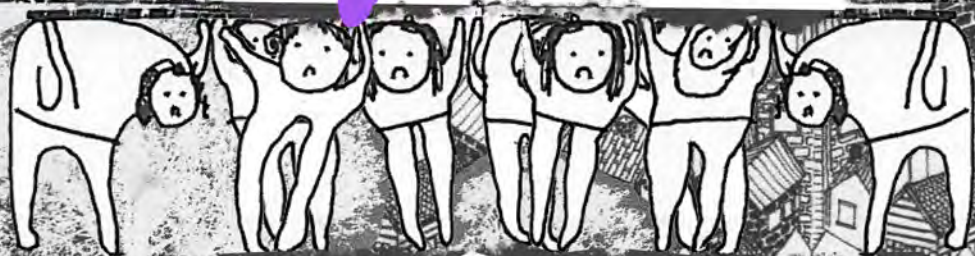


WOMEN MAKING HISTORY

100 YEARS OF IMMIGRANT WOMEN'S
LIFE AND WORK IN MALMÖ

WOMEN MAKING HISTORY

HER



NR.1

NEWSLETTER 1. 2015

Feminist Dialog, Malmö Museum, Medea at Malmö University, ABF, Malmö stad and Kulturrådet.

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With contribution and thanks to Soheyla Yazdanpanah, Irene Andersson, Isabella Z. Tuyus, Elizabeth Kaleebi and Mamak Babak-Rad.

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WHERE WE STAND:

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WOMEN MAKING HISTORY



TABLE OF CONTENT

Movement Beyond Walls
Shed Light Upon the Hidden History
A Thanks to the Women Who Built the City
Women 100 Cartoon Workshops
Postcard of Life in Movement
We ARE Residents of Malmö
Where We Stand

EDITORIAL

MOVEMENT BEYOND WALLS

At the end of May 2014, one week before the Nordic Forum and Feminist Festival, the Women Making History exhibition opened at Teknikens & Sjöfartens hus in Malmö, as a part of the project 100 Years of Immigrant Women's Life and Work in Malmö. The vivid exhibition is a permanent exhibition that co-exists with the exhibition of Tidernas Stad and contributes with a female perspective at the history of Malmö. Throughout the project we have had several working names for the project, to clarify the different phases of it. We decided to create a working name for the exhibition and in order to make it simple, we chose Women Making History. The same name is now used for the Tumblr-site Womenmakinghistory.tumblr.com - and from now on for the newsletters as well.

The project working names has changed many times during the process. It has also been named Kvinna 100 and Kvinnor 100. So don't be confused, they are all correct! Most projects usually end with a physical outcome such as a book or an exhibition, but Women Making History was not an end but a starting point for questioning and unfolding the invisible history of women and migration in Malmö. In addition, it was an experience of challenging the wallness and the rigid structures of institutions that often resist change. Everything up until now has been a collective effort fueled by discussions and activities. The task hasn't been easy but we couldn't have it any other way. The great positive response shown by the audience was a partial but a crucial success. It was an indicator of the historical and institutional vacuum in the history of life and work of the immigrant women. Why otherwise could a flat wall with no interaction points attract so many spectators? When noting the flatness and no- interaction-points of the exhibition, the exhibition created a way and space for vibrant, not 'flat' and interactive discussion in workshops, such as e.g. evaluation event, Roma workshop and guided tours. This paved the way for continued movement and discussion among the individuals, networks and organizations. The next newsletter will cover the workshops, seminars and meetings. All efforts were not limited to the exhibition. The project Living Archives at Malmö University collaborated with the project on how digital technology and meeting people can make archives more democratic, vibrant and relevant; and most importantly, how archives can contribute to social change. The Women Making History site is the output of that collective effort.

If you are interested in being more involved in the current debates about women and migration you are welcome to watch the roundtable discussion among five active women. This was another effort to highlight the most important issues that were discussed at the seminars and workshops. The informal round table meeting was recorded at Sydsvenskan and the result became five short films screened at the exhibition and on the Women Making History tumblr-site. In this issue there is a short report on these topics. Furthermore you can also read about the panel discussions between women's networks on immigrant women's life and work that was held at Moriska Paviljongen, during the Feminist Festival at Folkets Park. At the festival the project group in collaboration with ABF, Medea and Nordic African Women organized several workshops and explored women's stories and experiences of migration through collage and postcard manufacturing. Some of the creative visual stories are in this issue.

And finally regarding to the project, two workshops were held by Tusen Serier and Dotterbolaaget, at the Nordic Forum and the Feminist Festival. You can see several of the cartoons that came out of the workshop in this issue. All the material in this newsletter is related to the exhibition and workshops of that were held in May 2014.

Enjoy!

The Editorial Group

SHED LIGHT ON THE HIDDEN

We need a fundamental change in our
institutional and cultural structures,
otherwise racism will enter from a backdoor.

UPON HISTORY

Below a few words by Parvin Ardalan about the aim of the project and the process of questioning the invisibility as a first step at the day of the opening ceremony of the exhibition on May 31, 2014.

Last year when we started the project, I thought everything would be much easier but I was so wrong. Today's opening of the exhibition is truly, the beginning of our work. I could not believe that the immigrant women's' work and life, could ever be so invisible in the Swedish economic history. But I can understand how the images of immigrant women are being distorted in the political debates. The "Women 100-project" it is not only a project. It is not identifying women under the category of "immigrants". It is a collaborative effort for questioning the invisibility and visualizing the history from the shadows. It is a political, cultural and collective effort between civil society, women network/-organization and institutions for changing the images that have been made and reproduced until now. Digging into the archives, storytelling, interviews, home-meetings, seminars,

workshops, exhibition, digital platforms, video discussions and so on are different tools that have been used in this process, in order to shed light upon the hidden history of Malmö City. So, this exhibition is a part of a movement that emphasizes on networking, co-working, and participatory public engagement. Thank you to all the women who have and are participating in this movement! I sincerely believe that for changing the history of invisibility we must involve all the formal and informal forces. We need a fundamental change in our institutional and cultural structures. Otherwise racism will enter into our society from a backdoor. This exhibition, likewise migration, is on a historical road and it needs our participation and contribution to move forward. I hope this exhibition can be a kind of gratitude to those women who took the first steps of building our city.

A THANKS TO WOMEN WHO THE CITY

Well visited inauguration event 31 May 2014

"The project Women 100 (shorthand for 100 Years of Immigrant Womens Life and Work in Malmö) is not just a project. It does not identify women under the category of 'immigrants'. It is a collective endeavour aimed to question the invisibility - and to make present what has previously been silenced or shadowed in history-writing."

"It is a collective endeavour bringing civil society and institutions into contact, both socially and politically. The aim is to change the perceptions that has been created and reproduced up until today."

...ett till och till har gjort upprättelse för
Malmöandan – samförståndet mellan de som styrde
och de som hade ekonomiska medel.
Malmöandan gjorde att staden växte, frodades
och klarade kriser av ekonomisk nedgång.
Det är denna anda som möjliggjorde Malmös förvandling
från industri- till kunskapsstad.

Community spirit

Nowhere in Sweden has cooperation
between the elected politicians,
the financially strong bankers
and entrepreneurs been so close
that it has even led to the creation of a new concept:
the Malmö spirit – the mutual understanding
between those who governed
and those who had the financial resources.
The Malmö spirit helped the city to grow,
flourish and survive periods of economic crisis.
This spirit is what enabled Malmö to transform
from an industrial city into a knowledge city.

THE
BUILT

These words came from Parvin Ardalan, the initiator of the project or movement Women 100, and one of the speaker's at the launch of the exhibition. The exhibition has been created in a collaboration with Malmö Museum. Parvin Ardalan introduced with some reflections back on the work. She thought Women 100 would have been easy to work with, but she was wrong.

"Today's launch of the exhibition is truly just the beginning of our work. I could not believe that immigrant women's life and work could ever have been so invisible in the Swedish economical history. However, I have experienced how the portrayal of immigrant women has been distorted in public and political debate."

Elisabeth Lundgren, Head of Dept. of Culture at Malmö Municipality, held an opening speech where she pointed out the importance of revising history-writing on Malmö – and to make clear who has participated in the development of the city. Josefine Floberg, Head of Exhibitions

at Malmö Museum continued with some of the same points and pointed out further that she was proud that the museum had become a part of the Women 100 project. Several women who during the first year of the project had been involved also were invited to share some thoughts with the audience. Diana Mulinari, professor in Gender Studies at University of Lund, raised the question of solidarity:

"We should not forget our Sisters in the Mediterranean who fights to create a better future for their children and themselves. This project can help to raise the question of how we can unite in solidarity and fight for all the women of the world."

Seddighe Sahrabaghi is one of the women of the Women 100 working group. She spoke for justice and said that the project should identify areas where injustice still prevails between men and women in Sweden.





"My daughter and son are both graduate engineers, but do you think they have the same salary? And this is Sweden in 2014."

One of the visitors at the inauguration was Renata Andersen. As a resident of

Malmö and Roma she is happy about the Women 100 project's efforts to make visible various minority groups that have lived and work for long in Malmö and Sweden. She sees the project as a way of pushing for justice and a nuanced portrayal of Malmö's and Sweden's development.

"In an exhibition panel it is written that women in Sweden got the right to vote in 1921. However, it is not mentioned that Romas (or Romani-Swedes), who have lived in Sweden for generations, did not get the right to vote before the 1960s."



Images: Shirin Ardalan.
Swedish text: Linda Stark.
Translation: Anders Høg Hansen

(See <http://www.romer-nashistoria.selhistorial> says 'Romas didn't have the right to vote until 1959').

To place Roma life on the agenda and make their history visible is what I hope this project will do

in its continuing work", Renata Andersen said.

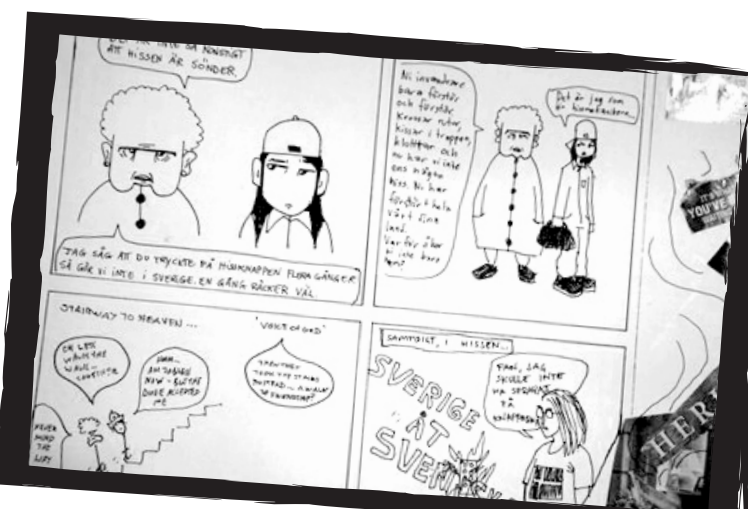
Parvin Ardalan ended her talk by reminding the audience about the first women, who in search of a better life for their children and themselves, went to Sweden and contributed to the growth and development

of Malmö as we know the city today.

"I would like to see this exhibition as a 'thank you' to the women who took the first steps to build up our city."

THE IMAGES OF LIFE IN CARTOON

The cartoons that were created in the context of Nordic Forum and Feminist Festival will be presented in an exhibition together with Tusen Serier and Dotterbo-laget later this year. Read more about the Kvinna 100 cartoon workshops here:



All seats around the workshop tables were quickly occupied when the Kvinna 100 project hosted a cartoon-workshop at Nordic Forum in collaboration with the two cartoonist collectives Dotterbolaget and Tusen Serier. Cartoonists Sara Granér, Hanna Stenman and Mattias Elftorp led a workshop where the participants jointly created original cartoons related to the topic of the day. The participants were divided into two groups which were each presented with a sheet of paper where the outlines of a comic strip had been prepared. And then the so called “relay cartoon race” could begin. Hanna Stenman explained how a “relay cartoon race” is the

creation of cartoon art works emerging through group collaborations – each member given only a minimum of time to draw their part. All group members are given the same short amount of time to draw one section of a comic strip. When the time is out, the paper is passed on to the next member of the group and so on. This way the group creates a collaborative piece of art, with a shared responsibility for the final result. As they prepared for the workshop, the three cartoonists had studied the stories, statistics and images presented in the exhibition Women Making History at Malmö Museums.

*By: Linda Stark, redaktör
Photo: Fredrik Elg
Translation by: Senija Vurzer
<http://womenmakinghistory.tumblr.com/post/88658692539/serier-na-som-skapats-under-nordiskt-forum-och>*



POSTCARDS IN MOVEMENT

Women 100 has together with ABF Malmö and Nordic African Women arranged several workshops during the Feministic Festival at Folkets Park. You can read about some of the activities here.



S OF LIFE MENT



The workshop Life in movement that Women 100 arranged together with ABF Malmö has been well attended during the Feministic Festival. Many wanted to take the opportunity to create postcards connected to the discussions and reflections around immigrant women's life and work in Malmö. One of the participants was Izabella Klüft, who attended with her family. Since her husband is originally from South Africa, she has given migration a lot of thought.

- I was interested in migration issues earlier, but since I met my husband it has become so clear how hard it can be to get into a new society when you lack contacts and network, she says.

Rishan Aregai and Eden Tareke from Eritreanska Kvinnorförbundet also had many participants that wanted to join in and discuss Eritrean women's fight for human rights, in Sweden as well as in Eritrea. Eden Tareke was very pleased afterwards.

- I am pleased and wish that we soon can arrange similar meetings with people where we together can discuss and talk about each other's worlds

and backgrounds. It is precious to meet through conversations, the understanding and respect for our groups increases.

During the workshop it was discussed how the Eritrean women in Sweden work with women issues, and what the media coverage looks like in Sweden concerning the situation in Eritrea.

- It was nice to be able to answer the participant's questions and give them a clearer image about today's Eritrea than the newspaper does, says Eden Tareke.

The last workshop that women 100 was co-organized at the Feminist Festival was Kanga -the fabric mobilized Nordic African Women, NAW, was there to show how east Africans Kangas traditionally was used to spread the message about love, religion and politics. Many people stopped to admire the beautiful fabrics and to listen to Elizabeth Kaleebi talking about the importance of the garment for the East African women and how the garment was used to spread the messenger about politics, love and religion.

Text: Linda Stark.

Pictures: ABF Malmö, Linda Stark, Fredrik Elg



WE ARE RESIDENTS OF MALMÖ

"You have to dare to be personal if you are to build trust and create a mutual cooperation"

Seddighe Sahrabaghi says

Muna Mohamud pointed out this kind of project can make visible the kind of structures that are creating exclusion and discrimination and this means that we have to get together against this to create a change.

According to Rasha Nasr there is no space at all for actually listening to the applicants dreams, interests and former experiences.

Rasha Nasr is tired and frustrated about how the public is pointing finger at immigrant women claiming that they do not want to work, when actually a big part of the problem is about structures, policies and also the working conditions for the staff at the employment agency.

If one seriously wants those who are far from the labor market to get employed, and to become part of the society, then the institutions need to be interested in creating a respectful dialogue. This was one of the conclusions made by the participants during Friday's panel discussion on the theme We are Residents of Malmö - Women, Migration, Life and Work. In the conversation it was debated how different the situation and living conditions are for today's immigrant women compared to the situation in, for example the sixties.

- In those days the migrants were welcome, both men and women, because they were needed for work. Today it is different, the socio-economic conditions are different now and therefore the generosity and commitment for the situation of immigrants is not nearly as high, said Ann- Magret Dahl former social worker in Denmark and one of the panelists.

Rasha Nasr is self-employed and has long experience of working with labor market measures in Sweden. She is tired and frustrated about how the public is pointing finger at immigrant women claiming that they do not want to work,

when actually a big part of the problem is about structures, policies and also the working conditions for the staff at the employment agency.

- The administrators at the employment agency are under pressure and are stressed. They don't have many minutes with every job-seeker and in those few minutes they need to inform about certain mandatory issues and try to bring the applicants to participate in different labor market measures, no matter if matches the person's competence or if it is even desired.

- There is no space at all for actually listening to the applicants dreams, interests and former experiences. And there is absolutely no time to search for other reasons, like for example conditions of home that is sometimes making it hard for some women to apply for certain jobs, explains Rasha Nasr. According to Rasha Nasr there is a need for more administrators and more space for them to take a more social responsibility.



- Had there been more space for humanity, many more would have entered the labor market for real, not only to be placed in different internships, she sums up..

One person who shared this position was the third panel participant, Seddighe Sahrabaghi, who works with area development in the area Rosengård for the tenant's association.

- As long as you do not seriously want to get close and integrate yourself with the ones who you are set to reach out to, then nothing will happen. Instead of standing and distributing folders by some civic offices, we have been employing the method of knocking doors and getting close to our members.

- You have to dare to be personal if you are to build trust and create a mutual cooperation, she says.

Muna Mohamud from Kvinna till Kvinna also pointed out that even if perhaps one could question and challenge a project that is called Life and Work of Immigrant Women, as it insinuates that all immigrant women are alike, a project like this still can have it's points.

- I would be the first to think that it is important to indicate that everyone has their own backgrounds, different experiences and that not everyone can recognize themselves in some women's individual story's and experiences.

- Yet there are things we can not close our eyes for and which have effects on immigrant women and their children for example. This kind of project can make visible the kind of structures that are creating exclusion and discrimination and this means that we have to fight together against this to create a change.

WHERE WE STAND

The project Women 100 gathered five women at May 6, 2014 to discuss various topics within the issue of women and migration. The round table discussions were recorded at Sydsvenskan and the result became five short movies screened at the exhibition and on the Women Making History tumblr-site.



Short Films

Mobilization

How can anti-racist networks, women's organizations and youth organizations mobilize in order to be present where the real power is? How could all these people work together and lobby towards the established political parties? How can they persuade their own members, organizations and networks, to work politically?

Mothers pave the way

How has the second generation of mothers fought and worked so that their children and other women can have better conditions in life and work? How has the second generation of mothers influenced the third generation of Swedish women?

Second generation Swedes

Many parents migrate to create a better life for their children. Not many of them can foresee how the new countries economic and social possibilities can affect their children and create a "gap" between the children and the adults. How will the family ties be affected when the children are raised in an environment with living conditions so far away from what their parents have experienced?

A third identity

Many immigrant women have worked or have been politically active in their country of origin and are also active in social issues in the society in Sweden. Why are these immigrant women absent in the Swedish political arena and within the established political parties? How come there is so much knowledge and experience in the so called cultural associations but not where the real political power is? How are the new associations such as Interfem and Megafonen, involved in changing these conditions?

United women

The created image in society of the immigrant women is not aligned with the reality of the women's struggle to make a better life for themselves and their children. How can we change the wrong image? How can we together create a more complete image of reality and highlight how the immigrant women have been a part of building the Sweden that we live in today? What are the untold narratives of these women? Since it's important for fulfilling the historical description of Sweden and Malmö.

Charlene Rosander

Teacher and member of Interfem and the Afro Swedish forum for justice



THE FIVE



Rakel Chukri

Head of cultural section at Sydsvenskan.





Rishan Aregai

Chairman at Folkets hus, Rosengård and associate at the Afro Swedish forum for justice.

WOMEN

Jelica Ugrićić

Established the international women's association in Malmö 1970, former chairman and still active in the association.



Paula Mulinari

PhD in Gender Studies and assistant professor in Social Work.

WOMEN MAKING HISTORY

TVÅ SERIEWORKSHOPS MED TUSEN SERIER & DOTTERBOLAGET



WOMEN MAKING HISTORY

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WOMEN MAKING HISTORY

TVÅ SERIEWORKSHOPS MED TUSEN SERIER & DOTTERBOLAGET





Varför behöver vi skriva om historien?



VAD MENAR DU?

**FÖR SVERIGES FRIHET
OCH OBERDENDE!**



JAG VAR DÄR.
JAG HADE MATT.

JAG VAR OCKSÅ DÄR.
JAG HADE OCKSÅ
MATT.

JAG HAR MIN
MATT I HANDEN

VEM FÖDDE OSS?

VEM LAGADE
MATEN?

NU PRATAR VI
INTE MER OM DET

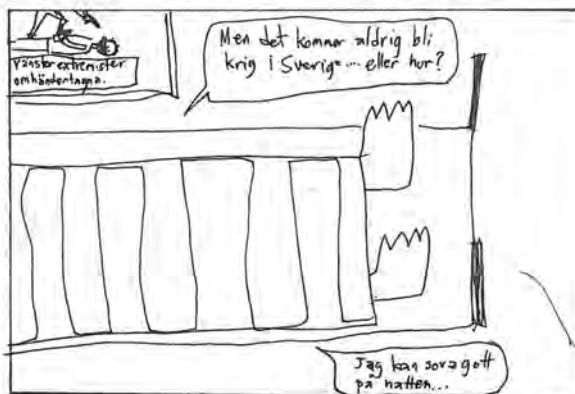
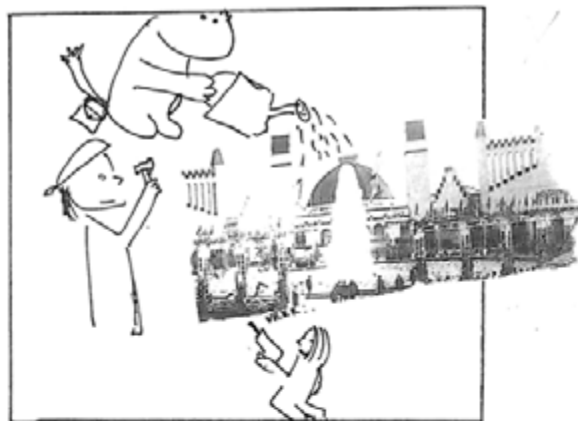
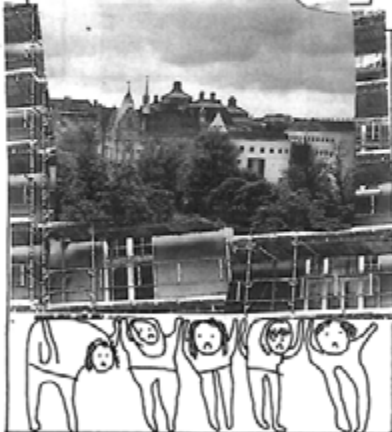
VAR HAR DU
KÖPT DIN MATT?



Vi ÅKER DIT!!

VÄLKOMNA!!







CARTOONS



ALLER
DERBY





I Shouldn't
need protection.
I wanna be
strong on my
own.



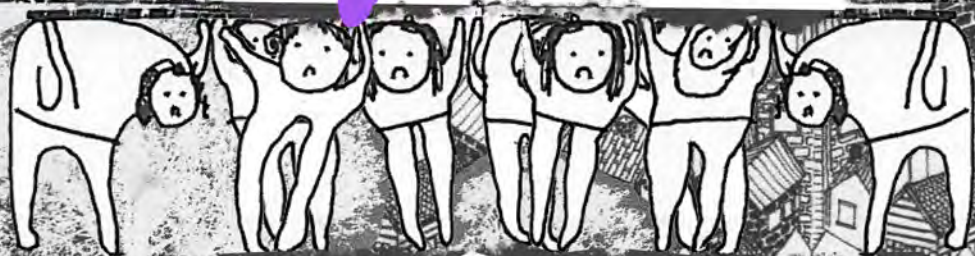
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