

# U.S. Arab/SWANA Diaspora's Technocultures of Consent: The Case of Online Dating Apps

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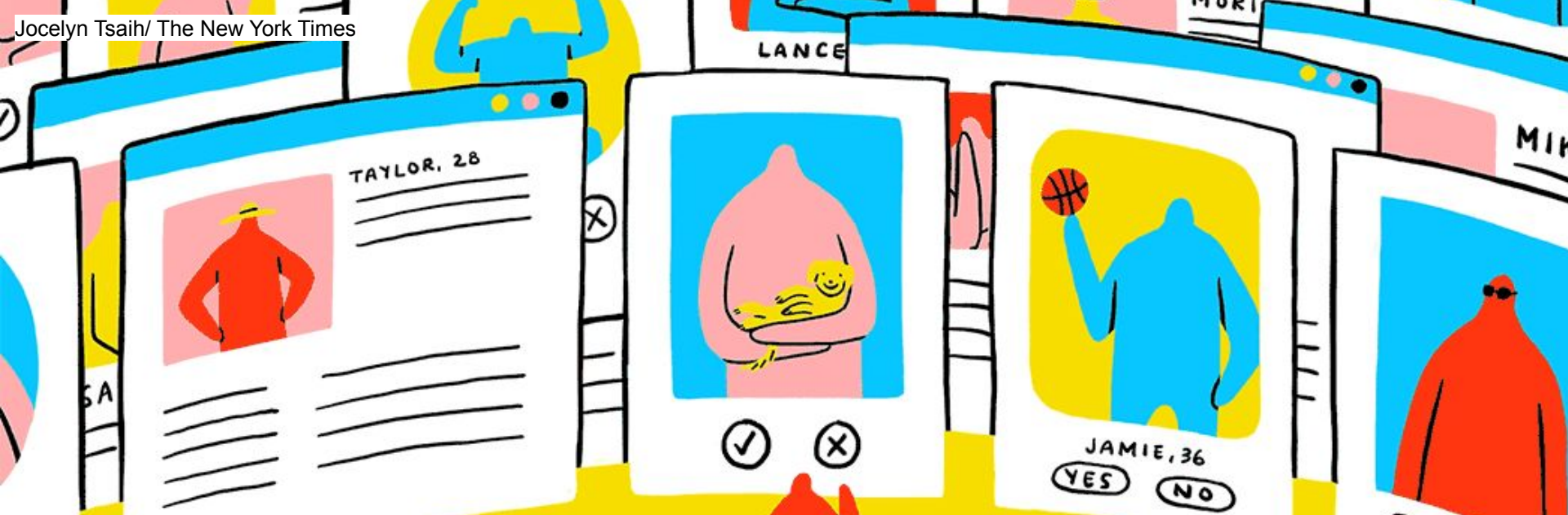
# Outline




- Background and Related Work
- Methods
- Findings
- Implications
- Limitations



Social computing technologies play *an important role* in consent exchange and interpersonal consensual processes. (Zytka et al., 2022)



Dating apps have been shown to mediate consent to sexual behaviors and other interpersonal interactions, explicated by individuals' consent-related beliefs and practice (Furlo et al., 2021, Zytka et al., 2021).



Processes of consent within and mediated by online dating apps are gendered and racialized<sup>(Dietzel, 2022, Duguay et al., 2021)</sup>, echoing legal scholars argument that the magnitude of nonconsensual harms for communities already marginalized is often exacerbated<sup>(Gavey, 2019, Gottell, 2008)</sup>.

# Gender, Sexuality and Race in the Arab/SWANA U.S. Diaspora

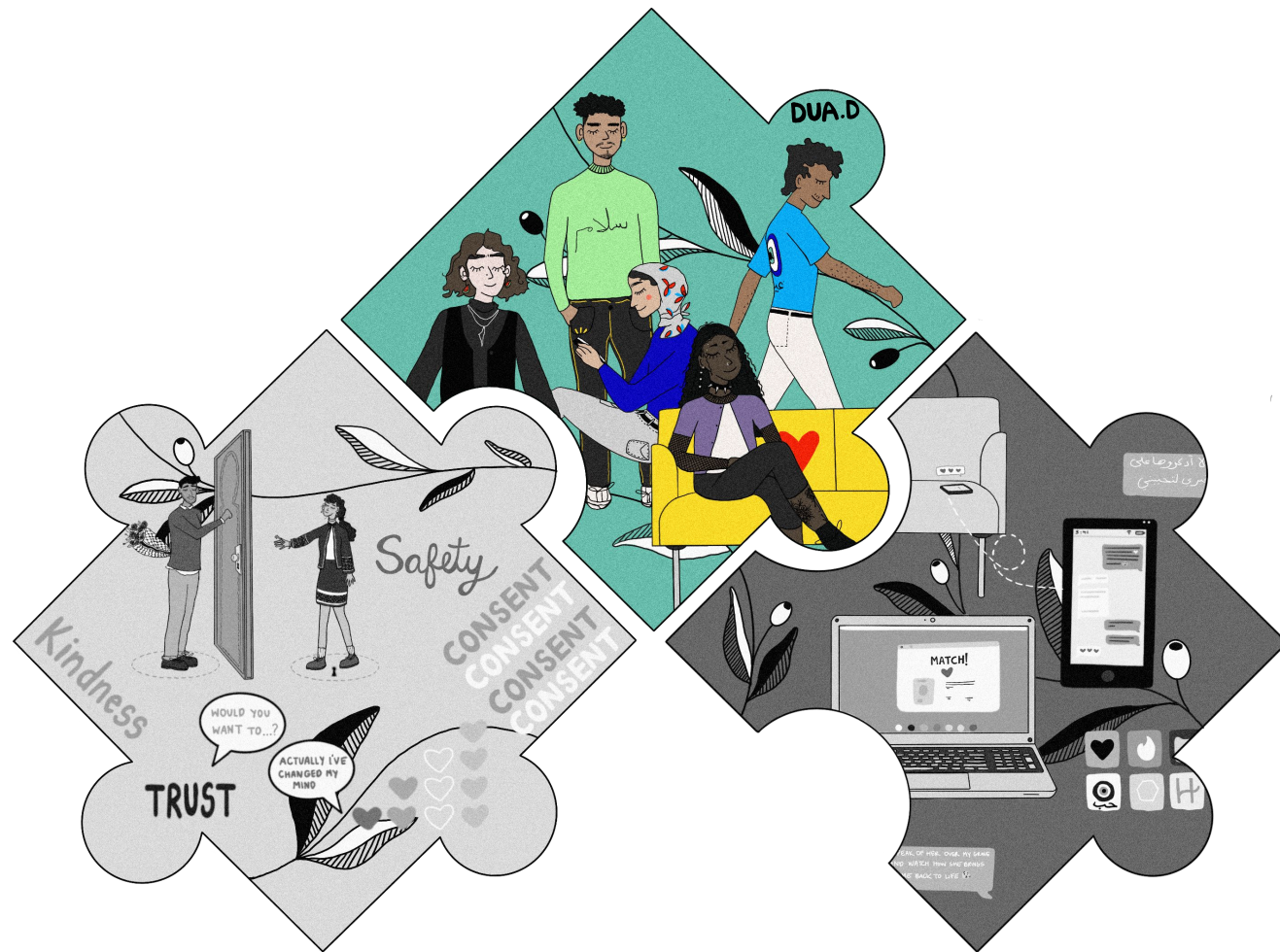


- **Gender, sexuality and race** are integral to racialization of the Arab/SWANA diaspora in the U.S. and **negotiations of cultural authenticity** (Naber, 2012)
- **First generation immigrants as gatekeepers** for managing/maintaining cultural authenticity, **future generations can continue or threaten this authenticity**
- **Desires, actions and behaviors** of second and subsequent generations of the Arab and SWANA diaspora have **implications for themselves and the broader imagined community**

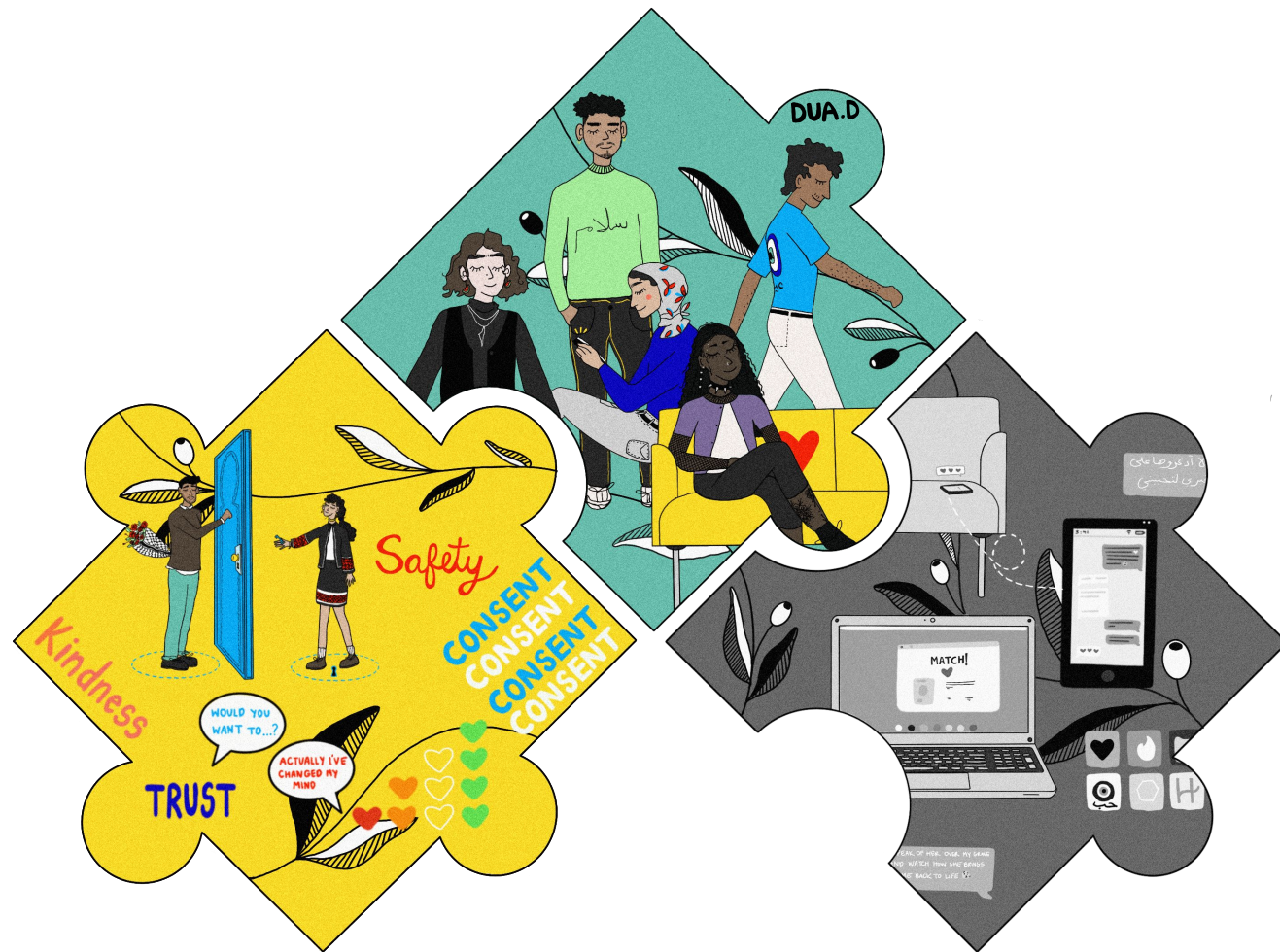
# Research Questions



1. What **understandings and practices of consent** emerge as part of women and non-binary people in the U.S. Arab and SWANA diaspora's encounters with online dating apps?
2. How are these consent-related practices, beliefs and behaviors **gendered** and **racialized**, and what does this say about interpersonal consent, online dating apps and technology's design more broadly?
3. How do the **design, language, expectations/norms of** and **experiences** with dating apps **shape understandings and practices of interpersonal consent** for women and non-binary people in the U.S. Arab and SWANA diaspora?









# Participants



## Eligibility:

- 18 years of age or older
- Live in the United States
- Self-identify as being part of the Arab or SWANA diaspora, specifically second generation onwards
- An active users of one or more Online Dating Apps

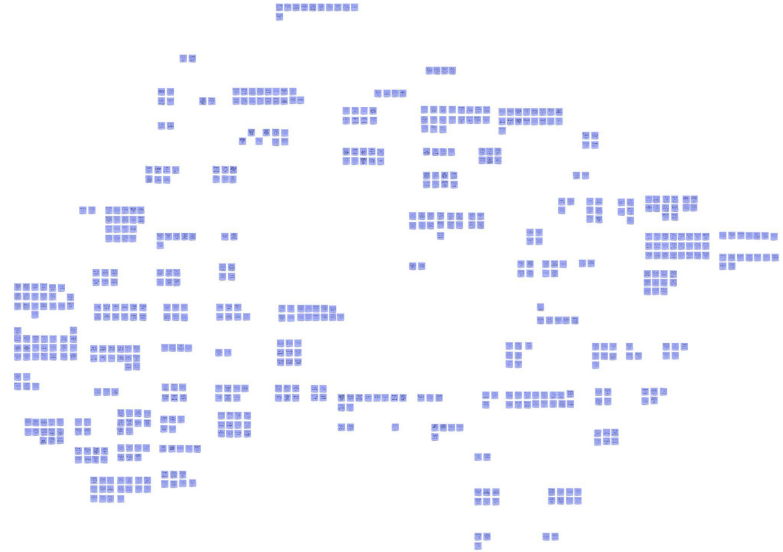
## Final Participants:

- **Ages** 18 to 35
- **Ethnicity:** Self-Identified as Arab **(15)**, Iranian/Persian **(3)**, North African **(1)**, Assyrian **(1)**
- **Sexual Orientation:** Self-Identified as LGBTQ+ **(13)**, Straight or Heterosexual **(7)**
- **Gender:** Self-Identified as Female/Woman/Cis Woman **(16)**, NonBinary **(1)**, Non-Binary AFAB**(1)**, Woman/Gender Fluid **(1)**, Cis Woman/Non-Binary **(1)**
- **Dating Apps Mentioned:** Baklava, Her, Hinge, Lex, Muzz, Salams, Tinder

# Methods



- 2 Part Data Collection:
  - **Questionnaire** with Guided Reflective Writing Entries (N=20\*)
  - **Semi-Structured Interviews** (N=13)
- Charmaz's Constructivist Grounded Theory
  - **Inductive Open-Coding** on Written Reflections (638 Initial Codes), grouped into themes to **generate focused codes** (99)
  - **Applied focused codes** to written reflections *and* Interview Transcripts
  - **Organized excerpts** into groups to **produce broader themes** (e.g. *Labor and Work of Ensuring Consent, Consent-Based Affordances on Dating Apps*)



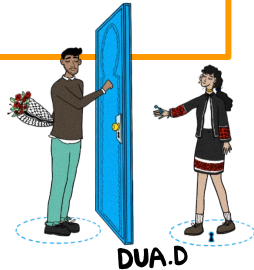
# Findings

1. **Situate Participants Understandings of Consent** with Dating Apps

2. Foundational Consent Values: **Boundaries, Safety, Trust and Kindness**



3. **Navigating Power Dynamics** in Consent Negotiations



4. **Consent as communicated, but unexpected and misunderstood**

and

**Practices that emerged as a result of these understandings**

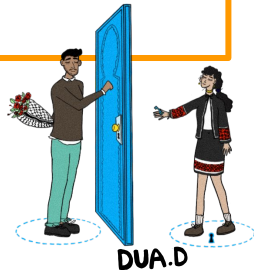
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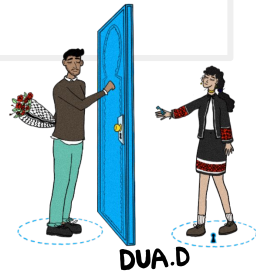
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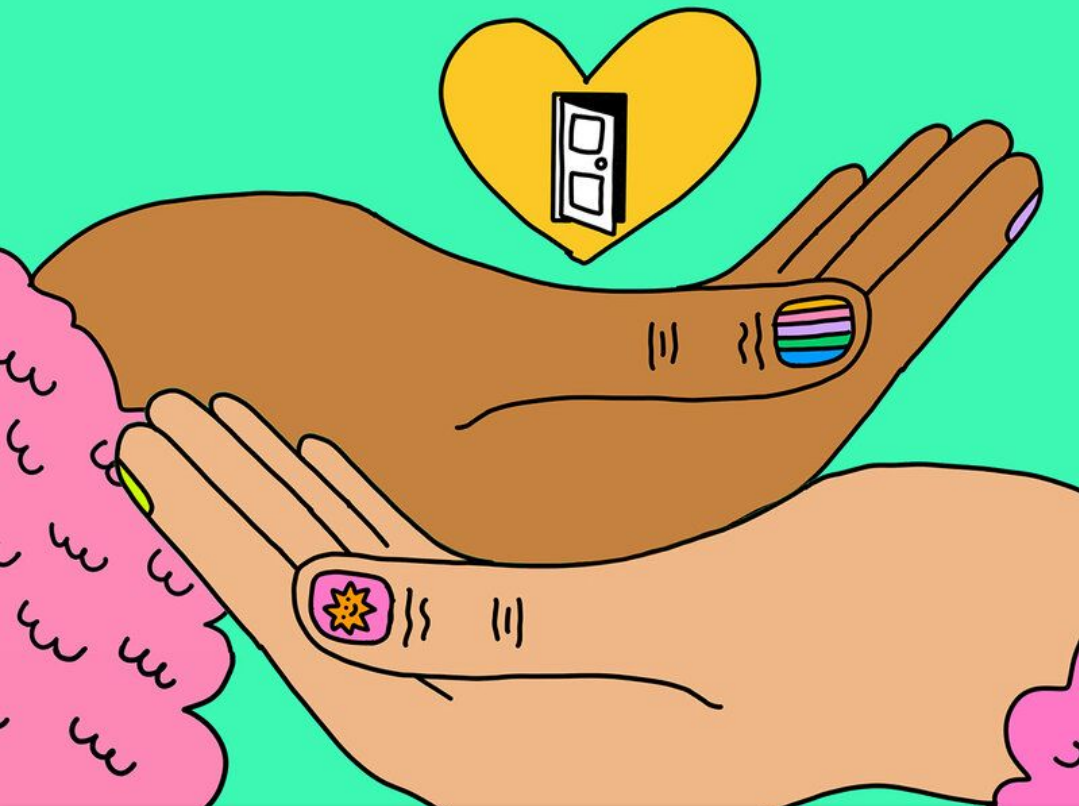
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# Foundational Consent Values

1. Boundaries
2. Safety
3. Trust
4. Kindness







# Boundaries



“[Consent is] if you **express a boundary and they respect it**, or if they want something from you, they **ask for it instead of just assuming** that they can take it.”  
(Sara)

**Appropriateness of behavior judged by how and when it emerged:**

“I had explained to him that ‘you keep calling me baby.’ He called me baby mama and [said] that I was going to be his future wife, and **I had not met him yet**. This is just him and I, our interaction via text messages on Bumble...**I don’t like a guy calling me baby after not even meeting**” (Noor)

**Revoked consent if boundaries were disrespected:**

“Things were **getting more suggestive at a pace that I wasn’t ready yet**...So **I ended up...blocking him**. I think [I]...**reported him** for being weird.” (Zeina)



# Boundaries & Identity



Comfort or discomfort with boundary setting was connected to SWANAness:

“When I was younger, my mom would always make sure to be like, **don't do this with boys. They're bad.** And all the kind of **conservative talking points** [you hear] when you're a little girl...I do think that because I have that voice in my head that comes from my parental figures, I am **really good about boundaries because I got a lot of practice with them...when I was a kid**” (Ayah)

“Because my parents are both Iranian and they are raised with Middle Eastern culture, which is like you don't have physical intimacy until you're married, pretty much...I feel like **maybe communicating about physical intimacy might be hard for me because that was just never really mentioned to me growing up.** So I'm just thrown into it and **I just go along with what the person says because maybe I wasn't taught that you should have conversations about setting boundaries.** That was not really a conversation I had growing up with my parents” (Nazli)



# Boundaries & Identity



**Believed dating matches made assumptions of their boundaries or what they'd consent to based on their religious or ethnic identity as Muslim or as SWANA:**

“[They assume] things....like **what you're willing to do or not, especially physically, what boundaries you're willing to break** as a hijabi especially...I definitely think about [fetishization of middle eastern women] a lot. I think that's why sometimes I do **try to start off friendly and then kind of slowly enter into intimacy**...I'm scared of feeding into the stereotype of Muslim women being oppressed and having to kind of be freed through sexual deviancy. And that's why I feel like **I have to [have this conversation]**..I think it just **gives [muslim women] more authority about their comfort levels and things like that.**” (Aria)

**Responsibility to Protect Those with Perceived Identity and Experiential Affinity:**

“As a means of protecting ourselves, **we have to protect each other.** So, it's like **there are shared understandings.** We're not gonna fucking take pictures of each other unless they're consented....So I would say there's **a sense of protection of each other.**” (Amina)



## Boundaries & Identity



Relationship with SWANAness informed their conditions for consenting to interactions with a dating match, shaping their boundaries for consenting:

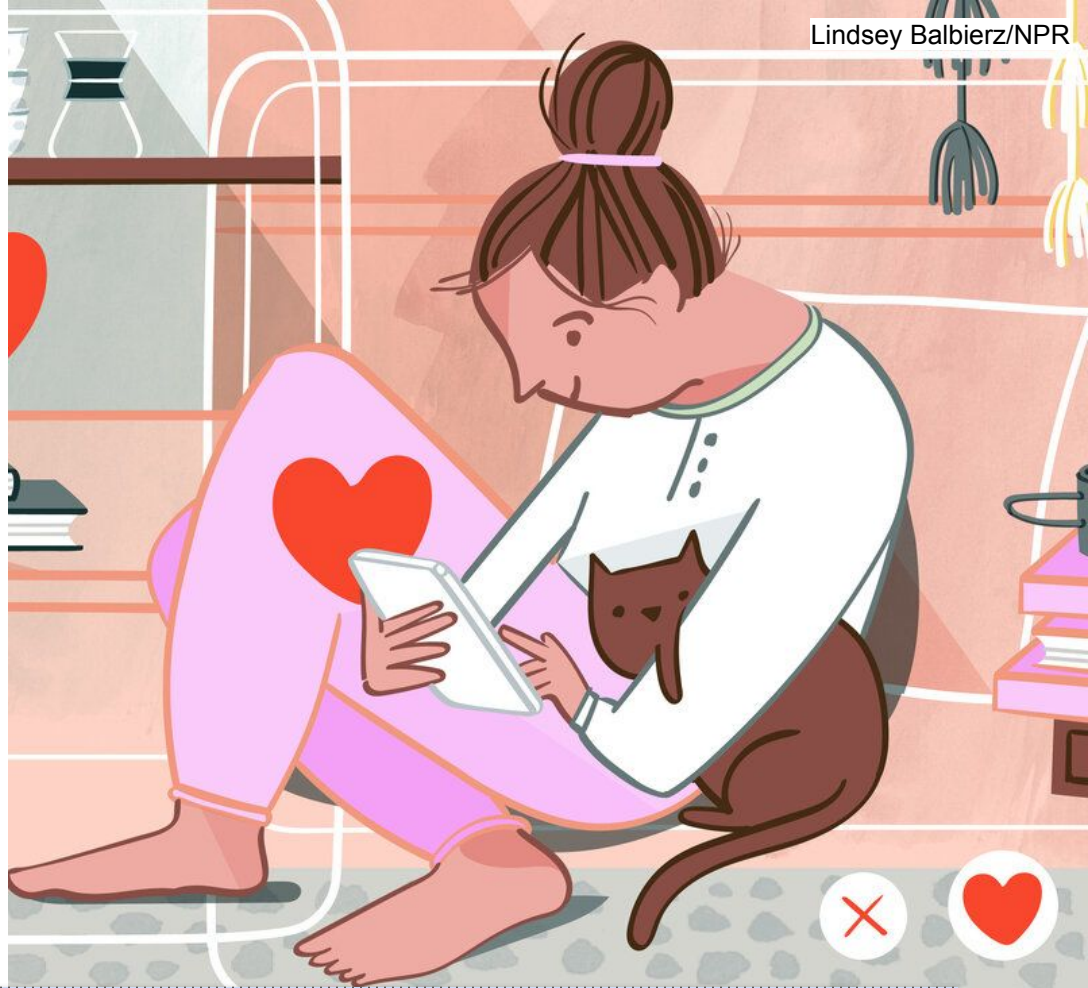
“We messaged online for a bit and talked over the phone before I had him come to my place....I came to learn that he was in the army. Not soon after, he told me, ‘**I joined the army to find beautiful Middle Eastern women and I found one right here in [city]**’. I kicked him out and he has not heard from me since...In [city], the people who **fetishize Middle Eastern women** are often the same people who make a living off of the oppression of our people abroad. Now I’m **unwilling to meet with anyone until I know where their beliefs lie**, even if it's just a hook up.” (Mila)

# Safety, Trust, and Kindness

“I just want **general safety**. I want to **ensure that I won't ‘get in trouble’** so to speak or put my personal physical safety/information at risk **just so I can get some “action”**, per se.” (Rana)

**Time and space needed to establish sense of safety and trust** with dating matches, contradicting perceived dating app norms:

“People are all about **‘let's go’, fast-paced**, and I'm like, I don't want to...I'm not someone that's just like, ‘let's just get off the app right away’...I think it's like I just **don't trust you if you want to go meet right away**, you haven't talked to me a single word. I don't even know who you are. That's why I always ask [for] your number and/or your Instagram because I **need to make sure you're a legitimate person.**” (Hana)



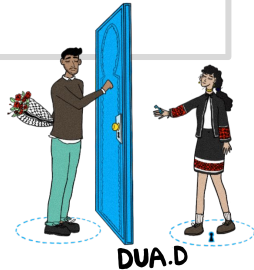
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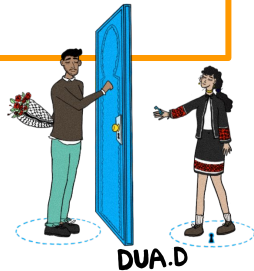
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# Gendered Power Dynamics & Situated Agency

“Even though I decide that I wanna practice autonomy and I don’t wanna continue talking to this person, um, **the fact that they can violate that is scary.**” (Zeina)

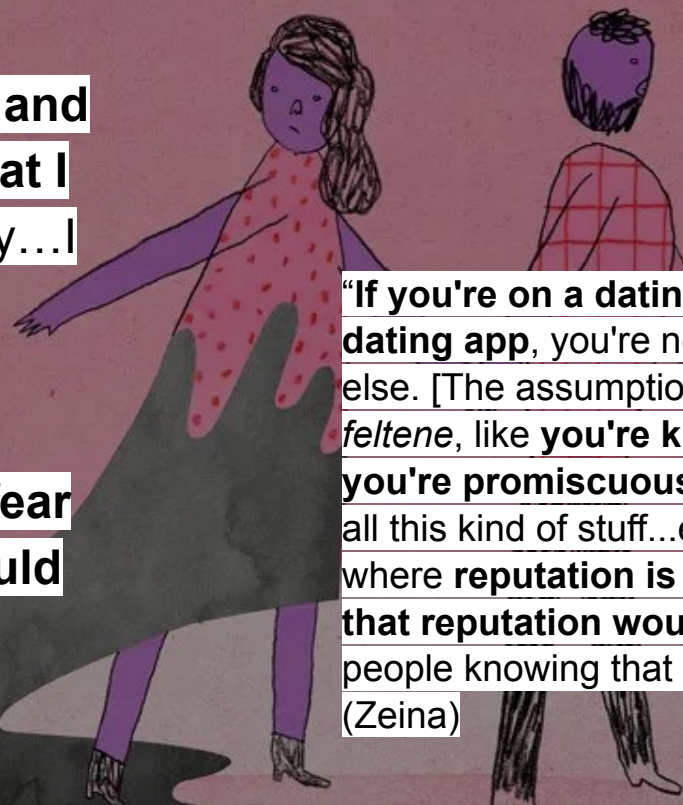
“**He was understanding...which I was so thankful for because I don’t know how to handle when guys are upset. I don’t know what they’re going to do. It was scary, it wasn’t that scary, but it was scary.**” (Ameerah)

“**And he continued to call at least 25 times.** Then I sent another message, ‘stop’, and then I sent a voice message saying, ‘I’m warning you, I’m going to go to the police if you don’t stop.’ That’s when I blocked him and it led him to sending me messages over so many different numbers. I would say at least 15 to 20 different numbers. And I’m like, how is he changing his number so quickly or what app is he using? That’s when I went to the police and they were awful. They were so mean. I know the female officer tried to call him and he didn’t pick up. And when I went back to the police station, the guy was so, ‘Oh, well, if that happened to me, I would be upset, but just block him.’ **And I’m like, ‘okay, I did block him, but there’s several different messages.’ They didn’t really care. And that’s when I just said, ‘Okay, I will change my number.’**” (Noor)



# Reputational Risks in the Diaspora

**“I just don’t want my friends and family back home to see what I put on the app. That’s it really...I think photos are a big thing, people being able to screenshot/share a profile if someone comes across it...I fear it would be shared and I would face familial or community repercussions.”** (Rana)



**“If you're on a dating app, you're on a dating app, you're not doing anything else. [The assumption is that you're] *feltene*, like you're kind of loose or you're promiscuous or you're boy crazy, all this kind of stuff...especially being here where reputation is everything, I think that reputation would be marred by people knowing that I was on an app.”** (Zeina)

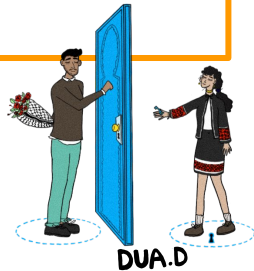
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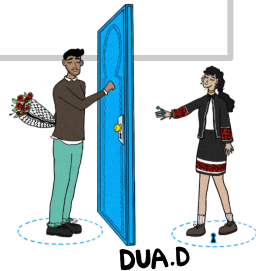
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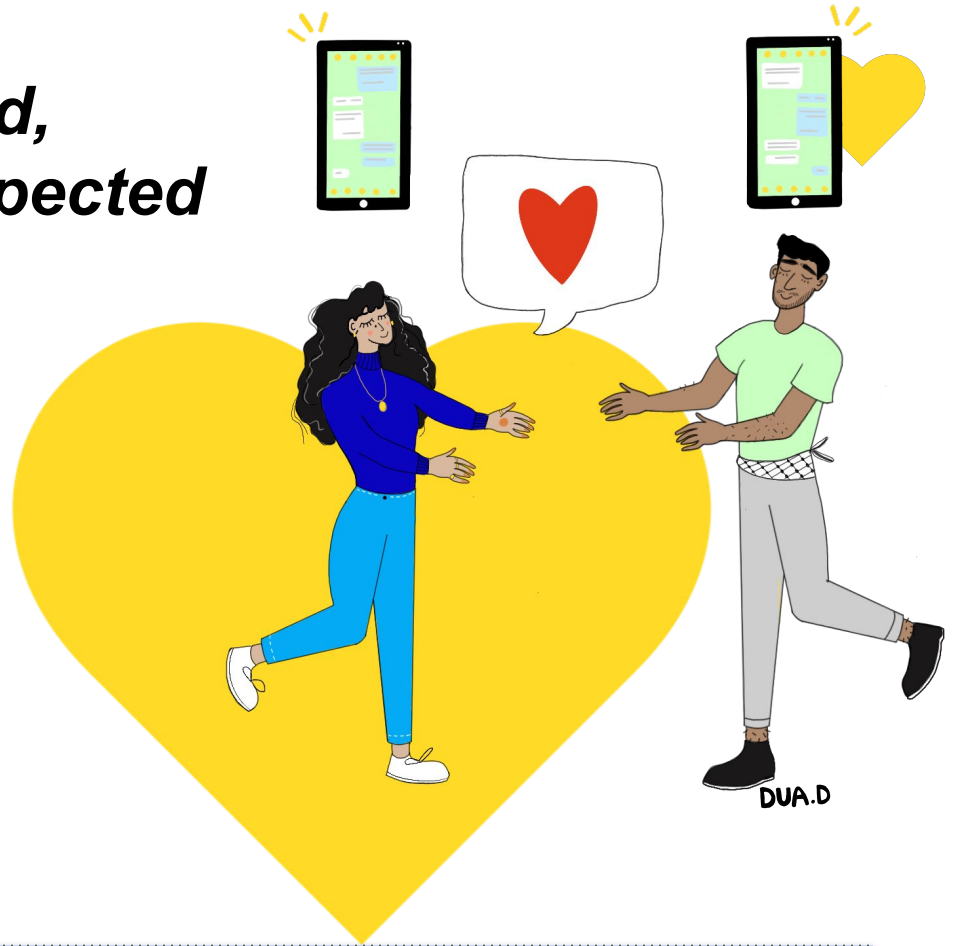
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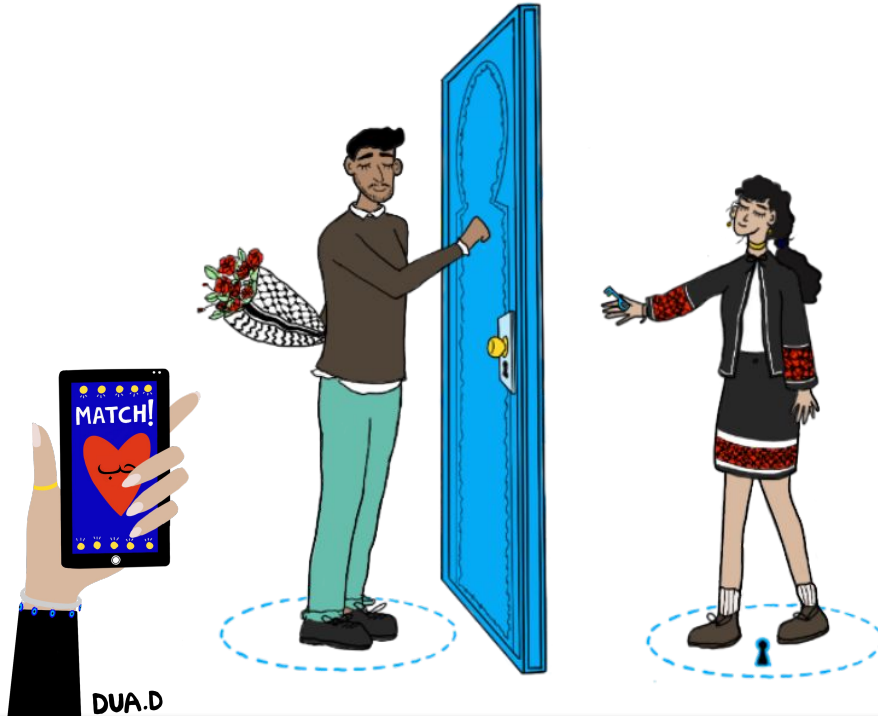
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# Consent as *Communicated, Misunderstood, and Unexpected*

- Believed **direct communication was needed** for consent, but more **complicated in practice**
- Through **experience**, consent came to be **unexpected** and prompted a series of **practices** to manage these expectations



# What does a “Match” communicate?



...A Start to Establishing Consent OR Continued Access to Dating Profile Information...

“I was on the subway the other day and this guy literally started chatting up the woman next to him and asked for her number. To me that's very much opening a door that is shut and the invitation has not been there. There's no signal that's saying I'm open to having these conversations. **Whereas [on] the dating app, the door is open.. You're on a dating app ostensibly to be in a relationship. So taking the steps to initiate the beginnings of or...testing the waters...is there merely by the nature of being on the app.** Whereas riding the train or going to a bar or going to a bookstore, the presence is not itself an open invitation to initiate this conversation. **The door's open for conversation....Then from that you determine what other doors are open if you wanna continue with the metaphor. But like it's conversation. That is all that is open.**” (Samia)

# Communicating Consent Practices

- Interactions carried out on dating apps—such as through messaging a dating match—where **body language was largely absent** necessitated the **direct and explicit communication of one's wants and intentions**
- Initiated conversations about consent via app features:
  - Dating intentions/goals displayed on dating app profiles
- While participants valued direct communication for consent, in practice, they experienced and/or practiced communication that was **obscure, context-dependent (e.g. time, place), or conditional.**

# Communicating Consent Practices

“In-person...you can catch up on little things that a person says or the way that they look at you or their body language and things like that. And then you could sort of extrapolate those things and think like, ‘Oh, maybe they do like me, maybe they don't like me.’ But **online it demands a certain level of you being...emotionally intelligent...I have to rely on what's on the screen and what's [on] my phone and say [things] like, ‘Okay, I like you and I want to take this further. Do you want do this?’**” (Zeina)

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# Communicating Consent Practices

“I'm assuming you've seen **the feature [where] you could show what you're looking for.** It's like...short term fun...et cetera, whatever. And I think that feature lets you know, oh this is what the person kind of wants. But really, also, **I look for what is in their bio.** [For consent], you do have to sometimes look at someone's bio for that and see...some people openly just say open for hookups and things like that. They'll tell you exactly what they want. Whereas other people will say nothing and then you have to talk to them, basically 'what are you looking for?' ...**I'll ask them 'What are you looking for?' And they'll say, 'Oh, casual or something.' And I'd be like, 'Can you define casual? Do you mean just hookups or do you want to date? Like, what's the plan here?'**” (Aria)

# Communicating Consent Practices

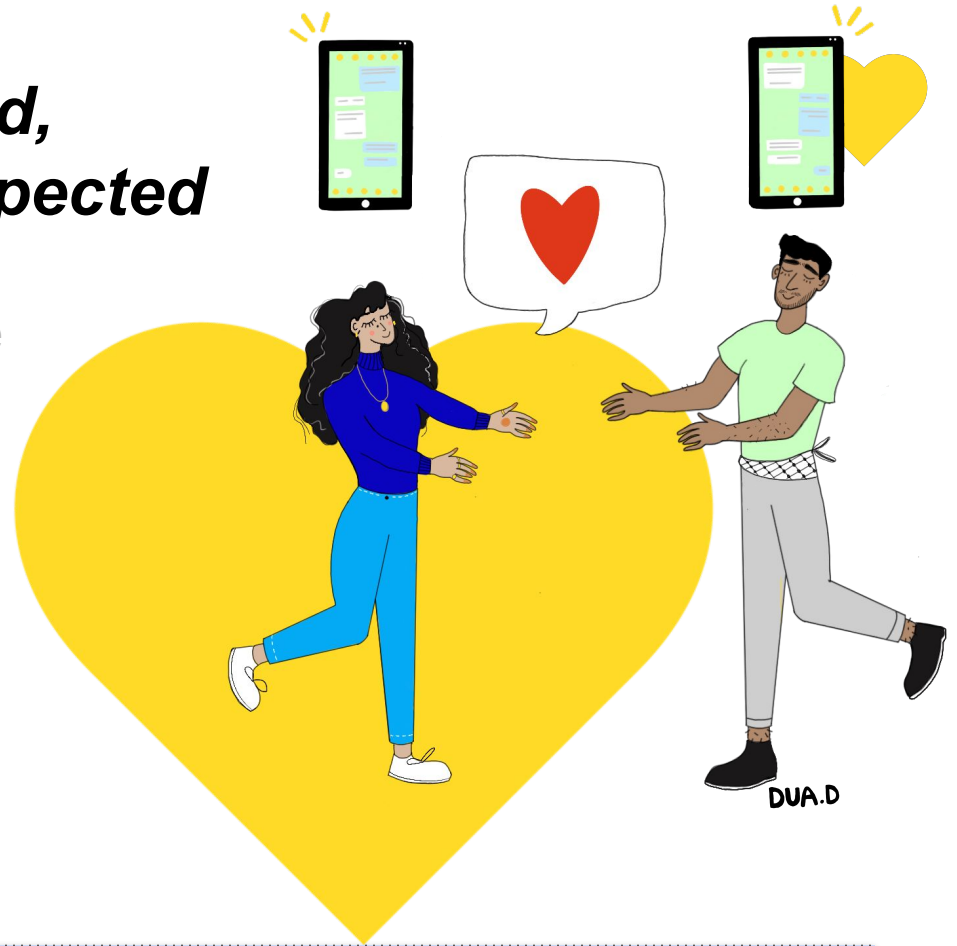
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# Communicating Consent Practices

“It's determining do I want to even have the conversation [about consent] with them. So it's like, ‘Do I want to waste time?’ ...I don't want to invest too much, until I feel like, ‘Okay, this seems like a decent person.’” (Sahaab)

# Consent as *Communicated, Misunderstood, and Unexpected*

- Believed **direct communication** was needed for consent, but more **complicated in practice**
- **Through experience**, consent came to be **unexpected** and prompted a series of **practices to manage these expectations**



# Perceived (Gendered) Risk in Dating App Interactions

- **Understood Dating Apps as signing up for some risk and discomfort**
  - “Oh, this is probably what I signed up for when I signed up for [Tinder], because this is what people associate with this app.” (Sana)
- **Expecting Harm = Using Dating Apps with a Defensive Orientation**
  - “The fact that no matter what we're looking for,..we have to enter on the defensive...for women or maybe queer people that put themselves out there...they also have to think of all these precautions that they have to have...know[ing] they're going to be met with weirdos or unsafe people....It's very sad. It's kind of just a sad acceptance that my friends and I have.” (Sana)
- **Men seen as threats unless proven otherwise**
  - “[For] a lot of the men, I started looking up their criminal records...And when I first started online dating, I was very naive.”(Noor)

# Attributing Design and Norms to Nonconsent

## Subtext of Dating Apps:

“If you're on an app like Tinder, **the subtext of being there is that you are a sexually active person.** And I am constantly baffled by the amount of people who **think that that means that there are no boundaries, that there's no respect,** or anything like that.” (Ayah)



# Attributing Design and Norms to Nonconsent

Design produced less consequences or accountability for nonconsent:

“[I] think it's because it is online, you can be going on these dating apps just before you go to sleep. **And it's so easy to unmatch if someone says, ‘you're not respecting my boundaries’, and they get a little butt hurt—unmatch.**” (Noor)

“I think **because of the format of dating apps**, you can just **message anyone anytime as much as you want.**” (Sara)



# Attributing Design and Norms to Nonconsent

(In)sufficient space for consent processes to occur:

"I think Tinder...the color, it's red, there's fire, it's quick, whatever. So it's primal...I think it has to do with the users, and you don't really deal with cis men on Lex or Her, and they're the issue typically...**Tinder is very picture focused, so it's a little bit more superficial...**My experience on **Her is like a soft version of Tinder. It's still very swipecy and very image-based**, but, I don't know, less creepy, less overtly sexual DMs, and things like that...Lex, the experience there was much more like when I was younger and we were first getting the Internet, and there's AOL Messenger...**You're engaging more, you're posting more. It's not about visual[s], it's about the content...And I found that I was able, in terms of my experience, to be the most honest and direct there.** One, because of the way the platform is. But also, it felt more like community, or like queer community. And so **I could just be much more, I thought, explicit about 'I mask in public', or 'I do this', or 'I want this or don't want that'.**" (Sahaab)







# Labor of Preventing Nonconsent



- Extra vigilance, energy and labor to prevent nonconsent
- Attentive to signals that a dating match had a **shared understanding of consent** or practiced **'healthy' boundaries**

**Implementing tests** to produce signals to **judge** their dating matches' **assumed understandings or practices of consent**

- **Investigating** dating matches' **digital footprint**, while **limiting own information shared**



# Labor of Preventing Nonconsent



“I listed 10 questions, or 10 things that they had to answer, or whatever. So I was pretty overt with that. I was like, ‘I’m tested. Do you get tested? How many...partners do you have? Do you...?’ And some were political, and some were whatever. I don’t know, maybe that’s an aside. But I think that helps....It’s different depending on the person. **With cis guys, I expect more. I hold them to a higher level or something like that.** Less grace. So, **you can sense their personality a bit** when they’re pushy about like, ‘Well, what are your answers?’...They don’t like that they’re more vulnerable. Usually women are more vulnerable. So some people would just graciously and openly answer all my questions, and sort of get in line in a way, and some.... **[These questions were] something unique to giving men a chance.**” (Sahaab)



## Labor of Preventing Nonconsent



“Usually **past dating experiences** come up. And then that's a great way for me to **vet people** based on their reactions to some of the messages I get, to me expressing how people have pressured me and done this. And then **I usually can gauge their reaction** to see, ‘oh, that was messed up, that he shouldn't be doing that, and all this.’” (Sana)

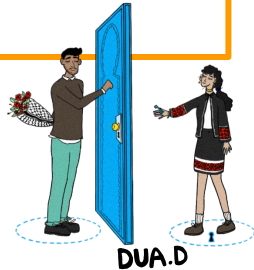
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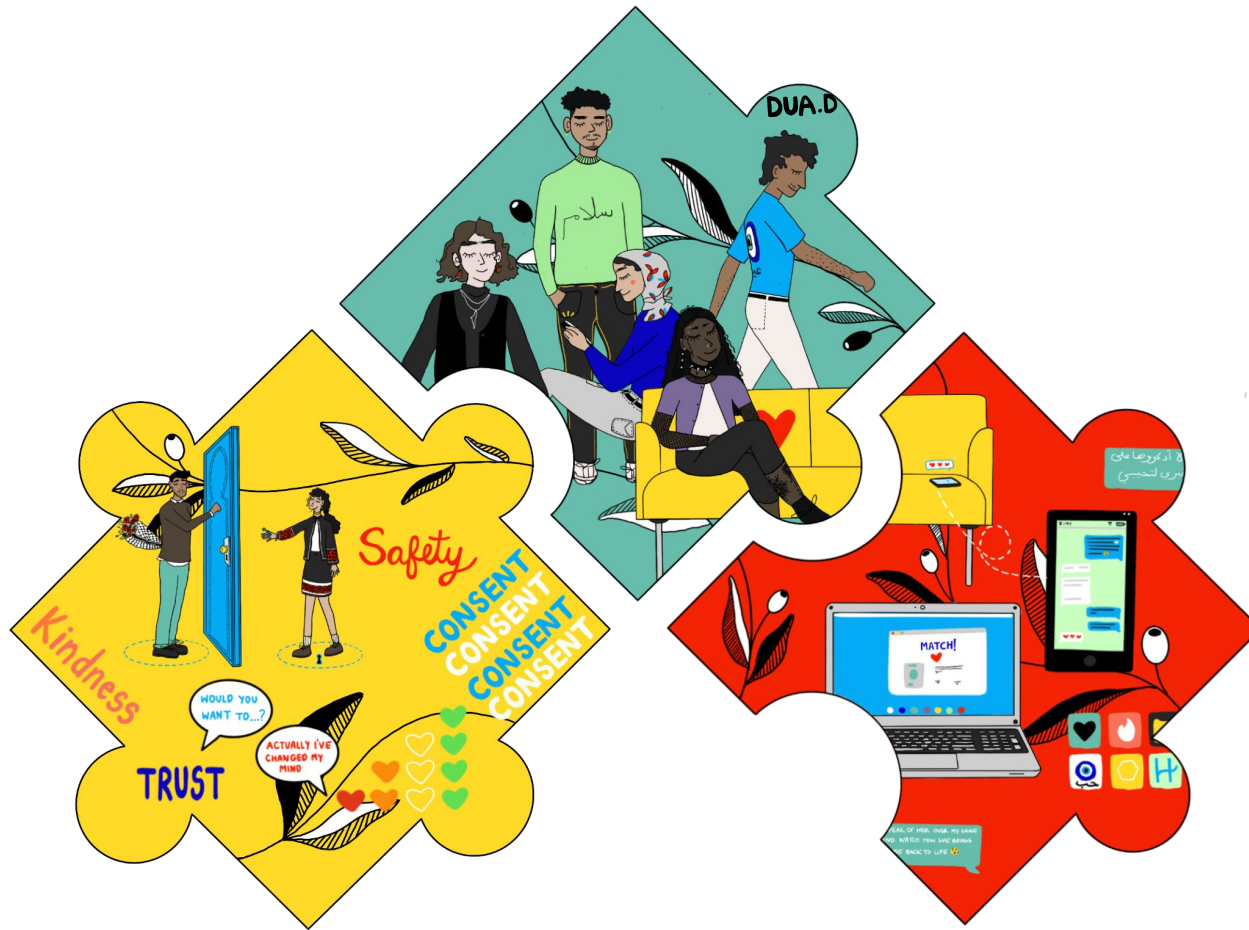
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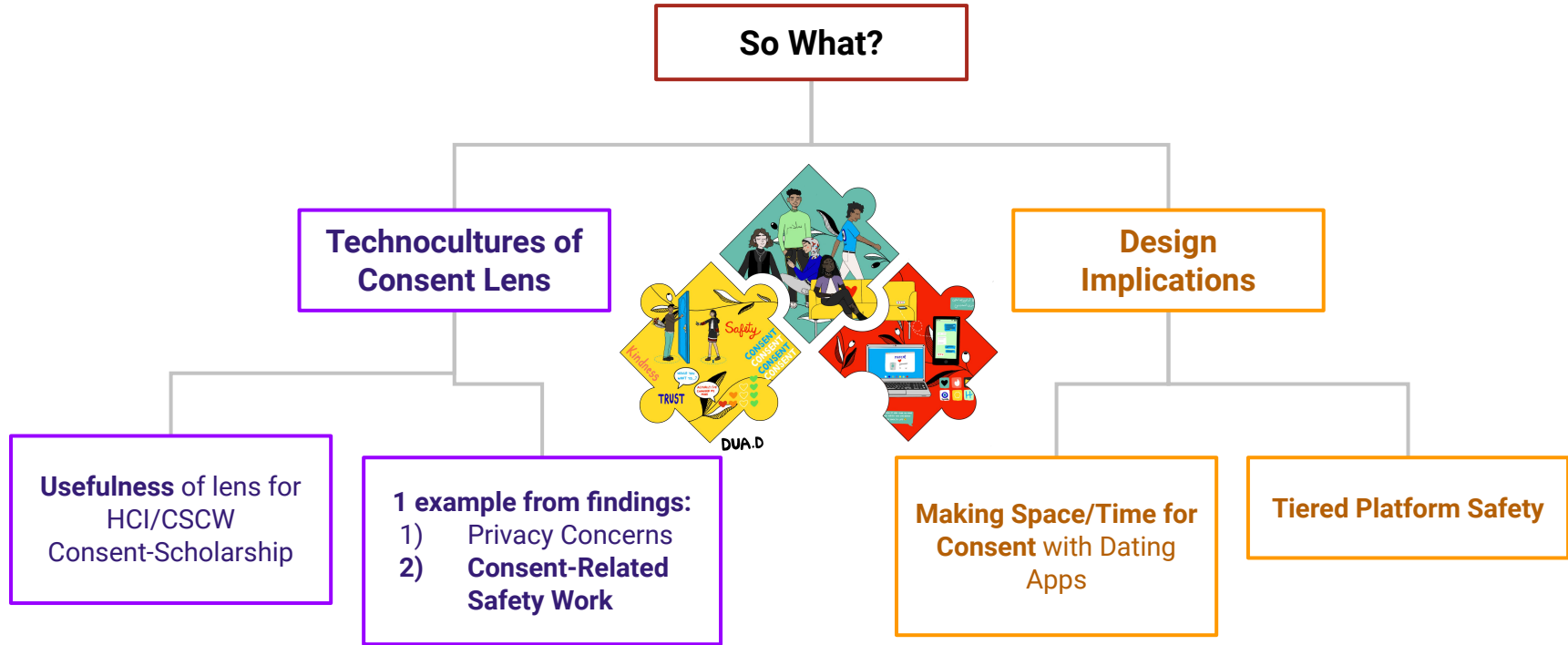
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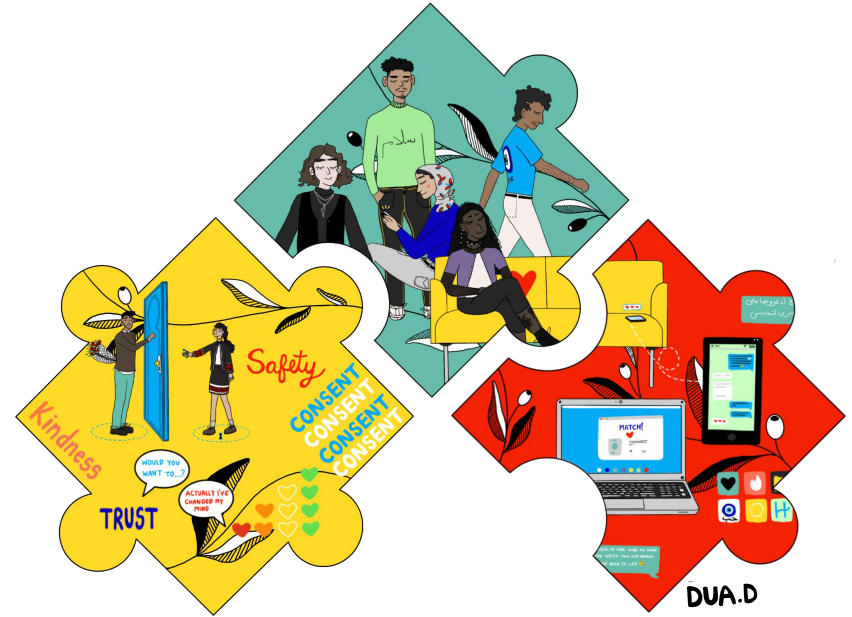


# Implications



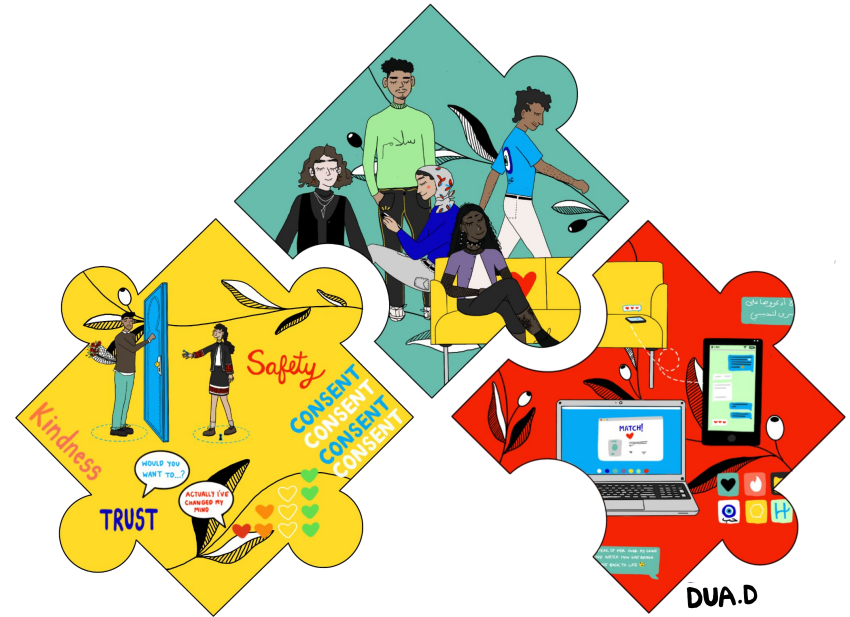
# *Technocultures of Consent*

**Technocultures of consent** acts as both a name for **the understandings and practices of consent** that are **influenced, co-produced or expressed by interaction between technology and people**, as well as a lens with which to make sense of these experiences.



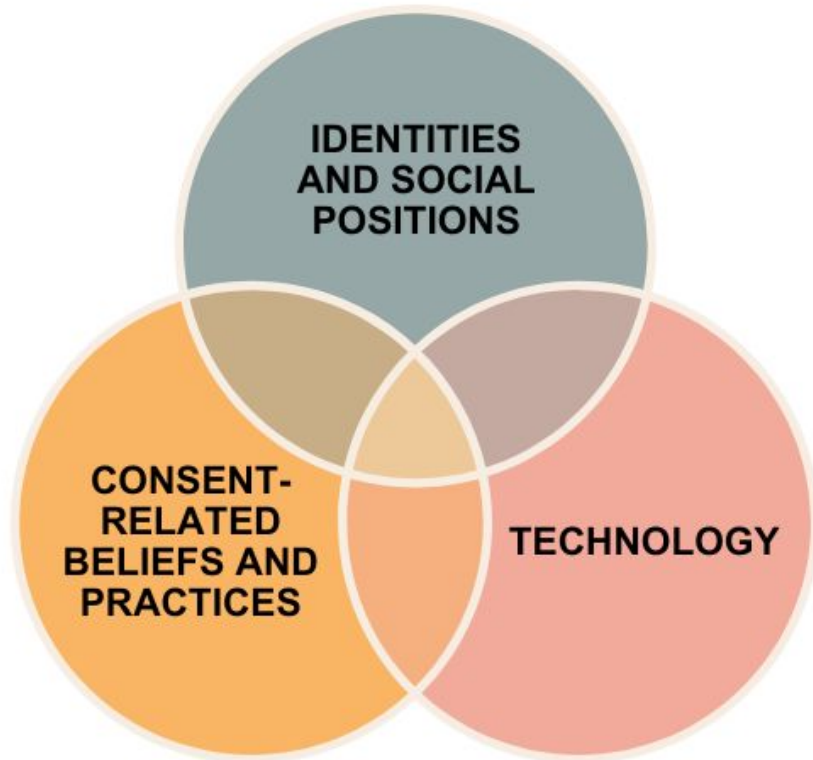
# Technocultures of Consent Lens

- **Reveal connections between** individuals' identities and social positions, consent-related beliefs and behaviors and a technology's design, norms and expectations
- **Centers the racialized, and gendered user** as opposed to a universal, genderless user
- **Directs focus** to how **individuals' intersecting identities and relationships with power** are salient to individual and groups' **experiences of (non)consent**





# TECHNOCULTURES OF CONSENT



- **IDENTITIES AND SOCIAL POSITIONS**  
How are identity and social positions invoked in an individual/group's consent-related experiences with and mediated by technology?
- **CONSENT-RELATED BELIEFS AND PRACTICES**  
What consent-related beliefs and practices are reinforced by or emerge from an individual/group's use of technology?
- **TECHNOLOGY (DESIGN, NORMS, EXPECTATIONS)**  
How do the norms, expectations and design of a technology shape the understandings and practices of consent among individuals/groups?

# Dating Apps, Neoliberalism and Consent-Related Safety Work

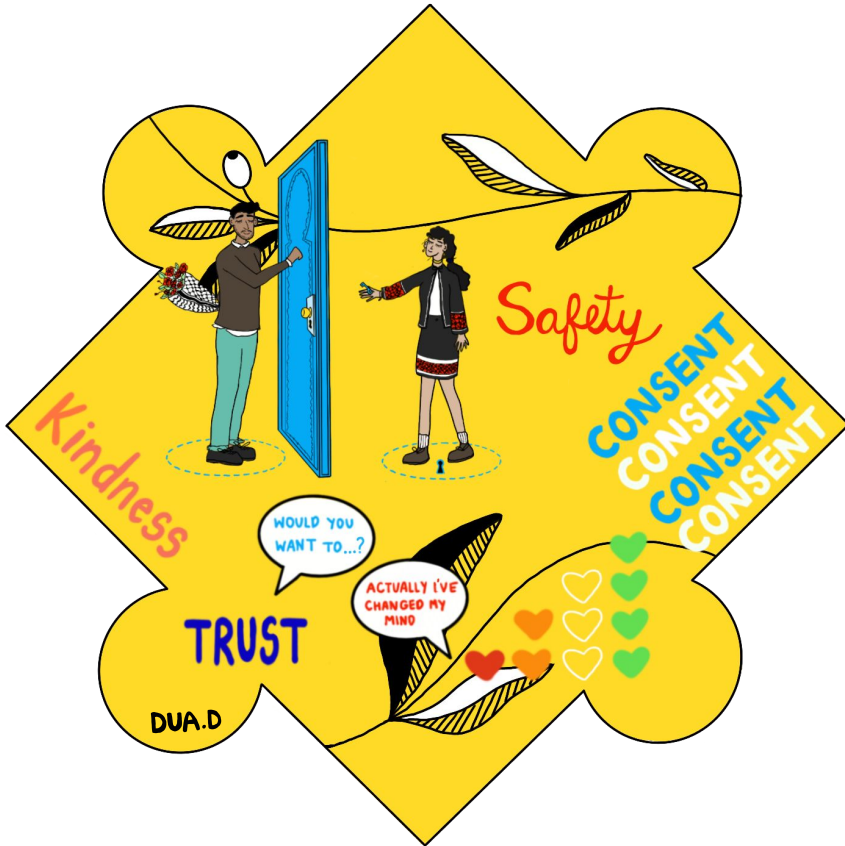
*Neoliberal Ethos of Dating Apps* → Participants to **take on responsibility to manage risk and harms** (e.g. nonconsent) encountered via dating apps

**Safety Work**<sup>(Kelly, 2011)</sup>: (invisibilized) work by women to prevent experiencing harm/violence,

**Situated Agency**<sup>(Vera-Gray & Kelly, 2020)</sup>: agency is **free and restricted** simultaneously

Participants engaged in **gendered safety work to avoid nonconsent from men** as mediated by dating apps

**Consent-Related Safety Work is a dominant practice** in U.S. Arab and SWANA diaspora's **technocultures of consent**, co-produced by **neoliberal ethos of dating apps and heteropatriarchy** present in U.S. and Arab/SWANA publics





# Consent Practices as Uncertainty Reduction Work



Harm was the **expectation**, not the exception.

Dominant practice of consent: **predictive, proactive uncertainty reduction strategies** to **reduce uncertainty** for experiencing **nonconsent**

**Extends Warranting Theory**<sup>(Walther and Parks, 2002)</sup> to include information assumed via identity **not** solely presented or disclosed by an individual

**Information assumed on the basis of identity** (e.g. maleness) prompted **warranting-type behaviors** to corroborate **expectations** (e.g. nonconsent/harm from men)

**Repurposed messaging interfaces** for **interactive information seeking strategies** to evaluate a dating match's understandings and practices of consent

These consent-signal tests are trying to **predict a moving target**—consent can shift at any moment—and so are a **means of reducing, not eliminating uncertainty**.

# Networked Consent: Consent as Interconnected

**Networked Consent:** A sense that one's consent is interconnected with another's experiences of (non)consent, prompting some to feel a sense of responsibility for protecting others with perceived identity and experiential affinity from nonconsent.

- Emerges from feeling one is part of a community and awareness that one is perceived as belonging to or representing a gendered or racialized group
- Motivates a type of consent-related safety work to prevent nonconsent for others
  - E.g. Aria's conversation reiterating others' who wear the Hijab may not consent to the same things as her



# Opportunities to Support Consent via Design

# Dating App Design: Making Space for Trust and Safety

## With One's Profile...

- Space for designated disclosure of consent-related information, wants and needs

## With Personalized Settings...

- Space to establish *and make visible* consent-related preferences to dating matches (e.g. frequency/mode of messaging, comfort being contacted off-the-app)

## With (possibilities) for Screen Capture...

- More control over dating profile information and photo visibility
- More regulation over screenshotting or screen recording ability, while cognizant to uses for safety (e.g. reporting harassment)

## With Boundary Setting...

- Provide support for communicating or signaling one's wishes or boundaries with dating match(es)
- Provide editable messages for difficult conversations (e.g. communicating discomfort, establishing a boundary)

# Dating App Design: Making Time for Trust and Safety

Varying interpretations of **time needed for trust/safety and consent** to develop...

Design to **introduce more time** in (between) interpersonal interactions

- Set modifiable, dating-match-specific boundaries
- Move beyond binary of 'full access' or permanently blocked/deleted non-access

Future Work: Apply HCI's recent work on *Designing for Slowness*<sup>(Odom et al., 2014)</sup> to the online dating context where speed was understood as a norm or expectation by participants

# Tiered Platform Safety

Features exist to give users additional control to manage safety, privacy and consent-related concerns, **but they're often paywalled.**

**Incognito/Stealth Mode:** ability to only be seen by people one has expressed interest in

**Anti-Ghosting Feature:** forces a response/action if non-response in 48 hours

See **Read Receipts** *without* dating match knowing

Allowed to **Message** before matching

And so on...

***Tiered Platform Safety: a model of monetizing safety, privacy and consent-related features so that different users are operating with different features integral to managing one's safety, privacy and interpersonal (non)consent based on how much one is able or willing to pay***



# Main Takeaways



Apply and offer the **lens of technocultures of consent...**

**Expand the scope of warranting theory...**

Propose the novel **concept of networked consent...**

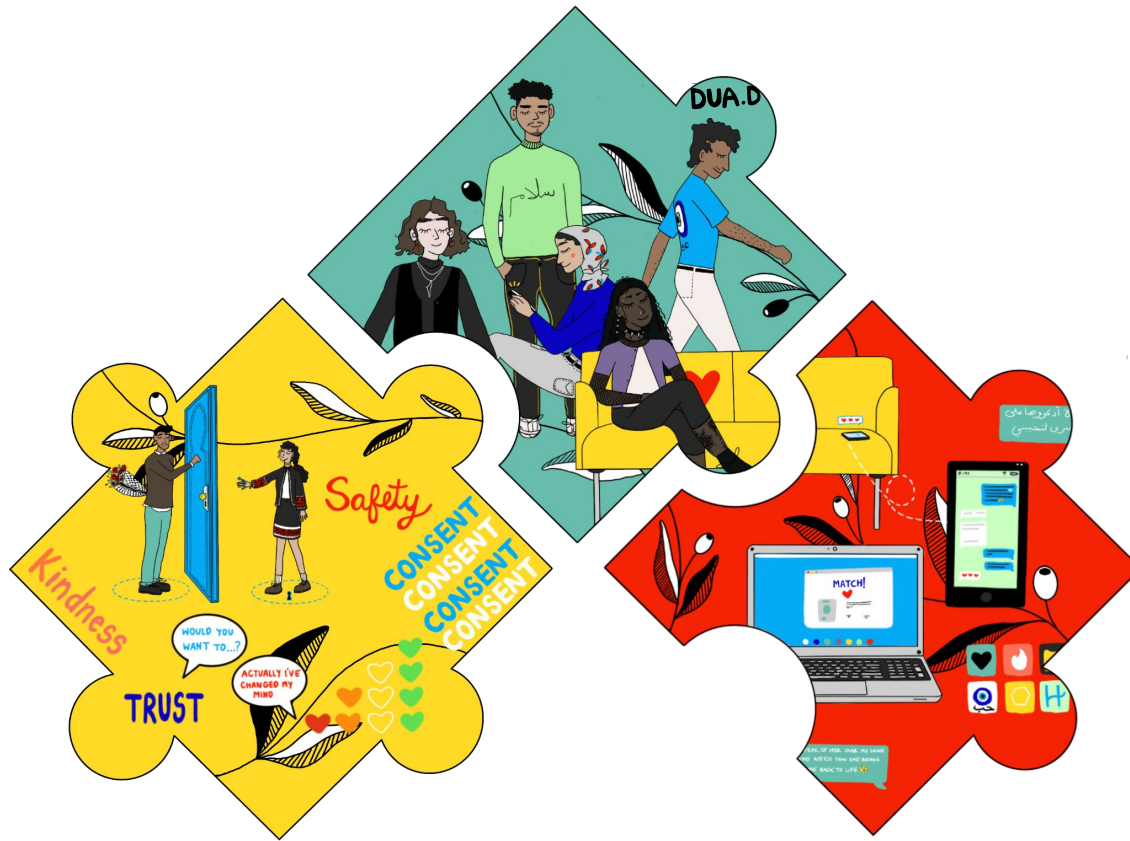
Offer a **reflection on the limits of dating app norms and design** for providing space for consent processes...**propose future directions** for research and design...

Introduce the **concept of tiered platform safety...**



# Limitations

- **Recruitment Challenges:**
  - Majority of participants identified as Arab, limited non-Arab SWANA experiences
  - Reliance on my personal social media channels
  
- Participant pool **did not include:**
  - Arab/SWANA first-generation immigrants
  - Cis or Trans Men, Non-Binary AMAB
  - Those without resources to complete study (e.g. WiFi, computer, time)
  
- **Privacy and Safety concerns** due to topic may have limited interview participation



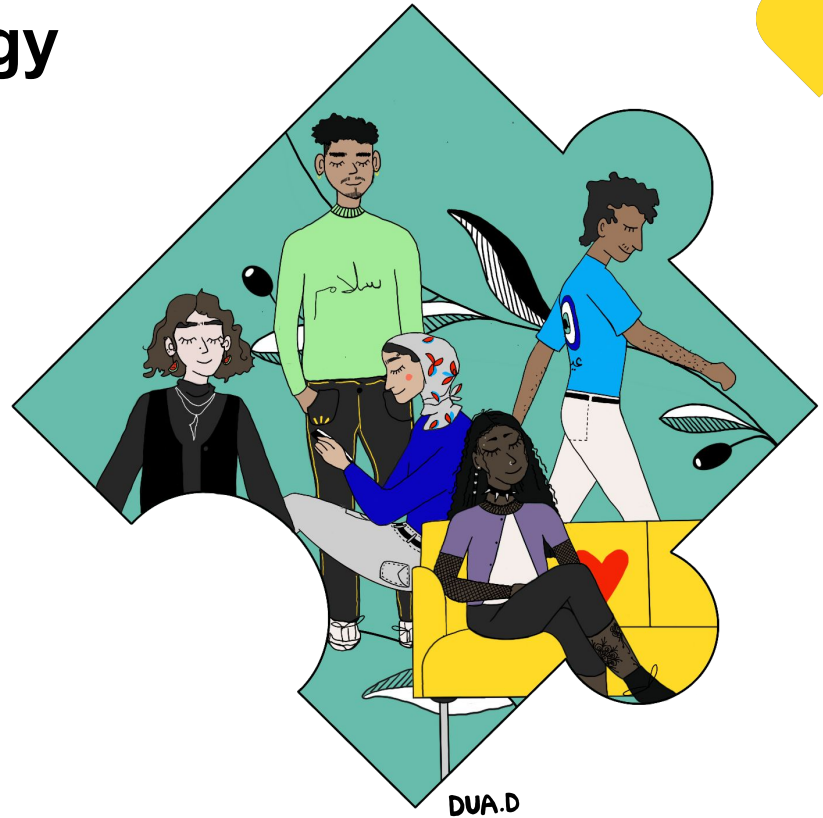
Thank you for listening!



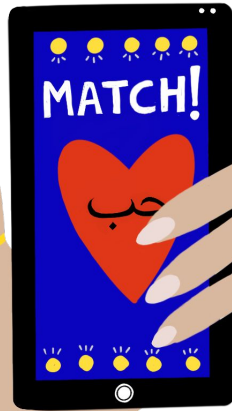
**Additional Context/Backup Slides**

# A Quick Note on Terminology

- Arab
- Southwest Asian/North African (**SWANA**)
- Middle Eastern/North African (**MENA**)
- **Second-Generation and Onwards**
- *Arabness*<sup>(Shomali, 2023)</sup>, *Swananness*



# Situating Participants' Understandings of Consent



Consent beyond the physical:

*"I think about **consent in a very broad way and not just related to sex**. Like, obviously that's really important. But I think that **conversation, consent, communication**; all of those things kind of go hand in hand."* (Amina)

Lack of Consent as part of a larger societal issue that dating apps have responsibility to attend to:

*"I think that **the apps just give...another false sense of, 'Yeah, we're already here. We already know why we're here, and therefore I don't need to have that level of decency or respect,**' I think that's true across the board. I wouldn't say that that's specific to communities that I'm a part of. People just feel a lot more comfortable not treating you as a person because you are just a little Android in the phone or whatever. I think that that makes sense, just as a **broad cultural phenomenon**"* (Ayah)

*"I think consent should be **taken more seriously by these apps**. I think systems must be **created to protect people from harm**"* (Rana)

# Consent Scripts: Gendered Uncertainty

- Understandings of **how to obtain or express consent** were widely understood as **gendered** but also **resulting in ambiguities** for one's role in establishing consent
  - Ambiguities most stark when participants described **interactions between women and/or non-binary people**

"It was cool to get to know her a bit, it made me nervous [**because**] **we were both women, so I was like, who makes the first move?** I didn't want to be creepy."

(Sirine)

- **More expectations for consent on queer** dating apps (e.g. Lex, Her)
- *Bumble* seen as empowering women by requiring them to message first, but still **reifying** consent scripts along **gendered lines**



# Nonconsensual Sharing of Information: Womenness, Queerness and Privacy Concerns

- All participants **rejected heteropatriarchal social norms** by engaging with dating apps
- Shared concern of **nonconsensual information sharing** to personal network / **context collapse** as a result of dating apps
  - Increased potential for **reputational harm, encountering homophobia, a gendered double standard, shame**
- **Privacy concerns emerge** as being part of a **public/networked public**<sup>(boyd, 2010)</sup> and participants **desire to control information flow in specific changing contexts**

# Nonconsensual Sharing of Information: Womenness, Queerness and Privacy Concerns

- **Privacy as Contextual Integrity**<sup>(Nissenbaum, 2004)</sup> → Privacy depends on what an individual believes is an appropriate flow of information
- **Networked Privacy**<sup>(Marwick and boyd, 2014)</sup> → privacy requires ongoing negotiation of different contexts where information might flow, requires “meaningful control”
- **EXAMPLE from Findings:** Information in one’s dating profile [data type] about a person [data subject] is being shared by that individual [data sender] with a dating match [recipient] because they are consenting to give access to that information through matching [transmission principle]

# Nonconsensual Sharing of Information: Womenness, Queerness and Privacy Concerns

- **Choosing to consent to information sharing and what is perceived to be appropriate information flow** is informed by lived experiences with identities held and cultural dynamics of networked publics
  - **Example: Rana selectively sharing queerness with a dating match, but keeping queerness private elsewhere for fear of disownment/ridicule**
- **Main Takeaway:**
  - Members of racialized and gendered communities are embedded in various contexts and networks (publics)
  - **Social norms** (e.g. social stigma around dating within the diaspora, assumptions for dating app use as sexual) **prompt dating app users to engage with technological functions to negotiate the myriad contexts of networked privacy**
  - Both **Consent AND networked privacy** are related ongoing processes where **consensual information flow** is relevant, but difficult to manage

# Nonconsensual Sharing of Information: Womenness, Queerness and Privacy Concerns

- **Design Implications:**

- Women and non-binary individuals in the U.S. Arab and SWANA diaspora may benefit from:

- Design where privacy settings and affordances to manage privacy **can be regularly updated and adjusted to meet an individuals' shifting wants and needs:**

- **Provide abstracted data** about who is coming across one's profile
- Prompt users with **reminders of selected privacy settings** and invite them to **change periodically**

- **Future Work:**

- Explore how current **dating apps' privacy settings** limit control over the many contexts users' information might flow
- Investigate how dating app users' **manage concerns of nonconsensual information sharing from online-to-offline context**



# Consent Practices as Uncertainty Reduction Work

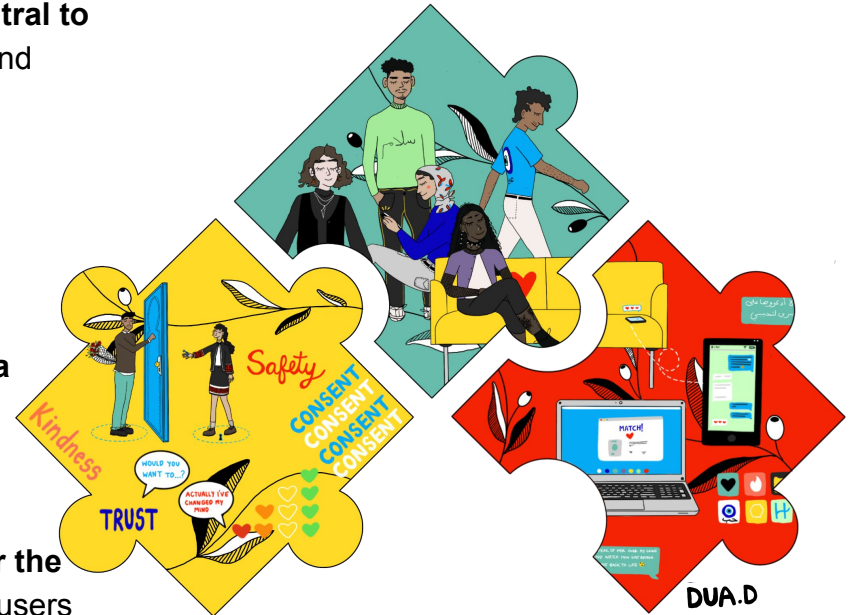


## Future Work:

- Investigate the role that **identity-based assumptions have on warranting-type behaviors**, illuminating how identity and assumptions based on one's identity may inform an individual's warranting of online self-presentations and offline realities
- Explore the relationship between **dating app design and consent signal tests**, noting how one's usage of dating app features and interfaces are interpreted by others for signals of desirable (whatever that means to them) understandings and practices of consent.

# Technocultures of Consent Lens' Place in HCI/CSCW

- A way for an **intersectional approach** (Crenshaw, 1991) to be **central to consent-related research** emerging from the CHI, CSCW and Social Computing community by being attentive to:
  - Power relationships
  - Lived Experience with Multiple Identities
  - How this complicates consent negotiations
- Centering and hearing the **experiences** of those studied as a **research focus, not application**
- There is **value for everyone** in **centering consideration for the social positions and power differentials** that exist among users of a technology when **analyzing understandings and practices of consent**



# Religion and Arabness/Swananess

- **Did not explicitly ask about religious identity**, unless disclosed in interviews/reflections
  - Participants were **prompted to reflect on other identities** they may hold (broadly construed)
- **Islam and Arabness or SWANAness are not synonymous**, but are related in racialization processes for the diaspora
- **Assumptions made about Muslims can shape the interpretation of those racialized as Arab or SWANA** (and vice versa) **regardless of if a member of the diaspora is Muslim** (Rana, 2010).



# Questionnaire with Reflections



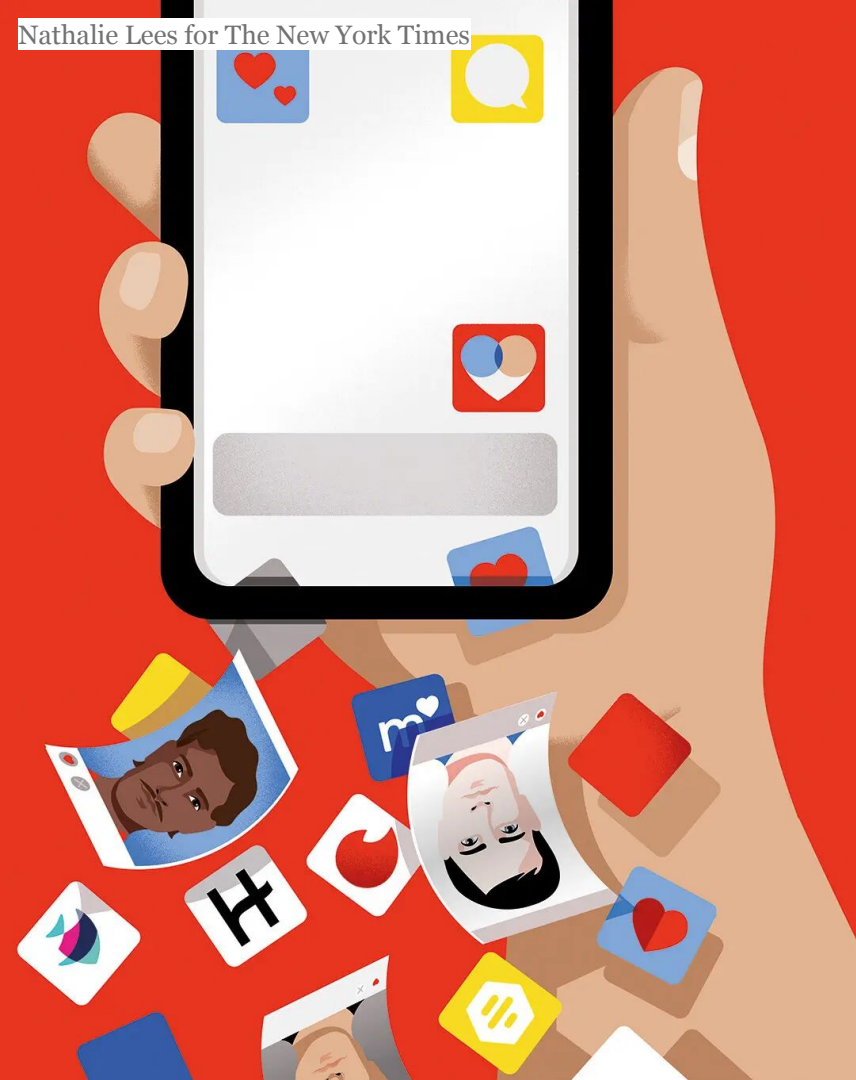
1. **Please describe the interaction or experience in your own words.**
2. **What dating app is most relevant to this interaction or experience?** For example, which dating app did the interaction/experience take place in or from which dating app did you first meet or encounter the other person(s) involved in the interaction/experience?
3. **What thoughts/feelings/emotions do you have looking back at this interaction/experience *today*?**



# Follow Up Studies or Future Directions



- **Participatory Design** centered on **re-imagining dating apps** that center **foundational consent values** reflects by women and non-binary people in the U.S. Arab/SWANA Diaspora
- A similar study **but with participants from the diaspora who were absent from this one** (e.g. men, older adults)
- **A Zine-Making Workshop** to use alternative modes of expression that reflect women and non-binary people's **experiences with dating apps** to provide insight and prompt conversation about **technology's design** and **negative and positive (non)consensual experiences**
- A similar study to this one, but one that focuses more on the **positive dating experiences with dating apps** to learn more about **what's going well** and how to **boost that**



# Recruitment Challenges

- Spambots, ChatGPT, Fanfiction Writers... Had to **quickly adopt strategies** to sort out who to invite from initial screening survey
  - Ask for location two different ways
  - Check if matches VPN
  - If survey response was nonsensical
  - If email was a bunch of random letters and numbers, [a6dfs8f7a87@gmail.com](mailto:a6dfs8f7a87@gmail.com)
  - Ended up **inviting 27 people to participate**
- **Reached out to 77 organizations:**
  - Most notable recruitment boosts came from ***For the Binat*** and ***Center for Arab Narratives*** sharing study flier
- **Quality of Written Reflections** from 3 Heterosexual Male Participants **led to pivoting study population focus**

# Cultural Authenticity Negotiations



- what is viewed as **authentic** differs generation to generation
- **Politics of Cultural authenticity** produce a **set of rules** that work to govern the lives of future generations of Arab/SWANA Americans, **including their dating lives**
  - *good girls from good families who have good morals and sex within heterosexual marriages*
- **By choosing to use dating apps**, all participants directly challenged these rules and threatened 'cultural authenticity' (e.g. an imagined shared culture, shared values, etc.)

# Networked Consent



- It remains unclear **how networked consent is implicated by the design and experience** of dating apps, or how it might relate to **other experiences of technology** where (non)consent is relevant
- **Opportunities for Future Work regarding networked consent in HCI:**
  - **Explore people's understandings of networked consent** and the way this might **inform people's technology behaviors**
  - **How essentialism and processes like racialization** may motivate the adoption of certain technology behaviors
- **Surveillance, Privacy, Safety**



