

# WOMEN STORIES

100 Years of Immigrant Women's Life and Work in Malmö

Newsletter, nr. 1 - 2013



**A Report from Workshop 2, at Garaget, 2 December 2013**

**Parvin Ardalan Presents the Project**

**Anecdotes and Stories from the Participants**

**Immigrant Women in Malmö - A Historical Overview**

**Rakel Chukri - Family, Love, Gender Roles & Glamour**

# 100 Years of Immigrant Women's Life and Work in Malmö

## Malmö Museum, Feminist Dialog, ABF, and Malmö University

Introductory speakers: Eva Hansen, Parvin Ardalan, and Anna Svenson

Guest speaker: Rakel Chukri

Moderators: Fatuma Awil, Mamak Babak-Rad, Katarina Fehir, Sofi Jansson, Ann Margreth Date, Rasha Nasr, Anne Seidel, Isabella Z. Tuysuz

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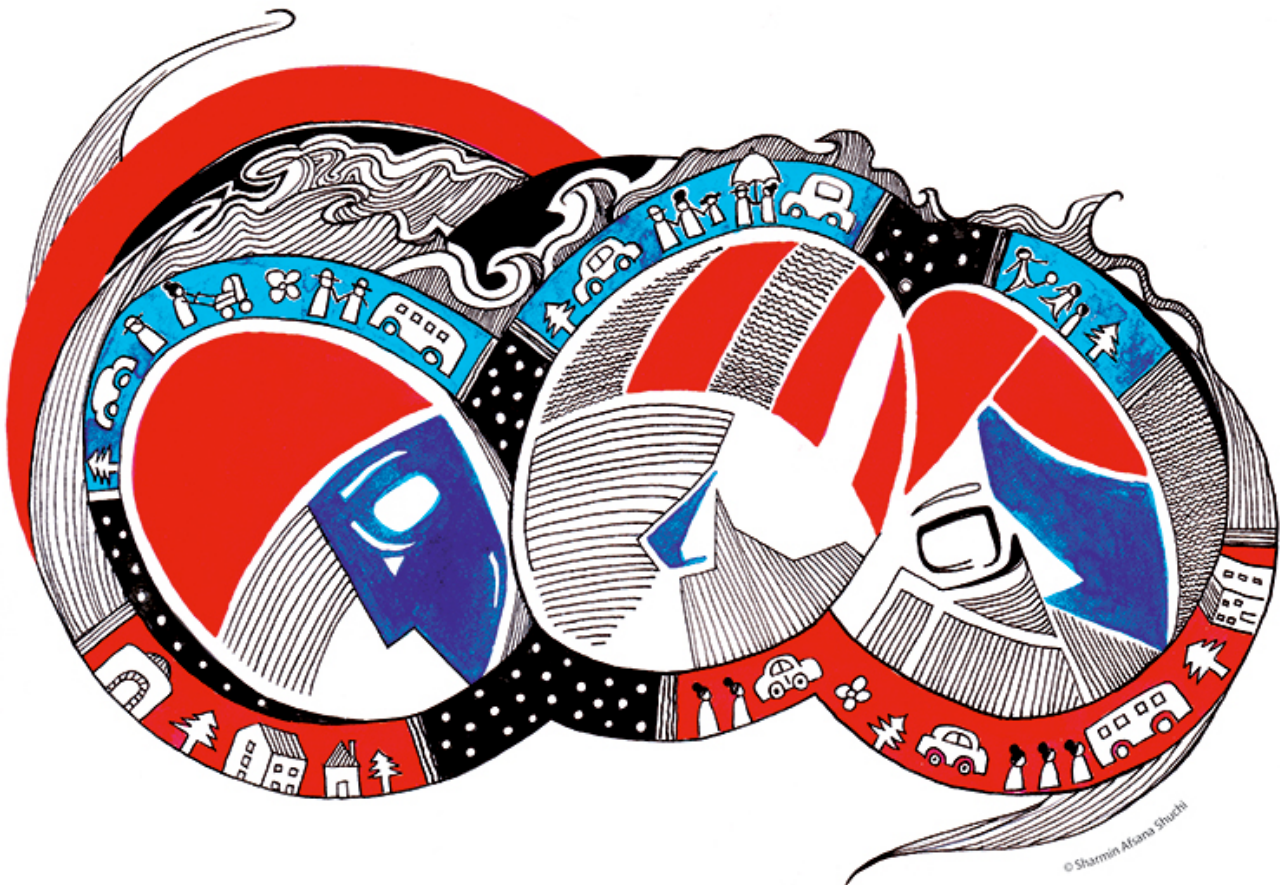
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# Life in Movement - Your Story Belongs to the Story of the City

Workshop participants:

**“Other women’s stories give you strength”**

**“There is something to learn”**

**“We have to learn to be international”**

## **Why do we need to rewrite the history?**

100 years of life and work of immigrant women in Malmö is a project run by Malmö museum and the network Feminist Dialog in cooperation with ABF and Malmö University.

The first seminar of the project was held on June 11, 2013 in Malmö City Library. It was attended by more than 50 people from 16 countries, and at that time we talked about the invisibility of immigrant women’s work in Swedish history-writing, and why Swedish history should be rewritten.



MALMÖ UNIVERSITY



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DITT VAR.DAGS.RUM PÅ LÖNNGATAN 30

*With this first newsletter we hereby give you a report of the first workshop of 100 Years of Immigrant Women's Life and Work in Malmö an effort initiated by Malmö Museums and the network Feminist Dialog with the participation of ABF and Malmö University.*

Thanks to all of the participants at our first workshop at Garaget, Malmö, 2 December 2013.

This newsletter goes out to all participants, moderators, guest speakers and others interested in the project. A modest holiday gift to you all and we hope you will stay in touch when our webpage/blog is introduced in January 2014. We also plan further newsletter issues.

At the workshop, participants were invited to express their own tales, memories and ideas in small groups. The event was introduced by a few introductory speakers (Eva Hansen, Parvin Ardalan, Anna Svenson) and guest speaker Rakel Chukri.

At the Garaget we had also arranged a small temporary timeline (an unfinished exhibition) introducing the decades of women immigration to Malmö - from the 1940's up till today - in text and images. The timeline was deliberately unfinished and just exhibited on that day. The timeline was intended to be a puzzle that can only be finished by the effort of the participants who are a part of the dynamic history making. The historical review of Anna Svenson is the first piece of the puzzle as she explained in her opening speech.

With this document we would like to share with you some photos, quotes and summaries of peoples' stories. These are presented after the introduction and notes from Parvin Ardalan's speech.

Please share with us your questions, comments or other stories.

Yours sincerely

The newsletter editorial group

## The history by and about men

Eva Hansen, deputy director of the Malmö Museum underlined the importance of bringing in all perspectives and life stories when writing the history of a city;

– It's a fact that most things are about men in history. Most history is written and documented by men.



## The memories of change

Rakel Chukri, journalist and editor of the Culture department at Sydsvenskan is herself of Assyrian origin. She told the participants of her memories of the women of her family and relatives.

– Women gathered in the kitchen, they were excellent at cooking. But my strongest memory is of the women who gathered around the TV watching the American show Glamour (the bold and the beautiful). They were all in love with the character that had a lot of affairs. What I thought was interesting is that Assyrian women did not marry out of love. During the 40 years my family has been in Sweden, many things have changed. Among others how they view marriage. Things have changed because Assyrian women have made up their minds, ready to decide of their own lives. This is a part of the Swedish history. These women have lived longer in Sweden than in Turkey. This is worth telling.



## One small step...

*Parvin Ardalan introducing workshop on 100 Years of Immigrant Women's Life and Work in Malmö. For many decades those coming to Malmö were the core of the Swedish welfare and industrial expansion, they came to tell their tales. Let us remember there is not only one story about a person, a people, or immigrants.*

100.000 people living in Malmö were not born in Sweden. 50.000 of them are women. A majority of the 50.000 immigrant women have started their life once again and developed the language and culture of the city into more than 170 shades. And still, as Irene Anderson says, "it seems no women have lived in Malmö". In addition I would like to add that many tales have been told about immigration and immigrant women but few by the women themselves.

This project is a small step towards re-reading, re-writing and re-thinking the history of immigrant women in Malmö. Who are the immigrant women? What do they want to say?

How do they identify themselves and how are they identified by others? How did they come to Malmö and how did they live here? What did they do? How did the society behave towards them? Which memories do they carry within; from the past and until now? What role have they played in building the city of Malmö?

The aim of this project – which really is a movement and a process – is to document stories by interviewing, collecting life stories, holding seminars and workshops, organizing exhibitions and etc. With the participants tales we would like to question and explore responses and answers to promote a collective discussion with and about immigrant women in Malmö.

Tonight's workshop is an opening for further public discussions. They will be continued at different places in the city in collaboration with women, groups and networks.

So let us not talk about the great men of the city of Malmö but instead talk about the history of women and the immigrant women in Malmö as ordinary city builders.





# Not the identification of the teller but the tales

*The first workshop was pleasant, useful but still a difficult experience for us. Our aim was to create an informal and trustful space for all of us. Since we didn't record anything, our report is a collection of our collective observations and notes.*



The notes and extracts below are based on the writings and the discussions that moderators had during the sessions and a report from an independent journalist covering the event.

We have excluded names, places, workshop numbers and other crucial personal information in order to highlight that the point with these extracts is not the identification of the teller but the tales.

## Changing the Written History

The expectations of the workshop were to: discover what we can do together, make the role of women visible and bring forward ideas and proposals that are not considered in society. The history has been written by and for men. We are interested in contributing to changing that!

The participators started out pointing out some issues of concern regarding the historical introduction and the timeline: some thought the timeline contained some stereotypical images of black women (cooking, care-taker, and dancer). Somalis were not mentioned in the introduction, or vaguely at a late stage of the timeline, long after Somalis started coming to Sweden. Why show a Chilean man? Is that due to the lack of Chilean women in history? It had a selective presentation of history. Even though everything was not meant to be shown/presented, there is still a selective process involved in choosing what to present and what not to. And it also depends on who presents. More postcolonial perspective is needed in this project!

-You cannot generalize women as a homogenous category, because their experiences depend on race, ethnicity, class, sexual orientation, gender identity, etc.

-One participant raised a concern about white women's dominance on the labor market – she had initiated several project ideas in different contexts and organizations (specifically focusing on women from different African countries), but once budget had been approved, white women came in and took over. Doing it with the post-colonial perception of "helping the African women who cannot do it themselves". She had to participate as a volunteer, even though she came up with the idea from the very beginning.

-There are always top-down projects where women are not involved in the process. They cannot influence anything that is already defined and they are given a marginal role even in projects that are about themselves.

-There is a problem is the lack of resources for "African women's projects", or there is no continuation in the funding of projects. Plus men are working with women's issues! Initiatives and economical stability for projects are needed!



## Sweden was our third country

*We were 5 women in the group where 4 of us were immigrants. What we had in common was that Sweden was our third country and two of us were stateless, so we had no country to return to.*

The first woman had come to Sweden in 1987 and described that she started out here as being very lonely. When she had had her first child she wanted to have another one, so the

The second woman was 12 years old when she had left her parents to settle in a country where there was no war. In that new country she had got an education, learnt the language and was about to start working, but a new war broke out in the new country and she was forced to flee for the second time. Sweden, she says, was her final destination.

The third woman had lived in another country before coming to Sweden. She came to this country because she had married a woman from the new country, but had then got a divorce. Now she has a new partner in Sweden. In her home country homosexuality is not acceptable, and so she was glad to live in a country where she did not have to hide her sexuality.

The fourth woman was an ethnic



first child would not have to be as lonely as she had been herself. And then she wanted as many children as possible, so they would be able to give each other support when adults. Her real integration with the language had begun when her son had come home from school one day and told her he had said to the teacher that his mummy did not speak Swedish and so could not attend a parent's meeting. That was her starting-point, she said. That is when she started to learn the language and trained to become an assistant nurse later.

You must be stubborn and fight and fight all the time.

Sweden and she wanted to be there just to listen, since she thought it was exciting to listen to the life stories of the women.

The fifth woman was me. I came to Sweden for the first time when I was a child. I had an identity crisis when I was 18, and I travelled to other countries in order to fight for my people in various NGOs which worked for human rights in my country. I was involved in the war in 2006 and then I noticed that I was rather Swedish. I returned to Sweden in 2010 and settled in Malmö to start again from zero and got a degree in peace and conflict studies.



## Given a second chance “in and by”...

The group constellation was of 5 people from only two countries. Three of the women had been living in Sweden for more than 25+ years and the other two women had only been in Sweden less than three years.

The overall impression was positive i.e. that the women had been given a second chance “in and by” Sweden mainly because of the educational system that had made it pos-

sible for them to study and achieve their goals, such as having meaningful jobs. Two of them had jobs, one of them was studying and working part time, one was a senior citizen and the last one was at SFI level D. They were also very pleased to be able to conduct activist work during leisure time.



## One often has to answer “strange” questions

Woman 1 – Had moved to Sweden after several years in prison. Had been a victim to torture in her home country. Felt affinity with other women there. When she was released she fled to her husband who was in Sweden. Here after a few years the divorced. The time in prison marked her inside. Fireworks were explosions for many years... in her brain, regardless of what other people told her.

Woman 2 – Discrimination because of color of skin. A little girl pointed at her daughter and said that the daughter was ugly, and this happened in a grocery store. She went up to the mother and told her what had happened. The mother doubted that woman 2 had really understood what her daughter had said. Woman 2 was grateful that her daughter did not hear what the girl had said, so she does not get a complex because of the colour of her skin. She often has to answer “strange” questions about the hair and African looks of her children. Sweden was never the dream country. She moved

here with her Swedish husband who works here. She is a pedagogue but does not work, being the mother of two young children.

Woman 3 – Moved here to be with her husband. When it was time to apply for a job her husband warned her of unqualified jobs. She did not want to work as a cleaner, and that motivated her to start her university studies. Today it is difficult for her to find a job, as there are not many vacancies within her field of study.

Woman 4 – Had an academic background when moving to Sweden. Today has a family and is active within some organizations.

Woman 5 – Moved here and started from scratch by leaving her previous education and experience behind and study a new field. So did her husband. They meant that the time it took to validate their exams from their home country was almost as long as restudying everything.



## There is a little girl on her way to Malmö

One came to Malmö one month old in December 1945 with her father and mother. Her dad had come to Skåne 26 of April 1943 after the legal capital punishment in Denmark for participation in the resistance movement against the Nazi occupation.

One came to Sweden 30 years old together with her husband, as a result of the war in Balkans, 1992. She has lived here in 27 year and has a Swedish passport. She is divorced.

One came direct to Arlanda airport from (African country). Her husband was in Sweden. He came via Japan and is a Protestant. They came here 30 years ago.

One has a son and a pregnant daughter. There is a little girl on her way to Malmö.

R said that she was the first African woman who came to Arlanda without a visa. That was in 1975. She and her husband met again in Lund after he had travelled via Japan to Sweden. He is a Protestant. She wanted to go to the US, not to Sweden. She has two sons. In her home also live three unaccompanied children.

- At times I have been out of work, but I have never been a housewife.
- I taught Swedish to people from Chile, they had the same background. They belonged to the working-class and were leftists. Then I had a big Afro-hairdo and high heels (laughter). I was 22 years old.

J 22 years old, 100% Swedish and her family too, for many generations. She studies migration and Arabic.

- I have worked at Jallatrappan, lived in Palestine for three months and six months in China.
- My plan for the future is to become an Arab-speaking psychologist.

R – I feel Swedish when I arrive in E, and then I long again for Sweden. I realize that my way of thinking has changed. When I am in Sweden I feel e... and I long there.

AM: How can you see that someone is an immigrant?

R – It requires some kind of dialogue.

R – To be an immigrant is a kind of identity, it is nothing negative, I feel safe in it.

D comes from K.

- The situation for immigrant women is just getting more and more difficult, their health is deteriorating all the time.
- People do not see us as human beings, we are not being met on the same terms.
- We (D and R) have been engaged and active. Now women are isolated. The change occurred in the 90's.
- There are families who wait for six, seven years to get a residency permit. Sweden was not prepared to receive so many people.
- The first twenty years are the hardest. You leave everything, mum, dad, everything.



## Quotes from participants during workshop:

"You have to start all over"

"I don't necessarily belong with people who come from my home country. You try to find a new home together (with other people)"

"I felt that I was Swedish when I went to (area in the world). God damn it, how Swedish I was" > "So you have been lost" > "Yes"

"Go home', a boy said when I was small"

"Lilla Torg I would not want to go to. On Södervärn: 'here you find everybody'. Here at the Möllan we are all different"

Controller at airport: "'are you going home?', No I have to visit my parents in (country), then I will return back home".

"My first passport was Swedish. Have never had a passport before I travelled with the red one. When I went with the Swedish passport to my parents country, then I was respected"

"I had to learn Swedish. It was important"

"I had to get out of Syria. I had no choice. There was a war so I had to get out". "I came directly to the Language Café"

"I don't have my degree papers. I have to start again".



# An incomplete history is about to change

*More than 60 women from all over Malmö and the surroundings gathered at the library and meeting spot Garaget. An ordinary Monday changed into an extraordinary one. Women shared life stories and discussed experiences of being an immigrant woman in Malmö.*



project 100 years of life and Work of Immigrant Women in Malmö. The very first seminar was held in June, to introduce the project to people and relevant local institutions of Malmö. The first workshop was now directed to women of all backgrounds, ages and classes with an immigrant experience. A small exhibition was set up, in order to get a picture of the past 100 years in Malmö. On a timeline we could visually follow how different groups of immigrants arrived to Malmö, for different reasons. Most of the women portrayed came to Malmö as immigrants of labour or as refugees. Women arrived as refugees for example at the time of Second World War, later on from Chile, from Iran, from Balkan, Iraq and Somalia. Statistics showed how many immigrants who live in different parts of Malmö and their country of origin.

## The tale of starting, all over again

The participating women were then asked to choose a table and discuss in small groups of five to six persons. Each table discussion was led by a moderator. All of the moderators were women and most of them have immigrant experiences themselves. Lots of laughs, loud voices as well as gentle discussions filled the library space from the different tables.

One of the small groups was moderated by Katarina Fehir, who works with gender equality and non-discrimination in Malmö municipality. Five women were discussing and telling the others about themselves. The sharing in itself made the conversations very personal and easy going.

– I have reinvented my life here in Sweden. You have to start all over again, you lose your identity, a feeling that reinforces itself when you don't have a job. But you find resources inside yourself that you did not know you had. I am from a European Country and Swedish people get surprised when I tell them that I definitely feel as an immigrant.

Another woman across the table continues:

–I came to Sweden with small children. When my children started school they did not want to eat Swedish meals, only sandwiches. Then I learned how to cook Swedish food and the children learned to like it. They don't eat food from my country of origin. It is difficult to feel that your children belong to another country than yourself.

Another woman came to Sweden for love and describes how she continuously struggles for Roma women's rights.

– At first I did not like Sweden. But I discovered that here you have possibilities such as educating yourself and finding a decent job. But my choice of studying meant a lot of struggle against the Roma group and my family. It is hard. I have to be more than exemplary all the time. I want to show Roma women that if I can do it, they can. I want to show them that we have rights as Roma women. But yet I have not come to succeed.

## Summary of round table discussions

Time ran very quickly during the round table discussions. Many women urged for more time to talk



in small groups. When gathering altogether again, the moderators presented the themes mostly discussed and the statements made at each table. The fruitful conversations circled among the topics and experiences as follows:

The situation of immigrant women in Sweden is more difficult now than 20 years ago. The reasons are difficulties in the asylum processes and difficulties to find work. It is a time of uncertainty. The possibilities to be active and engage in grassroots movements are even harder.

You can't generalize what it is to be a woman – we all have different experiences based on who we are, on ethnicity, class, age and sexuality. However, you can share experiences of creating new identity, rootlessness, alienation and discrimination.

- Is the term "immigrant women" exclusive in itself?

- Hybrid identity. "I feel Swedish when I go back to East Africa and long to go back to Sweden. When I am in Sweden I long to go East Africa. My way of thinking has changed,"

It is a privilege having roots in different cultures and contexts. But immigrant women in Sweden have varied experiences of "hybride identity". Some feel proud and that being an immigrant is part of their identity. Some women feel not proud at all.

Projects directed to immigrants are run in a "top-down" way. When immigrant women present ideas that are realized in municipality funded projects, these women themselves are put to work as volunteers only.

Projects directed to "immigrant women" should

also include the whole spectrum of family relations.

The pictures of black women on the timeline exhibition were experienced as stereotypically portrayed. Several pictures portrayed women when cooking, dancing traditionally or working with elders.

Swedish people think of Africa as one homogenous country, it tends to be "African women's projects".

In reality men are too often the ones put in the positions to work in projects with women's issues.

Sweden is a land of possibilities. Malmö is called Little Bagdad and Little Teheran.

"After 20 years I feel as home in Sweden", stated one of the participants.

Swedish women ought to think of not excluding women with immigrant backgrounds. In projects aimed to understand cultural differences and support women's rights, immigrant women with experience of the very issues are put aside.

The continuation of this project should be to establish in the different parts and areas of Malmö where many immigrants live. The project should help out to highlight role models for other women.

It is always about men. It is very important with women's history.

Moderators: Fatuma Awil, Mamak Babak - Rad, Katarina Fehir, Sofi Jansson, Gunila Kajrup, Ann



# Kvinnor!

**Bor du i Malmö?**

**Har du kommit till Malmö från ett annat land?**

**Din berättelse är en del av stadens berättelse!**

**Vill du prata med andra kvinnor om dina erfarenheter och ditt liv, eller kanske bara lyssna?**

**Tag gärna med dig en sak, en bild eller en doft som är viktig för dig därför att den väcker minnen.**

**Varmt välkommen till en träff på GARAGET -  
Med kvinnor för kvinnor.**

**Måndag 2 december 18.30 - 20.30.  
GARAGET, Lönngatan 30.**

**Vi bjuder på fika.**

**Hoppas vi ses där!**

**Parvin Ardalan & Anna Svenson  
Malmö Museer**

**[www.facebook.com/events/180619178798096/](http://www.facebook.com/events/180619178798096/)**

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## **“You see the world in Malmö”**

Anna Svenson's historical introduction

### *The history of immigration to Malmö, a comprised and very simplified summary of the development of 100 years*

One hundred years of life and work of immigrant women in Malmö – that is enormous.

But we could in fact go back much longer. Until some hundred years ago, Skåne was part of Denmark, and the population of Malmö was Danish. Even today, a sizeable proportion of the inhabitants of Malmö were born in Denmark. For many years also many Germans lived here, and in the 18th century there was a German church in the place of present Caroli church.

From around 1850 until 1930 Sweden was mainly a country of emigration. Because of a great population increase and lack of farm land, but also due to religious and political

conflicts, many people left. One million Swedes departed, most of them settling in the US, and that great emigration is an important part of Swedish history and history-writing. (You may read about this period in books by the writer Vilhelm Moberg). Today, more than 8 million people in the US are estimated to have Swedish roots.

But let us begin in the year 1914 – when World War One (1914-1918) started. Malmö was then a city of around 100 000 people. Only a few hundred women immigrated to Malmö that very year, most of whom were Danish and German and so coming from neighbouring countries. Passports or other documents were not required for entry into Sweden during 1860-1914.

Today, in 2013, more than 300 000 people live in Malmö. And more than 47 000 of these are women who were born in another country, i.e. 1/6 of the whole population. There are more than 240 countries in the world, and over 170 are represented in Malmö. What happened during all these years?

Here you will get a very short summary of that development.

Before World War Two (1939-1945) immigration to Malmö was very small. In connection with the war many refugees came to Sweden, first of all Jews who had fled the Holocaust, but also members of resistance movements and refugees from the Baltic countries. Several thousand refugees came to Malmö, many from Denmark from also from other parts of Europe. Some were so ill that they died here, but most of them returned home after some time, or left for other countries.

But the war meant that many countries in Europe were completely destroyed. The houses had been bombed, streets and

war-damaged Europe did not have enough job opportunities. Sweden then started to search Europe in order to recruit labourers, and already in 1946 Kockums shipyard here in Malmö set up offices in Italy in order to find good shipyard workers. Gradually, workers came to work in factories in Sweden and in Malmö also from Turkey, Greece, Portugal, but also from the Nordic countries, e.g. Finland.

Also former Yugoslavia had few job opportunities, and many people were out of work, even those with a good education. It was not allowed to leave the Communist countries without permission, but the borders of Yugoslavia



roads were gone, and the industry was in ruins. There was a lack of everything – buildings, food, clothing, medicines, machines.

Sweden did not take part in the war, and the country was not damaged. The factories worked, and industries, communications and infrastructure were intact. This meant that Sweden was capable of producing many of the goods needed in Europe, where demand was so great. But Sweden did not have enough labour to be able to meet the great increase in demand of production – and

were opened in 1965, and many ex-Yugoslavs left for Sweden and Malmö in order to get jobs. To this day, many of the foreign-born people in Malmö came here from former Yugoslavia.

The revolution in Hungary in 1956 was intensely followed in Swedish media. Refugees poured out of the country, Sweden welcomed them here, and it was easy at the time to get a job.

In the early 60's the first black student came to Lund. He had escaped the apartheid

regime in South Africa, and his arrival drew enormous attention. Sydsvenska dagbladet met him at the airport, and students collected money to support him and the struggle in his home country. The word SOLIDARITY was important in those days, particularly solidarity with what was called the third world or the developing countries.

In 1967-68 it was decided that everyone who came to Sweden to work was to obtain work and residency permits in advance, before entering the country, unless they were citizens of the other Nordic countries in which case no permits were needed. Immigration legislation was tightened.

In the late 60's an anti-Semitic campaign in Poland drove many Jews out of the country, and a great number came to southern Sweden.

The vast immigration of workers to Sweden went on until the early 1970's. Now, Swedish industry was getting competition from other countries, industrial methods were developing, and the whole situation was gradually changing. The very powerful Swedish labour unions recommended against recruiting workers from abroad.

Malmö had long been a well-known industrial city with a strong labour movement, but now an era of deindustrializing began. Unemployment had previously been lower in Malmö than the rest of the country, but from the early 70's it started to rise.

From the beginning of the 1970's work-force immigration to Malmö was almost finished. Instead, the city saw the beginning of refugee immigration, a process which clearly mirrors the events taking place in the rest of the world. Simultaneously, the prerequisites to get asylum and residency permits in Sweden were made much more stringent.

If you have seen Malmö you have seen the world", that was a slogan invented by Sydsvenska dagbladet more than thirty years ago. Today one may easily state that – "You see the world in Malmö". Below follows just a few of all the wars and conflicts in the world which have made people seek refuge in Sweden and in Malmö. Please note that these are just examples without any claims to being anything more. In more or less chronological order:

- In 1967 the military forces staged a coup in Greece, and the country stayed a dictatorship

until 1974.

- In 1973, the military brought about the fall of democratically elected Salvador Allende in Chile. One dictatorship after the other came to power in Latin America during that time: Argentina, Bolivia, Colombia, Uruguay... but Chile in particular attracted much attention in Sweden, as the Swedish embassy in Santiago did a lot to assist those against the new regime; many refugees from Chile came to Sweden after a few years.

- The shah in Iran was overthrown in 1979, and the country was now formally called an Islamic republic. The revolution was followed by harsh persecutions of intellectuals and dissidents, and they reached its peak in the so called cultural revolution in the 1980's. Millions of highly educated Iranians left the country as a consequence of social and political oppression. Iran and Iraq were at war during 1980-88, and the US invaded Iraq in 2003; Saddam Hussein was finally thrown over and killed. Refugees came from Iraq in great numbers, and Iraqi-born immigrants form the most comprehensive foreign-born group in Malmö today.

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- Afghanistan was at war with the Soviet Union during 1979-89 – the Taliban movement was formed, and Afghanistan was invaded by the US in 2001.

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- Former Yugoslavia fell apart in the 1990's, and was split up into smaller countries after very bloody wars. Huge number of refugees came to Sweden and to Malmö, particularly from Bosnia.

- No separate statistics have been compiled in Sweden on immigrants of Palestine origin, and so it is difficult to know how many live in Malmö

- Today a bloody civil war is taking place in Syria, and Sweden has decided to give shelter and residency permits to many people who have fled that country.

This year, Malmö has a population of more than 300 000. Around 92 200 of those were born abroad, and half of them are women. Most of the women born in other countries come from Iraq, then follows Denmark, former Yugoslavia, Poland and Bosnia. 59% of all Malmöborn born abroad are now Swedish citizens.



# Timeline Extracts



Behind the introductory speeches and the workshop tables we had placed a temporary background timeline with images and text on 8 decades of women immigration and life and work in Malmö, although also with some notes and images related to immigration in general.

Intentionally, the text as well the images depicted some new aspects, such as the central role of immigrant women in the work force – but also commonly depicted and described aspects.





