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Are there trans and queer methodologies? Methodological negotiations on gender and sexuality

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2022

[Link to publication](#)

Citation for published version (APA):

Schmitt, I. (2022). *Are there trans and queer methodologies? Methodological negotiations on gender and sexuality*. Abstract from g22: Den femte nationella konferensen för genusforskning i Sverige, Karlstad, Sweden.

Total number of authors:

1

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In 2010 the Danish government published their first Ghetto-list, called *Ghettoen tilbage til samfundet* (The ghetto back to society). Since then, the Danish government has published a list of housing areas that are defined as ghettos, every year. Criteria for making the list are related to the resident's income, criminal background, educational level, status of employment, and the number of residents from - or "aftercoming's" of people from – nonwestern countries.

Ét Danmark uden parallelsamfund-ingen ghettoer i 2030, also called "Parallelsamfundspakken", was in 2018 established by the Danish government to implement political interventions targeting the areas on the ghetto-list. Parallelsamfundspakken has resulted in serious consequences for people living in these areas, such as harder punishment for crimes, sanctions in child-support for families where the kids do not attend school and forced child-care for small kids. Thus, Parallelsamfundspakken, and the politics concerning this, interact with a multi-faceted concept of home where borders operate in expectations on change, in belongings, and in political desires for welfare services related to rights and obligations.

Home and processes that define its space, limits, and boundaries have indeed been manifested to be a crucial topic within debates and research on borders and (national) belonging (Djampour 2018). Studies have highlighted borders as results of multiple doings and intra-actions, operating in different spheres and everyday- life, as well as in policy documents and politics (Könönen 2018), while the concept of home more often is studied as either a place and space to live and be accommodated *or* a construction of nationality and belonging (Yuval-Davis 2019). By thinking with critical borders studies, I want to elaborate on how home is negotiated in *Parallelsamfundspakken* and initiatives concerning this document, and how concepts of home interact with bordering processes as a political project for national belonging through narratives about targeted bodies and their homes, as spaces for living. For this paper, I want to focus on logics in forced child-care for families in these areas, and how bordering processes are activated on multiple levels, related to concepts of home, in this intervention.

"Man hamnade i en annan värld": Solidaritetskulturer i Kommunalstrejken 2003

De senaste decennierna har det skett en global förändring av strejkmönster, där det idag är mer sannolikt att de som strejkar är kvinnodominerade yrkesgrupper i välfärden än mansdominerade grupper i privat sektor. Det innebär att studier av välfärdsstrejker blir allt mer relevanta för att vidareutveckla förståelser av arbetsnedläggelse som maktmedel. I Sverige genomförde fackförbundet Kommunal under våren 2003 en landsomfattande strejk för högre löner. De röda jackorna med parollen Vi tar fajten! syntes överallt, när undersköterskor, lokalvårdare, vårdbiträden och många andra kommunalare fyllde det offentliga rummet med sin strejkkamp.

I min doktorsavhandling har jag genom muntlig historia undersökt erfarenheter och minnen av strejken. 13 personer i Kommunal, varav en majoritet på lokal nivå, har djupintervjuats om hur de ser tillbaka på vad kampen handlade om, och vilken betydelse deltagandet i strejken fick för dem som individer och för det fackliga kollektivet. Genom att fokus ligger på hur intervjupersonerna själva beskriver strejkens mål och mening, strejkens praktik och hur strejken påverkade dem, utforskas formeringen av individuell och kollektiv subjektivitet, det vill säga förändringar i hur vi förstår oss själva och våra aktiviteter.

Studien visar att de strejkandes kritik mot undervärderingen av kommunalarnas arbete artikulerades genom strävan efter både omfördelning och erkännande, och att dessa dimensioner i intervjupersonernas berättelser är sammanflätade på ett sätt som gör det svårt att särskilja dem. Studien visar också att strejkkampen omfattade individuell och kollektiv subjektivitetsomvandling och genererade nya fackliga möjlighetshorisonter. Denna process analyseras med hjälp av den amerikanska sociologens Rick Fantasia's begrepp solidaritetskulturer, som konceptualiserar hur arbetskonflikter synliggör rådande maktrelationer i arbetet och i samhället.

Presentationen kommer att fokusera på hur kommunalarnas solidaritetskulturer formades av och utmanade både klass- och könsrelationer. Den särskilda artikuleringen av erkännande/omfördelning hade sin grund i könade faktorer som det offentliga välfärdsarbetets omsorgskaraktär, men också i erfarenheter av klassbaserad osynlighet i relation till mer statusbärande och högavlönade yrkesgrupper inom välfärden. De solidaritetskulturer som växte fram i strejken utgjorde i sin konkreta praktik ett ifrågasättande av undervärderingen av välfärden och kvinnodominerat arbete, såväl som av undervärderingen av arbetaryrken och i förlängningen av arbetare som människor.

Kristina Fjelkestam¹

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"Som om det var 1789" - då som nu i kulturprofilsandalen

Verkligheten överträffar dikten, sägs det. Men snarare kanske verkligheten tenderar att följa fiktionens upptrampade stigar i form av retoriska formler och narrativa mönster. I bilden av 1700-talet, som utgör exempel i detta paper, är den vitpudrade libertinens avvikande sexualitet och den vildögda revolutionärens politiska ränker centrala ingredienser i skönlitteraturens persongalleri och intrig i allt från Almqvists *Drottningens juvelsmycke* från 1834 till Niklas Natt och Dags Bellman Noir-trilogi (2017-2021). I föreliggande paper ska jag argumentera för att dessa klichéer utgör resonansbotten i de konspirationsteorier som formulerats av medlemmar av Svenska Akademien som reaktion på kulturprofilsandalen. Jag menar att konspirationsteorierna kan betraktas som försök att skapa mening utifrån en litterär traditions etablerade topoi, och detta sker genom att författarna upprättar en tydlig historisk parallell till framförallt libertinkultur och franska revolutionen. Därmed blir historien snarast ett slags parabel, något som ”liknar” nuet, och denna ”likhet” upprättar ett förflutet som är statiskt och möjligt att återvända till om och om igen. Det är förstås en problematiskt tanke där skillnaden mellan tidsdimensionerna raderas. Å andra sidan är även skillnadstanken problematisk eftersom den tenderar att fungera hierarkiserande, så avslutningsvis ska jag försöka hinna fundera kring andra historieteoretiska perspektiv där denna ofructbara dikotomi kan överskridas.

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"The use/less citations in feminist research"

This presentation concerns the paradox in feminist citational practices. In highlighting the ways in which the logic of territoriality, authority and property continues to inform the mood and mode of moralistic repair, it cautions against the reification of certain racialised and gendered bodies as the remedy, ground and supplement for feminist research ethics. Thinking through the figure of the (bio)degradable, this presentation asks whether it is possible to consider feminist citation as use/less.

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#Metoo as a window of justice? Exploring metoo participants' justice seeking

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Based on empirical interview material, this paper investigates #metoo participants understanding of justice. What do participants see as the justice promise of #metoo? Both internationally and nationally, #metoo has been framed as an expression of punitive feminism. However, to what extent does a carceral framework latch on to the justice interests expressed by #metoo activists? The punitive framework often encompasses both viral law through social media platforms and other jurisdictions outside the legal system and formal law. How and to what extent is formal legal speech present in the narratives of #metoo participants? To understand ruptures and continuities between formal legal speech and innovative justice approaches in #metoo participants understandings of justice, I build on the growing field of feminist “victim-centered” justice.

#metoo och sexuella trakasserier bland svenska journalister: förklaringar, konsekvenser och strategier

#metoo och sexuella trakasserier bland svenska journalister: förklaringar, konsekvenser och strategier

De vittnesmål som publicerats som en del av #metoo-uppropen visade att sexuella trakasserier förekommer i alla delar av samhället, men också att förutsättningarna skiljer sig åt mellan branscher. Här fokuseras särskilt uppropet #deadline som över 4000 journalister skrev under. Genom intervjuer av personer engagerade i jämställdhetsarbetet inom journalistbranschen undersöker vi hur de reflekterar över sexuella trakasserier före och efter #metoo, med särskilt fokus på förklaringar, konsekvenser, och strategier. Analysen visar hur sexuella trakasserier ses som ett strukturellt och kulturellt problem, som har både har sin orsak och lösning på samhällelig och organisatorisk nivå.

Journalistyrket har vissa specifika villkor. Journalister har vad som kan kallas en dubbel roll, i det att de rapporterar om sexuella trakasserier och övergrepp, dess bakgrund och konsekvenser, samtidigt som enskilda journalister kan vara utsatta på sin egen arbetsplats. Andra viktiga faktorer är ett maskulint yrkesideal, en yrkesetik som föreskriver neutralitet och objektivitet samt ekonomiska incitament som uppmuntrar till tillfälliga anställningar. Sammantaget verkar dessa faktorer ytterligare förstärka en tystnadskultur som hindrar anställda från att säga ifrån om sexuella trakasserier.

#Metoo, byggbranschen och gröna näringar

#Metoo, byggbranschen och gröna näringar

Denna studie går in i två olika branscher – byggbranschen och de gröna näringarna – och försöker förstå vilka specifika omständigheter och förutsättningar inom varje bransch som utgör sammanhanget till aktivismen mot sexuella trakasserier. Vi fokuserar vad #metoo betytt för de som arbetar med dessa frågor i branscherna. Fjorton nyckelpersoner inom byggbranschen och de gröna näringarna intervjuas, som på olika sätt arbetat aktivt med jämställdhetsfrågor och som bidrog till #metoo-rörelsens genomslag genom att tillhandahålla en stödjande social och i viss mån ekonomisk infrastruktur. Vi kallar dem ”nyckelpersoner”, då de inom eller utanför ramen för sin yrkesutövning arbetat lite extra för att främja mångfalds- och jämställdhetsfrågor. I intervjuerna har vi framför allt velat få svar på tre stora och komplexa frågor:

- Vilken betydelse upplever företrädare för de gröna näringarna och byggbranschen att #metoo-uppropan haft för branschen?
- Vilka förklaringsmodeller till sexuella trakasserier ser man?
- Vilka strategier menar man är relevanta för det fortsatta arbetet mot sexuella trakasserier?

“I want to be able to raise my children”: Commercial surrogacy as a two-sided family planning strategy

In the past couple of decades, commercial surrogacy has emerged as a way for people who suffer medical or social infertility to have children. When discussing commercial surrogacy in terms of family planning, we often focus on the intended parents' struggle to procreate and the complex journeys leading to the conception of children. However, what is often missing is the perspective of the surrogate mother and how the arrangement affects her family life. In this presentation I will discuss how, within the commercial surrogacy industry in Thailand, these different 'family projects' come together when a desire for reproduction is intertwined with inequalities in the capacity to care for one's children and family. Drawing on empirical work from my PhD thesis on commercial surrogacy in Thailand (Nilsson, forthcoming), for which I interviewed 12 former surrogate mothers about their experiences, I explore how surrogacy arrangements involve and connect two different family projects; that of becoming parents and that of making means to care for one's children and family. For intended parents, commercial surrogacy represents a cutting-edge technology and a social arrangement that enables them to have a biogenetically related child. At the same time, this family planning project is framed as an opportunity for women in Thailand to use their own reproductive capacity to better provide for their own children and manage family obligations. This presentation will shed light on the global stratifications of reproduction and re-think the notion of family planning in assisted reproduction, moving beyond the focus on the nuclear family making.

“It’s not just dad who’s got problems”: Feminist phenomenology and young men’s violence against women

Feminist research on men’s violence against women has often focused on women’s experiences or on the ways in which men account for, excuse or justify their violence. This paper considers instead how young men talk about their experiences of violence, drawing on a qualitative interview study in Sweden. The participants in our study were not primarily excusing their violence or blaming the victim. Instead, they often denounced intimate partner violence and reflected upon the place of violence in their lives. This included their own experiences of domestic abuse, as well as their process of moving away from violence themselves. Inspired by feminist readings of phenomenology, we suggest in this paper that phenomenological ideas and concepts about the relationship between embodiment, consciousness and practice can be useful in understanding the experiences of young men perpetrators of intimate partner violence.

“Mobilising female homosociality as capital through career networks for women”

Detta paper är en presentation av det pågående avhandlingsarbetet betitlat ”Network(ing) Women – mobilising gender and homosociality through career networks for women in Sweden”. Avhandlingen undersöker hur kvinnor genom formella homosociala nätverk mobiliserar kön och kvinnors relationer med kvinnor som en strategi och tillgång för att ta sig vidare i karriären.

Det underliggande syftet med studien är att bidra till och utvidga forskningsfältet berörande kön, makt och homosocialitet. Då en övervägande del av nuvarande studier inom ämnet har fokuserat på mäns relationer med män har kvinnors mobilisering av kön och makt i homosociala kontexter förbisetts. En orsak till detta kan sägas vara att homosocialitet traditionellt har förklarats som en process varigenom män tillskansar sig och upprätthåller makt genom att socialisera sig med och orientera sig mot andra män. Eftersom kvinnor inte innehar maktpositioner eller rätt sorts resurser i samhället så antas de inte vara en del av liknande homosociala processer, utan tvingas i stället orientera sig mot män. De senaste femton åren har dock andelen karriärnätverk för kvinnor ökat i Sverige, samtidigt har allt fler kvinnor nått topp-positioner i samhället. Frågan är därför om kvinnor professionellt har börjat vända sig alltmer till andra kvinnor i stället för till män i sin strävan att ta sig vidare och framåt i karriären. Presentationen kommer att fokusera på hur kvinnor genom homosociala karriärnätverk mobiliserar kön genom att förespråka en särskild form av nätverkande – ett nätverkande med ”hjärtat i stället för med armbågarna”.

Avhandlingen bygger i sin helhet på material insamlat från åtta svenska karriärnätverk för kvinnor. Intervjuer har genomförts med nätverkens kvinnliga grundare och organisatörer samt medlemmar för att undersöka formen för samt praktikerna för kvinnors nätverkande. Deltagande observationer har använts för att ta fasta på korrelationen mellan det som ”sägs” i intervjuerna och det som ”görs” i nätverken (Martin 2003). Som övergripande teoretiskt och analytiskt ramverk används feministisk teori om homosocialitet (Lipman-Blumen 1976; Lindgren 1996; Holgersson 2006), femininitet (Lewis 2006, 2014) och mobilisering av kön som social praktik (Martin 2001; Van den Brink & Benschop 2014).

“This is no problem if the pickers are from the EU, but non-EU pickers cannot be fired so easily”
– Constructions of migrants workers attractiveness in Sweden’s green industriess.

Within Sweden’s green industries the large majority of the workers are seasonal labour migrants, coming from both inside and outside of the EU. This is especially apparent in the areas of the industries that contain a lot of manual work, such as agriculture, forestry and wild berry-picking. Through processes of symbolic constructions along national, ethnic and racial lines different groups of migrant workers are describe as being particularly fit for different and specific types of work within the green industries. This also extend onto people living in Sweden with migrant background, such as refugees living in Sweden. How and where these symbolic lines are drawn relates to the interlinking of workers bargaining power with the migration and labour market policy in Sweden and in the EU. Within a migration regime that is still shifting towards neoliberalization and a want for labour but necessarily not for workers with citizenship rights, migrant workers’ positions in Sweden become shaped not only by the labour market but also migration policy. Based on the work from two papers that are drawing on a material consisting of interviews and/or written text from the Swedish state, trade unions, employer federations, employers, municipalities and large forest owners this presentation will focus on how these symbolic constructions connects to the social and material reality for migrant workers in Sweden, and how it differs between different groups of migrant workers. In addition, this presentation will also explore the differences among these different societal institutions and their contribution to certain discourses.

Sofi Vedin¹

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”Borde du inte studera synen på istället?”: Erfarenheter av att skriva kvinnohistoria efter den kulturella vändningen.

I am a second year PhD candidate, and my dissertation is on how class was formed and maintained in the household, with a particular focus on how class was formed between women between 1890-1939, with particular focus on domestic servants and their employers. The majority of all questions I am asked by fellow historians concern why I have chosen to study how gender and class was constructed in interpersonal relationships in the past, and why I have decided not to study linguistic constructions and representations of women. Since the cultural and linguistic turns in the 1970's and 1980's, studying representations and constructions has become custom among historians.

When it comes to class perspectives and the historical category of the working class, women have been left out. I am of the opinion that class formation is not a universal thing, and that we cannot claim to know how class relations were created and maintained if we do not take gender into the equation. I believe this cannot be done by only studying representations, conceptions and identities, but also through trying to decode how class and gender happened in daily life and through communication and interactions between people in the past. My main source material consists of autobiographical texts written by women who worked as domestic servants and employers and work advertisements for and by maids, which allows me to study firsthand how women's actions and interactions created inequality.

The nature of the sources also allows discussion on gender studies as a discipline vis-à-vis gender research among historians. This is relevant since many historians seem reluctant to consider gender and class as something other than retrospective constructions and representations, mainly among men. The issue is relevant not least in relations to smaller universities where history departments are often small and dependent on interdisciplinary forms of cooperation. In brief, I hope that this might be relevant for a younger generation of women's historians generally, if ever they find themselves in a minority position.

”En av grabbarna?” Genus, arbete och plats i den svenska försvarsmakten

Sedan kvinnor gavs tillträde till officersyrket är militärt arbete alltjämt starkt könssegregerat. Kvinnor och män arbetar inom olika delar av organisationen, förväntas bidra med olika förmågor, och tillbringar sin tid i skilda logement. Den svenska försvarsmakten utgör dock ett undantag när det gäller den rumsliga organiseringen av kvinnors och mäns arbete. Sedan tidigt 1990-tal, kort efter att kvinnor gavs tillträde till officersyrket i sin helhet, har könsblandade logement, duschar och toaletter varit en standardlösning i Sverige.

Denna studie analyserar de rumsliga aspekterna av genusrelationer i militärt arbete, med fokus på hur könsblandade logement har uppfattats, upplevts och reglerats i den svenska försvarsmakten sedan officersyrkets öppnande. Vi diskuterar vilken betydelse denna internationellt sett unika rumsliga organisering har haft för mäns och kvinnors arbete, deras arbetsvillkor och arbetsmiljö, och de genusnormer som har kommit att bli dominerande i organisationen. Resultaten visar att de könsblandade logementen utgjort en grund för det vi kallar en nordisk modell för sammanhållning (i militära sammanhang ofta kallad ”cohesion”), där det ses som önskvärt att kvinnor inkluderas som ”en av grabbarna”. Det rör sig dock om en villkorad inkludering, där arbetets rumsliga aspekter sätter tydliga ramar för vilken typ av inkludering som är möjlig, och för vem.

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”Jag är inte prostituerad, jag lever normalt”: Sugardejtares strategier för att särskilja sugardejting från prostitution

Sugardejting är ett till stora delar nytt och växande fenomen inom sex- och intimitetsindustrin. I normalfallet handlar sugardejting om att en äldre man ersätter en yngre kvinna för ett dejtingliknande arrangemang där intimitet och sex förväntas ingå. Fenomenet kan ses som en del av en expansion och differentiering av sex- och intimitetsindustrin i riktning mot teknologisering, mainstreaming och mer komplexa former av arrangemang, men också som ett uttryck för en generell omstrukturering av dejting och intima relationer, med tilltagande marknadsmässighet, instrumentalisering och flyktighet. Främst söks möten och relationer inom sugardejting via för ändamålet nischade dejtingsidor. Fenomenet överlappar i betydande grad med prostitution men marknadsförs som något annat. Medan sugardejtingsidorna förnekar att sugardejting har någonting med prostitution att göra visar forskning såväl som rapporter från media, polis och socialtjänst att sex oftast är en central del av sugardejtingarrangemang, och många menar att det utgör en förtäckt form av prostitution.

Våra egna intervjuer med 15 ”sugarbabes” och nio ”sugardaddys” med erfarenhet av heterosexuell sugardejting visar på en tydlig spänning mellan å ena sidan en faktisk prostitutionsartad karaktär hos de erfarenheter deltagarna berättar om och å andra sidan en tendens att försöka tona ner denna karaktär. Mot bakgrund av det undersöker vi i denna presentation vilka strategier deltagarna använder för att avgränsa sina erfarenheter från prostitution.

För att skapa gränsdragningar mellan olika former av relationer där intimitet och ekonomi är intimt sammanflätade menar sociologen Viviana Zelizer att människor ägnar sig åt vad hon kallar relationsarbete. Med stöd i begrepp *relationsarbete* visar vi att både kvinnorna och männen utför ett språkligt och praktiskt relationsarbete som fyller funktionen att dissociera sugardejting antingen från prostitution som sådan eller från vad intervjupersonerna ser som *egentlig* prostitution. Relationsarbetet kretsar kring fem centrala teman: hur ersättningen benämns, ersättnings utförandeform, kvinnans sexuella frivillighet, den ömsesidiga njutningen och dejtinglikheten. Vi menar att distanseringen från prostitution inte bara kan tolkas som ett sätt att rentvå sig själv från associationer till en stigmatiserad praktik, utan också som ett uttryck för att intervjupersonerna har laddade föreställningar om prostitution som de har svårt att passa in med sina egna erfarenheter.

”Maid trade” och jämställdhet i Sydostasien: ett lokalt perspektiv på tradition och samhällsförändring

I Sydostasien sänds varje år ett antal unga kvinnor från sina hem i fattiga områden för att arbeta som hemhjälp i Singapore, Hong Kong eller Malaysia. Det är ett hårt arbete, och indonesiska kvinnor vittnar om långa arbetsdagar, dåliga arbetsförhållanden samt våld och sexuellt utnyttjande. Lönen används för att täcka hushållets utgifter i hemlandet; i takt med modernisering och intåget av en monetär ekonomi behövs pengar för att betala för exempelvis skolgång och västerländsk sjukvård och medicin. Tilltagande klimatförändringar slår särskilt hårt mot självförsörjande agrarsamhällen, och utöver stående utgifter köps alltmer mat för att täcka födobehoven. Ett sätt att kompensera för fattiga skördar och stigande utgifter är för hushållen att skicka unga män att arbeta på byggnadsprojekt i närområdet; ett annat är att skicka unga kvinnor att arbeta som hemhjälp utomlands. Det senare är ett lönsammare alternativ. Trots att dessa kvinnor utnyttjas som näst intill gratis arbetskraft i värdlandet, fungerar de samtidigt som en outhärlig hörnsten i lokala förändringsprocesser av hegemoniska patriarkala maktstrukturer i hemlandet. Etnografisk data från östra Indonesien vittnar om att trenden resulterat i att kvinnor, från att tidigare aldrig tillåts arbeta utanför hemmet, plötsligt kan inta rollen som ensamstående familjeförsörjare och samtidigt minska hushållets beroende av släktingar för pengar och matvaror. Detta står i konflikt med lokal tradition, där ekonomi och ritual alltid fallit inom männens ansvarsområde. Samtidigt är det just tack vare traditionen som utvecklingen accepteras. Hushållen ingår i ett starkt reglerat klansamhälle, där ritualer i samband med förfädersdyrkan ses som livsviktiga för hela samhällets fortlevnad. Män, som bärare av ritual genom arv, har därför mindre handlingsfrihet i förändringar av samhällsstrukturen. Kvinnor, däremot, står utanför – ovanför – dessa plikter, och är därför instrumentella i den socio-ekonomiska utveckling som nöden framtvingat i samband med globala klimatförändringar. Insatser för ökad jämställdhet, minskad fattigdom, främjad folkhälsa och anpassningar till klimatförändringar bortser i regel från lokala samhällsstrukturer och trossystem, och har i flera fall endast kortsiktiga effekter. Ovanstående empiriska data visar att det snarare är genom en djupgående samhällsanalys och i samarbete med lokala aktörer – framförallt kvinnor och religiösa ledare – som långsiktigt hållbara strategier borde tas fram och implementeras.

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”Är det rättvist att utesluta henne?” - Statistik och narrativ kring hur den kvinnliga revisorn konstituerades i Sverige, 1912-2022

”Är det rättvist att utesluta henne?”

Statistik och narrativ kring hur den kvinnliga revisorn konstituerades i Sverige, 1912-2022

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De yrken som benämns professioner – såsom advokater, läkare, präster och revisorer – var av tradition starkt mansdominerade på den tid då mannen var norm på den svenska arbetsmarknaden. År 1908 uttalade sig representanter för den första revisorsorganisationen Svenska Revisorsamfundet om huruvida det var lämpligt att kvinnor skulle beredas möjlighet att arbeta som revisor. De hänvisade till att kvinnan hade hunnit förvärva sig ett stort arbetsfält i närliggande yrken som bokföreska, korrespondent och kassörska och undrade: *”Är det under sådana förhållanden rättvist att utesluta henne från de arbetsmöjligheter som det organiserade revisorsyrket kan skänka?”* Frågan besvarade de själva nekande. Men en reservation gjorde de ändå: möjligen saknade kvinnan förmågan att självständigt bedöma stora och omfattande företag eller kraft att på egen hand utöva ett så prövande yrke som revisorns.

Mer än hundra år senare syns visserligen allt fler kvinnliga revisorer främst bland de nyanställda i svenska revisionsbyråer, men kvinnorna är fortsatt underrepresenterade i ”stora och omfattande företag” såsom börsbolag och även bland de stora byråernas delägare. I denna artikel redogörs, med hjälp av statistik och narrativ kring några pionjärer, hur kvinnliga revisorer mellan åren 1912 och 2022 krossade glastak i ett genuskodat yrke. Denna utveckling löpte parallell med kvinnorrättsorganisationers aktiviteter för en förbättrad situation för förvärvsarbetande kvinnor, exempelvis genom lagstiftning som förbjöd att kvinnor kunde avskedas på grund av havandeskap, förlossning eller giftermål samt lagstiftning mot könsdiskriminering i arbetslivet.

Vilka var kvinnorna som var först med att auktoriseras, att väljas som styrelseledamöter i den år 1923 bildade branschorganisationen FAR, att väljas som börsbolagsrevisorer och att väljas som generalsekreterare för FAR? Detta är några av de frågor som sätts i en historisk kontext. Därigenom ökar artikeln förståelsen för hur en bransch med två tidiga kvinnliga pionjärer – de år 1914 auktoriserade revisorerna Thyra och Dagmar Svensson – fortfarande arbetar för en i alla avseenden jämställd bransch.

A Global Perspective of Gender and Sexuality: Rethinking Beauty Pageants in Manipur, India's Northeast

Traditional gender and (hetero)sexual norms, when questioned or broken, leads to violence towards women and LGBT+ bodies in social-cultural contexts. Within such places, outbreaks of violence are often justified through religious, traditional and cultural standpoints. Hence, speaking of 'human rights' — and its articulated concepts such as 'women's rights' and 'LGBT+ rights' — are seen to be important interventions within the Global South. With hopeful intentions, international women's and LGBT+ networks continue to join hands with various transnational human rights discourse to speak of the gains from global connections (see Grewal 2005; Kapur 2002). Yet, many scholars have argued the crisis of universalising the 'human' in 'human rights', imposing neo-colonial ways of fashioning subjectivities. If it is the case that gender and sexual cultures differ historically and geographically, my paper looks at critical ways to articulate gender and sexuality through a global perspective. Here, I observe beauty pageants as my research site, tracing flows of popular culture in Manipur, to explore forms of gender and sexual resistance — using techniques informed by media ethnography — in the locally lived context of India's Northeast.

A rainbow flag worth defending? – LGBTQ rights in Swedish Armed Forces marketing campaigns

Recent decades have seen an increased mobilisation of LGBTQ rights in the creation and maintenance of national(ist) identities. Notions of so-called “gender exceptionalism” have e.g. cast Sweden as exceptionally progressive with regard to gender equality and LGBTQ rights. Simultaneously, military institutions across a number of countries have attempted to mobilise issues around gender and sexuality in efforts to broaden recruiting and to re-define their societal relevance as security organisations. Since the early 2010s, the rainbow flag has been re-appearing in campaign and information material published by the Swedish Armed Forces (SAF) in different ways. The most recent campaign *En flagga värd att försvara* (“A flag worth defending”, released in mid-2021) puts the flag centre-stage in promoting the defence and protection of LGBT rights as part of a set of progressive Swedish values. Drawing first and foremost on visual campaign material (including billboards, video material and social media content), this paper looks at the role the rainbow flag has played in SAF marketing material over the years. It analyses the shifting ways in which the multi-coloured symbol of LGBTQ liberation has been ascribed meaning in these campaigns, focusing particularly on questions of inclusion/exclusion. By exploring boundary-making moves related to the appearance of the rainbow flag in SAF material, it also reflects upon how sexual and other minorities are made intelligible within the context of these campaigns, and discusses potential implications this can have for LGBTQ movements and their fights for LGBTQ rights.

A roadmap to study gender in e-science

A roadmap to study gender in e-science

Co-construction of gender and technology (Berg, 1995; Faulkner, 2001; Wacjman 2000) has proved to be a fertile approach in feminist science and technologies to discuss the multiple intertwined ways gender and technologies are socially constructed. The insights of Susan Leigh Star (1999) on the ethnography of infrastructure as a relational entity embedded in sociotechnical arrangements whose taken-for-grantedness hides and naturalizes marginalization regimes have also paved the way for a deeper understanding on the devalued gendered, racialized and class-based invisible work in science and technology.

There have been attempts to apply the insights of Susan Leigh Star on e-infrastructure/cyberinfrastructure (Jackson et al. 2007; Ribes & Lee, 2010). Yet not enough research is conducted on the role of gender dynamics in e-infrastructure design, use and maintenance. It is all the more concerning given the fact that the historical marginalization of women in computer science and programming is still highly operative. Here in this presentation, I touch upon some of the threads feminist science and technology scholars might follow to study gender in e-science with data coming from the case of e-SENCE, an e-science platform in Sweden.

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Abolition as a disruptive, generative and hopeful way of organising and world-building

Anchored in our engagements in Black feminism, queer, trans, QTIBIPoC, disability justice and anti- and decolonial practices and thinking that crosscut academia, activist spaces and community organising, this presentation explores questions around transformative justice, pedagogies of care and accountability, the messiness of social justice organising, learning through failure and abolition as disruptive, generative and hopeful.

Punitive systems, ideas and practices reach far beyond carceral systems and criminal law and tend to pervade social justice organising spaces and communities. Embarking from Ruth Wilson Gilmore's (2007, 2020) notion that "abolition is about presence, not absence. It's about building life-affirming institutions", and that "abolition is life in rehearsal," we understand abolition as a disruptive, generative and hopeful way of organising and world-building.

Abolitionist thinking and organising allows us to center collective transformation at the intersections of race, gender, sexuality, disability and class, while using pedagogies of care and accountability as a way to continue to fail and learn collectively and in movement. In the presentation, we explore how we can think about harm and care in learning systems that focus on objectivity, productivity; systems rooted in violence and colonialism. And how can we create pedagogies of care and accountability?

By thinking through the notions of failure and mess we center justice, change and configurations of care as transformative practices/processes. This allows us to consider the messiness of organising and the importance of making room for failure in unlearning punitive cultures. Further, we consider how we can create sustainable practices of accountability and rehearse transformative justice when organising across differences?

Thinking of the messiness of doing social justice scholarship and organising, we also explore how to reckon with working within and against institutions. Working through mediums such as zines, workshops and alternative forms of knowledge production and circulation, we will draw on material from our personal experience, respective organising and research, while also questioning what it means to bring anti-institutional materials and ways of learning into institutional settings.

We want to open up a space to collectively create critical methodologies for organising and research that center justice by embracing messiness, failure, care, accountability, abolition and transformation.

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Activism around Medical Marijuana in Argentina

There has been a global movement towards the legalisation of medical marijuana and some countries have even legalised for recreational use. Argentina legalised the use of medical marijuana in 2017, however, the legislation excluded self-cultivators. This presentation will explore this medical marijuana regulation in Argentina and the participation of 2 NGOs in the changes in national regulation. The two organisations are a mother-led organization that teaches people to self-cultivate and an organisation led by HIV positive individuals that use cannabis oil to ease the secondary effects of both HIV/AIDS and the medications they are prescribed. The mother-led organisation has been self-cultivating since 2015 and has utilized their position as mothers to position themselves as respectable users of marijuana. The HIV/AIDS positive organisation on the other hand has been working for over 30 years producing marijuana for its members and distributes marijuana products through a membership. Since both organisations have as a central tenant self-cultivation and processing the new legislation led uncertainty for the members of these organisations. In 2020 the new government legalised the self-cultivation of medical marijuana and expanded its legal use to include all pathologies and symptoms.

This presentation will use a feminist lens to focus on how these organisations have been able to circumvent regulations under illegality. It will use the concept of the Epistemic injustice by Fricker to analyse how experiential knowledge gathered over years by the members of these organisations has not been considered objective and therefore valid to be included within medical studies or legislation development. Therefore, the paper will examine how these organisations have been able to influence the development and change of legislation using their contacts with health professionals and members of research institutions

Adopting a position - analysing, theorizing and decolonizing transnational and transracial adoptions in Sweden

Background

Decolonization was first known as the return of territories when the colonial countries let go of their illegitimate settlements goods and people in the countries they conquered by violence. However, today decolonization is also known as the process of how structures and institutions may be decolonized, through knowledge production. Today's knowledge points to that transnational and transracial adoptions are entitled and intertwined with the silent remnants of an "illiberal" past where politics and global power structures have to be acknowledged. The aim of this paper is to decolonize transnational and transracial adoptions through the lens of post-colonial theory and theorization.

Methods

The methods used involves analysing transnational and transracial adoptions through concepts feminist postcolonial theory and thereafter through autoethnographic writing theorize new concepts. Both autoethnographic writing and theorizing are creative processes in which I contribute to existing theory. The autoethnographic writing process have been shown to illuminate structures of social life and depict colonial past and present. Central to my analysis in this paper are the theory and methods of decolonization that can reclaim the black and/or the non-white body and mind. Through the process of decolonization the colonial history and its consequences does not have to be understood through white bodies and minds, but rather explained in a way that reclaims the place of the black and/or the non-white body in ontology and epistemology.

Results

New decolonized concepts added to the field are *the first world mother*, *the second world citizen* and *adopting a position*. Through these theorized concepts, the paper contributes to the decolonization of transnational and transracial adoptions. The concepts illuminate how transnational and transracial adoptions can be understood within the racial and gendered colonial past and present.

Even though the paper is founded on the Swedish context, it is relevant to a broader European and global setting, in that it deepens the theoretical understanding of transnational and transracial adoption practice and also its need for a decolonizing process through a feminist and postcolonial perspective.

Ageing and the Matrix of Domination

Researchers of ageing have begun to pay attention to the increasing diversity of our older population, particularly around gender, disability, LGBTQ+ ageing and most recently, race and ethnicity (Holman & Walker, 2021). Feminism and gender studies have led the field in this regard. Awareness of how age and sex discrimination interact in order to oppress older women has developed in significant ways since Sontag's famous essay on 'The Double Standard of Ageing' was first published in 1972. Two related conceptual models - intersectionality and the matrix of domination are a case in point.

Patricia Hill-Collins' (1990) 'Matrix of Domination' model of understanding how race and gender discrimination is experienced by Black Women offers a number of points of learning for scholars of ageing who are interested in how inequality, diversity and ageing intersect. The 'Matrix of Domination' theory proposes the embodiment of the experience of oppression and the privileging of experiential knowledge. Crenshaw's (1989) concept of intersectionality is similarly concerned with the intersection of sex and race. Hill-Collins sees intersectionality as part of the 'Matrix of Domination' and examines how these social categories interact with societal knowledge and social norms. However, it is also important to acknowledge that most feminist theories, including the 'Matrix of Domination' makes barely any reference to age at all. Older Black Women are not a concern of Hill-Collins, at least not overtly. This cuts both ways as, arguably, 'women and minorities' have been an afterthought in ageing research too.

The objective of this paper is to make the case for understanding age as a 'master category' that always co-exists with gender, race and other bases for discrimination (Pickard, 2016). Through the Matrix of Domination lens, and acknowledging the breadth of feminist scholarship, we lean on the work of feminists (Beauvoir, 1972; Freidan, 1993; Price, 2015; 2021). We conclude with an evaluation of how these cultural and feminist perspectives on ageing have opened our minds to the potential of inter-disciplinarity to uncover how age is 'one of the key social divisions ordering and ranking individuals within society' (Twigg, 2013; 25).

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Akademisk aktivism genom en sommarkurs om Norrland: Decentralisering och dekolonisering av plats och kunskap

Akademisk aktivism genom en sommarkurs om Norrland: Decentralisering och dekolonisering av plats och kunskap

I detta kapitel reflekterar vi över processen med att utforma sommarkursen *Norrland: kritiska perspektiv på plats och makt*, i syfte att bidra till att öka förståelsen av akademisk aktivism som process, samt visa på hur man inom akademins ramar kan verka decentraliserande och dekoloniserande. På senare år har både allmänhetens och forskares blickar allt oftare kommit att riktas mot ojämlika livsvillkor och förutsättningar för att leva och bo på norrländsk landsbygd och i mindre städer. Genom kursen har vi velat ifrågasätta rådande kunskapsepistem – att kunskap är något “fast” som finns på universitetet och som ska spridas till andra (Dahl 2021) – och därigenom försökt tänka nytt kring utbildning. För att få syn på hur våra egna erfarenheter format kursen samt varför vi alls upplevde det som nödvändigt att utveckla en sådan här kurs har vi använt Sara Ahmeds (2006) begrepp *anlåndande*. Inspirerade av Angelika Sjöstedts (2021) forskning om gruvmotstånd, där Sjöstedt invänder mot att staden och gatan skulle vara en given plats för motstånd, förstår vi vår kurs som en form av *decentraliserat* motstånd, både mot en generell förståelse av vad kunskap *är*, och *var* och *hur* den produceras. Vi har också haft en dekoloniserande ambition med kursen, där vi inspirerats av Sarah Hunt och Cindy Holmes forskning om hur man kan verka dekoloniserande i vardagen (2015). Vi hoppas att fler akademiker ska vilja ta ett aktivistiskt grepp om den lokala platsen genom sin undervisning – inte bara undervisande personer på universitet geografiskt nära periferaliserade platser, utan även på universitet i “urbana centrum”. En viktig del i det arbetet tror vi är att ha en decentraliserande ansats genom att skapa relationer – alliera sig – med grupper och personer utanför akademien. En annan viktig del – i just en svensk kontext där okunskapen om svensk kolonial historia är utbredd inom majoritetsbefolkningen – är att anlägga ett dekoloniserande perspektiv för att kunna förändra de sociala orättvisor som är följden av svensk kolonialism och framför allt fått stora konsekvenser för den samiska ursprungsbefolkningen.

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'And so, trans masculinity in this space?'

In this presentation, I draw from my ongoing research on trans masculinity and spatiality to reflect on the vernaculars of trans masculine embodiment, subjectivity and spatiality in South Africa, paying attention to articulations of enfolded in, retreating from, and/or resisting public spaces and what these forms of movement mean for trans masculine people's everyday lives.

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Anocriticism - A Feminist Framework for the Analysis of Cultural and Social Intersections of Age and Gender

Developed by American Studies scholar Roberta Maierhofer in the 1990s (Maierhofer 1995), Anocriticism is an analytical approach enabling a systematic, yet nuanced investigation of cultural and social intersections of age and gender. As Ratzenböck (2020) recently argued, an anocritical analysis systematically considers four dimensions: (a) age and aging's collective cultural construction and relation to gender, (b) the individual dimension of aging, (c) people's interpretative power and narrative performance, and (d) age/ing's potential for resistance and change. As an approach for the analysis of intersections of age and gender, Anocriticism was originally developed to investigate cultural representations of age/ing (Maierhofer 2003, 2004b, 2004a, 2007, 2012), but has recently also been taken up in social sciences (Ratzenböck 2016a, 2016b, 2017a, 2017b, 2020; Gales and Loos 2021, Ratzenböck, Pirker, Maierhofer, and Haring, forthcoming). This presentation outlines theoretical foundations of Anocriticism, such as Elaine Showalter's (1985) concept of "gynocriticism", before offering recent examples of implementation of anocritical analyses in qualitative research by Ratzenboeck, and literary studies projects conducted by Maierhofer and Haring. The aim of this presentation is to introduce scholars of the humanities and social sciences to the basics of anocritical analysis and encourage creative implementation and further development of the framework.

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Are living-apart-together relationships fulfilling their emancipatory potential? A prospective study of 5000 Swedish men and women in their sixties

Living-apart-together relationships—multi-household long-term romantic partnerships—are an emerging form of intimacy which allow the partners to retain their own homes. These relationships, through their weak anchoring by external circumstances and focus on the intrinsic content of the relationship, resemble Anthony Giddens’s “pure relationship”. It has often been argued that living-apart-together relationships have an emancipatory potential by offering emotional intimacy while liberating partnered women from unfair gendered demands for household labour and care (cf. papers by Sofie Ghazanfaryoon Karlsson and Klas Borell). Older single women often express a preference for these relationships. Other researchers (cf. papers by Simon Duncan) cast a cautionary note: These relationships, by existing in a hegemonic heteronormative climate, come at a symbolic cost. Further, women’s preferences may result from a reactive posture in which living-apart-together relationships provide a passable combination of intimacy and protection from the downsides of living together. This longstanding debate has substantial theoretical importance for family sociology, feminist and ageing research. However, no one has investigated the actual impacts of this relationship type on men’s and women’s well-being. In prospective analyses of the annual HEalth, Ageing and Retirement Transitions in Sweden (HEARTS, 2015–2019) panel, we present the implications of living together, living apart together and singlehood for men’s and women’s quality of life (CASP-19). This 19-item scale of quality of life measures the degree to which participants’ lives provide autonomy, self-realisation and pleasure. The scale is sensitive to the balance of gains and losses that women would be expected to experience from living-apart-together relationships. Our results showed that men and women who were living together reported highest quality of life; single women and particularly single men reported lowest quality of life. Quality of life for men who were living-apart-together resembled that of men who were living together; for women, quality of life of living-apart-together was midway between living together and being single. Living-apart-together relationships seem to offer larger quality of life gains for men than for women. We will conclude by offering several potential explanations for why this might be the case.

Are there trans and queer methodologies? Methodological negotiations on gender and sexuality

Are there research methods and methodologies that are inherently queer or transfeminist in empirical research? This is a question I wrestle with often. And I am not alone, although methodological discussions are less central in queer and transfeminist knowledge production than in the wider feminist field.

Transfeminist discussions of methodology often set out from a research ethics starting point; an early text here is Jacob Hale's "Suggested Rules for Non-Transsexuals Writing about Transsexuals, Transsexuality, Transsexualism, or Trans ____" from 1997, last updated in 2009. These are much more than a reference for future research. It is a concise analysis of methodological violence, a reflection of the experiences of people with different experiences of being trans in different research processes. It makes demands on the reflexivity, sensitivity and accuracy of non-trans researchers.

Both, trans and queer research, grapple with a centering of certain subject positions. This is necessary, yet can lead to sexuality and gender identity being seen as detached from their intersections, as discussed not least by Cathy J. Cohen, and from the production of gender and sexuality as non-intersectional, as analyzed for example by Jules Gill-Peterson.

Understanding queer and trans experiences as experiences marked by gendered oppression may render other mechanisms of oppression invisible. Whiteness, ableism and class norms within queer and trans communities need to be analysed more in the Scandinavian context. What does that entail when researchers and students set out to work with trans and queer communities? In addition, what kinds of methodological, theoretical and political negotiations are necessary to understand the role of the researcher – insider, outsider, on the fence?

Assisted Dying: Issues of Dignity, Autonomy and Vulnerability

Assisted Dying: Issues of Dignity, Autonomy and Vulnerability

Physician assisted suicide and euthanasia have been topics of intense and polarized debates in several Western countries over at least the past few decades. Increasingly, assisted dying is conceptualized and described in terms of dignity with organizations promoting the right to assisted dying framing this in terms of the right to “death with dignity”. The focus on dignity is also strongly connected to an increasing emphasis on the importance of self-determination and autonomy in medical decision-making and critical life choices.

This paper focuses on the notions of dignity and autonomy in discussions of assisted dying, asking for their meaning in underlying understandings of human subjectivity in such discussions and confronting these with a feminist phenomenological framework of subjectivity characterized by relationality, embodiment and situatedness. More important than trying to settle the argument for or against the right to physician-assisted suicide is to scrutinize the terms of the arguments and while dignity would seem to be a value in many ways worth holding onto, it is also steeped in meaning worthy of suspicion and critical inquiry. Feminist critical rethinking of autonomy and relationality in the formation of subjectivity, provides important tools for such inquiry. The framing of assisted dying in terms of dignity raises important issues not only of the meaning of dignity but also of what is taken to threaten the preservation of dignity. If a death with dignity is a death where one decides oneself the where, when and how, is the process of dying from a terminal illness then to be seen as a threat to dignity? The notion of “dying with dignity” also points us to pressing questions of whose lives come to be characterized by the “indignities” of being dependent on and vulnerable to others. In discussing issues of dignity and autonomy in relation to assisted dying, I will further draw attention to questions of vulnerability drawing on recent discussions of vulnerability in terms of a fundamental openness towards the world and others.

Att bryta igenom den könsneutrala diskursen – en jämförande analys av två jämställdhetsinitiativ

Att bryta igenom den könsneutrala diskursen – en jämförande analys av två jämställdhetsinitiativ

I både Sverige och Norge har regering och forskningsråd initierat jämställdhetsarbete inom högskolesektorn. Trots att arbetet pågått i många år går förändringen sakta. Ofta tolkas också ökad jämställdhet som att öka andelen kvinnor inom akademien, i synnerhet på högre positioner (se t ex Norges forskningsråds BALANSE program). Inte lika ofta uppmuntras till ett kritiskt perspektiv på hur akademiska strukturer som gynnar män och diskriminerar kvinnor kan förändras.

I den här artikeln jämförs två program för att öka jämställdheten inom akademien; ett norskt och ett svenskt. Programmen har utformats utifrån en gemensam referensram av köns/genusforskning inom området organisation och organisationsförändring, och inom ramen för pågående arbete för ökad jämställdhet på respektive lärosäte. Trots att programmen har stora likheter i bakgrund och upplägg, finns också stora olikheter i hur syftet tolkas och operationaliseras. I det norska programmet (Nora) är syftet att öka antalet kvinnor på de akademiska toppositionerna genom att stärka de deltagande kvinnorna i sin individuella karriärutveckling och genom att bidra med utveckling av överlevnadsstrategier. I det svenska programmet (Svea) är syftet att stärka kvinnors inflytande i det pågående jämställdhetsarbetet genom utveckling av förändringsledarskap och ökad kunskap om kön och organisationsförändring. Det finns alltså ett mer uttalat individperspektiv i Nora och ett mer uttalat organisationsperspektiv i Svea i relation till den förändring som ska initieras och/eller stärkas. I artikeln visar vi hur denna skillnad i synen på jämställdhetsarbete påverkar målformulering, utformning, process och resultat i programmen. Vi diskuterar också hur en förståelse av egna erfarenheter i relation till en teoretisk tolkningsram om kön påverkar deltagarnas förståelse av ojämställdhet samt deras inställning till förändring för ökad jämställdhet.

Att sporra en samtida rättighetsrörelse med en tidigare – Relationen mellan abolitionismen och fredsrörelsen i Frida Stéenholffs *Ljusa bragder och mörka dåd*: kulturhistoriska tablåer från 1700-talet (1915)

Att sporra en samtida rättighetsrörelse med en tidigare

– Relationen mellan abolitionismen och fredsrörelsen i Frida Stéenholffs *Ljusa bragder och mörka dåd*: kulturhistoriska tablåer från 1700-talet (1915)

Författaren och opinionsbildaren Frida Stéenholff (1865–1945) kan räknas till de främsta fredsaktivisterna i Norden under 1900-talets första årtionden. Vid tiden för första världskrigets utbrott skriver hon ett genreöverskridande skönlitterärt verk om den transatlantiska slavhandeln och antislaverirörelsen under slutet av 1700-talet, *Ljusa bragder och mörka dåd*. I en födelsedagshyllning till Stéenholff på hennes 50-årsdag publicerad i *Idun*, menade vännen och kollegan Elin Wägner att temat för boken var ett tecken på hur Stéenholff vid krigsutbrottet ”[...] haft ett behof att åtminstone för någon tid rädda sig undan den tid som är genom att fördjupa sig i en gången.” Men läst i ljuset av Stéenholffs övriga produktion ter sig inte valet att blicka bakåt i historien i samband med krigsutbrottet som lika eskapistiskt. Snarare ger det uttryck för den utopiska realism – där visioner förstås som livsnödvändiga och möjliga att realisera – som är utmärkande för hela författarskapet.

Fred ska i Stéenholffs fall förstås som positiv fred – frånvaro av våld *och* strukturellt våld. I henne verk framträder idén att positiv fred inte kan uppnås så länge militarism främjas. Krig skapar inget nytt, det upprepar endast förtryck så som det kommer till uttryck i exempelvis ojämlikhet mellan könen, rasism och fascism. I min presentation visar jag hur en närläsning av *Ljusa bragder och mörka dåd* kan synliggöra tillbakablickens till 1700-talet mitt under brinnande världskrig som ett försök till att ge fredsrörelsen luft under vingarna. Genom att vända sig till det förflutna och skriva fram en tidigare rättighetsrörelses seger försökte Stéenholff sporra sin samtid till att realisera, vad som än idag är, en utopi om en fredlig framtid fri från såväl våld som strukturellt våld.

Att veta sin plats – intersektionella perspektiv på klass och mobilitet i Sverige

I dagens Sverige har den sociala praktik som ofta identifieras med termen ”klassresa” allt mer kommit att ses som ett samhällsideal och intresset för den uppåtgående klassmobiliteten sträcker sig över det politiska spektrumet (Sohl & Molina 2012). Trots att ”klassresan” hyllas pekar flertalet studier på den ökade ojämlikheten i Sverige (Se ex. Therborn 2018; Ålund, Schierup & Neergaard 2017), med bland annat en ökad utbildnings- och boendesegregation, samt en allt mer prekär arbetsmarknad (Amin, Lindberg & Dahlstedt 2002; Bunar & Sernhede 2013; Dahlstedt 2007; Ålund, Schierup & Neergaard 2017). Den grupp som i denna kontext beskrivs ha dragit nitlotten på skol-, bostads- och arbetsmarknaden är den rasifierade arbetarklassen som är koncentrerade till platser som i det allmänna beskrivs som ”förorten”.

Uppåtgående klassmobilitet är ett välstuderat ämne inom sociologin. Ändå är det få studier som har undersökt ”klassresans” spatiala och rumsliga dimensioner, samt vilken betydelse plats och geografiska förflyttningar har i relation till klass(identiteter och -positioner) och klassmobilitet. Desto färre studier har undersökt detta med utgångspunkt i en intersektionell maktanalys (För undantag se bl.a. Sohl 2011; Bettie 2002). Detta trots att plats är en betydelsebärande arena för sociala processer och för hur identiteter och kategorier så som klass, kön och ”ras” formas och erfars (Bettie 2014; Bunar & Sernhede 2013; Lundström 2007).

En rad studier har behandlat både hur tidigare nämnd ojämlikhet (re)produceras och hur den erfars av den rasifierade arbetarklassen som växer upp i ”förorten” i Sverige (Allelin 2015; Bunar & Sernhede 2013; Hammarén 2008; Ålund 1997), men vi saknar kunskap om hur erfarenheterna ser ut hos de som tillhör denna grupp och som trots allt är uppåtgående klassmobila. Mot bakgrund av detta så är syftet med denna studie att, med utgångspunkt i ”förortsbors” levda erfarenheter, diskutera hur inkluderandet av plats i intersektionella studier av klassmobilitet kan väcka nya frågor och bredda vår förståelse av klass och klassmobilitet.

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Beyond Anthropocentric Masculinities: Posthumanism, New Materialism and the Man Question

Roundtable on the theme Beyond Anthropocentric Masculinities:

Posthumanism, New Materialism and the Man Question

In recent years, we have witnessed a number of disciplines and professions engaging with posthumanism, new materialisms and affect theory. While many of the engagements with posthumanism and new materialism are feminist (Barad 2007; Haraway 2016, Alaimo 2016; Braidotti 2019), there are few books that problematise masculinity or the practices of men from these perspectives (See Garlick 2016 as one exception). However, in recent years, a number of writers have begun to explore the implications of these approaches for critical studies of men and masculinities (Mellström 2016; de Boise 2016; Anemtoicei 2018; Gottzen 2019; Mellström 2020; Pease 2021).

Destabilising the subject of 'Man' has been the aim of much feminist, profeminist, decolonial and queer writing, as the ideal human is represented as male, white, heterosexual, young and able-bodied and is distinguished from other 'lesser' humans as well as from other animals and nature. We will here bring together the emerging insights of what posthumanism, new materialism and affect theory mean for 'the man question' (Parpate and Zalewski 2013) and the idealised conception of 'Man'. The roundtable discussion builds on a new collected volume (fc. Mellström and Pease 2022) that bring various perspectives together discussing masculinity studies in relation to posthumanism, new materialism and theories of affect.

Participants: Ulf Mellström, professor of Gender Studies, Karlstad University

Lucas Gottzén, professor of Child and Youth Studies, Stockholm University

Sam de Boise, associate professor, musicology, Örebro University

Binära konstruktioner av kön och arbete på e-handelslager

E-handeln utgör en växande del av handeln i stort (Rosenström et al. 2021) och bidrar sannolikt till att förändra både utformning av och uppfattningar om arbete inom handelssektorn. Butiksarbete är relativt välstuderat utifrån ett genusperspektiv; vi vet att könade processer och praktiker spelar en roll för hur det organiseras och upplevs (Johansson 2016; Johansson och Lundgren 2015; Pettinger 2005; Williams 2004). På liknande sett har studier visat på könade strukturer inom partihandeln och på andra typer av lager, bland annat genom föreställningar om att särskilda arbetsuppgifter är mer fysiskt krävande än andra och uppfattningar om att män skulle vara mer lämpade för dessa (Allison et al. 2018; Cockburn 1985; Collinson 1987; Gruchmann et al 2021; Lindeman & Boyer 2019; Loewen 2018). Den arbetsfokuserade genusforskningen inom e-handeln är mer begränsad (jfr Gutelius 2016; Loewen 2018), inte minst i en svensk kontext (jfr Rosenström 2016). Den här presentationen baseras på deltagande observationer på två e-handelslager och intervjuer med anställda genomförda under 2021. Med hjälp av empiriska exempel argumenterar jag för att arbetet på lagren formas i relation till binära idéer om kön, och visar på hur kvinnor konstrueras som den ideala arbetaren för plock- och packuppgifter. Härigenom syftar presentationen till att visa på genusforskningens möjligheter att bidra med kritisk kunskap om e-handeln, som på sikt kan stärka anställdas arbetssituation och villkor.

Cecilia Åse¹

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Borders in cold war heritagization

This presentation combines feminist international relations (IR) perspectives and critical heritage studies (CHS) in an analysis of how military material memories from the Cold War period produce and enact territorial borders. Drawing on fieldwork from military heritage sites at Boden (Northern Sweden) and Bungenäs (Gotland), I will discuss how, in contemporary heritagization, Cold War borders are emotionalized and associated with specific masculinities, as well as naturalized and geopoliticalised. A central argument is that gender and heterosexuality underpins the ways in which territorial borders are made alluring and attractive in heritagization.

Jamie Woodworth¹

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Building Communities of Care in the End of Life: Perspectives from Sweden

Background:

This is an empirical study which examines the introduction of a public health strategy (PHS) in palliative care, called "Last Aid", into a small Swedish municipality. The purpose of the study is to develop more knowledge about how community-based education in end-of-life issues can affect social ecologies of care viewed in the context of Sweden's welfare state model. Last Aid is an internationally recognized educational concept which, like First Aid, is designed to build knowledge in the general public around basic caring skills; only Last Aid focuses on the needs of individuals with life-limiting illness and their significant others.

Methods:

A participatory action research (PAR) methodology is used. Under a period of a year, the first author has acted in the capacity of a community developer and researcher in collaboration with a team of local stakeholders (including, but not limited to: healthcare professionals, municipal workers, and community volunteers). During this time, three courses in Last Aid have been run, with a total of approximately 75 participants. Focus groups were conducted with both users and practitioners to reflect upon the usability, value and future directions of the course.

Results and Conclusion:

The implementation process of Last Aid will be analyzed through the lens of feminist care ethics, taking into account social consequences and benefits for both users and practitioners. There is a long and rich tradition of feminist scholarship which examines the valuation of care, in both the public and private spheres of life, from both material and affective standpoints. This scholarship can meaningfully reflect upon how growing community-based interventions in palliative care, such as Last Aid, can impact the social ecology of caring and what consequences/benefits that may have for dying persons, their relatives, and welfare institutions alike. The results of this study are forthcoming in the Summer of 2022.

Angelica Wågström¹

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Care Labour as Feminist Energy Transition: Ethnographic Accounts

Energy systems that are truly sustainable, both socially and environmentally, demand moving beyond the current focus on masculinist technocentric systems. In feminist political ecology, two insights are especially important in creating paths to just energy futures: 1) the labour of care and 2) the decentering of technology. As much research has shown, merely shifting energy supplies from fossil fuels to renewable energy is insufficient from both an environmental and a social perspective. Finding alternative paths to energy transition requires a transformation in how we understand what energy *is*. Based on ethnographic fieldwork at a preschool and ecovillage in Sweden, this presentation analyzes energy transitions already in place, especially those energies involved in the labour of care – ranging from human energies of body motion and food intake, to bioenergy in firewood. In this talk, I discuss how slow temporalities of care provide paths to energy transition and yet clash with current capitalist sensibilities of time, how different masculinities and femininities are linked to forms of care and energies, and how alternative and low-tech practices must be carefully thought and designed toward inclusive futures.

Choosing less: Five social media influencers' narration of the transition to a simple lifestyle in the woods of northern Sweden

Social media influencers are digital entrepreneurs who make their living from producing visual content on platforms such as Instagram, TikTok and YouTube – content that commonly includes selling a certain lifestyle and products associated with it. Although many big social media accounts are consumption oriented, there are also examples of accounts ran by influencers who proclaim alternative values and lifestyles. In this presentation, we present results from an ongoing study where we focus on the social media content produced by five influencers who have chosen to distance themselves from urban and consumerist lifestyles, and instead choose a simpler lifestyle in rural northern Sweden. In the influencers' social media accounts, they document the process of leaving the life in a big city and moving into a cabin in the woods, without facilities such as electricity and/or sewerage. The influencers that were selected for the study live in the regions of Västernorrland or Jämtland and while some of them lived 'off the grid' (i.e. outside of municipal electricity and sewerage systems), others lived rather close to a small town or community. However, all of them lived hours from an urban area.

The study's material consists of content from the influencers' Instagram accounts, YouTube channels, blogs and podcasts. It was analyzed from a narrative perspective with a focus on turning points (Riessman 1993), viewing the move to the countryside as a life-changing event that the influencers formed a sellable narrative around. Within this narrative, we have explored representations of rural and urban places, and activities that appear to be associated with these places. Using the concepts of settler colonialism, rural resistance (e.g. Gahman 2020; Halfacree) and feminist linkings of place and gender (e.g. Massey 1994), we highlight the multiple power dimensions that representations of place rely on in the influencers' narration of the simple life.

Combining elite sports with parenthood – financial situation and (support) structures

In Sweden and internationally there are elite athletes that combine their career with having children. In recent years, there are more reports of women having children and then coming back to elite level. Also, there are more reports of men having difficulties combining elite sports with children. The aim of this research is to investigate and analyze the structural and financial implications for elite athletes that are combining their career with having children.

Theoretically, the study's framework will be a gender equality perspective based on Ridgeways (2011) theory, as well as the concepts masculinity and femininity.

In this study, a survey and interviews are used to access the perspective of elite athletes concerning their financial situation, the structure of everyday life and support structures. Elite athletes from different sports within the Swedish sport confederation are represented. The respondents is/have been elite athletes who have children or do not exclude combining elite sports and parenthood in the future.

The results from the survey show that two thirds do not get any support from their sport association. However, more men than women express that it is not the association's responsibility to support their decision to have children.

The athletes say they have not been given the opportunity to bring their children on competition. About half of the respondents think that the associations need more knowledge on combining elite sports and parenthood.

What can be discussed is if the athletes and the associations see the problems with combining elite sports and parenthood as a public issue or an individual trouble (cf Mills 1971) and if this can be explained by stereotypical views on motherhood and fatherhood. Also if women's preference of seeing it as a public issue have something to do with women being used to fighting for family rights.

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Conviviality, Pluralistic struggles and scholarships of hope

Conviviality, Pluralistic struggles and scholarships of hope

The aim of this round table talk is to discuss the importance of pluralistic and convivial political activism and epistemologies. As a research group we will focus on the outcomes of our joint project *The Future of genders and sexualities* and a forthcoming book on conviviality. Firstly, we will give examples on how politics is being made in a pluralistic sense and explore how these political struggles are challenging and transforming gender, sexuality, and coloniality locally, nationally and transnationally. As researchers located in Sweden, a nation often cited as gender-equal, anti-racist and LGBTQ-tolerant nations, we will highlight our investigations of political processes, decolonial struggles, and events beyond, nearby, and in between organizations, states, and national territories. We will also highlight examples from research in some other parts of the world that may provide perspectives on struggle locally, nationally and transnationally. Secondly, we will discuss how these different political struggles produce different alternative or counter narratives about possible futures beyond the hegemonic one. Finally, and in connection to the two first topics, we will discuss how and why an emerging conviviality not only is an important focus for research today but also a growing political strategy.

Helen Kaplinsky¹

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Cyberfeminism(s): refiguring premodern narratives

This practice-based, curatorial research is concerned with a shared commitment to ‘refiguring’ (Allahyari) premodern narratives across a selection of contemporary art case-studies. Situated in autobiographical feminist storytelling and technological, digitally mediated conditions of subjecthood, the historical narratives in the case-studies are identified as an under-studied aspect of cyberfemism(s) going back to the late 1980s as well as being visible in more recent practices. First generation cyberfeminist Faith Wilding produced medieval scrolls featuring beasteries and dialogues with a female mystic, as well as time-based experiments in alchemical transmutation during the 1980s and 90s. Tai Shani has been producing stage plays, and more recently VR plays and CGI animations of female monologues, inspired by medieval texts written by women, including Pizan’s ‘The Book of the City of Ladies’. The visions of female mystics, existing before the language and a conceptual framework of feminism as we know it today, are considered by the artists as proto-feminist sources. My research finds that the future orientated temporal regime of Haraway’s cyborg, a hybrid human and machine, often cited by cyberfeminists as inspiration is overturned within these case-studies. Instead, citing the past, their references to ritual-based somatic practices, matrilineal kinship, and liquid transmutation, propose links between contemporary technologically mediated female experience, situated in the global north, and medieval subjecthood. The study draws on feminist and queer medieval scholarship to re-think the temporal understanding of these artworks that have been until now, contextualised within a legacy of cyberfeminism(s) and associated theoretical fields of techno-feminism and posthumanism.

Proposed for 'Historical Fictions'

Den pragmatiska feminismen- feministers förhållande till framtiden under påverkan av en nyliberal diskurs

This study discusses how the neoliberal discourse, according to the theories of Wendy Brown, Nancy Fraser and Johanna Oksala, affects the way in which feminist activists imagine the future. The material analysed in this study are seven semi-structured interviews with Swedish feminist activists. The study identifies three ways the neoliberal discourse is said to affect the way in which feminist activists imagine the future; the ability to imagine utopias, how the feminist subject and the feminist collective are perceived and feelings of hope and hopelessness. The analysis is based on these three themes derived from the theoretical framework. The results are in some ways consistent with Brown, Fraser's and Oksala's theories but they also show other effects of neoliberal discourse. The study also discusses other factors that may affect how feminist activists imagine the future. The interviews show that the feminists are more aware of the neoliberal discourse than what previous research has suggested, and that their approach to activism therefore is strategic. I call this approach a pragmatic feminism where different strategies, emotions and goals are used in a conscious way. I suggest that when formulating a feminist counter-rationality to challenge the neoliberal discourse it should be based on a pragmatic feminism that formulates practically relevant feminist values.

Keywords: Neoliberalism, Feminism, Activism, Utopia, Hope, Hopelessness, Wendy Brown, Nancy Fraser, Johanna Oksala

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Det feministiska historiemedvetandets förvandlingar – framställningar av historia och utopi hos Lydia Wahlström, Ellen Key och Emilia Fogelklou

Det feministiska historiemedvetandets förvandlingar – Framställningar av historia och utopi hos Lydia Wahlström, Ellen Key och Emilia Fogelklou

Det tilltagande intresset inom den samtida feministiska rörelsen för ämnen som tid och historia har gradvis ägnats mer uppmärksamhet inom den samtida forskningen, internationellt såväl som i en svensk kontext. Inom den historiska forskningen finns emellertid relativt få studier som uppmärksammar tidigare exempel på perioder då kvinnorörelsens historieskrivning och framtidsvision varit särskilt angelägna, perioder då själva historiemedvetandet genomgått drastiska eller plötsliga förändringar.

En sådan formerande period för den svenska kvinnorörelsens historiemedvetande ägde rum vid sekelskiftet 1900. Under sekelslutet och 1900-talets början tillskänktes kvinnor under ett relativt kort tidsspänn grundläggande medborgerliga rättigheter, gifta kvinnor erhöll myndighet och kvinnors äganderätt och rätt till förvärvsarbetet utökades.

Flera framstående aktörer inom den dåtida kvinnorörelsen argumenterade för politisk förändring genom framställningen av översikter över kvinnans historia och utopiska utsagor om kvinnans framtid. Bland annat så återfinns en sådan argumentation hos historikern Lydia Wahlström, författaren och pedagogen Ellen Key och teologen Emilia Fogelklou. De hade alla olika visioner för kvinnans framtid, och de förankrade alla tre sina visioner i olika framställningar av den svenska kvinnans historia. I centrum för deras texter stod deras idéer om utveckling. Författarnas idéer uppvisade olika, komplexa sammansättningar av temporala dimensioner, som i sin tur satte ramarna för hur historien kunde framställas och hur framtiden var möjlig att tänka. Genom några kontrasterande exempel kommer jag att diskutera hur olika utvecklingsidéer möjliggjorde olika temporala framställningar av kvinnors historia och framtid i författarnas texter.

Detta paper är baserat på delstudier i mitt pågående avhandlingsarbete om Lydia Wahlströms historiska texter.

Digitala jämställdhetsverktyg - en innovativ väg till reell och hållbar förändring?

Jämställdhetsinsatser i organisationer och samhälle bedrivs ofta med hjälp av något sorts kunskaps- och metodstöd, exempelvis i form av handböcker, föreläsningar, coaching eller processledning. Traditionellt sett har detta stöd varit analogt, i betydelsen att det utförts av personer på plats eller omfattat tryckt material. På senare tid har stödet allt oftare digitaliserats, där kunskaper och metoder görs tillgängliga genom appar, webbguidar, webbutbildningar m.m. Ett exempel är appen är Power Up som ger information, exempel och tips för att identifiera och motverka härskartekniker. Ett annat exempel är webbplatsen Richer Business som guidar användaren genom scenarios och övningar om ojämställda situationer i arbetslivet. Gemensamt för de digitala jämställdhetsverktygen är att de utvecklas, sprids och används med hjälp av den digitala teknikens interaktiva mekanismer och kombinerade format (t.ex. texter, filmer, poddar, quiz). I två sammanhängande forskningsstudier har 29 olika digitala jämställdhetsverktyg kartlagts och analyserats, som utvecklats i Sverige under de senaste åren (Lindberg 2019, 2021). Studierna visar att verktygen fyller olika funktioner, till exempel att samla och visualisera statistik, mäta och berätta om nuläget, öka kunskapen genom utbildning, eller systematisera jämställdhetsinsatserna. Målgrupperna för verktygen är vanligen medarbetare och chefer på svenska arbetsplatser, men vissa verktyg riktas specifikt till företag, föreningar eller myndigheter eller till idrottslivet, besöksnäringen eller akademien. Utvecklingen av verktygen har ofta skett genom innovativa kombinationer av olika kompetenser och samhällsaktörer.

Analysen av verktygen fokuserar på deras potential att möjliggöra systematiska, kunskapsbaserade och innovativa jämställdhetsinsatser, vilket enligt tidigare forskning är en förutsättning för reell och långsiktig förändring av ojämställda könsmonster i organisationer och samhälle (Alsos m.fl. 2016, Andersson & Sjöberg Forssberg 2018, Lindholm 2011). Analysen visar att *systematiska insatser* främst möjliggörs av verktygen med processtöd, eftersom de lotsar användaren genom flera centrala moment såsom kartläggning, målformulering, åtgärder och uppföljning. De verktyg som omfattar statistik, berättelser och utbildning omfattar däremot bara enstaka moment, men kan möjliggöra viss systematik genom abonnemang och påminnelser. *Kunskapsbaserade jämställdhetsinsatser* möjliggörs främst av de verktyg som omfattar webbutbildningar och processtöd, eftersom de tillgängliggör kunskaper och erfarenheter på ett lättförståeligt och lättanvänt sätt. *Innovativa jämställdhetsinsatser* möjliggörs främst av de verktyg som omfattar statistik, mätning, berättelser, utbildning och processtöd, eftersom de i störst utsträckning tillvaratar den digitala teknikens interaktiva mekanismer och kombinerade format för att skapa överblick, insikt och involvering i processen.

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Digitalizing Sexual Citizenship: LGBTI+ Activism at Digital Spaces in Times of Pandemic

The ongoing COVID19 pandemic has made most countries implement lockdown measures and limitations on public gatherings. For the LGBTIQ+ community in Turkey, whose rights are already threatened by right-wing populist hegemony in politics, social isolation brings further challenges to their public assemblies. Digital technologies afforded new sites for resistance, such as emergent trans-local and transnational spaces, yet these spaces are not free from surveillance and inaccessibility, making their potential fragilities important to discuss. The study I will present explores the emergent forms of resistance at digital spaces by LGBTI+ activism in pandemic times. Focusing on Pride activism in Turkey and activists' narratives, I will discuss the term sexual citizenship as a queer participatory practice within and beyond politics of in/visibility and the discourses of freedom and control. My analysis highlights the transformative potentials of networked activism for queer resistance cultures. By investigating both the digitized appearances and non-digital manifestations of activists, the study explores new opportunities and threats caused by digitalization of the spatiality of queer activism.

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Discomfort as sign of authenticity and progress in gender equality work

Gender equality work in organizations has been criticized for weak results and a weakened political agenda. Studies that focus on emotions are rare. Could emotions shed light on why employees in organizations perceive this work as more of a failure or a success? The aim of this article is to analyze emotions and their consequences linked to practical work in gender equality projects in private companies, where company employees and external gender expert functions meet. Interviews and project documents from four companies involved in a regional gender equality project in Sweden form the empirical basis. Findings show that affective dissonance, a sensation of discomfort linked to inequality, was a common aspiration among gender experts and many company employees. Discomfort among interviewees can be understood as signaling both authenticity and progress, but may also clash with specific organizational emotion norms and lead to problems associated with individualizing responsibility. The article shows the import of discomfort and related emotions in gender equality work, and can be used for critical reflections on and realignment of ideas that inform gender equality work.

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Drömmen om Island till våren: samarbete och vänskap mellan Sverige och Islands kvinnohistoriska samlingar.

Det genusvetenskapliga biblioteket och arkivet *KvinnSam* vid Göteborgs universitetsbibliotek startade genom ett ambitiöst privat initiativ 1958, med bland annat insamlande av kvinnohistoriskt arkivmaterial och litteratur. Den isländska motsvarigheten *Kvennasögusafn* vid Nationalbiblioteket i Reykjavik har också sin grund i privat samlande, men startades först 1975. Detta efter att man träffat KvinnSams grundare på en nordisk konferens för organisering av kvinnohistorisk dokumentation i Göteborg 1974, och började att korrespondera med KvinnSam om att starta ett eget kvinnohistoriskt arkiv.

Vid de bägge arkiven finns breven mellan de två respektive medgrundarna Asta Ekenvall och Anna Sigurðardóttir bevarade. Man skickade böcker och annat material mellan varandra för att berika samlingarna, men också tips och erfarenheter om att driva ett kvinnohistoriskt arkiv och bibliotek. Deras inledningsvis reserverade kommunikation växte till vänskap, och det göteborgska KvinnSam kom att bli en inspiration i uppbyggandet av Islands motsvarighet.

Med hjälp av korrespondensen har författarna undersökt det dåtida utbytet av kunskap om det praktiska arbetet likväl som ämnet kvinnohistoria, materialutbytet samt ett intellektuellt och vänskapligt relationsbyggande, allt med feministiska förtecken. Utifrån detta reflekterar författarna över vad ett nordiskt kvinnohistoriskt biblioteksnätverk hade för betydelse då, möjliga effekter det har haft på forskningsfältet och vad det kan betyda idag.

Denna presentation utgår från ett kapitel av universitetsbibliotekarierna Linda Börjesson och Sanna Hellgren som arbetar på KvinnSam, publicerat i antologin *Objekt och samling : om det unika i Göteborgs universitetsbibliotek* (2021).

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Economic form and inequality: intersectional theory and die neue Marx-Lektüre

Economic form and inequality: intersectional theory and *die neue Marx-Lektüre*

In this paper, I shall try to describe the contours of a theory of intersectionality building on disparate elements of *die neue Marx-Lektüre*, or value form theory. Then, I will briefly explore what labor militancy looks like through this theoretical lens.

I will begin the analysis with a description of the feminist appropriation of Marx's critique of political economy, as this critique was developed by critical theorists such as Sohn-Rethel and Backhaus, by Frigga Haug and Roswitha Scholz among others. I compare this branch of Marxist-Feminist theorizing to a current within postcolonialism, associated with Ian Baucom and Brenna Bhandar, which has explored relations between the emergence of modern property and early forms of fictitious capital on the one hand and processes of racialization tied to the transatlantic slave trade on the other hand.

These reflections seem the result in a threefold conclusion. 1) That the commodity form, including the duality of use and exchange value (and its many correlates: nature and culture, the concrete and the abstract, body and soul, the particular and the universal), is inherent to processes of racialization and gendering. 2) That labor which corresponds to the commodity, wage labor, entails racialization and gendering; that the dialectic of free and unfree labor which defines wage labor is essentially raced and gendered. 3) That class should not be understood as the only, but must be viewed as one of a number of inequalities with a constitutive relation to capitalist form, and that this co-constitution is reflected in how the said dualism permeates both economic form and inequality.

In this light, labor militancy appears as an intersectional phenomenon that appropriates traditions which have been integrated into gendered and racialized constructions of labor; as such, labor militancy is always situated within the dialectic of free and unfree labor, albeit in ways that cannot be foreseen; and labor militancy must result in a different articulation of the relation between the particular and the universal (militancy must change the characteristically modern duality).

En svensk neutral naturkulturidentitet i förskolan – osynliggörande eller aktivt arbete för jämställdhet och jämlikhet

Jämställdhet mellan könen och nära anknytning till naturen är två övergripande diskurser som förknippas med svenskhet (Ehn, Frykman, and Löfgren 1993; Martinsson and Griffin 2016). Diskurser påverkar hur vi utformar våra liv genom att synliggöra det förgivettagna som därmed blir svårt att ifrågasätta (Foucault 1993). Barn ses ofta ha starkare anknytning till naturen än vuxna. Dessa övergripande föreställningar kan antas ha betydelse för hur barn och natur framställs i förskolans fotodokumentation, vilket i sin tur får betydelse för vilka möjligheter barn har att förhandla olika subjektpositioner. Syftet med den här studien är att, ur ett genusperspektiv, undersöka de bilder av barnet och naturen som re/presenteras i förskolans fotodokumentation. Presentationen bygger på en studie av 320 utomhusfotografier från fyra svenska förskolor i olika socioekonomiska områden med olika etniska sammansättningar bland invånarna. Fotografierna undersökte hur de övergripande diskurserna gjordes synliga, med ett socialkonstruktivt perspektiv att fotografierna utgör ett språk som påverkar möjligheter för barnen att skapa sig själva som subjekt. Subjektpositioner som framställs och repeteras i fotografierna ses som tillgängliga, önskvärda och även åtråvärda för barnen. För analysen användes ett kritiskt diskursperspektiv (Fairclough 2003) samt bildanalys. Visuella forskningsmetoder intresserar sig inte bara för själva bilderna, utan även den kontext de produceras och visas upp i (Pink 2013; Rose 2016), dvs vem tar bilderna och väljer var de ska publiceras, samt vilka som är mottagare av bilderna. Resultaten visar att vuxna i förskolan tog bilderna och satte dem på förskolans väggar där barn, vårdnadshavare och personal hade möjlighet att interagera med dem. Fotografierna förmedlade en bild av en etnisk och könsneutral svensk naturkulturidentitet. Vid en första anblick skulle framställningen av ett neutralt barn kunna tolkas som ett sätt att osynliggöra såväl olikheter mellan kön som olikheter utifrån etnicitet. Vid en djupare reflektion är det dock möjligt att tolka framställan av neutralitet som aktivt jämställdhets- och jämlikhetsarbete. Den svenska naturkulturidentiteten framställs omsorgsfull och känslösam, vilket får traditionella feminina värden att framstå som åtråvärda för alla barn. Den framställda neutraliteten bidrar också till att kunna göra fler aktiviteter tillgängliga för alla barn, oavsett kön och stereotypiska beteenden som efterfrågas av kulturellt konservativa familjer.

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Endo Episteme: Becoming knower and becoming known in the context of endometriosis

The relation between knowledge and the identity of the knower has been well explored within feminist epistemology. Miranda Fricker has reinvigorated the discussion by addressing what she terms the *epistemic injustice* involved in everyday epistemic practices; that is, “those human practices through which knowledge is gained, or indeed lost”. In this paper, I bring Fricker’s ideas into conversation with the recognition theory of Axel Honneth.

Based on my interviews with people diagnosed with endometriosis, I explore the epistemic practices involved in sense-making and interactions where knowledge and illness experience are negotiated. I develop three analytical themes which help us understand these intersubjective negotiations: Becoming knower, becoming known and becoming knowledge. By focusing on epistemic injustice as a process of misrecognition, I contribute to the growing field of feminist research on endometriosis.

Endocrine disruptors and the molecular world-making of unruly bodies in trans and queer art

Recently, a group post on Facebook went viral which argued that trans and queer bodies are the “damaged” outcome of environmental pollution and endocrine disruption by persistent organic pollutants (POP), also called endocrine disruptors. The post further argued that to lobby for trans and gay rights would mean to support a capitalist, exploitative system of ecological destruction. In response, this group has dismissed this (cishetero)conormative post and argued that it merely reflects one individual’s opinion. In my talk, I would like to discuss if this really is only a “singular” opinion and then further trace this idea of the trans and intersex bodies as a result of endocrine disrupting chemical through different medical texts. I will do this by considering the trans and intersex body as bodily entangled with environmental pollution and toxic contamination (Ah-King/Hayward 2014; DiChiro 2010; Pollock 2016). Secondly, I want to explore the molecular world-making by trans and queer art, explore how chemicals intoxicate art practices and allow how they once again make us revisit questions of what counts as natural or unnatural.

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EPA Girl Greasers in Sweden: A Girlhood in Motion?

EPA Girl Greasers in Sweden:

A Girlhood in Motion?

EPA culture, is a uniquely and previously male Swedish youth greaser culture where the EPA, a car that you can drive from the age of fifteen at a speed 18 miles/hour, is at the center. In recent years there has been an increase in the number of girls driving EPAs. With the aim to develop an understanding of how the culture has been appropriated by young women this article explores how EPA girlhood is performed online, following the girls' own postings. The result shows how the EPA girl greasers are on the move with their EPAs, moving the image of EPA culture as only masculine, but also how they move girlhood per se.

Equality equals quality? Tolkningar av kön- och genusperspektiv som indikator på vetenskaplig kvalitet i forskningsansökningar och bedömningar (Vetenskapsrådet och FORTE 2019–2021)

Equality equals quality? Tolkningar av kön- och genusperspektiv som indikator på vetenskaplig kvalitet i forskningsansökningar och bedömningar (Vetenskapsrådet och FORTE 2019–2021)

Svensk forskningspolitik för att motverka könsdiskriminering inom akademien, som tidigare huvudsakligen fokuserade på anställningsvillkor och karriärvägar för kvinnor, har utvidgats med direktiv till de svenska forskningsråden om att integrera köns- och genusperspektiv i bedömningen av forskningsansökningars kvalitet. Förändringen i forskningspolitiken kan tolkas som en institutionalisering av feministisk vetenskapsteoretisk kritik. Samtidigt har liknande typ av direktiv stött på kritik från olika håll. Medan vissa menar att ett fokus på kön- och genusperspektiv som kvalitet innebär en avpolitisering av feministisk vetenskapskritik framhäver andra att det rör sig om en form av ideologiskt färgad styrning som leder till en politisering av forskningen som skadar både den akademiska friheten och forskningens kvalitet. Medan den ena kritiken handlar om att politiken är för frånvarande, menar den andra att den politiska styrningen snarare fungerar som en våt rödrosa filt på svensk forskning.

Syftet med detta paper är att studera hur integrering av köns- och genusperspektiv som en indikator på vetenskaplig kvalitet tillämpas inom humaniora, samhällsvetenskap och utbildningsvetenskap, och vilken roll som politiska värden har i denna tillämpning. Utifrån en analys av beviljade forskningsansökningar och bedömningar mellan åren 2019–2021, studerar föreliggande paper hur kön- och genusperspektiv legitimeras, vilken roll politiska värden spelar i denna legitimering, samt huruvida det sätt som genus- och könsperspektiv mobiliseras i ansökningarna och bedömningarna kan sägas utmana traditionella förståelser av vetenskaplig objektivitet och neutralitet, liksom hur de går att förstå i relation till en feministisk vetenskapsteoretisk tradition.

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Expectations of cisnormative purity: Intersectional negotiations of gender identity in Swedish schools

Taking inspiration from Maria Lugones' argument that "fragmentation [is] a form of domination" (1994, p. 464), this presentation discusses that 'trans issues' in schools are not restricted to transphobic comments, and need to be analyzed intersectionally. Normative whiteness and fat-phobia, as well as adultism and schools' reluctance in instituting non-discrimination regulations reliable practices and support violently affect gender nonconforming young people as much as schools' and teachers' poor knowledge about gender identities.

Drawing on a qualitative interview study with 13 trans and nonbinary young people and young adults, this presentation argues that schools and teachers express a desire for cisnormative purity in their interactions with gender nonconforming students. Based in transfeminist knowledge production, this presentation is guided by Maria Lugones' discussion of the politics of purity as a tool of gendered oppression based in coloniality, and the analysis of cisnormativity, the normative productions of gendered otherness. Following Lugones, I will discuss the negotiations of cisnormative purity not only as the moments of oppression they are, but also as moments of negotiation and hope.

Exploring feminisms in Swedish Twitter discourse of #MeToo

#MeToo showed that speaking out about experiences of sexual harassment on social media was an efficient form of activism. However, researchers and activists have critiqued #MeToo for failing to present solutions that went beyond incarcerating individual men (Gill & Orgad 2018; McDonalds 2019). Furthermore, #MeToo was at risk of presenting the act of speaking out as a solution in itself, limiting the political potential of the hashtag (Serisier 2018: 115). As #MeToo took shape on social media platforms, the particularities of these platforms, such as sorting algorithms, are co-constitutive of the discourse that emerged with the hashtag (Gillespie 2018). Additionally, the success of content on social media is often contingent on the number of views, creating an economy of visibility (Banet-Weiser 2018). Banet-Weiser (2018) suggests that this economy of visibility produces “popular feminism”, an iteration that presents confidence and empowerment as the solution to gendered injustice. Using popular feminism as a point of departure, this paper aims to answer the following research question:

What feminisms emerged in the Swedish Twitter discourse of #MeToo, and how are they entangled with the social media platforms within which they take shape?

This paper will use critical discourse analysis to study a dataset of 200 000 Swedish language #MeToo tweets published between October 2017 and December 2020. I suggest an assemblage-inspired outlook on political hashtags, proposing entanglements of discourse and technology. Attention will thus be paid to the constitutive role of the platforms by analysing Twitter Inc’s descriptions of its own platform on their various websites, and by analysing metadata from Tweets concerning the number of likes and retweets to shed light on which feminisms were made successful by users and algorithms in interaction. Preliminary findings from an analysis of a small subset of Tweets show that notions of individual female responsibility were reinforced as Tweets call on victims to speak out and praise those who do. By contrast, Tweets identified gendered power relations as the foundation for the problem with sexual harassment in the workplace. Thus, various feminisms seem to have emerged in the Swedish Twitter discourse around #MeToo, negotiating responsibilities, causes, and solutions.

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Family Feminism: a study on Swedish feminist politics and research in relation to work, family, and the urgent needs of the present

Swedish family politics is commonly seen as an effect of successful Swedish feminist politics and research. However, it is also clear that during the 20th century, feminist demands on reforms coincided with government needs of a growing work force. The aim of this study is partially to investigate how feminist reform claims have been shaped by government need of economic growth, and partially to investigate what other feminist reform claims – both actual and potential – that did not gain governmental support.

To be able to discern how “family feminism” became hegemonic and almost synonymous with feminism itself, the project will study its dependency on economic growth for legitimacy as well as the critique of the family as an institution that have existed all through the 20th century within other feminist and radical circles. Such critique is essential since it might help us to meet some of the major challenges of today: from the privatization of the care sector, over-consumption, climate change, to the growing pro-natalist nationalist movements.

The method consists of a genealogical study of “family feminism”, both expressed in actual political reforms and within Swedish feminism (both Gender studies and leading NGO:s). Texts by radical intellectuals and debaters from different parts of the 20th century will be added, to see what images of the family and its societal functions that have been produced by different actors in different stages of the Swedish welfare state.

Fantasyvikingen och dess eskapistiska funktioner

Abstract för panelen "Historiska fiktioner" på g22

I det populärkulturella landskapet har vikingen länge varit förknippad med rasism, fascism och problematiska eller traditionella idéer om maskulinitet. Vikingen som vi känner den idag har en bakgrund i historien, men har i det allmänna medvetandet fått ett eget liv bortom historiska fakta och antagit nya skepnader. Kritiska perspektiv på vikingen har lyft fram dess roll i inte sällan nostalgiska diskurser kring identitet och nationsbygge eller där man föreställer sig en dåtid då män var män, kvinnor var kvinnor och Norden en etniskt homogen plats (Service 1998; Wawn 2000; Cederlund 2011; Whitehead 2014; von Schnurbein 2016; Žiačková 2019).

Fantasygenren, med sitt fokus på medeltidsinspirerade världar och fantasifulla, heroiska berättelser, har ofta betraktats som nostalgisk och eskapistisk, ett barnsligt tillbakablickande på något som aldrig varit (Tolkien and Tolkien 1983; Miéville 2002). Liksom vikingen har fantasy litteraturen också kopplats samman med problematiska diskurser om kön och ras (Young 2016; Kaufman 2016; Carroll 2017), och vikingen är också en återkommande figur. I min avhandling bidrar jag med ett queerteoretiskt perspektiv på det populärkulturella vikingamotivet och de idéer om maskulinitet, makt och dåtid som det förknippas med. Genom en queerläsning (Sedgwick 1997) med utgångspunkt i vikingen som en representation av spektakulär, maskulin kroppslighet (Tasker 1993), undersöker jag vikingens funktion i fantasy litteraturen. Här framträder vikingen många gånger som en eskapistisk figur och som en ambivalent nodpunkt i komplexa framställningar kring makt, kön, sexualitet och kropp.

Farliga förbindelser? Svenska kvinnorörelser positionering i en global kontext av ökande värdekonservativ och genuskritisk mobilisering

Farliga förbindelser? Svenska kvinnorörelser positionering i en global kontext av ökande värdekonservativ och genuskritisk mobilisering

Aktörer som motsätter sig sexuella och reproduktiva rättigheter och jämställdhet har under det senaste decenniet vunnit mark i många länder och blivit alltmer sammanlänkade globalt. Dessa aktörer kan förstås som del av en konservativ social rörelse, som ser som sin uppgift att försvara så kallade 'traditionella värden' och den 'naturliga familjen' – något som omsätts i attacker mot aktivism, forskning och politiska processer som syftar till att säkerställa flickors, kvinnors och hbtq-personers rätt att bestämma över sina kroppar och sin sexualitet. Den här mobiliseringen, som ofta beskrivs som anti-genusrörelsen, har blivit fokus för ett växande forskningsfält. Namnet anspelar på att dessa aktörer ofta använder begreppet *genusideologi* i syfte att underminera feministiska rörelser och genusvetenskaplig forskning såväl som multilaterala organ och politiska motståndare.

Parallellt med detta pågår i flera kontexter polariserade inom-feministiska debatter, där synen på vad begreppen genus och kön innefattar, och hur könsidentitet kan förstås, skapar splittringar. Framväxten av vad som kallas genuskritisk feminism har medfört att delar av kvinnorörelsen tycks närma sig den värdekonservativa rörelsens diskurser på vissa områden.

I den här presentationen diskuterar jag hur sådan samartikulering mellan anti-genusrörelsen och delar av kvinnorörelsen i vissa frågor kan förstås, och resonerar kring möjliga konsekvenser. Analysen tar avstamp i exempel från både svensk debatt och globala förhandlingar, med fokus på hur svenska kvinnorörelser interagerar med och positionerar sig gentemot anti-genusaktörer såväl som transkritiska feminister, när de navigerar debatter om genusbegreppet, könsidentitet och kriminalisering av sexköp.

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Fear of ageing? Anxiety, vulnerability and embodiment in men's autofictional narratives about ageing

Fear and anxiety are strong negative emotions that are often associated with ageing and growing old in Western cultures, saturated with ageism and old age negativity. Feminist studies of ageing have primarily focused on women's fear of and concerns with ageing; how ageing and growing old posits a threat to idealized femininity as slender and youthful. However, in recent years there has been a growth of literary narratives by male authors who are themselves growing old, on the topics of ageing. In the Nordic context this is for example seen in the works of well-known authors such as Ulf Lundell, Jan Myrdal and Jörn Donner, who discuss their struggles with ageing, their ageing bodies, and fears of becoming obsolete as they become old. In this presentation I discuss how these contemporary narratives of ageing masculinity may contribute to feminist research on men and masculinities and emotions.

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Femininitetens & Maskulinitetens visuella yta och innehåll: visuell design för förändring

Femininitetens & Maskulinitetens visuella yta och innehåll: visuell design för förändring

Keywords: normkritisk design, normkreativ design, maskulinitet, gendered design

Abstract

Visuell kommunikation, bilder och bildspråk omger oss överallt i samhället och påverkar vår vardag på många olika sätt. Det innehåll som förmedlas i bilder har ibland ett eget språk, ett visuellt maktspråk (Wikberg Nilsson & Eriksson, 2022). Vi människor tycks ha blivit vana att oreflekterat absorbera bildinnehåll med ett bildspråk av kvinnor och män framställda som varandras motsatser. I detta bildspråk representeras kvinnor exempelvis ofta som söta, känslomässiga, mjuka, passiva och underordnade, medan män framställs som hårda, aktiva, kapabla experter med kontroll (Eriksson & Götlund, 2004). Bildspråket kan därmed beskrivas som en aktiv del i upprätthållandet av en dikotomi mellan kvinnor och män (Hirdman, 2001).

Fokus i denna text är det oreflekterade och ofta implicita språket i visuell design, det som vi i denna text beskriver som visuella viskningar. Med utgångspunkt i genusteorier om män och maskulinitet (Connell, 1987), genusperformativitet (Butler, 2011) och könad visuell design (Eriksson & Götlund, 2004; Wikberg Nilsson & Eriksson, 2022) är det övergripande målet att utforska konsekvenserna av normer och makt i visuellt bildspråk och vilken påverkan den kan ha för jämlikhet i samhället i stort. Genom att studera olika yrken, branscher och områden ur ett socialsemiotiskt perspektiv (van Leeuwen & Jewitt, 2001) kan de könade visuella viskningarna synliggöras i form av hur de gestaltas och bidrar till att forma olika slags normer och makt i vårt samhälle. Exempel på detta är designvärlden och de som designar de visuella bildspråket runt omkring oss är en starkt mansdominerad bransch (Reimer, 2016). Det innebär att merparten av de som behöver ändra arbetssätt är män, om vi i närtid ska uppleva en förändring i den visuella designen och dess visuella kraftspråk då inte bara ojämn representation påverkar branschen utan även innehållet i den visuella designens gestaltning. Genom att tillämpa en konstnärligt utforskande designforskningsprocess, är syftet med detta bidrag att öka kunskapen om genus i design.

Feminism, post-truth and the epistemic status of experience: The case of women claiming to suffer from copper-related side effects of the copper IUD

The feminist movement has played a key role in challenging dominant modes of knowledge and expertise, revealing the masculine biases of allegedly objective knowledge and linking such biases to gendered power structures. In the field of health, the contestation of established medical knowledge and practices has also been centrally informed by the women's health movement. In both the feminist movement more broadly and in the women's health movement, women's 'lived experiences' have comprised an epistemic basis for building new knowledge challenging hegemonic perspectives. The use of women's collectively processed personal experiences as an epistemic counter-authority has been most programmatically articulated in the method of feminist consciousness-raising that was central in the 1970s' second wave of feminism. Meanwhile, feminist theorists, especially of a poststructuralist or social constructionist orientation, have criticized naïve concepts of experience as a basis for knowledge claims, arguing that experiences are always culturally and discursively mediated in a way that rids them of their status as an unproblematic locus of truth.

In this presentation we revisit feminist debates on the epistemic status of experience and its place in building counter-knowledges, through an analysis of group interviews (7) with and essays (23) written by women who claim or suspect that their use of copper IUDs has led to a range of systematic side-effects related to an excess of copper in their bodies. The women, whose knowledge claims about the copper IUD are not supported by conventional medical authorities or healthcare institutions, were recruited from a Facebook group centred on the issue. We delineate the different ways that the women collectively draw on their own experiences as a ground for building their counter-discourse, relating to previous theorizations of feminist consciousness raising and feminist discussions of the relationship between experience and knowledge. However, we also show that the women's invocation of experiential knowledge is complemented by other epistemic strategies bolstering their knowledge claims. Finally, we seek to draw out the implications of our case analysis for epistemic debates in a 'post-truth' era, where subjective experiences as a counterforce to established expertise are used to advance both progressive and reactionary ends.

Feminist and antiracist engagements with the law: between carceral logics and legal self-defence

This paper draws on the project “The courts as an emerging arena for struggles against and about racism”, in which we analyse interviews with activists and legal practitioners engaged in movement lawyering as well as some court cases that have received much attention in the recent years and that somehow relate to different antiracist struggles. Anti-racist activists have engaged in these cases in different ways: by pursuing cases themselves or by participating as parties or witnesses; by attending hearings; by providing advice; by mobilising in and around the court to influence the debate about the case and to raise the issues they are fighting for.

The material consists of interviews and ethnographic material linked to a few selected cases that are characterised by raising issues of racism, anti-racism, and in some cases also feminism, in different ways and by being widely covered in the news media, social media and by activists. These cases have involved incitement to racial hatred, defamation and human trafficking.

In the analysis we ask what happens to this type of activism when it moves into the court and legal arena and how the feminist and anti-racist debates on law, juridification and carceral logics coincide and inform each other. We are interested in exploring the potential and the risks that this type of engagement carries, as well as the conditions and frameworks that the law and the courts provide as an arena for anti-racism and feminism.

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Finding a unicorn in the woods: The magic of collaborative care and resistance

Finding a unicorn in the woods: The magic of collaborative care and resistance

This chapter is a critical celebration of an academic and activist formation that we call *Ånge*.

The formation consists of us, four PhD students using a gender perspective, who regularly meet in Ånge, a small town located in the rural northern inland of Sweden. Using memory work, we discuss the experiences of these meetings and what they have meant for us as PhD students. Drawing on theories of safe space, slow scholarship, feminist care and the geopolitical construction of center and periphery, we find that safe spaces are crucial for resisting patriarchal and neoliberal demands in academia. However, safe spaces in this context also contain a set of paradoxes. Creating safe spaces inevitably means being excluding, and while resisting the ideals of the neoliberal university we may simultaneously fulfill some of these ideals. However, through Ånge we have found a more radical way of doing research. Thus, the chapter concludes that overturning the neoliberal order within the university requires a release of unicorns – symbolising the creation of collaborative care and resistance.

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Framing Queer Death Studies: The Politics and Ethics of Queering and Posthumanizing Death and Mourning -

Framing Queer Death Studies: The Politics and Ethics of Queering and Posthumanizing Death and Mourning

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Based on my new book *Vibrant Death* (2022), the presentation focuses on posthuman and queerfemme-inist ethics and politics of mourning. Linking queering to death and mourning, I use the term in a multiple sense. Firstly, queering is understood as a general undoing of normativities. I address Christian and Cartesian norms, governing Western approaches to selected corpses, pre-defined as human and grievable. This aspect of queering intersects with a posthumanizing undoing of human exceptionalism, and a decolonizing undoing of the notion of “the human” (critically understood as “civilized humanitas”). Secondly, I consider queering normativities in general as but one instant within a rhizom of meanings – another instant is specifically related to undoings of heteronormativity, heteropatriarchy, and gender binary thought. For me, queering death and mourning in this sense means situating myself through my embodied, queerfeminine desires to reconnect with my passed away beloved queermasculine, lesbian lifepartner, and the assemblages of sand and seabed with which her ashes, scattered over the sea, have merged. I take these queerfeminine desires as entrancepoint for the materializing of a queer-femme-inist and posthuman (bio- and geoeegalitarian) ethics. The presentation will link a poetry reading and a philosophical contemplation of the theoretical grounding and political implications of such an ethics in terms of its potentials to resist Anthropocene necropolitics.

Från könsarbetsdelning i rummet till rumsliga beroendeförhållanden. Historisk analys av nordisk kulturgeografisk genusforskning.

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Denna studie behandlar hur den kulturgeografiska forskningen om genus, arbete och plats har utvecklats under de senaste 40 – 50 åren med tonvikt på hur forskningsfrågorna har utvecklats, omtolkats och omskapats. Arbetet bygger på delar av ett kapitel i antologin *”Socio-spatial theory in Nordic geography”* (publiceras under 2022). Utgångspunkten är teorin om att rummet har betydelse för formeringen av genusrelationerna och att kulturgeografen på så sätt har kunnat utmana universella förklaringsmodeller om genusbaserade maktrelationer.

Arbete i vid mening (avlönat, oavlönat eller egenföretagande) har varit en explicit eller implicit bärande grundsten i de genusgeografiska analyserna vilket innebär att traditionell ekonomisk geografi har kunnat omtolkas och omförhandlade maskuliniteter och feminiteter har kunnat förklaras. Vidare konstaterar vi att utvecklingen, inriktningen och progressionen av den rumsliga genusforskningen har påverkats av den specifika vetenskapliga miljö där den har haft och har sin bas. Det kan förklara varför den nordiska genusgeografiska forskningen fick en inriktning mot ojämlikhet på arbetsmarknaden och i välfärdsstaten och varför den har fortsatt att utvecklas inom det fältet, samtidigt som forskningen har breddats och omformulerats i takt med samhällsförändringar.

Ett exempel på denna förändring är att forskningen om plats i allt större utsträckning ersatts med forskning om rum och rumslighet, inklusive urbana och rurala liksom relationella rumsligheter. Ett annat exempel är migrationens påverkan på traditionella genuskonstruktioner, såväl inom arbetslivet som i vardagslivet. Ett tredje exempel är ett skifte från strukturella studier av genusrelationer till analyser som kombinerar aktörs- och strukturella perspektiv, samt från ett dikotomt genusbegrepp till ett intersektionellt och identitetsinriktat begrepp. Samtliga dessa samhälleliga och vetenskapliga förändringar har påverkat hur forskarna tolkat hur den lokala kontexten har reproducerat och transformerat den lokala arbetsmarknadens genusrelationer.

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Från normkritik till kritiska studier av normer i samhället: ett samtal om normkritikens möjligheter och utmaningar

Normkritik har blivit ett allt vanligare begrepp i den svenska kontexten. Det beskrivs som ett verktyg för förändring inom exempelvis arbetsliv, skola och frivilligorganisationer. Normkritik dock gett upphov till offentlig debatt i Sverige och har beskrivits som allt från dålig identitetspolitik till just ett verktyg för att förändra maktrelationer genom kritisk granskning av rådande normer. Utgångspunkten för detta runda bordssamtal är att normkritik erbjuder möjligheter att granska de exkluderande/inkluderande effekter som normer producerar. Normer som begrepp är därutöver språkligt tillgängligt och därmed effektivt om en vill begripliggöra komplexa maktrelationer. Detta ska ställas mot att normkritik också möter motstånd på en rad olika samhälleliga arenor, både som begrepp och som praktik. I det här runda bordssamtalet vill vi bland annat problematisera den här spänningen. Frågor vi är intresserade av att diskutera kring bordet och med deltagare i rummet, är exempelvis: *Vad är relationen mellan normkritik som maktkritisk teori och normkritik som verktyg för jämställdhet-/jämlighetsarbete? Vilka normer skapar normkritik? Finns det någon teoretisk/metodologisk/praktisk potential i en begreppsförskjutning från normkritik till kritiska studier av normer?* Deltagarna i runda bordssessionen bidrar till diskussionen genom exemplifieringar från pågående forsknings- och utbildningserfarenheter där normbegreppet satts i arbete.

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Genushistorisk forskning i ett hermeneutiskt paradigm

Det finns relativt mycket historiografisk forskning som fokuserar på kvinno- och genushistoria – förmodligen mer än inom andra historievetenskapliga deldiscipliner. Detta är inte överraskande – kvinno- och genushistoria är en relativt ny företeelse som sedan dag ett varit tvungen att motivera sin existens och förhandla om utrymme inom en redan etablerad disciplin. Dessutom är reflexivitet och skärskådning vanliga inslag i all typ av kvinno- och genusforskning. En annan anledning är den snabba teoriutvecklingen inom genusvetenskapen som vid flera tillfällen lett till ett ifrågasättande av rådande teoretisk och metodologisk praxis. Vid G22 presenterar jag mitt pågående avhandlingsprojekt. Presentationen fokuserar på det övergripande syftet att undersöka kvinno- och genushistorisk forskning och dess förbindelser till hermeneutisk teori och tankegods under perioden 1980–2020. Vad händer i mötet mellan genusvetenskapens teorier och historieforskningens praktiker?

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Genusperspektiv och företagsekonomi– diskussioner för att avancera kunskapsfronten

Genusperspektiv och företagsekonomi– diskussioner för att avancera kunskapsfronten

Betydelsen av att integrera genusperspektiv inom företagsekonomi för att avancera kunskapsfronten har förespråkats både nationellt (Eriksson-Zetterquist & Sundin 2012) och internationellt (se tex Mclaran et al. 2022). Trots dessa ambitioner går utvecklingen långsamt och genusdrivna och feministiska perspektiv är fortfarande marginaliserade. Inte minst inom området marknadsföring som är ett av de mest eftersatta vad det gäller feministiska perspektiv (Eriksson-Zetterquist & Sundin 2012). Under senare år har dock kommit allt fler studier som använder sig av genus, queer eller feministisk teori och som utvidgar kunskapsfronten (se tex Arsel et al. 2015, Hearn & Hein 2015). Studierna visar på de problematiska konsekvenser som reproduceras, både inom forskning och praktik. Det kan exempelvis handla om hur markandföringsdiskurser reproducerar patriarkala system (Gurrieri 2021), hur marknader organiseras på ojämlika grunder och prioriterar vissa grupper på bekostnad av andra (Hein et al. 2016), hur digitalisering och dataövervakning reproducerar ohälsosamma identitets- och kroppsideal (Guerrero & Drenten 2022), och förekomsten av kundtrakasserier på marknaden som legitimeras genom idéer om kundorientering (Varman et al. 2020).

Inom stora delar av företagsekonomiska forskningen finns en tradition av att generera normativa idéer för praktiken och föreskriva hur företag ska agera i olika situationer. Eftersom den genuskritiska blicken ofta saknas finns det en risk att exkludering och ohållbara maktrelationer upprätthålls. Det kan tex handla om hur serviceanställda underordnats på marknaden för att skapa värde eller studier som menar att kvinnor som konsument tenderar att fatta irrationella köpbeslut. Dessa idéer legitimeras av att organisationer verkar i ett marknadsorienterat samhälle där marknadsföringslogiker har en nästan outhärlig ställning. Den framgångsrika reproduktionen av dessa normer riskerar därför också att konkurrera ut eller förbise andra normsystem om t ex jämställdhet.

Det finns sammantaget ett behov av att arbeta med genusvetenskapliga perspektiv för att bredda den företagsekonomiska traditionen. Att arbeta mer mångvetenskapligt ligger också i linje med pågående diskussioner om jämställdhet och frågor om demokrati och jämlikhet, tex i relation till myndigheters uppdrag om jämställdhetsintegrering. Detta roundtable syftar till att diskutera potentialerna med att integrera kritiska perspektiv för en framtida kunskapsutveckling. Vi bjuder in till en diskussion med företrädare från akademi, praktik och myndigheter utifrån följande frågeställningar:

Vilka är konsekvenserna av bristen av genusperspektiv, hur har det påverkat utbildning och forskningen både historiskt och idag?

Kan vi identifiera centrala antaganden som underminerar en mer feministisk driven kunskapsproduktion?

Vilket ansvar har den företagsekonomiska forskningen att påverka organisationer och praktiker att arbeta mer utifrån ideal om feminism och genus?

Hur kan en framtida forsknings- och undervisningsagenda formuleras utifrån ett genusperspektiv?

Gig work as workplace resistance? Exploring medical doctors' motivation to work in the platform economy

Recent years have seen an increase in the number and scope of platforms that engage and structure work and workers across various sectors. Most research has looked at how platforms organize work in lower-skilled sectors such as transport, food delivery, and more recently also, care work. Attention has also been paid to high-skilled work ranging from professional services, creative and multimedia work, software development, and technology. Less explored is the intersection of platform work with the public sector. This presentation presents the rationale to examine the transition to digital service provision in public services by exploring the rise of the '*online doctor*' that provides consultations between doctor-patient via app-based mobile phone technology. The platform economy, where work is reshaped into "gigs" that workers can perform where and when they want, is expanding into public healthcare. This is developing parallel to the restructuring of the healthcare system through marketization and increased private provision. This restructuring provides a foundation for private '*online doctor*' app companies to expand, at the same time as New Public Management and restructuring has increased work pressure on medical doctors (MDs) working in the public sector. Could one individual form of everyday resistance to these pressures be by (partially) leaving the public sector in favour of engaging in gig work? While this could hold benefits for the individual MD, on a collective scale it might undermine the professions' standing. This presentation explores the question of why a highly skilled profession of high-income earners wants to engage in platform work that is associated with precarious labour market conditions.

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Global Gender Matters Network, Back-to-back Panel, Part 2

Round Table Discussion: Hopeful futures in times of crises and uncertainties

Panelists at the round table discussion will depart from the following questions: how is 'hope' made sense of in the research of our two Global Gender Matters panels, as related to experiences of crises and uncertainties in a postcolonial perspective? What are the spaces of hope in our research, which we can locate in empirical realities or theories? How can we analyse the multiple layers and tensions of individual and collective hope, hopefulness and hopelessness, as shaped in times of crises, instabilities and uncertainties? How do we employ different methodological tools, anchored in our respective disciplinary approaches and specifically in gender studies, to study these global concerns? These questions offer a starting point for the round table discussion to address critical Global Gender Matters.

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Går historien att skriva om? Dekoloniala läsningar av kolonialitet, modernitet och genus i svensk litteratur och mediekultur 1800–2000

Går historien att skriva om? Dekoloniala läsningar av kolonialitet, modernitet och genus i svensk litteratur och mediekultur 1800–2000

Denna runda bords-diskussion utgår från forskningsprojektet ”Ett större vi: Kolonialitet, modernitet och mediekultur i Sverige 1800–2000”. Syftet är att genom en undersökning av olika slags svensk-språkiga estetiska uttryck och kulturella artefakter utröna dels hur kolonialitet och genus artikuleras i utvecklingen av den svenska moderniteten under denna period, dels hur dessa uttryck kan förstås på dekoloniserande sätt. Projektet utgår från tankegången att utvecklingen av det moderna samhället är i grunden oupplösligt sammantvinnat med kolonialismen, en omständighet som manifesteras i begreppet ”modernikolonialitet” (Svensson 2020). Andra centrala termer är ras, intersektionalitet, genus, sexualitet, vithet, svensk exceptionalism och dekolonialitet. Ytterst syftar studien till att belysa frågan om huruvida ett återbesök i dåtiden kan möjliggöra föreställningar om icke-koloniserade framtider, och i så fall hur?

Projektet består av fyra delstudier. I det första, *Abolitionism Swedish style 1790–1890* (Åsa Bharati Larsson & Sam Holmqvist) tas avstamp i avskaffandet av den transatlantiska slavhandeln som en avgörande händelse för utformandet av modernikolonialiteten. Genom studier av svenska massproducerade medieartefakter syftar undersökningen till att klargöra vilka abolitionistiska argument som egentligen nådde Sverige, samt hur dessa i intersektion med förnyade förståelser av kön konsoliderade det moderna samhällets framväxt och lade grunden för den välfärdsstat som undersöks i projektets andra delstudie. I *The birth of a new whiteness 1890–1950* (Therese Svensson) studeras hur föreställningen om en specifik form av nordisk femininitet, med djupgående koloniala influenser, uppstod i spillrorna av 1800-talets imperialism och den därpå följande konstruktionen av ”folkhemmet”. Materialet är här både kanoniserad och populär skönlitteratur från denna period samt också vissa adaptioner till filmmediet. Den kritiska diskussionen av en specifikt svensk vit femininitet som emblematiserad för svenskt nationsbyggande vidareförs i den tredje delstudien, *Moral superpower and consciousness of the world 1950–1980* (Johanna Gondouin). Här undersöks litteratur och rörlig bild i ljuset av Sveriges roll som en moralisk supermakt på den internationella politiska arenan. Fokus ligger på den roll som svensk könspolitik och konstruktionen av vit femininitet spelar för utformningen av svenska biståndsprojekt i nyligen avkoloniserade länder. Diskussionen av vithet, ras och kön vidgas till att omfatta posthumanistiska perspektiv i undersökningens fjärde delstudie *Voices and noises: decoloniality, language and ecocriticism 1980–2020* (Ann-Sofie Lönngren). Här sätts det koloniala arvets inflytande på gränsdragningen mellan mänskligt och icke-mänskligt i relation till dels föreställningar om svensk jämställdhet och rättigheter för sexuella minoriteter som överlägsen resten av världen, dels förmågan att tala och förstå svenska. Konst, skönlitteratur och dagspress analyseras utifrån politiska styrdokument rörande språk, demokrati, självbestämmande, medborgarskap, rättigheter och skydd från övergrepp, diskriminering, exploatering och orättvisa för minoriteter, immigranter, icke-talande personer (såsom barn, funktionsvarierade, sjuka), djur och natur.

Har den svenska divan ett varumärke? Intersektionella överlappning av genus och nationen Sverige.

This paper is an analysis of intersectional overlaps of race, sexuality, class and symbolic embodiment of the Swedish nation on stage, film and in public life in the United States and in Sweden 1850–1990. The analysis is made of the performances of four Swedish divas with transatlantic careers: opera singers Jenny Lind (1820–1887), Christina Nilsson (1843–1921) and film stars Greta Garbo (1905–1990), Ingrid Bergman (1915–1982). A diva here denotes a successful female artist with an extraordinary artistic skill and fascinating personality that was interesting to an international audience.

From the point of departure of critical whiteness theories and Richard Dyer's theory of utopian sensibilities, this paper examines the performances of Swedishness and hegemonic whiteness in *Queen Christina* (1933) and *The Bells of St. Mary* (1945). I will argue that some of the performances can be traced back to Lind and Nilsson and that Garbo and Bergman embodied symbolic values and triggered emotions that were associated with an utopic Swedish femininity.

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Imagining the future through planned reproduction: policy-making on egg and embryo donation in the Swedish welfare state

Imagining the future through planned reproduction: policy-making on egg and embryo donation in the Swedish welfare state

The purpose of this paper is to present one sub-study from my ongoing PhD project on decision-making power in third-party reproduction. Situated at the intersection of gender studies and reproductive medicine, the study analyses regulations on decision making and family formation in Swedish policies on egg and embryo donation. This paper focuses on how policymakers negotiate social and medical risks for oocyte donors, intended parents, children and society in planned reproduction involving egg and embryo donation. In addition, the analysis will highlight how relations between donors, parents, donor-conceived children and the state are (re)imagined to ensure the construction of hopeful families. The materials discussed consists of official reports, bills and laws from the Swedish government in the period 2000-2022.

In Sweden, the law on genetic integrity (Law 2006:351) regulates human reproduction with donated gametes. Although conception with donated eggs has been legal in Sweden since 2003, this practice was not permitted for single or female-partnered women until 2019, when embryo and double donation became legal. From the perspective of policymaking, this change meant abandoning previous arguments about the importance of at least “one genetic link” between parent(s) and child. Grounded in a post-structuralist feminist understanding of gender, race and kinship as historically and culturally specific effects of power relations, I will discuss how planned pregnancies involving egg and embryo donation is configured through the construction of medical and social risks in relation to ideals of family planning and bio-political projects about desired and un-desired kinship relations in the Swedish welfare state.

Improve or abandon criminal justice? Findings about police-reported sexual harassment in public places

Panel Criminal law and community justice practices: feminism, antiracism, justice, the law.

The #metoo movement has triggered a call for action against sexual harassment, raising the question of to what extent criminalization should serve as a proper response. To a large extent, everyday intimate intrusions are formally criminalized in Sweden and increasingly reported to the police. However, only a small proportion of reported crimes are prosecuted. Against this background, there is a need to examine how to define the scope for criminal law interventions regarding sexual harassment. Although Liz Kelly's continuum analysis provides a useful theoretical framework for bringing together everyday intimate intrusions and gender inequality, it does not provide much guidance on the extent to which such intrusions should be criminalized. It is challenging to design a criminal law provision that would consider both individual effects as well as the cumulative and collective impacts of men's intimate intrusions against women. However, these challenges should not prevent us from engaging with criminal law, as such engagement could entail a more accurate response to the increasing numbers of police reports of sexual violence. An accurate response needs to consider current police reporting practices. In this paper, I present preliminary findings from a study in progress on incidents of sexual harassment in public places that were reported to the Swedish police. These findings are used as a starting point to engage in a discussion about the role of criminalization in feminist activism and the extent to which punitive measures are compatible with the broader aim of social justice. I contend that empirical knowledge about how the police handle public sexual harassment, the character of cases that are sieved out from the criminal justice system, and factors that matter for prosecution and punishment, can benefit a conversation about criminal justice and alternative measures.

Introducing the concept of “Contraceptive Work”

Studies around young people and contraception, in Sweden and beyond, has focused on mapping, explaining and improving contraceptive *use* (Kallner *et al.*, 2015; Dereuddre, Van de Putte and Bracke, 2016; Lindh *et al.*, 2017), contraceptive *decision-making* (Keogh, 2006; Liefbroer *et al.*, 2015; Melo *et al.*, 2015; Meier *et al.*, 2021) and contraceptive *choice-making* (Wigginton *et al.*, 2016; Cohen *et al.*, 2017; Carbone *et al.*, 2020). Across these studies, there has been an underlying problem formulation which implicitly constructs successful and consistent use of contraceptive methods (preferably methods deemed more effective, such as LARCs - long-acting reversible contraception) as the aim. Moreover, they are informed by a normative assumption that contraceptive use unequivocally is, and must be, the wider (societal) goal and thus overly problematise contraceptive non-use. Instead, I propose a conceptual shift and want to introduce the concept of *contraceptive work*. Developed as part of a PhD project based on young people’s experiences around contraceptives in Sweden (including 27 in-depth semi-structured interviews with 13 young women, men, and non-binary people of various sexual identities, aged 18-29), the concept aims to provide a shift in perspective. In this paper, I will explain the reasoning for the concept’s development, formulation, and application and outline what is contained in the concept of work while used in this research project. I will also outline the four key components of contraceptive work: planning, implementation, navigation, and negotiation of contraceptive use or non-use in everyday life. Through the lens of contraceptive work, we can arguably better acknowledge and understand that contraceptive activities are not one-off achievements but require and are dependent on different resources and efforts, desires and needs. By moving from focusing on young people’s contraceptive *use* to their contraceptive *work* we can talk about young people’s resourcefulness, emphasising agency while acknowledging the structural factors that shape their experiences.

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Juridification of social justice struggles

The question of juridification of social justice struggles has been the subject of debate and contestations among activists and critical scholars. In this presentation we build on our project “The court as an emerging arena for struggles against and about racism” and outline some of the points of debate through the example of legal practitioners’ engagement with LGBTQ asylum rights in Sweden.

Jämställdhetsintegrering i skuggan av projektifiering

'It's just a big soap bubble' - Informant

Hur integreras reguljär verksamhet i större jämställdhetssatsningar? Om alla medarbetare ska vara ansvariga för jämställdhetsintegreringen vem bär då ansvaret och vilka är konsekvenserna? Roos et al., (2020) beskriver hur seniora akademiker och chefer avsäger sig ansvaret för jämställdhetsplaner och deras implementering med förklaringen att dom saknar makt att agera.

Hur jämställdhetsarbete samordnas, lokalt och centralt, utifrån den institutionella kontexten och maktperspektiv (Ní Laoire et al., 2021) undersöks i detta paper. Genom en fallstudie där sju jämställdhetsombud på ett svenskt universitet intervjuats undersöks hur det lagstadgade arbetet prioriteras, beskrivs och utövas (Lombardo & Mergaert, 2013). Alla ombuden är överens om att något måste förändras på universitet gällande representationen av kvinnor i akademiska positioner, men vägarna dit är olika. Vissa pekar på en större maktanalys om akademiska hierarkier och intersektionella perspektiv, andra står handfallna för vad en ska göra praktiskt. Mångas vision (Keisu & Carbin, 2014) är att universitetet och arbetsplatsen ska vara en plats där kön, ras/etnicitet och sexualitet inte ska spela någon roll och fler ska representeras, en resa dom vill påbörja men vissa är osäkra på hur det ska gå till. Finns det inom ramen av jämställdhetsintegrering potential till sådana kulturella förändringar? Samtidigt pågår ett stort jämställdhetsprojekt vid samma universitet, hur dessa aktörer och strukturer möts utforskas i detta samtal.

Killable bodies and Necrovalue in times of COVID: an ethnography of death in Iran through a feminist-queer lens

In this presentation, we contribute to the queerfeminist discussions on killability through the lens of necropolitics, Iranian mourning public rituals, and necrovalue of killable bodies for fabricating notions of a united nation in times of crisis (Butler 2013; 2021, Mehrabi 2016; Shaksari 2020, Haritaworn et al. 2014). We draw on the data collected by Hajar Ghorbani during her ethnography of death during COVID-19 in Iran to discuss how death becomes meaningful in different ways (ex. “natural” death, martyrdom, death of a nation). We discuss the entanglement of political matters such as the deepening of the gap between religious beliefs and Shia rituals (such as the third Shia Imam Al-Husayn ibn Ali, the grandson of Muhammad who martyred in 680 AD), and modern public health management policies. How does such entanglements enact a space of impossibility to carry out necessary measures such as quarantine and physical distancing, while rendering the dead bodies invisible? We discuss that, while these invisible bodies are marked disposable and killable they carry with them a symbolic necrovalue that helps the regime to sustain a fabricated image of a united nation, only made possible by means of rituality. As the performative power of Shia rituals clashes with the material danger of the virus as deadly, and as participants are encouraged by the authorities to rush into public spheres to mourn Imam Hosayn’s death, the image of a lively nation is materialized through the dying bodies of people who are infected by COVID. We conclude that killability is a relational process that simultaneously marks bodies as disposable yet valuable. As Muslim Iranian rituals of public mourning, local/international politics, COVID crisis, and modern public health management intra-act, they enact certain bodies as killable because they simultaneously embody a symbolic necrovalue yet are marked as disposable for the greater good.

Keywords: Necropolitics, Necrovalue, Iran, Death, *Karbala* Paradigm, rituals, mourning, COVID-19

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LGBTI+ activism in Turkey: Agendas and political strategies

In my presentation I will discuss the varieties expressions of LGBTI+ activism in Turkey with regards to agendas and political strategies (including alliances) in different sub-national locales, including in the metropole and the province. Sometimes in open conflict with each other, these varieties call into question the ‘nation’ as the primary unit of analysis in understanding LGBTI+ movements despite the indisputable salience of the national in terms of the legal frameworks that shape the parameters of LGBTI+ politics.

Living in family vs living alone: Resources and voices of women over 65 in urban India

The preferential form of living for older adults in India is the extended family. India is undergoing rapid economic development, increase of mobility, and changes in gender norms due to an increase of women's labour force participation which place challenge to the traditional intergenerational relations. Aging and the well-being of older adults is a rising concern since the proportion of the aged is also expected to grow rapidly in the coming decades. There is a lack of universal state provision of for the elderly's basic needs, which is especially profound for elderly women, 58,7% of whom compared to 26,0% of elderly men, has no income (Alam 2012). This leaves older adults without pension dependent on the benevolence of the families of their adult children or relatives. This paper explores agencies of older women living in families without independent pension and living alone with independent pension with help of narrative analysis and critical contributions from capability theory (Nordenfeldt 1995; Sen, 1990; Hobson 2011). It is to shed light on older women's agency freedoms and how this can be contextualized with their differential capability sets. With help of Spivak's (1988) notion of the silent subaltern, the paper anchors older women's ability to voice to their agency freedom.

Locating Pagkatao: Reflections on Selfhood, Humanness and Ethics in Philippine LGBTIQ History-Writing

In gender and sexuality studies, much has been written about the importance of self-reflexivity in understanding the impact of researchers' social and epistemic locations in knowledge production. Self-reflexive scholarship deepens our understanding social, cultural, and historical phenomena. I join scholars who propose self-reflexivity as an ethical engagement with interdisciplinary research – an engagement that is especially important in studying gender and sexual identities in a multiply colonized society such as the Philippines. I reflect on my own selfhood (*pagkatao* in Filipino) and its continuing impact on my research process in the field of LGBTIQ (Lesbian, Gay, Bisexual, Transgender, Intersex, and Queer) history-writing. I explore the Filipino psychological concept of *pagkatao* and unpack its multi-layered meanings as *selfhood*, *humanness*, and *human dignity* – three crucial elements in writing the history of identities. I recount my own personal journey of coming to terms with my *pagkatao* in conjunction with pursuing LGBTIQ history-writing. I include a discussion on archival access and the barriers I faced as a scholar from the Global South doing research in the midst of a global pandemic. Through this reflective piece, I hope to contribute to a more self-reflexive, decentered, and gendered Philippine historiography.

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Loving Coalitions

Seven interdisciplinary gender studies scholars with mixed ethnic/national backgrounds came together to collectively explore our experiences of being Othered within and beyond the Swedish academia. Having these experiences as our entry point, we engaged with creative methodological alternatives, such as automatic writing, collective memory-work, exchange of letters, poetry and fiction. While doing so, we collectively delved into a multi-layered analysis of the colonial/modern and racist foundations of the dominant Swedish feminist and gender discourses within and beyond academia.

With our project we also wished to practice what we believe in; that is, to disrupt the common fast competitive and paternalistic research patterns and to allow instead, space and time to ourselves to build trust slowly and organically with each other while creating a community in which we can heal, connect, think, and write together. Therefore, we are a leaderless sisterhood that does not comply with the academic standards or time frameworks.

Inspired by our own project and the common themes emerging through our exchanges despite our differences, we invite gender studies scholars from different ethnic/national and disciplinary backgrounds who work in gender / women studies departments in the Nordic context to engage with us in a dialogue that deals with questions such as,

on which grounds and at which cost we participate in the Nordic feminist academy? How can one be a feminist from the South, a black or a Sami feminist, and at the same time work the Nordic gender/feminist studies context? How can a white feminist from the North connect to the migrant experiences of other feminist/gender scholars and vice versa? Can we be decolonial feminists, and create decolonial feminist and gender scholarship, without breaking away from the modern neoliberal temporalities?

We are especially interested in creating a safe space in which we can both openly discuss our embodied experiences with being Othered, epistemically and institutionally, as well as to dig into a theoretical analysis of the contemporary Nordic gender studies/feminist landscape. We also think of this roundtable as an opportunity to reach out to other feminist communities and individuals so as to create strategic alliances and future collaborations with gender studies scholars interested in Indigenous feminisms, Sami studies, Postcolonial and Decolonial feminisms, Postsocialist feminisms, Anti-Racist research, Migration.

The roundtable will consist of minimum four and maximum eight participants. We invite declarations of interest from scholars who wish to contribute to our roundtable. At the day of the roundtable, three of our collective's representatives will be present. If you are interested in contributing, please submit a 350-word declaration of interest highlighting how your work fits with the theme of the roundtable. Please remember to include your name and affiliation.

Mainstreaming the far right: The articulation of anti-gender politics in the Sweden

In my contribution I explore the role played by gender and sexuality issues in coalescing a retrogressive mobilization to resist and oppose progressive and emancipatory endeavors in Sweden, an epitome of the Nordic woman-friendly welfare state. My explicit interest is to map out the seemingly paradoxical reality of growing prominence of far right parties, whose political agenda is seeping into the mainstream through increasingly collaboration with conservative right parties around these issues, in the context of a Nordic welfare state formally committed to alleviating gender and sexual inequalities. With this in mind, I am interested in the articulation of anti-gender politics in the Swedish Parliament (*Riksdagen*) during the most recent parliamentary mandate (2018-2022). The empirical material includes interpellations, written questions, and motions put forward in *Riksdagen* sessions during the chosen period by both mainstream conservative right parties, such as the Moderate Party (*Moderaterna*) and the Christian Democrats (*Kristdemokraterna*), as well as the far right Sweden Democrats (*Sverigedemokraterna*). For this study, I employ a methodological apparatus that builds on a critical conceptual framework for analyzing the production of meaning in political discourse (of interest here are political documents and policy proposals), concentrating on the solutions put forward to address what these parties deem to be problematic with the issue of “gender”. I argue that anti-gender politics serve as a catalyst for retrogressive mobilization, which marks the final stage of mainstreaming far right parties.

Makt och representation i nutida afrikanska historiska romaner

De senaste åren har det publicerats flera historiska romaner som söker sig tillbaka till tidigare perioder av omvälvning och förändring i västra Afrika. Exempel är *Butterfly Fish* (2015) av Irenosen Okojie som delvis utspelar sig i 1800-talets Benin, *The Hundred Wells of Salaga* (2018) av Ayesha Harruna Attah som utspelar sig i Ghana under slutet på 1800-talet, *Homegoing* (2016) av Yaa Gyasa som börjar i 1700-talets Ghana och slutar i nutida USA, och *Under the Udala Trees* (2015) av Chinelo Okparanta som går tillbaka till 1960-talet i Nigeria. Gemensamt har dessa romaner att de centrerar kvinnliga huvudkaraktärer vars personliga utveckling läsaren får följa parallellt med den politiska och sociala omvälvning som berättas. Inom ramen för en bildningsroman ges utrymme till skildringar av unga kvinnors liv, handlingar och makt där dessa tidigare inte representerats. Dessa romaner reflekterar en förändrad genus- och åldersbaserad syn i nutiden gällande vem som kan komma till tals, vems historia är värd att berättas, och vem som hade påverkan på historiens gång. Inom ramen för denna panel om ”historiska fiktioner” argumenterar jag att drömmen om det förflutna i dessa västafrikanska historiska romaner speglar en nutid i förändring där skiftande maktbalanser har öppnat upp en potential för representation gällande genus, sexualitet och ålder som tidigare var stängd. En omskapad nutid tillåter att fantasin öppnar upp till nya drömmar om gamla tider, som i sin tur belyser samtiden på nytt.

Makt, kön och solidaritet: En intervjustudie med gig-arbetare i matbudsbranschen

Social polarisering och konsekvenserna av detta uppmärksammas i allt större utsträckning - det rapporteras om växande ojämlikheter, otrygghet och social segmentering, både i ett globalt och nationellt perspektiv. Denna utveckling har skett i en nyliberal kontext, med ökat inflytande av kapitalistiska värderingar. En arena där dessa strukturer manifesteras och produceras är arbetsmarknaden, där gig-ekonomin utgör ett särskilt intressant exempel. Tidigare forskning visar att gig-ekonomin både förstärker ojämlikheter i samhället och underblåser normativa genuskonstruktioner. Forskning visar även att nyliberala värderingar på arbetsmarknaden inverkar negativt på social sammanhållning och solidaritet.

Syftet med denna studie är att undersöka sociala relationer och genuskonstruktioner bland gig-arbetare inom matbudsbranschen. Med sociala relationer avses både mellanmänskliga interaktioner och interaktioner mellan samhällsgrupper, medan genus avser det sociala perspektivet på kön. De frågor som ställs i studien rör vilken betydelse som maktstrukturer har för de sociala relationerna bland gig-arbetare inom matbudsbranschen, samt hur genus konstrueras i denna kontext av gig-arbete.

Studiens empiri baseras på semistrukturerade intervjuer med gig-arbetare inom matbudsbranschen i Karlstad. Intervjuerna analyseras utifrån ett kritiskt maktperspektiv med avstamp i begreppet intersektionalitet. De preliminära resultaten visar att gig-arbetare inom matbudsbranschen upplever påfrestningar i de sociala relationerna till följd av gig-arbetets prekära och individualistiska natur, med krav om flexibilitet och avsaknad på trygghet. I ett vidare perspektiv får detta även konsekvenser för den sociala sammanhållningen mellan samhällsgrupper, då beställare och utförare i allt större utsträckning lever i olika världar utan att mötas. Gig-ekonomin identifieras dessutom som en kontext där traditionella genusmönster vidmakthålls. Studiens resultat är angelägna då de belyser immateriella konsekvenser av existerande ekonomiska och politiska strukturer i en tid som präglas av otrygghet och polarisering.

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Massproduktion, kläder och klass: kvinnors arbete på norrländsk landsbygd i tider av stora industrisatsningar, 1971-1993

Detta projekt undersöker den tidsperiod då svensk konfektionsindustri lokaliserades till Norrland på 1970-talet, trots att den redan var på tillbakagång. Några år efter etableringen tvingades alla norrlandsfabrikerna stänga under kamp och protester. Den största aktiviteten förekom kring företagen Algots Nord, Eiser, Brason, Statsföretag, Vinetta.

Hur påverkas en plats av massproduktionens inträde? Vilka idéer om kön och klass, centrum och periferi formade arbetsgivarnas sätt att se? De kvinnliga arbetarna möttes av starkt hierarkiska strukturer i företagen. Tidningsartiklar rapporterade om protester, löpande bandet, högarna med kläder, det föråldrade maskineriet, arbetsgivarnas bristande kunskap om människor, platser och lokala kulturer på de orter där de etablerade sig.

Syftet är att utforska den sociala och kulturella betydelsen av massproduktion för platser, produkter och arbetare i norrländsk landsbygd ur ett hållbarhetsperspektiv. Idag pågår nya förhandlingar om exploatering och industriell utveckling i Norrland. Gemensamt för dessa stora industrisatsningar är att de representerar en brytpunkt i tiden, som kan studeras genom de lokala konsekvenserna av investeringen. Dessa konsekvenser är både köns- och klassspecifika. Genom intervjuer och mediematerial från Norsjö i Västerbotten samt Gällivare i Norrbotten ges historiska perspektiv på arbetsliv, exploatering, hållbarhet och facklig kamp.

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Mensmakt & menopower. Det starka subjektets expansion i självhjälpslitteratur om övergångsåldrar och hormoner

Mensmakt & menopower

Det starka subjektets expansion i självhjälpslitteratur om övergångsåldrar och hormoner

Menstruation och klimakteriet har fått förnyad aktualitet i Sverige: i radio, tv-program, poddar och på sociala medier har dessa övergångsåldrar fått stor uppmärksamhet under de senaste fem åren. Det märks inte minst i den självhjälpslitteratur som riktar sig till den menstruerande flickan och till kvinnan i klimakteriet. I bästsäljande böcker om hormoner och deras inverkan på våra kroppar får den medelålders kvinnan råd om hur hon kan hantera hormonsvängningar från pre- till post-menopaus på ett alltmer intrikat sätt. Parallellt får flickan i puberteten via handböcker om mens stärkande tips och råd om hur hon bäst kan bemästra den hormonella omställning som påverkar henne. I denna presentation sätter vi dessa berättelser i kontakt med varandra och reflekterar över vad de säger om vår samtids syn på övergångsåldrar och åldrande. Vad är det som ska undvikas? Vad är det som ska vinnas? Syftet är att utforska hur denna litteratur skildrar önskade och oönskade subjektspositioner – före, innan och efter den hormonella övergång som beskrivs. Vi återvänder till teorier om åldrande och sårbarhet. Resultaten visar att dessa övergångsberättelser har en feministisk potential men också återinstallerar det ”starka subjekt” som feministisk och queerteoretisk forskning sökt att destabilisera. I presentationen funderar vi på var otidsenliga fenomen som skam, sårbarhet och ickek kontroll hör hemma i samtidens powerfeministiska diskurs.

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Modellinstitution – från målsättningar till praktisk verkstad? Möjligheter och utmaningar i arbetet med att främja ett systematiskt förändringsarbete kring jämställdhetsintegrering och lika villkor

Titel: Modellinstitution – från målsättningar till praktisk verkstad? Möjligheter och utmaningar i arbetet med att främja ett systematiskt förändringsarbete kring jämställdhetsintegrering och lika villkor

Akademien kännetecknas fortfarande av många ojämställdhets- och ojämlikhetsproblem. Åtskilliga studier har konstaterat att det varit svårt att skapa förändring och att det finns behov av att hitta fungerande sätt att bedriva ett hållbart och effektivt utvecklingsarbete. Ett återkommande problem har varit bristen på systematik och hållbarhet i förändringsarbetet. Under 2015 startades ett pilotprojekt kring ”Modellkommuner” av Sveriges kommuner och regioner (SKR) för att stärka arbetet med jämställdhetsintegrering i medlemsorganisationerna. I projektet jämfördes arbetssätt, ledning och processer mellan kommuner i syfte att utveckla och förbättra organisationer och verksamheter i riktning mot ökad jämställdhet. I resultatrapporten från 2019 redovisas att samtliga deltagande kommuner genomfört aktiviteter och två tredjedelar av kommunerna hade ändrat ett eller flera arbetssätt till följd av projektet. Modellen har senare använts även inom regioner och statliga myndigheter.

I Projektet Modellinstitution har vi tagit fasta på den grundläggande metodiken i Modellkommuner och anpassat den för akademien. Under ett års tid mellan (ht2021-vt2022) testas modellen på Institutionen för Juridik, Psykologi och Socialt arbete (JPS) vid Örebro universitet.

Projektet samlar aktörer inom flera verksamheter vid universitetet: såväl jämställdhets- som likavillkorsstrateg, pedagogisk utvecklare och personalstrateg deltar, liksom deltagande praktiker och forskare samt en extern referensgrupp. Modellarbetet bedrivs av chefer och medarbetare från verksamheten. Det bedrivs med en interaktiv och aktionsorienterad ansats. I detta panelbidrag kommer projektets upplägg och preliminära resultat från arbetet redovisas och diskuteras.

Den huvudsakliga frågeställningen som kommer diskuteras rör förutsättningar för att främja ett systematiskt organisatoriskt förändringsarbete som ett led i att implementera universitetens nationella uppdrag kring jämställdhetsintegrering och lika villkor. I panelen kommer exempelvis följande frågeställningar tas upp:

- *Vilka resultat har Modellinstitution genererat och hur kan dessa förstås mot bakgrund av tidigare studier kring jämställdhetsintegrering som jämställdhetspolitisk strategi och befintlig ojämställdhet inom akademien?*
- *Vilka möjligheter och utmaningar har aktualiserats i projektets genomförande?*
- *Vilka lärdomar med betydelse för den framtida utvecklingen av universitets jämställdhetsintegrerings- och likavillkorsarbete har gjorts?*

Cecilia Åsberg¹, Marietta Radomska², Christina Fredengren³, Jesse Peterson⁴, Janna Holmstedt⁵, Caroline Klingborg Elgh⁶, Ulrika Gunnarsson Östling⁷ and Martin Avila⁸

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More-than-human feminisms across arts and sciences

Feminist theories have long been concerned with the violent impact of (normative) Universal Man on society and nature, a consequence of a modern phantasy divide between Nature and Culture. In this planetary era some call the Anthropocene, it is clearer to us how the environment is in us, and we humans are fully in the environment. The modern Nature/Culture divide implodes violently on itself. For too long those regarded as less cultured, less-than-human and particularly nonhumans, like the very ecologies that sustains us, have been approached as mere resours or background for Universal Man. What can be done - in practice, in thinking and in scholarship in such a situation?

The present postnatural situation disrupts modern figurations of thought and scholarly practice, and begs new ones. With climate change, oceanic disturbance, habitat loss and rampant species extinction on the one hand, and new synthetic biologies, technobodies and algorithms we live by on the other, it asks feminist sciences and arts for extradisciplinary responses, for new designs of practice.

No longer can a division of academic labour be sustained, where technoscience does naked facts, use/abuse nonhumans and extract raw nature while artistic research, humanities and social science does culture, ethics and politics. Spurred by more-than-human feminisms, thicker forms of situated knowing have already emerged, for instance as practices of critical, creative and feminist posthumanities.

Such more-than-human humanities come in response to the pressing need to a) alter and decolonize such dividing knowledge forms and to b) change the very ways we think, eat, and live with nonhumans in society. Sharing a Darwinian feeling for how everything is connected, critically and creatively, with a relational ethics of care and concern, more-than-human feminisms and postdisciplinary disciplines, have paved way for environmental humanities and other more-than-human forms of the posthumanities. What are the stakes and challenges in these transformations? Why do we need them? And what feminist genealogies gets recognized?

This lively round-table talk brings diverse scholars together for a spirited conversation on the usefulness and potential impact of feminist theorizing on sustainability, design, and on how to bring art and science to the social humanities, and insights to the people living in a more-than-human world. It will be fun, but deadly serious.

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Naming streets in a post-asylum landscape – cultural heritage processes and the politics of ableism/Kulturarv och funktionsmaktsordning – namngivning av gator vid ett före detta psykiatriska sjukhus

In 1988, Ulleråker psychiatric hospital (Uppsala, Sweden) was deinstitutionalized and during the early 1990s it transformed into a residential area and a high school campus. A vital part of this transformation was the introduction of new street names, and it was decided that the names should commemorate five doctors and a nurse that had worked at the hospital. This paper explores the process of giving names to streets and the uses of history during urban planning. I focus on the role that gender, class and ableism plays in this process. More specifically the paper explores the role that street naming have in creating, upholding and furthering the cultural heritage of this area. I ask the questions: what history is inscribed at Ulleråker in terms of name giving, and what discourses materializes in this ‘doing’ of heritage? Whose experiences are remembered and what is neglected in this process? Focusing on how ideas around work and activity, medical advances, and the connection to education figured in the name giving process I investigate the gendered politics of ableism. I turn the gaze to deconstructing normality – ability – and how ableism rejects variations of being. Discussing this I show the subtle ways ableism as a norm permeates the entire cultural heritage system.

Naturalisation and legitimisation of borders through science and technology: migration control through the lens of DNA-analyses in family reunification

When applying for family (re)unification, some applicants have to prove their relationships through DNA-analysis. This transforms 'family' as to include only genetic parent-child relationships and couples who have children that are genetically related to both parties. This is in stark contrast to more varied delimitations of family in other contexts, not least in relation to queer family and kinship practices. I analyse this limited and reduced doing of family as, on the one hand, shaped by racial and sexual constructions of family and nation, and on the other hand, as shaped by DNA-analyses being perceived as providing clear cut and reliable answers as to who is family. I explore the use of DNA-tests in migration control in Sweden through an ethnographic study consisting of interviews, observations and text material. The study involves civil servants at the Swedish Migration Agency, the Migration Courts, staff in laboratories analysing DNA, representatives from migrant rights organisations and lawyers, as well as people who have applied for family reunification. In this paper, I explore migration control as a fragmented and complex system which results in the use of DNA-tests being intertwined with other processes and practices in ways that lead to sometimes both unexpected and contradictory consequences. For instance, the way in which the use of DNA-tests plays out is intertwined with racialised and postcolonial discourses, temporal and spatial processes, as well as with discourses regarding the rule of law. My analysis demonstrates that borders – in this empirical example – are simultaneously absolute and extended in time and space, and that in this context, rights are closely intertwined with control, as are the repressive with the liberal dimensions of migration control. In summary, I bring together queer kinship studies, feminist critical border studies, postcolonial theory and feminist science studies to argue that constructions and mobilisations of scientific knowledge in the form of DNA-analyses function to legitimise and naturalise migration control.

New ways of doing everyday life and gender (in)equality? Women's experiences of outsourcing domestic work

This study addresses family planning and more specifically, how everyday life is planned and practiced within Swedish families outsourcing domestic work. The purpose was to explore women's experiences of outsourcing domestic work and what this practice meant to them, how it effected family relationships, and how they thought of domestic work in relation to child-rearing. The data consists of transcribed interviews with women living in families with experiences of regular use of domestic services. We interviewed 12 women that lived in various parts of Sweden and they were asked questions about their family, what kind of domestic services they use and what these services mean for everyday family life. They were also asked about what they think is necessary for their child/children to learn from family life. The results show that the women use different strategies to argue for the purchase of domestic services, but a central argument was that it helped the family to solve the everyday life puzzle, and in some cases, outsourcing was a way to relieve the woman from physical domestic work when her partner was unable/unwilling to do more of this work. However, most of the women described that they had to do much of the cognitive work of leading the project of purchasing domestic services, as well as other domestic work and/or care for their children. Yet, when relieved from some of the domestic work, women talked about having more time and energy for their children. The women also described that they wanted their child/children to grow up into self-sufficient adults, with skills relating to the domestic sphere such as cleaning. They also envisioned their children living in gender equal relationships. Yet, some women realized that this goal might be difficult to reach when domestic work was outsourced. In their stories, the women also talked about a feeling of guilt and shame for paying other people to come into their homes and take care of their 'dirt'. Altogether, the women struggled to make sense of this dilemma, as well as contradictory meanings of gender equality and how to be a good parent.

On Crisis Imaginaries, Environmental Grief and Mourning the More-than-human

In the times of climate change and planetary environmental disruption (or crises) that render certain habitats unliveable and contribute to socio-economic inequalities and vulnerabilities, *death and loss (or more precisely, more-than-human death and loss) turn into urgent environmental concerns*. As climate scientists indicate, in order to achieve United Nations Sustainable Development Goals (UN SDGs), a much more radical transformative action is needed from governments, the private sector, communities and individuals (Höhne et al. 2020). In fact, after the recent IPCC report one might ask what kind of an understatement that phrasing is. Simultaneously, unsustainable living conditions contributing to the mortality of human and nonhuman individuals, destruction of entire ecosystems, loss of biodiversity and the sixth mass extinction *evoke feelings of anxiety, anger and grief*, manifested globally in popular-scientific narratives, cultural expressions, and environmental activism.

In this paper I delve into crisis imaginaries linked to more-than-human death, dying and extinction, as well as questions of environmental grief, which the former are inherently entwined with. After unpacking the genealogy of the concept of environmental grief and its interlinked notions, I briefly sketch out the theoretical framework of Queer Death Studies (Radomska, Mehrabi and Lykke 2019, 2020), which this presentation is embedded in, and subsequently I look at several examples of contemporary bio-, eco-and media art that mobilise and – at times – subvert the notions of and mourning the more-than-human.

Toby Odland¹

¹Dr., PhD student, Tema Genus, Department of Thematic Studies, Linköping University

On experiences and practices of doing Trans-inclusion in gender equality work and organizations

In recent years the living conditions, discriminations and harms that Trans people experience in the public sphere have received more attention. For a Swedish context, see, e.g., *Transpersoner i Sverige* (SOU 2017:92), (Folkhälsomyndigheten 2015) and (Darj & Nathorst-Böös 2008). In addressing these precarities, one avenue is interventions to make gender equality work and organizations in the public sphere more Trans-inclusive, see e.g. (Gulbrandsen & Karinsdotter 2020).

In this talk, I will present on-going research on the topic of Trans-inclusion in gender equality work and organizations. I approach this topic with a focus on experiences and practices around *doing* work for/with Trans-inclusion in a research project consisting of two parts. In the first part, I turn to experiences and practices in doing Trans-inclusion in gender equality work and organizations from the perspective of practitioners in the public sphere who have some work-related responsibility for gender equality, inclusion and/or diversity work, in their respective organizations. In the second part, I turn to the work that we as Trans people are engaged in to make institutional and organizational life work for us.

Drawing on Sara Ahmed's analysis of diversity work in the university in *On Being Included* (Ahmed 2012), I approach *doing Trans-inclusion* from a dual perspective considering both the work "that has the explicit aim of transforming an institution" and the work that is required "when we do not 'quite' inhabit the norms of an institution" (p. 175). In both cases, the work makes one come up against what Ahmed calls "institutional walls," and she argues that we can learn about institutions and institutionality from different experiences of 'coming up against the wall'. I am interested in 'doing Trans-inclusion' in terms of i) how Trans-inclusion is understood and practiced, and what this work does with/in organizations, ii) who does the work of inclusion, how it is experienced, and in which ways it matters who is doing work for whom, and iii) situated understandings of what works and what does not. At this panel, analysis and conclusions from the first part of my research project will be presented.

On Possibility of Online Activism: How Could the Saturday Mothers of Turkey Still Insist on Their Claim for Truth and Justice?

The Saturday Mothers of Turkey are the mothers whose children have been forcibly disappeared by the Turkish state and who have been asking for whereabouts of their children since 1995. They perform their protests for half an hour, sitting silently, holding photos of their lost children and carnations in Istanbul, at the Galatasaray Square, Taksim. In this half-hour, they share the story of their loved one who disappeared in custody. Their motivation of protest comes from the struggle of the Madres de la Plaza de Mayo, which was initiated by the grandmothers and mothers of the people who ‘disappeared’ during the junta rule in Argentina in the 1970s. Similar movements emerged later in countries such as Armenia, Lebanon, and Iran, and mother movements gained an important place in the struggle for information of the disappeared in custody, all around the world. In this aspect, the Saturday Mothers’ struggle is the longest-running civil protest in the history of Turkish activism. After their protests at Galatasaray were banned by the Minister of Interior of Turkey due to the security precautions, they continued their protests in front of the Human Rights Association of Istanbul which is very close to Galatasaray, and which supports the mothers directly. Yet, since the COVID-19 pandemic, they have been continuing their struggle through social media tools such as Instagram, Zoom, and YouTube. In this presentation, I am aiming to discuss how the mothers, who are mostly uneducated and/or housewives, could give out their sound in the public sphere so long that makes their claim legitimate and then argue that when all the public places have been banned by the government, how they have not given up and continue their protests through social media. And finally, I will show how activism can be transformed through peaceful women’s movement in the digital age by using digital tools by the mothers themselves.

Ontological Contradictions of Love: Transcendence and Alienation in Modern Intimate Life

The first aim of the paper is to present an integrative theoretical approach on contemporary love, using the frameworks of Axel Honneth (1995) and Anna G. Jónasdóttir (1991). My second aim is to present a sketch of how the Marxist notion of alienation can be extended on and utilized within the fields of sociological and feminist love studies.

Within sociological love studies, critical approaches on contemporary love and intimacy emphasize that the modern person seems to face severe difficulties in their love life, i.e. that love has, more than ever, become a source of fragmentation, pain and even depression. In general, it is regarded that contemporary consumer capitalism causes this state of affairs. Feminist approaches, in turn, emphasize that contemporary love is a site of patriarchal power relations, where men's social agency is affirmed and enhanced at the expense of women's ditto.

Honneth argues that love is realized through mutual recognition of one another's basic needs and dependencies, and as such is a socially transcendent phenomenon which generates a positive relation-to-self through which one acts in the world.

Jónasdóttir similarly argues that love is necessary for a positive self-hood and agency, however she emphasizes that love is a material (i.e. creative and transformative) capacity which can be subject to relations of alienation. Integrating these perspectives, I argue that love is ontologically contradictory, as a possible route to both transcendence and alienation.

Henceforth, I introduce the concept of *alienated love* in order to critically examine and describe contemporary love, which extends on how Marx conceptualized alienated labour in the Manuscripts of 1844: (1) alienation from the product of love (i.e. social transcendence), (2) alienation from the productive act of love (i.e. mutual recognition), (3) alienation from love as a creative and transformative capacity, and (4) alienation from other subjects as loving subjects. Through this conceptualization, I argue that one can address the question of how love as a basic social need and material capacity is conditioned in contemporary, modern societies. In other words, which are the sources of transcendence, mutuality and transformation in love in contemporary, patriarchal consumer capitalism?

Anneli Matsson¹

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Organizational Deprivation: A Way of Viewing Social Exklusion In Worklife From A Gender Perspective

Organizational Deprivation: A Way of Viewing Social Exclusion In Work Life From A Gender Perspective

Social exclusion, workplace mistreatment and ostracism are commonly analyzed on individual or group level, seeking explanation for the problem with the once exposed to the problem. Systematic inequality is often invisible and reflects a lack of awareness of the power relationship between actors in the organization, which hinders attempts to achieve greater equality. The preliminary results from a single case study on a sterile technological unit within a surgery department in a larger hospital in Sweden, shows that women, regardless of formal position or profession, are ostracized in a work environment climate that shows a reductionist view of workplace mistreatment as an individual problem that with policy and routines that demands that exposed employees themselves should set boundaries and seek support. But the study also shows that even when mistreatment is reported, it will be ignored or silenced. What is made visible is above all, that various attempts by female managers to change the situation are dismissed. I see this loss of opportunities to influence the situation as a dimension in the workplace mistreatment process and suggest a concept for this loss of influence as a form of what I call organizational deprivation. By considering workplace mistreatment as a form of deprivation of influence, a central aspect of inequality between different actors' ability to make their voices heard or be dismissed, is made visible. In this panel I want to reflect on organizational deprivation in relation to work life conditions from a gender perspective.

Marie Dalby¹

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Orientations in queer game studies

This paper aims at outlining my ongoing PhD project, which contributes to the dialogue between gender studies and game studies. Following Jenny Sundén and Malin Sveningsson's work on "Passionate Play" from 2012, my primary goals are to further feminist and queer engagement with video games in a Nordic context and to develop a nuanced way of reading games queerly. Situated within gender studies, my aim is to provide theoretical and methodological perspectives to this conversation, which has primarily been carried out in other disciplines and locations, especially the US. My research draws on queer theory, queer reading traditions, phenomenology, and feminist methodology and engages with the "queer game studies" paradigm, named so by Adrienne Shaw and Bo Ruberg in the 2017 anthology of the same title. The material discussed in my project consists of both existing video game scholarship written between 2013-2021, and action role playing games *Dark Souls* (2011) [PC version] and *Bloodborne* (2015) [Ps4 version]. In my presentation, I will discuss my first chapter. I use Sara Ahmed's notions of queer phenomenology to trace how the queer game studies paradigm presents queerness as an orientation towards some objects and away from others. By doing this, I will be able to investigate the question: what is queer about queer game studies?

Andres Brink Pinto¹

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Panopticon in the urinal

Sexual acts between men were decriminalised in Sweden in 1944. This did not, however, signal a liberalisation in the public opinion of homosexuality. In 1951 the governor of Stockholm ordered the detective police to create a task force to combat “criminal homosexuality”, by policing parts of the public space in inner city Stockholm where men met for temporary and anonymous sex. The task force filed monthly reports, and their surveillance also resulted in a number of arrests.

This project investigates the co-construction of urban space, sexual desires and police regulation, by using primary sources produced by the homo-sex commission. To do so the project deals with two main research questions. First, how male same sex desire was performed in public space. Second, how the police produced knowledge of and regulated same sex desire in relation to the urban landscape. This presentation will focus on the second research question, by describing how the police produced knowledge on the homosexual male as a subject, the perceived homosexual use of certain urban spaces and statistical and cartographical visualizations of both the urban landscape and so-called criminal homosexuality.

Perversa tidsligheter: Litenhet som genushaveri

I detta konferenspaper presenterar jag ett avsnitt från min kommande genusvetenskapliga avhandling *Perversa tidsligheter*. Utifrån en teoretisk ram bestående av queera temporalitetsstudier undersöker avhandlingen hur tidslighet uttrycks och förhandlas i berättelser om litenhet inom ramen för ageplay. Ageplay är ett paraplybegrepp för dynamiker, lekar och relationsformer som grundar sig i iscensättningar av ålder och åldersskillnad bortom kronologisk ålder, och som ofta förknippas med BDSM. Avhandlingen bygger på intervjusamtal med personer som intar som intar positionen som liten inom ramen för ageplay; som ett barn eller en ungdom i en specifik ålder, eller i ett abstrakt tillstånd av litenhet som inte är översättbart i ålderstermer. Bland informanterna återfinns både personer som ägnar sig åt ageplay som ett sexuellt rollspel, och personer vars litenhet är integrerad i den vardagliga identiteten. Att inta en position som liten innebär att förkroppsliga ett slags osamtidighet i relation till normativa föreställningar om linjär temporalitet. Jag intresserar mig i avhandlingen för de queera potentialerna i en sådan osamtidig position.

I presentationen diskuterar jag ett exempel på en sådan potential genom att belysa hur litenhet kan fungera som ett sätt att förhandla med en normativ genusordning genom att ”misslyckas” med att leva upp till förväntningarna på vuxen femininitet och maskulinitet. Att inträda i litenhet kan exempelvis göra det möjligt för kvinnor att släppa projektledaransvar kopplat till hem och familj, liksom att agera på sätt som bryter mot normer för åtråvärd och (hetero-)sexualiserad femininitet. Likaså kan litenheten göra det möjligt för män att uttrycka sårbarhet och andra känslor som skrivits ut ur den hegemoniska maskuliniteten. Presentationen belyser hur ageplay väver samman genus och ålder på sätt som mångfaldigar kroppsligheter och genusidentifikationer, vilket kan utmana normativa livslinjer med deras inbyggda förväntningar på linjära, enhetliga kön.

Talita AMARAL DOS SANTOS¹ and Jean-Phillippe VIRIOT DURANDAL²

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Physical and sexual abuse of older women. Characteristics and measures to combat it in France / Les maltraitances physiques et sexuelles envers les femmes âgées. Caractéristiques et dispositifs de lutte en France

For the first time in human history, the share of older people over 60 is higher than the population of children under five years of age. According to the United Nations estimation, by 2050, people aged 65 and over will represent 16% of the population. In the specific context of our research fields, the 60+ age group will represent 34% of the French population.

A close examination of these demographic changes makes it possible to grasp a second essential issue: namely gender characteristics of the 60+ populations. Beyond the intersection of gender and old age, this project emphasizes conjugal violence.

Beyond the symptomatic figures of femicides recorded in France and the significant share of victims over 70 (nearly 21%), this project seeks to understand how aging is an explanatory variable in our understanding of the nature and characteristics of physical and sexual abuse against women. Therefore, we will focus on women aged 60 and over who are victims of physical and sexual abuse through a comprehensive approach of their trajectories and an analysis of the forms of intervention to prevent abuse and support victims throughout their reconstruction process. Hence, this second level consists of analyzing public policies and social arrangements in France.

From a cross-cutting perspective, the objective of this research is to draw on elements and experiences concerning this subject in France. This study will rely on a methodological framework that combines different tools (literature review and bibliometrics, cross-sectional analysis of legislations and public policies) to better understand physical and sexual abuse against older women and the different forms of prevention, remediation, and support to tackle this fundamental issue.

This research is the result of his dissertation from last year in the Master of Social Sciences (Sociology) of the University of Lorraine as part of her doctoral research project.

Posthumanizing Shield & Friend's microspectropolitics: Flemish alt-right memes & their bio-/necropolitical powers

The call to reinvigorate critical theory, together with a queering of the dominant Western conceptual takes on life and death (see Radomska et al., 2020), never sounded louder than during the pandemic. Existentially disoriented, we need anthropocentrism-transcending frameworks that recognize that the human subject is part of a larger planetary collective; a collective threatened by Anthropocenic neoliberal extractive capitalist societies' many excesses. One of these excesses consists of the bio-/necropolitical interventions engendered by these societies' digitally-operating governmentality apparatuses, leading to what, seen through critical posthumanist and new materialist perspectives (e.g., Mbembe 2003; da Silva 2007; Chen 2012; Braidotti 2013), could be regarded as the übercommodification and potential disposability of *all things material*, starting with those racialized-sexualized-gendered embodied beings that have been made to *not* matter (Butler 1993; Wynter 1994).

Zooming in on the Flemish alt-right youth movement *Shield & Friends* [Schild & Vrienden], this paper seeks to delve deeper into how neoliberal governmentality apparatuses facilitate fascist discourses (Arendt 1968) and the disposability praxes that these discourses embody through the creation of contagious alt-right memes. By combining critical posthumanist, new materialist, and memetic perspectives (Dawkins 1976; Blackmore 2002; Nagle 2017), this paper argues that memes need to be taken seriously as discursive-material-affective phenomena with bio-/necropolitical connotations and outcomes; that the micropolitics of memes therefore matters as much as macropolitical structures do; and that memes – and their 'making live and letting die'-power (also see Haraway 2016; Lykke 2019) – have to be treated with ethico-political care.

Posthumanizing *Shield & Friends*' memetic bio-/necropolitics not only reveals this movement's identitarian fascist pedagogy and what I will call its haunting "microspectropolitics" (Derrida 1994; del Pilar & Peeren 2013; Papailias 2019) but also tells us something more about how deeply rooted racist colonial nostalgia and conservative gender and sexuality norms are in Belgian society.

Precarization and peripheralization: can we build solidarity across types of work, spaces and bodies

The concepts of precarity and precarization are closely connected with labour research. Although currently taken up in many strands of research, they still take Western European and North American positions for granted as ‘natural centres’ of capitalist society, whereas Global South and non-urban economies are seen as ‘peripheral’. Moreover, debate on precarious work has focused predominantly on waged work, whereas the extremely common and important role of informal work has not been sufficiently taken into account (Betti 2018). We are interested in the concept of precarious work for scrutinizing processes of making people exploitable as a labour force, but seek to draw attention to ongoing processes of simultaneous precarization and peripheralization. Many feminist writers have sought to expand our understanding of work beyond simple distinctions between productive and reproductive or paid and unpaid work and its intersections with structural inequalities (see e.g. Glucksmann 1995, 2012; Hill Collins 2000). We suggest that combining the concepts of intersectionality, peripherality and precarization might allow us to account for how labour exploitation is expressed in different contexts (Sjöstedt et al 2021) and across ‘different trajectories of precarity/stability across time and space’ that ‘have rarely been taken into account’ (Betti 2018:275).

Producing emotions: Neoliberalism, feeling rules and gender in men's gambling

Producing emotions: Neoliberalism, feeling rules and gender in men's gambling

It has long been established that gambling is gendered; men gamble more and spend more money gambling than women. Games of strategy, associated with rationality, skill and control, have been connected to the production of masculine positions. Simultaneously, gambling offers emotional experiences, joy, suspense, and disappointment. Hope, thrills, and the alleviation of boredom arguably constitute the commodity in gambling, which, like other neoliberal consumerist cultures strives to incorporate and exploit ever more aspects of the personal (see Gill 2017).

Affects and emotions may “break the hold of masculinity on a discretely defined male body”, disintegrate it, or render it vulnerable (Reeser 2017: 111), but they may also circulate and attach themselves to people in ways that reiterate familiar power relations (Ahmed 2014). In this paper, I scrutinise interviews with men engaged in multiple forms of online and “IRL” gambling, mainly sports betting, horse betting, and poker to discuss emotional aspects of their stories about gambling.

Employing a view of emotions as produced and circulated through culture, discourses, and between bodies, I demonstrate that emotions and feeling rules were vital to how the men talked about and experienced gambling. Unsurprisingly, emotions were hidden, disciplined, and subject to very active management not least among the poker players, but emotions were also sought out, encouraged, and invested in, literally and figuratively. The interviews reveal the complexity of gambling; like emotions, it stretches across dichotomies such as mind/body, culture/biology, and individual/collective, while also involving issues like money and risk. It connects in complex ways to the production of contemporary masculine positions within neoliberal culture, where emotions and emotionality are relentlessly used to interpellate and produce subjects while also being promoted as progressive.

Queer spaces and community: On the mental health of young trans people, separatist and safe (?) spaces

Young trans people report higher prevalence of mental ill health than young cis people and older trans people (Folkhälsomyndigheten, 2015). Peer support and community connectedness has been shown to be important coping and resilience factors (Hendricks & Testa, 2012), and trans/queer separatist spaces could thus be important contexts for improved mental health. However, queer/trans safe spaces have also been discussed from different perspectives, for example of how they might contain policing and not be open to controversies or different opinions (Pascar et al, 2018).

In this presentation I would like to engage in the issue of young trans peoples' experiences of trans/queer spaces in relation to mental health but also in relation to safety and political engagement. 16 interviews have been conducted with young trans people (16-25 years old) and are analysed alongside interviews with leaders for separatist meeting spaces for LGBTQ youth. The interviews are analysed using thematic analysis and theories on minority stress (Hendricks & Testa, 2012) and queer safe spaces (Pascar et al, 2018).

The preliminary analysis shows how different aspects can be important for the mental health and political engagement. The spaces and forums described are both explicitly queer spaces, but also places and contexts that become queer because many LGBTQ people gather there. As a "platform for shared experiences" these spaces are described as creating wellbeing through feelings of safety, community and connectedness. Another aspect was "just being able to exist" and emphasized that these spaces could be permeated by alternative norms – and provide possibilities to relax. Aspects of "empowering engagement" highlighted how feelings of being able to contribute to change and/or to be appreciated for what you do (instead of who you are) is perceived as promoting mental health. Participants also highlighted the importance of shifting the focus from the body or trans identity to one's own competence and being able to be a role model for others. Some participants were undividedly positive about meeting places with other LGBTQ people, others argued that meetings with other LGBTQ people can also become an extra burden; carrying each other's hardship.

Queering Digital (Im)Mortality, or, How to Think About Mourning and Our Cyberselves

Cheating death is not a novel idea and has been conceptualized from numerous angles ranging from religious beliefs in the afterlife to experiments with cryonics and cloning and, more recently, digital immortality and mind uploading. Smart as they are, these visions often remain deeply embedded in anthropocentric visions that border on an eschatological fervour, captured powerfully in television series like *Devs* (2020) and the *Black Mirror* episode, “Be Right Back” (2013). But while death and dying have a long and entwined history with technology, not only through sci-fi-like enterprises but also, more ordinarily, through life-support technology and advances in medicine, practices of mourning have stubbornly resisted technological recuperation, remaining largely within the realm of the spiritual. Recently, however, and owing to digitization, practices of mourning have found online environments. To give just one example, Facebook allows for the management of post-death profiles and the creation of mourning-specific spaces so that people can now mourn ‘online’ as well as ‘offline’. But these online mourning spaces come with a price because the platforms they are hosted on are run by sophisticated algorithms and deep neural networks that recursively model and adaptively predict and pre-empt the world around us based on inscrutable processes known as ‘black boxing’. Thus, even mourning has been rendered ‘useful’ for capitalist ends.

In this paper, then, we ask what it means to queer digital (im)mortality and online mourning practices, looking at online annals such as Facebook as the ideational archives for our archaeological inquiry. While we are interested in new forms of biopower and necropolitics, we are, more pertinently, interested in mourning as practices of care of the self. Drawing on work in queer archival practices and queer memory studies, work on queer death studies and posthuman mourning, and work in critical algorithm studies, we think about the tension between our algorithmically regulated environments and the recuperation of mourning practices on the one hand, and online archives that queer anthropocentric visions of post-physical death and practices of online mourning on the other.

Radikal intersektionalitet? Tre berättelser om familjers vardagsmobilitet i fattiga bostadsområden i Sverige

Trots att genusvetenskapens analytiska redskap skapar goda förutsättningar för komplexa analyser, har resande, mobilitet och transporter sällan fångat genusvetarnas intresse. Mobilitet utgör en central del av människors vardagsliv, men rapporter visar att alla inte har likvärdiga möjligheter till att ta sig dit man behöver i vardagen. I socialt utsatta områden i Sverige, som den här presentationen fokuserar på, gör exempelvis generellt färre resor per person och vecka jämfört med det nationella genomsnittet. De gör också färre fritidsresor och träffar mer sällan familj och vänner, samt reser mindre med bil. Trots att mobilitet genomsyrar allas liv och vardag – men med olika effekter – har familjers vardagsmobilitet inte studerats i Sverige. Forskning kring transporter och resande har istället en stark slagsida mot medelklassens mobilitet och ideal.

Kulturgeografen Anna Davidson förstår mobilitet som makt (mobility-as-power), dvs att mobilitet och subjektivitet är sammanflätat och samkonstitueras, snarare än att mobilitet ses som en externaliserad resurs individer använder. Det här sammanfaller med hur intersektionalitetsbegreppet förstås inom feministisk teori, som ett analysredskap som förmår fånga de transformativa processer som ger upphov till differentiera(n)de subjektspositioner. Vi vill analysera *radikal intersektionalitet*: det socio-rumsliga sammanhanget som forskningsdeltagarna befinner sig i och de hierarkier som ges betydelse i relation till detta sammanhang och de praktiker och det meningsskapande föräldrar, barn och unga utför i relation till sin vardagsmobilitet.

I presentation lyfter vi fram preliminära fynd från 47 intervjuer med familjer (föräldrar, barn och unga) i tre socialt utsatta områden i tre svenska mellanstora städer. Vi lyfter tre mobilitetsberättelser: vardagliga mobilitetsstrategier i bostadsområdet, bussen som ett stigmatiserat rum, och omsorgspraktiker med hjälp av bilen. Analysen pekar mot vikten av att förstå mobilitet-som-makt – vilken konstruerar (im)mobila subjekt och re-konstruerar subjekt, rum och platser som rasifierade, könade, och ålderskodade. Vi menar att dessa berättelser från den urbana marginalen behövs för att skifta fokus mot hur mobiliteten inte bara är differentierad, utan också fungerar differentierande. Det är viktigt att synliggöra de praktiker som individer i den urbana periferin ägnar sig åt, för att också nyansera samhällsdiskussioner kring miljömässig hållbarhet som utgår från en stark livsstilsbetonad medelklassnorm, eller diskussioner om oengagerade föräldrar i miljonprogramsområden.

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Regretting parenthood: An explorative study

What does it mean to regret parenthood? In this interdisciplinary study, I explore this question from different points of view. I ask questions such as, what are the perceived causes of regret, and how do feelings of regret affect the parents' everyday life, well-being and relationships? The study is based on two different types of material; posts in online forums and in-depth interviews. I have studied close to one hundred threads that deals with the topic regretting parenthood, posted on two major Swedish online forums between the years 2003 and 2021. I have also interviewed 20 parents who regret having children, whereof a majority define themselves as mothers. My preliminary findings reveal that regretting parenthood can have many different causes, such as lack of desire to become a parent in the first place or lack of partner support, but often result in feelings of confinement, parental inadequacy and shame. Building on previous studies on motherhood/fatherhood, reproductive decision-making, respectability and failure I try to understand the individual experiences of regret from a structural perspective.

Relational Autonomy at work: A Study of Self-employed Traders in Delhi's Informal Economy

This paper explores how pheriwale, a group of local traders in Delhi, India, relate to their work in the everyday. Pheriwale collect huge amounts of second-hand clothes from residences in and around Delhi. They sell the used-clothes forward to various types of buyers, including consumers who buy for immediate consumption, and traders who sell the used-clothes to export factories as raw material. By bringing used-clothes back into circulation, pheriwale play a crucial role in the regional and national clothing industry. Similar to many street vendors, and waste collectors in India, pheriwale work in the informal economy and primarily belong to lower caste groups. Moreover, they are one of the trading groups in Delhi that are visibly women dominated. They are largely self-employed and work outside formal contractual agreements that guarantee various forms of social security. This implies that pheriwale work in a highly precarious work environment and rely on irregular flow of income. By drawing on their everyday experiences of work, this paper explores the specificities of precarity vis-à-vis low-income self-employment and practices of building familial means of social protection in the face of an unreliable welfare state. This paper builds on four months of qualitative fieldwork at pheriwale's marketplace in West Delhi and fifteen interviews among pheriwale traders. Due to the nature of self-employment, pheriwale often shared how they have relative control of time and energy in their working routines. Thus, this paper engages with the concept of 'relational autonomy' through the lens of intersectionality to analyse and unpack the complex contestations of low-income work spaces. Due to lack of consistent provision of welfare from the state, pheriwale use their income to build up savings and assets for themselves and families. Therefore, 'social reproduction' is utilised as an analytical tool to explore how low-income groups construct networks of care and support. Studying the nuances of people's everyday working lives is essential to formulate welfare measures and social policy. In addition, it is crucial to deepen our understanding of everyday working lives within gender studies, to acknowledge uncertain realities and aspire for futures with better work environments.

Selin Çağatay¹, Volha/Olga Sasunkevich², Mia Liinason³ and Katharina Kehl⁴

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Researching Spaces of Resistance beyond the nation-state: A roundtable discussion on transnational multi-scalar methodology

In the collaborative research project *Spaces of Resistance. A study of gender and sexualities in times of transformation*, a group of researchers followed transnational feminist and LGBTI+ struggles in Russia, Turkey and the Scandinavian countries across five years. The research team developed a transnational, multi-scalar methodology to grasp the convergences and differences that characterized these struggles, within and across local, national and transnational sites. To dismantle the epistemic precedence of the state and of state-based institutions, the research team developed approaches to collecting and analysing fieldwork material, which allowed them to highlight how transnational relations can undermine the nation-state as the given frame of reference. In this roundtable discussion, the researchers share their reflections on the process, with a focus on questions of method and methodology for developing transnational, multi-scalar approaches to ethnographic fieldwork. Some questions that will be addressed are: How and why did you decide to choose a transnational, multi-scalar approach? What did the collective process look like? Were there challenges and insights you did not anticipate? What are the main methodological take-aways for researchers who want to work collectively and transnationally, using multi-scalarity in their analysis?

Roundtable participants: Mia Liinason (Lund University), Olga Sasunkevich (University of Gothenburg), Selin Çağatay (Central European University)

Moderator: Katharina Kehl (Lund University)

Estimated duration including roundtable and discussion with audience: 60 minutes

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Saving Other gays: Queer perspectives on Swedish international development policy

As states in the Global North increasingly incorporate LGBTIQ concerns in foreign and development policies, such state practices tend to rely on certain gendered, sexualized and racialized logics of visibility. To support populations vulnerable to political homophobia, the state first must identify and recognize them as insecure LGBTIQ people in need of protection. Thus, the gaze of the state, the process of looking for and categorizing those eligible for being “saved”, is a regulatory mechanism by which states in the Global North enact LGBTIQ solidarity. Moreover, the local pro-LGBTIQ initiatives supported in such policies, e.g. financing conferences, festivals and educational campaigns in Global South/East countries, often contribute to increasing the visibility of queer communities. While public visibility is often a goal for activists, it may also come with increased vulnerability and risk of violence. It is therefore somewhat ironic that visibility is also what donor states demand and promote in their foreign and development policies. Based on a case study of how Sweden addresses LGBTIQ concerns within its “feminist foreign policy”, this paper unpacks this tension within pro-LGBTIQ foreign and aid policies and particularly how visibility is understood and navigated by state officials.

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Sextortion at the Intersection of Gender Based Violence and Corruption

Many acts of sexual harassment, violence and abuse include *quid pro quo* elements: A teacher who demands ‘sex for grades’. A civil servant who offers a job candidate an internship in exchange for sex. A border official who asks women migrants to pay with their bodies to be able to cross a border. A manager who offers a promotion in exchange for a sexual favour. These are all examples of ‘sextortion’.

Sextortion occurs when a person with entrusted authority abuses this authority to obtain a sexual favour in exchange for a service or a benefit that is within their power to grant or withhold. Thus, sextortion is an abuse of power and it is simultaneously an act of sexual violence and of corruption: sexual conduct involving coerced *quid pro quo* (this for that) and a corrupt conduct in which the currency is sex.

The paper theorizes and conceptualizes sextortion as an abuse of power which has elements of both corruption and gender-based violence, and which cannot be analysed without incorporating both. We ask how the fact that the currency is sex changes the dynamics of the transaction and our understanding of corruption. We also argue that the fact that sextortion is an exchange involving a *sexual* transaction is key to understanding its consequences and invisibility. In cases of sextortion, the perpetrator can often rely on the coerced sexual transactional aspect to imply consent. From the point of view of the victim, shame, stigma and fear make it unlikely that sextortion will be reported. Sextortion thus goes beyond corruption and cannot be fully understood, or tackled, without *also* seeing it as a form of gender-based violence.

Sexual Dis/Integration: Towards a Radical Democratic Normative Theory of European Integration

This paper introduces a theoretico-empirical project which aims to develop a radical democratic normative theory of European integration in order to assess the EU's promotion of LGBT rights. In short, the project asks how we can normatively assess the EU's internal and external promotion of LGBT rights, when no general consensus exists on the matter among the member states? As a theoretical tradition which criticizes depoliticization, enforcement of consensus and foreclosure of political struggle, while aiming to deepen and radicalize the liberal democratic values of equality and freedom, a radical democratic normative theory of European integration provides an alternative to the existing normative theories of European integration by allowing one to assess legitimacy and authority in the context of conflict and antagonism. Such an approach is of crucial importance, since there is a proliferation of political disagreements in the EU on fundamental matters concerning the identity of the Union itself. The paper thus sketches the background of the project and how it will be carried out theoretically and empirically.

Sexual harassment within the police: How the duty to report prevents reporting

Sexuella trakasserier och tystnadskultur inom polisen

Polisen har i uppdrag att både bemöta brottsoffer som varit utsatta för sexualbrott, utreda och även till viss del förebygga dessa brott. Men vad händer när gärningsmannen själv är polis? När sexualbrott och sexuella trakasserier sker *inom* polisen, reser det frågor om hur sexuella trakasserier och övergrepp hanteras inom myndigheten.

Den svenska polisens upprop, #nödvärn, samlade över 500 vittnesmål om sexuella trakasserier och övergrepp inom polisen, bland polisens anställda såväl på arbetsplatsen som i utbildningssammanhang. Även Polisförbundet rapporterar om förekomsten av såväl sexuella trakasserier som en tystnadskultur, där anställda inte vågar anmäla eller föra sexuella trakasserier på tal inom organisationen av rädsla för repressalier. De som offentligt larmat om sexuella trakasserier inom polisen har gjort det efter att de lämnat sin tjänstgöring vid myndigheten. 2021 rapporterade det granskande tv-programmet Kalla Fakta om förekomsten av sexuella trakasserier inom polisen och gav genom vittnesmål en inblick hur kvinnor som slår larm om sexism och sexuella trakasserier blivit utsatta för såväl sociala repressalier som utfrysning, men också repressalier i form av brott, som hot och förtal.

Papret kommer att presentera data från ett pågående projekt finansierat av Brottsofferfonden, där sexuella trakasserier inom polisen studeras ur ett brottsoffer, brottsutredande och brottsförebyggande perspektiv. I papret fokuseras särskilt hur manskodade ideal och en tystnads- och repressaliekultur inverkar på och försvårar såväl anmälan och hantering av sexuella trakasserier, som det förebyggande arbetet mot sexuella trakasserier.

Skolbibliotekarie – en feminiserad profession med ambition att ta plats.

Bibliotekarieprofessionen i allmänhet och skolbibliotekarietjänsterna i synnerhet är feminint kodade, det vill säga kopplade till genus och femininitet. Inom professionen är 80 procent kvinnor, bland skolbibliotekarier tros siffran vara ännu högre. Utifrån begreppet feminisering försöker jag förstå hur skolbibliotekariers arbete är kopplat till maktstrukturer där professionen riskerar en underordnad position (jfr Butler, Rosenberg & Lindeqvist 2005).

Feminiserade professioner har gemensamt att de karakteriseras av service, stöd, omvårdnad och affektivt arbete. Bibliotekarieprofessionens feminisering kan möjligen förklaras av 1900-talets ökande kvinnliga närvaro på arbetsmarknaden. Det finns en utbredd och seglivad uppfattning att kvinnors arbete på bibliotek inte kräver formella kvalifikationer. Kanske kan detta förklara att de arbetsuppgifter som skolbibliotekarier tilldelas, av kollegor och ledning som inte har tillräckligt kunskap om en skolbibliotekaries faktiska kompetens, är genuskodade. Berättelser om arbetet är hämtat från en intervjustudie med 22 svenska skolbibliotekarier (Centerwall, i tryck). Skolbibliotekarier får ofta av ledning eller kollegor i uppdrag att ta sig an sådant som *blir över*. Sådant som andra i kollegiet inte har tid eller lust med, eller inte har kompetens för. Det rör sig om administrativa eller organisatoriska uppgifter såväl som sociala arbetsuppgifter eller emotionellt arbete som riktar sig till elever och handlar om att vägleda, stötta, trösta eller lugna. Andra uppgifter som beskrivs tillfalla bibliotekarien är påfallande ofta feminiserade arbetsuppgifter som kan påminna om hushållssysslor såsom att vattna blommor eller baka en kaka till fikat.

Samtidigt som professionen redan är feminiserad skapar skolbibliotekariens position på skolan nya feminiseringar. Det gäller därför för skolbibliotekarier att ta plats på nya sätt och att i sitt sammanhang – skolan – hitta nya platser att befinna sig på. Skolbibliotekariers platstagande kan inbegripa olika sätt att skapa, och uttrycka sig kring, sin skolbibliotekarieidentitet för att strategiskt skapa begriplighet – i en butleriansk förståelse – kring sin professionella identitet (Butler, 2006). I den performativa professionella identiteten som skolbibliotekarie ingår att skapa en identitet som tar plats genom synliggörande, förespråkande och relationsskapande; en skolbibliotekarie med ambitionen att synas, höras och förändra.

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Struggling to Become Mother: Literary Representations of Involuntary Childlessness

In Sweden the welfare state provides mothers with a high degree of support and flexibility, and gender equality and progressive family politics are crucial to the nation's self-image. The welfare state has also encouraged its citizens to reproduce through various pronatalist measures. Compared to other European countries, Southern European countries in particular, birth rates in Sweden and the other Nordic countries are relatively high. Still, 14% of Swedish women never have children.

This presentation focuses on literary representations of childlessness, more particularly, Swedish novels from the twenty-first century, with female protagonists and where the struggle to have children takes center stage. Literature is embedded in a social and cultural context, and cultural representations, including literature, contribute to the production of meaning as they reflect and shape people's understandings of the material world. I analyze the literary representations of involuntary childlessness and the women at the center of the narratives, focusing in particular on how non-motherhood is positioned in relation to femininity and (hetero)normativity. I also situate these representations in their national context and analyze how they relate to Swedish-branded values like gender equality and progressive family politics.

Symbolic Sexuality in Contradicting Nationalist Ideologies in Sweden

Quoting the animated movie *Chicken Run*, Halberstam (2011, p. 129) asks “Are those the only choices?” The question concerned the options between the liberal definition of ‘freedom’ or death. A similar question could be asked about the assumed binary between “queer liberalism” and authoritarian anti-queer politics. Positioning those two stances as the only choices we have, and assuming a binary relationship between them, suggests a need for deconstructing that binary. We need to ask why it is there; how it is created, reproduced, and objected, who gains from it and what its vulnerabilities are.

In my forthcoming dissertation in human geography, I study the relations between Swedish homonationalist discourse and extremist-right, authoritarian homophobic political action, focusing on responses to the latter. Agreeing with the importance of finding ways out of the liberal/authoritarian binary, I suggest one practical approach for social sciences to do so. Namely, to question the assumption of the two being pre-determinedly being opposed to each other in the first place. I therefore examine the *relations* (a term including oppositions as well as alignments) between different nationalist discourses and politics which claims to be each other’s opposite. Drawing upon examples from my doctoral research and scholarship in political and feminist geography, my paper aims to bring a geographical perspective to the discussion. It focuses on examples from the Swedish context, which are understood as globally interconnected with other historically specific nodes (Hart, 2020).

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The "Too-Soon": The Cultural Politics of Hormones

During recent years, the early onset of puberty has become a matter of both welfare state and scientific concern. Turning to the biomedicalization of puberty and critical disability studies, this presentation analyzes the ways that chemicals that act-like-hormones disrupt a temporal and “naturalized” hormonal cycle from childhood to adulthood. Chemicals that act-like-hormones emerge, I argue, in the intersection between the biological, the (bio)political, the biomedical, the marketplace, and the cultural. Not only do they do something to humans; when understood as involving a set of cultural imaginaries on temporality and aging, chemicals that act-like-hormones can also be viewed as performative scripts.

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The age of rage? Mapping the affective politics of emotions in CSMM

In response to the resurgence of far-right and authoritarian political movements across the world, some have referred to our current epoch as the “age of rage”. Often using the terms interchangeably, this framing of emotions and affect as central explanations for public discourse and experience has gone hand in hand with the turn to emotion in critical studies of men and masculinities (CSMM) in which men’s articulation of emotions as well as thinking affect in relation to men and masculinities have been an increasing topic of research interest. However there is a political divide here between those who see increasing emotional expression and openness as indicative of a “softening masculinity” and those who include explore the more destructive “negative” emotions. This paper argues that whilst the trends identified in the former are positive, the affective components of emotional circulation and distribution need to be more thoroughly foregrounded in order to think through the limits of “softening masculinity” discourse.

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The art of selling sex. Male escorts in Italy and Sweden

The presentation summarises the main results of my PhD project on men who sell sex to other men in Italy and Sweden. While female sex work has been studied by several scholars worldwide, there is a lack of attention on the male side of the phenomenon. This gap in the academic literature mirrors a more general ‘invisibility’ of the issue in other domains – in politics, the press, and public opinion. After collecting material through 45 in-depth interviews with men that sell sex in Milan and Stockholm, plus 12 in-depth interviews with key informants collected between different cities, and countries, like Oslo, Helsinki, and Malmö, the analysis show how selling sex can be certainly defined as a ‘job for everyone’.

The first part of this contribution is devoted to the concept of masculinity and to which declinations of masculinities sex workers embody in their encounters with other men, indulging with the behaviour of both ‘straight’ and ‘gay’ escorts. Then, the project looks at the working conditions of sex workers and the services provided to their clients. In my opinion, sex work can be analysed as an actual work and sex workers as workers in the same way as other types of work.

Moreover, the phenomenon of male escorting is strongly related to the use of the internet, new media, and mobile applications (or ‘apps’). Therefore, it is interesting to analyse how the new technologies shaped this activity and what type of relations they generate in terms of both social class and educational credentials. The object of my investigation is also the encounter between sex workers and clients. The focus is on the strategies that escorts employ with their clients and how emotions and pleasure become instruments of these relations.

The Contested Nation: Borders and Boundaries in 1940s Swedish Fiction

In 1940s Swedish fiction female authors address highly radical issues against the backdrop of the Second World War. Questions about inclusion in/exclusion from the (Swedish) nation and different border positions are focused, with the extremely exposed Jewish group and people living in border regions, such as Tornedalen, as cases in point. Not even citizenship offers secure protection: the Swedish-Jewish group is threatened by antisemitic forces in Sweden during this period (Kvist-Geverts 2008; Byström 2006), something which is harshly criticized. These multi-layered texts also show that the ‘real Swedes’ are the border residents, e g the people in Tornedalen who untiringly help refugees crossing the border to Sweden.

The nation and its implications are also disputed in narratives about the so called ‘German wenches’ who are involved in (sexual) relations with German occupiers. These transgressions of both national borders and ideological boundaries are relentlessly punished by the male compatriots of these women: they are shamed in public by having their heads shaved. Note that this punishment is strictly gendered: the male counterparts in these liaisons are never targeted (Warring 1994).

The most radical texts opt for pacifism and the dissolution of the nation as a patriarchal warmongering construction. In *The Echo of a Shot* from 1945 a mother murders her own son –ideologically blinded by an extreme nationalist movement – to prevent him from killing in the name of the nation. The argument for her lethal act – in itself a paradox since she is a pacifist – is that it is needed to unite women globally who all suffer under the patriarchal and military oppression of the nation. The publication of this book meant that its author, Karin Juel, was persecuted by Nazis for decades.

These literary texts from the 1940s disclose the complexities surrounding borders and boundaries in a time obsessed with the nation. The critique and problematizations formulated in this material speak to highly urgent political matters of today, when issues such as (national) borders and (not) belonging to a nation, connected to race, once again need to be addressed.

The Future is Femme: On the Boredom of Whoredom, or Bartleby in the Feminine

Passivity is the expression of a fundamental human condition whose ethical and political importance has been largely overlooked in Western feminist thought and praxis. Instead of oppression, this essay develops the liberatory horizons of passivity for fem(me)inism. Contemporary philosophers Giorgio Agamben and Dmitri Nikulin bring passivity to the fore in their discussions of the ethical shapes of two passive phenomena haunting the modern subject: impotence and boredom. In their respective accounts of the impotent subject—Bartleby—and the bored one—*le flaneur*—writing is situated at its heart, bringing to the fore its intimate connection to passivity. Both of these figures, by way of their impotence or boredom, reduce their own self when writing. While this might be sympathetic to an alternative ethics that bares the mark of passivity rather than agency, Nikulin's *flaneur* is like Agamben's scribe unmistakably and exclusively masculine. Feminine beings profess of a different relation to public space, and to its communication. What does this im/potentiality look like in the feminine?

This essay develops the ethico-political shapes of passive femininity by elaborating on Ulrika Dahl's discussion of *la flaneuse*, a figure that represents a permeable way of life, and whose *I would prefer not to* always ventures being transgressed, whose vulnerability exceeds choice. The bored *flaneuse* is personified not by the writer, but by the whore. Even if *la flaneuse* does not primarily capitalize by transcribing her observations like *le flaneur*, whores do write. Her permeable way of life constitutes the ground for her politics, which is marked not by will or choice, but by (in)capacity. In this essay, we listen to the bored voices of femineine subjects who are seldom heard in a discourse and a discipline where passivity—and in particular when coupled with femininity—is anathema.

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The haunted house, gendered sensations of vulnerability and the uncanny in acting.

Theatre is haunted with ghosts. One way ghosts make their appearance is in how the actor recounts and embodies a scripted nonliving character into life. The character is kept alive by lines that are learned and bodily movements that are rehearsed and repeated. The actor acts upon realities that are not their own, but which still haunt them with different moods and sensations, acting as a foreign creature within them. In this sense, to inhabit a character is to become a host to a ghost. For the actor, this means launching into a territory of the unknown and expanding their subjective territory, being themselves and not themselves at the same time. #Metoo #TystnadTagning showed that this metamorphosis, as well as the theatre's claim to tradition and canon, is putting female actresses at risk for potential trespassing or abuse of power.

The purpose of this paper is to investigate how Swedish female actors experience the gendered and bodily effects of vulnerability that arise when the boundaries between the actor's self and the character dissolve and hence the experience of an expanded self. I theorize this process of dissolution of boundaries as a ghostly embodied phenomenon, where the actor's body works as a haunted house in which the characters haunt the actor with the effect of the uncanny, in Freudian terms of a strangeness or "secret" aspect in someone or something familiar. The uncanny operates at the heart of this paper together with feminist phenomenology, both concerned with the gendered and embodied experience of a ghostly presence within the actor. Experiences of vulnerability and embodiments of the uncanny are not limited to the theatre, but unlike other occupations, actresses are often called to represent contemporary realities through acting. Thus, the focus yields wider social significance and relevance of socio-political realities when it comes to vulnerability in relation to women's bodies in contemporary society.

The longing to just be – an intersectional corpomaterial analysis of student experiences of teacher education

The longing to just be – an intersectional corpomaterial analysis of student experiences of teacher education

Nirmal Puwar points out that “Some bodies are deemed as having the right to belong, while others are marked out as trespassers, who are, in accordance with how both spaces and bodies are imagined (politically, historically and conceptually), circumscribed as being ‘out of place’.” (2004: 8) The purpose of this paper is to examine how students, who express a repeated feeling of not belonging, in higher education and in particular teacher education, also express a longing for and a formulation of another way of being at their education.

The present paper is based on individual and group interviews with teacher students, who self-identify as breaking norms set by an intersectional power dynamic, or who were interested in talking about these norms. The analysis is followed through with an intersectional corpomaterial theoretical approach, where bodies are understood as neither pre-existing or pure biology, nor social constructions (Haraway 2004: 68), but rather as “the very stuff of subjectivity” (Grosz 1994: ix).

The participants describe situations where they are struggling, educating, and adjusting to try to fit their educational spaces. In contrast to this, some talks about a desirable, but difficult state of existing at the education, the state of “just being”. To just be is a place where the body is extended and unaware, where it doesn’t have to be attentive to other things but solely focused on learning. It is a body at home, inextricably intertwined with the spatiality and embodiment of class, racialization, dis/ability and gender.

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The paradoxes of geek nostalgia: masculine suffering and geek privilege

The paradoxes of geek nostalgia: masculine suffering and geek privilege

More than two decades ago, Kendall (1999, p. 261) pointed out that the previously liminal masculine geek figure has been gradually “rehabilitated and partially incorporated into hegemonic masculinity”. Today, the geek is more popular than ever, with superhero movies dominating the cinemas and “geek entrepreneurs” arguably constituting a new hegemonic formation of masculinity (Mendick et al, 2021). At the same time, as this paper will demonstrate and discuss, nostalgia is a central component of geek culture. Why is this? Is it not surprising that geeks nostalgically long for a time when they were largely marginalized? And why are parts of geek culture bitter, resentimental and even hateful, when geeks have never been in a better position in society? Drawing on post-structural gender theory and a queer phenomenological discursive understanding of emotions (Ahmed, 2004/2014), this paper will address these paradoxes. Combining readings of geek blogs and pods with ethnographic visits to geek conferences and pop cultural “geek fairs” like ComicCon and SciFiWorld, we will explore both how geek culture conceives of its new found status and what role nostalgia plays in this context. Our preliminary thesis is that geek nostalgia represents a clinging on to a “constitutive wound”, allowing the geek figure to harness masculine resentment through embodying a form of unprivileged, marginalized masculinity, while simultaneously underpinning geek privilege and allowing the geek to continue operating as a masculine gatekeeper in relation to important sectors of society. We argue that this is significant to explore because doing so can shed light on not only geek masculinity per se, but also broader patterns of masculinity and capitalism in contemporary society.

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The racialisation of time –a feminist analyses.

The racialisation of time –a feminist analyses.

There is today extensive international research that shows how racism in different ways create temporal inequalities in the labor market. Differences in forms of employment as well as how long it takes for people to get employment, are some of the ways in which research shows that there is a racialised temporal regime of inequalities in the labor market. Research has also explored other forms of temporal inequalities, in the everyday of working life. While those inequalities have been made visible, there has been less theoretical analyses of how time itself becomes racialized.

Time has been historically at the core of the societal conflict between labor and capital, but also as Marxist feminsits have shown at the core of inequalities between the category of men and the category of woman. Inspired by these contributions this paper explores how regimes of temporal inequalities are a central aspect of how diverse forms of gendered racism organizes the Swedish labour market.

Empirically the paper is based in an analyses of the narratives of women that have been the target of negative racialization (“migrant women”) in their interaction with a municipality through projects of integration into the labour market, with special focus of how municipality employees conceptualise time in terms of our time and their time

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The reproduction of gender inequalities at work: consumer abuse towards frontline service workers

The reproduction of gender inequalities at work: consumer abuse towards frontline service workers

The current paper pays attention to how management norms of customer orientation may reinforce and legitimize consumer violence and sexual harassments, and more specifically we investigate how front-line service employees becomes exposed and violated by consumers at work. As previously highlighted, organizing for pleasing and serving the consumer (Arnould & Cayla 2015) often include a far-reaching delegation and decentralization of organizational power and a distribution of individual responsibility to the service worker. This further means that service interactions become systematically and structurally framed to accommodate an asymmetric power relation between consumers and service employees and includes systems of subordination (i.e., expectations of how the employees should act for the consumer). Empirically this is reflected in #metoo statements as well as reports (see e.g., Hansson et al. 2021) on the frequencies of consumer harassments in-service contexts and service organizations. As highlighted by for instance Hadjisolomou (2021) consumer misbehavior and violence tend to in particular expose LGBT+ populations that often are experience stereotyping, misgendering, and harassing from consumers that it is neglected or even tolerated by management. The aim of the paper is to generate more knowledge on how gender inequalities, including sexual harassments, are structurally reproduced at work and legitimized through management norms of customer orientation, as well as we highlight how this leads to an exploitation of certain groups of individuals. This study will be carried out in relation to the retail and service sector and we will use a critical discourse analysis in order to examine how organizational conducts and practices are governed and framed by customer service ideals.

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The role of emotions in men's pro-feminist and anti-feminist engagement

In this presentation, I will explore two broad and simplified types of situations in which emotions could be understood to play a role in men's pro-feminist and anti-feminist engagement. In the first situation, the men come in contact with feminist narratives that elicit either positive or negative emotions and motivate pro-feminist and anti-feminist engagement. In the second situation, the men encounter non-feminist narratives about feminism or gender equality which produce positive or negative emotion and motivate pro-feminist or anti-feminist engagement. In both situations and regarding pro-feminist as well as anti-feminist men, negative emotions (such as anger, guilt, fear and sadness) are more frequently evoked than positive emotions (such as curiosity and love). I will illustrate the different situations in which emotions and narratives motivate men's pro-feminist and anti-feminist engagement through a reanalysis of empirical data (interviews and texts from both traditional and social media) collected during the work on my thesis.

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The significance of feminist infrastructure: #MeToo in the construction industry and the farming and forestry industry in Sweden

To better understand the interplay between feminist infrastructures and digital activism, this study compares Swedish #MeToo activism in two different contexts: the construction industry and the farming and forestry industry. Both are industries in transition, characterized by a dissonance between formal incentives that encourage women to work in environments dominated by white men, and the informal power structures hosting a toxic masculinity that is maintained through sexual harassment.

Using media texts and interviews with key figures from the two sectors, timelines were built that situated #MeToo in a local context and showed how it was embedded in a larger infrastructure. In both industries, there was already a feminist infrastructure in place at the time of #MeToo: an awareness of the problem with sexual harassment and abuse, knowledge of feminist explanatory models, established online networks, a supportive culture, and availability of and access to digital media, which together with widespread digital literacy among women became instrumental in the movement's organization. Social media connected activists and created a critical mass, and also supported the uniting of conflicting identity positions around shared differences. The established feminist infrastructure meant that #MeToo pushed open doors that were already half open and forced them wide by formulating a widespread affective dissonance. This can explain some of the movement's success in Sweden.

The Trans Penis. Negotiations of Vulnerability, Masculinity and Embodiment in YouTube Vlogs by Trans Men

The Trans Penis. Negotiations of vulnerability, masculinity and embodiment in YouTube vlogs by transmen.

Within trans communities the practice of training others in how to act, and how to formulate one's experiences, in order to successfully navigate the medical gender reassignment process has been commonplace ever since medicine started being interested in transgender bodies.

What used to take place in peer-support groups and amidst friends, has now mostly moved to online platforms. As Tobias Raun (2015) has noted, (YouTube) vlogging specifically has by now become a genre on its own, archiving the many physical, emotional and social changes connected to transitioning.

Raun has also pointed out in his work the intense focus in the vlogs on the upper body as the primary marker of masculinity, "invested with sexual potency and desire" (2015). In my paper I will engage in a conversation with Raun, bringing in considerations on the importance and relevance of the lower body, and its connection to masculinity. I am using vlogs by trans men/transmasculine people as my entrypoint into thinking the trans penis outside the framework of genital surgery, prosthetics or transplants. Importantly in these vlogs addressing the possibility of using one's non-surgically altered anatomy for penetrative sex, the penis is not only discursively present, but it is active, and furthermore it is connected to a specific, normatively masculine, use and function – that of penetrating.

My aim in this paper is two-fold; I will trace the emergence of vulnerability and the ways in which it is navigated in the vlogs, especially in connection to masculinity and embodiment. And secondly, through creating a counter-narrative of trans men's bodies as characterized by (bodily) lack and deficiency, as Raun and Keegan (2018) argue, my wider aim is to reclaim the transmasculine body as whole a male body, and to challenge the normative social and cultural understandings of what is, or what counts as, a penis.

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Thinking cultural narratives of dementia through feminist theories of difference

Women are more often diagnosed with dementia and perform the majority of care of people with dementia. Still dementia studies rarely go beyond discussions of sex differences and address gender as a fundamental power asymmetry structuring life with dementia, including care relations (Bartlett et al 2018, Sandberg 2018). Feminist researchers in turn have paid little attention to ageing overall and dementia in particular. The aim of this paper is thus to forge feminist dementia studies by discussing how cultural narratives of dementia can be reconfigured through feminist theories on difference, as emerging in the work of Luce Irigaray, Elisabeth Grosz and Rosi Braidotti. In the paper I discuss two dichotomized discourses of dementia, one of dementia as decline, loss and abjection and another, more recent, of ‘living well with dementia’. I argue that the two discourses resonate a gendered binary and propose a turn to feminist difference theorists’ affirmative versions of difference to rethink the body-mind subjectivity of dementia.

Thinking Everyday Bordering and Racial Capitalism Together: The struggle for Reproductive Justice in Ireland

The reproductive bodies of women and persons are unceasingly at the centre of post/colonial nation-building projects and increasingly subject to bordering processes in Europe. State and everyday bordering refers to how borders are becoming increasingly delocalised and mobile, as trans/national (EU and nation-state) migration regimes move into and circumscribe the everyday and intimate lives and rights of persons deemed *not to belong* (see Yuval-Davis et al. 2019). There has been an increasing scholarly attention paid to how state bordering produces reproductive injustice in the UK and the U.S. inter alia. In this paper, I present a theoretical framework for my thesis on everyday bordering and the struggle for reproductive justice in Ireland. In the theoretical framework, writings on the everyday, and highly intimate, bordering of racialised, gendered, sexed and classed reproductive bodies are placed in dialogue with current feminist postcolonial thinking on racial capitalism. Here, the works of Garga Bhattacharyya (2018) and Françoise Vergès (2020) are central. I discuss the system of ‘receiving’ asylum-seeking persons in Ireland called Direct Provision, which has more accurately been framed as what Angela Davis (1999) termed the “prison industrial complex” (Lentin 2020:273) or as a “prison with invisible walls” (Asylum Archive, June 2020). Direct Provision, I suggest, is a violent example of how borders move into, circumscribe and commodify the everyday and intimate lives of people deemed not to belong along racialised, gendered, sexed, and classed lines. Hence, Direct Provision is important for thinking bordering, reproductive injustice and racial capitalism together in an Irish post/colonial and neoliberal context. To conclude, with this theoretical framework I hope to show how feminist postcolonial writings on racial capitalism might inform ‘critical border studies’ in a European scholarly context. Based on preliminary findings, I briefly reflect upon the possibilities of attending to borders as spaces of violence, resistance and knowledge production in ongoing struggles for reproductive justice.

Transtemporalitet och lekutrymme i svenska åttiotalsromaner

Hur kan litterära transmotiv få potential att utmana ideer om personlig framtid och förflutet såväl som kulturellt minne och historia? Här vill jag undersöka transtemporaliteter i den svenska åttiotalsromanen.

Under det senaste decenniet har antalet transgestalter exploderat i svenskspråkig skönlitteratur. Det är en utveckling som tog fart redan på åttioalet, efter flera decenniers stiltje. Ökningen kom mot bakgrund av 1970-talets könsrollsdebatt och en mer öppen hbtq-aktivism men framförallt ledde den medicinska utvecklingen och lagregleringen av transsexualism till debatt om transfrågan.

De vanliga definitionerna av trans implicerar ett före och ett efter, implicerar en rörelse bort från det tilldelade könet till ett eller flera andra eller till inget kön alls. I den svenska kontexten har transstudier inom kulturvetenskaper tenderat att utgå från trans som verb: trans är något man gör, inte är. Oavsett definitionen är tid centralt för hur man förstår trans. Att temporalitet är centralt för erfarenheten av trans visade Jack Halberstam med *In a queer time and place*. När intresset för transgestalter, efter flera decenniers tynande tillvaro i svenskspråkig litteratur, ökade igen under 1980-talet, visar sig också här tiden vara av vikt för de nya transgestalterna.

I flera svenska romaner med transmotiv, knyts transgörandet till en lucka eller spricka i tiden. Mitt avhandlingsprojekt handlar om translitteratur definierad som litteratur med transmotiv, snarare än litteratur skriven av transpersoner. Det betyder att man behöver hantera eventuella cisnormativa perspektiv om litteraturen ska kunna ses som en kunskapskälla om hbtq-personers liv.

Men hjälp av Halberstams begrepp queer time vill jag undersöka den frigörande potentialen i dessa ludiska luckor som inramas av anpassningen till striktare normer. I allt från Maria Gripes *Skuggan över stenbänken* (1982), Ulf Starks *Dårfinkar och dönickar* (1984) och Peter Pohls *Janne min vän* (1985) till Bengt Sundblads *K.U.R* (1986) och Peter Kihlgårds *Fadder Teiresias vår* (1988) skapar transgörandet ett lekutrymme där normativa regler kan böjas eller omformuleras.

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Turning the tide with Masculinities? Contending with the (m)Anthropocene

Challenged on multiple fronts, humanity and Earth are along a route to ecocide. Early and ecologically concerned feminists have been forewarning us of our calamitous social and ecological course for more than a century; their concerns guide the analysis of masculinities discussed here in this paper. Here, building further from the book *Ecological Masculinities* (2018) and the anthology *Men, Masculinities, and Earth. Contending with the (m)Anthropocene* (2021), the affective and existential notions of our climate emergency is discussed in connection to case studies of values connected to climate change denial, men acting out on Fridays For Future, a ecofeminist reading group for men and one education called MEN in the climate crisis.

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Tystnadskulturer och scenkonst: Att förstå och analysera sexuella trakasserier inom arbetslivet

Tystnadskulturer och scenkonst: Att förstå och analysera sexuella trakasserier inom arbetslivet

Ann Werner, Anna Lundberg & Isak Benyamine

Tystnadskultur är ett begrepp som ofta användes i såväl vardagliga som offentliga samtal, men också i vetenskaplig analys i samband med #metoo i Sverige hösten 2017 och i dess efterspel. Tystnadskultur används som en återkommande och ofta grundläggande förklaringsmodell för varför sexuella trakasserier och sexuellt våld på en arbetsplats inte uppmärksammas, talas om, eller anmäls. Därmed kan sexuella trakasserier fortgå, men också uppstå på nytt, i nya konstellationer på en arbetsplats som präglas av tystnadskultur. Sexuella trakasserier blir därmed en del av ett kulturellt mönster. En tystnadskultur är enligt Weislander (2022) vanlig inom yrken där sammanhållning och kollegialitet framhålls, där det också finns en rädsla för repressalier mot den/dem som talar om sexuellt våld och sexuella trakasserier. Tystnadskultur har i forskningslitteratur beskrivits som ett mönster som etablerar sig på individuell, strukturell och kulturell nivå (Grubbström & Powell 2020). Definitioner av tystnadskulturer, samt deras inverkan på en arbetsplats, behöver studeras för att effektivt förebygga och hantera sexuella trakasserier.

I den här presentationen diskuteras definitioner av tystnadskultur hämtade främst från organisationsforskning och juridik. Vidare presenteras ett forskningsprojekt om tystnadskultur i scenkonstbranschen som startade i mars 2022.

Scenkonstbranschens upprop #tystnadtagning var det första #metoo-upproppet som publicerades i Sverige, och ett aktivt partsgemensamt arbete för att förebygga sexuella trakasserier har bedrivits efter 2017. Projektet studerar tystnadskulturen kring sexuella trakasserier samt det förebyggande arbetet mot sexuella trakasserier och sexuellt våld som genomförts i branschen sedan hösten 2017.

Genom intervjuer, interaktionsobservationer och analys av policydokument i scenkonstbranschen samlar projektet, ur genusvetenskapligt och pedagogiskt perspektiv, undersöks tystnadskultur, sexuella trakasserier och arbetet för att förebygga dessa.

I presentationen diskuteras definitioner av tystnadskultur i förhållande till projektets syften och tidigare forskning. På vilket sätt är diskussionen inom scenkonst om tystnadskultur branschspecifik?

Undisclosed: The impact of shame in lesbian and queer victim-survivors' accounts of violence

To recognize oneself as a victim of intimate partner violence (IPV) is often a challenging, long and difficult process. Victimhood tends to be associated with negative connotations, such as weakness and lack of agency which do not align well with how many victim-survivors of IPV perceive themselves and their experiences (Donovan and Hester, 2010). However, for lesbian and queer victim-survivors the recognition of violence can be additionally challenging due to heteronormative assumptions around violence and victimization. In this paper I explore how misrecognition and shame operate on different levels when it comes to IPV in lesbian and queer relationships. For this, I draw on empirical work from my PhD thesis (Ovesen, 2021) for which I interviewed 25 people who have experienced violence in intimate lesbian and/or queer relationships in Sweden. Feelings of shame came up in different ways in the interviewees' accounts, often being described as standing in the way of their recognition and disclosure of violence. Some continued to feel ashamed about their denial of violence or their own reactions to the abuse. Finally, I want to discuss the additional layer of shame and secrecy that were present in the accounts where the interviewees were not open about being in a queer relationship. Thus, the paper sheds new light on how shame and misrecognition of victimization and queerness are strongly entangled in the case of IPV and how this has strong effects on the help-seeking processes of such victim-survivors.

Literature

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Unsettling Intimacies: On World-Making Practices with the Other in Minoosh Zomorodinia's Mixed-Media Installation *Knots and Ripples*

This article engages with the installation of the San Francisco-based Iranian artist Minoosh Zomorodinia, *Knots and Ripples* (2017), through what we call 'unsettling intimacies.' Inspired by philosopher Mariana Ortega's notion of 'aesthetic unsettlement,' we argue that in the artwork an unsettling intimacy emerges that connects different tropes of Otherness, such as the figure of the Muslim woman wearing a hijab in the US context, as well as ecological degradation and the environmental crisis. Through our engagement with the artwork and based on interviews with the artist herself, we suggest that *Knots and Ripples* enacts a complex, posthumanist, affective space of response-ability that draws on poetics, ethics and politics of being in the common beyond predefined boundaries. In other words, we argue that by creating an intimate space of encounter and response-ability, the artwork generates possibilities for feminist posthumanist world-making. We develop the concept of unsettling intimacies as a world-making practice through engaging with the materiality of water, the notion of its sacredness in Persian culture, the ritual of *dakhil* that involves the knotting of strings to make a wish, as well as the hijab as central elements of our interaction with the work.

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Vad Nadja lärt mig. Om queer omsorgsetik och omsorgsinriktad queerkritik

Min syster Nadja föddes gravt funktionsnedsatt. Hon kunde inte utföra några medvetna rörelser och var beroende av assistans dygnet runt. I vissa fall hade hon problem att andas själv. Inte heller kunde hon se någonting, men hon hörde bra. Hon älskade musik och ramsor och njöt av vilt väder och oväntade gupp på färdtjänstbilens väg mot dagcentret. Med åren utvecklade hon en sällsynt förmåga både att skapa nära relationer och att ta emot omsorg.

I en personligt hållen biografi om Nadja använde jag feministisk omsorgsetik för att beskriva hennes vardag (Ambjörnsson 2021). Med utgångspunkt i Eva Feder Kittay (2019) diskuterade jag omsorgens praktiska dimensioner och det ömsesidiga beroendet mellan Nadja och hennes assistenter som en förutsättning för hennes subjektivitet och tillvaro. Men jag såg också att Nadjas liv med fördel kunde förstås med hjälp av queertemporala teorier, där ett kritiskt perspektiv på utveckling synliggör såväl liv som levs bortom den förväntade livslinjen som tidsrytmer som rör sig i andra riktningar än den eftersträvensvärda (Halberstam 2005, Stockton 2009, Freeman 2010). Båda dessa teoretiska ingångar – omsorgsperspektivet och kritiska teorier om temporalitet - var således nödvändiga för att närma sig ett liv som Nadjas. I följande presentation vill jag därför, utifrån exemplet Nadja, fördjupa mig ytterligare i vad ett möte mellan dessa två teoretiska ingångar kan ge. Inte minst vill jag undersöka vad som händer när den queera temporalitet i vilken omsorgstagaren lever sitt liv sammanförs med omsorgens cirkulära rytm.

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Vad är en kvinna? Kategorin ”kvinnor” i 2020-talets genusforskning

Hur ser genusforskare på kategorin ”kvinna” och frågan ”vad är en kvinna” under 2020-talet? Den nordiska kvinno- och genusforskningen har i decennier beforskat frågor om kvinnors situationer och positioner, och även ställt frågor om kvinnor som kategori. Var står den genusforskningen om kvinnor idag och hur förhåller den sig till diskussionen om kategorin kvinna inom feministisk teori i bredare bemärkelse? Rundabordssamtalet tar sin utgångspunkt i två nyutkomna publikationer, dels *Historisk tidskrifts* temanummer ”Kvinnor” 2021:3, dels antologin *Vad är en kvinna? Språk, materialitet, situation*, Daidalos 2021.

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Variegated Social Reproduction and Concrete Labour: Informal Elder Care Workers in Sweden

Variegated Social Reproduction and Concrete Labour: Informal Elder Care Workers in Sweden

Social differentiation, uneven development and the variability of concrete reproductive patterns complicate prevailing theories of informal elder care. Informal elderly care is neither recognized as work, nor as reproductive work aimed at the reproduction of “productive” labour power, since elderly people dependent on care are not considered as potential workers that can contribute their labour power in a lucrative way to capitalist production. Informal elder care workers however, providing cheap or even free work, contribute indirectly to profit generation by lowering reproduction costs of the workforce.

Sweden provides highly professionalised and universalised elder care to its growing ageing population through the municipalities. Despite this, informal elder care provision in Sweden has increased significantly since the decline of homecare services due to neoliberal austerity measures that followed the recession in the early 1990s. The problem with this increase of informal elder care in Sweden is that it has multiple, intersecting and sometimes contradictory gendered, classed as well as racialised consequences.

This paper proposes a framework for the study of informal elder care workers in Sweden informed by theories of variegated social reproduction and geographical scholarship on concrete labour which makes it possible to interpret and make sense of widely differing experiences and positions of informal elder care workers within the changing social relations of the Swedish context. I will make the case for this framework by analysing the interview data of a variety of people that are active in the informal care sector over the next few months which is expected to also contribute to an understanding of how concrete informal labour can serve as a starting point for political organisation and struggle.

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Varieties of exceptionalism

This paper explores discourses of exceptionalism, their embeddedness in particular contextual landscapes, exclusions and transnational circulations across the global North, East and South. Reflecting on the ways in which national exceptionalism is articulated in three seemingly different contextual landscapes – Scandinavia/Nordic countries, Russia and Turkey – the paper highlights the relational and contextual character of particular discourses of exceptionalism, be they celebratory, pessimistic or characterized by a sense of urgency. The presentation will explore how discourses of exceptionalism are entwined with notions of modernity, national sovereignty and superiority. Approaching exceptionalism as an ambiguous, hybrid, and varied discourse provides a fruitful analytical entrance to transnational theorizing, the authors find, since it enables an understanding of the systemic as well as historically specific dynamics involved in activist practices and gender and sexual politics, calling attention to the role of exceptionalism in the global co-construction of ‘leaders’ and ‘victims’ in discourses of gender equality and women’s and LGBTI+ rights.

When mental illness becomes a social asset?

In this paper I will present and reflect upon media representations of mental illness among former and present active male athletes especially successful hockey and soccer players. The growing amount of media representations where male athletes share their experiences of mental problems like anxiety and depression indicates that it's becoming more and more accepted for men in this setting to talk about mental illness. Their stories found in both daily press and other media reveals feelings of guilt and shame, loneliness and alienation yet at the same time showing how young and successful men are willing to expose their fears and shortcomings and how this within them evokes a mixture of feeling like both being strong and being a role model for others. By analyzing the official "storytelling" of these men the paper explores how mental illness is described, understood and dealt with and a central aspect of the analysis is to understand the way these men make their experiences meaningful and how some of them through internalization not only accept their mental problems but also turn them into a personal asset.

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Who's afraid of black feminism? Diversity and alliance in Brazilian fourth wave feminism

Who's afraid of black feminism? Diversity and alliance in Brazilian fourth wave feminism

Brazilian feminism is rarely given any attention in anglophone academic debates on feminism. Yet, in this very moment Brazil witnesses an extraordinary upsurge in feminist activism and theorizing in which black feminism plays a key role. The strengthening of black feminism, in what has been labelled a fourth wave of feminism, and its increasing visibility in the public and political sphere have generated new discussions across generations and new cultural expressions that celebrate black feminist culture and the vast diversity among black women and non-binary people. In this paper, I wish to highlight the significance of feminism as an expanding democratic arena resisting the neo-conservative politics of the current government. Furthermore, I will provide some examples of how black feminist activism speaks to themes of central relevance to debates of transnational feminism.

Why should I change my body when I don't suffer? – The Role of Distress and Want in Gender Transitions from a New Materialist Perspective

Central to a hegemonic Western understanding of trans/gender transitions is that it is associated with some kind of impairment and the idea of suffering from the wrong body or an incongruence between body and mind, identity and/or self. A transition, then, is supposed to alleviate the suffering and enhance the unity of being. This understanding construes suffering as constitutive of the want and desire to transition, to move away from the gender assigned at birth and cross over the social boundaries constructed to perpetuate the gender binary. Thereby, it situates cause and intention singularly in the individual trans(itioning) subject and forecloses the significance of material-discursive entanglements of gender transitions.

My contribution explores how these specific material-discursive entanglements constitute intentionality and agency in gender transitions. Based on a new materialist (Dolphijn & van der Tuin 2012) empirical study with trans(itioning) subjects, conducted in Germany 2019-2022, it takes into account the complex assemblages (Deleuze & Guattari 1992) of human and more-than-human agents in transitioning processes, such as: multiple physical, psychological, social, and economic conditions and affects, medical and legal norms and associated violent practices and experiences, media representations, and activist communities.

In the first part, it describes the intra-active (Barad 2007) pro/reduction the subjects' capacity to act with/in these assemblages. In the second part, I argue for the advantages of such a reconfiguration of intention and agency as multi-situated which 1) takes us beyond dualisms of reproducing/subverting the gender binary and disempowering/empowering, illegitimate/legitimate transition practices and 2) makes it possible to describe the practices that produce the trans(itioning) subjects and their living conditions in detail, to arrive at a deeper understanding of how power relations, discrimination and inequality are established and maintained.

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Villkor och karriärvägar för genusvetare och genusforskare

Villkor och karriärvägar för genusvetare och genusforskare

Hur ser villkor och karriärvägar ut för de som har disputerat i genusvetenskap och för ämnesintegrerade genusforskare?

Forskarutbildning i genusvetenskap etablerades under tidigt 2000-tal i Sverige och genusforskning inom andra ämnen har varit relativt vanligt förekommande sedan 1990-talet. De genusvetenskapliga miljöerna är dock fortfarande små och antalet tillsvidareanställningar är få. Även om det rör en relativt liten grupp forskare (61 personer disputerade i genusvetenskap, cirka 1000 personer som har disputerat i andra ämnen och använt sig av genusperspektiv i sin avhandling) så är det lägligt att kartlägga karriärvägar och villkor för dessa två grupper, ungefär två decennier efter att forskarutbildning i genusvetenskap infördes.

Kartläggningen består av två enkäter, en som besvarats av disputerade i genusvetenskap och en som besvarats av ämnesintegrerade genusforskare. Enkäterna undersöker bland annat anställningsgrad, tillgång till meriteringsanställningar, forskningsmedel och karriärmöjligheter inom och utom akademien. Materialet analyseras i relation till senare tids utveckling i akademien: det nyliberala universitetet, prekarisering och marginalisering av undervisande personal och attacker mot genusforskning.

En kvalitativ del av kartläggningen kommer undersöka hur företrädare för genusforskningsfältet har upplevt institutionaliseringen av genusvetenskap och möjligheterna till karriärutveckling inom ämnet. Här kommer också begrepp som har varit viktiga för framväxten av genusvetenskap, så som tvärvetenskap, samhälls- och vetenskapskritik och förhållandet mellan forskning och politik att undersökas, och hur detta förstås och praktiseras i genusvetenskapliga miljöer och andra institutioner inom akademien.

Undersökningen utförs av Nationella sekretariatet för genusforskning i samverkan med företrädare för Sveriges genusforskarförbund (SGF), Ämnesföreningen för genusvetenskap (ÄG) och Kilden, Norges kunskapscentrum för köns- och genusforskning.

Är historien en farlig plats för kvinnor – eller har svenska kvinnor alltid varit feminister?

Idag upplever vi en våg av historiska romaner, filmer och tv-serier, både internationellt och i Sverige. Dessa fiktioner ofta har stor publik bidrar därför till att forma vårt historiemedvetande och nationella självbild. Bilden av 1800-talets Sverige är i själva verket formad av litteratur. Effekten av Vilhelm Mobergs emigrantepos och Per-Anders Fogelströms Stockholmsserie går inte att mäta. Artonhundratalets Sverige framstår som fattigt, smutsigt och eländigt, och nutiden blir en positiv utveckling bort från det förflutna, särskilt för kvinnor. Hur framträder då bilden av Sveriges historia och vårt förhållande till det förflutna i samtidshistorisk fiktion med kvinnliga huvudpersoner? Den etablerade framgångssagan om folkhemmets väg från ”lort-Sverige”, som kritikern Ludvig Nordström stämplade det i ett radioprogram 1938, till välfärdsstaten som en framgångsrik industrination med jämställdhet mellan män och kvinnor, både problematiseras och bekräftas i romaner av Ola Larsmo, Kerstin Ekman, Annelie Jordahl, och i tv-serien *Fröken Frimans krig*. Arvet från Moberg, Fogelström och moderniseringsprojektet kan skönjas genom en ambivalens gentemot det förflutna i svenska fiktioner som utspelar sig på 1800-talet. I vissa berättelser, särskilt de som handlar om prostitution och sexuella trakasserier, är det förflutna inte förflutet, utan mycket levande och hemsöker nuet. I andra berättelser tycks en modern feminist vara fångad i en hemsk historisk verklighet. Historien blir då en farlig plats läsaren ska vara tacksam över att ha lämnat och moderniseringsprojektet bekräftas som en del av en nationell självbild. Historiska fiktioner etablerar modeller för att förstå det förflutna och för att kritisera hur det förflutna är uppbyggt. De skapar en relation till historien och formar därför historisk medvetenhet, och följaktligen en förståelse för den feministiska uppgiften i nuet.