feminist archival practices where much critical theory and praxis originates. Additionally, the authors identify these four themes but do not deeply analyze their implications or intersections. The authors are affiliated with the School of Library and Information Studies, establishing their expertise within the field. This source is essential to my capstone as it situates five decades of feminist archival scholarship, informing my understanding of how feminist archival practices operate across both academic and grassroots spaces, and grounding my analysis of Rev Love Media's

feminist archiving practices within this broader theoretical and practical landscape.

Caspari, M. "Forms, Voices, Networks: Feminism and the Media—Contingent Curation, I. Archival Activism, Frictional Relations." *Women's History Review* 33, no. 1 (2024): 131–151. <https://doi.org/10.1080/09612025.2023.2208414>.

Caspari argues that feminist curation must employ "contingent" practices that resist colonial and patriarchal forms of knowledge production through decolonial engagement with archival materials. Reflecting on the online exhibition "Forms Voices Networks: Feminism and the Media," she claims that feminist curatorial practice should create "sites of relation and potentiality" where diverse feminist histories dialogue with one another rather than reproduce universalizing Western narratives. Caspari supports this argument by examining archival absences, the affordances of digital space, and strategies for representing global feminist histories that acknowledge feminism's complicity with colonial modernity. She draws evidence from her exhibition curation, raising critical questions about how to tell stories that are feminist in form, not just content, and how to work ethically with archival media without repeating extractive colonial practices. While theoretically rich, the article lacks practical analysis of the labor requirements and access challenges involved in creating virtual feminist archives. Caspari is a scholar specializing in the politics of touch, ethics of representation, and violent histories; her book *Reading Frictions* explores memory and violence in contemporary literature. This source directly informs my capstone's ethical framework for working with grassroots media materials,

particularly regarding non-extractive archival practices and the responsibility researchers and artists bear when curating marginalized community histories.

Chandra, F. "Sister Outsider and Audre Lorde in the Netherlands: On Transnational Queer Feminisms and Archival Methodological Practices." *Feminist Review* 121, no. 1 (2019): 9–23. <https://doi.org/10.1177/0141778918818753>.

Chandra argues that transnational feminist archival research requires a methodology rooted in "orientation," "listening," and "intervention" to contend with fragmented archives and tell complex queer feminist stories across borders. Examining the 1980s encounter between Audre Lorde and the Dutch collective Sister Outsider, she claims that fragmented archives reveal narratives of kinship, intimacy, and loss that illuminate how transnational feminist solidarity was forged across differences within global white patriarchal capitalist contexts. Chandra supports this argument by analyzing archival materials from the International Archive for the Women's Movement in Amsterdam and the Audre Lorde Papers at Spelman College, demonstrating how archival "absences" and "presences" shape transnational feminist narratives. While theoretically sophisticated in addressing archival fragmentation and loss due to migration, the article lacks concrete strategies for sustainability and continuation of transnational feminist archival work, particularly frameworks centering the Global South. Chandra is Assistant Professor of Women's, Gender, and Sexuality Studies at the University of Cincinnati and 2024-2027 Taft Professor of the Public Humanities, with expertise in feminist queer of color movement work. This source is crucial to my capstone as it provides a methodological framework for my analysis of Rev Love Media's transnational digital organizing,

particularly how online spaces facilitate cross-border queer feminist solidarity and archival practice.

Choudry, Aziz, and Salim Vally. "Learning from, in, and with Independent Community and Activist Archives: The past in Our Present and Future." *Education as Change* 22, no. 2 (2018): 1–9. <https://doi.org/10.25159/1947-9417/4513>.

Choudry and Vally argue that independent community and activist archives serve as critical educational sites where social movements produce knowledge, engage with history, and inform contemporary struggles for social change. They claim that communities and activists actively construct historical resources through archival practices that facilitate intergenerational learning, debate, and contestation of ideas and memories, challenging dominant adult education scholarship that overlooks social movements' educative dimensions. The authors support this argument by examining diverse archival processes including creating independent archives, popular education approaches to historical materials, arts and cultural preservation practices, and democratizing marginalized histories, drawing evidence from South African activism and international social movement contexts. While the introduction provides a comprehensive framework for understanding activist archival praxis, it remains situated within academic discourse; their book *Learning from the Ground Up* (2010) offers more grounded non-academic analysis. Aziz Choudry was a New Zealand-born scholar-activist recognized for solidarity work with migrant, Indigenous, and anti-colonial struggles; Salim Vally holds the Research Chair in Community, Adult and Worker Education with expertise in educational policy and socio-economic justice. This source is essential to my capstone as it helps

me analyze the relationship between academic and grassroots feminist archival practices, particularly how Rev Love Media's efforts functions as both educational practice and knowledge production outside institutional frameworks.

Dever, M., ed. *Archives and New Modes of Feminist Research*. 1st ed. Routledge, 2019.
<https://doi.org/10.4324/9780429442032>.

Dever and contributors argue that feminist archival research must critically examine archives as "figured" spaces enmeshed in histories, politics, and power structures rather than treating them as neutral repositories. The collection claims that digital technologies have transformed archival access and democratized what was once elite practice, yet these changes have not resolved fundamental questions about what it means politically and methodologically to archive materials and engage in feminist archival work. The authors support this argument through interdisciplinary interventions from history, literature, cinema studies, and law, examining how digital archives reshape feminist research while acknowledging that budget constraints and institutional priorities continue to shape which collections are preserved and accessible. While the collection provides crucial theoretical frameworks for understanding archives' political complexity, it remains focused on institutional repositories, offering limited engagement with knowledge production and distribution occurring outside academic and formal collecting institutions. Professor Dever specializes in feminist literary studies and critical archival studies with recent work exploring archives and materiality in the digital age. This source is foundational to my capstone as it helps me theorize the relationship between institutional archival practices and grassroots feminist knowledge production, particularly how Rev

Love Media's community-based feminist archiving exists both alongside and in tension with formal institutional collections and their access politics.

Geiger, Brigitte, and Margit Hauser. "Archiving Feminist Grassroots Media." In *Feminist Media: Participatory Spaces, Networks and Cultural Citizenship*, edited by Elke Zobl and Ricardo Drueke.

<https://library.oapen.org/bitstream/handle/20.500.12657/31465/627781.pdf#page=74>.

Geiger and Hauser argue that feminist archives play a crucial role in preserving women's history by documenting grassroots feminist media, particularly magazines, which serve as dynamic sources of political practices and theoretical discussions within the women's movement. They claim that since the 1970s, feminist archives and libraries have functioned both as information centers for contemporary activism and infrastructure supporting academic feminist research, making accessibility and preservation essential for retracing feminist discourses and movement histories. The authors support this argument by examining the challenges of documenting diverse, decentralized, and independently produced feminist publications, drawing evidence from Austrian feminist media including the discontinuation of *AUF* magazine in 2011 and new projects like Platform 20,000women. While the chapter provides valuable insights into feminist media archiving practices, it remains centered on Western European contexts, particularly German-speaking countries, limiting its applicability to global feminist media landscapes. Geiger is a communication scientist specializing in feminist media and public relations; Hauser is managing director of feminist library STICHWORT Vienna and board member of i.d.a., an umbrella organization for German-language feminist archives. This source is essential to

my capstone as it directly addresses the intersection of grassroots feminist media production and archival practice, informing my analysis of Rev Love Media's archiving as both activist documentation and knowledge preservation.

Hara, N., and Z. Estrada. "Analyzing the Mobilization of Grassroots Activities via the Internet: A Case Study." *Journal of Information Science* 31, no. 6 (2005): 503–514. <https://doi.org/10.1177/0165551505057013>.

Hara and Estrada argue that the internet plays a transformative role in socio-political mobilization by enriching civil society and fundamentally altering how social activists organize and interact. They claim that by combining indicators from newspaper and journal articles with resource mobilization and participation theories, researchers can conceptualize how grassroots activities leverage internet technologies for collective action. The authors support this argument through case study analysis of two distinct online grassroots activities, examining the specific roles the internet plays in each mobilization effort and establishing a baseline for future comparative research on internet-mediated activism over time. While the study provides foundational insights into early internet organizing, it lacks critical analysis of accessibility barriers and surveillance concerns that are essential to understanding digital mobilization's limitations and risks, particularly for marginalized communities. Noriko Hara is Chair of the Luddy Information and Library Science department, specializing in online knowledge sharing and collective behaviors in mediated environments; Zilia Estrada is affiliated with Indiana University's School of Library and Information Science. This source is vital to my capstone as it establishes the theoretical framework for understanding internet-based grassroots organizing,

contextualizing Rev Love Media's digital mobilization strategies within broader patterns of online activist knowledge production and community building across virtual spaces.

Noble, Safiya Umoja. *Algorithms of Oppression: How Search Engines Reinforce Racism*. New York: NYU Press, 2018.

Rev Love Media. "REVLOVECAST EP 1: Zines, Archives and Resistance." Podcast audio. Posted May 13, 2024.
<https://podcasts.apple.com/us/podcast/ep-1-zines-archives-and-resistance/id1779663832?i=1000676916045>

This podcast episode documents a conversation between a grassroots community organizer and Dr. Kim Hackford-Peer exploring how Utah's LGBTQ+ community employs zines and local archives for identity development, community building, and resistance against marginalization. As a primary source created by Rev Love Media, this episode exemplifies the collective's commitment to producing accessible grassroots feminist media outside traditional academic channels while simultaneously engaging scholarly perspectives through dialogue with Gender Studies faculty. The episode is significant for my capstone project as it represents a concrete example of the feminist archival and media practices I am analyzing as well as demonstrating how Rev Love Media creates knowledge through conversation, documents LGBTQ+ community histories through zines, and employs podcasting as a form of digital feminist intervention. Drawing on secondary sources from Geiger and Hauser on grassroots media archiving, Choudry and Vally on activist knowledge production, and Sorce and Thomas on digital feminist interventions, I will

analyze this podcast as both archival object and archival practice. The episode illustrates how community-based media projects operate at the intersection of documentation and activism, creating accessible histories while fostering intergenerational knowledge exchange and collective memory-making within marginalized communities navigating identity, resistance, and belonging.

Rev Love Media. "SLZINE Back to School e-zine." Digital zine. Published August 2022.

<https://www.flipsnack.com/BCE789DD75E/slzine-issue-1/full-view.html>.

This inaugural digital zine represents Rev Love Media's foundational grassroots media organizing effort, embodying the collective's vision of decentralized, community-centered information sharing and political education. The zine employs Mass Line methodology—Mao's organizing principle centering community-led knowledge production and distribution—to strategize with and adapt to community needs through accessible media. Featuring interviews with three local artists, SLZINE bridges cultural production with critical analysis across various organizing scenes in Salt Lake City's LGBTQ+ community. As a primary source for my capstone project, this zine is significant because it materializes the feminist archival and grassroots media practices my secondary sources theorize. Drawing on Geiger and Hauser's work on archiving feminist grassroots media and Caspari's framework for contingent curation, I will analyze how SLZINE functions as both archival object documenting queer community voices and activist intervention creating sites of relation and knowledge exchange. The zine's digital format, political education approach, and artist interviews demonstrate how Rev Love Media enacts decolonial feminist media practices outside institutional frameworks. A notable limitation is the lack of

follow-up issues continuing the political conversations and community documentation initiated in this founding publication.

Sorce, G., and Tanja Thomas. *New Digital Feminist Interventions: Speaking Up, Talking Back*. 1st ed., 2025.
https://utah-primoprod.hosted.exlibrisgroup.com/permalink/f/dtufc4/UUU_ALMA51717496710002001.

Sorce and Thomas argue that digital spaces serve as crucial sites for feminist, queer, and decolonial activist organizing where marginalized voices resist oppression through practices like resistance storytelling, hashtag activism, grassroots journalism, and diaspora podcasting. Drawing on bell hooks' foundational work, they claim that these digital interventions create conditions for communities facing gender violence, queer discrimination, and migrant hostility to speak up, talk back, and be heard in digital publics across Asia, Europe, and the Americas. The editors support this argument through case studies examining empowerment practices in digital forms, analyzing how activist collectives recover digital space for social justice campaigns and community building. While the collection addresses diverse geographic contexts and sociocultural issues including digital culture at the U.S.-Mexico border and streaming media in postdigital society, it remains rooted in Western academic knowledge production and distribution systems, raising concerns about accessibility and one editor's potential imperialist institutional ties. Giuliana Sorce is a postdoctoral scholar specializing in digital cultures and activism; Tanja Thomas is Professor of Media Studies at University of Tübingen researching media, migration, and memory. This source is essential to my capstone as its

chapters on immigration justice and digital border cultures directly inform Rev Love Media's intersectional activism and transnational digital organizing strategies.