This paper explores the traffic in ideas, strategies and histories of feminism from the perspective of two groups of ‘activists’ in rural northern Sweden in the late 1990s. While the future of Jämtland county is dependent on acquiring and using substantial funds available for EU approved development ‘projects’, regional identity is largely constructed around an imagined experience of \"marginality\" or \"peripherality\" in relation to both Sweden and the EU. EU membership is a contested ‘modernization’ discourse in which ‘progress’ is intimately tied to equality between men and women. Highlighting competing understandings of gender, power and change, this paper compares two different sets of \"activists\" whose projects are both globally imagined and strategically localized. Women engaged in EU funded jämställdhet (gender equality) projects invoke feminist histories which reflect social democratic ideals about equality and labor in relation to gender within the context of a modern welfare state. Presenting equality between men and women as a global progress narrative and ‘a matter of knowledge’, their stories and understandings of the meaning of feminism naturalize heteronormative ideas about gender complimentarity and difference. Young ‘radical feminists’ situate their politics in relation to other ‘radical’ projects, including veganism, animal rights, and anarchism. Through lived experience of geographic marginality and transnational accounts of feminist history, they situate themselves as part of an imagined global women’s movement. The embodied politics of ‘radical feminists’ offer a counter narrative to the largely neoliberal understandings of place, identity and the future of EU funded developers. Their ideas of ‘change through conflict’ disrupt mainstream ideas of jämställdhet. The invocations of histories of women’s movement practice and ideology and the embodied practices and strategic \"feminist\" identities of both groups serve to challenge both \"masculinist\" local understandings of place and identity and negotiate ideas of gender/power which inform hegemonic Swedish state discourse on jämställdhet.
ABSTRACT

WHY IS THERE NO STRONG WOMEN’S MOVEMENT IN LATVIA?
Elizabete Picukane, Center for Gender Studies, University of Latvia

Presented at Gender and Power in the New Europe, the 5th European Feminist Research Conference
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The paper deals with the question “Why is there no strong women’s movement in Latvia?” Why there is no women’s or feminist movement in Eastern Europe? – it has been inquired by several researchers. Different answers have been given, most of them in hope that a wider mobilization of women will appear, whether under the name of feminism or not. However, I agree with those who have detected the beginnings of the women’s movement in the region, although it is weak. Trying to answer the question “Why is there no strong women’s movement in Latvia?” – first, the definition is sought what the characteristics of a movement are, to determine what can be considered a strong or weak movement. Second, the situation in Latvia is assessed (whether there is a women’s movement and whether it is strong or weak). Third, after determining that the movement is weak the possible reasons of it are examined in the context of Latvia. In this respect, different intertwining reasons – cultural, political and economic ones are addressed. The role of political culture, repertoires of action and the international organizations are analyzed in order to reach the answer to the main question of the paper.
WOMEN’S ORGANIZATIONS AND CIVIL SOCIETY IN TURKEY

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I analyze politics of women’s organizations in Turkey with respect to civil society in the general frame of the relationship between women and politics. Whether they are feminist or not, women’s organizations mobilize women around common interests and concerns. In post-1980s era feminism in Turkey went beyond the struggle right to vote and the ideology-based social struggles of pre-1980s era and emphasized women’s common experiences that derived from women’s lives. 1980s was also the turning point for emergence of civil society in Turkey. Keeping in mind internal factors and the influence of neo-liberal policies in general, different meanings attributed to concept of civil society. After the 1999 earthquake civil society was discussed on a large scale and blessed as a brand new social power. Nevertheless the concept of civil society needs to be explained in accordance to its analytical meaning rather than its normative power. To say the meaning, form and power of civil society are determined within any given political and social context. Also in contemporary changes in the meaning of the concept of civil society, women’s organizations take some responsibilities, which determine their place and role, to say their politics in addition to their perceptions on sources of women’s subordinate position and potential ways of changing this position. Thus I conducted interviews with executives or members of executive committee of 13 of 24 women’s organizations selected according to purposive sampling method. The responses were analyzed through categories, which are thought to constitute politics of women’s organizations and a classification was made. The categories are first the civil society with respect to women movement and women’s organizations, second influence of international actions, third women’s organizations in the general frame of historical process, and the fourth the relationship between women and politics.
Abstract

Positions, Situations, Short-circuits: La Eskalera Karakola, a deliberate space.

Maria Serrano, La Eskalera Karakola, Madrid; Silvia Lopez, La Eskalera Karakola, Madrid.

Presented at Gender and Power in the New Europe, the 5th European Feminist Research Conference
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“We occupy. We occupy and we talk about territories. We situate ourselves as a node crossed by thousands of circuits. Circuits and accelerated currents. We are in the very mouth of the monster. We move, we decide, we talk politics. We situate ourselves and unmask our own bodies, our own lives, our own inhabiting of this city, this neighborhood, this social center”

La Eskalera Karakola, Positions, Situations, Battles

La Eskalera Karakola is a women’s occupied house in a multiethnic working class neighborhood in the center of Madrid. For six years, la Karakola has served as a convergence point and a point of departure for feminist thought and political action both in the neighborhood and in the far-flung feminist networks in which we participate. An open and changing collective of women --mostly young, some not so young, of various sexualities, nationalities, class and educational backgrounds-- maintain the house as a public space for women, and from this space we generate projects which extend beyond the house itself.

The Karakola has housed projects investigating the working conditions and urban experience of migrant women, debates about the transformations of the LGBT movement, lesbian marriage and the ‘pink market’, discussions about the feminist grounding for antimilitarist interventions. We have introduced the workshop ‘Tools against Racism’ into local social movements, encouraging ourselves to constantly investigate our own discourses. We have initiated an ongoing campaign against violence against women which insists upon looking at the many and complex ways in which ‘violence’ and ‘security’ are constructed. We participate in a neighborhood network proposing socially inclusive urbanistic alternatives to the ‘rehabilitation’ currently under way. We have participated actively and critically in the lock-ins of ‘sin papeles’ in Madrid. These and hundreds of other investigations, mobilizations, discussions and publications have arisen from the crucible that is the Karakola. We insist that all these apparently diverse concerns are intimately related, and we attempt to trace the lines of their relationship, articulating them within the feminist and the global resistance movements, refusing to separate the academic from the activist, the local struggle from the global context.
ABSTRACT

COMING TO KNOWLEDGE, COMING TO POLITICS. FROM A REFLECTION ON FEMINIST PRACTICES AND POLITISATION IN THE NEXTGENDERATION NETWORK TO POSSIBLE FEMINIST REPOSITIONINGS.

Sarah Bracke

Presented at Gender and Power in the New Europe, the 5th European Feminist Research Conference
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(1) On the basis of an article, written together with Rutvica Andrijasevic, we would like to raise the question of ‘the whiteness of theory’. The article reflects on an early dispute on the NextGENDERation mailing list that was marked by the “positivity of politics” versus the “negativity of theory”. Against this background, we discuss the sexual and ethnic divisions of labour along the ‘theory-activism’ dichotomy.

We’ve made the article available on this website (click ‘paper’). Reference: Rutvica Andrijasevic & Sarah Bracke (2003) ‘Coming to Knowledge, Coming to Politics. A reflection on feminist practices from the NextGENDERation network.’ In: Multitudes, nr. 12, féminismes, queer, multitudes. (French version available on http://nextgenderation.let.uu.nl)

(2) Continuing NextGENDERation’s involvement in the European Social Forum, we will present some of our projects for the European Social Forum in November 2003 in Paris during the workshop. We will talk about the reasons why we find it important to make feminist interventions within the alterglobalisation movement, and how we want to do that.
Abstract

CLONING CULTURES:
RACE, GENDER AND THE PROBLEM OF SAMENESS

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Instruments affirmative action, multicultural training, anti-racism programs or diversity requirements may have reduced the more blatant forms of discriminative practices, but they have not eliminated gender and racial-ethnic discrimination. The preferred profiles for top positions, whether in corporate or in public institutions represent still predominantly images of whiteness and masculinity. I discuss the theme of the cultural cloning with illustrations from two professions with the highest social status in the Netherlands, one, university (full) professors and, two, medical specialists. The higher echelons of medicine and of academia are such relatively homogeneous circles monopolizing access to higher learning and the body politics of life and death, sickness and health. Rather than focusing on how to include more diversity, I first question the underlying preference for sameness which shapes resistance against diversity. The very organization of society - the modernization process - is one where human and material relations are organized in terms of uniformly organized institutes (school, universities, hospitals) and sections (disciplines, administration, catering). Human categories are often organized in unequal functional pairs (employers-employees, teachers-students, parents-children) and unequal bi-social pairs along lines of gender, race, ethnicity, age, abilities (men-woman, black-white etcetera). At the very basis of these concepts are processes of emulation (school buildings look alike) and real or attributed sameness (nation, men, women, professor, surgeons, and nurses).
Diversity?: The organization of difference in the European Union, the influence of the United States and the implications for gender policy

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Joke Wiercx, Center for Women’s Studies, Vrije Universiteit Brussel

Gender and Power in the New Europe, the 5th European Feminist Research Conference
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There is a transnational market in social equality policy ideas. This paper explores the origins of the notion of ‘diversity’ in the United States and its transference to policy making in the European Union. It compares the history of the concept of Affirmative Action and its transatlantic journey to the concept of ‘diversity’ that has recently become important in several European countries. Affirmative action from the civil rights movement in the United States made its journey to Europe under the name of Positive Actions in various formats of both a soft and a hard nature. Coalitions of groups suffering discrimination formed in the United States to use the tool to redress past inequities. The European version of positive actions has been primarily aimed at gender issues. In time, and through public debate, affirmative action on both sides of the Atlantic became a dirty word, as conservative forces managed to make the term synonymous with ‘reverse discrimination’ or ‘unfair preference’. The women’s movement was in part responsible for launching new approaches, based on dealing with racial, ethnic and class differences, and the need for coalitions. The notion of diversity as a positive attribute in society rather than a divisive one was an important strategy to take equal opportunities movements further and to include more groups, even if at the same time the concept was heavily criticized within the various submovements. This paper argues that ‘diversity’ as a policy approach in the United States glosses over issues of inequality and is primarily directed at creating a profitable work force. Further, recent developments in the US show that conservative intellectual forces are successfully transforming the word diversity into yet another ‘dirty word’. What are the potential costs for equality actors of utilizing the concept of ‘diversity’ in the European Union and how is this linked to the ongoing organization of diverse anti-discrimination movements working on gender, sexuality, nationality and anti-racist issues? The paper utilizes interview data with informants in the United States and information from an ongoing project on the relations between transnational movements and national equality policies.
This paper examines the theme of homosocial reproduction through the complexities of resistance, especially organizational resistance. Indeed organizational resistance can at times be understood as a form of homosociality and homosocial reproduction. In such ways, resistance, like power, is dialectical and contradictory, material and discursive. This paper explores the processes of collective, institutional, organizational resistances to perceived external threats, as well as some personal resistance thereto. The former largely through distance, the latter resistance is largely resistance through persistence (Collinson, 1992). The setting for this examination of these general questions is academia itself.

Universities and academia are changing from an historical period of local, national disciplines to one characterized by greater diversity, and increased Europeanizing and transnationalizing influences upon disciplines and contexts. For example, much social science, both within and outside Europe, has historically developed primarily within a national context, effectively as, for example, ‘national sociology’ or ‘national economics’. There are contradictory forces in the reconstruction of disciplines: first, those that seek to embrace difference, diversity, ‘Europeanization’, comparative studies, postcolonialism and ‘internationalism’, as a sign of value, if only rhetorically; and second, resistance and reluctance in this often somewhat remote pressure to move from a relatively implicit nation(ality) to a relatively explicit transnationalism. These latter forces include the defence of local, national languages, nationalistic often male-dominated traditions, jobs for local nationals, and local educational practices, against international, often Anglophone forces.

These questions and contradictions are examined through extended case study material of university appointment processes in Finland, drawing on publicly available documentation. These have included a bizarre series of organizational events, including giving false information, invention of procedures and many exclusionary practices. They exemplify processes of organizational resistance to perceived external change and threat. In such situations homosocial reproduction and ‘cultural cloning’ are becoming more complex processes and practices.
ABSTRACT

EMPOWERMENT OF COLLEGE WOMEN THROUGH LEADERSHIP IN VOLUNTEER COMMUNITY WORK

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“Laborers of Education” is an ongoing project with a group of volunteer female college students at Bilkent University in Ankara, Turkey. The Student Council of Bilkent University and Ankara Chapter of Soroptimists Organization sponsor the project. The advisor is a female faculty at American Culture and Literature Department of the University.

The project started in September 2001 with five volunteers, and it has been designed to bring the idea of “think globally and act locally” to life. In the second year of the project the volunteer group has grown into 25 female university students who meet with a group of secondary students of an underprivileged neighborhood over the weekends at a Public Education Center.

The mission of the project is three-folded: firstly, to create a bridge between the community and the university where female college students play an active role as leaders; secondly, to create female role models of higher education before those secondary education students who come from underprivileged districts of the Capital where the school drop-out rates are high; and finally, empower those students with better academic performance by offering them tutorial help in the subjects they struggle.

The long term goal of the project is to create a sustainable activity for female college students where the role of university women and the function of NGOs are emphasized in community development. This paper will analyze how the empowerment process works mutually for the parties involved in the project including the families of the younger students. I will look at the time management, communication, conflict resolution, and coping skills of the volunteers in the leadership position, and the performance level of the students who meet with the volunteers regularly. A series of interviews from both groups and a qualitative interpretation of the data will form the basis of the presentation.
ABSTRACT

FEMINIST MOVEMENTS AS ‘POLITICAL FIELDS’

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The findings of a project I recently completed on feminist movements in Finland and West Germany during the 1970s and 1980s suggest that feminism can be interpreted both as protest behaviour and as political participation. In this paper I focus on the interplay between ‘old’ and ‘new’, ‘political’ and ‘cultural’, ‘institutional’ and ‘non-institutional’ patterns of action. Often the division between social movements and the formal political sphere is too sharply drawn in movement research. It is not always theoretically useful to distinguish social movements from more conventional types of political action. In addition, movement ‘spill-over’ effects have largely been underplayed in the literature. Pre-existing networks, organisational ties and coalition politics may have powerful effects on the movements. Feminist movements exist in a specific space or ‘political field’ inhabited and circumscribed by other movements as well as by political institutions and organisations, including the state. The goals, rhetoric, actions, organisation forms and strategies of the movements have to be examined in this context. Thus the movement is never fully ‘autonomous’. For example, the decision by feminists whether to organise outside or within existing political organisation and the effects of the chosen type of organising can only be assessed within the contexts of the specific field. My paper analyses the interaction within the political field in order to understand feminist movements’ external opportunity structures, choice of political strategies and framing of discourses. Feminist scholarship has sought to blur traditional dichotomies (e.g., nature-culture; public-private). Yet these efforts have often resulted in new dichotomies that are currently the focus for deconstruction (e.g., sex-gender; equality-difference). I suggest in this paper that autonomy-integration or outside-inside organising with respect of movement strategies is one such dichotomy in need of reassessment.
ABSTRACT

LATIN AMERICAN WOMEN IN SWEDEN. EXILE, DIASPORIC COMMUNITY AND GENDER

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Abstract will be added
ABSTRACT

OF OTHER ‘OTHERS’-

WOMEN CONSTRUCTING WOMEN: THROUGH THE FRONT DOOR

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Despite the vast volume of scholarly work on Mediterranean and the Near East the region, issues of marginalisation, discrimination, racism, and ethnic-gender groups as well as the implications of these within the context of various wider forces and structures are only lately receiving any attention at all and this paper is part of an effort to explore and expose them. The aim of this paper is to explore this otherwise forgotten area through the example of Cypriot women and their interpretations of internal ‘Others’ in Cyprus. It is thus an attempt to analyze the discourses and images adopted by women in Cyprus surrounding ‘Otherhood’.

Ultimately, the paper represents an effort to use ethnographic fieldwork and empirical data in order to explore and raise questions about women’s experiences and attitudes in Cyprus since the ‘phallonarcissistic’ vision and the androcentric cosmology common to Mediterranean societies[1] has been largely ignored. One of the ways in which women in my sample were able to create spaces for themselves was through the construction of ‘others’ amongst women whom they excluded from the in-groups they formed. The question then lies within who the ‘other’ becomes – this other can be anyone over whom women have power upon- but most importantly the process leading to the formation of this other and how these women acquire a sense of identity through that process: who this ‘opposite’ other is becomes a form of self or group [gender] identity.
ABSTRACT

THE POWER OF (QUEER) LAUGHTER

Anna Lundberg, Department of Gender Studies, Linköping University

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With this paper I want to present and discuss my documentation of the annual Gay Pride Parade in Stockholm, which is included as a part of the empirical material of my doctoral thesis in progress. I will particularly focus on the expressions of the (Bachtinian) carnival laughter and the political implications of it articulated within this context.

The parade staged in 2002 was labelled as “not a political demonstration” by the head of the local police, which meant for gay policemen that they could participate in the parade wearing uniform. In my view, the Gay Pride Parade is all about politics, and I try to explore the ways in which one can interpret the link between the sexual politics articulated in this situation and the ways in which they are staged. Is humour/laughter a queer political tool in this context, and as such, is it powerful? What kind of knowledge is communicated in this way, and what does it mean?

I view the Gay Pride Parade as an example of alternative ways to communicate political ideas, and so the paper will discuss the Pride Parade as a possible way to challenge the dominating construction of discourse of gender, sexuality, and the web of power/knowledge articulated around these issues.

I will describe and discuss a range of examples of representation and use video clips to illustrate my line of argument. Theoretically, I mainly draw on Michail Bachtin, Judith Butler and Rosi Braidoti.
The communist regime in Yugoslavia started to fall 1990. When the war broke out 1990, a strong need for organizations in all part of the country became a fact. Especially strong became the need for women organizations because of systematic rapes and other outrages. Through the whole war women suffered and were violated and hurt because the whole social network was damaged around them. The women organizations had no difficulties to organize themselves, because they had existed since 1864. What they needed was a new structure, new identity and new ideas about how to be stronger and how to increase membership. While the war was going on full scale in 1993, the organization Kvinna till Kvinna (in Sweden) was established. It was some members who reacted on the violations the women were exposed to, and they chose to economically support the women organization who already existed in Bosnia, Croatia and Serbia. At the same time Swedish Sida also acted by sending personnel to the same area. Sida’s mission was to create strong nationally and locally democratic organizations. With Sida’s and Kvinna till Kvinna’s methodologically and financial help the process was speeding up to make the women organization in Bosnia-Herzegovina safer, stronger and bigger.

The aim of this paper is to discuss the relations between Sida, Kvinna till Kvinna and the women organizations in Serbia. What kind of a relationship do they have? What does the cooperation look like? Are all parts satisfied with the cooperation or is it only a power relation between the donor and the receiver? A relation where the donor has the power and the receiver is powerless and without any authority to influence the work?
ABSTRACT
Encounternig Heroic Researchers

Salla Tuori, Institute of Women's Studies, Åbo Akademi University

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This paper will discuss the ways in which the Other is produced and constituted in ethnography. I will examine recent accounts of Finnish ethnography by reading closely the methodological parts and descriptions of fieldwork. I will also discuss my own ethnographical work-in-progress in an anti-racist women’s project in Finland. How do the theoretical challenges of post-coloniality and post-structuralism reach the techniques/practices of knowledge production, in this case ethnography? Feminist ethnography has been concerned with “speaking” and “voices”: who speaks in ethnographic accounts, whose voice is heard and, for instance, the difference between speaking for and speaking to (see Spivak 1993 and Ahmed 1998). How does this “speaking” relate to the constitution of the Other, or following Sarah Ahmed, the stranger? Self-reflexivity is seen as a way out of these dilemmas. If self-reflexivity is taken seriously what kinds of effects does it have on fieldwork? What are the limits of self-reflexivity? Do the demands of self-reflexivity construct the researcher as an always conscious, autonomous subject?

My own ethnographical research is, on the one hand, about negotiations on womanhood and race/ethnicity in an anti-racist women's project in Finland, and, on the other hand, about the possibilities for feminist anti-racist work in the Finnish context. My questions concern the different gendered and racialised positions in the everyday-life of the project. How are they visible and how do they interplay with the hierarchies of these positions (including me as white researcher)? Despite of all feminist poststructuralist awareness, the research somehow includes a wish to "let the voices of these women be heard" or maybe a wish to tell a story different to dominant discourses in the society. How do the dilemmas of “speaking” and “voices” relate to my own research?
Abstract

“Crowning Miss Sweden – Constructions of Gender, Race and Nation in Beauty Pageants”

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Gender and Power in the New Europe
5th European Feminist Research Conference
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The aim of the paper is to analyse how beauty pageants can be understood in relation to social constructions of gender, race and nation. Focus is primarily put on the beauty pageant Miss Sweden during the 1950s – the first ten years of its existence.

Banet Weiser (1999) argues that the beauty pageant Miss America is a complex cultural arrangement, e.g. it functions as an embodiment of national discourses. The competition constitutes a specific arena where, in Anderson’s (1991:1993) words, imagined communities are constructed. And it thus offers a place for people to gather around stories concerning what the nation is and who belongs to it. Moreover, beauty pageants are structured around sets of disciplinary body practices, through which gender identities are performed.

Since 1949 the beauty pageant Miss Sweden yearly crowns a woman who should act as a national representative and symbol of Sweden. We argue that this national beauty pageant may be traced back to a competition in search of the ‘Swedish race’ held in 1922. The aim was to select a man and a woman with physical appearances and pedigrees that could set the norm for a ‘pure and noble Swedish form’. The construction of this ‘form’ implied a white, blonde and blue-eyed appearance. This taken-for-granted whiteness is also found in the Miss Sweden pageant in the 1950s, and it has persisted throughout the 20th century.

The Miss Sweden looked for in the beginning of the 1950s was an athletic, natural and ‘nature loving’ girl – features constructed as typically Swedish at the time. But the construction of Miss Sweden was also performed through the bodily transformation of this athletic and natural girl into as a feminine, beautiful and glamorous ‘princess’ – thus constructing a concept of ‘the feminine’ closely linked to ideas of beauty and glamour.
ABSTRACT

MASCULINE IDEALS AND MALE PRACTICE AMONG A GROUP OF PAKISTANIS IN NORWAY – INITIAL THOUGHTS FROM A RESEARCH PROJECT

Thomas Michael Walle, Norwegian Social Research (NOVA), Norway

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I would like to present some thoughts from my in-progress research on Pakistanis in Oslo, Norway. The fieldwork period will have started, but not been completed in time of the conference.

The paper will address some overall issues related to the study of gender, in general, and masculinities, in particular, in a minority situation. The first issue centres on the contradiction between an individualistic and holistic structuring of society. If we are to understand this properly, it extends beyond the mere discussion of individual rights vs. group rights, to address the fundamentally different perception of the person. It has been argued that the concept of the self of a Punjabi person is not to be equated with the western concept of ‘one self, one body’, but is rather constituted through its relationship with a plurality of bodies. How does such a perspective fit with the increasingly individual approach to gender identity in the western world? Do we miss something crucial in our failure to acknowledge the potential influence a more holistic mindset may have on the construction and perception of gender identity and gender relations?

The second issue is related to the first, in focussing on the potential generation gap among immigrant groups regarding the extent to which holistic or individualistic perceptions are predominant. How does different adoptions to a more individualistic perceptions effect perception of gender in different contexts? A continuing migration to Norway has as its consequence that the concept “generation” encompasses both a division of people regarding age and a division regarding years of dwelling in this individualistic oriented state. This complicates the issue, since two persons of same age with the same ethnic background, in some respect may be said to belong to different generations.

The third issue focus on the need to acknowledge that the general image of the ‘ethnic masculinities’ in media and among people in general, often an image of violent, socially maladjusted men, serves a role in the support for white, hegemonic masculinities. Being regarded the bearers of unwanted, hyper-masculinity, the image of immigrant men as the “folk devil” draws attention away from the structural dominance of white, middleclass men in so many areas of society. However, this doesn’t imply that male domination is not an important issue within immigrant groups and regarding immigrant men in general. Ethnic masculinities must be studied in its own right, rather than being positioned uncritically as ‘subordinated’ to hegemonic ideals. This will allow for the dual purpose of anthropology: 1) to document and valorise the richness and diversity of human ways of life, and 2) to expose, analyze and critique human inequality and domination.
ABSTRACT

MEN’S NETWORKING AS HOMOSOCIAL PRACTICE

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An important, though seldom used and developed set of concepts is related to the homosocial bonds between men. Men’s homosociality, male homosociability, homosocial desire and fratriarchy refer in different ways to the gendered dynamics and structures of social bonds between men. This paper looks at the possibilities of applying these concepts in studying men’s networking in and around organisations. The search for a conceptual framework arises from my ongoing work on men’s networks in a peacekeeping unit and in a major Finnish corporation. Men give each other social support through networks in which formal and informal relationships intermingle, but networks are also contexts of competition and oppression and of construction of masculinities that are in hierarchical relations with each other and with femininities. In the study the construction and dynamics of men’s networks and the gendered power – access to opportunities, positions and resources – that is gained and held through these networks is analysed from the point of view of critical studies on men and organisational studies.