RETHINKING KNOWLEDGE REGIMES: Solidarities & Contestations
RETHINKING KNOWLEDGE REGIMES
— SOLIDARITIES AND CONTESTATIONS
Swedish Secretariat for Gender Research
Gothenburg, 7-9 October 2019

Organizers: Swedish Secretariat for Gender Research,
University of Gothenburg. Financial support has been
received from Riksbankens Jubileumsfond, The Swedish
Foundation for Humanities and Social Sciences
<table>
<thead>
<tr>
<th>CONTENT</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Welcome to g19!</td>
<td>5</td>
</tr>
<tr>
<td>Scientific Committee</td>
<td>6</td>
</tr>
<tr>
<td>Program Monday</td>
<td>9</td>
</tr>
<tr>
<td>Program Tuesday</td>
<td>9</td>
</tr>
<tr>
<td>Program Wednesday</td>
<td>10</td>
</tr>
<tr>
<td>Parallel sessions</td>
<td>11</td>
</tr>
<tr>
<td>Block I</td>
<td>13</td>
</tr>
<tr>
<td>Block II</td>
<td>16</td>
</tr>
<tr>
<td>Block III</td>
<td>19</td>
</tr>
<tr>
<td>Block IV</td>
<td>21</td>
</tr>
<tr>
<td>Block V</td>
<td>23</td>
</tr>
<tr>
<td>Block VI</td>
<td>26</td>
</tr>
<tr>
<td>Keynote speakers</td>
<td>29</td>
</tr>
<tr>
<td>City events</td>
<td>37</td>
</tr>
<tr>
<td>Evening event at Draken</td>
<td>42</td>
</tr>
<tr>
<td>Abstracts</td>
<td>45</td>
</tr>
<tr>
<td>Participants</td>
<td>181</td>
</tr>
<tr>
<td>Notes</td>
<td>195</td>
</tr>
</tbody>
</table>
WELCOME TO G19!

It is our great pleasure and honour to welcome researchers, practitioners, students and activists to Gothenburg and the gender research conference g19 – *Rethinking knowledge regimes. Solidarities and Contestations*. This is the fourth g-conference held since the first event in 2012, and its purpose continues to be to bring together the entire range of Swedish gender research, to support collaboration between different parts of this multifaceted field, and to strengthen the relationship between the academic community and other actors in society.

The theme of the conference invites us to think together about how feminist and other critical scholars can resist and rework dominant modes of knowledge production and mobilise for solidarities. The conference title – *Rethinking Knowledge Regimes* – refers to multiple aspects of knowledge production, such as travelling of concepts between scholars and schools of thought, different political subjects and organisations, ideological competition on the use of “proper knowledge”, the geopolitics and corpo-politics of knowledge, stemming from the question of who is entitled to produce knowledge or what can be seen as a problem worth researching.

The conference includes around 50 sessions offering a wide range of presentations, panel discussions and keynote speakers, reflecting a great diversity in perspectives, questions and problems. We appreciate and are truly grateful for the commitment from all participants. We would also like to thank the scientific committee for giving the conference its soul in terms of urgent topics in need of addressing, the organizing committee at the Secretariat, who have worked tirelessly with practical matters regarding the conference, and everyone included in making the conference happen in terms of making the venue ready, managing abstracts and registrations, financial support and travel arrangements.

We look forward to collaborative, explorative and exciting dialogues during the conference and beyond!

On behalf of the Swedish Secretariat for Gender Research, University of Gothenburg,

*Fredrik Bondestam, Director*

*Maria Grönroos, Assistant Director*
SCIENTIFIC COMMITTEE FOR G19

MADINA TLOSTANOVA (CHAIR)
Professor of Theme Gender, Linköping University

DAVID BRAX
PhD in practical philosophy, Analyst at the Swedish Secretariat for Gender Research, University of Gothenburg

PIA LASKAR
PhD and Researcher at the State Historical Museums

PAULA MÄHLCK
PhD and Senior lecturer at the Department of Education, Stockholm University

ANNA OLOVSDOTTER LÖÖV
PhD and Lecturer in Gender Studies, Mid Sweden University

OLGA SASUNKEVICH
PhD student at Tema genus, Linköping University

ANGELIKA SJÖSTEDT-LANDÉN
Senior lecturer in gender studies, Mid Sweden University
Program
## PROGRAM MONDAY

<table>
<thead>
<tr>
<th>TIME AND VENUE</th>
<th>EVENT</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>09.00-10.00 Folkets Hus, Draken, Olof Palms plats 1, Gothenburg</td>
<td>Registration</td>
<td></td>
</tr>
<tr>
<td>10.00-10.30 Kongressalen</td>
<td>Conference Opening</td>
<td></td>
</tr>
<tr>
<td>10.30-11.45 Kongressalen</td>
<td>KEYNOTE: Intersectionality's appropriation? A critical dispute about feminist knowledge regimes and their contestations. Helma Lutz, professor of Women's and Gender Studies, Faculty of Social Sciences, Goethe University Frankfurt, Germany.</td>
<td>31</td>
</tr>
<tr>
<td>11.45-13.00 Restaurant Trappan, Folkets Hus</td>
<td>Lunch</td>
<td></td>
</tr>
<tr>
<td>13.00-15.00 Folkets Hus</td>
<td>Parallel sessions, Block I</td>
<td>13</td>
</tr>
<tr>
<td>15.00-15.30</td>
<td>Break with refreshments</td>
<td></td>
</tr>
<tr>
<td>15.30-17.00 Folkets Hus</td>
<td>Parallel sessions, Block II</td>
<td>16</td>
</tr>
<tr>
<td>19.00</td>
<td>Conference dinner, registration is needed.</td>
<td></td>
</tr>
</tbody>
</table>

## PROGRAM TUESDAY

<table>
<thead>
<tr>
<th>TIME AND VENUE</th>
<th>EVENT</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>09.00-10.30 Folkets Hus</td>
<td>Parallel sessions, Block III</td>
<td>19</td>
</tr>
<tr>
<td>10.30-11.00</td>
<td>Break with refreshments</td>
<td></td>
</tr>
<tr>
<td>11.00-12.30 Folkets Hus</td>
<td>Parallel sessions, Block IV</td>
<td>21</td>
</tr>
<tr>
<td>12.30-13.30 Restaurant Trappan, Folkets Hus</td>
<td>Lunch</td>
<td></td>
</tr>
</tbody>
</table>

Continued on next page.
<table>
<thead>
<tr>
<th>Time</th>
<th>Venue</th>
<th>Event</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>13.30-14.45</td>
<td>Folkets Hus</td>
<td>KEYNOTE: Remaking feminism anew. The need to decolonize feminism at the end of the world. Yuderkys Espinosa Miñoso, lecturer and independent researcher of the Technological Institute of Santo Domingo, Dominican Republic and the Latin American Faculty of Sciences.</td>
<td>32</td>
</tr>
<tr>
<td>14.45-15.15</td>
<td></td>
<td>Break with refreshments</td>
<td></td>
</tr>
<tr>
<td>15.15-17.00</td>
<td>Folkets Hus</td>
<td>Parallel sessions, Block V</td>
<td>23</td>
</tr>
<tr>
<td>18.30-20.30</td>
<td>Draken, Folkets Hus, The event is open for the public to attend.</td>
<td>Resilience, resistance and melancholy: an evening at Draken on democracy, Sweden's self-image and academic freedom. Moderator: Dona Hariri</td>
<td>33</td>
</tr>
<tr>
<td></td>
<td></td>
<td>KEYNOTE: Rethinking White Melancholia in Times of Crises. Catrin Lundström, Associate Professor in Sociology at the Institute for Research on Migration, Ethnicity and Society (REMESO), at Linköping University, Sweden. The keynote will be followed by a panel.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>PANEL: The threat to academic freedom. Zahra Bayati, University of Gothenburg, David Brax, Swedish Secretariat for Gender Research, Anders Lindell, Ministry for Culture, Jenny Gunnarsson Payne, Södertörn University</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Performance: Danskompaniet Spinn</td>
<td></td>
</tr>
<tr>
<td>20.30-22.00</td>
<td></td>
<td>Conference reception and mingle</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Choir: Slynkören</td>
<td></td>
</tr>
</tbody>
</table>

**PROGRAM WEDNESDAY**

<table>
<thead>
<tr>
<th>Time and Venue</th>
<th>Event</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>09.00-10.15</td>
<td>KEYNOTE: Queer Paths into Queer Libraries or Performing Kinship in Dangerous Times Jennifer V. Evans, professor in History at the Department of history, Carleton University, Canada &amp; Benny Nemerofsky Ramsay, artist and researcher.</td>
<td>34</td>
</tr>
<tr>
<td>10.15-10.30</td>
<td>Break with refreshments</td>
<td></td>
</tr>
<tr>
<td>10.30-12.00</td>
<td>Parallel sessions, Block VI</td>
<td>25</td>
</tr>
<tr>
<td>12.00-12.30</td>
<td>Rethinking on stage way</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Participant’s perspectives: Reflections and insights on the conference, the theme, and beyond. Final remarks from the organizers.</td>
<td></td>
</tr>
</tbody>
</table>
Parallel sessions
**SYMBOLS IN THE PROGRAM**

- O means that the session is open and free of charge for the public.
- S means that the session (paper presentation/panel) will be held in Swedish.

**PARALLEL SESSIONS BLOCK I**
**MONDAY 7/10, KL 13.00-15.00**

<table>
<thead>
<tr>
<th>TITLE AND PARTICIPANTS</th>
<th>VENUE</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>PANEL: Vad är en kvinna? Johanna Sjöstedt, Independent Scholar, Sara Edenheim, Umeå University, Lena Gunnarsson, Lunds University, Evelina Johansson Wilén, University of Gothenburg, Maria Ramnehill, Independent Scholar.</td>
<td>Room 1</td>
<td>48</td>
</tr>
<tr>
<td>PANEL: Trace the power of cultural products: Following as a method to explore politics in-between. Linda Berg, Umeå University, Linda Berg, Umeå University, Diana Muliniari, Lund University, Erika Alm, University of Gothenburg, Pia Laskar, Sweden's National Historical Museums, Cathrin Wasshede, University of Gothenburg, Mikaela Lundahl, University of Gothenburg.</td>
<td></td>
<td>47</td>
</tr>
<tr>
<td>&quot;Why do you keep talking about perverts?&quot;: Anthropology of sexuality and academic respectability. Jan Szpilka, University of Warsaw.</td>
<td>Room 2</td>
<td>49</td>
</tr>
<tr>
<td>Protesting professions and activism at work. Mathias Ericson, University of Gothenburg; Paula Mulinari, Malmö University.</td>
<td></td>
<td>49</td>
</tr>
<tr>
<td>Plugging in to queer in Gothenburg: An emotion and power-sensitive In-depth Group Study on Being Queer in Gothenburg. Johanna Jaring, University of Gothenburg.</td>
<td></td>
<td>50</td>
</tr>
<tr>
<td>The &quot;right&quot; kind of queer: Racialised grids of intelligibility in the context of Swedish gender exceptionalism. Katharina Kehl, University of Gothenburg.</td>
<td></td>
<td>51</td>
</tr>
</tbody>
</table>

*Continued on next page.*
<table>
<thead>
<tr>
<th>Title</th>
<th>Presenter</th>
<th>Room</th>
</tr>
</thead>
<tbody>
<tr>
<td>Co-creative platforms for societal impact of gender studies – a comparative case study of Gender Contact Point and The Gender Academy.</td>
<td>Malin Lindberg, Luleå University of Technology, Paula Wennberg, Luleå University of Technology, Ulf Mellström, Karlstad University.</td>
<td>52</td>
</tr>
<tr>
<td>Entrepreneurship education for women.</td>
<td>Caroline Berggren, University of Gothenburg.</td>
<td>53</td>
</tr>
<tr>
<td>Rethinking Innovation in light of Feminist Theories and Practices.</td>
<td>Anneli Häyren, Quadruple Learning Jennie Granat Thorslund, Vinnova.</td>
<td>54</td>
</tr>
<tr>
<td>In search of a transformative pedagogy - a study of experiences and consequences amongst teachers facing resistance to workplace based gender training.</td>
<td>Helene Brewer, Malmö University.</td>
<td>55</td>
</tr>
<tr>
<td>Looking into the future – Becoming Feminine Gendered Bodywork among Swedish upper secondary School Girls.</td>
<td>Maria Eriks-son, Stockholm University.</td>
<td>55</td>
</tr>
<tr>
<td>Feminist theoretical takes on the roads to sustainability.</td>
<td>Stina Powell, Swedish University of Agricultural Sciences.</td>
<td>56</td>
</tr>
<tr>
<td>Revisiting and revising surrogacy research in Thailand.</td>
<td>Elina Nilsson, Uppsala University.</td>
<td>57</td>
</tr>
<tr>
<td>Rethinking media methods for understanding gender in sport cultures.</td>
<td>Britt-Marie Ringford, Linnaeus University.</td>
<td>58</td>
</tr>
<tr>
<td>Let’s talk about (rethinking) sex! A diffractional analysis of the sexual continuum and our apparatuses of investigation.</td>
<td>Dominika Lisy, University of Gothenburg.</td>
<td>59</td>
</tr>
<tr>
<td>Challenging the adulthood norm.</td>
<td>Jeanette Sundhall, University of Gothenburg.</td>
<td>60</td>
</tr>
<tr>
<td>&quot;Mainly it’s so the students get their grades… but, mainly feeling comfortable&quot;: inclusive education in neo-liberal times.</td>
<td>Karin Larsson Hult, Mid Sweden University.</td>
<td>60</td>
</tr>
<tr>
<td>Career networks for women – a postfeminist sisterhood?</td>
<td>Ida Maria Börjesson, Örebro University.</td>
<td>61</td>
</tr>
<tr>
<td>It’s not all ’bout the money: making profit on gender equality.</td>
<td>Magdalena Petersson McIntyre, University of Gothenburg.</td>
<td>62</td>
</tr>
<tr>
<td>Gender Mainstreaming and Public Value Management.</td>
<td>Eva Wittbom, Stockholm University.</td>
<td>63</td>
</tr>
<tr>
<td>Berättas städning.</td>
<td>Fanny Ambjörnsson, Stockholm University, Maria Jönsson, Umeå University.</td>
<td>64</td>
</tr>
<tr>
<td>Room 6</td>
<td>64</td>
<td></td>
</tr>
<tr>
<td>---</td>
<td>---</td>
<td></td>
</tr>
<tr>
<td><strong>Efficient, reliable and just? An exploration of epistemological and political dimensions of the use of DNA-tests in migration control.</strong> Disa Helander, Umeå University.</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Invisibility and Discrimination: A case Study of Skilled Migrant Women in the Finnish Labour market.</strong> Heidi Lehtovaara, University of Helsinki.</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>A psychological perspective on migrants’ ascribed employability.</strong> Hanna Li Kusterer, University of Gävle, Claudia Bernhard-Oettel, Stockholm University.</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>PANEL: Knowledge production and migrant women.</strong> Diana Muliniari, Lund University, Irene Molina, Uppsala University, Paulina de los Reyes, Stockholm University.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Room 7</th>
<th>68</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Equality work in higher education.</strong> Ann Werner, Södertörn University, Anna Lundberg, Linköping University.</td>
<td></td>
</tr>
<tr>
<td><strong>‘Privilege is invisible to those who have it’: some evidence that men underestimate the magnitude of gender differences in income.</strong> Erika Mårtensson, Uppsala University, Fredrik Björklund, Lund University, Martin Bäckström, Lund University.</td>
<td></td>
</tr>
<tr>
<td><strong>What professors do in peer review: Interrogating assessment practices in the recruitment of professors in Sweden.</strong> Paula Mahlick, Stockholm University, Hanna Li Kusterer, Gävle University, Henry Montgomery, Gävle University.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Room 8</th>
<th>72</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>PANEL: Addressing moment of discomfort as researchers in becoming.</strong> Tove Lundberg, Lund University, Pouran Djampour, Malmö University, Eda Farsakoglu, Lund University, Marta Kolankiewicz, Lund University, Vanna Nordling, Malmö University, Katrine Scott, Lund University, Johanna Sixtensson, Malmö University, Emma Söderman, Lund University.</td>
<td></td>
</tr>
<tr>
<td><strong>Projektet #metoo-: Utveckling, konsekvenser, strategier.</strong> Hillevi Ganetz, Stockholm University, Karin Hansson, Stockholm University, Maria Sandgren, Södertörn University, Malin Sveningsson, University of Gothenburg.</td>
<td></td>
</tr>
</tbody>
</table>
### PARALLEL SESSIONS BLOCK II
**MONDAY 7/10, KL 15.30-17.00**

<table>
<thead>
<tr>
<th>TITLE AND PARTICIPANTS</th>
<th>VENUE</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Writing gender variant histories: historiography, and the ethics of rearticulating subjugated knowledges. Erika Alm, University of Gothenburg; Marie-Louise Holm, University of Copenhagen; Sam Holmqvist, Umeå University; Julian Honkasalo, University of Helsinki.</td>
<td>Room 1</td>
<td>74</td>
</tr>
<tr>
<td>Rethinking Queens: Ingifta drottningars betydelse I den svenska kungliga historien. Malin Grundberg, The Royal Armoury, Svante Norrhem, Lunds University, Sofia Nester, The Royal Armoury, Moderator: Maria Sjöberg, University of Gothenburg.</td>
<td>Room 1</td>
<td>75</td>
</tr>
<tr>
<td>PANEL: Exploring, explaining and theorizing solidarity in the labour market and beyond. Paula Mulinari, Malmö University, Angelika Sjöstedt Landén, Mid Sweden University.</td>
<td>Room 2</td>
<td>75</td>
</tr>
<tr>
<td>PAPER ABSTRACTS:</td>
<td>Room 2</td>
<td>77</td>
</tr>
<tr>
<td>Doing collective voice in the neoliberal present. A study of gendered labour conflicts and mobilisation among welfare workers in Sweden. Anna Ryan Bengtsson, University of Gothenburg.</td>
<td>Room 2</td>
<td>77</td>
</tr>
<tr>
<td>The right time for work? Louise Grip, Umeå University.</td>
<td>Room 2</td>
<td>80</td>
</tr>
<tr>
<td>The peripheralization of labour. Angelika Sjöstedt-Landén, Mid Sweden University, Paula Mulinari, Malmö University.</td>
<td>Room 2</td>
<td>78</td>
</tr>
<tr>
<td>How do young working clad adults share and narrate labour market practices between friends? Susanna Lundberg, Malmö University.</td>
<td>Room 2</td>
<td>79</td>
</tr>
<tr>
<td>Solidarities and vulnerabilities in unregulated work and the informal economy. Klara Öberg</td>
<td>Room 2</td>
<td>80</td>
</tr>
<tr>
<td>Women studies in the Arab world: Opportunities and Challenges in Knowledge production and dissemination. Chitra Sinha, Uppsala University.</td>
<td>Room 3</td>
<td>81</td>
</tr>
<tr>
<td>Representation and belonging - Latinx feminisms in popular culture. Susan Lindholm, Södertörn University.</td>
<td>Room 3</td>
<td>82</td>
</tr>
<tr>
<td>Åvdåsvásstadus antologin: Feministiska och urfolks perspektiv på ansvar, avkolonialiserings, helande, rasbiologi, rasism, avbildade samer, samiska kvarlevor och vägar till upprättelse och självförtroende. May-Britt Öhman, May-Britt Öhman, Uppsala University &amp; Luleå Technical University.</td>
<td>Room 3</td>
<td>83</td>
</tr>
<tr>
<td>When fact and meaning don’t match – knowledge gaps between research, museums and visitors. Jennie Forsberg, Museum of Women's History, Maria Perstedt, Museum of Women's History.</td>
<td>Room 3</td>
<td>84</td>
</tr>
<tr>
<td>Room 4</td>
<td>Room 5</td>
<td>Room 6</td>
</tr>
<tr>
<td>-------------</td>
<td>-------------</td>
<td>-------------</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Cultural heritage and narratives of industrialization and the welfare society. Cecilia Dahlbäck, Mid Sweden University.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>The quest for the right metaphor: A mapping of alternative metaphorizations of intersectionality. Amund Rake Hoffart, Örebro University.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>'You have to be like everybody else in order to fit' Intersections of gender, sexuality and racialization in the discourses of rural youth. Isabel Goicolea, Umeå University, Michaela Björnebäck, Umeå University, Frida Jonsson, Umeå University.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Confirmation patterns during meetings. Susanne Andersson, Stockholm University.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*Continued on next page.*
<table>
<thead>
<tr>
<th>PANEL: Local engagement in rural settings. (90 min)</th>
<th>Room 8</th>
</tr>
</thead>
<tbody>
<tr>
<td>Linda Sandberg, Umeå University, Katarina Giritly Nygren, Mid Sweden University, Anna Olovsdotter Lööv, Mid Sweden University, Angelika Landén, Mid Sweden University, Johanna Overud, Umeå University, Karin Jarnkvist, Mid Sweden University, Desirée Enlund, Umeå University.</td>
<td>97</td>
</tr>
</tbody>
</table>

**PAPER ABSTRACTS:**

- Mobilizing against the NMR Linda Sandberg, Umeå University.
- Welfare state withdrawal and political mobilization for health-care in the peripheries. Desirée Enlund, Umeå University.
- The gendered and gendering of rural refugee reception – Voluntary (older) women’s labour and Church initiatives. Karin Jarnkvist and Katarina Giritli Nygren, Mid Sweden University.
- Local resistance— global markets. Angelika Sjöstedt Landén, Mid Sweden University.
- Presentation: ”We are doing it our own way”: Reconceptualising Pride festivals in rural settings. Anna Olovsdotter Lööv, Lund University.
## PARALLEL SESSIONS BLOCK III
### TUESDAY 8/10, KL 09.00-10.30

<table>
<thead>
<tr>
<th>TITLE AND PARTICIPANTS</th>
<th>VENUE</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>BACK-TO-BACK PANEL: Rethinking Asymmetries – Building Global Solidarity: Feminist Collaboration, Conceptualization, and Decolonization.</strong> Helle Rydström, Lund University, Anindita Datta, Delhi School of Economics.</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>PANEL I</strong> Helle Rydström, Lund University, Kaur, Indian Institute of Technology, Delhi</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>PANEL II</strong> Anindita Datta, Delhi School of Economics, Ulf Mellström, Karlstad University</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>PAPER ABSTRACTS:</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Contextualization in Cross-national Collaborative Research. Birgitta Jordansson, University of Gothenburg Linda Lane, University of Gothenburg.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Feminist Explorations of Value. From Informal Traders to Global Finance Capital Riya. Raphael, Lund University</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rethinking Asymmetries – Forging Solidarities. Feminist Collaborations in a Neo-liberal World. Anindita Datta, Delhi School of Economics</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Asymmetrical Reciprocity and Epistemological Encounters. Maria Tonini, Lund University</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Asymmetries, Right-wing, and ‘Everyday Feminisms’. Atreyee Sen, University of Copenhagen</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fluid Knowledge. Regimes and Episte-Ontological Instantiations. Helle Rydstrom, Lund University</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Whose voice, whose gaze? Re-thinking categories in Scandinavian ballad tradition. Ingrid Åkesson, Svenskt visarkiv, the Centre for Swedish Folk Music and Jazz Research.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Collecting affects and producing meanings: feminist and queer archives as places of memory and resistance. Camila Borges Freitas, University of Gothenburg.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Maritime Museums, the figurehead and the construction of man and woman. Annika Bünz, University of Gothenburg.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*Continued on next page.*
<table>
<thead>
<tr>
<th>Room 3</th>
<th>110</th>
</tr>
</thead>
<tbody>
<tr>
<td>Women artist in an industrialized context. Charlotta Hanner Nordstrand, University of Gothenburg.</td>
<td></td>
</tr>
<tr>
<td>Gendered instrumentation in the Eurovision Song Contest. A Nordic Paradigm? Bjarne Isaksen, University of Tromsø.</td>
<td></td>
</tr>
<tr>
<td>Rethinking the Viking: How the Viking was created during the 19th century to mould a new masculinity. Ted Hesselbom, Sigtuna museum &amp; Art, Anna Lihammer, Archaeologist?</td>
<td></td>
</tr>
<tr>
<td>The case of Karin Parrow: Institutional regimes and dominant modes. Eva Zetterman, University of Gothenburg.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Room 3</th>
<th>111</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Room 3</th>
<th>112</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Room 3</th>
<th>113</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Room 4</th>
<th>114</th>
</tr>
</thead>
<tbody>
<tr>
<td>The midwifery profession: driving forces and social change. Elin Lundsten, University of Gothenburg</td>
<td></td>
</tr>
<tr>
<td>The Socio-Cultural Economic Factors Influencing Unsafe Abortion. A case study of Migori County, South Nyanza, Kenya. Marygorety Otieno, University of Nairobi</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Room 4</th>
<th>114</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Room 4</th>
<th>114</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Room 4</th>
<th>115</th>
</tr>
</thead>
<tbody>
<tr>
<td>Undefinable victimization: intimate partner violence in lesbian and queer relationships. Nicole Ovesen, Uppsala University.</td>
<td></td>
</tr>
<tr>
<td>Dimensional Theories of Abuse. Lena Gunnarsson, Örebro University &amp; Lund University, Sofia Strid, Örebro University.</td>
<td></td>
</tr>
<tr>
<td>Undefinable victimization: intimate partner violence in lesbian and queer relationships. Nicole Ovesen, Uppsala University.</td>
<td></td>
</tr>
<tr>
<td>Dimensional Theories of Abuse. Lena Gunnarsson, Örebro University &amp; Lund University, Sofia Strid, Örebro University.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Room 4</th>
<th>116</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Room 5</th>
<th>117</th>
</tr>
</thead>
<tbody>
<tr>
<td>LGBTQ peoples’ experiences of micro violations at the workplace. Sofia Björk, University of Gothenburg, Mathias Wahlström, University of Gothenburg.</td>
<td></td>
</tr>
<tr>
<td>Negotiating risk and responsibility in conversations about violence with divorced and support-seeking fathers. Linnéa Bruno, Stockholm University, Maria Eriksson, Ersta Sköndal University.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Room 5</th>
<th>118</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Room 5</th>
<th>119</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Room 6</th>
<th>119</th>
</tr>
</thead>
<tbody>
<tr>
<td>Surviving as a critical scholar in academia. Zlatana Knezevic, Independent Scholar.</td>
<td></td>
</tr>
<tr>
<td>Girling together – erfarenheter från ett samverkansprojekt mellan nordiska flickforskare och en feministisk friteatergrupp. Kajsa Widegren, Uppsala University Bodil Formark, Umeå University.</td>
<td></td>
</tr>
<tr>
<td>FIX’ing experiences: Results from projects aimed at increasing gender balance in top research positions at the Norwegian Police University College. Brita Bjørkelo, Norwegian Police University College.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Room 6</th>
<th>120</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Room 6</th>
<th>121</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Room 7</th>
<th>121</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vad gör positivismen med oss? (och vad kan vi göra med/mot den?) En minnesarbetesworkshop. Malin Rönblom, Umeå University, Eva Amundsdotter, Stockholm University, Susanne Andersson, Stockholm University, Maud Eduards, Stockholm University, Anne-Charlotte Ek, Malmö University, Anna Wahl, KTH Royal Institute of Technology.</td>
<td></td>
</tr>
</tbody>
</table>
## PARALLEL SESSIONS BLOCK IV
### TUESDAY 24/10, KL 11.00-12.30

<table>
<thead>
<tr>
<th>Title and Participants</th>
<th>Venue</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>PANEL: Research and Resist: Strategies of resistance against anti-gender.</strong> Moderator: Paula Muliniari, Malmö University. Lena Martinsson, University of Gothenburg, Annika Olsson, Swedish Gender Equality Agency, Despina Tzimoul, Malmö University, Ulrika Dahl, Uppsala University.</td>
<td>Room 1</td>
<td>122</td>
</tr>
<tr>
<td><strong>PANEL: Anti-racism in practice: Feminist perspectives and visions.</strong> Lisa Karlsson Blom, Linköping University, Karin Krifors, Linköping University, Diana Muliniari, Lund University.</td>
<td>Room 1</td>
<td>123</td>
</tr>
<tr>
<td><strong>PANEL: Genus, sexualitet och kulturarv - museernas arbete som en form av kunskapsproduktion.</strong> Azmara Nigusse, National Historical Museums; Malin Grundberg, The Royal Armoury.</td>
<td>Room 2</td>
<td>125</td>
</tr>
<tr>
<td>Deltagare: Anna Samuelsson, University of Gothenburg, Svante Norrhem, Lund University, Camilla Pålsson, Varbergs konsthall och Annika Bünz, University of Gothenburg. Moderator: Malin Grundberg.</td>
<td>Room 2</td>
<td>125</td>
</tr>
<tr>
<td><strong>SGF 40 år!</strong></td>
<td>Room 3</td>
<td>126</td>
</tr>
<tr>
<td><strong>PANEL: Tidskrift för genusvetenskap som plats för etablering och förhandling av kunskap om genus?</strong> Elin Bjarnegård, Uppsala University, Karin Lindelöf, Uppsala University, Helena Wahlström Henriksson, Uppsala University, Åsa Arping, University of Gothenburg, Katarina Leppänen, University of Gothenburg, Hillevi Ganetz, Stockholm University.</td>
<td>Room 3</td>
<td>126</td>
</tr>
<tr>
<td><strong>PANEL: Kommer det att finnas ett svenskt akademiskt språk om genusvetenskap i framtiden?</strong> Elin Bjarnegård, Uppsala University, Karin Lindelöf, Uppsala University, Sofia Strid, Örebro University, Tora Holmberg, Uppsala University, Linda Marie Rustad, Kilden genderresearch.no, Josefina Erikson, Uppsala University, Stefan Helgesson, Stockholm University.</td>
<td>Room 3</td>
<td>127</td>
</tr>
</tbody>
</table>

*Continued on next page.*
<table>
<thead>
<tr>
<th>Room 4</th>
<th>128</th>
</tr>
</thead>
<tbody>
<tr>
<td>Grundskollāres erfarenheter av föräldrakontakter med köns-</td>
<td>129</td>
</tr>
<tr>
<td>specifika förväntningar i fokus. Maria Hedlin, Linnaeus</td>
<td>130</td>
</tr>
<tr>
<td>University.</td>
<td>131</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Room 5</th>
<th>132</th>
</tr>
</thead>
<tbody>
<tr>
<td>On violence policy and “women friendly” welfare regimes: from</td>
<td>133</td>
</tr>
<tr>
<td>gender regimes to (gender) violence regimes? Dag Balkmar, Örebro</td>
<td>134</td>
</tr>
<tr>
<td>University.</td>
<td>135</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Room 6</th>
<th>136</th>
</tr>
</thead>
<tbody>
<tr>
<td>Classical standpoint theory and its reinterpretations in Donna</td>
<td>137</td>
</tr>
<tr>
<td>Haraway and Głoeria Evangelina Anzaldúa works. Barbara Dynda,</td>
<td>138</td>
</tr>
<tr>
<td>University of Warsaw</td>
<td>139</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Room 7</th>
<th>139</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transitive Identities of Women’s and Gender Studies Scholars in</td>
<td>140</td>
</tr>
<tr>
<td>Turkey. Deniz Dag, University of Bremen.</td>
<td>141</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Room 8</th>
<th>142</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rainbow flag and belongings/disbelongings: Öckerö Pride and</td>
<td>143</td>
</tr>
<tr>
<td>Reclaim Pride in Gothenburg 2019. Cathrin Wasshede, University</td>
<td>144</td>
</tr>
<tr>
<td>of Gothenburg.</td>
<td>145</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Room 9</th>
<th>146</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vad gör positivismen med oss? (2)</td>
<td>147</td>
</tr>
</tbody>
</table>
## PARALLEL SESSIONS BLOCK V
### TUESDAY 8/10, KL 15.15-17.00

<table>
<thead>
<tr>
<th>Title and Participants</th>
<th>Venue</th>
<th>Page</th>
</tr>
</thead>
</table>
| **ROUND TABLE: Queer archives. A problematization. Organisers:** The Network for Cultural Heritage and Cross-disciplinary Gender Research (genusarv.se) and Queer Movement's Archive and Library (qrab.org) Tone Hellesund, University of Bergen, Olov Krström, Queer Movement’s Archive and Library, Anna Linder, Swedish Archive for Queer Moving Images, Rita Paqvalén, Culture for all, Sara Edenheim, Umeå University, Pia Laskar, The Network for Cultural Heritage and Cross-disciplinary Gender Research.  
Unqueering memory: erasing history? The challenges of curating access to digitized film archival collections. Dagmar Brünow, Linnaeus University | Room 1 | 138 |
| **PANEL: The meanings and limits of ‘the political’: uses and contestations in feminist and LGBTI activism, arts and solidarities in Turkey, Russia and Scandinavia. Mia Liinason, University of Gothenburg, Hülya Arik, University of Gothenburg, Selin Cagatay, University of Gothenburg, Olga Sasunkevich, University of Gothenburg** | Room 2 | 140 |
| Informationssökning i ett tvärvetenskapligt fält - erfarenheter från sökuppdrag och undervisning. Kvinnasam – Nationellt bibliotek för genusforskning | | 141 |

*Continued on next page.*
<table>
<thead>
<tr>
<th>Room 3</th>
<th>Room 4</th>
<th>Room 5</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>PANEL:</strong> Anti-gender campaigns and the curious counterhegemonics of “traditional values”. Katharina Kehl, University of Gothenburg, Emil Edenborg, Utrikespolitiska institutet, Rebecca Selberg, Lunds Universitet, Diana Mulinari, Lunds Universitet, Lena Martinsson, Göteborgs Universitet.</td>
<td><strong>Who am I/who are you /Who are we? recognition, recognizability and re-thinking the heterosexual matrix from the case of dementia.</strong> Linn Sandberg, Södertörn University.</td>
<td><strong>Feminist Perspectives on Knowledge Management in International Development.</strong> Åsa Corneliusson, University of Gothenburg.</td>
</tr>
<tr>
<td><strong>PANEL:</strong> Feministisk och antifeministisk kritik av den offentliga styrningen av jämställdhet. Jennie Brandén, Umeå University; Sara Edenhem, Umeå University, Sofie Tornhill, Linnaeus University, Evelina Johansson Wilén, University of Gothenburg</td>
<td><strong>Heteronormativa vulvasmärtor . Hur personal på ungdomsmottagningar använder begreppet samlagssmärta.</strong> Renita Sörensdotter, Uppsala University.</td>
<td><strong>The “Female Turn” in evolutionary biology – a science study of shifting canonical knowledge 1980-2000.</strong> Malin Ah-King, Stockholm University.</td>
</tr>
<tr>
<td>Den Trojanska genushästen: Ideologikritik och jämställdhetspolitik i den illibera demokratins tidevarv. Sofie Tornhill, Jenny Gunnarsson Payne</td>
<td><strong>I trygghetens (och jämställdhetens) namn? kontroll, omsorg och bevakning av offentliga rum genom användandet av patrullerande “trygghetsvakter” i svenska kommuner.</strong> Jennie Brandén, doktorand i genusvetenskap vid Göteborgs universitet.</td>
<td><strong>To stop counting bodies –the aftermath of the forest sectors #metoo call.</strong> Ann Grubbström, Swedish University of Agricultural Sciences.</td>
</tr>
<tr>
<td><strong>Att utvärdera HBTQ-diplomerings i tider av antigenderism – om intressekonflikter och politisk kamp i en nyliberal politisk kontext.</strong> Evelina Johansson Wilén, doktorand i genusvetenskap vid Göteborgs universitet</td>
<td></td>
<td><strong>Embracing critical posthumanist feminist affect theory.</strong> Jonna Håkansson, University of Chinese Academy of Sciences.</td>
</tr>
<tr>
<td>Room 6</td>
<td>153</td>
<td></td>
</tr>
<tr>
<td>---</td>
<td>---</td>
<td></td>
</tr>
<tr>
<td>Exclusion strategies as inclusive approaches within Anti-Racist feminism. Lina Abazine, University of Gothenburg.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Women Defenders: An Ethnographic Study of Women’s Organising, Respectability and the Political Subject in Sweden 2019. Erika Svedberg, Malmö University.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>The court as an arena for social contestations. Conceptualisations and understandings of racism. Maja Sager, Lund University, Marta Kolankiewicz, Lund University.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>De samhällsorienterande ämnena, demokrati och temporalitet. Daniel Nyström, Umeå University.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Room 7</td>
<td>154</td>
<td></td>
</tr>
<tr>
<td>PANEL: Contesting imagined solidarities in African literatures: perspectives on gender. Sanja Nivesjö, Stockholm University; Tasnim Qutait, Uppsala University.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gender, reforms and uniforms. Alma Persson, Linköping University.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Room 7</td>
<td>157</td>
<td></td>
</tr>
<tr>
<td>Fråga redaktörerna: Råd och tips om att publicera i genusforskningstidskrifter. Jenny Björklund, Uppsala University; Ulrika Dahl, Uppsala University; Camilla Flodin, Södertörn University &amp; Uppsala University; Ulf Mellström, Karlstad University.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>PANEL: Vad händer efter festen? Reflektioner över den postdoktoral situationen för disputerade i genusvetenskap. Anna Olovsdotter Lööv, Lund University; Amund Rake Hoffart, Örebro University; Anna Olovsdotter Lööv, Lund University; Lovise Haj Brade, Mid-Sweden University; Mia Linason, University of Gothenburg; Anna Lundberg, Linköping University; Ann Werner, Södertörn University.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Room 7</td>
<td>159</td>
<td></td>
</tr>
</tbody>
</table>
## PARALLEL SESSIONES BLOCK VI
### WEDNESDAY 9/10, KL 10.30-12.00

<table>
<thead>
<tr>
<th>Title and Participants</th>
<th>Venue</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Critical agendas at the brink of apocalypse and crisis. Mathias Ericson, University of Gothenburg, Kajsa Widegren, Uppsala University, Misse Wester, Lund University, Martin Hultman, Chalmers University of Technology.</td>
<td>Room 1</td>
<td>160</td>
</tr>
<tr>
<td>PAPER ABSTRACTS:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Crisis management, masculinity and emotion. Mathias Ericson, University of Gothenburg.</td>
<td>Room 1</td>
<td>161</td>
</tr>
<tr>
<td>Hemlighetsmakeri – konstruktion av makt och normer Maja Svensbro, Lund University.</td>
<td>Room 1</td>
<td>162</td>
</tr>
<tr>
<td>Att värna demokratin – om konstruktioner av demokrati och medborgarskap i det kommunala arbetet med återvändare och islamistisk våldsbejakande extremism. Clara Lebedinski-Arvidson, University of Gothenburg.</td>
<td>Room 1</td>
<td>163</td>
</tr>
<tr>
<td>High stakes: Masculinity and gambling as cultural phenomena. Klara Goedecke, Uppsala University.</td>
<td>Room 2</td>
<td>164</td>
</tr>
<tr>
<td>Vulnerability and caring among rural men in Northern Sweden. Lisa Ridzén, Mid Sweden University.</td>
<td>Room 2</td>
<td>165</td>
</tr>
<tr>
<td>How “Feminist” Young Men Envision and Enact Gender (In) equality in Turkey. Çağlar Çetin-Aysê, Stony Brook University.</td>
<td>Room 2</td>
<td>165</td>
</tr>
<tr>
<td>Unmarked Masculinities. Hegemony, Vulnerability, and Invisibility in Male Sex Working in Sweden and Italy. Marco Bacio, Lund University.</td>
<td>Room 2</td>
<td>166</td>
</tr>
<tr>
<td>Stigmatisering som en biografisk utmaning för feminist. Silke Kassebaum, Otto-von-Guericke-Universität Magdeburg.</td>
<td>Room 3</td>
<td>167</td>
</tr>
<tr>
<td>The advance of Anti-gender agenda in Swedish media debate on higher education. Guadalupe Francia, University of Gävle.</td>
<td>Room 3</td>
<td>167</td>
</tr>
<tr>
<td>Gender mainstreaming as feminist politics? Renée Andersson, City of Örebro.</td>
<td>Room 3</td>
<td>168</td>
</tr>
<tr>
<td>Kinship, Reproduction, and Familial Lives in paradoxical times: A roundtable with the Swedish Network of Family and Kinship Studies. Helena Wahlström Henriksson, Uppsala University, Ulrika Dahl, Uppsala University, Doris Leibetseder, Uppsala University and additional members from the Swedish network for family and kinship studies.</td>
<td>Room 4</td>
<td>169</td>
</tr>
</tbody>
</table>
### PANEL: No crippness – no peace: Rethinking feminist knowledge regimes with Cripistemologies. 
Mikael Mery Karlsson, Lund University, Christine Bylund, Umeå University, Julia Bahner, University of Leeds, Elisabet Apelmo, Malmö University.

#### PAPER ABSTRACTS:

**Cripping institutional ethnography – starting from activists experiences.** 
Mikael Mery Karlsson, Lund University, 

**Disability as the playground of the (abled) mind – towards a critical discussion on disability in feminist studies.** 
Christine Bylund, Umeå University. 

**Att crippa högre utbildning. Skillnad och erfarenhet I de akademiska lärosalarna.** 
Elisabeth Apelmo, Malmö University. 

**Sexuality: more than just identity. Developing intersectional theorizing for increased accessibility.** 
Julia Bahner, University of Leeds. 

**Problems of Positioning – finding my way into academia.** 
Maja Östling, University of Gothenburg. 

**Construction of safe spaces and the potential of performing feminist utopias.** 
Louise Mazet, University of Gothenburg. 

**The usefulness of a diffractive approach.** 
Klara Rydström, University of Hull & Universidad de Oviedo. 

**How can Critical Animal Pedagogy contribute to Gender Studies education?** 
Jonna Håkansson, Graduate University of Chinese Academy of Sciences. 

**Svensk filmfeminism på 1970-talet och idag: exceptionalism och intim offentlighet.** 
Ingrid Ryberg, University of Gothenburg. 

**The construction of the North and the Northman in Contemporary Fantasy literature.** 
Anna Bark Persson, Södertörn University. 

**What about swedish romance? Conventions and communities in contemporary Swedish popular romance.** 
Elin Abrahamsson, Stockholm University. 

**‘You are so ugly you whore’ – Girls in rural Sweden responding to and addressing gendered violence.** 
Lotta Brännström, Mid Sweden University. 

---

**ROUNDTABLE: New Materialism: Reception, problems, and the lack of debate.** 
Sara Edenheim, Umeå University, Åsa Carlson, Stockholm University, Jenny Jarlsdotter Wikström, Umeå University. 

**Emotionella läckage i akademien.** 
Evelina Liliequist, Umeå University, Linda Arnell, Umeå University, Christine Bylund, Umeå University, Silow Kallenberg, Swedish Red Cross University College.
Keynote speakers
Intersectionality’s appropriation? A critical dispute about feminist knowledge regimes and their contestations, with Helma Lutz
MONDAY, 7 OCTOBER, 10.30-11.45, FOLKETS HUS, KONGRESSALEN

The idea that knowledge production can be neutral, unbiased and disembodied has been criticized by the US feminist historian Donna Haraway many decades ago when she characterized this ‘god-trick’ as a strategy of powerful (white and male) theoreticians who ignore that knowledge is produced in resonating spaces of contradictions and hierarchies and is, therefore, always situated. Generally speaking, a critique of power relations with regard to dominant gender orders is regarded as a foundational insight in gender research and teaching. A continuously debated theme within Gender Studies, however, is the crosscutting of racist regimes of dominance and oppression with gender regimes. Black feminists, People of Color and feminists from the Global South have rightly insisted, that feminist knowledge production and transfer needs to tackle racism and should be decolonized. One of the tools to uncover racism and discrimination which has been developed by US-American Black feminists and activists – like The Combahee River Collective, Angela Davis, Patricia Hill Collins, Kimberly Crenshaw – is intersectionality. Its 30th birthday is celebrated in 2019.

Intersectionality has been internationally embraced by Gender Studies and beyond fervently, but at the same time, various ‘white’ scholars are accused of misusing, ‘whitening’ or ‘appropriating’ the concept as a ‘neoliberal tool of dominance’. Moreover, some feminist scholars have ‘unmasked’ – as they call it – intersectionality as an ‘anti-Semitic ideology’. In her lecture, Helma Lutz will deal with the concept of intersectionality as object of dispute. She will ask how and why intersectionality has become a subject of critique and analyze what is at stake in this confrontation.

About Helma Lutz

HELMALUTZ is a sociology professor and chair of Women and Gender Studies at Goethe University Frankfurt, Germany. She has been the executive director of the Cornelia Goethe Center of Women’s and Gender Studies at Goethe University for the 2015. Lutz is associate editor of the European Journal of Women’s Studies, a member of the board of advisors for Feministische Studien, and an international corresponding editor of Feminist Review. Helma Lutz has a long-standing record of research in the field of gender, migration and intersectionality studies and carried out research projects in various loca-
tions in Europe. She is one of Europe’s leading scholars in the field of ‘care migration’. She has published widely on racism, gender and welfare regimes. Her latest book in English (co-written with Anna Amelina): “Gender and Migration. Intersectional Perspectives” was published in 2019 by Routledge.

Remaking feminism anew. The need to decolonize feminism at the end of the world, with Yuderkys Espinosa Miñoso TUESDAY, 8 OCTOBER 13.30-14.45, FOLKETS HUS, KONGRESSALEN

In this lecture Espinosa Miñoso propose to develop a methodological approach for an experiential genealogy of a critique of what she has previously called the coloniality of feminist reason. If answering the key question proposed by the genealogical method we apply to the feminist field, it translates into: How have we become the feminists that we are? What made it possible for feminism to believe in what it believes, say what it says, do what it does even in a space determined geopolitically by its “third world” condition, a region that carries with it a colonial wound, as the present existential condition? Espinosa Miñoso is interested in approaching feminism as her own lived experience coming from Latin America, addressing the urgent need of its decolonization. Decolonizing feminism would mean remaking it anew so that it can help us dismantle the continuous violence we are facing nowadays.

About Yuderkys Espinosa-Miñoso

YUDERKYS ESPINOSA-MIÑOSO is a researcher, professor and activist of Afro-Dominican origin, she is part of the Latin American Group of Studies, Training and Feminist Action (GLEFAS). She earned a bachelor’s degree in Psychology from the Instituto Tecnologico de Santo Domingo (INTEC) and studied a doctorate in philosophy at the Universidad de Buenos Aires. Through her work, she explains the necessity of adopting a decolonial feminist perspective by reflecting on and confronting the hegemonic, eurocentric, racist and classist perspectives that are intertwined in the feminist movement. As a PhD student in Philosophy from the University of Buenos Aires, she develops a “critique of the coloniality of feminist reason in Latin America” under the tutelage of María Lugones. Her anti-racist and decolonial essays on feminism participate to an international discussion.
She is the author of many articles and editor books on decolonial feminism, such as “Ethnocentrism and colonialism in Latin American feminisms” (2009); “Weaving Other Modes: Feminism, epistemology and decolonial bets in Abya Yala” (2014), ”Toward a Construction of the History of a (Dis)encounter: The Feminist Reason and the Antiracist and Decolonial Agency in Abya Yala” (2018), among others.

She is currently working on the compilation “Decolonial Latin American, Caribbean and Latin Feminism: Contributions and Challenges”, edited with María Lugones and Nelson Maldonado-Torres (under Editorial Global Critical Caribbean Thought) and on the compilation “Decolonial Feminism: New theoretical and methodological contributions to more than one decade “(under Editorial Abya Yala).

Rethinking White Melancholia in Times of Crises, with Catrin Lundström

TUESDAY, 8 OCTOBER, 18.30-20.00, FOLKETS HUS, DRAKEN

Simultaneous interpretation from Swedish to English

Since 2010, when the anti-feminist and far right party the Sweden Democrats entered the national parliament, the image of progressive Sweden as the world’s beacon for antiracism and humanitarianism has gradually been waning and is perhaps now lost forever. The loss and the mourning of the “old” racially homogenous Sweden and the “good” politically progressive Sweden delineates the concept and the current state of white melancholia that permeates today’s political landscape, increasingly influenced by white male right-wing radicalism. This presentation addresses how these two seemingly paradoxical images of Sweden underlie the contemporary ideological and affective expressions of white male rage in a country shaped by a history of progressive social policies, international solidarity, gender equality and official antiracism.

About Catrin Lundström

Catrin Lundström is Associate Professor of Sociology and Senior Lecturer at the Institute for Research on Migration, Ethnicity and Society (REMESO) at Linköping University. She holds a PhD in Sociology from Uppsala University and was a postdoc at Umeå Center for Gender Studies (ICGS) at Umeå University. She has been a teacher in Sociology and Gender Studies at Mälardalen University, Södertörn
University and Stockholm University, and was a visiting scholar at the Department of Linguistic Anthropology, University of Arizona, Tucson, and at the Sociology Department, University of California at Santa Barbara (UCSB). Her research focuses on intersections of privilege and inequality in relation to migration, reproductive work, nationality and citizenship. She is particularly interested in how whiteness is negotiated within local and global postcolonial racial legacies in relation to gender, sexuality and class. She is the author of several books and articles within the fields of critical whiteness studies, gender studies, feminist sociology, ethnography, migration studies and latinx studies.

Queer paths into queer libraries or Performing Kinship in Dangerous Times, with Jennifer V. Evans and Benny Nemerofsky Ramsay
WEDNESDAY, 9 OCTOBER, 09.00-10.15, FOLKETS HUS, KONGRESSALEN

This keynote will center around a queer practice of doing history differently, and involve new methodological ways to bring intimacy and eroticism back into view, based on the explicit evocation of emotionality. At base, it injects aesthetic, performative, and storytelling components into history writing and analysis. The analytical work lays bare ways in which contemporary research inadvertently denies the fullness of queer heritage while simultaneously serving a conservative agenda to flatten and ultimately forget the stories and experiences of queer people.

About Jennifer V. Evans and Benny Nemerofsky Ramsay

JENNIFER V. EVANS is Professor in History at the Department of History, Carleton University, Canada. She specialize in the history of contemporary Germany with interests in transnational histories of sexuality, social memory, and visual culture. She has written books and articles on sexual subcultures in the aftermath of WWII, co-edited two books on same-sex sexuality in general, and another on the history of documentary photography. Her main research interests lie in how history is conceptualized and written. This include how categories are imagined and put to use in our analysis of past people, sentiments, and events. She has explored this in relation to how photography shapes historical subjectivity. Her current projects include a monograph on social media and Holocaust memory, and she is conducting research on “Photography and the Sexual Revolution” in a transnational frame. In collabora-
with the Canadian artist Benny Nemerofsky Ramsay she is working on a project on audioguides to the libraries of the first generation of LGBTQI scholars to make gay and lesbian, and now trans studies a formalized program of study at the university.

BENNY NEMEROFSKY RAMSAY is an artist, diarist and correspondent. His artistic work mediates emotional encounters with musical, art historical and Queer cultural material, encouraging deep listening and empathic viewing. In his work you will find bells, bouquets, ceramic vases, enchanted forests, folding screens, gay elders, glitter, gold leaf, love letters, imaginary paintings, madrigals, megaphones, mirrors, naked men, sex-changing flowers, sign language, subtitles, and the voices of birds, boy sopranos, contraltos, countertenors, and sirens. Nemerofsky’s work has been exhibited internationally and is part of the permanent collections of the Kunsthistorisches Museum Vienna, the Polin Museum for the History of Polish Jews in Warsaw, Thielska Galleriet Stockholm and the National Gallery of Canada in Ottawa. He is currently a Ph.D. candidate at the University of Edinburgh, and a member of the Cruising the 70s: Unearthing Pre-HIV/AIDS Queer Sexual Cultures research team.
City events
CITY EVENTS

In connection with the cultural heritage theme during g19, some museums will host gender related events in their own programs. The events are not part of the official g19 program and are separately organized. They are open for all and free of charge, welcome! Thanks to the Museum of Gothenburg, the Gothenburg Natural History Museum, and the Gothenburg Museum of Art.

Monday 7 October, Lilla Änggården
VISNING: Vem var Emmy Grén Broberg? Visning av Lilla Änggården, 13.30-14.30
The guided tour will be held in Swedish.
Begränsat antal platser, först till kvarn. Anmäl dig till daniel.gillberg@kultur.goteborg.se.

Tuesday 8 October, Göteborgs naturhistoriska museum
VISNING: Kärlekens mångfald, 11.30-12.00
The guided tour will be held in Swedish.
30 platser. Först till kvarn, anmäl dig i receptionen när du kommer.
Wednesday 9 October, Göteborgs konstmuseum
WORKSHOP: Other Encounters with the Museum, 14.00-17.00

The workshop will be held in English.

Artist Benny Nemerofsky Ramsay will lead a workshop that explores the diverse ways that feelings, sexuality, and identity shape the way we encounter art works. The workshop will involve both discussion and practical experiments, including the scripting of navigational scores that imagines ways of moving through the museum informed by sexuality, gender, and queerness.

Benny Nemerofsky Ramsay is a Montreal-born artist, diarist, and researcher. His artistic work mediates emotional encounters with musical, art historical and queer cultural material, encouraging deep listening and empathic viewing. In his work you will find audio guides, bells, bouquets, ceramic vases, enchanted forests, folding screens, gay elders, glitter, gold leaf, love letters, imaginary paintings, madrigals, megaphones, mirrors, naked men, sex-changing flowers, sign language, subtitles, and the voices of birds, boy sopranos, contraltos, countertenors, and sirens. Nemerofsky’s work has been exhibited internationally, and is part of the permanent collections of the Kunsthistorisches Museum Vienna, the Polin Museum for the History of Polish Jews in Warsaw, Thielska Galleriet Stockholm and the National Gallery of Canada in Ottawa. www.nemerofsky.ca

Free entrance to the workshop but entrance to the Museum is required. Limited number of seats. Tickets can be collected at the Gothenburg Museum of Art from first of October. Booking of tickets can also be done by e-mail to info@kultur.goteborg.se, enter workshop 9 October. Tickets will be picked up no later than 9/10 at 13.45.

The workshop is given in collaboration between the Gothenburg Museum of Art, the Network Cultural Heritage and the interdisciplinary

Wednesday 9 October, 17.15-17.45, Göteborgs konstmuseum
VISNING: Utställningen Du är, 17.15-17.45

The guided tour will be held in Swedish.

Genuskonferensen g19 ställer i år frågan hur vi kan omförhandla olika kunskapsregimer, vad är egentligen kunskap och vem kan sägas besitta den. Utställningen ”Du är” visar konst av konstnärer från olika platser på jorden, från olika generationer men med den gemensamma viljan att
RESILIENCE, RESISTANCE AND MELANCHOLY: an evening at Draken on democracy, Sweden’s self-image and academic freedom

On Tuesday 8th October, the g19 conference will open the doors to Folkets Hus, to shine the spotlight on some highly topical social issues. Take a seat in one of the comfortable chairs in Draken, the old movie theatre, and recharge your batteries in the gathering autumn gloom for a full evening of incisive analyses, inspiring entertainment, and thought-provoking panel discussions, followed by mingling with new and old friends.

The evening will be facilitated by sign language interpreting and simultaneous interpreting into English, as the entire evening is held in Swedish. Hearing induction loops will be available on the premises.
PROGRAM

18.00 Take your seat (and please arrive in good time)

18:30 Opening

DANSKOMPANIET SPINN, an international dance company with dancers with and without disabilities, will kick off the evening with a work entitled Florere.

DONA HARIRI, moderator and the evening’s host, will welcome everyone to the event.

Keynote lecture: Rethinking White Melancholia in Times of Crisis

The loss of and mourning for the “old”, racially homogeneous Sweden and the “good”, politically progressive Sweden give shape to the concept and the current state of white melancholia that is pervading today’s political landscape, and increasingly being influenced by white male right-wing radicalism. In her keynote lecture, Catrin Lundström argues that political developments in Sweden, in conjunction with demographic developments towards a less ethnically homogeneous society, are challenging Sweden’s self-image of being a progressive, anti-racist country.

CATRIN LUNDSRÖM, Associate Professor of Sociology and Senior Lecturer at the Institute for Research on Migration, Ethnicity and Society (REMESCO), Linköping University

Panel discussion: The threat to academic freedom

Over the past year, a number of events have reminded us that researchers as an occupational group are subject to threats, insults and harassment. These are often linked to the researcher’s work on politically or ideologically charged issues, and to their participation in the democratic conversation. Threats and hate speech have an impact on researchers’ willingness to take on certain topics and to communicate their research to a wider audience. These things also have an impact on the capacity of research to be socially relevant and have practical applications. This panel discussion is about the risk this threat poses to democracy, but also to the conditions for research in terms of the work environment and equal opportunities to work and progress within academia.

Participants:

ZAHRA BAYATI, PhD in pedagogy and Senior Lecturer in the teacher education programmes, University of Gothenburg. Her thesis in teacher education
entitled “The Other” (2014) deals with how the racialized Swedish student is constructed, reconstructed or transcended in teacher education.

**David Brax**, PhD in practical philosophy and Analyst at the Swedish Secretariat for Gender Research, University of Gothenburg. He is in charge of the Secretariat’s work concerning hate speech and threats in academia.

**Anders Lindell**, policy expert for the Minister for Culture and Democracy. The Swedish Government has identified three policy challenges for democracy, of which one concerns the democratic conversation from which more and more people are withdrawing as a consequence of a harsher debate climate.

**Jenny Gunnarsson Payne**, Professor in Ethnology at Södertörn University. One of her research focuses is the emergence of ‘anti-gender’ politics in Sweden and internationally. She is also engaged with questions of academic freedom and the role of research in the democratic conversation.

**20:30-22:00 Mingling with music by S lynkören, in the foyer of Draken**

Free entry!
Abstracts
PANEL: Trace the power of cultural products: Following as a method to explore politics in-between. Linda Berg, Umeå University, Diana Mulinari, Lund University, Erika Alm, University of Gothenburg, Pia Laskar, Sweden’s National Historical Museums, Cathrin Wasshede, University of Gothenburg, Mikaela Lundahl, University of Gothenburg

While theoretical discussions have a central position within gender studies, methodology tend to be less discussed nowadays. In this panel we will return to feminist questions on how to understand political transformations in everyday life or beyond the scope of the very known political processes. We will discuss methods that focus materiality to study politics in-between, beyond political parties, governments and organizations.

With a focus on genders, sexualities and coloniality we have followed artefacts such as the rainbow flag, Manga and the veil over borders, in different situations, asking: what does these artefacts do, what do they tell us about the emergence of communities of belonging and the political role of disbelonging? We connect to the tradition of multiset ethnography when following a phenomenon (Marcus 2002), an idea, a debate or, as in this case, cultural products to enable research on material that moves rhizomatically, rather than linearly. Moreover, this methodology aims to grasp and conceptualize new connections and new articulations when the cultural products are transformative as well as in transformation in/to new contexts. Bringing data from the cultural products could contribute to transcendental empiricism (Ringrose & Coleman 2013; Deleuze & Guattari 1987), which, in turn, could help change the way we globally imagine future civil society.

This dialogue/panel consists of short presentations and a joint discussion where we will relate this methodological attempt to our ongoing theoretical and empirical work. We will discuss what the “following” as a method might do; what sort of knowledge is possible to reach and what will we lose?


Den här panelen tar avstamp i ett antologiprojekt (red Evelina Johansson Wilén och Johanna Sjöstedt) där ett antal namnkunniga feministiska forskare och skribenter bjudits in för att närma sig frågan Vad är en kvinna? utifrån olika teoretiska perspektiv.
“Why do you keep talking about perverts?”: Anthropology of sexuality and academic respectability. Jan Szpilka, University of Warsaw

In many studies on BDSM (sub)cultures, authors remark how their research had been met with unpleasant curiosity from their friends and peers, inquiring about their private life and sexual practice, as if the choice of such research subject was some kind of a coming out. Ever since I have start researching the Polish BDSM community, those experiences, manifesting as prying questions at the end of conferences, uncomfortable tabletop talk and jokes from colleagues, as well institutional incredulity, are also my own. Not long ago, an otherwise progressive editor of an important Polish anthropological journal asked me: “why do you keep talking about those perverts?”, before suggesting that I move on to more “interesting” areas of study. In this paper, I would like to explore this question, asking what constitutes a “respectable” research and how inquiries into sexuality, gender and other “intimate” or “private” matters can be turned against the researcher, to discourage them from further “talking about perverts” and correct them towards more respectable and socially acceptable research aims.

The oft-remarked upon difficulty we face when trying to openly talk sex does not disappear when academic language and methodology is adopted, and in fact sometimes sublimates into far more pernicious forms, shutting down entire angles of inquiry for the sake of academic respectability. Therefore, in this presentation an attempt will be made at showing both the mechanism by which this happens, as well as tactics employed to subvert the need for respectability and carve out a niche for anthropology of sexuality in otherwise unwelcoming environments.

Protesting professions and activism at work. Mathias Ericson, University of Gothenburg, Paula Mulinari, Malmö University.

Professor Göran Therborn, identifies three actor, as central in the struggles against the increasing social, economical and political inequalities (Therborn 2018). The proletariat, the precariat and the professions in the welfare sector. In this paper our main focus is on professions and the conditions for professions to engage in political struggles. Activism and
social movements are generally defined as in opposition to professions and institutions. When social movements are integrated into institutions and professions this raises concerns that protests are being depoliticized and undone. However as for instance Janet Newman argues in *Working the spaces of power—Feminism, Activism and Social Change* (2010) social movement such as the feminist movement have not only challenged but also changed practices and polices within institutions. Newman stressed the need to explore the links between areas of resistance and contestation.

In recent years we have witnessed a number of protests against racism, sexism and austerity that is articulated as voices from within professions. Care worker in emergency rooms and firefighters have protested against xenophobic politics, arguing that these protests are necessary in order to carry out their work and stems from their professional ethos (Mulinari 2018, Ericson 2014). Other example is that before the 2018 election hundreds of military veterans urged people not to give their votes to xenophobic parties (DN 2018-09-04). The #metoo protests was clustered around different forms of professions. It evolved from the profession of actors and film makers and spread to protests in different forms of professions and professional practices.

In this paper we will discuss why professions and work gains such an importance in protests such as these. We will discuss the different ways that professions may use their legitimacy and status as a deliberate forms of activism. We will also discuss the limitations to these forms of practices and how activists in professions have to manoeuvre the risk of being activists at work. For them, being activist at work is risky in very concrete forms, such as being forced to leave the organisation, apply for relocation in the organisation and confronting harassment, bullying and violence from colleagues and managers. The paper is based on interviews with workers that in different ways have played a central role in mobilisation at their workplace.

**Plugging in to queer in Gothenburg: An emotion and powersensitive In-depth Group Study on Being Queer in Gothenburg.**

Johanna Jaring, University of Gothenburg

*Plugging in to Queer in Gothenburg* is a master’s thesis project within the field of Gender Studies, which aims to extend the existing knowledge of how different queer persons experience being queer in Gothenburg and in extension, attend to emotions and power relations in the process of knowledge...
production. The project is based on an in-depth group consisting of four queer persons, including myself, living in Gothenburg, and the individual journals that were written by the participants after each of the four meetings. The in-depth group discussions revolve around experiences of being queer in Gothenburg and the journals, in turn, focus on group dynamics and emotions that arose during these discussions. The material from these two sources were analysed by applying the process of plugging in, which is based on diffraction as a methodology and draws upon Karen Barad’s theorisation on material-discursive intra-activity. With its basis in diffraction, plugging in is a process of arranging, organising, and fitting together literary machines, that is, data, theory, my memories of the in-depth group meetings, my shifty self as a researcher, my personal experience of being a queer person, where these machines constitute one another while also producing something new. The study applies Donna Haraway’s situated knowledge, Sara Ahmed’s queer phenomenology and cultural politics of emotions, and Barad’s theory of intra-action and diffraction. By applying these theories in the process of plugging in, the study does not only form new understandings of how different queer persons experience being queer in Gothenburg, but also of the importance of attending to emotions and power relations in the process of knowledge production to enable an understanding of why a certain knowledge is produced in place of another. Further, the study exemplifies how such attentiniveness can be put to practice in the process of knowledge production.

The “right” kind of queer: Racialised grids of intelligibility in the context of Swedish gender exceptionalism. Katharina Kehl, University of Gothenburg

Migration debates have increasingly featured LGBTQ people, particularly those racialised as non-white and/or Muslim as markers of progressive “Westernness”, constructed in opposition to intolerant and dangerous “Others”. In the Swedish context, notions of so-called “gender exceptionalism” cast Sweden as exceptionally progressive with regard to gender equality and LGBT rights, a particularly good place to be queer in. However, in order to be included into the protective national fold, one has to perform the “right” (that is, recognisable) kind of queerness. This paper examines grids of intelligibility around sexuality, gender identity and race as they materialise in everyday experiences of living in Sweden while being queer and racialised as non-white and/or Muslim. On a social
media account organised by and for racialised queers, weekly guest posters share their stories of having their experiences challenged and delegitimated, giving an insight into how narrow frames of (il)legibility and (non) belonging are for those defying hegemonic whiteness, heteronormativity and binary cis-gender. By identifying and analysing some of the boundaries of this “right kind of queerness”, I hope to add to wider discussions on how LGBT rights play an essential and deeply problematic role in marking the borders of recognisable human life, of who is acknowledged and protected, and who is considered illegal, invisible and thus disposable.

BLOCK I: MONDAY 13.00-15.00, ROOM 3

Co-creative platforms for societal impact of gender studies - a comparative case study of Gender Contact Point and The Gender Academy. Malin Lindberg, Luleå University of Technology, Paula Wennberg, Luleå University of Technology, Ulf Mellström, Karlstad University.

Co-creative forms and arenas for knowledge and innovation development have increasingly been promoted and established during the last decade, where researchers and stakeholders jointly identify, explore and solve urgent societal issues. These forms and arenas include infrastructures (e.g. Innovation Platforms, University-Society Partnerships), lab formats (e.g. Living Labs, Design Labs, Policy Labs, Urban Labs), dialogue concepts (e.g. Science Shops, AIMday) and methodologies (e.g. Future Workshops, Empowering Dialogues, Research Circles). Drawing on participatory and emancipatory traditions in gender studies, design studies, working-life studies and science of education, these co-creative forms and arenas generally aspire to improve societal and scientific relevance, impact, legitimacy and validity in research and innovation. Research and innovation policies in Sweden and the EU further such initiatives, as part of policy agendas for sustained growth and welfare. The European Regional Development Fund (ERDF) is currently funding two parallel processes, aiming to establish platforms for academia-industry co-creation in two Swedish regions: Genusakademin in Värmland and Gender Smart Arena in Norrbotten. Both platforms focus on joint knowledge production and innovation development for sustainable gender equality, involving gender researchers from the local universities – Karlstad Uni-
versity and Luleå University of Technology – and industrial companies in male-dominated industries, e.g. ICT, transports, steels and foods. This study investigates the transformative potential of these platforms, in relation to social norms and patterns in the involved organizations and their surrounding society. The main research question concerns how far the re-thinking of established knowledge and innovation regimes may extend, when gender researchers with participatory and emancipatory agendas partner up with commercial, industrial companies, as part of a growth-focused ERDF project. This question is addressed through a qualitative, abductive analysis of data from interviews, participatory observations and document studies carried out in both projects during 2018-2019.

Entrepreneurship education for women. Caroline Berggren, University of Gothenburg

More women need to be self-employed, this according to policies produced in the European Union. Entrepreneurship education is seen as a solution to get more women into businesses. Women are particularly targeted, since fewer women than men are self-employed.

This paper set out to investigate how these pedagogical interventions are designed. Which subjects will be taught, by whom and in what kind of educational setting? In this paper, policies on entrepreneurship education produced during 2006-2018 are analysed using content analysis and theoretically the study adds to the ongoing critique of neoliberal feminism. One result is that there are few policies that give suggestions of how this education will be carried out. Those policies that do answer the question about women's education homogenises women, they and their knowledge is devalued. Concerning pedagogy, entrepreneurship education seems to consist of only one model and that is copying successful entrepreneurs. Moreover, findings show that traditional masculine values make the norm for what is valuable and needed knowledge; people preferably educated within the STEM fields (science, technology, engineering and mathematics) are seen as particularly suited for entrepreneurship. Women need to be ‘fixed’ (Lewis et al., 2017) and become men! The policies repeat the same or similar ideas during the years included in the study. The results suggest that neoliberal feminism appear to jointly contribute to just add more women in current/existing labour market structure, without questioning the structure. Not to overturn the structure in which ‘successful’
individuals have invested, the recurrent push for entrepreneurship resembles of a pyramid scheme.

Rethinking Innovation in light of Feminist Theories and Practices. 
Anneli Häyren, Quadruple Learning Jennie Granat Thorslund, Vinnova,

The concept of innovation is influencing contemporary policies and practices in research, education and industry. Gender and innovation is an emerging field within social sciences engaging researchers from differing disciplines, with varying interests. Feminist technoscientists are engaged in innovation activism placing their work in interfaces between feminist theory, technology development, and the arts (e.g. Lindberg & Udén, 2010). Innovation is generally applied as a “gender-neutral” concept in theory, policy and practice and mainstream innovation research has not yet embraced gender studies (e.g. Pettersson, 2007; Lindberg, 2010; Alsos, Hytti & Ljunggren (eds), 2013). Feminist researchers have however shown that innovation is generally constructed as masculine practice(s) along gendered divisions in society. A masculine innovation discourse reproduce patterns in society in which ideas from women are not perceived as innovative and women do not see themselves as inventors (e.g. Nyberg 2009; Andersson, Berglund, Gunnarsson & Sundin (eds), 2012). Rethinking innovation in light of feminist theories and practices pays attention to power relations in the innovation discourse and gender as actively produced in and by innovation processes. Rethinking involves paying attention to the role of innovation in challenging patterns of inequalities and heteronormativity, enabling new forms of social action. (e.g. Danilda & Granat Thorslund (eds), 2011; Petersson McIntyre, 2014). The aim of this paper is to shed light on the potential in rethinking innovation and in particular, we will present (1) state-of-the-art of gender and innovation studies in a Swedish and an international context; (2) gaps highlighted by practitioners in terms of lack of research and/or application of gender research in the field of innovation; and (3) a research agenda for gender and innovation studies. An agenda elaborated in dialogues with other researchers and practitioners.
In search of a transformative pedagogy – a study of experiences and consequences amongst teachers facing resistance to workplace based gender training. Helene Brewer, Malmö University

This paper presentation stems from a master thesis study searching for a transformative pedagogy within adult education on gender (in)equality. The study is a focus group based research design used to understand how experience of resistance amongst gender trainers influences gender training and its possible transformative outcome. Pedagogical questions are at the core as well as consequences of resistance in the teaching environment and rethinking knowledge regimes within the field of gender training. Could it be that workplace based gender training would benefit from being liberated from the Swedish dominant discourse of success-story and knowledge as the only way to move forward?

The theoretical outlook moves through a landscape where P. Freire, S. Ahmed and M. Rönnblom create interacting and valid analytical tools for an analysis. Theoretical terms used are trigger issues, snaps and conscientização. The dominant discourse of gender equality is used in relation to the results of the analysis.

Could there be alternative ways of addressing power issues and gender (in)equality using different pedagogical ways of training, aiming at developing a transformative pedagogy and critical consciousness? Is there transferrable knowledge into other areas of adult education where power structures are addressed, such as racism, classism? Could working with anti-oppressive teaching (Kumashiro) and with crisis in the classroom and working through the crisis be seen as a way forward, focusing on the problem itself?

These are proposed questions for a further discussion and although this topic, at large, has been researched and discussed over the years, there is an urgency to address it further, especially in the light of the political map of many parts of the world today, with rising populism, anti-feminism and bigotry.


This papers empirical data draws from urban post pubertal girls practices and narratives (visual and aural) around future becomings of selves. In other
words I am looking for their “aspired-to identities” what they dream of, and aim to be. Building on previous relating research I will use an inter-sectional, ethnographical approach like Coleman (2009), and Ringrose (2013).

My material is based on visual narratives on bodies what I will claim as being aesthetic resources, meaning both as an expression and as a mate-rial. I hereby stress that when using (one’s own) body (or others bodies) as an aesthetic resource, this practice is governed with special conditions aligned with material conditions of biology as well as societal. One cannot on beforehand know how a body will respond to the interventions made to it. Bodywork therefore remain open ended, unforeseen, unpredictable. Knowledge about and through the body and the body’s relation to the societal is gained along the process of becoming.

Focusing on three themes, alteration of self through physical exercise, body modifications and lastly through the making of bricolage artwork this study will follow Kira, who aims to become a professional bodybuilder, Hanna who aims to become a well know tattoo artist and tattoo model and Ella who is in to fashion and fine arts aiming to be an contemporary artist concerned with images of haute couture mixed with pornographic close-ups (All names are fictive due to ethical reasons). Three extremes one might ask. The answer is no. During a one year field work and up following observations and interviews, exercising the body to become fit, interests in tattoos and doing art works through the technique of bricolages was very common amongst those fifty-one Swedish upper secondary pupils I followed. In addition, I therefore stress the importance of a post perspective on topics concern teaching and learning in the school subject visual arts.

**BLOCK I: MONDAY 13.00-15.00, ROOM 4**

Feminist theoretical takes on the roads to sustainability. Stina Powell, Swedish University of Agricultural Sciences

In order to reach the goals of sustainable development (SD) as expressed e.g. in the UN Agenda 2030, it is argued that we need also to achieve gender equality and equity and to work in collaborative, democratic and inter- and transdisciplinary ways. Similar claims are made for research
projects and programmes in the field of SD where e.g. EU funding agencies requests that multi-stakeholder partnerships and gender equality is addressed and implemented in the research, and Swedish Formas ask applicants to express in what ways their work address gender equality, and how it contributes to SD.

There is a strong idea in the SD discourse that a democratic and collaborative involvement of diverse actors and their ideas, knowledge and experiences, will solve present and emergent environmental crisis. However much we agree with this idea, it overlooks a number of questions to do with whose perspectives and knowledge is privileged and why in collaborative research projects and processes, how they are planned, implemented and what conclusions they draw and what the outputs are.

This article, departing from a critical feminist position, will focus on the methodologies of analysing three completed research projects in the field of SD that aim at collaborative research processes and stakeholder involvement. Applying feminist theory will expose any power dynamics based on for example gender, socio-economic status and race. This research contributes to bridging two theoretical strands that rarely meet but should: research into collaborative environmental governance and feminist theory. Drawing from analysis of research project materials, interviews and focus groups, this research asks: To what degree are multiple voices given equitable value and influence in the research process? What characterises the challenges of incorporating multiple voices in research projects for SD?

Revisiting and revising surrogacy research in Thailand. Elina Nilsson, Uppsala University

What happens when the circumstances for research has changed? When your findings forces you to revise and rethink your research, as well as your role as a researcher?

In 2014, I interviewed Thai women about their experiences as surrogate mothers for my MA thesis in Gender Studies. At the time, the commercial surrogacy industry flourished in Thailand, and intended parents from all over the world had children via Thai women who gestated and delivered children for monetary compensation (Whittaker 2014). Four years later, I return, this time as a PhD student investigating the long-term experience of surrogate mothers. Since my initial fieldwork, commercial surrogacy
has been banned in Thailand. Hence, I find myself researching a highly sensitive topic where accessing informants and building rapport is harder than anticipated, as both the political landscape and my own position has changed. Returning to the field, I enter with new perspectives, from a new position into a context that is strange yet familiar, and where new information sheds new light on old data. Drawing on my own fieldwork experience of interviewing former surrogate mothers in Thailand in 2018 and 2019, I will in this paper discuss how the passing of time with changes in politics, social positions and conditions may have methodological consequences and ethical challenges when revisiting your research.

Rethinking media methods for understanding gender in sport cultures. Britt-Marie Ringfjord, Linneaus University.

Artikeln syftar till att kritiskt diskutera de metoder i som av tradition används i medievetenskaplig forskning för att undersöka mediepubliker och dess mediepraktik som erfaren kunskap. Med utgångspunkt i empiriskt material från två studier; medieetnografi och fokusgrupper (Ringfjord 2006; 2019); av fotbollsspelare är min avsikt ge exempel som kan bredda forskningspraxis i medie- och kommunikationsvetenskapliga metoder genom att ställa frågor om hur kunskaper reproduceras om mediepubliker och kollektiva genussmönster i sportkultur. Maktrelationer är viktiga att för att förstå genus och då kan vi inte bara söka kunskap genom surveys och kvantitativa och kvalitativa analyser av medieinnehåll (Bruce & Antunovic 2018).

Forskning måste också befinna sig i de sociala rum där människor skapar betydelse och använder medieinnehåll för att förstå sig själva, andra och finna mening i livet – som jag menar är viktiga delar i hur vi tar plats som ansvarsfulla medborgare med möjlighet att delta i samhällsdebatten om jämställdhet och sport. Detta kräver med andra ord en förändrad inställning till metodpraxis inom medie- och kommunikationsvetenskap och vilja att pröva metoder som undersöker medieanvändning från perspektiv som låter människors röster höras. Genom att inkludera flera metoder kan vi också fördjupa våra kunskaper om hur genus och kunskapsregimer hanteras, formas och kommunikeras för att skapa solidaritet eller motmakt. Kunskap förstås här inom ramen för kulturproduktion (McRobbie 2009; Skeggs & Woods 2014) där sportmedier och fotbollskultur är en del av hur kunskaper om jämställdhet, genus och maktrelationer formas i människors vardag. Syftet är också att diskutera för- och nackdelar med metodu-
tveckling med ett öppet förhållningssätt till hur studier av mediekultur kan bidra till fördjupad kunskap och förståelse om kommunikationsmönster för jämställdhet i vetenskapen, i undervisning och vidare till samhället

Let’s talk about (rethinking) sex! A diffractional analysis of the sexual continuum and our apparatuses of investigation. Dominika Lisy, University of Gothenburg.

Our knowledge of things about and around us involve identifying differences by creating categories and binaries. Differences can be powerful if we use them consciously and diffractively, especially when it comes to differences in sexual experiences. My thesis project examined the conceptualisation of binaries in the sexual continuum and how questionnaires, as diffractional apparatuses, are unfolding patterns of differences in binary concepts.

The sexual continuum which describes the variety of sexual expression and experience, is particularly divided in different binary conceptualisations (e.g. good/bad, functional/dysfunctional, abnormal/normal). Barad (2007) proposed a new way to think difference differently and used the concept of diffractionality. This approach takes material and discursive realities into account through their intra-acting agencies. Barad (2007) theorises that investigation of our research tools as apparatuses, unfolds diffractional patterns of difference. She argues that this inspires to think binaries and categories anew.

Therefore, I investigated binaries which influence the becoming of sexual experiences. I have used a diffractional reading and asking questions (de Freitas, 2017), and the method of plugging in (Mazzei, 2014) to analyse a common research tool: sexuality-related questionnaires. This method is a new approach with diffractionality in which my performance as a researcher with the material diffracted meanings from the words and structure of the questionnaires.

As a result, the diffractional conceptualisation of binaries allows us to think more dynamically and take complexities of the material-discursive challenges in sexual experience seriously. My diffractional analysis contests normative notions of conceptualisation processes which stick to rigid binary understandings. Ultimately, a diffractional approach offers a new baseline for doing research as feminist scholars in the field of sex research and redefines the use of our tools for knowledge production.
Challenging the adulthood norm. Jeanette Sundhall, University of Gothenburg

In several matters concerning political issues, like the climate change and US weapon laws, persons under the age of 18 are committed and keen on making a difference. However, it is not easy for children and young people to be included in democratic processes and to be understood as political subjects. They often meet resistance from adults when they, either as activist or as elected members of youth councils, are fighting for political matters. In my presentation I will discuss how it would be possible to create a political space for children and involve children in defining what should count as politically important. My point of departure is the power asymmetry between children and adults; how adulthood is naturalized and how expressions and figures of speech, as "the adult in the room" contributes to maintain the age order and children's subordination. In my presentation, I combine feminist theory and childhood studies. Even though age is a widespread and accepted reason for exclusion and discrimination in society, feminist theory hasn't devoted itself to discuss the subordination of the age categorization of children, with a few exceptions, like Barrie Thorne (1987) who stated that "Both Feminist and traditional knowledge remain deeply and unreflectively centred around the experiences of adults.”

BLOCK I: MONDAY 13.00-15.00, ROOM 5

"Mainly it's so the students get their grades... but, mainly feeling comfortable": inclusive education in neo-liberal times. Karin Larsson Hult, Mid Sweden University

This presentation is based on a development project for inclusive education at a secondary school. Inclusive education is a global issue dealt with more explicitly after the Salamanca statement was adopted in 1994 (UNESCO, 1994). In this statement inclusive education means including all students in the same educational system, regardless of their different needs. Practically, this can be dealt with differently in different schools. In my thesis I use a feminist approach through an ethnographic case study to follow the project at the school, in order to study how the policy on inclusive education is translated into practice, and what is normalized (Fahlgren et al, 2011) in this process. In this presentation I focus on the possibilities for schools in Sweden to be inclusive within an educational
system affected by neoliberal values. These values mean that schools need to deal with issues of competition, efficiency, and measuring performance and results. As the above quote shows these issues affect how schools motivate their efforts to become more inclusive, through conflicting discourses on either measurable grades or social values. Inclusive practices often end up either as providing some students with certain materials or other aids in the classroom, or teaching some students in separate teaching groups. Both these practices are grounded in norms of an ‘ideal’ student, leading to groups of students being constructed as deviant. Inclusive measures thereby simultaneously become excluding. Reforming the educational system could lead to schools possibly becoming truly inclusive, by seeing student’s different needs as a given and not a ground for ‘othering’.

Career networks for women – a postfeminist sisterhood? Ida Maria Börjesson, Örebro University

This is a presentation of my ongoing PhD-research on career networks for women. During the last decade networks for women focusing on career success have become a frequent phenomenon in Sweden. Networks are being founded both by women themselves and by companies and organisations in the shape of in-house networks as a gender equality strategy. While it is true that the number of women in management and leadership position has increased and more women become self-employed business owners or entrepreneurs, the problem with male dominance in positions of power in the labour market still persists. Networks for women can thus be framed as one part of the antidote. At the same time, previous research has shown that women who wish to make career advancements need to engage in heterosocial networks with men (Göransson 2002), not in homosocial networks with women. While women’s networks offer support, male networks are expected to be more instrumental and have a higher rate of overt job opportunities (Ibarra 1997). One can thus wonder what it is that attract with an all-female network? In my PhD-research I investigate career networks founded and managed by women, but instead of evaluating the outcome of these networks in instrumental terms (i.e. career advancement and work opportunities) I am interested in analysing them from a feminist perspective. What are the ideas on homosociality and feminism that these networks draw upon; and how do they inform the organising of the network and the specific relationship between women that is propagated? While many of the networks in my study more or less overtly
draw on politics of gender equality they are also founded, organised and realized as businesses. This calls for an analysis that also engages with the relationship between feminism and capitalism. A relationship that may be more pressing than ever with the increasing neoliberalisation of the Swedish society. Some scholars refer to this state as postfeminism, others as the rise of neoliberal or moderate feminism (Rottenberg 2018; Lewis 2018).

In my analysis I show how many of the networks bares resemblance to this form of feminism in their celebration of individual agency, empowerment and choice, but they also pose a challenge. While postfeminism or neoliberal feminism is argued to eradicate any potential for collective feminist action, the networks in my study seem to suggest differently. Here, working for individual success is done collectively. The question is – does it instigate collective feminist action? And is it feminist to make money out of it?

It’s not all ‘bout the money: making profit on gender equality.
Magdalena Petersson McIntyre, University of Gothenburg

Gender equality is increasingly related to matters of economic growth. What does it mean to think of gender equality as a market and what are the consequences of such a development? Drawing on fieldwork from a gender consultancy firm and in-depth interviews with consultants, this article examines the development and negotiations concerning concepts and standpoints of gender that are involved in the process. The last decade has witnessed a substantial growth in the gender consultancy field, especially in Sweden. Partly it is a result of the spreading of feminism. As one interviewed consultant put it in relation to 2017’s #metoo-movement “business has never been better, everyone gets jobs now”.

The development of a market for gender equality stems from three different processes. The first is an idea increasingly heard in public debate, namely that gender equality is ‘good for business’ or ‘profitable’. The second process is the marketization that stems from what is often termed neoliberalism and can be observed in many areas of society and public administrations. From this angle, the market of gender equality evolves by detaching equality questions from the welfare state. As argued by Kantola and Squires (2012), the thinking of gender equality in terms of growth and markets signals a neo-liberal shift through which feminism increasingly becomes a matter for the market rather than for the public sector, an ongoing shift from state feminism to market feminism. The third process is
related and involves precariousness in the labour market and an encouragement to turn passions into entrepreneurship, a call that often targets young women and detaches subjects from job securities (Scharff 2016).

The paper argues, however, that the talk of gender equality in economic terms, and the growth of this consultancy industry, may also be understood as a questioning of the separation between economic and social values; of bringing the social into matters of the economy, and a refusal to accept the boundaries between bodies, gender, intimacy, and the economy.

Gender Mainstreaming and Public Value Management. Eva Wittbom, Stockholm University

The strategy of gender mainstreaming has been promoted by the UN to enhance gender equality. It was implemented in the era of New Public Management when quantitative performance measures were much more valid than qualitatively assessed aspects on the effects of performances. Consequently, the status of gendered power relations was only disclosed by the counting of women and men which hampered the intended results of gender mainstreaming.

Besides statistical records, mapping the presence of women and men in horizontal and vertical organizational dimensions, symbols and discourses that construct gender need to be analysed. Interactions enacting dominance and subordination and individual identity and personal thoughts about fitting into a certain context are also qualitative aspects which affect gendered power relations.

This paper discusses the case of gender mainstreaming in the Swedish transport sector based on the question of how different management control systems affect the processes of gender mainstreaming. An alternative concept meeting the challenges that New Public Management never could handle can theoretically be found in Public Value Management.

Evidence stems from consecutive, longitudinal qualitative research projects conducted with an interpretive approach by means of close reading of documents, interviews and observations.
Berätta städning. Fanny Ambjörnsson, Stockholms University, Maria Jönsson, Umeå University


BLOCK I: MONDAY 13.00-15.00, ROOM 6

Efficient, reliable and just? An exploration of epistemological and political dimensions of the use of DNA-tests in migration control.
Disa Helander, Umeå University.

When applying for family (re)unification in Sweden, some applicants have to prove their relationships through DNA-tests. The use of DNA-tests is often described as an efficient, reliable and just way of dealing with the difficulties of deciding who is family and should be granted a residence permit. I seek to interrogate this characterization by exploring political, ethical and epistemological questions warranted by the use of DNA-tests. This analysis situates the use of DNA-tests in migration control in a
context of pronounced global inequalities, and possibly intertwined with racializing, gendering and sexualizing processes and practices.

Through an ethnographic study consisting of interviews, observations and text material, I study the practices and the consequences of using DNA-tests in migration control. I also examine how ‘family’ and ‘DNA’ – and the possible connection between them – is understood and constructed by the migration authorities, in laboratories, in politics, and by people subjected to DNA-testing. I seek to explore discrepancies and hierarchies between different knowledges and epistemologies, as well as how the high status, legitimacy and perceived efficacy and reliability of DNA-tests is achieved and maintained. Further, I address what consequences the use of DNA-tests – or other forms of evidence based on the body or evidence stemming from the natural sciences – has for the possibilities of challenging migration politics, migration control and legal decisions: what critical routes are made available, obstructed or foreclosed? What critical tools do we need to deploy?

Invisibility and Discrimination: A case Study of Skilled Migrant Women in the Finnish Labour market. Heidi Lehtovaara, University of Helsinki.

This abstract is based to my thesis in the University of Helsinki (Faculty of Arts, Department of Philosophy, History, Culture and Art Studies/Gender Studies). My thesis analyzes expectations and experiences of skilled migrant women in the Finnish labor market. In Finland, work is regarded as one of the cornerstones of successful integration. Integration is possible either in Finnish or Swedish. Migrants are highly educated in Finland: only 21% of all migrants do not have a matriculation degree (2014). Large amount of these migrants have obtained their degree outside Finland. For educated immigrants it is often very difficult to find a job suitable to their education.

My study is based on two sets of empirical data. The main data consists of 12 interviews of migrant women. The second data group includes six interviews of experts working with employment. I have divided the main data into three themes. First, I look at the interviewees’ expectations towards the job search process. Second, I focus on the interviewees’ experiences of the job search process. The majority of the interviewees have actively and voluntarily participated in one or more programs supporting employ-
ment. Finally, the interviewees evaluate their own job search process and give suggestions for improvements, that could be used to facilitate their entry into the labor market. I implement my interviews as semi-structured theme interviews. My method for analyzing the data is content analysis, and my point of view is intersectional.

The preliminary results of my study show that the highly educated interviewees had high hopes for finding work in their own field in Finland either Finnish, Swedish or English. Despite of their education this target was not easy to achieve. Almost all of the interviewees were studying more either in the language courses, vocational schools or in the university. Some of them started to learn Swedish, so that they could improve their position at the labor market. The employment situation, however, proved challenging. Competition for jobs was intense, and there were many temporary and/or part-time jobs on the market. Degree assimilation proved challenging for many if the interviewees. Most of the interviewees had initially accepted a job that wasn’t equivalent to their education. Studies have shown the same effect – in Finland a highly educated immigrants often ends up working in a job not equivalent to their education (e.g. Hiltunen 2012:15). Common first jobs are, for example, in the catering business, cleaning services, construction and care professions (Linnanmäki–Koskela 2010: 17). The interviewees also described the employers’ bias: applicants coming from outside of Finland faced prejudice. From an equality perspective, work and income are significant. Already in 2014 the United Nations Committee on the Elimination of Discrimination against Women (CEDAW) called for Finland to obtain more research data on the situation of migrant women in different areas of life. Research on women is needed, as many of the prevailing theories, perspectives and assumptions have largely been based on men’s experiences.

A psychological perspective on migrants’ ascribed employability. Hanna Li Kusterer, University of Gävle, Claudia Bernhard-Oettel, Stockholm University.

Present day working life is increasingly attuned to the neoliberal view of people as free and transferable individuals, having the capacity to make their own decisions on all aspects of education, work and career development (Davies et al., 2005; Fejes, 2010; Garsten & Jacobsson, 2013; Gazso, 2007). In the flexible Swedish labour market, the concept of
employability, or perceptions of one’s capability to obtain employment, to change or keep one’s job, has grown important (Berntson, 2008). Within a neoliberal framework, it is a form of individual responsibility and self-determination or self-government, where accountability for one’s own employability rests with the individual (Fejes, 2010; Garsten & Jacobsson, 2013). In contrast, a social welfare discourse presents individuals in need of care, nurture and support in order to gain employment. A psychological perspective entails the understanding that an individual’s perception of possibilities – not the opportunities per se – is crucial for their actions. These employability perceptions are influenced by ascriptions and suggested guidance by e.g. government officials, Public Employment Service representatives and recruitment agents.

The present project investigates how aspects associated with employability can highlight possibilities and difficulties for migrants in their establishment in the Swedish labour market. Public documents comprising employability and associated concepts such as competence building and career development have been analysed. In the analysed material the individual migrant is placed at the crossroads of neoliberal and social welfare discourses; two conflicting and in themselves contradictory discourses with constructions of the employable individual building on tacit assumptions. This renders their course of action towards a secure position in the Swedish labour market challenging at best, or more seriously, leads to exclusion from more long-term appointments than temporary employment or engagement in labour market measures (c.f. Diedrich, 2017). A psychological interpretation of these ascriptions and contradictions will be discussed at the conference.

PANEL: Knowledge production and migrant women. Diana Mulinari, Lund University, Irene Molina, Uppsala University, Paulina de los Reyes, Stockholm University

Feminists scholars have identified the centrality of mother–work within migration studies that often une theorized gender. Our first point of departure is that the role and place of social reproduction remains under-theorized within scholarly accounts of women’s role in migration processes. Inspired by the work of Black feminists we explore an expanded concept of social reproduction that includes not only childbirth and motherhood, but also the work of reproducing knowledge, memories, culture and struc-
tures of belonging, these scholars have argued that within a (neoliberal) culture that prioritizes change and mobility, the work located within the reproductive sphere particularly by women and specifically by migrant women risks to be under devaluated and under-theorized. Our second point of departure following black and postcolonial feminist scholarship is that when anxieties about shared values and common culture being undermined by migration are focused in large part around perceived strains on the reproductive sphere, we need theoretical and analytical resources to argue against a fixed, monolithic and reified vision of the reproductive sphere, so present in racist discourse as the place of the reproduction of the other.

The panel discusses the knowledge production evolving from the construction of the category of migrant/women/worker/mother. We want to understand how the category of migrant women is established and through which strategies it is reproduced. We want also to illuminate in which ways the category acts upon notions of difference that legitimize inequality, and notions of culture that create hierarchical boundaries and classification systems regulating access to social rights. A relevant tension within these representations is the ambivalent position of female migrants as both workers within the formal economy and as mothers and members of “migrant families” that will be explored through three fields: the labor market, the neighborhood and the family/community.

BLOCK I: MONDAY 13.00-15.00, ROOM 7

Equality work in higher education. Ann Werner, Södertörn University, Anna Lundberg, Linköping University

This presentation will provide preliminary results from qualitative critical readings of policies and action plans for equality work and against sexual harassment at Swedish universities written in 2018 and 2019. After #metoo and the changes in the law promoting active work with anti-discriminatory actions in universities, many Swedish universities have revisited their policies and plans regarding equality. Also, new research on sexual harassment in academia has been initiated, and previous research discussed (Fredrik Bondestam & Maja Lundqvist 2018). In our study critical feminist discourse analysis of policies and plans from Swedish universities
will be performed using an intersectional approach displaying trends and limitations in equality work at Swedish universities.

Questions asked include: what actions are described as beneficiary? Who is described as benefitting? Who is responsible for carrying out policies and plans? How is the work evaluated (or not)? Given that insufficient equality and the prevalence of sexual harassment are matters deeply saturated by social values, patterns and practices played out at organizational and professional arenas, we are interested in uncovering what gaps, obstacles and options are displayed in these documents. What knowledge and methods are understood as being able to achieve change in higher education, and does these approaches succeed? Theories about anti-oppressive education (Kevin Kumashiro 2002) and de-theorization (Saskia Sassen 2014) are employed to understand both what is being described as active work measures, and what these are resulting in according to the documents. We aim to situate the results of the small study within the field of equality work and turn an investigative eye on our own institutions.

‘Privilege is invisible to those who have it’: some evidence that men underestimate the magnitude of gender differences in income. Erika Mårtensson, Uppsala University, Fredrik Björklund, Lund University, Martin Bäckström, Lund University

We report the results of a study on gender differences in misperceptions of gender differences in income, which reveals that men misperceive and underestimate the magnitude of gender income differences to a greater extent than women do. Data was collected by means of a questionnaire, and respondents’ (N = 314) perceptions of income differences were compared with official statistics. To our knowledge this is the first study showing gender differences in the perceived magnitude of gender difference in income. The findings support and extend previous research implying a self-reference effect in relation to misperceptions of economic inequality and gender issues, such that advantaged groups misperceive such differences to a greater extent than disadvantaged groups since they have less experience of inequality. We believe that our paper would be of interest to the attendees of g19-rethinking knowledge regimes, as it reveals a distortion of knowledge in relation to gender inequality issues

EU Regional policy is one of the world’s largest policies, in terms of size of the budget and geographical extent. Across Europe, Regional policy promotes project activities funded by the Structural Funds. The European Social Fund (ESF) is one of these. Its goal is to increase employment, competitiveness and growth. ESF also includes goals of increasing gender equality (GE). Through EU history, GE policy has been formulated in a tension between economic and social issues. However, scholars argue that the Commission approaches ESF GE from a neoliberal angle. ESF GE is implemented through administrative processes in national and regional public administration. While the public administration plays a central role, we know less about how these processes are being played out in practice, and what their significance is for defining a gender perspective in the Member States. Varieties in Member States implementation have to a small extent been studied. Drawing on feminist governance theory, and empirical data (interviews, policy documents) from my dissertation (Carlsson, 2019, forthcoming), I use qualitative methods to analyze differences in Sweden and Spain. In Sweden a network/governance model was applied, whereas in Spain a hierarchical/bureaucratic model. The following research questions will guide me:

1. How is the relationship between administrative processes and ideological interpretations of GE constituted?

2. How can different modes of implementation reinforce or challenge EU’s interpretation of GE as a matter of growth?

I argue that there are inherent mechanisms in administrative processes having ideological consequences, i.e. affecting local interpretations and sets the limits for discretion in a multilevel governance. Unlike previous feminist studies on bureaucracy, I argue that the bureaucratic model, in comparison to the network, are beneficial for policy change regarding issues of informal power structures, such as GE. However, the economic and political context matters. In Spain, while the ESF administration promoted GE issues before the economic crisis, this effort was later torn apart in the wake of the crisis. The paper will also contribute to a discussion about consequences to substantial aspects of politics when involving private actors in the procedure, as in the Swedish network model.
What professors do in peer review: Interrogating assessment practices in the recruitment of professors in Sweden. Paula Mählck, Stockholm University, Hanna Li Kusterer, Gävle University, Henry Montgomery, Gävle University

In this presentation, the assessment practices in the appointment of full professors in Sweden are investigated from an intersectional gender perspective. Using a multimethod approach to investigate written evaluations, university protocols and interviews with reviewers, the results show that there is great variation in how evaluation criteria are applied and filled with meaning, a pattern which is consistent across disciplines. Here, reviewers disagree in more than 60 per cent of the positions. The interview results show that the meanings ascribed to the criterion ‘Estimation of Scientific Production’ evolve around the notion of ‘place’ and a structural bias operating towards researchers applying from non-Western university contexts. This pattern is persistent across disciplines. Disciplinary differences become salient when ‘Breadth’ and the understanding of ‘Excellence’ are discussed. At an aggregated level, women who apply from within Sweden are the most likely to be proposed for the position. In this context it is easy to believe that there has been a shift in the upper echelons of the Swedish academic community since the much-recognized investigation by Wennerås and Wold (1997) more than 20 years ago. However, the results at the aggregated level also point at women applying from outside the country are the least likely to be proposed. This resonates with the interviews, which indicate an absence of intersectional gender awareness at the structural and individual levels of peer review. These results highlight the necessity for revisiting gender-equality work in university board rooms from the intersectional perspective of gender and place. Based on these results, we suggest that transparency in peer review must be tied to intersectional gender-equality work in academia in order to eliminate bias on the grounds of gender and applying from outside Sweden – in particular, from non-Western contexts.

Data consist of 50 postings and recruitment faculty protocols, written evaluation of full professorships (362) at one Swedish university during a 5 year period, and interviews with 15 reviewers.

Keywords: Gender, internationalization, place, meritocracy, universities, professorships
BLOCK I: MONDAY 13.00-15.00, ROOM 8

PANEL: Addressing moment of discomfort as researchers in becoming. Tove Lundberg, Lund University; Pouran Djampour, Malmö University; Eda Farsakoglu, Lund University; Marta Kolankiewicz, Lund University; Vanna Nordling, Malmö University; Katrine Scott, Lund University; Johanna Sixtensson, Malmö University; Emma Söderman, Lund University

This panel session is based on chapters from the upcoming anthology "The politics and ethics of representation: Moments of discomfort" (Routledge, forthcoming).

The qualitative research process is often filled with moments of discomfort. These can appear during all stages of the research: when choosing the subject of your research, during fieldwork, in the process of analysis and when presenting research findings to different audiences. We take these moments of discomfort seriously and use them productively as a starting point for reflections on the politics and ethics of the research process. Starting from our experiences in carrying out eight different research projects as PhD-fellows, we analyse moments of discomfort as sites of knowledge production that help us gain important analytical insights into methodological, theoretical, ethical and political issues that are crucial for the fields in which we engage.

We argue that moments of discomfort relate to an anxiety of representation. Hence, the main questions that we address during the panel session are: How can we create an ethical representation of those with whom our research is concerned? What can be said or not in certain contexts? What are the tensions between aims of what we wish to represent and how this representation is understood by different audiences in specific contexts?

The chapters presented during the panel session correspond to three areas that are crucial for issues of ethics and politics: (1) writing and naming; (2) power and silences; (3) stories and audiences. The session addresses different issues such as the practices of anonymisation, acts of rejection in relation to informed consent, silences in the fieldwork and in relation to representation, and considerations of representing stories from the field for different audiences.
PANEL: #metoo research in Sweden. Hillevi Ganetz, Stockholm University, Karin Hansson, Stockholm University, Maria Sandgren, Södertörn University, Malin Sveningsson, University of Gothenburg

The #metoo activism has made personal, often silenced experiences of sexual harassment and abuse political through quantification and public recognition. The movement has developed globally in closed groups, outside established political movements, and has been publicly discussed in newspapers’ leading articles, in talk shows, and in seminars. Trade unions, political parties and authorities have responded with legislative proposals and investigations.

This panel gathers ongoing #metoo research focusing on: the discourses surrounding #metoo, the collaborative efforts within the movement, as well as on the suggested solutions.

#metoo research in Sweden:
The #metoo momentum and its aftermath: digital justice seeking and societal and legal responses. Ulrika Andersson, Associate Professor of Criminal Law at the Faculty of Law, Lund University. Lena Karlsson, Associate Professor, Gender Studies, Lund University

#metoo-activism in Sweden: Development, consequences, strategies. Hillevi Ganetz, Professor Gender Studies, Stockholm University. Karin Hansson, Associate Professor, Computer and Systems Sciences Stockholm University. Maria Sandgren, Associate Professor, Political psychology, Södertörn University. Malin Sveningsson, Professor, Media and Communication Studies, Gothenburg University

To stop counting bodies - new ideas for a gender equal forestry sector. Stina Powell, PhD, Unit of Environmental Communication at the Department of Urban and Rural Development, Swedish University of Agricultural Sciences. Ann Grubbström, Associate Professor, Unit of Environmental Communication at the Department of Urban and Rural Development, Swedish University of Agricultural Sciences

Perspectives on the movement #Let there be light – MeToo and the Swedish Church. Gunilla Carstensen, PhD, Senior Lecturer, Department of Education, Stockholm University
Writing gender variant histories: historiography, and the ethics of rearticulating subjugated knowledges. Erika Alm, University of Gothenburg; Marie-Louise Holm, University of Copenhagen; Sam Holmqvist, Umeå University; Julian Honkasalo, University of Helsinki

What can we learn from histories of gender variance? And how can we write and teach such histories? This panel wants to focus on what an engagement with the writing of gender variant histories might bring to contemporary understandings of gender variant experiences and expressions, but also to the interlocking systems of oppression that condition norms around sex, gender, sexuality and identity.

In times when the conditions for critical knowledge production are severely contested, and the extended field of feminist studies is questioned by conservative forces, the need for knowledge from a diversity of perspectives and the challenging of simplistic and singular narratives is more important than ever. Within the field of trans studies the calls for a diversity of perspectives on knowledge production – and the question of the corpo-politics of knowledge production – brings about a question of the need for historical studies. While the trans studies field has developed significantly and rapidly during the last decade, the emphasis on U.S. centered and contemporary material is prevailing. Historical and local accounts may inform understandings of phenomena in the presence and on how they are contingent on specific time and place. However, there are still very few studies that use historical material to empirically and theoretically explore the living conditions of gender variant people, and there is a lack of studies that go beyond a juridico-medical framework.

Some of the tentative questions of the panel are: What might a genealogical historiography of gender variance and the ethics of rearticulating subjugated knowledges bring to the field of Gender Studies? How do we contextualize and theorize subjugated knowledges, as they manifest through history? How can we teach gender variant histories within Gender Studies and neighboring disciplines in ethically conscious ways? And how do we minimize the risk that such subjugated knowledges are appropriated for problematic political means like homonationalism and ableist eugenics?

Moderator: Maria Sjöberg, University of Gothenburg


BLOCK II, MONDAY 15.30-17.00, ROOM 2

PANEL: Exploring, explaining and theorising solidarity in the labour market and beyond Chairs: Paula Mulinari, Malmö University, Angelika Sjöstedt Landén, Mid Sweden University

Feminist scholarship has identified a number of challenges to both human life and nature as powerfully linked to the the current phase of capitalism, a phase, according to Marxist sociologist Michael Burawoy (2002)
depicted by the articulation of the (de)commodification of labour, money and nature. On a transnational scale, feminist scholars have analysed the fundamental role that feminist inspired struggles have had in resisting and challenging these processes, often linking the exploitation of labor and land, to the exploitation of woman’s care and reproductive work. Taking as our point of departure the area of feminist studies of labour, this session aims to explore a) the emergence of new management technologies organizing both the time and space of life and labour b) acts of of solidarities and resistances between workers, social movements, and civil society organisations c) possible alliances and solidarities between workers and groups defined as being in the periphery of the labour market.

Spatial and temporal gendred conceptions are often used for locking people to a particular route into, out of, outside of, the work market. This raises questions of how discourses of spatiality and temporality are utilized for such segmentation, and what possibilities of solidarities and mobilization of alliances we can observe and theorize between different segments and places in the work market. This includes who becomes discursively placed outside of the labour market. Time and place is fundamental in regulating paid work but different managerial techniques are used for different groups. For example, there is a combination of a strong technical surveillance in care work in the public sector, at the same time as there is a boundrylessness in terms of how worker’s time is viewed. These are racial and gendered regimes that need to be more carefully analyzed, especially within gender studies. We therefore welcome contributions exploring present forms of management, control and repression by companies, the national state and local municipalities.

A number of studies identify feminists’ ability to go beyond the boundary between family and work, developing forms of resistance that bridge the boundaries between have been created as separated and isolated spheres. We welcome contributions that explore the challenges and dilemmas of creating alliances, collaboration and solidarity between different forms of resistance with special focus in the field of labour and with special emphasis on workplaces.
PAPER ABSTRACTS:

Doing collective voice in the neoliberal present. A study of gendered labour conflicts and mobilisation among welfare workers in Sweden. Anna Ryan Bengtsson, University of Gothenburg

There is a vast amount of literature from different fields and institutional contexts, that analyses the neoliberal ideology, the local political and economic regimes it fosters, and the consequences it has for societal organisation and human beings. This paper serves to make a theoretical contribution to the ongoing scholarly debate of how to grasp the multiplicity and contradictions of neoliberalism in society in ways that offer insights into the agency and mobilisation that serve to “work these spaces of power” (Newman, 2012).

In this paper an integrative and interactional theoretical framework inspired by perspectives and methodology from social movement theory, digital activism and previous research on gendered labour conflicts (e.g. Granberg & Giritli Nygren, 2016; Briskin, 2011) will be presented. The methodology was developed to move beyond single case studies of gendered labour conflicts. Thus, in its scope this study addresses the conjuncture between resistance and social movements. The chosen methodology is inspired by protest event analysis (Tilly, 2008), which, for this study, was applied to online data from one strategically chosen social media page ‘Stöd våra sjuksköterskor’ (Support our nurses) on the Web 2.0 platform Facebook. Based on a qualitative protest-event analysis of 140 contentious events and episodes, generated from social media communication, the concept of voice is elaborated on.

The different practices or ways that welfare workers involved in care mobilise are mapped over time and is here presented in an ideal-type model of doing collective voice (Hirschman, 1970). Three forms are identified—whistleblowing, protest action and revolts—which will be presented and discussed. In relation to the latter, these are all understood as engaged in a “politicisation of care” and needs to be seen as part of the same movement. A movement that is deeply engaged in mobilizing resistance in the neoliberal work place.

Learning Servitude. Gender, Race and Class in Expatriate households. Paula Mählck, Gävle University & University of Nairobi

Lately it is estimated that there are 4.3 million workers that are working under conditions that could be defined as modern slavery. 70 % of these
are women. While the majority of women fall under the category of forced marriage, particularly in the African context, the occurrence of bonded labor among domestic workers is pervasive. In addition, modern slavery in wealthy countries in European or north American contexts are much more prevalent than previously estimated. In research literature the concept of modern slavery is often used to describe the conditions of the most vulnerable subjects in society and often neglect to theorize agency and resistance. Close related to this is the tendency to construct modern slavery as one-dimensional and to neglect variations in the historical linkages. This presentation will contribute to nuancing and historizing contemporary research into ‘modern slavery’ by discussing the continuities and discontinuities of contemporary ‘unfree labour’ in expatriate households in Dar es Salaam, Tanzania, with the historical context of ‘indentured labour’ taking place in East Africa during 1820-1940.

The discussion is situated at the center of the mobility/migration nexus of women belonging to a privileged transnational elite and internally migrant women domestic workers. A theoretical framework for investigating domestic and care work as a process of learning and non-learning is introduced as a way of theorizing solidarity and social change.

The peripheralization of labour. Paula Mulinari, Malmö University, Angelika Sjöstedt Landén, Mid Sweden University

This paper explores how labor market discourses of spatiality and temporality are utilized in creating a gendred and racialized labour segmentation. Of central interest is how the gendred conceptions of periphery and being “far away” form the labor market forces people to a particular route into, out of, outside of, the work market.

The paper is based on an analysis of unemployment polices targeting migrant unemployed woman and voluntary workers in sparsely populated regions. While the groups targeted are different, our material shows the centrality that that the spatial and temporal idea of periphery plays in creating the two different groups as a specific labor force. We explore how the concept of peripheralization can connect the material with the imaginative in labour market policies: Making something peripheral can be to geographically displace from what is seen as the centre (of production), and it can be to imagine certain spaces as particularly exploitable. When a space is seen as exploitable, the people there also become seen as exploitable. This
paper connects imaginative geographies with feminist- and postcolonial theories of labour to discuss how different processes of peripheralization take form. This is important for understanding more about the difficulties of mobilizing resistance to exploitation of workers.

How do young working class adults share and narrate labour market practices between friends? Susanna Lundberg, Malmö University

It is widely known that most job openings are not published through public channels or even published at all, but staff is hired through friends-of-friends without formal openings. This kind of staffing relies on cultural sameness in one way or another – the employees know what the companies need and what values are preferred. Whether the sameness is a question of education, language, background or something else can vary to some extent.

In Sweden, the labour market right now is faced with a paradox: the number of vacant posts is rising, but the unemployment remains high. Certain branches are more urgently faced with vacancies than others, such as care of children and of the elderly, construction work, computer programming and certain branches of transportation companies. Vacancies are common both for university level jobs and secondary school jobs, but since unemployment is higher among people with low education, the paradox of vacancies and unemployment hits the hardest among young men (and women) with no or unfinished secondary education.

The issue at hand from employment authorities is how to get these young men to attend to and finish secondary school within the required fields. The job fairs, the school fairs all seem to fail to meet the demands. I would like to investigate how the young talk about the labour market in general, and these jobs in particular. In the health care sector issues about salaries and working conditions have been much talked about, but we know little about other sectors.

Can we talk about solidarity among the potential employees in not opting for these careers? Or is the friend-staffing model creating a barrier between certain kinds of working class, those in Britain called yobs?

The problem would indeed require an empirical investigation, but such demands money. I am applying right now but those processes are always unsure. I will have to think of a way to theorise the issue, and/or find a less demanding empirical material.
The right time for work? Louise Grip, Umeå University

Working hours is currently of topical interest in the women dominated public sector in Sweden. What has been formulated as “a problem with (women’s) part time work”, is now being addressed through projects aiming to introduce full time work as the norm in e.g. eldercare. The arguments for the need to increase the working hours are many, but one of them stresses full time work as a measure to increase gender equality. The labour union and the employer organisation in the sector agree on the need for change: women should have the same right to full time employment as do men. Concurrent to these more broadly implemented efforts to restructure the work time, there are a few political projects aiming instead to reduce working hours by introducing six hours working day. Interestingly, gender equality is sometimes mentioned as an argument for this change as well. How can these somewhat oppositional argumentations and practices be understood?

In this ethnographic study, I am examining projects aiming to either increase or reduce working hours in the public (care) sector. The juxtaposing of these different work time changes is not arranged in order to decide which reform is “best for gender equality”, but rather as a way of exploring struggles over the meaning of work, time and gender equality. Efforts to increase full time work in sectors that rely on part time work, involves new ways of organizing and regulating the workers time. Given the protests that these changes has spurred in some municipalities, it is central to explore what workers - as well as other relevant actors e.g. politicians and public officials - make of these changes. How is work time understood and regulated? How does power (related to gender, class and other hierarchies) operate in the initiatives? What role does “gender equality” play in these transformations?

Solidarities and vulnerabilities in unregulated work and the informal economy. Klara Öberg, Malmö University

Work in the unregulated labour market and informal economy is a global and growing phenomenon. Although this phenomenon is not restricted to urban areas it is in the cities that social and economic differences become more visible (Portes 2009). Unregulated work and its conditions are shaped by multiple factors. Examples of such factors are as individual access to citizenship, residence permit, social rights, class, gender and
access to capital etc. as well as national law and regulation together with local and global markets (Öberg 2015).

This example is from the unregulated labour market in Malmö, Sweden. The focus is on unregulated work and informal economy in the service- and construction sector. As the dynamics of informal economy are inherent to structural social and economic inequalities (see Hart 1973) and in the Swedish context access to formal work is very much linked to access to social rights and in some aspect full access to a citizenship. Thus the lack of a formal work in the Swedish context can be understood as an important component to inequality. This sort of inequality will generate a need for alternative solutions to support as well as possibilities to mobilize socially and economically.

This paper will discuss how the segmentation of the unregulated labour market can be understood as gendered and racialised within the spatialised dynamics of the city (Harvey). In relation to that segmentation I further ask: How vulnerabilities (lack of rights etc.) are related to negotiation of hours, salary or goods/services that are exchanged, place of work, work tasks etc. as well as what kind of solidarities that are raised through these negotiations.

---

**BLOCK II, MONDAY 15.30-17.00, ROOM 3**

**Women studies in the Arab world: Opportunities and Challenges in Knowledge production and dissemination. Chitra Sinha, Uppsala University**

The academic discipline of women’s studies has grown at an exponential pace over the past few decades, coinciding with growing feminist consciousness and activism, gender sensitive policymaking and expanding role of women in public sphere. In the US alone, there are 2500 women’s studies courses at various levels of higher education. There are many more around the world, in both developed and developing countries. In sharp contrast, the Arab world is characterised by a near complete absence of such curriculum, within the low level of development of courses in social science domain. Efforts to develop such courses were often hindered by management skepticism, lack of funding as well as a misplaced perception
that a women's studies course is essentially a western construct with little relevance to local culture and customary practices.

At the same time, the Arab nations in general have taken several positive steps towards women's empowerment. Family laws have been enacted, women's education increased, participation of women in workforce increased substantially and there was significant progress in women's political participation. In contrast to west, where feminist movements acted as catalysts of change, progress in Arab world has resulted from a proactive state. For instance, in Bahrain, women's empowerment has been championed and actively overseen by the Supreme Council of Women. The guided growth has resulted in several positive developments, with women's workforce participation growing to levels comparable to the west. It is thus rather surprising to see little progress when it comes to development of women's studies courses.

The present paper analyses the challenges faced in developing women's studies courses in the region. It observes that absence of oral history preservation, lack of a continuous dialogue in the public sphere to assimilate global concerns and local sensitivities and near absence of expert guidance have contributed to slow progress amidst notable progress in women's participation in society. The author, based on her firsthand experience, suggests a three pronged approach to tackle the challenges.

Representation and belonging - Latinx feminisms in popular culture. Susan Lindholm, Södertörn University

My presentation engages in an analysis of the reception of anti-racist and feminist representations created by Latinx artists in the US and Latin America in the context of social media. In both the United States and Latin America, feminists who identify themselves as Black or Latina use social media as a platform to stage and negotiate representations that are based on resistance against racism, sexism, and forgetting repressed and violent pasts. However, the global dominance of US-American popular culture can often serve to render invisible the realities of Latin American women, and thereby further enforce their marginalization. My presentation traces such instances of domination and marginalization by engaging in a comparative reading of the reception of these representations in social media in the US and Latin America. The material consists of representations created by artists on the one hand, and their online and offline reception
by activists and the artists’ followers on the other. Using a methodological framework that combines netnography and oral history, and a theoretical framework that is based postcolonial feminist theory, as well as historical and cultural studies, it asks the following questions: What kinds of (narratives of) belonging do anti-racist and feminist representations in Hip-hop culture limit or open up for? What historical narratives, or intellectual debates surrounding gender-, and racial/ethnic equality in the US and Latin America are these narratives of belonging based on?

Åvdåsvásstadus antologin: Feministiska och urfolks perspektiv på ansvar, avkolonialisering, helande, rasbiologi, rasism, avbildade samer, samiska kvarlevor och Vägar till upprättelse och självförtroende. May-Britt Öhman, Uppsala University & Luleå Technical University


21-23 januari 2015 hölls ett symposium vid Uppsala universitet, Centrum för genusvetenskap, som jag var initiativtagare till och huvudsaklig organisatör för med titeln ”Åvdåsvásstadus: ansvar, avkolonialisering, helande, Ett symposium om rasbiologi, rasism, avbildade samer, samiska kvarlevor och vägar till upprättelse och självförtroende”. Vi påbörjade därefter arbete med en supradisciplinär antologi, dvs för både akademiska forskare och forskare/författare/ konstnärer inom det samiska samhället som inte nödvändigtvis är verksamma inom akademin. Det har varit ett tungt och smärtsamt men även stärkande arbete med många nya insikter. Jag kom-
When fact and meaning don’t match – knowledge gaps between research, museums and visitors. Jennie Forsberg, Museum of Women’s History, Maria Perstedt, Museum of Women’s History

Museums have a specific way of producing, distributing and sharing knowledge, a praxis that has developed over centuries. The creation of museums as modern institutions is deeply connected with the development of modern science and the modern national state. With roots seated in the task to create the new citizen of the nation, state museums were instrumental in creating the experience of being Swedish, French, German etc. That aspect of creating identity, in connection to science such as biology, history, archaeology etc. is still present in museum praxis.

Contemporary museums are currently striving to rid themselves of being institutions of truths and rather be institutions where a more complex knowledge can be created and spread. In historical museum praxis the gap between how researchers interpret and view the past and history as a subject, is highly at odds with a major group of visitors to museums. Visitors whose major base for knowledge about the past are the school books in history. Researchers in history have for decades indicated the problematic and even wrongful contents of these schoolbooks.

Women’s history is not acknowledged by all our visitors as a legitimate field of expertise due to these gaps. To the Museum of Women’s History in Umeå, Sweden, this situation puts a specific urgency on creating methods and museum praxis to help bridge the gap between visitors and research. A process that must not repel groups of visitors in search of confirmation of the knowledge that they already have of the past. This paper will present an outline of this work and at the same time serve as an invitation to researchers who are intrigued by this, to start a discussion of future collaborations.
The exclusion of homeless people in the neoliberal city. Ida Sjöberg, Mid Sweden University

In the neoliberal era, cities and public spaces within cities are transformed into competitive arenas within a constant strive to attract capital, investments, competence and visitors. Neoliberalism, as a political economic ideology, is today a self-written part of planning practices, meaning that spaces created through the regime of neoliberal planning are assigned to working, creative, young and functional people who uses the commutes to travel to and from work, the city center for consumption, and the parks for recreation activities. In these spaces, there is no for homelessness.

The neoliberal city demands attractive, safe and clean public spaces where visible homelessness, poverty and disorder are not to be found, as they are regarded as symbols of decay and unsafety. Through the call for safety in neoliberal city planning and development, safety is repeated and transformed into a kind of political objective, synonymous with the absence of activities and groups that are considered ‘disorders’ within the desired cityscape, upon which control measures aimed at blocking/removing these groups and activities are introduced as safety strategies.

In order to critically engage with questions of exclusion in the name of safety, and to enrich the understanding of how this relates to hegemonic discourses and power relations the present study theoretically combines the Foucault-inspired dispositif of safety, seen as a regulatory and disciplinarian regime, with an intersectional analysis of risk objects by drawing from the feminist intersectional theory doing risk.

Determining deservingness: (how) do applicants’ gender and ethnicity affect social assistance assessments? Klara Hussénius, Stockholm University

The ways in which the welfare state distinguishes between the ‘deserving’ and the ‘undeserving’ poor are intrinsically linked to assumptions about e.g. citizenship, gender, work and family. The present paper is based on my ongoing PhD project, which examines the impact of help-seekers’ gender and race/ethnicity/migration background for whether or not they are
determined to be eligible for social assistance. Earmarked for households that have exhausted all other possible sources of income, social assistance is often described as the last safety net of the Swedish welfare state. The right to the subsidy is determined individually within the organizational frames of the municipal social services. The social workers that ultimately make decisions on eligibility act with a wide margin of discretion and tend to interpret both national and local guidelines differently. Apart from implying a significant degree of legal uncertainty, the localization of means-testing in the context of social work implies inevitable elements of categorization. As such, judgments referring to e.g. applicants’ willingness to work are likely to embody processes of gendering and racialization.

The empirical data consists of quantitative data comprising social workers’ hypothetical assessments as well as actual decisions, and of focus group interviews with professionals. Drawing on results from these three major parts of the project, this paper aims at discussing how insights from feminist and postcolonial theory may contribute to the understanding of 1) the composition of social assistance applicants as part of a wider social policy context; 2) why social workers seem to assess help-seekers differently depending on their intersectional position and 3) how actually conducted decisions on eligibility form patterns that might be attributed to processes of social stratification as well as processes of gendering and racialization in social workers’ assessments.

Rethinking knowledge regimes – theorizing cultural heritage and the early Welfare society. Wera Grahn, Linköping University

During the 1980s the cultural heritage of our industrial society became popular within the cultural heritage management in Sweden as well as in other countries. Today there is hardly no post-industrial place that is lacking a site of memorial of the past industrial landscapes. However, this heritage and history has subsequently often show to be created by men and for men. It is mostly concerned with workplaces, such as ironworks and timer rafting. Contemporary with the industrial landscape, the institutions that were growing and would become, what we today know, as the precursors of our welfare society. However, in this area hardly anything has been safeguarded yet. One could very well say that a similar interest in safeguard the cultural heritage symbolizing an early Welfare state, as in
the industrial landscape, has not existed at the relevant authorities. Next to nothing of the cultural heritage of the early welfare society is today preserved, heritage that could have given a strong witness of the creation, the operation of or the life that had been going on at these places. These are institutions that has very often been built up by women, that to a large extent also have been working places dominated by women and that often have been created for women. How can the official cultural heritage sector and their lack of interest for the period and the remaining narratives, artifacts and historical buildings of the welfare society be theorized and understood and why? Three main theoretical approaches will be used.

Feminist studies, Critical heritage studies and intersectionality. Theories from all three theoretically advanced fields will be used: Feminist theories, theories from the field of Critical heritage studies, and Intersectional gender theories. Feminist theories will be used to problematize power structures and the hegemonic order that currently seems to govern the field, but also in order to find alternative narratives, taking for instance Donna Haraway’s concept “Elsewhere” as a point of departure (Haraway 1989, Travelslight 2010). The concept elsewhere can be understood as a metaphor for empowering futures that will be used as a potential strategy of change within this field by exploring the potential for and experimenting with alternative constructions of history.

Regarding theories of the field of Critical heritage studies, they will also be used as described above. In addition to the overall critical approach towards practices performed by the official heritage actors, various concepts will be used, such as Laurajane Smith’s expression Authorized Heritage Discourse (AHD) (Smith 2006), which implies the view of the officially sanctioned institutions within the cultural heritage sector, such as heritage management institutions. The concept will be used to make visible the prevailing order of the area of the already protected heritage sites. Furthermore, theories from the field of intersectional gender perspectives will be used as a main entrance to understand how processes of inequality and gender inequality are constructed, prevailed and how they can be challenged and changed. An intersectional perspective can give support to make the hidden social categories, such as gender, class, ethnicity, sexuality, dis/ability etc., visible. This also implies that not only gender, but also other social categories and their intertwinement with each other will be emphasized. All three perspectives have, furthermore, in common that they question and critically review current power relations in society as a whole and in this study, especially in the field of cultural heritage.
Cultural heritage and narratives of industrialization and the welfare society. Cecilia Dahlbäck, Mid Sweden University

The city of Sundsvall has a vast number of heritage sites from the end of the 19th century manifesting the city’s ”golden era” of the industrial society, such as private mansions and urban quarters of the upper class. This heritage serves today as the city’s narrative platform, constructing the local community’s identity and self understanding. Several of these buildings and places are officially protected as monuments, used as tourist sites and for branding and marketing the city of Sundsvall. This heritage is dominated by a masculine knowledge regime – an interpretative pattern that also reoccurs elsewhere when dealing with the heritage of industrialization and a narrative that feeds into the current rise of populism and social conservatism.

The city of Sundsvall also has a number of historic buildings and heritage sites that manifest different time layers of development, organization and construction of the Swedish welfare society, such as; nursing homes, maternity wards, creches, retirement homes, work houses and orphanages. Some places were established by women, some of them for women and several of them has served as important female workplaces. These places have been inhabited by people from all walks of life, in different ages and sex, but also sick, disabled and socio-economically deprived and in different ways marginalized groups in society. This heritage seldom seems to be officially regarded as something valued enough to document or officially protect as part of the collective memory.

This paper will focus on gender in the field of cultural heritage by raising some essential questions concerning contemporary narratives of industrialization and the welfare society: How is this narrative gap between heritage of the industrial society and the welfare society to be understood and what does this mean?
The impossibility of black women’s online presence. Ylva Habel, Uppsala University

Who deserves and who does not deserve civility and personhood? What have these values come to signify at a time when the upsurge of fascist, Neo-Nazi attacks and hate-speech online ramify into, and increasingly seep into public discourse as viable political opinions among other opinions?

In her recent book, *Algorithms of Oppression*, Safiya Umoja points to the many ways in which social media platforms are far from “benign, neutral or objective” for already socially vulnerable, marginalized groups. She claims that human-made, automatized decision-making systems in algorithms exacerbate and multiply extant structures of oppression – while being masked as enablers for socially transparent online interaction. Specifically black women social media users, who initially could be heard and mobilize resistance and/or reach-out activities through social media, increasingly find that anti-black trolling online and everyday life have become dangerously intertwined. Black Anglo-Saxon feminists and womanists with big follower accounts on Twitter testify to being exposed to unending racist harassment – what Moya Bailey calls *misogynoir* (Bailey 2010; Macias 2015) – and are get demonized by white followers and co-twitterers as “toxic”.

I would like to address the tension that can be observed between the social reach that a selection of these Black women’s Twitter presence enable – simultaneously as they are exposed to real dangers multiplying infinitely online. What intellectual and creative “clap-back” strategies are used by this group, regarded as undeserving of personhood, recognition, and who are, in Hortense Spiller’s words “being for the captor”? A larger question, which addresses several interlinked areas within the feminist field, is how, and in what ways Black feminist and Womanist perspectives continue to examine what counts as feminist intellectual work.

Listening to the Iron Square Well (Järntorgsbrunnen): Cultural memory and engaging Swedish public archives. Lena Sawyer, Gothenburg University, Nana Osei-Kofi, Oregon State University

A bronze ten foot tall naked African woman crouches, frozen in space, in
the much frequented public space of Gothenburg Sweden. She is part of Ture Strindberg’s 1927 statue Järntorgsbrunnen (The Iron Square Well) and was created to mark the port city of Gothenburg, and the nations, central position in the global economy through the export of iron ore. As a part our Gothenburg cityscape she asks us to engage the haptics of the public archive and the past, present and future of African diasporic dwelling.

In this arts-based research performance piece, we explore and think with black feminist scholar Tina Campt’s theorisation of listening (2012, 2017) as a way to contest dominant knowledge regimes and to think beyond the empirical primacy of the occular. Working with photography, sound, and narrative, we utilize an artistic process to investigate the ways in which colonialism, and anti-blackness in particular, are imbedded in and ”haunt” (Gordon 1997) the everyday in the port city of Gothenburg, Sweden. Through this process of exploration we aim to illuminate and grapple with the significance of this portal city in relation to what Christina Sharpe (2016) calls the aftermath of ”the wake”; that is the afterlife of slavery. In particular we engage in a practice of ”listening” to The Iron Square Well as we take on the the question of what it means to think together with our senses, in these specific spaces. Moreover, we engage with the question of how this type of knowledge production can inform contemporary anti-racist feminist struggles both inside and outside the Swedish Academy.

The stereotypes of women in the self-portrait of Brazilian digital influencers. Ranyella De Siqueira, São Paulo State University

The purpose of this work is to investigate the stereotypes of women expressed in self-portrait of Brazilian digital influencers in their Instagram profiles. Using as reference the critical work of self-representation of the photographer Cindy Sherman, we discuss the regulatory regimes of power over women through the production of technical images. To date, this study was exploratory and interpretative in nature. Data were collected using Instagram profiles of the three winners of 2018 Brazilian Digital Influencers Award in the Beauty Category.

Very little was found in the literature on the question whether the self-portrait of digital influencers can create, reproduce and reinforce women stereotype. This work offers some important insights into understand the regulatory regimes sustained by stereotypes in order to denature women as common and singular identity.
Sherman plays a critical role when photograph herself to evidence the female stereotypes produced for the main media of the 1970s and 1980s, such as the cinema, television, advertiser. The last decades have seen the rapid development of the cyberculture and social network, consequently the protagonists in guidance patterns have changed to the digital influencers and their communication tools, as the self-portrait.

Taken together, these results suggest that some women stereotype are reinforce by the influencers. Firstly, only women were nominated for the award in the beauty category and all teach makeup as the central theme. Therefore, it can be suggested that makeup is only for women, and to be beauty is necessary to makeup. We found that all the profiles show very similar self-portraits with each other: the women seem to be inspired by celebrities and exhibit sensuality. Theses stereotype can cause women’s reductionism and contribute to gender inequality. In the other hand, Sherman’s self-portraits encourage us to analyze how and what women’s stereotype the media produce and reinforce.

BLOCK II, MONDAY 15.30-17.00, ROOM 6

The quest for the right metaphor: A mapping of alternative metaphorizations of intersectionality. Amund Rake Hoffart, Örebro University

Kimberlé Crenshaw’s essay “Demarginalizing the Intersection of Race and Sex” (1989) presented two metaphors for intersectionality: the well-known horizontal metaphor of the traffic intersection and the lesser-known vertical metaphor of the basement. Although intersectionality as an analytic sensibility has gained a remarkably strong foothold in feminist and other critical discourses involved in the activity of uncovering the complexity of oppression, one widespread objection to the specific metaphors offered by Crenshaw has been that they contain misleading additive imagery (e.g. Jordan-Zachery 2007; Yuval-Davis 2007). In the thirty years that have passed since the publication of Crenshaw’s essay, numerous alternative metaphors have been proposed, for instance interferences, axes, assemblages, messy spaces of becoming, sugar and soup.

In this paper, I map the landscape of alternative metaphorizations of
intersectionality and take it as a starting point for reflecting on what drives the attempts to find new intersectionality metaphors. What are the alternative metaphors supposed to do for intersectional research? Do they represent important steps in the process of refining intersectionality as an analytical tool? Or do they, on the contrary, express a depoliticized form of “metatheoretical musing” (Bilge 2013)? To what extent does the quest for better metaphors construct and sustain narratives about intersectionality’s past, present and future?

‘You have to be like everybody else in order to fit’ Intersections of gender, sexuality and racialization in the discourses of rural youth.
Isabel Goicolea, Umeå University, Michaela Björnebäck, Umeå University, Frida Jonsson, Umeå University

A socially constructed approach to rurality has stimulated studies focusing on the reproduction and contestation of discourses of rurality. Few of these studies analyse the co-construction of rurality and youth and how the intersection of other categories, such as gender, sexuality or racialization shapes these constructions. This study aims to analyse the discourses on rural youth of both stakeholders and rural youth themselves, how the intersection of gender, sexuality and racialization shape these discourses and the consequences of these discourses for rural youth.

We used a multiple case study design, gathering data from five rural municipalities in northern Sweden. From each case, interviews with relevant stakeholders working with young people and focus group discussions with young people were conducted, transcribed and analysed looking for interpretative repertoires. This approach to discourse analysis combines a Foucauldian approach by exploring how people make sense and how they justify the construction of the repertoires, and critical discourse analysis, in looking into the possible consequences of the repertoires on people’s lives.

The analysis is ongoing, and preliminary findings point out that the available repertoires construct rural youth as a homogeneous group in which gender norms stereotypically shape how young women and men should behave and the opportunities available to them. The predominant discourses are also heteronormative and white, making invisible non-heterosexual youth and segregating refugee youth. These discourses discipline how youth behave, limiting the life choices available for them, and are
especially deleterious for youth who did not fit into these stereotypical categories. Performing and sharing such discourses also contributes to an essential-ization of rurality and youth. However, resistant repertoires are also emerging, mainly from the groups that have been most subordinated.

Confirmation patterns during meetings. Susanne Andersson, Stockholm University

Ordinary staff meetings are one of the places where gender is constructed in interaction contributing to inequality (Connell, 1987; West & Zimmerman, 1987). However, there is little research on the construction of gender in this context. In public debate, there has been a focus on the frequency of participants’ speech; in this context, it has been assumed that individuals who speak a lot, mainly men, also gain social power. However, in contemporary organizations, women also speak a lot, but this does not automatically give them social power; this is also true for men. These misconceptions about how individuals become influential and gain social power during ongoing meeting interactions indicate the needs for conceptualisations in other ways.

In an interactive R&D project performed at a Swedish university, meetings were specifically studied in relation to constructions of gender and social power, which led to the development of the concept confirmation patterns. Confirmation patterns are formed through interactions in what Connell (1987) conceptualises as gender relations. These relation doings can be either positive or negative and are divided into direct, indirect or implied confirmation patterns. The article discusses the theoretical grounds from a doing gender perspective and the interactive methodology used when developing the concept and provides empirical examples of these patterns.

One of the results of the R&D project was the development of an inclusive meeting culture where analysis of confirmation patterns was found to be necessary. Studies of interactional doing of confirmation patterns could also be used to inform intersectional analysis of how power relations are constructed during meetings and what interactions cause inclusion/influence or exclusion/marginalisation and social power.
The game changer Institutionalization of equality and diversity at Swedish universities. Emma Ebintra, Linnaeus University

Yes, I am the one who sit behind a desk at the vice chancellors office with the heavy burden on my shoulders – to make the university rethink their knowledge regimes to a more inclusive and equal environment for students and employees. With the Swedish anti-discrimination legislation in my hands I am suppose to change the status quo. The aim is to institutionalize thought about equality and diversity. What does that even mean? Sometimes we describe the academic institutions with the metaphor of a brick wall, shaped by what has become automatic [read normative]. Layers and layers of hierarchies, priorities and blindness [read ignorance] of intersectional power structures in our academic institutions constitute our imaginative wall. Hidden within we find coloniality, racism, abelism, sexism, conservatism, sexual abuse, exploitation, and yes, the list can be long. Amongst this oppressions and privileges the equality officers becomes equality bureaucrats – trying their hardest to make their universities fulfill the legal obligations within the anti-discrimination legislation. At the same time, there is a constant goal to break that institutional wall, or at least change some of those terracotta bricks to make the university more inclusive and equal for all humans.

At this presentation I aim to discuss the concept of institutionalization and how, by using the anti-discrimination legislation we theoretically have an instrument of applied intersectionality. Through what the Swedish anti-discrimination legislation call “active measure” every prefect have the legal obligation to take affirmative actions to limit the risks of discrimination for employees and students. Can this tool be a game changer to institutionalize diversity and equality in Swedish universities?

Assembling Gender Equality? Potentials and borders for gender equality work in Higher Education. Petra Angervall, University of Borås, Angelica Simonsson, University of Gothenburg

The policy changes of higher education in Sweden have resulted in a more individualized, specialized and measured academic work force (Ball, 2012; 2013). Through policy governance measures of performance, costs and
time effectiveness, teaching quality, of work environment as well as of aspects of equality and justice, the intention has been to create a more effective and high performing academic institution (Blackmore, 2017). Leaving aside sparks of resistance, within the academe there is a strong consensus about the necessity, effectiveness and “neutrality” of standards through measurement. Previous studies (Alnebratt and Rönnblom, 2016) indicate that gender equality work in Sweden tends to express standards related to “objectivity”, but simultaneously involves activities that are political and transgressive. Therefore, there is a continuous need to investigate what kind of actions that are part of the realization of gender equality in the academe today. This study concerns the institutionalization of gender equality work within this context. How is gender equality work carried out in this academic landscape, and what does this work produce in terms of equality and the understanding thereof? By interviewing influential representatives and by observing how gender equality is realized in different contexts in the academe, we want to identify and deconstruct what we understand as gender equality assemblages (Liinason, 2017) and how they form, but also perform, gender equality in higher education (McPherson, 2015). Thus, in light of recent decades of policy changes, we are interested in what clusters of actions, interests, values or challenges that are involved in and directed to influence gender equality work, as well as their conceptual, practical and political implications for gender equality in higher education.

Tjejlopp som feministiskt projekt? Karin S Lindelöf, Uppsala University

Motionslopp för kvinnor, så kallade tjejlopp, är en vanlig företeelse i dagens Sverige. Tjejloppen ingår i en allmän motionstrend där löpning, cykling, skidåkning, mm, har fått ett stort uppsving under 2010-talet (eller egentligen sedan 1980-talets joggingvåg, men numera med förnyad styrka). De skiljer sig dock från många andra motionslopp genom att värden som hälsa, välbefinnande och njutning lyfts fram extra mycket, medan prestation och utmaning tonas ned. Inom ramen för ett etnologiskt forskningsprojekt har vi undersökt olika aspekter av motionslopp för kvinnor, deras framväxt, form, budskap och deltagare, och vi vill här presentera de viktigaste slutsatserna.

De svenska tjejloppen attraherar årligen hundratusentals deltagare. Samtidigt uttrycker många en viss kluvenhet kring fenomenet. Detta märks
i deltagarnas berättelser, samt dyker med jämna mellanrum också upp i mediedebatter och i olika diskussionsfora på Internet. Det är uppenbarli-
gen något som skaver med tjejloppen. De beskrivs bland annat som fåniga, löjliga, alltför jippobetonade, tingeltangel, rosa fluff, förminskande, och könsdiskriminerande (för både kvinnor och män).


Deltagarberättelserna genomsyras av uttryck för kvinnokraft, ”girl power” och systerskap – och de första tjejloppssorganizörerna uttryckte en eman-
cipatorisk strävan efter att få fler kvinnor att ta del av idrottsgemenskap. Mycket talar därför för att tjejlopp som fenomen skulle kunna ha feministiska, jämställdhetsframjämmande och frigörande konsekvenser. Fungerar tjejloppen rentav som ett feministiskt projekt – och i så fall varför och på vilka sätt? Eller gör de trots allt inte det – och i så fall varför?

En könad omsorg? Omsorgsetiska erfarenheter på mellanstadiet.
Mimmi Norgren-Hansson, Umeå University

Enligt skollagen (2010:800) är det lärarens uppdrag att förmedla inte bara kunskap utan vidare också värderingar. Dessa värderingar konkretiseras i läroplanen. Under preciseringen av det etiska perspektivet skriver man till exempel såhär:

Det etiska perspektivet är av betydelse för många av de frågor som tas upp i skolan. Perspektivet ska präglas av att ge grund för och främja elevernas förmåga att göra personliga ställningstaganden och agera ansvarsfullt mot sig själva och andra.

(Lgr11)

Om vi vet mer om värdegrundsuppdraget utifrån aspekten omsorg så kan detta i förlängningen av verksamheten generera nya arbetssätt för hur fler kan tillgodogöra sig dessa förmågor och värderingar. Istället för att.enbart söka efter komplikationerna eftersöks de uttryck som bäddar för förmågan att kunna manövrera sig i ett socialt landskap med omsorg för andra som mål och medel. Den aktuella debatten om förmedling av värden utgår idag ofta från brott mot gällande normer i form av mobbing, trakasserier, diskriminering och kränkande behandling (Nyström 2011:11). Detta perspektiv kan vara intressant att vända på. Syftet med studien är att beskriva, analysera och diskutera mellanstadiieelevers erfarenheter och berättelser utav omsorg utifrån deras skolvårdag. Detta kan även ligga till grund för en moralpedagogisk diskussion där betydelsen av maskulint och feminint kodade etiska perspektiv i skolan belyses.

Utifrån ett genusperspektiv redovisas resultatet från tio kvalitativa intervjuer genomförda med svenska mellanstadiielever med fokus på erfarenheter och berättelser av omsorg.

**BLOCK II, MONDAY 15.30-17.00, ROOM 8**

PANEL: Local engagement in rural settings. (90 min)
Linda Sandberg, Umeå University, Katarina Giritly Nygren, Mid Sweden University, Anna Olovdotter Lööv, Mid Sweden University, Angelika Landén, Mid Sweden University, Johanna Overud, Umeå University, Karin Jarnkvist, Mid Sweden University, Desirée Enlund, Umeå University

The following six abstracts belong to this panel:

Memories of local engagement: the fight for women’s jobs in the rural Swedish north 1972-1986. Johanna Overud, Umeå University

This example considers the establishment of textile industries in three localizations in the rural Swedish north (Västerbotten) in 1972: the textile company Algots Nord’s factories in Lycksele, Norsjö and Skellefteå. This establishment implied labour market participation among women who had not previously held paid employment. After just a few years, the bankruptcy was announced, and all three northern factories had to close down. The down-turn, followed by protests and demonstrations, were
at centre of debates of society. A solidarity movement comprising loosely organised individual and collective initiatives was formed. There was a strong popular support for the women workers in their protests against the dismissals.

Through media depictions of this establishment and its down-turn, along with interviews with the workers and by-standers, I study the relationship between individual memories/local narratives and the collective memory of the feminist movement. I apply a temporal and spatial approach to women’s labour market participation in this context when I ask what memories of this event are being communicated? Are there challenging notions and conflicting stories? How can one explain a group’s collective memory of one or more events that have helped to shape and define history? How is engagement and memory distributed in relation to gender, class and generations? An important point here is how groups can form a symbolic content that has a function to retain the group’s collective memory. I also aim to capture something of the history of post-war rural Sweden, addressing the effects of local engagement for the transformation of women’s labour markets in rural areas.

Mobilizing against the NMR. Linda Sandberg, Umeå University

Prior to the Swedish general election in the fall of 2018, the neo-Nazi party the Nordic Resistance Movement (NMR) campaigned to gain power in several small municipalities. The NMR made themselves visible in the public space in small communities such as Ludvika / Grängesberg, Boden and Kungälv. Drawing on a place-based analytical approach, this study focuses on the situation in Ludvika, described in the media as the municipality in Sweden with the highest level of neo-Nazi activities. This study asks how the NMR’s presence affects the local society, especially in relation to fear and safety, but also in terms of resistance and mobilization against the NMR. Based on analyses of newspaper articles and interviews with people who are speaking out against the NMR in various ways, this presentation problematizes how public space is negotiated, how the NMR’s presence in Ludvika forces the local community to take action and activates a discussion about racism and about the municipality’s image.
Welfare state withdrawal and political mobilization for healthcare in the peripheries. Desirée Enlund, Umeå University

It is no longer only industrial restructuring causing local contention in Sweden’s sparsely populated northern area, but rather the withdrawal of the welfare state services, which previously functioned as a remedy to that process. Particularly the centralization and closure of healthcare services have caused political mobilization in the form of protests, street demonstrations and occupations. The closure of the maternity ward at Sollefteå Hospital in 2017 gave rise to a situation when healthcare cutbacks led to long political mobilization and drew national attention to the situation of welfare service provision in sparsely populated regions. During Sollefteå’s long struggle, repertoires of action have gone from more conventional forms of street protests to occupying the hospital to organizing their healthcare in the shape of a citizen cooperative primary care center. This development call forth questions about how to understand political mobilization, civil society and the rural places that the welfare state is increasingly withdrawing from. This study investigates how the people involved in the various protests think about their place and their own role within a changing welfare state. While the mobilization and self-organization are responses to the widening service deserts in the peripheries of the welfare state, could they also prefigure a more democratically run and equal welfare provision that (ab)uses the gaps opened up by the push to privatize the public healthcare? The findings of this study suggest that this is a path fraught with enormous difficulties and challenges in securing welfare in sparsely populated areas. Nevertheless, it might renegotiate the power relationships between the rural citizen, rural places and the state within the continuously shifting welfare landscape, when long-term political mobilization acts as both conscientizing and spurring self-organization but at the same time it could increase vulnerabilities among rural populations.

The gendered and gendering of rural refugee reception – Voluntary (older) women’s labour and Church initiatives. Karin Jarnkvist and Katarina Giritli Nygren, Mid Sweden University

This presentation focuses on volunteers and idea-based organizations’ involvement in refugee reception in rural areas. In our presentation, we will discuss how refugee reception is done in relation to gender, place and the dismantling of welfare. The study is based on interviews with seven
volunteers and employees in two rural towns in northern Sweden. Our study shows that the social support to refugees in the studied towns seems to rest much on (older) women’s hospitality work and church organisations. In these small cities, a few organisations organize and engage in a broad spectrum of activities. The volunteers use their private networks as well as organized networks for organizing the activities. The women we interviewed seem to have a particular interest in engaging with female refugees in traditionally female practices such as baking and sewing invoking particular emotional motives and racialized scripts of refugee women in need of specific caring practices.

Local resistance—global markets. Angelika Sjöstedt Landén, Mid Sweden University

Previous studies of political mobilization in rural areas show that emotional and moral positions drives and motivates mobilization and resistance to exploitation of land, water, animals and people (Lundgren & Nilsson, 2017; Lundgren & Johansson, Woods et al, 2012). During the 21st century mining boom moving on a global market, local resistance not only constitutes voices from a national periphery but can also be seen as part of global peripheries. Mining resistance therefore exists in an international context and tells of how social movements take shape in rural and sparsely populated areas (see for example Woods 2006; Larsen 2008; Conde 2017). Local and individual stories often carry concrete experiences of what places mean to the people who live there or who have other emotional links to the sites. Such stories can, for example, be about experiences of the countryside as peripheral in an increasingly urbanized society.

In this paper, we examine stories about the mobilization of resistance to prospecting and plans for the establishment of a uranium mine in Oviken in the county of Jämtland, Sweden. The study is based on interviews with people who have been active in protests against exploration and mining in the area. In the interviews, the cultural landscape is highlighted as a material and symbolic arena for organizing the resistance. The focus of this paper is on the moral drivers that underpin the narratives of rural resistance against mining. We attempt to describe the ‘morals of resistance’ that together – albeit sometimes conflicting – structure the narratives. We conclude by discussing what this means for the conditions of possibility for mobilization against mining exploitation.
Presentation: "We are doing it our own way": Reconceptualising Pride festivals in rural settings. Anna Olovsson Lööv, Lund University

The aim of this presentation is to highlight the need to rethink the politics of contemporary Pride festivals in light of the organisation of Pride festivals in rural settings in Sweden. The presentation is based on data generated through an ethnographic study on Pride festivals beyond the metropolitan areas of Sweden. The background to the study was the rapid expansion, and de-centring, of the Pride movement in Sweden. This presentation focuses on how organisers conceptualise their (and other) Pride festivals. Pride organisers in rural settings engaged in practices of reworking the urban-centred Pride festival concept, and Pride festivals are highlighted as spaces for rural resistance, solidarity and care.

BLOCK III: TUESDAY 09.00-10.30, ROOM 1

Back-to-back panel: Rethinking Asymmetries – Building Global Solidarity: Feminist Collaboration, Conceptualization, and Decolonization. Helle Rydstrom, Lund University, Anindita Datta, Delhi School of Economics. (Supported by South Asian Studies Network)

Knowledge asymmetries underline and deepen existing inequalities, yet they also provide a rationale for forging inspiring collaborations across borders. This truly interdisciplinary panel critically reflects upon the role of feminist collaboration as a strategy to dilute and mitigate knowledge asymmetries accentuated by gender, ethnicity/race, and location. The panel not only considers what it means to engage in feminist collaborations intellectually and emotionally but also how these might hold power to subvert and disrupt epistemic hierarchies. The panel unravels conceptualizations of “other” locations, as entangled with postcolonial socio-political and economic imbalances, to explore how such knowledge might be deconstructed. Panelists draw from their experiences of collaborations from various parts of the world to discuss how global feminist solidarity can contest and decolonize knowledge regimes and thereby offer new analytical perspectives on data from the ground and transnational feminist scholarship.
Contextualization in Cross-national Collaborative Research. Birgitta Jordansson, University of Gothenburg Linda Lane, Senior Lecturer, Gothenburg University

Collaborating across national borders and specifically global North–South centers and margins have increasingly been viewed as a way to enhance feminist studies and to engage with gender inequalities. An at least, rhetoric of acknowledgement of the marginality of global South challenges has resulted in an increased interest in research collaboration across global North-South contexts. Yet, feminist scholarship has not been immune from reproducing certain patronizing and exploitative practices within relations of knowledge production. Furthermore, global North scholarship continues to dominate and privilege notions of legitimate and valued knowledge. Historical differences and contemporary inequalities of material and knowledge resources continue to shape conditions for research projects and their outcomes. These issues remain key concerns for feminists interested in exploring global manifestations of gender inequality. In SIGN (2011-2013) a SIDA-financed project aimed to establish sustainable cooperation between Swedish and Indian researchers and practitioners on questions related to gender equality, democracy, and human rights we had the opportunity to explore some of the issues arising from cross-national collaborations. In this paper, we continue the discussion generated through that 2-year process. This paper aims to discuss challenges as well as the intellectual value of cross-national collaborations. We reflect on our experiences and how we as feminist scholars can work together across differences. A positioning that demands a critical eye to the ways feminist theory is bound up in global power relations and how gender equality discourse reflects cultural, ethnic, and racial differences while appearing to operate to reduce the same. We raise questions as to how collaboration can dilute and mitigate knowledge asymmetries accentuated by gender, ethnicity/race, and location? How useful are terminologies such as intersectionality as conceptual tools in these transnational projects. How can we navigate the complexities of differing terrains of academic contexts, policy frameworks and collaborative work entails?
Feminist Explorations of Value. From Informal Traders to Global Finance Capital. Riya Raphael, Lund University

Aim of the paper is to explore the concept of value. In order to facilitate this exploration, the research relies both on theoretical and empirical resources. Theoretical frameworks are rooted in Marxist perspectives and grounded in the field of feminist political economy. The empirical section of this thesis delves into the working lives of bartanwale (translated from Hindi—bartan: utensils, wale: denoting people), who continue to practice barter-based trade in Delhi, India. Bartanwale have been bartering kitchen utensils in exchange for old clothes in the city for at least the last five to six decades. They mainly come from the western part of the country and belong to the Waghri caste loosely. One of the primary reasons to follow this particular group is to see how a globalising economy could be understood through a standpoint which continues to exist outside mainstream studies on political economy. After the first round of fieldwork from Dec. 2017 to Feb. 2018, it became apparent that while they are informal traders, they can not only be situated in the informal sector but are also deeply embedded within the fast-changing paradigm of finance capital, through self-help groups and micro-finance. In addition, the recent drive of the Indian state to demonetize and construct a cashless economy can be juxtaposed with the cashless transactions of the bartanwale’s barter that can highlight the changing relations of value between cash, finance and the materiality of labour. This paper seeks to engage with the panel through rethinking and conceptualizing asymmetries in terms of transforming economic landscapes and its implications for feminist theorization on economy, labour and gendered re/production of value.

Rethinking Asymmetries—Forging Solidarities. Feminist Collaborations in a Neo-liberal World. Anindita Datta, Delhi School of Economics

The paper addresses what it has meant to engage in feminist collaborations as a southern scholar writing feminist geographies from a non-western context. Set against knowledge asymmetries, how have these collaborations been able to subvert and disrupt existing hierarchies of gender, race and location in a neo liberal academy? Have such feminist collaborations had any impact on the way knowledge of “other” locations and contexts is being produced both in the centre and the periphery? Kobayashi notes that “reflexivity has no meaning unless connected to a larger agenda” (Kobayashi 2006). Hence, invoking an autobiographical lens and pur-
posing experiences of cross cultural collaborations, this paper reflects upon the role of feminist collaborations as a strategy to dilute and mitigate knowledge asymmetries underlined by gender, race and location. Framed against the recent literature on slow scholarship (Mountz et al 2015; Berg and Seeber 2016), emotions in academia (Laliberte and Schurr 2016; Askins and Blazek 2016), the role of friendship in collaborations (Lund et al 2016; Datta and Lund 2017), auto ethnographical methods and self-reflexivity (Ellis et al 2011; Datta and Lund 2017), feminist fieldwork (Bondi 2003; Faria and Mollet 2016) as well as activism and co authorship across difference (Nagar 2014) this paper evaluates experiences of feminist collaborations as an active strategy to counter gender, race and location based knowledge asymmetries that have been sharpened by neoliberalism.

PANEL II Chair: Anindita Datta, Delhi School of Economics. Discussant: Ulf Mellström, Karlstad University

INDIVIDUAL ABSTRACTS:


During the #metoo movement in the autumn of 2017, stories about sexual assault, including rape, garnered much attention worldwide. It might seem as if all of these stories came from nowhere. In fact, during the last decades several rape cases have been highlighted and debated in media all over the world. These discussions in the media and among the general public have led to scrutiny and a critical review of the applicable law and the legal system globally. In relation to contemporary social debate on rape, the media have a great impact. In Sweden the media have frequently been instrumental in naming and framing rape cases after where the incident took place, thus linking the deed with place in a broader sense. One of the main arguments used for impunity all over the world, implicitly as well as explicitly, and the same time effectively keeping women from public spaces, is also related to place. This is clearly illustrated by the Indian Jyoti case where some of the views in the debate obviously stemmed from the notion that women should not be out in the streets late at night (Chaudry et al). Using place as a point of departure in rape analysis thus has a potential to challenge disciplinary borders as well as national ones. My aim in this paper is to make visible and problematize interdisciplinary and
transnational research collaborations, by using concrete examples from a study of the legal treatment of rape and place in two court cases from Sweden and India respectively. In the study I discuss I take a closer look at how the act of rape is linked to place in legal practice, by unmasking narratives of rape, in which different subject positions for complainants and defendants are to be found. More precisely I analyze how place is connected to agency and vulnerability in relation to rape.

Asymmetrical Reciprocity and Epistemological Encounters. Maria Tonini, Lund University

The question of how to understand “other” (often corresponding to so-called “non-western”) LGBTQ sexualities with the aim of respecting their dignity and diversity of experience continues to be debated in queer/feminist academia. The “decolonial turn” in critical feminist studies has once more stressed the continued presence of an epistemic coloniality in the way scholars in the Global North, despite their best efforts, deal with difference in knowledge production. In this paper, I develop a reflection on knowledge asymmetries and epistemological encounters. I draw from Iris Marion Young’s insight on “asymmetrical reciprocity”, where Young stresses the need to acknowledge, and engage with, the irreducible difference between subject positions; the acknowledgment of this difference becomes a necessary and productive starting point for the development of a moral engagement with the “other”. In my reflection, I consider the epistemological value of the “other”. The example on which I base my discussion is my research on LGBTQ sexualities in India. I interrogate my position as an (academically) younger scholar based in Sweden with an interest in issues of equality and recognition for sexual minorities in India. I engage reflexively with the epistemological issues arising from both the theoretical framing and methodological choices of my research. This reflection becomes an occasion for me to take stock of the shortcomings of my doctoral dissertation. The incompleteness of my analysis, the blind spots and the unaddressed assumptions point to a certain irreducibility of knowledge asymmetries, but I propose that zooming in on those asymmetries and figuring out ways in which they reciprocally interact can be a way to develop a kind of scholarship that is open-ended, collaborative, and dialogical.
Asymmetries, Right-wing, and ‘Everyday Feminisms’. Atreyee Sen, University of Copenhagen

My discussion for this panel revolves around a slum-based Hindu right-wing female leader’s curiosity about a lower-class left-wing Muslim feminist activist in Mumbai. Instead of discussing my personal liaisons with feminist scholars, I want to develop an ethnographic lens on encounters and exchanges between politically assertive poor women with dramatically opposing affiliations and identities, carving out spaces and opportunities for women’s cross-cutting solidarities in marginalized urban spaces. Taking a leaf out of the rising scholarship on contemporary right-wing women infringing upon feminist concerns related to domestic violence and women’s mobility, I want to highlight how urban poverty becomes a site for a more subtle and dialogical ‘everyday feminism’. The latter may involve the strategic use and usurping of political rhetoric, but it also generates small-scale affective geographies of trust and gendered empathies.

Fluid Knowledge. Regimes and Episte-Ontological Instantiations. Helle Rydstrom, Lund University

This paper considers the ways in which global feminist collaborations provide an entry point to explore the production of knowledge regimes and how these are reshaped when travelling across the globe. Knowledge regimes perpetually undergo transformations when crossing borders and boundaries and cannot, therefore, be seen as static. Thus, rather than understanding knowledge as fixed, siloed, and restricted to particular regions, the paper unfolds how notions such as Knowledge, Power, Outlawing, and Deconstruction gain traction in global academia to work as critical analytical tools beyond place and space. The paper, moreover, highlights the ways in which daily life notions, as employed in particular ethnographic sites, contest and nuance conceptualizations of Emotions, Bodies, Masculinities, and Femininities and, in doing so, shed new light on ideas about the social and the asymmetries by which it is configured. Finally, the paper considers how scholarly intentions of ‘speaking for others’ have been rejected and revoked in anthropology while perpetuated in specific domains of feminist scholarship. In all, this paper asks to which extent is feminist scholarship prepared to recognize and take into account; first, manifold theoretical interpretations; second, contextual knowledge from the ground; and third, multiple realities regarding being/becoming in a rapidly changing transnational world.
Gendered Interpretations at the Victoria & Albert Museum and the Vasa Museum. Svante Norrhem, Lund University, Anna-Maria Forssberg, The Vasa Museum, James Daybell, Plymouth University, Emma Severinsson, Lund University

This presentation develops from a two-year AHRC-funded research network project, ‘Gender, Power and Materiality in Early Modern Europe, 1400-1800’ which generated a valuable dialogue between the four university nodes (University of Plymouth, Lund University, Leiden University, and University of Western Australia) and curators and research department at the V&A museum, which has identified a series of follow-on activities that have potential for significant wider impact. It is intended that the follow-on project will further enhance the partnership with the V&A, but also develop a new partnership with the Vasa Museum.

As a result of a series of workshops over the past two years in dialogue with our partners we have developed an interpretative tool for understanding objects, exhibitions and the past through the lens of gender, power and materiality. The follow-on project seeks to engage with museum staff to coproduce gendered pathways and interpretation of the collections in both institutions.

In this presentation we will

1. introduce the interpretive tool and how the research team will work in collaboration with the UK and Swedish RAs and other researchers, curators and museum professionals at the Vasa and V&A. We have identified and are currently analyzing a selection of 20-40 objects and their gendered narratives within the museum’s collections. These will be analyzed in detail using our gendered interpretative tool that studies an object’s history across its lifecycle from commission and manufacture to consumption and display in a museum setting.

2. Discuss how this may be applied in museum practice through coproducing interpretative pathways through the permanent exhibitions and collections. This gender-informed research will form the basis of interpretive strategies delivered in different formats throughout the museums.
Whose voice, whose gaze? Re-thinking categories in Scandinavian ballad tradition. Ingrid Åkesson, Svenskt visarkiv, the Centre for Swedish Folk Music and Jazz Research.

The Scandinavian traditional/popular ballads, with their origin in the Middle Ages and belonging to a vast European tradition, are in many ways relevant in present-day society. They tell numerous stories of forced marriages, fatal pregnancies, rape, and honour-related violence – but also of defiance, defence strategies and reversed roles. The hierarchic, mostly patriarchal, ballad universe is characterised by ideas of honour and shame and conflicts between the individuals’ wishes and the norms and rules of family and society. The narrative motifs that point out these structures are clearly visible when you regard ballads as clusters of narratives told by a multitude of singers, rather than focusing on the established categories, created by earlier generations of scholars applying a male gaze, blind to gender-power relations.

My ongoing study “Whose voice, whose gaze” provides a critical perspective on a part of Scandinavian cultural heritage, situated at a crossroads between oral/aural and literate traditions. The study is built on close reading and listening, field work among singers, and perspectives from ethnomusicology, folkloristics, history of ideas and social history, gender theory and literature. Traditional cultural expressions are not at present given much notice in Swedish Academia, but they may give us knowledge of historical everyday discourse and point out links to current multicultural society – cf. projects such as “literacy from below”.

In my paper I will discuss the need for questioning biased categorising of cultural heritage as well as the relationship between narrative song and historical reality. I will also present illuminating musical examples.

Collecting affects and producing meanings: feminist and queer archives as places of memory and resistance. Camila Borges Freitas, University of Gothenburg

Historical narratives are built upon traces of the past, and archives, as well as museums and other memory institutions, have to be questioned about what they are capable to say about the past, but mostly about what they do not say – and why. The relationship of a society with its past says a lot about what is intended to be preserved and remembered, and what is destined to oblivion (Foucault, 1969). The lack of representativeness of
many groups in the spaces of memory and knowledge production must be critically analysed. In the last decades, new formats of archives have been created, as results of collective efforts of activists, researchers and artists, interested in a critical reading of archive’s role in society. These projects have been redefining what is understood by archivist practice and research (Arondekar et al, 2015:219), addressing feminism, women’s and LGBTQ histories – and *herstories*.

Involving activism and affects, the feminist and LGBTQ archives become a space of production of more plural, diverse and inclusive counterhegemonic narratives (Kumbier, 2009), fostering possible futures whilst remembering the past (Cvetkovich, 2011). The aim of those archives is to incorporate a plurality of expressions and experiences – from private and public domains – in their spaces and collections, through a broader range of materials, which also challenges the definitions of source and historical documents. What is at issue in those projects is also to provoke subversive relations to knowledge, to question the knowledge-production spaces, hierarchies and dynamics, and to create engagement in social issues of present times from the dialogue with the past.

This work aims to discuss feminist and LGBTQ archives and their potential for meaning-making and community-building for minorities in contemporary societies. Moreover, the possibilities and challenges of building activism and resistance within memory institutions and through knowledge production.

Maritime Museums, the figurehead and the construction of man and woman. Annika Bünz, University of Gothenburg.

One group of artifacts that characterize the maritime museum is figureheads. These human and animal figures carved in wood can be seen in exhibitions, lobbies, museum cafés and sometimes even on the facade of the building as an emblem of the maritime museum. The colorful and vibrant woodcarvings have a visual power that was used by ship owners and kings in the era of sailing ships, and it is the same vivid expressiveness that today appeals to visitors at the maritime museums. The figureheads have also throughout history been important for seafarers. They were filled with meanings, as protective totems against both enemies and rough seas, and as visualizations of the ships’ souls.
Focusing on figureheads with human form, I have investigated what aspects of wooden figures and their history that are highlighted in the maritime museums’ narratives, and how they are used as resources in exhibited historical maritime worlds.

The survey has yielded many interesting results, but what emerges most clearly in the material is that the museums do not say very much about the original contexts of the artifacts and the practice of embellishing sailing ships with carved figures. Instead, the figureheads are primarily used to visualize humanity, femininity and masculinity, and the relationship between man and woman. In stories about the life and reality of seafarers, female figureheads are used to visualize the woman and femininity in relation to the male seafarers. When a museum stages narratives about kings and wars, the male figureheads are used to manifest a male ruler identity. At some museums, in situations where the wooden figures are not incorporated into an exhibition narrative, and are left to speak for themselves, they are arranged like a couple – a man and a woman.

BLOCK III: TUESDAY 09.00-10.30, ROOM 3

Women artists in an industrialized context. Charlotta Hanner Nordstrand, University of Gothenburg.

My project will highlight women artists in the early 20th century. It continues my research about women artists in Gothenburg in the late 19th century. I will scrutinize their educational situation, their social context and their careers and in this first phase, I will present three artists, Anna Gardell-Ericson (1853 - 1939), Saga Walli (1891-1975) and Gunnel Kjellgren-Björkström (1926-). These artists show different aspects of female artistry.

Anna Gardell-Ericson was born on the island Gotland. She studied music and painting in Lausanne and later for landscape painter P. D. Holm, a teacher at the Royal Academy of Arts in Stockholm. In 1879, she moved to Paris to study watercolor and there she successfully exhibited at the “Paris Salong” 1882 and sold watercolor painting on contract basis via the firm Goupil and Co. She married painter Johan Ericson and in 1884 moved back to Sweden and Gothenburg with husband and daughter. Her study period then ended and the duties of a wife in the early 20th century
dominated her life. Nevertheless, she continued to produce, exhibit and sell watercolors until high age.

Saga Walli was born into a musician and nonconformist religious family, her birthplace was Prague where her father worked as opera singer. Back in Sweden, she studied at the Royal Academy of Arts in Stockholm and at Valand Academy in Gothenburg. Trained in traditional techniques she set up an Art School in Gothenburg lasting for several years under different addresses. One of her pupils were Gunnel Kjellgren-Björkström. Walli painted several altar paintings, portraits notably of Swedish bishops, and illustrated books and postcards. She also wrote poetry and took part in women societies in Gothenburg.

Gunnel Kjellgren-Björkström (earlier Schultze) was born in Gothenburg in a business family. Gunnel studied the textile program at Slöjdforeningens skola in the 1940-ties. One of her teachers put her in contact with the textile fabrication Ljungbergs in Floda (settled up 1948) where many of her designs for textile production was printed and produced. Beside textile, she studied the oil painting medium at Saga Walli’s Art School and graphics art techniques and enamel at Konstnärernas kollektivwerkstad (KKV) in the 1940ties, aquarelle-painting techniques at Gerlesborg Art School and late cubism for Andre Lothe in Paris 1952. In the 1960ties and 70ties she produced many application embroideries and weavings to schools, churches and different administrative buildings, they became public art.

In the early and mid–20th century, the textile industry was at its peak in Sweden. Many notable designers found their living in the upraising economic prosperity and many of them where educated at Slöjdforeningens skola, now the School of Design and Crafts at Gothenburg University.

Gendered instrumentation in the Eurovision Song Contest. A Nordic Paradigm? Bjarne Isaksen, University of Tromsø.

The Eurovision Song Contest (ESC) is one of the world’s biggest television event, and has since its start been a show case for music, trends, ideas and styles. The competition can thus be an indicator for both how the different nations choose to market themselves, and how the European music industry in total sees itself. According to World Economic Forum’s annual Global Gender Gap Report (2013) the Nordic European countries stand out as the best
removing obstacles holding women back and overall be gender equal societies. Despite this equality in society in general, these countries by no means stand in front when dealing with gendered instrumentation in the ESC. The Nordic countries’s use of female musicians are very limited in both numbers and possible instruments. Other European countries seems to be much more gender equal oriented in this field.

This paper will discuss the ESC (1999-2018) in the Nordic region as a possible mirror of society regarding gender equality on and off stage through Giddens’ concept of discursive versus practical consciousness.

Rethinking the Viking: How the Viking was created during the 19th century to mould a new masculinity. Ted Hesselbom, Sigtuna museum & Art, Anna Lihammer

The Viking as a popular figure was created long before the Viking Age was established as a historical and archaeological period. Even though the archaeology of today researches a more complex and problematised Viking Age, with a diversity of gender and cultural roles, and though the manly-man Viking itself lacks support in the archaeological material, the image of the Viking with his horned helmet still casts a long shadow over this historical period.

In our presentation we investigate how the image of the Viking was created in c. 1800, how it connects with, depends on and influences transforming ideals of masculinity during the 19th century and how it still effects our historical thinking today.

At the end of the 18th century masculinity was perceived as being in crisis. The aristocratic and royal ideals of the 18th century was considered old and decadent. The image of the Viking was created as a remedy. The Viking became a symbol for different things such as strong masculinity, a spirit of adventure, righteousness and tradition: what was perceived as an ideal man.

The popular image of the Viking is strongly linked to 19th century society and changed when society changed. In our presentation we follow these changes in art – almost all art movements during the 18th century has had its own version of the Viking, in opera and in literature and fashion. We also look at the impact the image had on the creation of archaeology as
a new discipline, how it influenced research and how it still effects the perception of the Viking Age today.

The case of Karin Parrow: Institutional regimes and dominant modes. Eva Zetterman, University of Gothenburg

This paper examines the historiography of the Swedish artist Karin Parrow (1900–1984) through her positioning in Swedish art museums and publications of Swedish art history. During her lifetime, Karin Parrow participated in a large amount of exhibitions, both solo and group exhibitions, she was an active member in artists groups, and she was extremely productive. During her almost sixty years as a professional artist, she produced hundreds of paintings in a style called ‘Göteborgskolorism’ (Gothenburg colourism), a concept applied for paintings in strong colours by artists whom either studied at the Gothenburg art school Valand in the 1920s for the artist Tor Bjurström or worked in the vicinity of Gothenburg during a period of their lives. However, only fourteen of her images can be found in public collections at Swedish art museums. None of these are hanged on museum walls and thus available to public art audiences. She is also absent in academic publications of Swedish art history and only mentioned in passing in biographical dictionaries or exhibition catalogues. At the Gothenburg art museum where a separate gallery is devoted to ‘Göteborgskolorism’, the style is represented by paintings by male artists from the same generation as Karin Parrow who is not included. How come Karin Parrow, who where such an active artist and whose artistic production fits various stylistic criteria, is excluded both from art history books and from being exhibited on museum walls? Drawing on feminist historiography (Pollock, 1987), critique of institutional norms in the art field (Hermele, 2009), and critical discourse analysis (Mouffe, 2005), this paper explores the institutional regimes and dominant modes of knowledge production that in the case of Karin Parrow have positioned her as a peripheral subject on the margins of the art field and its history.
The midwifery profession: driving forces and social change. Elin Lundsten, University of Gothenburg

The practices of midwives put questions of gender normativity and heteronormativity to the fore. It is also the case that work that midwives are involved in, such as assisted reproduction and abortion, are contested in political debates in Europe and Sweden. Working in an abortion clinic, fertility clinic, maternity ward or maternity clinic, may require different kinds of capacities and involvements with patients, as well as different relations to other health care and medical professions. I’m interested in how midwives, in the Danish and Swedish contexts, understand their driving forces in their work, and also their choice of scope of practice within their professions. In Denmark the midwifery profession is separate from the nursing profession, while in Sweden, the professional training to become a midwife requires being a registered nurse. However, in both countries, midwives have a position of independence. In my paper presentation I will discuss ideas about “encountering the patient”, “urgency” and the challenging of gender normativity and heteronormativity within practices among midwives. The aim of discussing these questions is to put the practices of midwives in relation to broader questions of social change and work against conservatism.


Abortion is highly restricted in Kenya but remains a controversial and common phenomenon. Indeed (unsafe) abortion is a public health problem, putting many women at severe risk of severe health disabilities and death. Studies in Kenya reveal that abortion occurs at significant levels. In Kenya, over 300,000 spontaneous and induced abortions occur annually hence are leading causes of reproductive morbidity and mortality. The study examines the socio-cultural and economic factors that influence unsafe abortion in Migori County, Nyanza province of Kenya. The data was collected using interview schedule, key informant interviews, focus group discussions and case studies. Respondents were identified using multi-
stage and purposive sampling techniques. The quantitative data was analyzed using descriptive analytical techniques while the qualitative data was transcribed and analyzed by thematic content analysis. The data revealed that social and economic factors are key to understanding unsafe abortions in Kenya. The study recommends that any reproductive health program must focus on the socio-economic context within which abortion occurs if the problem is to be pragmatically addressed. The study identifies new research areas which could help reduce levels of unsafe abortion.

**BLOCK III: TUESDAY 09.00-10.30, ROOM 5**

**Undefinable victimization: intimate partner violence in lesbian and queer relationships. Nicole Ovesen, Uppsala University**

Intimate partner violence (IPV) has traditionally been framed as men’s violence against women with a strong focus on physical violence (Donovan and Barnes, 2017: 5). This assumption has had important political implications and has shaped societal understandings of violence and help-provision. However, the public story of IPV has meant that certain forms of victimization and groups of victims become unrecognizable. Even though violence in LGBTQ relationships is starting to gain attention in the academic and public discourse, there are still few studies on the subject from a Swedish context (Heimer and Sandell, 2018), and specific help initiatives directed towards LGBTQ victim-survivors are often still missing or left unspecified in social policies or practices on help-provision. In this paper, I present work from my ongoing PhD project for which I interviewed 25 people in 2018 who have experienced violence in intimate lesbian and/or queer relationships. The interviewees self-identified as lesbian, homosexual, bisexual, pansexual, and queer or as women who engage or have engaged in relationships with women. The interviews focused on the participants’ experiences of violence and help seeking and were conducted in different places around Sweden between March and June 2018. In this presentation, I discuss the consequences of and challenges lesbian and queer victim-survivors face for being excluded from the public story of IPV. I argue that this can be further complicated when the violence takes the form of a constant and systematic demand for emotional support by the partner, making it difficult for victim-survivors to recog-
nize and name their experiences as violence (Donovan and Hester, 2015). The paper sheds new light on how victimization can be understood as a process upheld and obscured by societal norms around practices of love.

References:

'Donovan C and Barnes R (2017) Domestic violence and abuse in lesbian, gay, bisexual and/or transgender (LGB and/or T) relationships. Sexualities. 0(0) 1–10.


Dimensional Theories of Abuse. Lena Gunnarsson, Örebro University & Lund University, Sofia Strid, Örebro University

The presentation adresses what we call Dimensional Theories of Abuse, that set of feminist theories which point out the interlinkages between normative and abusive gender relations. Through concepts such as ‘grey area’, ‘continuum’ and ‘dimensional view’ feminist scholars in the field of violence research have analysed how gendered normalcy and abuse often meet/co-mingle/overlap in ways that obscure the boundary between them. For example, whereas love and violence are commonly seen as radically different experiences, possessiveness may be part as much of a passionate love dynamic as of intimate partner violence. Similarly, it is not always easy to neatly distinguish conventional relationships based on economic dependence from prostitution. Further, as scholars in the field of sexual violence have pointed out, normative heterosexual scripts are organized in line with a gendered logic of conquering which has much in common with the dynamics of sexual violence.

In the presentation we compare different ways of conceptualizing gendered abuse in dimensional terms, analysing some tensions among and within different approaches. One key tension revolves around the fact that dimensional thinking affirms the similarities between the normative and the abusive, while at the same time taking their difference as their point of departure. Some theories tend to emphasize the similarities – ‘it’s all abuse but
to different degrees’ – whereas some affirm that there is a divide between the abusive and non-abusive but that this divide is more of a murky grey area than a clear line. We identify potentials and problems with both tendencies and suggest ways forward in feminist dimensional thinking.

Lgbtq peoples’ experiences of micro violations at the workplace. Sofia Björk, University of Gothenburg, Mathias Wahlström, University of Gothenburg

This paper is based on a study providing an overview of how LGBTQ people who are employed by one municipality experience their social working environment and how the working environment impacts on their psychological well-being. The study is based on a web survey, complemented by in-depth interviews. Most LGBTQ respondents felt included and were open about their sexuality and gender identity at the workplace. However, there are remaining problems with discrimination and abusive treatment of LGBTQ people, which should be seen as an effect of lingering heteronormative structures in the organization and society at large. LGBTQ people were overrepresented in terms of exposure to discrimination, bullying and sexual harassment. Several of the respondents had also been subjected to more subtle, and possibly unintentional violations such as insensitive or prejudiced comments or jokes related to sexual orientations or gender identities. We argue that the established term microaggressions does not adequately capture the entire range of activities that make the social environment for LGBTQ people less hospitable and therefore suggest the broader term micro violations. When aggregating different types of less serious forms of exposure, it appears that about one-fifth of the LGBTQ people in the sample were exposed to these quite often or daily, and further one fifth more rarely. The analysis also identifies a negative connection between exposures to these violations and to what extent employees felt safe and accepted. The LGBTQ people working in the municipality also generally had lower psychological well-being than those who are not LGBTQ. We argue that this can partly be explained by differences in the social work environment, including different levels of social support in the working group. Exposure to micro violations also shows significant association with lower levels of psychological well-being, partly mediated by the degree of experienced inclusion in the workplace.
Negotiating risk and responsibility in conversations about violence with divorced and support-seeking fathers. Linnéa Bruno, Stockholm University, Maria Eriksson, Ersta Sköndal University

In Sweden, the number of family law disputes following parental separation has doubled in a decade (SOU 2017:16). Increased political and professional attention has been drawn to possible ways to halt this development, since these proceedings generally are marked by high conflict and result in both emotional and economical costs. Among suggested ways to address the issue, is to enhance cooperation between social services and other agencies, and to intervene in families at an earlier stage, in order to prevent conflicts to escalate and to identify cases with parents in need of support or treatment, children at risk of being maltreated in any way, exposed to violence or abused themselves.

This paper is a work in progress, that aims to analyse negotiations of responsibility, power and representations of violence, in female social workers conversations with alleged or confirmed violent fathers. Empirically, the study draws from twelve structured, tape-recorded and transcribed interviews with support-seeking and divorced fathers. Formally, the objective of the interviews is to examine the need of support and to prevent legal disputes, by promoting cooperation between the parents. In addition, a formal task for these professionals is to detect risk by using an instrument – DOORS – which has never been used in Sweden before.

What happens when violence is disclosed or discovered? How does information on violence affect the professional project of examining the need of support and to promote cooperation between the parents? How do the fathers position themselves – and how do the social workers respond? Is gendered power challenged in the conversations – if so, how and what is the outcome?

To validate and to handle information on gendered violence competes with other professional projects, most obviously with promoting cooperation between parents.
Surviving as a critical scholar in academia. Zlatana Knezevic, Independent Scholar

Feminist and other critical scholars have always operated within disciplines and departments other than only those specifically focusing on gender issues, critical race and decolonial theory, queer theory and the like. Today, there are many works available in which one can read about their experiences about being in the margins as academics and employees, and the challenges such a position implies. However, we are seldom given tools as how to survive in the face of opposition.

In this presentation, personal reflections are linked with wider issues of knowledge production that is tightly intertwined with disciplinary boundaries, asymmetries between different knowers as well as between knowledges, and discouragement of critical thought within academia more broadly. I present scenarios illustrating what it means to seemingly leave one field (gender studies) for another - while actually refusing to let go. Addressed are some challenges when being a critical interdisciplinary scholar in a traditional discipline such as the opposition experienced when trying to embrace a liminal space beyond disciplines. I also share some central questions to be asked before choosing to embark on a new path as a feminist researcher.

Inspired by Sara Ahmed’s “A Killjoy Survival Kit”, I propose some strategies of resistance that can be employed. Finally, I discuss the solidarity sought in familiar places and the solidarity found in the more unexpected ones: in the in-betweeness of “the new” field and “the old”, academia and activism.

Girling together: A Dialogue. Kajsa Widegren, Uppsala University Bodil Formark, Umeå University

Sedan 2016 har en grupp forskare från FlickForsk! Nordic Network for Girlhood Studies (Umeå universitet) och en grupp skådespelare från PotatoPotato Performing Arts (Malmö) tillsammans utforskat hur tvärsektoriell samverkan kan se ut. Inom projekten “Playing Together: A Try-a-lounge” and “Girling Together: A Dialouge” har nordiska jämställdhetsdiskurser diskuterats

FIX’ing experiences: Results from projects aimed at increasing gender balance in top research positions at the Norwegian Police University College. Brita Bjørkelo, Norwegian Police University College

Since 2015, the Norwegian Police University College (NPUC) twice has received funding from the Research Council of Norway and its programme on gender balance in research. The projects have aimed at increasing the proportion of Professors in general and female Professors in particular, and to strengthen police science as a discipline. The projects have assisted the NPUC in building systematic and targeted career development. About two of three of the population of Associate Professors participated in activities. We developed local regulations for qualifying as a Professor, along with training in academic writing and two rounds of trial/mock evaluations. An internal Research Leadership Programme was developed and conducted. Since 2015, five NPUC employees have become Professors, four female and one male. However, several Professors have left during the period, two female and two male, due to retirement or after accepting other positions. The projects provided knowledge about underlying structural and cultural processes such as weak institutional research leadership, and uneven use and support of academic expertise across campuses. Further, some leaders perceived that qualifying for professor was not an aim for female Associate Professors, while the same employees had such aims. Lastly, while researchers found leaders reluctant to provide time and resources to research, leaders themselves described a dilemma of research vs teaching. Gender balance in research is one way to contribute to the unique role NPUC has in the reform of the Norwegian Police Service in general, and the challenges related to diversity in senior police and
research management in particular. Police practice is still to some extent characterized by gaps between research and practice, and fewer women than men are in formal senior and top police leader positions.

Understanding the ‘Missing Middle’ – policy enactment in gender-based violence. Sara Nyhlén, Mid Sweden University. Katarina Giritli Nygren, Mid Sweden University

Drawing from the experiences gained from a research project focusing on gender-based violence in rural Sweden, this paper focuses on how government policies aimed at addressing gender-based violence against girls and young women are enacted, translated and contested at the regional and local level. In previous studies the regional level is seldom focused on, and we know very little of the connection between the local and regional levels. The paper is based on analysis of interviews with key policy actors at the regional and local levels, including school personnel. Departing from policy enactment combined with institutional ethnography, the paper explores how policies on gender-based violence are translated into prevention activities, but also how the different actors enact the policy in relation to the institutional setting and professional role. The analysis also shows how the enactment is entangled in understandings of gender, race, equality and traditions. The analysis makes the different power relations visible, and the production of power in policy is better understood, as it highlights how some dimensions are given priority in relation to others.

BLOCK III: TUESDAY 09.00-10.30, ROOM 7

Vad gör positivismen med oss? (och vad kan vi göra med/mot den?) En minnesarbetesworkshop. Malin Rönnblom, Umeå University, Eva Amundsdotter, Stockholm University, Susanne Andersson, Stockholm University, Maud Eduards, Stockholm University, Anne-Charlotte Ek, Malmö University, Anna Wahl, KTH Royal Institute of Technology

En av akademin's starkaste disciplinerande krafter är den positivistiska vetenskapssynens självklarhet som kunskapandets utgångspunkt och mål. Trots att feministisk och annan kritisk forskning under decennier har kritiserat denna position tenderar den att leva kvar, inte minst i grans-

I en tid då genusforskningen (igen) utsätts för kritik i termer av att fältet anses vara mer ovetenskapligt, normativt eller politiskt och därmed inte "riktig forskning" vill vi skapa ett utrymme för att kollektivt utforska det positivistiska vetenskapsideala betydelse för oss som genusforskare. Denna workshop välkomnar alla som vill göra ett minnesarbete om vad positivismen gör med oss och med den akademiska organisationskulturen. Inledningsvis kommer minnesarbete som metod att presenteras, sedan genomför vi individuella minnesarbeten som sedan analyseras i grupp. Slutligen diskuterar vi hur våra resultat kan användas i ett fortsatt vetenskapskritiskt arbete.

**BLOCK IV: TUESDAY, 11.00-12.30, ROOM 1**

PANEL: Research and Resist: Strategies of resistance against anti-gender. Lena Martinsson, University of Gothenburg, Mehek Mufte, Uppsala Universitet., Annika Olsson, Swedish Gender Equality Agency, Despina Tzimoul, Malmö University, Ulrika Dahl, Uppsala University

Moderator: Paula Mulinari, Malmö University

While opposition to feminism and gender studies is not something new the recent political developments globality as well as locally, seem to mark a new phase of attacks on women’s, indigenous and LGBTQ rights. Gender-studies and feminist knowledge production has often found itself at the core of those attacks. The continuous attacks and threats against feminist scholars and activists shows the effects of these ideologies on the normalisation of violence against specific groups.

This panel, organised by gender collegium at Malmö University and Swedish Association for Gender Research (SGF) aims to discuss how feminism(s), gender studies, organisations and institutions struggling
for LGBTQI rights, antirasism and gender equality can be able to both challenge and create diverse forms of resistance towards the contemporary forms of anti-genderism. What forms of collective and sustainable resistance and strategies can we develop? And what forms of resistance are needed, that articulate solidarity without demands on unity, where unity is not used to silence and/or marginalize the diversity of feminist theoretical and political visions?

Our point of departure is a number of workshops that have taken place during the last years exploring this topic. The panel will try to name and identify the diverse forms of attacks and threats experienced at our different workplaces, and concretize what forms of strategies we can develop in order to develop resistance and give each other strengthen and hope.

Lisa Karlsson Blom, Linköping University, Karin Krifors, Linköping University, Diana Mulinari, Lund University

Terms such as diversity and antiracism can be read (in Sweden specifically and in Europe more broadly) as floating signifiers creating and developing specific discourses and responses on social justice and the challenge of racism. A vital challenge within this meaning making is how gender, sexuality and class is understood and acted upon within the heterogeneous understandings of diversity and anti-racism.

While it could be argued that feminist scholarship has been path-breaking in its contribution to the reading of Swedish racial formations and its analysis of the connections between Swedish gender and race/ethnic regimes; the tradition’s ability to provide constructive and productive visions transgressing the logic of modernity informing hegemonic understandings of the dilemmas of diversified societies has been limited.

The aim of the panel is to identify, from a feminist perspective “what the problem is” regarding forms of conviviality in diverse societies, explore the possible theoretical (and political) agendas evolving from different definitions of the problem. The aim of the panel is also to elaborate a feminist/antiracist agenda in critical dialogue with relevant social movements.

Participants/presentations:
Diana Mulinari, Professor, Department of Gender Studies, Lund University
PANEL: Genus, sexualitet och kulturavv – museernas arbete som en form av kunskapsproduktion. Azmara Nigusse, National Historical Museums, Malin Grundberg, The Royal Armoury

Föreningen Genus i museer och Nätverket Genusarv organiserar ett pansamtal med fokus på genus- och sexualitetsforskning i relation till kulturavv utifrån museernas arbete och kunskapsförmedling.


**Organisatörer:** Föreningen Genus i museer (GiM) och Nätverket kulturavv och den tvärvetenskapliga genusforskningen (Nätverket Genusarv).

---

**Gender departments + museums = true? Exploring ways for collaboration across different forms of competences and knowledges.**

Bodil Formark, Umeå University, Jennie Forsberg, Umeå University

Since 2016 the Museum of Women’s History in Umeå (KHM) and Umeå Center for Gender Studies (UCGS) at Umeå university has been involved in a joint pilot project that aims to both explore and establish a sustainable and systematic form for collaboration. Both institutions has identified such a partnership as not only being about i.e. given the citizens in Umeå a better interface with current gender research, but that engaging in cross-sectorial dialogues also has the potential for both i.e. new museum practices and new research ideas to be formulated.

However, one central departure point for exploring a sustainable collaboration has been to acknowledge that there are considerable differences between the two institutions with regards to both aim, legal and financial frameworks, target groups and working conditions. This been a key insight in order to avoid unnecesary misunderstandings about what the other
part can or can not offer. The collaboration plan that within the pilot project has been produced between the museum, owned by the municipality, and the gender studies centre is an example of how the process of getting to know one another and putting agreements on paper can enable both parties to appreciate the differences and also feel safe that central values and aspects of one’s own practice will be respected.

In our presentation we will both present and reflect on our work with the pilot project and how collaboration can be used to enable a mutual process of learning and mobilisation around common interests and societal challenges with regards to gender issues.

BLOCK IV: TUESDAY, 11.00-12.30, ROOM 3

SGF 40 år!

PANEL: Tidskrift för genusvetenskap som plats för etablering och förhandling av kunskap om genus? Elin Bjarnegård, Uppsala University Karin Lindelöf, Uppsala University, Helena Wahlström Henriksson, Uppsala University, Åsa Arping, University of Gothenburg, Katarina Leppänen, University of Gothenburg, Hillevi Ganetz, Stockholm University

I fyra decennier har *Tidskrift för genusvetenskap* (*TGV*) (tidigare *Tidskrift för kvinnovetenskap, KVT*) bidragit till att initiera, etablera, utforska, samla och omförhandla kunskap om genus och genusvetenskap. För att gå framåt behöver vi också blicka bakåt. TGV:s sittande redaktion har bjudit in tidigare utgivare och redaktörer för tidskriften för att diskutera hur tidskriften har bidragit till det genusvetenskapliga fältet under de år som gått, samt hur tidskriften kan fortsätta att arbeta för att bygga vidare men också förnya fältet framöver.

De övergripande frågorna kommer att vara följande:

- Vilka brännande fråga var aktuell då du var redaktör, och hur relaterar den till dagens samtal om genus?
- Vilket roll har tidskriften spelat under de senaste decenniernas utveckling inom det genusvetenskapliga fältet, och hur relaterar denna roll till det vetenskapliga samtalet idag?

**PANEL:** Kommer det att finnas ett svenskt akademiskt språk om genusvetenskap i framtiden? Elin Bjarnegård, Uppsala University, Karin Lindelöf, Uppsala University, Sofia Strid, Örebro University, Tora Holmberg, Uppsala University, Linda Marie Rustad, Kilden genderresearch.no, Josefina Erikson, Uppsala University, Stefan Helgesson, Stockholm University

Engelska är det dominerande vetenskapliga språket idag i många olika discipliner. Termer och begrepp är ofta importerade från anglosaxisk forskning vilket påverkar hur de översätts till andra nationella och kulturella kontexter. Dagens bibliometriska regim och olika ranking-system ger starka incitament för forskare att publicera på engelska, samtidigt som det är angeläget att också vårda ett nationellt akademiskt språk inom genusvetenskap. Med dessa konkurrerande argument i åtanke vill vi diskutera följande frågor:

- Hur kan en vetenskaplig tidskrift på svenska vara delaktig i kunskapsproduktion om genus?
- Vad har en tidskrift på ett nationellt språk för roll i det vetenskapliga samtalet?
- Vilka vinster och förluster finns det att forska, skriva, läsa och publicera på svenska?
- Hur underminerar vi delaktighet i den offentliga debatten om språket endast blir svenska?
- Finns det idag ett akademiskt svenskt språk som går att använda i forskning?

Genusvetenskap är ett tvärdisciplinärt fält med aktörer från många olika områden. Vi har därför bjudit in ett antal deltagare som representerar olika intressen i ämnet och från olika discipliner. Karin Lindelöf (Cen-
trum för genusvetenskap vid Uppsala universitet och Elin Bjarnegård, (Statsvetenskapliga institutionen), båda vid Uppsala universitet, kommer att moderera samtalet. Samtalspartners kommer att vara Sofia Strid (Institutionen för humaniora, utbildnings- och samhällsvetenskap vid Örebro universitet), Tora Holmberg (Sociologiska institutionen vid Uppsala universitet), Linda Marie Rustad (Norges Forskningsråd), Josefina Erikson (Statsvetenskapliga institutionen vid Uppsala universitet) och Stefan Helgesson (Engelska institutionen, Stockholms universitet).

BLOCK IV: TUESDAY, 11.00-12.30, ROOM 4

“I teach them that anything is possible” – exploring how adult leaders handle social factors of youth mental health in the context of teen civic engagement. Anne Gotfredsen, Umeå University, Anna-Britt Coe, Umeå University, Evelina Landstedt, Umeå University

Sweden has recently been noted as having the largest increase in mental health disorders among its youth population compared to other OECD countries, and it is reported that almost 25% of 16 to 18 year olds suffer from mental disorders such as anxiety and depression. Social relationships and networks have been identified by young people as imperative in promoting positive mental health. Engaging in civic associations, for example related to sports, culture, religion and social change are important sources for these social relationships and networks among adolescents. Youth relationships with non-related adults are of high relevance in these spaces and positive for the psychological and social development of youth.

Our study explores how adult leaders handle social factors of youth mental health in the context of teen civic engagement. Interviews were conducted with leaders engaged in various civic organizations in Northern Sweden, providing leisure activities for teens. Using thematic analysis, three themes were constructed. Firstly, the social landscape of youth mental health, described the broader social landscape of youth mental health within which the adult leaders were working. Above all, adult leaders perceived stress and achievement pressure as social factors affecting youth negatively in multiple and interacting spaces of life. Secondly, the organizational structures developed by adult leaders, illustrated the organizing forms that leaders created for teen civic engagement. Together with youth, they strived to build inclusive, collective
spaces with equal access for young people. Thirdly, *adult leaders’ strategies for addressing the social factors of youth mental health* reflected the strategies developed to handle e.g. stress and achievement pressure by creating a bond of trust and believing in youth. Our findings contribute to existing knowledge on adult leaders’ role in promoting youth mental health through civic engagement by highlighting the organizational structures, and leadership strategies developed by the leaders.

Grundskollärares erfarenheter av föräldrakontakter med köns- specifika förväntningar i fokus. Maria Hedlin, Linnaeus University.

Elevernas föräldrar har allt mer beskrivits som en belastning för många grundskollärare som under kvällar och helger kontaktas av föräldrar som framför synpunkter och krav. Syftet med detta paper är att undersöka den roll genus spelar i relationen mellan lärare och föräldrar.


Jag vill bli glad, jag vill kunna göra folk fina! - Förhandling av femininitet och identitet i frisörutbildning. Eva Klope, Linnaeus University.


Referenser:


Hur förstår och motarbetar ojämlikheter inom vård och hälsa i dagens omvårdnadsforskning? En litteraturöversikt och diskussion av användningen av intersektionell analys inom omvårdnadsforskning. Elin Siira, University of Gothenburg

Intersektionstsbegreppet är ett teoretiskt verktyg för forskning såväl som ett imperativ för social handling och har visats vara ett kraftfullt redskap för att förstå och motarbeta orättvisa maktstrukturer. Idag, när ojämlikhet relaterat till vård och hälsa är på frammarch i Sverige, är förståelse och medvetenhet om hur makt och privilegie fungerar oerhört viktigt.

Syftet med denna studie är att granska och diskutera användning av intersektionstsbegreppet inom omvårdnadsforskning, samt vilka implikationer användningen av begreppet har för framtida forskning och omvårdnadspraktiker.

Vår litteraturöversikt visar att intersektionell analys är sällsom inom omvårdnadsforskning. I många av de tillfällen intersektionstsbegreppet används fokuserar analysen på hur multipla kategorier eller maktrelationer interagerar med varandra i relation till individernas eller gruppers hälsa. Många studier använder den intersektionella analysen till att sätta marginaliserade gruppers hälsa och upplevelser på agendan. Samtidigt som det är både ett etiskt och juridiskt krav för sjuksköterskor att säkerhetsställa jämlik vård bland de människor de vårdar, riskerar ett perspektiv där intersektionell analys främst används i relation till grupper som kategoriseras som ”sårbara” att reproduera den förståelse som bidrar till diskriminering av dessa grupper.

Tendensen att använda intersektionell analys till att föra patientgrupper
talan bör förstås i relation till omvårdnadsdisciplinens normativa karaktär och den dominerande samförståndsdiskursen inom ämnet. Dessa står emellertid i kontrast till de postmoderna konnotationerna hos intersektionell analys och dess inbjudan till att avtäcka maktstrukturer.

För att motverka aktuella tendenser förespråkar vi en mer reflexiv hållning hos omvårdnadsforskare i användandet av intersektionell analys. Intersektionell analys bör användas för att analysera olika typer av patientgruppars situation, och den undersökande blicken bör även riktas mot de organisatoriska och samhälleliga strukturer inom vilka hälsoc- och sjukvård fungerar. På så sätt kan den intersektionell analysen i högre grad bidra till att skapa ett rum för motstånd och förändring inom omvårdnadsforskning där ojämlik vård och hälsa och motarbetas.

**BLOCK IV: TUESDAY, 11.00-12.30, ROOM 5**

On violence policy and “women friendly” welfare regimes: from gender regimes to (gender) violence regimes? Dag Balkmar, Örebro University, Sofia Strid, Örebro University, Jeff Hearn, Örebro University

The purpose of this paper is to critically interrogate the concepts of gender violence regime and violence regime, and how societal welfare state regimes and gender regimes translate, or do not translate, into gender violence regimes or violence regimes.

Taking violence as the point of departure, this paper addresses violence as problem with many contested meanings and politics. Welfare state regime research (Esping-Andersen 1990, 1992), including that on gender welfare regimes (e.g. Lewis 1992; Sainsbury 1999), has generated different frames, for understanding the problem of violence. It is argued that some welfare regimes are more women-friendly than others. However, empirical bases for these conclusions often exclude violence; welfare state regime research has thereby overlooked one of the most substantial, deep-rooted causes and consequences of gendered inequalities. The question is, is assumptions of women-friendliness turned upside down when gender based violence is taken into account?

This explorative paper compares how France, the UK and Sweden deal with violence, primarily policy on violence. Starting with mapping out
the key areas and themes, the study then analyses what violence “is” represented to be in the here studied countries/given the available data from previous EU funded studies: CAHRV and QUING. Secondly, the results are discussed in relation to a) theorizing’s of welfare regimes, b) gender regimes, and c) a suggested violence regime typology (i.e. minimal, moderate, inclusive, and maximal regime types).

The paper contributes with discussions on the extent to which there are different violence regimes, comparable to welfare regimes, and with discussions on the relevance of moving from thinking about violence as an institution in gender regimes to violence as a macro-regime, a way of governing and ruling in its own right.

PANEL: Coming to terms with the terms? Knowledge regimes and conceptualisations of ‘gendered violence’ by practitioners in the Public health sector. Maria Carbin, Umeå University, Monica Burman, Umeå University, Kerstin Edin, Umeå University, Ann Öhman, Umeå University

This paper discusses knowledge production of ‘gendered/sexualised violence’. How do commonly used concepts such as ‘violence in close relations’, ‘violence against women’, ‘violence in same-sex relations’, ‘gender based violence’, ‘honour related violence’, come into practice and how can their usage be critically scrutinised? While gender research on violence encompasses a broad variety of approaches, conflicting knowledge regimes have over time been arguing about the right feminist approach to gendered violence, and the very naming of the problem has been debated. What ‘is’ the problem? What is included and excluded as more or less proper objects and proper knowledge within the feminist field of studies on violence, in theory, and in political practice? How do practitioners make use of the terms available to them? We will specifically discuss and critically engage with the recent knowledge regime of gendered violence as a matter of public health. We have noticed a clear shift in the framing of violence against women in Sweden in that it is now increasingly often articulated as a public health problem. We label this shift “the public health turn on violence against women”. The reframing towards health implies increased demands on the health system and its ability to face violence against women as a health problem. How do practitioners articulate gendered violence and how are they “coming to terms with the terms”? That is, what is considered as proper ways of articulating the violence, and why.
In our presentation we will discuss results from a current project on gendered violence as a public health problem. It covers policy, legislation and professional practice and discusses different knowledge regimes within the healthcare system. We intend to discuss, contest and rethink different conceptualisations of violence and the relation to gender, sexuality, race/ethnicity.

Criminology and its discourses on gender and agency. Amélie Bescont, Sciences Po

As Foucault puts it in “Discipline and Punish”, knowledge and discipline proceed together in criminals’ normalization or exclusion process (Foucault 1975). Criminology and the former criminal treatises have more specifically participated in creating the disciplinary bodies: since the XVIIIth century, the offender’s body has been investigated in its own individuality, distinguished from the others, objectivated and finally subjugated to a specific penal - but also sexual - politics by this knowledge’s contribution to the establishment and conduct of their criminal sanction. Since the 70s, feminist analysis of crime and violence have for their part largely investigated the gender disciplinarization of female criminals (Parent 1992). Taking these different criminological literatures into account to draw a political genealogy of the knowledge on female criminality (from the Italian treatise of the XIXth century to nowadays' anglo-american feminist criminology), and so, of their disciplinary purposes, I’ll address their impact on the subjectification of women’s bodies as a whole. By this Feminist and Foucauldian approach, I’ll more specifically argue that the gender subjectification of female criminals endorsed by a large part of the discourses on crime, implies and reinforces sexual differentialism in the conception of women’s agency. Process of denying, euphemizing or discrediting women’s criminal deeds, as well as of victimization or bestialization of female offenders, so more generally the inability of these authors to acknowledge them as proper offenders (capable of violence, transgression and autonomy in their actions, being legal or illegal), participate more broadly in their maintenance in a quality of “passive subjects” (Cardi and al. 2014). In other words, this criminological estrangering of their gender from agency indirectly jeopardizes their political status in a liberal context in which citizens are meant to be rational, autonomous and free agents (Coole 2010). As such, feminist philosophical and cultural attempts to bring the agency of women offenders back to the centre of a variety of
discourses on crime (Despentes 2015; Dorlin 2017), constitute interesting political counter-discourses which challenge the differentialist regime of truth predominating on the discourses on crime, gender and agency.

References:


BLOCK IV: TUESDAY, 11.00-12.30, ROOM 6

Classical standpoint theory and its reinterpretations in Donna Haraway and Gloeria Evangelina Anzaldúas works. Barbara Dynda, University of Warsaw

Beginning with the first-wave feminism which using the universalist discourse of the Enlightenment, the issue of knowledge production has become the central concern of feminist research projects. The first attempts to challenge the assumption of knowledge neutrality was made by constructivistically oriented second-wave feminists who analyzed male-dominated power structures and systematic conditions determining the status of women as a group. Their critical works undoubtedly allowed feminism and new scientific disciplines such as women’s studies and gender studies to enter the academic fields, and simultaneously emphasize reappearing question: how to produce better knowledge in the framework of feminist scholarly research?

Considering question mentioned above, during my presentation I will therefore exploring classical standpoint theories and their reinterpretations. A philosophy initiated by Nancy Hartsock and Sandra Harding was indeed the first reflection openly and unequivocally questioned the
postulate of scientific neutrality - according to classical approach putted forward in Hartsock’s essay *The Feminist Standpoint*, subordinate and unprivileged subjects were wider and better able to see mechanisms which create and support oppressive regime. Considerations on the role of situated cognizing entity as a positive condition for generating knowledge was applied and developed by Donna Haraway - her conception of situated knowledge, together with the idea of feminine and animistic activism, was transplanted widespread into various scientific-artistic projects.

At the end of my presentation I will also putting forward a queer reinterpretation of standpoint theory represented by Gloria Evangelina Anzaldúa - an American scholar of postcolonial studies and queer theory. A Chicana activist-author was growing up on the Mexico–Texas border and incorporated her life experiences of sexual, social and cultural marginalization into her work. As a woman of color, Chicana bisexual and very spiritual person referencing to mixed religions, she conceptualized theory of borderlands identity - a state of being beyond binary/“in the middle” which emphasizes connection between language, gender, race and identity within the process of getting knowledge.

Transitive Identities of Women’s and Gender Studies Scholars in Turkey. Deniz Dag, University of Bremen

Following the second wave feminist movement in the 1980’s, Women’s and Gender Studies (WGS) in Turkey was established at the beginning of 1990’s as an academic discipline primarily in the form of research and application centres and departmental fields at state universities. The founders of these units were often feminist women who were active in the women’s movements.

The research project on ‘Women’s and Gender Studies in Turkey’ investigates the institutionalisation and transformation processes of these centres through a selection of multiple cases. In these cases, it is seen that several scholars of the field, who took on important roles in the foundation period and later on in the management of these centres, were also state bureaucrats or politicians, who designed and initiated gender equality policies in state institutions in the 1990’s.

Today, there are at least 100 WGS centres spread out at universities in all regions of Turkey. The pioneers of WGS institutions at universities
in today’s Turkey have found themselves in a rapidly changing political and academic environment that has an impact on the organization and on the content of WGS, administered, studied and researched in these units. Although the landscape of the academic field is changing under the heavy influence of conservative-religious discourse of the government, we continue to see the maintenance of ‘transitive identities’ of WGS scholars, adjusted in accordance to the new discourses and knowledge regimes of the new era of WGS for Turkey.

In this paper, I offer an insight to such personalities and elaborate on to what end ‘transitive identities’ are instrumentalised for achieving gender equality.

Rainbow flag and belongings/disbelongings: Öckerö Pride and Reclaim Pride in Gothenburg 2019. Cathrin Wasshede, University of Gothenburg

In the fall of 2016, politicians on the small island of Öckerö, just off the coast of Gothenburg, voted against a proposition on raising the rainbow flag as part of a Pride celebration. Öckerö municipality is ruled by a coalition of liberals, right-wingers, and Christian Democrats. Out of frustration, a local Pride organization was founded. The politicians changed their decision and accepted the raising of the rainbow flag on public flagpoles in 2017. In May 2018, the organization Öckerö Pride planned another Pride celebration and made posters that were put up all over the island; these were torn down by the following morning. This brought some media attention and activist support. Similar negotiations between municipalities, local Pride organizations, and other stakeholders have taken place in other regions in Sweden (Laskar, Johansson, & Mulinari 2016), but in this case the negotiations involved stakeholders from a religious community.

This paper addresses the religion-secularism-sexuality (and gender) nexus and two conflicting counterhegemonic movements. One of these, a non-liberal Christianity, takes an antagonistic position toward the other, an LGBTQ group. The paper will also address the relationship between civil society and public politics. The case demonstrates that central modern values that are celebrated by the liberal state can be at odds with Christianity, and not just Islam, which is often focused on by homo-nationalistic actors. Furthermore, it questions the widespread assumption (Lundahl 2017) that Sweden is a highly secularized society. The authors develop a
methodological approach by following struggles around cultural artifacts, such as posters, the rainbow flag, and the role of assemblages of bodies (Butler 2015). The research material used comprises social media, proceedings from the municipality, and interviews with politicians and activists on the island.

BLOCK IV: TUESDAY, 11.00-12.30, ROOM 7

Vad gör positivismen med oss? (forts från föregående block)

BLOCK V: TUESDAY, 15.15-17.00, ROOM 1

ROUND TABLE: Queer archives. A problematization. Tone Hellesund, University of Bergen, Olov Kriström, Queer Movement’s Archive and Library, Anna Linder, Swedish Archive for Queer Moving Images, Rita Paqvalén, Culture for all, Sara Edenheim, Umeå University, Pia Laskar, The Network for Cultural Heritage and Cross-disciplinary Gender Research

Organisers: The Network for Cultural Heritage and Cross-disciplinary Gender Research (genusarv.se) and Queer Movement’s Archive and Library (qrab.org)

What is a queer archive? While some would answer that an archive of immaterial or material queerness collects practices that connotes failure to conform, belong or to cohere in – or interrupt – a heterosexual hegemony; others would define it as framing lineages of queer (meaning LGBTQ) practitioners, victims, ancestors and their remains, as well as of actions and eventually reforms; yet others would point to a collection of, or search for loss, absence, and that which yet is not. Some would also argue that queer archives in their physical form manifest queer presence in otherwise heteronormative public or private spaces and therefore also enable a critique and a resistance to a heterosexual hegemony shaping public and private spaces and institutions. Thus, the archivists and scholars studying archives of queerness also inscribe themselves in different epistemologies, politics and ethics. Collecting failures or achievements, abundance or
loss, provides data for different narratives and visions of queerness. In this round table discussion, we will unfold and broaden possible narratives of queerness by bringing archivists and scholars into a vivid and problematizing discussion of queer archives.

Unstraight research in Museums. Queering museum’s permanent exhibitions and building networks. Pia Laskar, The Network for Cultural Heritage and Cross-disciplinary Gender Research & Sweden’s National Historical Museums

The project Unstraight Research in museums (duration 2016-2018) was shaped by a collaboration between the activist museum The Unstraight Museum, and two national Swedish museums – The Royal Armory museum and the Historical museum (funded by Statens kulturråd). One of the objectives of the project was to implement queer perspectives in two permanent exhibitions at respectively museums, another aim was to create a suitable method for queering exhibitions. An important part of fulfilling the objectives became building a national network that would bridge researchers in gender and queer studies and museum professionals. Thus, the network Cultural Heritage and Cross-disciplinary Gender Research was launched.

In this presentation I will share some of the project’s results by discussing tools and pedagogy to challenge heteronormative history and to include hitherto marginalized queer narratives in museum exhibitions.

Unqueering memory: erasing history? The challenges of curating access to digitized film archival collections. Dagmar Brünow, Linnaeus University

Heritage institutions are currently trying to diversify national historiography by including narratives of ethnic and social minorities. This practice coincides with the digital turn which allows museums and (film) archives to remediate parts of their collections onto digital platforms. The recognition of specific groups, however, is not an easy task. Having to deal with government directives, the somewhat problematic legacies of collection policies and cataloguing practices, the lack of metadata as well as legal and ethical issues are but some of the challenges film archives are currently facing. At the same time, practices of recognition and the resulting vis-
ibility are ambivalent (Schaffer, 2008; Thomas et al 2018). This approach positions the archive into an object of analysis, shifting the focus on the archive as a site of knowledge retrieval to a site of knowledge production (Foucault 1972, Stoler 2002). Instead of looking at ways of including LGBT+-lives as based on a priori identities, I suggest studying the processes of regulation according to which different lifestyles and experiences become ‘acknowledgeable’.

LGBT+ lives in the archive have been defined by neglect, amnesia, or misrepresentations due to criminalization or pathologization. This is why specialized LGBT+ archives are often conceptualized as ‘safe havens’ for the queer community. Archival practice in such grassroots and community archives is often considered to be a labor of love, a practice of caring, an act of solidarity. Digitisation, however, is currently changing archival practice by allowing archival content to circulate online. What happens if footage filmed in separatist spaces or nightclubs leave the safe spaces of the archive and can be accessed worldwide by anyone? My paper looks at the risks and possibilities of today’s archival challenges when curating LGBT+ memories. Drawing on some of the findings from my research project “The Cultural Heritage of the Moving Image” (Swedish Research Council), this paper will examine both the recognition of LGBT+ lives in the Swedish national film archive and in community archives, such as The Lesbian Home Movie Project (Maine) and bildwechsel (Hamburg).

BLOCK V: TUESDAY, 15.15-17.00, ROOM 2

PANEL: The meanings and limits of ‘the political’: uses and contestations in feminist and LGBTI activism, arts and solidarities in Turkey, Russia and Scandinavia. Mia Liinason, University of Gothenburg, Hülya Arik, University of Gothenburg, Selin Cagatay, University of Gothenburg, Olga Sasunkevich, University of Gothenburg

In this panel, we will present preliminary findings and reflections from an ongoing research project. Our point of departure for these discussions is the project Spaces of Resistance. A Study of Gender and Sexualities in Times of Transformation in which we engage with women’s, feminist and LGBTI initiatives in Scandinavia, Russia and Turkey. Highlighting the variegated uses and contestations of the notion of the political in our research contexts, we
will draw on ethnographic material to explore the meanings and limits of the understanding of the political among feminist and LGBTI activists in the respective contexts.

Departing from our engagement with activist and artistic knowledge we suggest ways to broaden the term “political”, away from state-centred ideas limited to a sphere of institutional politics, to more radical, multi-sited and open-ended meanings. As we move beyond the boundaries of nation states through the use of a transnational and multi-scalar approach, we will reflect on the usefulness of shifting perspectives for developing an understanding of multifaceted social dynamics in the making of the political. As we will discuss, such an approach enables us to better address the range of complexities involved, attending to possibilities and contingencies in these diverse women’s, feminist and LGBTI activisms, art practices and solidarities.

Informationssökning i ett tvärvetenskapligt fält - erfarenheter från sökuppdrag och undervisning. Kvinnsam – Nationellt bibliotek för genusforskning

Bibliotekarier från KvinnSam bidrar på olika sätt med sin kompetens kring informationssökning i databaser och andra resurser, bland annat genom undervisning för studenter, enskild sökhandledning men även i form av uppdrag gentemot forskare. Under 2018 utfördes två sökuppdrag gentemot Nationella sekretariatet för genusforskning, samt olika undervisningsstillfällen för studenter. Vi delar här våra erfarenheter kring möjligheter och utmaningar inom informationssökning i ett tvärvetenskapligt fält som genusforskning, och vill samtidigt diskutera kring frågor som:

- Vad upplevs som svårt med informationssökning?
- Vad finns det för krav på informationssökning från handledare/uppdragsbeskrivningar/forskningsfinansiärer?
- Hur möter de resurser som finns tillgängliga behoven?
Nationalist narratives built around normative notions of gender and sexuality are a long-standing feature of European politics. As sexual minority rights have become more firmly embedded in national and international legislation, giving greater legitimacy and protection to previously discounted identities, these identities have increasingly been integrated into nationalist discourses. Sweden is one example of a country with a reputation of being “exceptionally progressive” with regard to feminist and LGBTQ politics, an image that is actively (re)produced by both state and non-state actors. The rise of gender- and sexuality-related rights, however, has also brought on an increasing backlash. They are challenged both from within Sweden (in the form of anti-gender and anti-abortion activism) and from the outside, where particularly post-Soviet states position themselves as nationalist-conservative counterforces to Western sexual liberalism. This panel session investigates the various ways in which discourses on gender and sexuality are featured in competing nationalist imaginaries, with particular focus on those debates portraying “traditional values” as being under threat from a liberal mainstream dominated by feminist and queer activists. According to this logic, heteropatriarchal discourses are rearticulated in terms of defending “freedom” against illegitimate domination by elites, certain state or suprastate institutions, or foreign powers. Acknowledging the continued existence of structural sexism, patriarchy and LGBTQ-phobia, we want to discuss how anti-gender, anti-feminist and anti-LGBTQ attitudes are nevertheless frequently presented as “counterhegemonic” and oppressed positions by their advocates, and what role these narratives play in acts of domestic and geopolitical boundary-making.
Panelen består av enskilda papperspresentationer samt en gemensam diskussion kring frågorna ovan.

- Hur ser relationen ut mellan jämställdhetsintegrering och politik för jämställdhet och aktuell feministisk forskning?
- Hur kan feministiska forskare bemöta anti-feministisk kritik utan att samtidigt behöva försvara styrningsformer och regleringen som vi är kritiska mot?
- Hur kan feministiska teorier om politik och styrning hjälpa oss att analysera såväl nationalistiska som anti-feministiska strömningar i vår samtid?
"Den Trojanska genushästen: Ideologikritik och jämställdhetspolitik i den illiberala demokratins tidevarv". Sofie Tornhill, Linnéuniversitetet, Jenny Gunnarsson Payne, Centre for Baltic and East European Studies (CBEES), Södertörns högskola


"Att utvärdera HBTQ-diplomering i tider av antigenderism – Om intressekonflikter och politisk kamp i en nyliberal politisk kontext". Evelina Johansson Wilén, doktorand i genusvetenskap vid Göteborgs universitet

Som ett led i sitt fortsatta arbete för att försäkra medborgarnas rätt till bästa möjliga hälsa utlyste Kommittén för mänskliga rättigheter i Västra Götalandsregionen 2017 ett bidrag för att finansiera forskning kring HBTQ-personers erfarenheter av HBTQ-diplomerad vård. Det bakomliggande syftet var att undersöka om satsningen på att diplomera verksamheter i regionen har uppfyllt Västra Götalandsregionens ansvar att arbeta i enlighet med de mänskliga rättigheterna. Tillsammans med Elin Lundsten var jag en av de forskare som blev tilldelad uppdraget att undersöka hur satsningen hade fallit ut. Samtidigt som vi påbörjade arbetet med rapporten stod Sverige inför ett stundande riksdagsval, där bland annat Sverigedemokraterna och Kristdemokraterna sedan visade sig få stärtk
förtroende från väljarna. Båda dessa partier kännetecknas delvis av sin kritik av ”genusflum” samt HBTQ-frågor. Deras ökade stöd i valet kan med anledning av detta förstås i termer av en ökad antigenderism och fientlighet mot individer inom HBTQ-spektrumet. I kommentarsfältet till vår annonsering efter informanter på Västra Götalandregionens Facebook-sida riktades mycket kritik mot både vårt projekt och diplomeringen, där diplomeringen och rapporten antogs företräda samma perspektiv. Denna kritik skulle kunna analyseras i kölvattnet av antigenderismens pågående utbredning, där en separation inte görs mellan genusforskning å ena sidan och den offentliga styrningen av jämställdhet å andra sidan. I den här presentationen vill jag emellertid undersöka kritiken utifrån Nancy Frasers analyser av statusrelaterade kampers utrymme inom nyliberalismen och det som hon beskriver som nyliberalismens progressiva sidor, med syftet att diskutera vilka former av politiska konflikter som kan uppstå inom det nyliberala politiska landskapet och hur vi kan analysera dem.

I trygghetens (och jämställdhetens) namn? Kontroll, omsorg och bevakning av offentliga rum genom användandet av patrullerande ”trygghetsvakter” i svenska kommuner. Jennie Brandén, doktorand i statsvetenskap vid Umeå centrum för genusstudier, Umeå universitet

Enligt en undersökning som Ekot genomförde 2016, anlitar mer än var tredje kommun i Sverige privata vaktbolag för patrullering och bevakning av offentliga miljöer i syfte att öka tryggheten. Insatsen med synliga väktare och ordningsvakter presenteras ofta som ett svar på rapporteringar om ökad otrygghet i offentliga rum, speciellt bland kvinnor, och har därmed ofta artikulerats som en jämställdhetsinsats. Inte sällan beskriver kommunerna också ”en förändrad gatubild”, till följd av bl.a. en ökad invandring, som en av orsakerna till den ökade otryggheten. De platser som bevakas är framförallt stadskärnor men också vissa bostadsområden, framförallt de som klassats av polisen som ”särskilt utsatta”, som ofta karakteriseras av hög arbetslöshet, låg socio-ekonomisk status och många utrikesfödda invånare. Förutom att förebygga brott och ordningsstörande aktiviteter, ingår det i vaktornas trygghetsuppdrag att skapa sociala relationer och interagera med olika ”riskgrupper”, ofta ungdomar, samtidigt som vakterna arbetar nära den lokala polisen, socialtjänsten, skolor och ungdomsgårdar. I detta papperämnar jag undersöka på vilka sätt den ökade användningen av väktare och ordningsvakter artikuleras som en trygghets- och jämställdhetsinsats, samt försöka förstå hur otrygghet prob-
lematiseras i relation till frågor om både ökad kontroll och bevakning men också omsorg. Jag vill också undersöka vilka platser, kroppar och aktiviteter det är som ska skyddas, regleras och bevakas genom denna insats, hur och varför? Min studie bygger på ett brett etnografiskt material som inkluderar intervjuer, observationer och policymaterial som kopplar till arbetet med s.k. ”trygghetsvakter” i tre svenska kommuner.

Paneldeltagare:

Sara Edenheim, moderator, docent i historia och universitetslektor vid Umeå centrum för genusstudier, Umeå universitet.

Jennie Brandén, doktorand i statsvetenskap vid Umeå centrum för genusstudier, Umeå universitet.

Sofie Tornhill, lektor i genusvetenskap, Linnéuniversitetet.

Jenny Gunnarsson Payne, docent i etnologi och forskningsledare på Centre for Baltic and East European Studies (CBEES), Södertörns högskola

Evelina Johansson Wilén, doktorand i genusvetenskap vid Göteborgs universitet

BLOCK V: TUESDAY, 15.15-17.00, ROOM 4

Who am I/who are you /Who are we? recognition, recognizability and re-thinking the heterosexual matrix from the case of dementia. Linn Sandberg, Södertörn University

This paper seeks to shed new light on and rethink Butler’s (1990, 1993) central concepts performativity and the heterosexual matrix by thinking from the case of dementia. Negative and dehumanizing discourses have recurrently positioned people with dementia as increasingly void of subjectivity through metaphors such as “empty shells” or “zombies” (Behuniak 2014, Hillman & Latimer 2017). Having one’s subjectivity continuously recognized by others may however challenge the dehumanization of people with dementia, and if gender is a central aspect of subjectivity becoming intelligible and recognized as a gendered subject may be of particular significance to people with dementia (Sandberg 2018). Yet, as Butler (2009, 5) proposes, any act of recognition requires “recognizability” as
the “conditions that prepare or shape a subject for recognition”, and in cases where the person with dementia is discursively positioned as a stranger or an “absent presence” (Youell et al. 2016) this may then disrupt gendered performativity. The paper draws on examples from a qualitative interview study on sexual and intimate relationships among heterosexual couples where one partner is diagnosed with Alzheimer’s disease to argue that cognitive function, or perhaps rather *imaginaries of cognitive function*, plays a role in who is understood as both sexually desirous and desiring, and may as a consequence unsettle the heterosexual matrix.

Heteronormativa vulvasmärta. Hur personal på ungdomsmottagningar använder begreppet samlagssmärta. Renita Sörensdotter, Uppsala University

För unga kvinnor med smärta i underlivet utgör ofta ungdomsmottagnings personal den första kontakten. Där har de möjlighet att få diagnos och råd om hur de ska agera, de kan också prata om sin sexuella praktik och upplevelser av den. Ungdomsmottagningens personal är viktig för hur de unga kvinnorna upplever och tolkar sina besvär och hur de sedan agerar för att minska besvärerna. Därför är den kunskap och de normer och värderingar som personalen utformar och iscensätter av central betydelse.

Syftet med den här presentationen är att ta upp hur barnmorskor, kuratorer och gynekologer på ungdomsmottagningar formar förklaringsmodeller om unga kvinnor, vulvasmärta och sexuell praktik utifrån begreppet samlagssmärta. Utgångspunkten är att vårdgivarna sitter på expertmakten att definiera, kategorisera och förklara, medan de unga kvinnorna kan införliva eller protestera mot kategoriseringarna så gott de kan. Ungdomsmottagnings personal utgör en grupp med makt och möjligheter att stärka eller begränsa de unga kvinnornas tolkningar av smärterna och samlivet.

Resultaten kommer från en studie där intervjuer med personal på tre olika ungdomsmottagningar genomfördes. Studien byggde vidare på en intervjustudie om kvinnor som är drabbade av vulvasmärta. Genom en samläsning av de två projekten har begreppet samlagssmärta utkristalliserats som centrat för hur det talas om smärter i underlivet, unga kvinnor och deras sexuella praktik. Den heteronormativa innehörden i begreppet samlagssmärta inkluderar föreställningar om vaginalsamlagets självklarhet och unga överpresterande kvinnor som grupp. Begreppets heterosexuella riktning exkluderar andra förklaringsmodeller och döljer den kunskap
Perversa tidsligheter. Elin Bengtsson, Stockholm University


Inom det queertemporala fältet har tonviktn lägts vid hur queera subjekt, genom att positioneras utanför det borgerliga familjelivets, hemmets och reproduktivitetens sfär, samtidigt positioneras utanför normativ temporalitet. Många teoretiker inom fältet har fokuserat på hur queera subjekt upprättar andra slags tidsligheter, som bland annat harrör ur subkulturellt engagemang, klubb- och levnadssätt som går på tvärs med borgerliga respektabilitetsideal. I min konferenspresentation diskuterar jag hur mina intervjuupptag utgör ett alternativt tidsligt för att uppfattas som gott och begrilight, på samma gång som dessa normbrytande sätt att förkroppsliga och erfara temporalitet inte vänder sig bort från domesticiteten och den borgerliga familjen utan tvärtom gör den till sin utgängspunkt. Jag fokuserar på hur ageplay kan inspirera till att tänka queer temporalitet på sätt som inte automatiskt konstruerar domesticitet som motsats till det queera, extatiska eller perversa.
Feminist Perspectives on Knowledge Management in International Development. Åsa Corneliusson, University of Gothenburg

The 2016 JIU (UN’s Joint Inspection Unit Knowledge Management in the United Nations System. Joint Inspection Unit, 2016. Petru Dumitriu. JIU/REP/2016/10. ) report recognized knowledge as a comparative advantage, valuable and strategic, core asset for the UN agencies, urging the agencies to develop Knowledge Management (KM) guidelines and strategies. KM “(..) focuses on the creation and distribution of knowledge in organizations” Alvesson & Kärreman, 2001, p. 995.). Traditionally with a main focus on technological novelties although the more up to date streams are concentrating on social interactions and relations (ibid, 2001).

The report startled the process of developing a global KM strategy in UNICEF, a process which I got the opportunity to join. As our work moved forward, I came to reflect around the critical importance of applying a feminist lens to KM. As I was also navigating a position as a gender professional intern I reached out to the Society of Gender Professionals (The webpage of The Society of Gender Professionals), who assisted me in organizing an online webinar on Inclusive Knowledge Management.

My forthcoming chapter investigates how efforts to introduce feminist ideas i.e. whose knowledge counts, what values underpin KM priorities (Narayanaswamy, 2016), were translated in UNICEF. The chapter reflects around the many challenges faced by gender practitioners when navigating institutional, political, economic and social frameworks (.Fergusson, 2015). By sharing my experience, working with knowledge within a UN agency, with limited possibility to acknowledge power in doing so (Foucault, 1977), I seek to inspire the community of gender scholars, activists and practitioners, in how we may meet challenges together in this critical time of contestations.

References:


How have views about females shifted in the international evolutionary research community of evolutionary biologists? Darwin described females as passive and coy, thereafter females were long expected to gain no benefit from mating with more than one male. Since 1980, evolutionary biologists’ views have undergone a radical shift following the findings that females often mate with multiple males. Early polyandry research was male-focused, followed by increased interest in questions pertaining to females. The project aims at understanding the histories, social dynamics and epistemological norms producing this shift in canonical knowledge.

I have conducted oral history interviews with researchers in the field and made a cultural cartography of the shifts in views of females – from monogamous to multiple mating, from passive to active – to outline the history of females in sexual selection and how the boundaries of the canonical knowledge was upheld and challenged. I use epistemology of ignorance to understand how and why diverse forms of knowledge have not formed or are ignored or delayed. Boundary-work, a concept from Sociology of Scientific knowledge, is used to investigate the negotiations in the scientific community about the role of females, in the light of new ideas and empirical evidence. The project shows how cultural assumptions influence biological research and how culturally induced ignorance of female perspectives can be perpetuated into new research fields.
To stop counting bodies – the aftermath of the forest sectors #metoo call. Ann Grubbström, Swedish University of Agricultural Sciences

Despite a political agenda, a good will and plenty of measures for gender equality in the Forestry Sector, inequality persists and reproduces in this sector. This became evident not least in the forestry sectors own #metoo call “#slutavverkat” and in the open letter that was sent to SLU leadership from female students in the Forestry Education in spring 2018. The culture that was witnessed about was one of sexism, harassment and discrimination.

In the aftermath of #metoo, there was a strong urge to “do something” about the situation at the Forestry educations and SLU leadership reacted and initiated change efforts, mostly educational measures based on the idea that more knowledge will change behaviors and organizational cultures.

This study “To stop counting bodies” focuses on the Forestry education at SLU with the aim to get more knowledge of how #slutavverkat and the open letter has affected the relation between female, and male students’ and the possibility for the leadership on different levels to raise questions of gender equality. The discourse on gender equality in the forest sector has been that it takes time to change organizational cultures and norms, and that it therefore not should be rushed. Our results so far, based on focus groups and interviews with students and staff in leadership positions, suggest that the #Me-too movement has opened a door for another attitude that makes it possible for the leadership to prioritize the question and show urgency. The results also indicate that the #metoo-movement created spaces for contestation and empowerment for women. But, it also shows that educational efforts may have the opposite effect of what is intended. Instead of changed behavior, it could further deteriorate the “macho” culture maintained by social relations of power and exclusion.

Embracing critical posthumanist feminist affect theory. Jonna Håkansson, University of Chinese Academy of Sciences.

This paper points to the potential and possibilities of a critical posthumanist feminist affect theory that is intersectional, non-anthropocentric, and takes both discursive and material dimensions into account. Embracing an intersectional approach that is non-anthropocentric, and drawing upon Ahmed’s (2004) politics of emotion, Barad’s (2003, 2007) agential realism, and Butler’s (2015) performative theory of assembly this paper
tests the limits of these theories by applying them onto empirical material, and outlining a critical posthumanist feminist affect theory.

The paper builds upon a study on the work of vegan animal rights activists in an organization in one of the larger cities in Sweden, within which the author herself is involved, and the research is carried out as an insider activist-scholar and observing participant, using a critical ethnographic methodology. The study centers around encounters between people, as well as between people and video material from Swedish animal industries during animal right's manifestations, and maps how different agential bodies come into being during these encounters, setting the limits for what they can feel, be, and do. The agential bodies of focus in the study are the bodies of human beings, and thus the organization's activists being part of the manifestations and the people encountering these activist settings, as well as the cinematic body of the video material and the nonhuman animals appearing in the videos, the screens and the flyers materializing the activists' message.

By mapping the movements of affects and emotions in specific activist settings focused on veganism and animal rights, this study points to the potential of a critical posthumanist feminist affect theory. In accordance to Barad’s (2007) statement that "[p]ossibilities aren’t narrowed in their realization; new possibilities open up as others that might have been possible are now excluded" (234), the paper maps out how different possibilities of acting, feeling, and being open and close in different moments.

**Keywords:** feminist theory, posthumanism, affect, emotion, intersectionality, postanthropocentrism, animal rights.

**References:**


Exclusion strategies as inclusive approaches within Anti-Racist feminism. Lina Abazine, University of Gothenburg

From the late 70s and onward racialized feminists have been elaborating on their lived experiences while talking about a ‘matrix of domination/oppression’ (Collins, Patricia Hill. 2000. *Black feminist thought. Knowledge, consciousness, and the politics of Empowerment* (2nd ed.), ed. Routledge, New York). Those forms of knowledge are not visible in the public sphere and, in academia, are grouped under the umbrella term of ‘subalternities’. However those theoretical frameworks represent a way of enriching feminism as a form of activism and knowledge. From their marginalized positions and their lived experiences, they have created new discourses and critiques that can be translated into political action (Curiel, Ochy. 2007. ‘Critique postcoloniale et pratiques politiques du féminisme antiraciste’ in Mouvements 51(3), ed. La découverte, pp. 119-129).

In their 1977’s statement, The Combahee River Collective retraced the involvement of racialized and marginalized women in mainstream american feminist movements. Separatism is described as a form of organizing themselves that represent a solution to, but not only, counter invisibilization and exclusion. A claim is made that only them care about their liberation, not only because they embody their struggle, which they conceptualize as ‘identity politics’ (i.e. the most radical politics come from their identities), but also because their politic and aims are based on a ‘healthy love for ourselves, our sisters and our community’ (Combahee River Collective. 1981. “A Black Feminist Statement (1977),” in *This Bridge Called My Back*, Cherrie Moraga and Gloria Anzaldua eds. Kitchen Table: Women of Color Press pp. 210-218, New York).

The emotional practices that are at play during voluntary separatist meetings and events act as self-protective strategies, even more, we can talk about ‘prevention strategies’ or ‘deferred strategies’ that allows in retrospect to maintain a sense of self and place when the latter are challenged in other social settings.

Ochy curiel (Curiel, Ochy. 2007. ‘Critique postcoloniale et pratiques politiques du féminisme antiraciste’ in Mouvements 51(3), ed. La découverte, *op. cit.*, pp. 119-129) argues that from struggles and social move-
ments, practices emerge and are theorized afterward. In this paper I explore the role of separatism as a form of activism as well as how emotions are approached, built and displayed in non-mixed configurations.

Women Defenders: An Ethnographic Study of Women’s Organising, Respectability and the Political Subject in Sweden 2019. Erika Svedberg, Malmö University.

High levels of violence among young men in a number of suburbs has been apparent in Sweden since 2011. For the past nine years the average has been forty persons killed and 500 injured in gang-related assaults and shootings every year. In this study, women/mothers have stopped waiting passively for the state to react. Instead they form networks in order to defend their neighbourhoods on Friday and Saturday nights. They consciously build their conflict-resolution strategies using the fact that in this context they, as mothers that have passed child-bearing age, carry an aura of pondus and respectability that can calm rather than provoke more violence. This represents both a novel move of agency in the public sphere, but it is also in line with traditional motherhood, the mother as the first protector of all, with her special relationship to reproduction. What happens in the community context when the mothers become defenders, as the state monopoly of violence is clearly out of order? Do women, when no longer removed (excluded) or hidden away in the private sphere of home and family, change in relation to others and society into political subjects? If so, how does this manifest itself? What sources of resistances from husbands, family, neighbourhood, religious community and the municipality do they experience? The study is an ethnographic work in Rinkeby and Fittja conducted in the fall of 2018. Theoretically, the paper builds upon Maud Eduards’ works on the politics of women shelters in Sweden in the 1990s as well as Stiehm (1982) and Hudson & Caprioli et al (2009).

The court as an arena for social contestations: Conceptualisations and understandings of racism. Maja Sager, Lund University, Marta Kolankiewicz, Lund University.

Courts and judicial processes have emerged as arenas on which political and social contestations over racism increasingly is taking place in Sweden. This presentation is part of a larger project where we analyse cases
in which political struggles around racism and migration have moved into courts. The overall purpose is to understand what kind of space courts provide for protection from, and debate about racism, and how different forms of activism involving anti-racism and migrants’ rights are mobilised. Central to this are explorations of the ways in which central issues and claims are expressed within the different frames of knowledge production offered by social movements, the judiciary, political processes and other relevant arenas.

Based on the material collected within this project, consisting of interviews with relevant actors, document analysis and observations in courts, this paper zooms in specifically on the conceptualisations and understandings of racism. Theoretically, the paper engages in feminist and intersectional critique of law and the state.

De samhällsorienterande ämnena, demokrati och temporalitet.
Daniel Nyström, Umeå University.

Vid g19 presenterar jag mitt pågående postdoc-projekt som är ett bidrag till jämförande ämnedidaktisk forskning om skolans demokratiumuppfadrag. Presentationen fokuserar på olika temporala diskurser som kringgärder demokratibegreppet i samtiden.


Idén till projektet kommer ur att jag återkommande varit engagerad som föreläsare inom Skolverkets och Forum för levande historias kurs ”Motverka rasism och främlingsfientlighet i förskola och skola” som vänder sig till lärare och rektorer. Lärare och rektorer har vid dessa kurstillsfällen gett uttryck för en frustration över avståndet mellan en förment inkluderande demokratidiskurs och verklighetens faktiskt existerande konfliktytor och spänningsförhållandena. Lärarna och rektorerna framhåller att det är stor skillnad mellan att prata om demokratiska värdering och att hantera dis-
kriminering och problematiska attityder i den vardagliga verksamheten.


BLOCK V: TUESDAY, 15.15-17.00, ROOM 7

PANEL: Contesting imagined solidarities in African literatures: perspectives on gender. Sanja Nivesjö, Stockholm University; Tasnim Qutait, Uppsala University, Snežana Vuletic, Ludwig Maximilian University, Itzea Goikolea-Amiano, SOAS (University of London)

Inspired by Lilie Chouliaraki’s critique of ‘post-humanitarian’ responsibility as “a responsibility that retains an ethics of solidarity towards vulnerable others yet, deeply suspicious of politics, turns to the self as its key source of this ethics of care” (Chouliaraki and Stolic, 2017, 1171), this panel considers the uses and limits of solidarity as explored in literary fiction.

While in general use the word solidarity carries positive connotations of mobilisation to challenge inequality, such collective action inevitably raises questions about how common interests are imagined and liaisons are sustained. Reflecting on the understanding of solidarity as relation, Stefan Helgesson et al. note that “it is characterized by tensions and ambiguities of closeness and distance, belonging and unbelonging, recognition and disavowal” (2018, 264). In the coming together of different parties, various sorts of collectivity collide, and relations of hierarchy and power come into play. Nitya Rao, in researching women’s land rights, points out that “contextual differences […] might restrict solidarity and collective action” (2005, 363).

In this panel, we are particularly interested in how issues of gender figure
in struggles for solidarity, and the tension between gender solidarity and other solidarities constituted in political struggles. Focusing on literature offers a productive lens on the uses and limits of solidarity, as literature invites processes of self-reflection even as it responds to cultural regimes of knowledge production. African literatures have contended with these questions in a multitude of ways as belonging and relationality have been and are challenged by migration, state building, and multicultural and multiethnic societies. This panel presents case studies from diverse areas and literary forms from the African continent, that offer a range of perspectives on the role of gender in imagined solidarities.

Snežana Vuletic – “Gender Solidarity across Ontological Borders: A Case of Yvonne Vera’s Under the Tongue (1996)”

Sanja Nivesjö – “Compromised Solidarities in the Anti-apartheid Struggle: Gender in Bessie Head’s The Cardinals”

Itzea Goikolea-Amiano - “Gender and Race Solidarities in Post-colonial Maghribi Literatures: the Case of the Tunisian Novel Barg el-Lil”

Tasnim Qutait – “Vulnerability and Conditional Solidarity in Laila Lalami’s Hope and other Dangerous Pursuits”

References:


Gendered knowledges in schools – trans* young people’s experiences and schools’ strategies. Irina Schmitt, Lund University

What knowledges and understandings of gender are done and produced in schools in Sweden today? Through interviews with trans* young people and young, this study analyzes schools and adults’ abilities and knowledges
to understand and meet the needs of trans* students and to address cis-normative structures in school. The participants’ narratives give a rich and complex image of what it can mean to be trans* and go to school in Sweden and show that many students take it upon themselves to educate the adults in their schools about trans*-inclusion.

Many participants discuss administrative violence (Spade) and cultural cis-genderism (Kennedy) that affect the mundane aspects of being in school and the knowledges that are given space and produced. Young trans* people can become the bearers and sharers of knowledge about what it means to be trans* and about embodying abject(ed) identity formations, and about the necessity to manage interlocking oppressions. They learn about the workings of un/justice in spaces of knowledge production and about creating support for themselves and others. On the other hand, there are experiences of embeddedness of trans* as unequivocal part of social and academic knowledge production in schools.

Which this presentation, I am interested in following Engel’s suggestion to analyze political struggle and changes as paradoxical, rather than linear, by exploring the paradox that such different experiences can be located in one person’s experiences of school, if not in the same school. I want to argue that we need to strengthen both a rights-based approach and a subject knowledge-based approach to make schools better places beyond cis-normativity.

Gender, reforms and uniforms. Alma Persson, Linköping University

In the summer of 2018, 4,000 Swedish 19-year-olds began their military service. For the first time in the nation’s history, both women and men were compulsorily enlisted into the military. This reform marked the end of a process that began in the 1960s, when the highly controversial issue of military conscription of women was first raised in Sweden. It also positioned Sweden as the second country in the world, after Norway, to conscript men and women on equal terms.

The decision to introduce conscription for women as well as men is significant. It challenges a fundamental aspect of society’s gender relations; defining who should, and must, be the armed protector of the nation, as well as who and what is to be protected. The focus of this paper is gender relations in the Swedish Armed Forces, and the introduction and imple-
mentation of gender neutral conscription. It asks: how are the gender relations shaped and re-shaped through the introduction of a gender-neutral recruitment system, currently implemented in this highly male dominated profession? It also situates the current reform in the debates concerning women, men, and gender equality since the 1960’s. Furthermore, the paper asks what lessons we might draw from the case of the military, in terms of transforming gender relations in working life organizations.

**BLOCK V: TUESDAY, 15.15-17.00, ROOM 8**

Fråga redaktörerna: Råd och tips om att publicera i genusforskningsstidskrifter. Jenny Björklund, Uppsala University; Ulrika Dahl, Uppsala University; Camilla Flodin, Södertörn University & Uppsala University; Ulf Mellström, Karlstad University.

Panelen samlar redaktörer från vetenskapliga tidskrifter som publicerar genuskognition för ett samtal om hur publiceringsprocessen och det konkreta arbetet med tidskrifterna går till. Vad bör en skribent tänka på innan den skickar in en artikel? Vad händer när artikeln kommit in till tidskriften? Hur lång tid tar det att få en artikel publicerad? Hur fungerar peer-review-processen? Vad betyder granskarnas rekommendationer (t.ex. ”revise and resubmit” och ”accept with major revisions”) egentligen i praktiken, och hur mycket tid är det rimligt att lägga på att omarbeta en artikel efter granskarnas kommentarer? Panelen vänder sig framför allt till forskare som befinner sig i början av karriären och som behöver handfasta råd kring att publicera sig i tidskrifter, men också till alla som är nyfikna på hur arbetet med vetenskapliga tidskrifter går till.

PANEL: Vad händer efter festen? Reflektioner över den postdoktoral situationen för disputerade i genusvetenskap. Lovise Haj Brade, Mid-Sweden University, Mia Liinason, University of Gothenburg, Anna Lundberg, Linköping University, Ann Werner, Södertörn University

Moderatorer: Anna Olovsdotter Lööv, Lund University, Amund Rake Hoffart, Örebro University

Tillvaron efter disputationen präglas ofta av ovisshet. Osäkra anställningar

Form: Paneldiskussion med efterföljande publikfrågor

BLOCK VI WEDNESDAY 10.30-12.00, ROOM 1

Critical agendas at the brink of apocalypse and crisis. Mathias Ericson, University of Gothenburg, Kajsa Widegren, Uppsala University, Misse Wester, Lund University, Martin Hultman, Chalmers University of Technology, Margareta Wahlström,

Our time is dominated by fake news, disinformation campaigns, xenophobia, political resentment and a general backlash on equality issues. We are haunted by the prospect that dreadful historical events seem to repeat themselves as we are witnessing a normalisation of necropolitics and violations of human rights. As Wendy Brown (2015) suggest we need to think carefully about the current “civilizational despair” where the need for democracy is made redundant. How can we engage with alarmist crisis narratives in these times? What is the potential in using the apocalypse as a starting point of critique? What is at stake in articulating crisis narratives and contributing to forms of hauntology?

On the one hand, apocalyptic and crisis narratives are articulated as a form of alarmism to bolster and normalize fascist movements and necropoli-
tics, such as in the context of the “refugee crisis” and “system collapse”. On the other hand, alarmism and crisis narratives are also vital to the mobilisation of social movements and protests, as well as spurring critical research that targets and articulate haunting threats. This becomes clear in the areas of climate changes, anti-biotics resistance, nuclear war, as well as dehumanising necropolitics of xenophobia, austerity and precarity.

In this panel we will discuss the subject of the apocalypse and hauntology from different aspects. It is suggested that the power of apocalyptic and crisis narratives is their claims for consensus and unity and elimination of ambiguity. This panel stress that the subject of apocalypse, hauntology and crisis narratives need ambiguity, and therefore should be illumined from different, conflicting and disharmonious perspectives.

Crisis management, masculinity and emotion. Mathias Ericson, University of Gothenburg

In this paper I focus on how association of protectionism with masculinity is reproduced and challenged when establishing crisis emergency rooms in response to demanding situations. The paper presents some examples from a current research project on gender and crisis management in Sweden. The material consists of interviews with staff and observations in crisis emergency rooms in response to incidents and scenarios such as wildfires, the government election and terror attacks.

Drawing on Ahmeds (2004, 2011) work on politics of emotion I discuss masculinity as subtle ways of constructing orientation and joint collaboration. Such as demands on participants not to slow down the process by being negative, critical, reflective or just not invested in the right form of approach needed to boost the joint orientations. Affective structures are important to the establishment of crisis emergency rooms and critical to any understanding of the gendering practices of crisis management.

On a more general level the gendered power relations of protection and crisis management has been addressed by a number of feminist scholars. As Enloe describe, protection run the risk of articulating masculinity ideals of “a real man” who “suppress his own fears, brace himself and step forward to defend the weak, women and children” (Enloe, 1989:12). The protector may also “control the lives of those he protects – in order to ‘better protect’ them” (Stiehm, 1982:372). This is what Young (2004)
defines as the pastoral powers of masculinist protectionism. In relation to this I want to elaborate on the more subtle ways that masculinity is constructed as positive spirit and unifying happiness - fostering a sense of coming together and working towards a common goal - that seem important to the way that work in crisis emergency rooms is carried out and made meaningful.

Hemlighetsmakeri – konstruktion av makt och normer. Maja Svenbro, Lund University.

I de samverkansforum som existerar före och under samhällskriser, där samhällsaktörer utbyter information och bygger relationer, förekommer sekretessbelagd information och informationssäkerhetsfrågor. Det kan finnas krav på att deltagarna är sekretessklassade och att resultaten av samverkan beläggs med sekretess. Detta påverkar i sin tur möjligheten att dela dessa resultat vidare med andra.

I denna studie vill jag undersöka hur maktrelationer och normer uttrycks och skapar friktion i relation till olika aspekter av sekretess, så som juridiska, funktionella och symboliska perspektiv. Sekretessens roll kan visa sig vara viktig i en samtid som präglas av uppbyggnaden av ett svenskt totalförsvar och en fokus på antagonistiska hot så som terrorism, systemhotande kriminalitet och organiserad brottslighet. Utifrån detta narrativ har samhällsaktörerna i det svenska krisshanteringssystemet fått nya förutsättningar att förhålla sig till, i form av nya krav och ansvarsområden.

Att värna demokratin – om konstruktioner av demokrati och medborgarskap i det kommunala arbetet med återvändare och islamistisk våldsbejakande extremism. Clara Lebedinski-Arfvidson, University of Gothenburg

High stakes: Masculinity and gambling as cultural phenomena.
Klara Goedecke, Uppsala University.

Almost 300,000 people gamble every day in Sweden, and the average Swede loses almost 3000 SEK/year gambling (Folkhälsomyndigheten 2018). In 2017, the turnover of the gambling companies was 22.7 billion SEK (Lotteriinspektionen 2018). Gambling is connected to several problems, such as gambling addiction, debt, ill-health and suicide. Men gamble more than women (Svensson 2013) and international research about gambling and gender shows that gender constructions are connected to how gambling is understood and “done” (Cassidy 2014). In poker commercials, gambling has been portrayed as tough, hard and masculine (Joukhi 2017). Despite this, Swedish gambling research is overwhelmingly quantitative and focused on gambling as a medical, individual phenomenon, and attention to gender is scarce. In international research, men’s gambling has been used as an unproblematized point of departure also when discussing women’s gambling (Mark & Lesieur 1992).

I approach gambling as a diverse cultural field where negotiations of gender takes place, and where various gendered meanings are connected to various types of games. I also focus on emotions: excitement, mastery, upholding a poker face or losing control over one’s gambling are emotional repertoires commonly referred to in discussions about gambling, but they are also highly gendered.

In this presentation, I discuss gambling commercials broadcast in Sweden, and I approach them as discursive events where gendered meanings around various kinds of gambling are produced (van Ingen 2008; Joukhi 2017). Sports stars like Frank Andersson and Zlatan Ibrahimovic are prominent in Swedish gambling commercials, and the presence of them as well as other muscular men, glamorous women, dark colours, risk-taking and hardness all connect gambling to the stereotypically masculine. However, irony, humour and overt negotiations about men and masculinity are also present, making gambling commercials a multifaceted arena for the production of gendered meanings.
Vulnerability and caring among rural men in Northern Sweden. Lisa Ridzén, Mid Sweden University.

Men living in rural areas in Northern Sweden are often depicted stereotypically. Traditionally masculine, less modern and emotionally “harder” than urban men (and others): these stereotypes exist both in society in general, as well as in the field of rural gender identity research. As a result, we know little about how men care, or how they deal with vulnerable aspects of life. By describing the rural northern man as emotionally resolute, physically strong and naïve; and by focusing research on these traditional aspects of men’s ways of doing gender; a binary way of understanding gender, as well as problematic masculinity norms, are reproduced.

Theoretically, the study draws on intersectional, post-structural, post-colonial and feminist approaches to gender, place and emotions. Building on in-depth interviews with men living in the rural north of Sweden the study will examine and critically discuss how men constitute vulnerability and care, and how their conceptions of these emotions and practices can be understood in relation to historically and culturally constructed norms regarding place and gender. Following Butler’s (2006) theories of precarious lives and the need for recognition of dependency, and Fotaki’s and Harding’s (2018) theories of relationality and ethics of care, the study intends to highlight and discuss how men’s constitution of vulnerability and care can be understood in wider societal terms. From a feminist perspective on relationality, what do men’s way of doing care and vulnerability mean for society? By focusing on the constitution of vulnerability and care among a group of men that is frequently depicted through stereotypes I intend to critically investigate the intersections of norms of gender and place with the overall aim of challenging destructive masculinity norms.

How “Feminist” Young Men Envision and Enact Gender (In)equality in Turkey. Çağlar Çetin-Ayse, Stony Brook University.

The global discourse of engaging men for gender equality highlights young men as critical agents to challenge long-established gender roles. However, young men’s attempts to break with patriarchal roles and institutionalized privileges are hindered by macro-level conservative ideologies that are intertwined with sexism and racism. How does diverse feminist young men’s agency vary and contribute to social change and social jus-
practice in the context of an ethnically stratified society? This project seeks answers to this globally relevant question by using Turkey as a case study. Through phenomenological interviews, it investigates the lived experiences of feminist young male university students and graduates (aged 18-24), from the majority population (Sunni Muslim Turk), the largest ethnic minority group (Kurdish), and the largest religious minority group (Alevi) in Turkey. It analyzes how these young men construct their egalitarian perceptions and translate them into their daily practices in relation to the state-imposed national identity. The analysis particularly focuses on the influence of ethnic stratification on men’s interpretations and doings of gender and (in)equality. Addressing the gaps between discourse and practices, this study questions the limits and opportunities of men’s feminist resistance across lines of sexism, nationalism, and racism in a Muslim-majority state.

Unmarked Masculinities. Hegemony, Vulnerability, and Invisibility in Male Sex Working in Sweden and Italy. Marco Bacio, Lund University, Cirus Rinaldi

The paper engages with the comparative analysis of male sex work in Sweden and Italy. In Sweden, through the so-called Swedish Model and its particular legislation, the criminalisation of sex work is more focalised on women selling sex to men while male sex workers who sell sex to other men are completely ignored by police and public authorities. In Italy, prostitution itself is legal while promoting prostitution and operating in a brothel is illegal, but still, the deviantization of sex work seems to be a women’s issue since male sex work is an unmarked phenomenon. The authors – taking into account the differences between the two countries’ legislation and policies – aim to question male sex workers’ invisibility, both in terms of policies vacuum and in public recognition of the phenomenon but also through the everyday experience of the samples of the men involved. The results discuss the social construction of masculinity within male sex work arenas focusing on masculine invisibility both an effect of hegemonic masculinity and a risk gendered vulnerability.
Stigmatisering som en biografisk utmaning för feminister. Silke Kassebaum, Otto-von-Guericke-Universität Magdeburg


Ämnet behandlas genom följande steg:
1. Jämställdhetsarbete mellan organisation och interaktion
2. Den biografiska dimensionen av professionellt arbete
3. Ett feministiskt perspektiv på stigmatisering i jämställdhetsarbete
4. Effekter av stigmatisering på jämställdhetsarbete
5. Stigmamanagement och stödjande strukturer

Slutligen diskuteras hur analysresultaten kan överföras till genusstudier och vad som krävs för att stärka feministiska forskare och aktivister.

The advance of Anti-gender agenda in Swedish media debate on higher education. Guadalupe Francia, University of Gävle

Conservative and Fair Right movements around the world has openly started a nearly religious mission to “put end to the gender ideology” in all areas in society. In Europe this anti-gender agenda was successively introduced and developed by different conservative and fair right parties
in Germany, Hungary, Poland, France, Slovakia since 2006 (Kováts & Põim 2015). With the purpose to develop a deeper understanding of the advance of this anti-gender agenda, this contribution analyses media and social media debates concerning the role and the position of gender studies in the Swedish higher education.

The methodology used in this research is argument analysis of articles published in Swedish press (Svenska Dagbladet) and social media (Högskoleläckan) during the period November 2017 to December 2018. Paying attention to ethical issues in the analysis of social media data the names of the individuals concerned in the selected data has been removed.

Preliminary findings of the study show that in this anti-gender agenda gender theories are considered as a dominant knowledge regime in Swedish higher education policy. This anti-gender agenda puts in question the role and the position of gender studies in higher education by criticizing its methodology and quality research as well as its existence as scientific field. However, this agenda is not only limited to criticize gender studies at higher education. It puts even in question research based on critical and postcolonial theories as well as current Swedish research in the Education field.

Gender mainstreaming as feminist politics? Renee Andersson, City of Örebro

The presentation (based on my dissertation from 2018) delivers in the cross section of theory and policy, where the issue of gender mainstreaming is in focus. Gender mainstreaming is often described as a strategy to increase gender equality in states and other institutions and/or to make them more gender aware. It should however be considered a contested concept, and the aim of my thesis was to produce a critical perspective and empirical knowledge about whether, and if so how, gender mainstreaming contributes to a more (gender) equal society.

The study investigates whether, and if so how, gender mainstreaming is facilitating new public management by transforming the ambitions of feminist politics into a neoliberal strategy adapted for public administration. The thesis shows that gender mainstreaming produces a gender equality policy that is disconnected from political parties, and that gender mainstreaming becomes a common good. This, I argue, produces a non-political politics,
which includes a governing technique that privileges political consensus, articulated in terms of non-conflict and win-win.

The thesis identifies a conflation between gender mainstreaming, as a strategy, with the policy objective of gender equality. Gender mainstreaming have not create space for addressing gender-based violence, or include the voice of the women’s movement. With the governing technique in mind, I conclude that gender mainstreaming does not contribute to feminist politics. This could have societal consequences and can influence, or even hinder, actual political change. Gender mainstreaming needs to be addressed with current national, European and global polices at hand, prospecting potential opportunities and obstacle.

**BLOCK VI WEDNESDAY 10.30-12.00, ROOM 4**

Kinship, Reproduction, and Familial Lives in paradoxical times: A roundtable with the Swedish Network of Family and Kinship Studies. Ulrika Dahl, Doris Leibetseder, Helena Wahlström Henriksson and additional members from the Swedish Network for Family and Kinship Studies

Chair: Helena Wahlström Henriksson

This round table is organised by the Swedish Network for Family and Kinship Studies. It aims to continue and extend the discussion generated at G16, and to take stock of some of the key conceptual, thematic, and methodological developments within the field.

The present is paradoxical. On the one hand, it is marked by growing diversity of family forms and paths to reproduction; this diversity is evidenced in mediated representations, political debate and in scholarship. On the other hand, it is simultaneously marked by shifts in the (dismantled) welfare state’s role in regulating the family, and by neoconservative trends that impact upon ideals and lived realities of family and kinship. The roundtable aims to discuss how the field of critical kinship studies relates and responds to various contemporary social trends. Questions that will be explored include: What are the effects of the growing dismantling of the welfare state on the organisation of family, reproduction and division of labour and how do we study these changes? What can research done on LGBTQ families teach us about broader cultural ideas about
biopolitics, kinship, parenthood and the meaning of intimate life? To what extent does the increasing mediation and technologization of reproduction challenge and reinforce particular ideas of relatedness, family and procreation?

The roundtable consists of members of the network and aims to provide space for presenting standpoints, offering discussion and providing opportunities for networking.

**BLOCK VI WEDNESDAY 10.30-12.00, ROOM 5**

Panel: No cripness – no peace: Rethinking feminist knowledge regimes with Cripistemologies. Mikael Mery Karlsson, Lund University, Christine Bylund, Umeå University, Julia Bahner, University of Leeds, Elisabet Apelmo, Malmö University

Feminists are constantly rethinking knowledge regimes within as well as outside the academy. We have not entered the university only to gain access to an already existing institution for production of knowledges, but to transform what knowledge production is. Although gender scholars have made significant contributions to knowledge produced around processes of power and marginalisation in Swedish universities, one research field remains seldomly addressed: the ableist bodymind. Ableism is embedded and continually reproduced within academic spaces in general, and in feminist and/or gender studies spaces in particular. What does this mean for the accountability of knowledge production?

In 2014, Merri Lisa Johnsson coined the concept Cripistemologies aiming to question "what we think we know about disability, and how we know around and through it". With this session, we aim to bring this questioning into Gender studies. Presenting from four different research projects within the field of dis/ability studies, we aim to discuss what criping feminist knowledge production might mean for Gender Studies in Sweden.

In this session we will present four papers:

Crippling institutional ethnography – starting from activists experiences. Mikael Mery Karlsson
Disability as the playground of the (abled) mind – towards a critical discussion on disability in feminist studies. Christine Bylund

Att crippa högre utbildning. Skillnad och erfarenhet i de akademiska lärosalarna. Elisabeth Apelmo

Sexuality: more than just identity. Developing intersectional theorizing for increased accessibility. Julia Bahner

**BLOCK VI WEDNESDAY 10.30-12.00, ROOM 6**

Problems of Positioning – finding my way into academia. Maja Östling, University of Gothenburg.

I will discuss the process and results of writing my MA thesis, which I wrote this spring. The planned theme of my thesis was to map possible conflicts between feminists of different generations, ages, or 'waves', and through this mapping trying to find new ways of building coalitions on these differences. However, coming further into my process I started changing ways and didn’t know where to go. So, after spending most of the term feeling like shit and like I was getting nowhere, the last two weeks I just let myself write. In its final product, the thesis deals with how we position ourselves and others in our theoretical discussions: through temporal descriptions, affection, and in/direct citation, with one particular discussion as an example. The thesis also has autoethnographical aspects which were very important for me to be able to write about. My talk will hence consist of a combination of the themes of my thesis, and my experiences of writing it.

Construction of safe spaces and the potential of performing feminist utopias. Louise Mazet, University of Gothenburg

Safe spaces are constructed to offer a space of acceptance to an otherwise marginalized or vulnerable group. My research explores the connections between safe spaces and feminist (critical) utopianism through their inherent paradoxality. While safe spaces attempt to make people feel included, they often function through the exclusion of others. Just like
utopias, they contradict themselves. I have analyzed these dynamics and explore how they can be a fruitful catalyst for social change as they could defy dominant performativity and enable us to glimpse utopian performatives instead. Through utopian performatives, we peek into visions of a different present, enabling us to live a different future. I illustrate this with cases in the field, where I worked together with environmental activists in their safe spaces and conducted my own experimentations in building safe space through creative participatory research methods. Aesthetic praxes play an important role in these enactments and this is why I have used (collaborative) zine-making as a method of analysis that contributes to and reflects upon the paradoxical dynamics of safe space. When constructed consciously, safe spaces may make us aware of other self-contradicting structures we have built around us. Combining this with performative utopian creative practices may then allow us to realize our position within and as a part of a world consisting of intricate relations and give us opportunities to create our own.

The usefulness of a diffractive approach. Klara Rydström, University of Hull & Universidad de Oviedo

Reflexivity is generally adopted as the tool to ensure that the role of the researcher taken into consideration. How is the researcher’s position affecting the interviews and the interviewees? How does it impact upon the research product? Acknowledging the researcher as an inherent part of knowledge construction, whilst also recognizing the limits of the reflexivity concept, the presentation brings forward Karen Barad’s (2007) diffractive methodology as an alternative. Drawing on my own experience, I will elucidate how a Baradian framework not only helps making the researcher conscious of the knowledge construction, but it likewise contributes to a richer final product. Working with my master’s thesis, my initial idea was to explore how Swedish trans people experiences menstruation. My research would cast light on issues that were close to invisible within academia and I imagined it would benefit trans people. Thus, my biggest worry was that I, self-identifying as cis gender, was hijacking a topic that was not mine to take. Yet, while conducting interviews, I begun to realize that the case was not necessarily that the participants were belonging to a category of trans and myself to a cis category. Their narratives made me realize that sex/gender is not necessarily a fixed identity and I asked myself: why would I be woman? Am I a woman? The insight that I have been
affected by cisnormativity made my agenda develop from a focus on trans peoples’ experiences, to a broader approach through which I explored menstruation as cisnormative phenomena. In this presentation, I suggest that it is faulty to utilize a reflexive framework where the focus is on assumed, fixed differences between researcher and participants. We must pay attention to how the research process affects the researcher, and vice-versa, in real time – only by doing so will we construct fruitful knowledge.

How can Critical Animal Pedagogy contribute to Gender Studies education? Jonna Håkansson, Graduate University of Chinese Academy of Sciences

Making visible how some human bodies are made nonhuman through the connection to nonhuman animals is not new to feminist theory. However, nonhuman animals are far too often left out of the analysis, keeping the logic of the system intact. The feminist movement has begun to include nonhuman animals, and this is a necessary step to broaden and deepen feminist analysis. This paper makes visible how the field of Critical Animal Studies (CAS) contributes with important insights to feminist theory, and argues for making Critical Animal Pedagogy (CAP) a part of Gender Studies education. CAP has its origin in the radical animal liberation movement, and critically examines the relationships between human and nonhuman animals to address and resist speciesism (see G. Dinker & Pedersen 2016, among others). Historically feminine, nonable bodied, and/or gender non-conforming people, and/or people of color, as well as other marginalized groups have been connected to nature and non-human animals. This connection has been used to justify their oppression, and is based upon the already presumed inferiority of nonhuman animals (Ko & Ko 2017, McJetters 2018, among others). Building upon an critical ethnographic study this presentation points to some concrete examples of the interconnectedness between the oppression of nonhuman animals and the oppression of other marginalized groups.

This paper argues that CAP broadens Gender Studies education, in that it takes us a step away from our human-oriented frameworks in an attempt to look upon the world from the perspective of nonhuman animals, without appropriating their situation. Something happens when we all find ourselves in the role of the oppressor, and the idea about being an activist-scholar is brought to its head. In embracing a non-anthropocentric understanding of intersectionality CAP
Svensk filmfeminism på 1970-talet och idag: exceptionalism och intim offentlighet. Ingrid Ryberg, University of Gothenburg

The construction of the North and the Northman in Contemporary Fantasy literature. Anna Bark Persson, Södertörn University

This paper is a presentation of the initial outline of my doctoral thesis in which I will examine the construction of ‘the North’ and ‘the Northman’ in contemporary fantasy literature. I will focus on how the image of the North is conceptualized and imagined as a particular historical/geographical place within fantasy literature, but also and specifically on what kind of masculinity this place produces.

This project will provide a feminist critical analysis of Nordic masculinity in modern fantasy literature and how this masculinity is shaped by racialized and heteronormative pop-cultural or mainstream conceptions and constructions of Nordic history. It will bring an intersectional perspective to bear towards understanding how constructions of Norden and its historical past are utilized in pop-cultural representations of masculinity and what understandings of masculinities – Nordic masculinity in particular – they construct and epitomize.

Focus will be on British and American fantasy since my aim is to understand how Nordic history and the mythicized image of the ‘Nordic barbarian’ is utilized in these representation in a wider transnational context. Furthermore, a recent shift in mainly British and American fantasy has drawn the focus from optimistic tales of good and evil to more supposedly ‘realistic’ depictions of human nature, often translated as more violent and male-centric. Subsequently, these works become suitable for this inquiry because they deal heavily in glorified, brutal masculinities, but also because they provide an outsider-perspective on the construction and representation of Norden and Nordic masculinity.

This project, then, will work to understand how and why this amalgamation of pop cultural understandings of Norden in the past and Nordic history figures so commonly in fantasy literature, and what the figure of the Northman comes to mean within the context of these works and the fantasy genre.

Popular romance is one of the largest literary genres in the world. It is most often written in English and then translated and distributed globally. In recent years however, a Swedish popular romance genre has erupted with a growing number of Swedish romance authors, novels and publishers and a growing public interest and attention. But what happens when the conventions of the genre are adapted to, written, set and read in a Swedish context?

Popular romance is often dismissed as “simple” and “lowlbrow” literature. The cultural production and consumption associated with femininity is often devalued and popular romance’s predominantly female author- and readership therefore serves as one possible explanation for the genre’s “bad reputation”. Meanwhile, many feminists criticize popular romance, arguing that the genre idealizes reactionary views on especially gender and sexuality. Although this argued conservatism of the genre seems to in many ways clash with progressive mainstream Swedish gender politics, popular romance is gaining prominence in Sweden and many of its public promoters use the term “feminist” to describe themselves and/or the genre.

Investigating Swedish popular romance against this backdrop, this paper presents initial analyzes of my recently commenced research project. The project studies both form and content in a selection of Swedish contemporary romance novels, and how the genre is being used and promoted in Sweden through textual and visual analysis of for example webpages and public social media accounts.

‘You are so ugly you whore’ – Girls in rural Sweden responding to and addressing gendered violence. Lotta Brännström, Mid Sweden University.

Background Sexual and gendered violence against girls and women is a global public health problem and are both causes and effects of social inequalities. Gendered violence and strategies to resist this violence are deeply rooted in gender discourses linked to stereotyped ideas on how girls and boys should and can behave. Guided by feminist framework, gender performativity and hegemonic masculinities, we are mapping out gendered violence facing girls in their everyday life, and how it highly
effects their social space. **Method** Participants consisted of 35 girls 16-18 years of age living in a rural area in the northern part of Sweden. To be able to depart from personal experiences and access local knowledge we used photovoice, a participatory visual method. Participants were given prompts related to feelings of being (un)safe, and were then asked to communicate their understanding of this back to us through photos followed by discussions and workshops. Thematic analysis was used to analyze the material. **Result** Preliminary results show two primary themes, the first is constant fear with two subthemes explaining the type of fear that is entangled in girls ‘everyday’ and marginalize their social spaces. The second theme focus on the strategies that girls employ against this constant fear, also explained through two subthemes that discuss how gender norms largely inform behavior and expectations. **Conclusion** We found that gendered ideas and performances highly influence language and behavior among youth, and despite Sweden’s status as a gender equal society, there are several indications of the opposite. Social spaces that girls occupy are significantly smaller compared to the boys, and girls are marginalized in a range of situations and interactions.

**BLOCK VI WEDNESDAY 10.30-12.00, ROOM 8**

**ROUNDTABLE: New Materialism: Reception, problems, and the lack of debate.** Sara Edenheim, Umeå University, Åsa Carlson, Stockholm University, Jenny Jarlsdotter Wikström, Umeå University

Today, it is rather common that feminist researchers position themselves as *new materialists* within the theory of science instead of as social constructivists or poststructuralists. Since we believe that this change happened without very much discussion, we encourage debate on the topic, in order to get a deeper understanding of new materialism and how it relates to these other positions. Our point of departure is the view of Karen Barad as presented in *Meeting the Universe Half-Way*. In a reaction against (oversimplified) poststructuralism, Barad attempts to reintroduce the significance and causality of matter into scientific explanations without ending up as an empiricist. Like social constructivist and poststructuralists, she thinks that knowledge always depends on the subject of knowledge, situated in her social and historical context. In addition, Barad thinks that everything we observe
are phenomena that depend on perceptive and technical *apparati*, that is, tools for investigating nature including ourselves. Since we are nature, or the ‘object’ of enquiry, strictly speaking we have no causal relation to the ‘object’. This is so because relata (that which the causal relation is a relation of) have to be two distinct entities, but the subject of knowledge is not distinct from the object of knowledge. Barad underscores this by writing that we *intra-act* (as opposed to interact) with nature. Because of this, she concludes that phenomena are everything that exists. This conclusion and some other entailments have not been thoroughly scrutinized. It is the intention of this roundtable to present different views on Barad’s theory and the feminist receptions of her work, to try to understand possible communalities with other feminist theories on similar topics, their differences, and problems brought about by the lack of such conversations.

Emotionella Läckage I akademin. Evelina Liliequist, Umeå University, Linda Arnell, Umeå University, Christine Bylund, Umeå University, Silow Kallenberg, Swedish Red Cross University College.


Genom diskussion ämnar vi i denna session att undersöka gränser för den känslomässiga forskarkroppen och emotioners plats inom akademien. Utgångspunkten för diskussionen är paneldeltagarnas erfarenheter av emotionella läckage som på olika sätt uppstått inom ramen för respektive forskningsprojekt som rör områdena tjejers våldsanvändning och femininitet (Arnell), tvångsvård och maskulinitet (Silow Kallenberg), funk-
tionsmaksordningen och nedmontering av välfärdssamhället (Bylund), samt hbtq-personers meningsskapande kring identitet i relation till geo-
grafiska och digitala platser (Liliequist). Sessionen kommer att inledas med fyra korta presentationer av respektive forskningsområde för att sedan övriga till en diskussion kring emotionella läckage, förväntningar på “rätt” sorts emotioner och föreställningar om närhet-distans inom akademin. Men även frågor om vad en (rationell/androcentrisk/positivistisk) akademi gör med och för oss när arbetet påverkar en emotionellt.
Participants
Abazine, Lina University of Göteborg
Abrahamsson, Elin Stockholm University
Ah–King, Malin Stockholm University
Alm, Erika University of Gothenburg
Almqvist, Fredrika Swedish Secretariat for Gender Research
Alvunger, Josefine Swedish Secretariat for Gender Research
Ambjörnsson, Fanny Stockholm university
Amundsdotter, Eva Stockholm university
Andersson, Katja Chalmer’s University of Technology
Andersson, Ulrika Lund University
Andersson, Renée Örebro
Andersson, Susanne Stockholm university
Angervall, Petra University of Borås
Anving, Terese Lunds universitet
Apelmo, Elisabet Malmö University
Arendorff, Emelie Göteborgs konstmuseum
Arik, Hulya University of Gothenburg
Arnell, Linda Umeå universitet
Arping, Åsa University of Gothenburg
Bacio, Marco Lund University
Bahner, Julia University of Leeds
Balkmar, Dag Örebro University
Bark Persson, Anna Södertörns högskola
Bengtsson, Maria Vilj AB Momsgrupp
Bengtsson, Elin Stockholms universitet
Benninge, Charlotte Swedish Secretariat for Gender Research
Berg, Linda Umeå University
Berggren, Caroline University of Gothenburg
Bergquist, AnnaLena Gothenburg University
Bescont, Amélie Sciences Po
Bjarnegård, Elin Uppsala University
Bjurving, Lena Jämställdhetsmyndigheten
Björk, Sofia University of Gothenburg
Bjørkelo, Brita Norwegian Police University College
<table>
<thead>
<tr>
<th>Name</th>
<th>Affiliation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Björklund, Jenny</td>
<td>Uppsala University</td>
</tr>
<tr>
<td>Björnberg, Ulla</td>
<td>University of Gothenburg</td>
</tr>
<tr>
<td>Bloem Herraiz, Bart</td>
<td>University of Gothenburg</td>
</tr>
<tr>
<td>Bolin, Jennifer</td>
<td>Jämställdhetsmyndigheten</td>
</tr>
<tr>
<td>Bondesson, Sara</td>
<td>Swedish Defence University</td>
</tr>
<tr>
<td>Bondestam, Fredrik</td>
<td>Swedish Secretariat for Gender Research</td>
</tr>
<tr>
<td>Borges Freitas, Camila</td>
<td>University of Gothenburg</td>
</tr>
<tr>
<td>Borgström Källén, Carina</td>
<td>University of Gothenburg</td>
</tr>
<tr>
<td>Brade Haj, Lovise</td>
<td>Mid-Sweden University</td>
</tr>
<tr>
<td>Brandén, Jennie</td>
<td>Umeå University</td>
</tr>
<tr>
<td>Brax, David</td>
<td>Swedish Secretariat for Gender Research</td>
</tr>
<tr>
<td>Brewer, Helene</td>
<td>Malmö</td>
</tr>
<tr>
<td>Bruno, Linnéa</td>
<td>Stockholm</td>
</tr>
<tr>
<td>Brunow, Dagmar</td>
<td>Linnéuniversitetet</td>
</tr>
<tr>
<td>Brännström, Lotta</td>
<td>PhD Student</td>
</tr>
<tr>
<td>Burman, Monica</td>
<td>Umeå universitet</td>
</tr>
<tr>
<td>Bylund, Christine</td>
<td>Umeå university</td>
</tr>
<tr>
<td>Bünz, Annia</td>
<td>Göteborgs universitet</td>
</tr>
<tr>
<td>Börjesson, Linda</td>
<td>KvinnSam, Gothenburg University</td>
</tr>
<tr>
<td>Börjesson, Ida Maria</td>
<td>Örebro University</td>
</tr>
<tr>
<td>Cagatay, Selin</td>
<td>Gothenburg University</td>
</tr>
<tr>
<td>Carbin, Maria</td>
<td>Umeå University UCGS</td>
</tr>
<tr>
<td>Cardozo, Paula</td>
<td>Linköping University</td>
</tr>
<tr>
<td>Carlsson, Åsa</td>
<td>Högskolan i Gävle</td>
</tr>
<tr>
<td>Carlsson, Vanja</td>
<td>University of Gothenburg</td>
</tr>
<tr>
<td>Carstensen, Gunilla</td>
<td>Stockholm University</td>
</tr>
<tr>
<td>Cavallin, Anna</td>
<td>Stockholm University</td>
</tr>
<tr>
<td>Cederholm, Clara</td>
<td>Lunds universitet</td>
</tr>
<tr>
<td>Centerwall, Ulrika</td>
<td>Högskolan i Borås</td>
</tr>
<tr>
<td>Çetin-Ayse, Çaglar</td>
<td>Stony Brook University</td>
</tr>
<tr>
<td>Corneliusson, Åsa</td>
<td></td>
</tr>
<tr>
<td>D’Urso, Alexandra</td>
<td>Educational Developer</td>
</tr>
<tr>
<td>Dag, Deniz</td>
<td>University of Bremen</td>
</tr>
<tr>
<td>Dahl, Ulrika</td>
<td>Uppsala University</td>
</tr>
</tbody>
</table>
Dahlbäck, Cecilia  Mid Sweden University
Dahler-Eriksen, Line Sofie  Lunds universitet
Datta, Anindita  Lund University
De Siqueira, Ranyella Cristina  São Paulo State University
Degerman, Helene  RISE, Research Institutes of Sweden
Donkor, Juliet  IVOWED
Dynda, Barbara  University of Warsaw
Ebintra, Emma  Linnaeus university
Edenborg, Emil  Utrikespolitiska Institut
Edenheim, Sara  Umeå universitet
Edin, Kerstin  Umeå University
Eduards, Maud  Stockholm University
Ek, Anne-Charlotte  Malmö University
Eklind, Ylva  SLU
Ekselius, Inga-Bodil  Swedish Secretariat for Gender Research
Ellingsen, Dag  Norwegian Police University College
Engblom, Sara  Lunds universitet/Musikhögskolan i Malmö
Engström, Elin  Swedish Secretariat for Gender Research
Enlund, Desirée  Umeå University
Ericson, Mathias  Gothenburg University
Erikson, Josefina  Uppsala Universitet
Eriksson, Maria  HSD, Stockholm University
Eriksson, Anders  Malmö stad
Espinosa Miñoso, Yuderkys  Centro de Estudios de Género/INTEC
Evans, Jennifer  Carleton University
Fehir, Katarina  Malmö stad
Fernandez, Nadine  State University of NY, Empire State College
Fjelkestam, Kristina  Stockholms universitet
Flodin, Camilla  Uppsala University
Flórez, Elizabeth  Pedagogisk Inspiration Malmö
Formark, Bodil  Umeå University
Forsbacka, Jonas  Lunds universitet
Forsberg, Jennie  Umeå kommun/Kvinnohistoriskt museum
Francia, Guadalupe  Högskolan i Gävle
Froehlich, Fanny  University College London
Ganetz, Hillevi  Stockholm University
Garcia, Felicia  Örebro University
Giritli Nygren, Katarina  Mittuniversitetet
Goeddecke, Klara  Uppsala University
Goicolea, Isabel  Umeå University
Goikolea-Amiano, Itzea  SOAS (University of London)
Gondouin, Johanna  Linköping University
Gottfredsen, Anne  Umeå Universitet
Grahn, Wera  Linköping university
Granat Thorslund, Jennie  Vinnova
Griffin, Gabriele  Uppsala University
Grip, Louise  Umeå universitet
Grubbström, Ann  Swedish University of Agricultural Sciences
Grundberg, Malin  Livrustkammaren, The Royal Armoury
Grönroos, Maria  Swedish Secretariat for Gender Research
Gunnarsson, Lena  Lunds universitet, Örebro universitet
Gunnarsson Payne, Jenny  Södertörn University
Gustafson, Jenny  Swedish Secretariat for Gender Research
Gustafsson, Lisa  Kvinnofolkhögskolan
Gustavsson, Malena  Stockholms universitet, ERG
Gustavsson, Johanna  Kvinnofolkhögskolan
Gyllenvård, Helena  Lunds universitet
Habel, Ylva  Södertörns högskola
Handelsman-Nielsen, Mika  
Hanner Nordstrand, Charlotta  Gothenburg University
Hansson, Hanna  Länsstyrelsen Skåne
Hansson, Karin  Stockholm University
Hedlin, Maria  Linnéuniversitetet
Hedlund, Gun  Örebro university
Helander, Disa  Umeå Universitet
Helgesson, Stefan  Stockholm University
Hellden, Ulrika  Karolinska Institutet
Hellesund, Tone  University of Bergen
Hellgren, Sanna, KvinnSam, Gothenburg University Library
Herstad, Maja, Karlstads Universitet
Hesselbom, Ted, Sigtuna museum & art, Sigtuna kommun
Holmberg, Tora, Uppsala universitet
Holmqvist, Sam, Umeå universitet
Hudson, Christine, Umeå University
Hultén, Jenny, University of Gothenburg
Hultman, Martin, Chalmers
Hussénius, Klara, Stockholms universitet
Håkansson, Jonna, GUCAS
Häyrén, Anneli, Uppsala universitet
Högstdadius, Gabrielle, Kvinnofolkhögskolan
Isaksen, Bjarne, UiT Norges Arktiske Universitet
Isaksson, Jane, Jämställdhetsmyndigheten
Isberg, Linnea, Anhörigas Riksförbund
Jacobsson, Julie, Försäkringskassan
Jakobsson, Hilda, Stockholms universitet
Jaring, Johanna, University of Gothenburg
Jarlsdotter Wikström, Jenny, Umeå University
Jarnkvist, Karin, Mid Sweden University
Johansen, Ivonna, University of the Faroe Islands
Johansson, Isabella, Lunds universitet
Johansson, Marika, Pedagogisk Inspiration Malmö
Johansson Wilén, Evelina, Göteborgs universitet
Jordansson, Birgitta, Göteborgs universitet
Järvstad, Kristin, Malmö University
Jönsson, Lisa, Vilj AB Momsgrupp
Jönsson, Maria, Umeå universitet
Karlsson, Lena, Lund University
Karlsson, Mikael, Lund University
Karlsson Blom, Lisa, Linköping University/REMESO, ISV
Kassebaum, Silke, Otto-von-Guericke University of Magdeburg
Kaur, Ravinder, Lund University
Kehl, Katharina University of Gothenburg
Kilic, Onur University of Gothenburg
Klope, Eva Linnéuniversitetet
Knezevic, Zlatana Mälardalen University
Kolankiewicz, Marta Lund University
Krifors, Karin Linköpings Universitet
Kristiansson, Boel Jämställdhetsmyndigheten
Kriström, Olov Queerrörelsens Arkiv och Bibliotek
Kusterer, Hanna Li Högskolan i Gävle
Källhammer, Eva Jämställdhetsmyndigheten
Källstrand, Sebastian Jämställdhetsmyndigheten
Källström Böresson, Jonna Svenska ESF-rådet
Landberg, Josefine Lund University
Lane, Linda Göteborgs universitet
Larsson, Mika Lunds universitet
Larsson, Oskar Lunds universitet
Larsson, Emelie Mid Sweden University
Larsson, Marie Lund University
Larsson Hult, Karin Mid Sweden University
Larsson Pousette, Helene Stockholms Kvinnohistoriska
Laskar, Pia Sweden's National Historical Museums
Lebedinski Arfvidson, Clara Göteborgs Universitetet
Lehtovaara, Heidi University of Helsinki
Leibetseder, Doris Uppsala University
Leibring Svedjedal, Carin Uppsala University
Leontiades, Louisa HMKW
Leppänen, Katarina Gothenburg University
Lhådö, Sara County Administrative Board
Lihammer, Anna Riksantikvarieämbetet
Liinason, Mia University of Gothenburg
Liliequist, Evelina Umeå university
Liljestöm, Marianne University of Turku
Linander, Ida Umeå Universitet
Lindahl, Jakob Swedish Gender Equality Agency
<table>
<thead>
<tr>
<th>Name</th>
<th>Institution</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lindberg, Malin</td>
<td>Luleå tekniska universitet</td>
</tr>
<tr>
<td>Lindelöf, Karin S</td>
<td>Uppsala universitet</td>
</tr>
<tr>
<td>Lindén, Claudia</td>
<td>Södertorn university</td>
</tr>
<tr>
<td>Linder, Anna</td>
<td>The Swedish Archive for Queer Moving Images</td>
</tr>
<tr>
<td>Linder, Ida-Maria</td>
<td>Jämställdhetsmyndigheten</td>
</tr>
<tr>
<td>Lindholm, Susan</td>
<td>Malmö university</td>
</tr>
<tr>
<td>Lisy, Dominika</td>
<td>University of Gothenburg</td>
</tr>
<tr>
<td>Lundahl Hero, Mikela</td>
<td>University of Gothenburg</td>
</tr>
<tr>
<td>Lundberg, Madeleine</td>
<td>Swedish Redcross</td>
</tr>
<tr>
<td>Lundberg, Susanna</td>
<td>Malmö Universitet</td>
</tr>
<tr>
<td>Lundberg, Anna</td>
<td>Linköping University</td>
</tr>
<tr>
<td>Lundberg, Tove</td>
<td>Lund University</td>
</tr>
<tr>
<td>Lundgren, Silje</td>
<td>Linköpings universitet</td>
</tr>
<tr>
<td>Lundkvist, Sofia</td>
<td>Kvinnofolkhögskolan</td>
</tr>
<tr>
<td>Lundqvist, Maja</td>
<td>University of Gothenburg</td>
</tr>
<tr>
<td>Lundsten, Elin</td>
<td>University of Gothenburg</td>
</tr>
<tr>
<td>Lundström, Catrin</td>
<td>Linköping University</td>
</tr>
<tr>
<td>Lutz, Helma</td>
<td>Goethe University Frankfurt</td>
</tr>
<tr>
<td>Lööv, Anna Olovsdotter</td>
<td>Lund University</td>
</tr>
<tr>
<td>Madani, Nasrin</td>
<td>Lunds universitet</td>
</tr>
<tr>
<td>Marin, Diana</td>
<td>Kvinnofolkhögskolan</td>
</tr>
<tr>
<td>Martinsson, Lena</td>
<td>University of Gothenburg</td>
</tr>
<tr>
<td>Mattsson, Katarina</td>
<td>Södertörn University</td>
</tr>
<tr>
<td>Mazet, Louise</td>
<td>University of Gothenburg</td>
</tr>
<tr>
<td>Meier-Arendt, David</td>
<td>TU Darmstadt</td>
</tr>
<tr>
<td>Mellström, Ulf</td>
<td>Karlstads universitet</td>
</tr>
<tr>
<td>Mosalli, Shifte</td>
<td>Lunds universitet</td>
</tr>
<tr>
<td>Mulinarí, Paula</td>
<td>Malmö University</td>
</tr>
<tr>
<td>Mulinarí, Diana</td>
<td>Lunds University</td>
</tr>
<tr>
<td>Müller, Elin Rekdal</td>
<td>Kilden genderresearch.no</td>
</tr>
<tr>
<td>Mårtensson, Erika</td>
<td>Uppsala Universitet</td>
</tr>
<tr>
<td>Mägi, Erik</td>
<td>University of Gothenburg</td>
</tr>
<tr>
<td>Mählck, Paula</td>
<td>Linköping University/University of Nairobi</td>
</tr>
</tbody>
</table>
Nemerofsky Ramsay, Benny
Nestor, Sofia
Nigusse, Azmara
Nilsson, Sara
Nilsson, Elina
Nivesjö, Sanja
Nordling, Vanna
Nordsäter, Magdalena
Norgren-Hansson, Mimmi
Norman, Tina
Norrhem, Svante
Nybergh, Elina
Nyhlén, Sara
Nyström, Daniel
Olsson, Josefin
Olsson, Annika
Osei-Kofi, Nana
Otieno, Marygorety
Overud, Johanna
Ovesen, Nicole
Paqvalen, Rita
Pentler, Jenny
Persson, Alma
Perstedt, Maria
Petersen, Anja
Petersson McIntyre, Magdalena
Pittman, Deanna
Powell, Stina
Pålsson, Camilla
Quaglietta, Oriana
Quigley Berg, Joelin
Qutait, Tasnim
Raeder, Lisa
Rake Hoffart, Amund

Statens historiska museer
National Historical Museums
Jämställdhetsmyndigheten
Uppsala University
Stockholms universitet
Malmö University
Karlstads universitet
Umeå universitet
Vilj AB Momsgrupp
Lund university
Gothenburg University Library
Mittuniversitetet
Umeå University
Umeå Universitet
Jämställdhetsmyndigheten
Oregon State University
University of Nairobi
Umeå University
Uppsala University
Culture For All
NIKK/Swedish Secretariat for Gender Research
Linköpings universitet
Umeå kommun/Kvinnohistoriskt museum
Dunkers Kulturhus, Helsingborgs stad
University of Gothenburg
New York University
Swedish University of Agricultural Sciences
Varbergs konsthall
Lunds Universitet
Uppsala universitet
Uppsala University
University of Edinburgh
Örebro University
Ramnehill, Maria  University of Gothenburg
Raphael, Riya  Lund University
Ridzen, Lisa  Mid Sweden University
Riggelsen Gjørding, Merethe  Lunds universitet
Ringfjord, Britt-Marie  Linnéuniversitetet
Roininen, Ella  Karlshochschule International University
Rustad, Linda Marie  Kilden genderresearch.no
Ryan Bengtsson, Anna  Göteborgs universitet
Ryberg, Ingrid  University of Gothenburg
Rydström, Helle  Lund University
Rydström, Jens  Lund University
Rydström, Klara  University of Hull, Universidad de Oviedo
Rönnblom, Malin  Umeå University
Saarela, Noah  Lunds universitet
Safrankova, Camilla  Malmö Universität
Sager, Maja  Lund University
Samuelsson, Anna  Göteborgs Universitet
Sand, Jimmy  Swedish Secretariat for Gender Research
Sandberg, Linda  Umeå Universitet
Sandberg, Linn  Södertörns högskola
Sandell, Kerstin  Malmö University
Sandgren, Maria  Södertörn university
Sasunkevich, Olga/Volha  University of Gothenburg
Sawyer, Lena  University of Gothenburg
Saxgård, Anna Maria  Södertörn University
Schjölberg, Anna  Lund universitet
Schlyter, Tora  Dunkers Kulturhus Helsingborgs stad
Schmitt, Irina  Lund University
Scott, Katrine  Lund University
Selberg, Rebecca  Lund University
Selldén, Emelie  Lunds universitet
Sen, Atreyee  University of Copenhagen
Sevedag, Vanessa  WSP Sverige
Shahmiri, Farzaneh  University of Gothenburg
Siervers, Anette  
Siira, Elin  
Silow Kallenberg, Kim  
Simonsson, Angelica  
Sinha, Chitra  
Sjons, Johanna  
Sjöberg, Ida  
Sjöstedt, Angelika  
Sjöstedt, Johanna  
Skrak, Martina  
Sotevik, Lena  
Spets, Helena  
Stenius, Hedvig  
Strid, Sofia  
Sundh, Pia  
Sundhall, Jeanette  
Svedberg, Erika  
Svedenmark, Sara  
Svenbro, Maja  
Sveningsson, Malin  
Svensson, Anna  
Svensson, Malin  
Svensson, Eva-Maria  
Szpilka, Jan  
Sältenberg, Hansalbin  
Söderqvist, Felicia  
Sörensdotter, Renita  
Tlostanova, Madina  
Tonini, Maria  
Tornhill, Sofie  
Trotzig, Åsa  
Twum, Jonelle  
Tzimoula, Despina  

Centerkvinnorna  
University of Gothenburg  
Swedish Red Cross University College  
Göteborgs Universitet  
Uppsala University  
Jämställdhetsmyndigheten  
Mid Sweden University  
Mid Sweden University  
Independent  
Länsstyrelsen Skåne  
University of Gothenburg  
Jämställdhetsmyndigheten  
Länsstyrelsen Västra Götaland  
Örebro University  
Kvinnofolkhögskolan  
University of Gothenburg  
Malmö University  
Mittuniversitetet  
Lunds Universitet  
Stockholms universitet  
Göteborgs Universitet  
Swedish Secretariat for Gender Research  
University of Gothenburg  
University of Warsaw  
Lund University  
Chalmer’s University of Technology  
Uppsala universitet  
Linköping University  
Lund University  
Linnéuniversitetet  
Försäkringskassan  
Lunds universitet  
Malmö University
<table>
<thead>
<tr>
<th>Name</th>
<th>Institution</th>
</tr>
</thead>
<tbody>
<tr>
<td>Valaas Sørvik, Renate</td>
<td>Lunds universitet</td>
</tr>
<tr>
<td>Valderrama, Test/Marcelo</td>
<td>Goteborg university</td>
</tr>
<tr>
<td>Vuletic, Snezana</td>
<td>Ludwig Maximilian University, Munich</td>
</tr>
<tr>
<td>Wahl, Anna</td>
<td>KTH</td>
</tr>
<tr>
<td>Wahlgren, Catarina</td>
<td>Uppsala University</td>
</tr>
<tr>
<td>Wahlström, Margareta</td>
<td>Lunds universitet</td>
</tr>
<tr>
<td>Wahlström Henriksson, Helena</td>
<td>Uppsala University</td>
</tr>
<tr>
<td>Warberg, Eva</td>
<td>Kvinnofolkhögskolan</td>
</tr>
<tr>
<td>Wasshede, Cathrin</td>
<td>University of Gothenburg</td>
</tr>
<tr>
<td>Wemrell, Maria</td>
<td>Lunds Universitet</td>
</tr>
<tr>
<td>Wennberg, Paula</td>
<td>Luleå University of Technology</td>
</tr>
<tr>
<td>Werner, Ann</td>
<td>Södertörn University</td>
</tr>
<tr>
<td>Wester, Misse</td>
<td>Lund University</td>
</tr>
<tr>
<td>Widegren, Kajsa</td>
<td>Swedish Secretariat for Gender Research</td>
</tr>
<tr>
<td>Wiktorsson, Marie</td>
<td>Naturvårdsverket</td>
</tr>
<tr>
<td>Wittbom, Eva</td>
<td>Stockholm University</td>
</tr>
<tr>
<td>Woube, Annie</td>
<td>Uppsala university</td>
</tr>
<tr>
<td>Wågström, Angelica</td>
<td>Chalmers</td>
</tr>
<tr>
<td>Young Håkansson, Susanna</td>
<td>Swedish Secretariat for Gender Research</td>
</tr>
<tr>
<td>Zetterman, Eva</td>
<td>University of Gothenburg</td>
</tr>
<tr>
<td>Åkesson, Ingrid</td>
<td>Independent scholar</td>
</tr>
<tr>
<td>Öhman, May-Britt</td>
<td>Uppsala University</td>
</tr>
<tr>
<td>Öhman, Ann</td>
<td>Umeå universitet</td>
</tr>
<tr>
<td>Österholm, Maria Margareta</td>
<td>Stockholms universitet</td>
</tr>
<tr>
<td>Östling, Maja</td>
<td>Göteborgs universitet</td>
</tr>
<tr>
<td>Östman, Lisa</td>
<td>Lunds universitet</td>
</tr>
<tr>
<td>Öztürk, Ebru</td>
<td>Mittuniversitetet/Senior Lecturer</td>
</tr>
</tbody>
</table>
Notes