WOMEN MAKING HISTORY
100 YEARS OF IMMIGRANT WOMEN’S LIFE AND WORK IN MALMO

PLATFORMS OF VOICES
A CIRCULAR HISTORY ON A FLAT WALL

DISCRIMINATED AT WORK?
UNFOLDING STORIES AND ARCHIVES

WOMEN MAKING HER STORY
NO. 2. 2015
NEWSLETTER 2. 2015

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Since 2013 the project “Women 100” (One Hundred Years of Immigrant Women’s Life and Work in Malmö) - or “Women Making History,” has tried to make visible and recognize immigrant women’s life and work in Malmö.

Since the start we have used different methods in order to visualize and unfold the untold stories of immigrant women in Malmö. The aim was not to limit the project to ending up in a box of collected stories, but to involve the storytellers in the processes of participation.

The endeavor was initiated by Feminist Dialog, Malmö Stad, Malmö Museum and went on to include Malmö University, ABF, Malmö City Archive, the civil society, the women organizations, networks and individuals. Until today Women 100 has arranged seminars, workshops, lectures, exhibition, interviews, newsletters and a tumbler site. It has thus combined face-to-face communication with printed material and a digital platform as part of its participatory communication.

Newsletter no. 4 is a collection of articles that describes the different methods of participation used for unfolding women immigrant stories. If you are interested in knowing more about the discussions, questions and criticisms of the project read “A Circular History on a Flat Wall,” which recounts the evaluation workshop on the Women Making History exhibition. “Seeds that Have Bloomed” reports from a home meeting with South American women.
where various opinions and experiences of migration and identity ‘politics’ were debated.

“To Say the Truth or Not, Which One is Important?” reports from a workshop were feminist interview methods were presented and tried out. Techniques that were later used to conduct interviews in the project.

“We Know the Truth About Our Own Lives” recounts from a seminar and workshop, arranged by Roma women in order to know more about their history.

If you are interested in digging into the history of immigrant women in Malmö you should read “Unfolding Stories and Archives”.

To feel and experience what workplace discrimination can entail you should read the workshop report “Do You Have the Experience of Being Discriminated at Work?”

And finally, read “I Must Struggle Every Day” that tells about women’s daily struggles and their future hope, which was discussed at an informal meeting.

Last but not least, these workshops, articles, reports and the methods would not have been made possible if not for the immigrant women of Malmö who have dared to share their life stories and work experiences with us.

Thank you for the trust!

The Editorial Group
In the project “Women 100” (One Hundred Years of Immigrant Women’s Life and Work in Malmö), the effort has since 2013 been to make the immigrant women’s life and work in Malmö more visible and recognized through group discussions, interviews, seminars, workshops, a blog and an exhibition. Great thanks to those who contributed to this movement by sharing their stories, thoughts, and networks!

According to our agreed plan for developing the activities, cooperating more with the civic society and collecting even more stories, we held an evaluation workshop for the project “Kvinna 100” and the exhibition “Women Making History” at October 9th, 2014 at Sjöfartens och Teknikens hus, in Malmö.
Samuel Thelin, project leader for the exhibition, opens the workshop and starts the discussion at the exhibition. There are around 15 people gathered just near the exhibition wall in the big room on the first floor.

He begins with saying that the immigrant women have played an important role in Malmö’s big industrial factories. Sweden had during the last half of the 20th century become a country people went to, where it before had been a country people moved from.

Markus Clemmedson, graphic designer for the exhibition, explained that the timeline of the exhibition had been designed in a discrete way. It moves from the present to the past and then back to the present.

The colours are bright to be visible and to attract attention. It begins with in the present with yellow and moves over to green and blue e.g. in a sort of soft timeline and back to the present with the colour yellow.

The introduction led into a lively discussion and very broad evaluation of the exhibition and the issue of making immigrant women’s stories and experiences visible.

- One noted that it is important to get these stories into the media.
- Others paid attention to the flatness of the exhibition.
- The fact that it is on a wall with few objects, a part from a few glass cases up against the wall. Several noted that the exhibition does not move into the room. There is “back against the wall feeling” to it, and it is a challenge to pro-
duce an exhibition (different from a web text or book) that does not work (much) with objects or room/space in three dimensions.

- The museums could have had them, one said. They have been offered objects from many people during the ‘Migration Memories’ project, relating to refugee experiences.
- The museum can be a place for communication and interaction, yet the question is to what extent it is archived here.
- The communication has mainly been happened during the workshops. Also, the internet Tumblr site has been divided from the exhibition, it was said. The two activities of Women 100 have not been linked or related.
- The issue of too much to read and too little to see, was raised.
- It was noted that there had been too little activity and documentation during the first year.
- A few responded that there had been workshops (City library seminar, Garaget workshop, Seved workshop, Nordic Forum and Feminist’s workshops and seminars and a Cartoon workshop, newsletters covering the workshops and that these had been distributed to participants and also made available online.
- One addressed the possibility of sound and listening.

Some had preferred more audio and video documentation from the workshop. Some noted that we need stories of both successes and failures.

- One noted the need for getting many or diverse immigrants and the exhibition appear to have focused much on workers and factories and less at doctors and intellectuals.
- Also a discussion on sex workers one saw as missing and important.

Another comment in relation to this that she “refused to see herself as a victim”, we came here because we are strong.

Parvin Ardalan, noted that the idea was to have something more interactive and change-able. One of the researcher noted, in relation to this, that a possibility of filling holes/adding could have been arranged, but the exhibition was designed differently.

The project and movement is about establishing alliances to build on diverse experiences, solidarity and empathy.
**EVALUATION AROUND THE TABLE**

From Malmö University (Medea) Erling Björgvinsson acted as key moderator and Anders Høg Hansen as a note taker, freeing the participants to do the talking. Erling suggested a loose SWOT format with small yellow notes and instead of talking in smaller groups we discussed in the full group. The notes were then sorted on the board under relevant SWOT letters. The board was photographed with all stickers at the end by Anders and these photos works as a summary.

There were several issues introduced by the moderator such as the exhibition, the web/Tumblr and the process in general including workshops, Nordic Forum and the news letters.

**AUDIENCE FEEDBACK - ALL VOICES ARE NEEDED...**

Project group summarized all the audience feedback notes from the exhibition ‘feedback box’. The summary centered around a positive element of making visible immigrant women in the history of Malmö and some more critical remarks on the timeline; lack of interaction, lack of critique of political decisions; few glass cases and objects; little on present obstacles and opportunities. Now on to various comments and discussion threads centering around women immigrant life and work in general and in relation to the exhibition and the spread of info/debate, including newsletters:

- We are all immigrants no matter colour,
colour is not the issue. People of one complexion or colour discriminates others of another complexion/colour.

- Colour may not be a publicly used word or debate, yet “colour is used secretly”.
- “I am not comfortable with it”.
- “I am more discriminated than her” (darker skinned women to a lighter skin women), the lighter skinned woman shows mockingly her blonde curls and says “it depends on where you are”.
- The problem is that people don’t believe in the society. “it is necessary with a belief in society”. And they talk about second generation immigrations. I am Swedish. There is a structure and a language that prevents us from moving forward. All voices are needed.
- I miss political participation, also in relation to the exhibition. It is important this is made visible. “Before we did not dare to tell”.
- “Women 100” should work to get more information out, to spread the word, distribute newsletters beyond the closed group.
- The women in the project must also help (it is responded that the newsletters are on the web, distributed at all public events, to all who participates in activities via email).
- We need role models.
- Regarding the exhibition it is good that the issues now are visible, it is seen on the wall.
- But it is flat, it should be on all the other walls and in cases in the room.
- We need a diversity of stories, positive experiences and critique.

During the cartoon workshop, Mattias Elf-torp, cartoonist, mentioned that the workshop was about to get more immigrants in making cartoons. The idea in short was to create serial stories with individual contributions to frame, i.e. one begins and then hands over her frame for another to add a new frame, a continuation of the story. Then on to the next and so forth. In this way they wanted to create collective stories and to see if the stories can be controlled or if people can collaborate around their creation.

Both at Folkets Park, in collaboration with ABF (Arbetarnas Bildningsförbund) and with IDM students (Interaction Design, Master’s Programme at Malmö University), as well as at the Nordic Forum there was a lack of diversity. Still the homogenous groups worked together in a good way. The topic is the important thing, not necessarily to get specifically the kind of people you had hoped for. At the cartoon workshop it appeared to be people who was already into the topic or debate as Lotta Holmberg from ABF mentioned.

There was some nervousness in the beginning but after getting started, it worked well.

By Anders Høg Hansen
Overall, the majority of the feedback notes collected until October 9th were very positive of the exhibition “Women Making History”. The critical comments can be summarized in these main lines:

-the timeline must be expanded to include colored immigrant women
-the racism and discrimination that immigrant women have had to endure and still are enduring today should be more highlighted
-there is nothing in the exhibition about the intellectual immigrant women’s struggle in Sweden
-political and controversial decisions such as the tax reducing RUT is described unproblematic in the exhibition text.

The predictions for the future include, among others that the exhibition should have had interactive features, more showcases and even more about today’s possibilities and limitations of immigrant women in Malmö.
People of South American origin live all over in Malmö. One evening the Women 100 movement invited four women from four different South American countries to tell their stories and discuss feminism, postcolonialism today, integration, racism and mobilization. Invited were Giovanno Tello (lawyer, Guatemala), Elizabeth Flores (pedagogue, Columbia), Leonor Churquina Ortiz (writer, Bolivia), and Elizabeth Mendoza (coordinator of various projects for women, Chile).
Elizabeth Mendoza
“We were internationalists”

Elizabeth escaped Pinochet’s camps and after having been forced to give up her education in Chile.
She was 24. She was teaching chemistry, and physics among other topics. She came with her husband and kids in 1976. They were impressed with Sweden. ‘We were luxury immigrants compared with the situation today’. ‘My husband and I, and our children, had our own room in a hotel. I could begin right away to study Swedish and later Civics and English’. ‘We had lived in Lund and later moved to to Sjöbo. When we moved to Sjöbo there were no other foreigners in this small town. We thought it was a lovely place, so clean, calm and quiet. However, we did not know that Sven Olle Olsson (a neo-Nazi, translator) lived there and they raised Nazi flags in the town. We were the only immigrants in town when they demanded an election about taking more refugees. A journalist once asked me if I wanted to have a debate with Olle Olson. I declined and said I was not interested talking to a man with such a narrow world view.’ ‘We were internationalists’.

‘When my husband and I began working at a university I became aware that as a woman I had to fight harder – even compared to immigrant men also speaking slightly broken Swedish. So I have learned to struggle to gain respect. You must always try and prove what you can do. It is like going upstream,’ she says. Over the years, I have lived in Chile again, in Cuba, and for 10 years in Spain. We moved back to Sweden some months ago (2014).
While I have lived in different places in the world I have become frustrated with the fact, that Swedes have little awareness of their own history, as well of other places too, Elizabeth explains. ‘They appear not be able to connect important historical and political events with where a country is positioned economically and politically’. Their non involvement in WWII was and has helped them to reach their economic wealth and political status. They were already ahead of others. They don’t know how much women immigrants have contributed to this.

Also, few care about what happens outside their borders. The main conception that remains is the image of the immigrant women as weak. I am tired of this misunderstanding. We have proved able to take care of jobs, children, our homes and so forth. These simplified images are something I want to change. For God’s sake!, many immigrant women have survived imprisonment, torture and war. We take care of our children, and we are strong. We deserve to share power, have as much as others’.... ‘We are always adapting’. She continues to point out that it is important to show solidarity - also with the women outside Sweden. The Women 100 movement should not forget these women, she says.

‘The most important thing for me is to imagine and demand a society which we want to live in. Here as well as within the EU. What kind of society do we want? How can we create contact with those people who are invisible and those who have the political power?’. There is a hegemony. How come there are so few women with Latin-American background within the left leaning sphere of politics? she asks. ‘It is only white women. It’s a structural racism.’
Leonor Churquina Ortiz

“I wrote the book Bolivians in Sweden. I wanted to leave a reference from our generation to the new generations.”

‘I came to Sweden from Bolivia in 1981, as Elizabeth fleeing from a dictatorship. I was working in a ministry and studying. In Sweden I began to involve myself in voluntary work in small cultural societies. It was important for me to engage in work with fellow Bolivians in Sweden to support women at home.’

‘My brother went back to reunite with his family while I stayed in Sweden, working, and sending some money home. It was tough. I had difficulties coming to terms with that I would not return to live there. I have lived like as if I am standing at the central station with a packed suitcase but I am never boarding a train. Like waiting to leave, but I never did. I began to work with youth with roots in Bolivia, but who were born here. Different Bolivian societies from around Sweden meet at camps and live for a few days with Bolivian dance and music. These camps have become the link between me and my Bolivia.’ It has been important for me to see that the immigrated Bolivian youth keep their Bolivian roots. Many of them don’t know why we fled, or how the political situation was in Bolivia. The things we had to cope with at home and how our first time in Sweden was like, she explains. That is also why I wrote the book “Bolivians in Sweden”. I wanted to leave a reference from my generation to the new generations and the upcoming ones’, Leonor continues. ‘Many parents who
Leonor Churquina Ortiz: 
"... lived like as if I am standing at the central station with a packed suitcase but I am never boarding a train."

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came here during the 1970s and 1980s have not been able to or wanted to tell their children about their experiences. The past had hurt them or it had become too sensitive, or they have repressed many of the things they had been through.

Leonor explains that many Bolivian women gained a more free life after they came here. Men often returned while women and children stayed, but instead of waiting, they divorced and began all over here. I often go back to Bolivia to visit. Here in Sweden I never feel Swedish, but I do feel Swedish when I am back in Bolivia, she points. ‘You try to combine your different identities. Maybe it is different when you immigrate as an adult, I was 31’...I have an adopted son from Bolivia. I got him from my brother when the boy was 15 years old. Some years ago he met the love of his life in Bolivia, and then moved there’.

Leonor explains that over the last decade lots of changes has happened in Bolivia and they have a new Indian president, Morales. I am sad that I could not take part in these changes, but am not unhappy with life overall. Today I work as child pedagogue, I am happy for this and for all I been able to contribute to in the small societies I have been a member of, she says. ‘I think I have planted a lot of seeds and seen them bloom.’...’I have actively chosen to pick the best from my two countries and see that as my culture and traditions’

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Giovanna Tello

“I wonder a lot about the issue of home. Maybe home is where you have the best network”.

‘I don’t know where I feel most at home. My mother is from Italy, my father is from Mexico and I am born in Guatemala. I probably feel most at home in Mexico. In Sweden I feel like a Latina. I came here for love and have been here four years now.’

‘I wonder a lot about the issue of home. Maybe home is where you have the best network, and here in Malmö it has been easy to create a network, everybody has been very open. Then it is also about your standing, jobwise and so on. In fact, on the radio a while ago I heard about a research that said there were greater equality when it came to salaries in France, than here in Sweden. That is not the picture created in Sweden.

‘I worked as a lawyer in Mexico. First and foremost with human rights and women’s reproductive rights. I went to Law school (university) for 5 years and have professional work experience. Then here in Sweden I get letters telling me I have to take complementary courses before I can go to the university. I called and said ‘I have a Law degree already’. They told me this education was not approved in Sweden.’
I reject to sit down and begin the Law program from scratch again. I think there is a strong structural racism in Sweden, in particular when it comes to education and the labour market. Many do not get a chance to show what they are worth. There must be better ways to nurture the experiences and competences of human beings, instead of not approving educational programs from other countries, she explains.

Giovanna tells a story from her present job. She works as an administrator in a restaurant where she was a dishwasher when she arrived in Sweden. One day she was interviewing a candidate for a job interview. The candidate wore a veil. The restaurant owner, a 60-70 year old man, was sceptical when he saw the veil. Maybe we will lose customers he thought and and later he made fun of it with his white Swedish employees. Giovanna told him that he had given her the responsibility for employment and he had to leave that to her. Leonor employed the woman and of course it went well, she says. She is really good and effective. We sell more ice cream, she says, and the other employees have accepted her.

Giovanna Tello

"Many does not get a chance to show what they are worth "

Varför behöver vi skriva om historien?

"Att se historien som
en statistisk samling och
händelse där bara vissa
"var där" är ju rätt markligt"
Elizabeth Florez
“Stigmatisation prevents you from growing”.

‘It makes me happy to be here with you’. ‘To be a part of such meetings and hear other peoples story make me grow as a human being’. A project like this (Women 100) has the purpose to engage with the term ‘culture’, she elaborates. ‘But what do we mean by this? Is it the culture of my upbringing, the culture at work today? The culture of my home, or the culture I have with my Latin American or my Swedish friends?’ Elizabeth says that peoples concepts of what culture is, and what they mean when they talk about other people’s culture, affects how they are treated. ‘I have not been met with the respect I as a human being – not as an immigrant woman – deserve’.

Elizabeth says she works with gender issues and she notices that you get stigmatised, because of peoples conceptions of what a Latin American woman is. ‘That stigmatisation prevents you from growing. ‘Then you have to be careful as an immigrant and in particular when you are an immigrant woman not to stick out in a country where the ‘Law of Jante’ is prominent’ (a cultural attitude in Scandinavia looking down on individual success and achievement, translator’s note). ‘You stick out enough because of your looks, so don’t begin to stick out and demand a lot of other things, like having a career, haha’.

‘To me this is really about democracy: Who is allowed to have a say, and who is silenced? Who is in power? ‘If we try to break down the term ‘culture’ we can also engage with the postcolonial. There are remains of the colonial everywhere, in particular in the labour market: who is in power and who is given space and possibilities to act and create? Who is allowed to speak 20 minutes at a conference, while others get 5 minutes?’

Elizabeth explains that she was 20 years old and pregnant when she came from Columbia to Sweden. She had not that early in life had the opportunity to engage in those issues. She explains that she also did not yet have the language to reflect upon feminism and democracy. Later she was employed at Malmö municipality to work with immigrant women-issues, she explains. They wanted her to invite researchers to come and speak about immigrants, but she wanted to do things with
the immigrant women themselves. ‘To make a seminar with them, not for them. Period’. She says, it developed into marathons where women discussed and told stories from morning to evening.

‘From 9 in the morning till 6 in the evening different women were given 10 minutes each on stage to tell about whatever they wanted. It was fantastic to listen to the stories that were told.

She did these events for six years. ‘This is how I want to be portrayed. I am a woman with a mission to let other women speak. To tell their stories. It is important because we may see another side of a human being we otherwise may never have heard about. We talk about women at Rosengård not coming out. What do we know about their dreams, ambitions, and the things they do?’

‘All have a story to tell. One woman did not want to speak. ‘I can only do apple sauce’, she said. ‘I asked her to describe it and then talk about it in detail. Today she runs her own company selling apple sauce’.

_text by Linda Stark
_translation by Anders Høg Hansen_
TO SAY THE TRUTH OR NOT, WHICH ONE IS IMPORTANT?
The aim was to discuss and reflect on qualitative interviews, from a feminist perspective.

Fataneh Farahani introduced herself by giving examples of her own study on Iranian women’s sexuality and also now on the topic of masculinity. She then proceeded through methodological perspectives and methods for interviews and explained that she often has to answer questions about whether she knows if people are telling the truth and also why she has chosen to focus on sexuality when there are so many other important topics.

-I am not interested in whether the interviewee is saying is the truth. I’m interested in what they say and I’m also aware that they choose to present certain things, given that I am an Iranian woman. Fataneh Farahani explained that masculinity is shaped not only in a relation to a women, but also among other things, such as where you live, hence her interest in different diaspora cultures around the world.
What is feminist research?

Feminists can’t claim that they alone have the right to the feminist research field because there is an equal representation of women and men in the empirical data, a mix between methods and methodologies and a framework of conceptually, i.e. the concepts and values that shape the research.

Fataneh Farahani explained the feminist scientist and theorist Donna Haraway’s concept of the importance of the so called situated knowledge.

Situated knowledge has been a feminist response to scientific objectivity and Haraway has criticized the positivistic knowledge and further focuses on the fact that researcher’s position has a meaning and an objective.

Haraway believes that all knowledge is “situated knowledge - a partial knowledge that is limited but not limiting” and goes on with to that we must be aware of the doors opened and the position we have. “Un-situated knowledge is irresponsible.”

Situated knowledge is obliged to take responsibility for how one’s position affects what knowledge is produced. For example, if you have access to women who wear the veil and given that the interviewer has a critical perspective and if the researcher is wearing a veil or not. Yet another important question is about who can be an expert.

Situated knowledge has also highlighted the politics of knowledge production, as well as the politics of representation.
POSITIONING AND BEING POSITIONED

The person being interviewed will scan you and read you into a position. In research, the scientist alternates between different positions, between the insider/outsider positions since there are no fixed positions.

A few points to consider is the process of knowledge production, accessibility, what stories are being told, whom one is writing for, who can be an expert, positioning and of course being positioned.

As Erdal and Ezzati acknowledged when researching about Beyond the insider-outsider - divide in Migration Research in 2013 there are several dimensions such as gender, race, ethnicity, urban/ rural experience/ ethnic minority, cultural competence, language used/ socio political-cultural status, migration experiences, length of residency in diaspora, (un) shared socio-historical grounds, experiences and so on.

THE MASTER’S TOOL

Elegantly put by Audre Lorde is that the master’s tool will never dismantle the master’s house!

Her point is that we must find new approaches, methodologies and new concepts to create new knowledge that is not based on patriarchal structures.

When it was time for the actual workshop Fataneh Farahani asked the participants to look at the photos on the tables and select four or five of them and to tell/ create their own stories about their migration experiences/ other life stories.

After 15 minutes the participants shared their stories with each other.

By Erling Björgvinsson
“WE KNOW THE TRUTH ABOUT OUR OWN LIVES”
Monica Caldaras was born in Sweden in the 40’s and lived all her childhood in tent camps. Sixty years later, she began to feel accepted by the Swedish society. Thereze Eriksson, who talked about Roma women as role models, struggled for many years before she felt pride of belonging to the Roma. She encounters prejudices every day. Ioana Cojocariu, who hold the “Recapturing the Language of Work” is a visual artist living in Malmö. The project Women 100 arranged an afternoon of meetings, talks and stories of Roma women.

On the afternoon of December 2nd in 2014 about thirty men and women gathered in the Science and Maritime Museum in Malmö. Women making history is a colorful exhibition, covering a wide wall on the ground floor. The exhibition consists of a timeline, one hundred years back in time up to present time. Images and articles show how immigrant women played significant roles in the industrial emergence of Malmö. This day, with a focus on Roma women’s stories, was organized as part of the project Women 100.

– The project is about visibility. We all know that women have been a big part of Malmö’s history, especially immigrant women. But it does not show anywhere, says Parvin Ardalan, who is the initiator of Women 100.

– This exhibition is just a beginning. The most important is the meetings that evolve, says Erling Björgvinsson, researcher and participant in the project from Malmö University.

Some of the participants at the workshop come from the Roma Information and Knowledge center, in Malmö. Some participants have come out of curiosity; some are from Romania and in Sweden temporarily.

– Although migrant women are highlighted in the exhibition and in the project, we lacked perspectives of Roma women, says Senija Vurzer from project Women 100. The Roma Information and Knowledge center.

Samuel Thelin from Malmö Museum, explains the background to the exhibition and that he is involved in another project:

– It's called “70 years” and refers to the elapsed time since the Second World War. In the spring of 1945, the white buses went to the Nazi camps and saved about 70 thousands. But how many of them were actually Roma? We do not know. We've only found two Roma people that we have included in the project.

– Could it be that it was not until the early 50s that the Roma were allowed to enter Sweden? From the end of the war to the early 50s, there was a travel ban on Roma, interjects one of the participants.
A number of black and white, enlarged photos are attached on a display screen in another corner of the room. Standing beside her pictures, Monica Caldaras, one of the initiators till Romskt kulturcentrum i Malmö, tells about her life. Her voice is deep and overwhelms the buzzing background voices that are heard from the speakers at the various exhibition stands. Both Monica and her parents were born in Sweden.

“I was born in 1943. We moved around because we could not stay longer than three days in one place, even though it said three weeks by law. Throughout my childhood we lived in tents that we warmed up with oil drums. Our duvets were always wet. We slept on the ground on thin sheets. Many of us died too early, the elderly and young children.

She points to another photo:

– Then, we moved into caravans. It was like moving into the king’s castle! We had three rooms and a kitchen which was separated by curtains. There was no water inside, the water we had to fetch from the stream.

Monica Caldaras: “We could not stay longer than three days in one place, even though it said three weeks by law. When we moved into caravans, it was like moving into the king’s castle!”

Monica Caldaras and her family moved to Malmö in 1955. She has lived in all parts of Sweden. Four years later (1959), a change of
legislation was made by the Prime Minister Tage Erlander. The law said among other things that even Roma children were entitled to free schooling and it made it easier for Roma to get homes.

– In 1959 we moved into our first apartment. A few years later (1964), we moved on to Rosengård. At one time it was like we occupied Rosengård. But my parents had to pay for me to go to school. I was already 15 when I started first grade and did not attend a regular elementary school. I went to adult school which was organized by ABF, she says.

Life was hard. The kids helped out to support their families with craft, shoeing horses and farm practices.

Monica: “Here you see a picture of Malmö free harbour! We had teaching outdoors in the summer by a Swedish teacher. We had to pay.”

– Roma women were good at presaging. My grandfather had a funfair, other Roma were running dance floors. That was how Roma gained a living. The music is very important to us. The music and the language is the only thing we have left, but now our language is disappearing. Young Roma today, prefer to speak English.

The big change according to Monica Caldaras, took place in 2000. Then the Roma were given minority status in Sweden.

– How could we cope with living like this? Many did not. They died prematurely because of difficult living conditions. We were chased by the police and authorities. Now that I have
become old, I think the forest is beautiful. When I was young, the trees were my home, and I did not see the beauty of the forest. People set fire to our tents. At that time, I did not feel Swedish. We were called “fucking Gypsies”. It is only fourteen years ago that I started to feel like I am Swedish, in 2000 when we got minority status.

Monica: “Now that I have become old, I think the forest is beautiful. When I was young, the trees were my home, and I did not see the beauty of the forest.”

A participant asks about how she identifies herself, Swede or Roma? Monica Caldaras answers: — When we are home, we are Roma. When we go out, we are Swedes. My husband says, do not talk Romani when you go into a store, they stop to give anything to you. But I speak Romanian. People hate us still. The difference is that they cannot touch us anymore. We have minority status. I tell my grandchildren, I have 12 of them, “Do not become only Swedish. You are Roma”. And it is us who know the truth of our lives, it can be no other.

Monica Caldaras: "We could not stay longer than three days in one place, even though it said three weeks by law. When we moved into caravans, it was like moving into the king’s castle!"
The rest of the day was held in Kommendanthuset. Thereze Eriksson told the participants about Roma female role models.

— Whether you are a woman or a man, it is important to have role models. If you would dream about working internationally, it is very difficult to find Roma role models. In all countries, Roma live in alienation and in great discrimination. When I started school I was the only “Gypsy girl”. People thought of me as “Katitzi”. Maybe it sounds strange - but I wished I lived on Katitzi’s time! When I was growing up, there was an idea of that we as Roma should feel welcome and included, like Swedes. But I did not experience this. Therefore, I wished I was as Katitzi.

That I would feel confident and strong in my identity as a Roma. I was completely alone. This followed me throughout my school years and even today, she says and continues:

— I want to be a role model for the young Roma girls growing up today. As part of one’s identity, it is important to take part in society and to know what is required.
Thereze Eriksson shows a photo collage on a wall. Two Roma women portrayed on the collage, is Katarina and Rosa Taikon. They had to fight for the Roma’s right, the right of housing and the right for school. Today Thereze lives very close to another strong woman, her mother Soraya Post.

- My mother saw the need for change on higher levels, on political levels. Right now my mother was elected to represent Fi and to plead for Roma people, mostly women. Actually, she works for equality, regardless of ethnicity, gender and age. The human rights include actually Roma people! Like Rosa and Katarina Taikon, Soraya Post struggles to train staff in the schools. It has happened too many times that the Roma children have received teacher’s prejudices against Roma as a group, says Thereze.

In 2007 Soraya Post started a folk high school for Roma students, in Gothenburg. Here, Roma people can study and recoup the education they could not get before. Since, many people have proceeded from illiteracy to advanced studies or moved on to the labor market. Today, Thereze Eriksson works herself with adult education.

Katarina and Rosa Taikon had to fight for the Roma’s right, the right of housing and the right of school. Today another strong woman is Soraya Post who fights on political level.

Thereze: “Soraya Post, my mother, was elected to represent Fi and to plead for Roma people, mostly women. She works for equality, regardless of ethnicity, gender and age.”

- The reason that I started to work in schools, was my own feeling of lack of help, throughout my school years. I was never seen or taken seriously, nor as if I could know things. She has often been asked if she feels discriminated against. A few years ago, she had not thought much about it. But then she realized the extent of discrimination.

- It’s a part of my everyday life, so much that I did not think about it. I am shaped by it, throughout my life. I know people think and feel a certain way about me. I am working on it. But it’s hard to put your finger on what discrimination really means, in the case of the Roma. It is very deep and it is so common that sometimes we do not even think of it as discrimination.

Thereze Eriksson: "Whether you are a woman or a man, it is important to have role models. If you would dream about working internationally, it is very difficult to find Roma role models"
Thereze emphasizes that the Roma family structure has always been very strong and the Roma woman in the middle of it. Women have been and are an integral part of the family.

- We have a strong survival mechanism within us. We do not give up. I want to spread this message to young Roma today, who struggle with their identities, between the Roma and the Swedish. I want to encourage them to be proud and that we are entitled to everything that everyone else in the community is entitled to. That is my message to mainly Roma girls. My children have already lost the Romani language – I am afraid that we will lose what is Roma. I want to continue the struggle of Katarina, Rosa and my mother.

Thereze: Discrimination is a part of my everyday life, so much that I did not think about it. I am shaped by it, throughout my life. But it’s hard to put your finger on what discrimination really means, in the case of the Roma. It is very deep and it is so common that sometimes we do not even think of it as discrimination.

One participant asked in which context Thereze experienced herself as mostly offended, as a Roma woman – in the Roma or the Swedish context?
- I think it was 50/50 when I began to struggle. But today I do not feel offended in the Roma minority. I think the fear came out of that the Roma thought I would be assimilated and leave my Roma identity. I struggle in the same way against the majority society, but there I have not received understanding.

It was not told in Katarina Taikon’s books that many children died in the tents. Katarina wanted to tell a different story, but it was not published. The writer accompanied us during the summer. But no writer accompanied us during the winter.

Another participant highlights the importance of Katarina Taikon’s books, in their way to inform and influence public opinion “Katarina Taikon was so important in my time and my kids read her”. Thereze agrees but also believes that the books romanticized:

- Many in the majority society interpreted Katitzi-books as showing the way we wanted to live.

Thereze: “I want to be a role model for the young Roma girls growing up today. As part of one’s identity, it is important to take part in society and to know what is required.”
The participant adds: At school, it was sometimes reverse discrimination, the children were neglected. They could come to school without doing homework. The teachers and the headmaster did not care.

Another participant confirms: “Discrimination still exists, they will admit that they are Roma, but not many dare. How does a child feel if he/she has to hide his/her identity? The same may apply to the workplace”.

Tereza: At school, I got called Katzi and it was a spat in the face. They didn't let me go home with any classmates. They thought I would steal their stuff. As for reverse discrimination as the headmaster thought that I would quit school when I was 11 to avoid being bullied.

But thankfully I have grown up in Sweden. In other countries, Roma go to school with mentally handicapped. I feel safe. I would not do so in Hungary or Romania.
Agnes Lakatos, a journalist at Swedish Public Radio, told the participants about herself.

- I didn’t think that I would want to talk, but I cannot say no to you. What feelings do you get if I say, “Hey, I come from the Swedish Radio with key in hand.”

- I grew up in Hungary, in a highly traditional Roma family. I was married at the age of 13 and came to Sweden as a 19-year-old mother of two children. Here, I divorced myself from the Roma life. I met friends who persuaded me to go to school. But I had a self-image of being stupid, caused by my life in Hungary. When I was 30 years old, I began to educate myself at a folk high school. The teachers encouraged me to continue - and so I ended up at the School of Social Work. There, I was picked up by the Swedish Radio. I have now worked there for 12 years. However, I face discrimination in society every day. Being a Roma woman, who is forward and outward, it is obviously not easy. We fight constantly against the majority and against the prejudices we grew up with and the ones we meet daily, she says.

Monica Caldaras adds:
- Today, we all have more experience than we have had before. We know that the Roma are not stupid.
- It’s hard when people who have not been exposed to difficult situations, try to understand by reading, what we have been through. At the School of Social Work, I received words and terms to my experiences, tells Agnes Lakatos.

"Being a Roma woman, who is forward and outward, is not obvious, nor easy."
The last hour of the workshop, the participants were discussing in groups. The questions concerned what “work” really means to us today. Words were written on large white sheets: influence, status, survival, opportunities and personal development.

Ioana Cojocariu explained about the aim of workshop:

- The workshop’s aim is to define the concept of work that goes beyond the economic view and understand it as experience of the every-day, the formation of social actions and spaces as well as subjectivities.

What does it mean to make a living today?

- It is interesting to ask what the opposite of work would be? Vacation? Time off? Then we notice that there are many who have never experienced themselves to have holidays, said one participant.

Two Roma women, Sonia and Gina, participated the whole afternoon. They have travelled to Sweden from Romania to earn money to support their families. Today, they live in one of the tent camps in Malmö. They spoke through an interpreter about how they perceive “work” in their lives:

- My husband is dead. I have a daughter who is eight years old and a son who is two years old. I have no money. If I had money, I would not ask for them. But the majority are ashamed of us, that we are begging for their money, says Sonia.

- We are often told that Roma women do not want to work. It is clear that we want to work, but no one wants to have us, says Gina.

As Ioana Cojocariu mentioned after the workshop:

Speaking in the first person and taking the self as a point of departure, we shared thoughts about life and work, linking the present time and our life experiences to the historical perspective emphasized earlier by Monica Caldaras in her talk.
The workshop was meant to juxtapose the past with the current situation, and end with an open discussion about future possibilities.

What could we do to improve the current situation? What kind of actions and reactions are necessary, and from what actors? How do we engage the civil society in the work against Roma discrimination in Europe?

Some of the questions that were asked during the open talk were:

- How much has actually changed since forty years ago when it comes to the living conditions of the Roma people? What is the current situation in the city of Malmö? What is the situation in Europe?

Today we have a similar situation as in the 1940’s. In Sweden today, Roma people are still living in tents.

By Karolina Jeppson, additions by Erling Björgvinsson, Anders Høg Hansen and Ioana Cojocariu
Women Making History arranged in cooperation with Malmö City Archives two workshops on the art of “Digging in the Archives”, on March 26:th and on April 22:nd, 2015. The purpose of these workshops was to increase the public knowledge on the kind of documents that are available in the different archives regarding immigrant women who have lived in Malmö and also how these documents can be searched and eventually compiled. The participants in these two workshops had since before shown interest in the work of the project Women Making History by participating in various seminars and events.
Senija Vurzer from the Women Making History welcomed the participants and talked about the purpose and the objectives of the different workshops.

At the first workshop Kerstin Martinsdotter, archivist and educator at Malmö City Archives, begun by explaining what the City Archives is, how the archive is constructed, which documents are available to the public and which documents that are confidential. Some parts of the archives are being digitized but the entire archive will not be digitized since it is time consuming and expensive.

The aim of Kerstin’s first workshop was for the participants to collaborate with various women’s stories where Kerstin had already prepared a number of different folders with the documents. These documents were from different archives such as the Police department, Health Department and consisted of letters, photographs, school records, employment certificates and newspaper articles.

In order for the participants to get a better idea of how the City Archives looks like, Kerstin guided the group through to the closed, well-chilled and ventilated storage rooms.

After the guided tour the participants were divided into different groups. The groups were curious and worked eagerly with the documents that depicted the various women’s fates. The documents unfolded the stories about Olga, Johanna, Elma, Ida and Hilda. Their fates varied; a journalist, a prostitute, a soldier of the salvation army and two manor residents from Rosengård.

The workshop ended with each group presenting its view on the women’s fate and then a general discussion followed. Before ending the workshop Senija informed the participant about the next workshop that would be about “Digging Deeper into the Archives”.

The second workshop with Kerstin Martinsdotter differed from the first in so that the participants had not been provided with complete document folders. The goal was to find different archived documents of immigrant women who had worked in various factories in Malmö. The factories had personnel records that shows that many immigrant women worked in the factories.

Kerstin Martinsdotter also spoke about the various archives that the participants could collect documents from. The participants asked many questions about the archives and digitization.

- Malmö City Archives is a municipal archive that stores archives from example schools, district courts, the police and the child welfare boards. Documents from the latter two are often classified for 70 years from the date that a document is produced.

At the City Archives there can also be documents from private companies and associations. If you are interested to find something about a particular archive, you can search the records of the National Archives website called National Archive Database.

Immigrant women’s historical workplaces in Malmö that are easy to search are: Mazetti, MAB, MYA and Malmö sock factory. There were thousands of immigrant women working in these factories during the last century.

Parvin Ardalan, project manager for the Women Making History project pointed out that the project utilized various methods to identify, compile and make visible the immigrant women’s life and work in Malmö.

-It is important not to be locked in a single method!

*By Senija Vurzer
Translation by Mamak Babak-Rad*
DO YOU HAVE THE EXPERIENCE OF BEING DISCRIMINATED AT WORK?
On April and June 2015 Women 100 arranged two workshops that focused on workplace discrimination and racism and forms of resistance. The invitation asked: Do you have the experience of being discriminated against and faced racism at work or when you have applied for work? The workshops were organized in collaboration with Paula Mulinari, researcher at Malmö University, who researches on work conditions and discrimination.

At the first workshop Paula Mulinari began by explaining that when she started researching it was if discrimination at workplaces did not exist, at least not in the research literature. It was at odds with her picture of immigrant women’s experiences.

The women who participated in the first workshop came from Cameroon, Colombia, Sweden, Germany, and two Romani women. Most of the women worked for the municipality, mainly in elderly care. A woman worked in the culture sector with a project contract and another for a postal company. Women that attended the second workshop came from Spain and Latin America and worked in the hotel and restaurant profession and in sales. How easy it was for the women to get their first job varied considerably. The woman, who had moved to Sweden from Germany in the 1970s, easily got a job and her colleagues thought it was exotic to have a foreign colleague. One of the women from Cameroon, who came to Sweden five years ago, found herself forced to move to Malmö because she only got summer jobs where she lived before. In Malmö, it also had been difficult and it took some time for her to get a job. An employer, for example, had masked for the Cameroonian woman that the workplace was looking for summer temps, which became clear when a former colleague phoned for her to check if all the summer temp slots were manned. One of the Romani woman explained that she has never been discriminated against, but it depended on that she never told anyone that she was Romani. At home, she learned not to tell that she was Romani and to change her name. The other Romani woman explained that she always told people that she is Romani and it has not been a problem. The German woman felt that the we-and-them way of thinking has since the 1990s gotten worse and worse.
Several of the women from Spain and Latin America, who worked in the hotel and restaurant industry stated that it is difficult for them to get long-term contracts, i.e. one-year contracts or salary for six consecutive months. Monthly and irregular employment leads to that the women have no right to health care and unemployment benefits and cannot start studying at SFI. Although they have worked in Sweden for over a year they are unable to enter the Swedish system. As a women said, “they become trapped in a vicious cycle.” If they do not have a Swedish social security number it is difficult to get work and if they do not have a job they cannot get a Swedish social security number. One woman, however, described how she got a job at a cleaning company where she, after half a year, could then receive a Swedish social security number and where the head of the company helped the employees to enter the Swedish society. A Croatian woman, who came to Sweden in the 1990s, described how she built a successful cleaning company, which now has over a hundred clients. Many Spanish women described how they got jobs through other Spaniards rather than through the employment office or through other Swedes. Several of the women said that they are satisfied with a salary of around 120 SEK per hour. It is in any case, as one woman stated, much better than what moonlighting jobs pay.

The women who worked in elderly care described the lack of trust from the employer and colleagues. This leads to that they need to work harder to prove that they are hardworking and responsible. One of the women said: “You have to work a little extra. They do not trust you to do your work in a properly, they doubted whether you will come to work or not.”

And another said: “When my dad died, I could not leave. The employer demanded that I showed my father’s death certificate.”
The same woman who said she had to work harder, later also said: “Some Swedes are stuffy and others do not like Africans and they do not trust us. We Africans are working harder because where we come from we work hard and responsibly. Here they try to coerce us. It’s tough, because I’m sensitive. When foreigners err it is recorded, but not when Swedes do so.”

The women thus point out that they have, to a greater extent than Swedes, been assessed and chastised and that their words weigh less than those made by Swedes. The same person said that it is primarily colleagues who discriminate against them: “If a Swede complains about her work the manager talks to her, but if she complains about a Swede, the manager does nothing”, which indicates that her words weigh less than her Swedish colleague’s words.

Two events were retold where valuables had disappeared. In one case, a woman was directly suspected given that she was African and where her colleagues were not willing to side with her. Two weeks later the ring was found, but then she had already lost her job. In the second, the African quit her work and was hurt by being accused of stealing. And despite the fact that valuables kept disappearing after she had stopped working the employer did not contact her to put right the misplaced suspicion. The woman who was working for a postal company had not experienced explicit discrimination, but noted that Swedes and immigrants never sat at the same table during lunch, which affected the team spirit at work. While colleagues and employer have the belief that they do not work hard and are not to be trusted the same colleagues can criticize them for working too hard.

The women working with elderly care described how the elderly discriminate against them, not the least to begin with. An elder called one of the women a “black monkey”. Her Swedish colleague defended her before the elderly, which she appreciated. However, colleagues and employers do not always stand
up against discrimination when they see it happening. One of the women from Cameroon described how her home care service provider explained to her that some neighborhoods of Malmö did not want the Africans coming to them, a demand the employer complied with. The woman explained that their employer “should not accept such demands...” “Instead they should put Africans in those areas. I have experienced people that have thrown water on me, but who later have ended up liking me. The manager should not accept that some neighborhoods do not want us.”

When asked whether it was important to have immigrant colleagues the women, attending the first workshop, said that they are strong. One woman described that it was useful to hear from another colleague that it would be tough and that it is normal to cry at first. Another woman described how another African colleague sets firm limits how others can treat her and clearly indicates that the Swedes should not breach those limits. That woman
tells the Swedes that she takes responsibility for what she does and the Swedes should stick to taking responsibility for themselves and no one else. This has lead to that the Swedes are afraid of her. The women support each other by expressing how difficult it can be to face discrimination and how they can try to curb discrimination. Some of the women who work in the hotel and restaurant industry describe how much their colleagues mean to them. It enables them to endure and be happy even if the work is demanding.

Many of the women who work with cleaning in hotels and restaurants describe tough employers demanding unreasonable workloads. As one of the women said: You feel stressed, because you are not given enough time to get the job done. Another woman describes how the schedule creates problems for her. As she says: “I have to work three shifts per day. It makes it impossible to plan anything else – to take a study course and the like.”

Many of the women also described how customers both exotify them and questioned their right to be working. “Customers can ask, for example, where are you actually from, and can I touch your hair?”

The forms of racism discussed varied. For those who worked for the municipality with elderly care described how the employer and the elderly question their competence. This leads to that they need to work harder, because they constantly need to prove to the managers that they can work. The women describe how colleagues can be Afro-phobic, which is manifested through making complaints against them, questioning their competence and trustworthiness. Managers can also discriminate against them by complying with the demand put forth by certain elders that they should not be cared for by Africans and by listening more to Swedish worker’s complaints than those made by Africans.
"Här finns det ingen som bryr sig om min utbildning.

Kvalificerad arbetskrav börjar från scratch.

TEMA
KUNSKAP OCH KOMPETENS

Det är riktiga jobb som behövs.
The women who work in the hotel and restaurant industry and sales have to also work harder and face unreasonable workloads. They accept such working conditions since they are employed by the hour, where their work days sometimes is split into three shift, and where some of them describe how they can not get into the Swedish labor market even though they have worked for a long period time in Sweden. This in turn leads to that social protection system are out of reach and that the split up working hours makes them unable to plan for activities - such as studying - outside working hours.

The racism the women face is manifested in a number of ways in their everyday work. One form of racism is manifested through insecure forms of employment that make women feel forced to work more intensively and accept fragmented shifts. This makes them vulnerable, as it more difficult for them control their working hours and have access to various social protection systems. Racism is also manifested through how customers and care recipients treat them, but also how their colleagues view them. This was especially noticeable in the workshop with the women working with elderly care, where colleagues displayed considerable Afro-phobia.

The workshops show the need to study to a greater extent the nature of everyday racism at work and develop strategies for how workers and employers can work against workplace discrimination.

By Erling Björgvinsson, Paula Mulinari and the contribution of Mónica Gallego
“I STILL NEED TO STRUGGLE EVERY DAY”
On March 8:th 2015 more than 60 women gathered for the international womens day at the Seved’s Meeting place. The event was a collaboration between Women Making History, the Tenants’ Association, The Girls group at Seved, MKB and Malmö municipality. The women looked at a photo exhibition about the the immigrant women of Malmö. The women shared their memories and stories of daily struggles and future dreams. The below text is a report of how the women expressed themselves in the language of their own choice. The report is both in english and swedish.
Anne började med att inviga den internationella kvinnodagen.

-Om man läser historia och historieböckerna så läser man alltid om män!
Men det står ingenting om kvinnor.

Eftersom det var många människor med olika nationaliteter och språk som hade samlats på Seved på den internationella kvinnodagen frågar Anne om det går bra att bli fotograferad och att även spela in alla samtal.

-Flickor ska se att det är kvinnorna som är starka.

Sevja Vurzer, från Women Making History, berättade om bakgrunden för firandet av 8:e mars

-Kvinnan faller men reser sig alltid upp igen.

Vi firar 8:e mars för att visa kvinnans styrka, kvinnans potential och vad vi kan!
För att vi är mycket starkare än vad vi tror.
Kvinnan fäller men reser sig alltid upp igen.
En annan projektmedlem fortsatte med att berätta om tidsslutningen, från 1940-talet och fram till nu.
- Hjärtligt välkomna, vad underbart att se att ni är så många. Så många nya ansikten som inte har varit med innan.
Verkligen, välkomna!

Vi kunde snabbt konstatera att vi pratade när-mare tio olika språk i samlingssalen på Seved som t.ex. engelska, finska, arabiska, persiska, swahili, somaliska, rumänska, tyska, m.fl.

Anne berättade sedan vidare om sina gamla morföräldrar som hade en stor trädgårdsaffär i Tyskland och vidare fram till sina egna föräldrars livsöden. Dessutom hade Anne med sig ett foto i en sliten gammal ram.

De hade två döttrar och en pojke.

Första världskriget, första stora kriget började och pojken som var ca 20 år dog i kriget.
Min gammelmorfar tyckte att det var okej att kvinnorna skötte affären. För han sa de kan det här med pengar, sälja och personal.
Min mormor hade gift sig med en man som hon hade väntat på i fem år då han hade varit soldat. Men han dog när min mamma var tre månader gammal.
Min mamma var väldigt gammal när hon fick min bror och mig pga andra världskriget. Min mamma gifte sig med en man och min pappa var jättesnäll.
De levde tillsammans men det var svårt. Min mamma gick upp kl. 6 på morgonen och jobbade i hemmet.
När min mamma frågade min pappa om han kunde köpa en ny vinterkappa till henne, svarade han “NEJ!” För det hade han gjort för fyra år sedan och han menade att hon inte behövde en ny.

Men min mamma sa snälla, jag vill gärna ha en ny vinterkappa och min min pappa sa
– du jobbar inte! Min mamma jobbade hemma och hade inga egna pengar.
Sen sa min pappa - “Vi ska köpa ett hus!”
Min mamma sa - “Nej, Nej, Nej.”
Hon visste att det var hon som skulle även ta hand om det stora huset.

Anne berättade om ett intressant minne.
-Jag står en förmiddag med två kvinnor och så hör jag hur vi alla tre skakar lakan.
Så slog det mig plötsligt. Hur många kvinnor på hela jordklotet är det idag som står just nu och skakar lakan? Jag tänker det måste vara jättemånga!
Det måste vara miljoner kvinnor som står och skakar tvätt. Jag frågade vad de två andra kvinnorna tänkte.
Vi tänkte alla tre på samma sak. Vad ska jag laga för mat idag, hoppas att mina barn har det bra och hoppas att min man är glad när han kommer hem.
Anne och de övriga kvinnorna skrattar gott!

Kikki visar en ytterst liten bild på sin mamma som föddes 1938 i Finland och började arbeta när hon var 14 år.
-Min mamma gifte sig när hon var 18 år och fick barn. Under en resa träffade hon min pappa som hon blev kär i. Hon skiljde sig från sin man och flyttade till Sverige.
Min pappa var en sjöman som var ute till havs 6 månader i taget och dessutom tyckte om alkohol.

Kikki mamma skiljde sig ifrån sin man när Kikki var 15 månader gammal.
... då hade hon fem barn sammanlagt, varav två stycken som var under fem år. Hon flyttade till ett litet samhälle och fick som tur var jobb, för det var slutet av 1970-talet, det var innan industrierna hade lagt ner.
Hon var väldigt stolt över var att hon var med i facket på jobbet. Det var hennes tillhörighet, för de var många och gjorde en stor skillnad på jobbet.

När Kikki var 19 år gammal gick hennes mamma bort. Kikki blir tårögd men fortsätter berätta.
Kikki: ”Min mamma var väldigt stolt över var att hon var med i facket på jobbet. Det var hennes tillhörighet, för de var många och gjorde en stor skillnad på jobbet.”
-Men jag lever vidare som min mamma gjorde och jag har en dotter. Jag försöker visa henne att vi är starka tillsammans.

-My name is Lily, I am from Kenya. We are celebrating the power of women. We draw power from our mothers, our mothers have paid such a great price for us to be who we are today. And I am going to shout WOMEN POWER and you do to. Ok?

Lily ropar Women Power och det gör gästerna också, högljutt.

-I am going to share with you a story of my mother, from whom I have drawn a lot of power.

Lily sjunger en sång på sitt språk där hon berättar om sin mors många svårigheter genom livet.

-Women power! That is the power that our mothers gave us. I share her story with you not because I want pity, but because I have learned to turn every pain in to power. I have learned to transform my pain to power. My mother could neither walk nor work. But today she has given back to her daughter who is reaching for the stars. The power that my mother has given me makes me today to have a dream. One day I will run to be the president of Kenya.

Elisabeth från The Nordic African Womens Network berättade om organisationens vision och mål.


En del av den afrikanska gruppen kom redan på 70-talet till Sverige och det kommer fortfarande många flyktingar från Somalia och Etiopien.

Det som vi kan göra som kvinnor idag är att
Jag måste fortfarande kämpa varje dag.
Trots detta tycker jag att man måste vara tack-
samt för samhället som man bor i.

By Senija Vurzer
NEWSLETTER 2. 2015

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Fredrik Elg, Parvin Ardalan, Erling Björvinsson, Anders Hog Hansen, Lotta Holmberg, Mamak Babak-Rad and Senija Vurzer.

SPECIAL THANKS

EDITORIAL GROUP
Parvin Ardalan, Erling Björvinsson, Anders Hog Hansen and Mamak Babak-Rad.

PHOTOGRAPHERS
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TUMBLR-SITE
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CARTOONS AND ILLUSTRATIONS
Interaction Design students, School of Arts and communication at Malmö University, Tusen Serier and Dotterbolaget. Based on productions from the workshops.

LAYOUT
Alexandros Dimos

THANKS TO ALL THE INDIVIDUAL PARTICIPANTS AND ORGANIZATIONS
Renata Andersen, Ana Maria Bermeo, Ferda Bouwman, Ann Margreth Date, Elizabeth Florez, Elizabeth Kaleebi, Elvira Madhar, Elizabeth Mendoza, Lena Millinger, Lector Churpina Ortiz, Nazli Partovi, Hilde Selander and Giovanna Tello.

Malmö stad, Feminist Dialog, Medea at Malmö University, ABF, Malmö Museum, Malmö City Archives and Swedish Arts Council.

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No. 2, 2015