

safety,  
happiness,

OULU, FINLAND 4-5 December, 2008

# **FROM VIOLENCE TO CARING**

Gendered and Sexualised Violence  
as the Challenge on the Life-span

**ABSTRACTS**

possibilities  
respect,  
to be heard

Edited by

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Sari Manninen & Vappu Sunnari

2008



**FROM VIOLENCE TO CARING**  
**Gendered and Sexualized Violence as the Challenge on the Life-span**  
**Abstracts**

**Editorial staff**

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## Welcome

The multidisciplinary conference "From Violence to Caring", taking place in Oulu Finland on the 4<sup>th</sup> and 5<sup>th</sup> of December, brings together researchers, students, activists and practitioners from both Finland and abroad. The aim of the conference is to discuss methodological and theoretical issues of research, the various dimensions of violence, the prevention of violence and the preconditions for creating the culture and practices of non-violence in schools and other educational environments as well as at home, at the workplace and during leisure time. The conference offers an opportunity to discuss several manifestations of gendered and sexualised violence in different spheres of life.

The conference is organized around three ongoing international projects in the University of Oulu which deal with the questions of violence: *APROPOS – Multisectoral and Multidisciplinary Professional Specialization Programme and Network for Violence Prevention*, *GVEI – Gender Violence Effects Indicators* and *From Violence to Caring – a Gender Sensitive Longitudinal Study on School Violence and Development of Safe School Cultures*. These projects and the research and development work done in the field of gendered and sexualised violence in Women's and Gender Studies in the University of Oulu during the years, forms the background from which the inspiration for this international conference grew.

This abstract publication introduces the reader to the vast array of presentations taking place during the conference. At the same time we hope it also acts as an inspiration for the discussion during the entire two day event.

Warm Welcome!



## Programme

### Thursday 4.12.2008

- 09.00 Registration, University of Oulu, Administration building
- 10.15 **Opening the Conference**, Saalastin sali
- 10.45 **Keynote I: Prof Liz Kelly**  
*Making Connection – How addressing all forms of violence, private and public, through an intersectional gender analysis must be at the core of equalities work*
- 12.00 Lunch
- 13.00 Keynote II: Phd Mumbi Machera & Project coordinator, researcher Mervi Heikkinen  
*Gender and Sexual Violence in Life-span revisited – Locating Ourselves through a Dialogue between Africa and Arctic*
- 14.30 Coffee
- 15.00 **Workshops**
- 18.30 **City of Oulu reception**, Kirkkotorin koulutuskeskus (Asemakatu 5)

### Friday 5.12.2008

- 09.00 Poster sessions and coffee
- 10.30 **Keynote III: PhD Emma Renold**  
*Boys and girls: the normative violence of the (hetero)gendered 'child'*
- 11.45 Lunch
- 13.00 **Keynote IV: PhD Mary Jane Kehily**  
*Patterns of Violence and Caring Across Three Social Sites – Young people in the school, the community and the nation state*
- 14.15 Coffee
- 14.30 **Conclusive panel discussion**
- 16.00 Closing the conference

## Keynotes

Keynote I December 4 2008 10.45–12.00

Prof **Liz Kelly**, London Metropolitan University, UK

**Making Connections – how addressing all forms of violence, private and public, through an intersectional gender analysis must be at the core of equalities work**

Liz Kelly, PhD (Sociology), BA (First Class, Sociology and Politics), is Professor of Sexualised Violence at London Metropolitan University, where she is also Director of the Child and Woman Abuse Studies Unit (CWASU). She has been active in the field of violence against women and children for almost 30 years. She is the author of *Surviving Sexual Violence* (1988), which established the concept of a 'continuum of violence' and over 70 book chapters and journal articles. CWASU has a national and international reputation for its research, training and consultancy work. The Unit has completed over 50 research and evaluation projects and is known for their work on making connections – between forms of gender violence, and between violence against women and child protection. As special advisors to the British Council CWASU undertakes considerable international work (in Africa, Asia, Europe and South America), providing consultancy and training on research and policy. One of her recent works include a project looking at trafficking of persons for both labour and sexual exploitation in Central Asia. In 2000 Liz was awarded a CBE in the New Years Honours List for 'services combating violence against women and children', and in January 2005 she was appointed to the Board of Commissioners of the Women's National Commission.

Keynote II December 4 2008 13.00–14.30

PhD **Mumbi Machera**, University of Nairobi, Kenya

Project coordinator, researcher **Mervi Heikkinen**, University of Oulu, Finland

**Gender and Sexual Violence in Life-span Revisited – locating ourselves through a dialogue between Africa and Arctic**

Mumbi Machera (PhD in Sociology) is a lecturer in Social Work and Sociology in the Department of Sociology in the University of Nairobi, Kenya. Her areas of specialization include gender and development and population and development. In her publications the questions of development, gender and sexuality have been dealt with within the Kenyan context.

Mervi Heikkinen works as a project coordinator in Women's and Gender Studies in the University of Oulu, Finland. She is currently involved in two EU Daphne-funded development and research projects (APROPOS and GVEI). Her research and teaching interests are gendered and sexualised violence. She is preparing a PhD study about organisations, gender equality policy and power which discusses sexual harassment at a technical university.

Keynote III December 5 2008 10.30–11.45

PhD **Emma Renold**, Cardiff University, UK

**Boys and girls: the Normative Violence of the (Hetero)gendered 'Child'**

Emma Renold is a senior lecturer at the Cardiff School of Social Sciences, Cardiff University, Wales. She is the author of *Girls, Boys and Junior Sexualities* (2005, Routledge). Working at the intersection of queer and feminist poststructuralist theory her research has explored the gendering and sexualisation of UK childhoods across diverse institutional sites and public spaces. Her next research project foregrounds space, bodies, femininity and movement in a participative ethnography of girls' negotiations of their local outdoors.

Keynote IV December 5 2008 13.00–14.15

PhD **Mary Jane Kehily**, the Open University, UK

**Patterns of Violence and Caring across Three Social Sites – Young People in the School, the Community and the Nation State**

Mary Jane Kehily is Senior Lecturer in Childhood and Youth Studies. Her research interests are in sexuality and schooling; narrative and identity and popular culture. With Rachel Thomson, Lucy Hadfield and Sue Sharpe, she is currently working on an ESRC research project, *The Making of Modern Motherhoods*, memories, representations, practices funded under the Identities and Social Action programme. The project develops an intergenerational approach to the experiences of first time mothers in the UK, exploring motherhood as a site of social change and identity change. From January 2008 this project will continue under the ESRC Timescapes programme.

## Foreword

Public discussion and awareness of gender and sexual violence has increased during the last decade, but the steps for preventing violence and helping the victims have not been as successful. There is a continuous need to combat gender and sexual violence which are clear obstacles and barriers – structural violence – to gender equality and human rights. In this respect, a discussion is needed along with the promotion of equal relationships, love and care.

There is no single model for different environments which would solve the problems of bullying, harassment or other violence because each environment and situation has its specific context. Therefore, instead of learning just one model we have to pool our abilities and talents to tackle the challenges, deal with them in multidimensional ways, seek new solutions and act with combined determination. Professionals require know-how to be able to perceive the individual consequences of violence, and notice the continuum of violence. They need tools to prevent violence and the know-how, courage and support from colleagues to act successfully in violent situations. Multiprofessional collaboration is a must to bring about the cultural transformation.

Current legislation on gender equality and equal opportunities challenge workplaces and educational establishments to improve their organisation's gender equality and to develop more efficient equal opportunities policies. These are important steps towards creating equal relationships within various organisations. Gender mainstreaming in the educational contents and in the educational practices through the life-span should be ensured. Zero tolerance of violence in close relationships, conflict handling skills and non-violent respecting relationships in different educational settings are part of the preventive work. Knowledge and awareness are some of the key elements for deconstructing our own prejudices and stereotypes. It is also important to learn to see and value other cultures and to alter our perspectives. This can mean for example that we aim to see things from the other person's perspective. Courage is necessary to face challenges, and to seek alternative ways of healing and thinking, conscious efforts should be made to learn to hear, see and pay better attention to issues that are not always in the foreground, or which are only made visible very vaguely, and the fact that violence is often related to culture and the pursuit of power/hegemony which is gendered in nature and which, for that reason, demands both cultural change.

The conference workshops and abstracts provide a broad-ranging picture of the ongoing discussion from the practical, theoretical and political fields in connection to the conference theme – from violence to caring. With this in mind we invite each one of us to participate actively in the discussions, and to work to combat violence and to challenge it by creating cultures of non-violence and caring. May this conference take one of the contributing steps towards these goals.

Oulu in early winter 2008,

Suvi Pihkala  
Mervi Heikkinen  
Tuija Huuki  
Sari Manninen  
Vappu Sunnari

# 1 Lähisuhdeväkivallan tiedostaminen ja ennaltaehkäiseminen (Becoming Aware and Preventing Violence in Intimate Life)

Coordinator **Hannu Säävälä**, University of Oulu, Finland

*During the last thirty years there has been an increasing awareness of the vast prevalence and seriousness of intimate violence in domestic setting in western countries. There has been a lot of effort to generate viable services like shelters for women who have been exposed to intimate violence. These services are often run by volunteers and they have often been developed by non-governmental organizations, especially women's organizations. As the services have been developed by grass-roots activists, there are quite many differences between them. Later on there has been activities to develop counselling and programs for violent men and services for children who have been exposed to violence. Also among them there are various approaches and working methods.*

*The aim of this workshop is to get together guests and participants to discuss debate and compare different methods of violence prevention in intimate life. The papers presented in this workshop will cover practical working methods with victims or perpetrators of violence or with those exposed to violence. The papers can be case studies, descriptions of working methods or research projects based on qualitative or quantitative methodology.*

*The main themes of the papers presented in the workshop are:*

- methods of assessing the character and the severity of intimate violence*
- ways to work with the victim, the exposed children and the batterer*
- pros and cons of different working methods in intimate violence prevention*

This workshop will be held in Finnish!

**Kirsi Peltonen**, University of Tampere, Finland; **Noora Ellonen**, Police College of Finland, Finland & **Raija-leena Punamäki**, University of Tampere, Finland

**The Effects of Domestic Violence and Accumulation of Violent Experiences on Child's Mental Health**

There is substantial evidence that being a target of domestic violence increases the likelihood of mental health problems in childhood. Research shows some evidence of gender and age differences in children's reactions to domestic violence: boys show more aggressiveness than girls, whereas girls often respond with depressive symptoms. Older children are more prone to attention deficit problems than younger children. Domestic violence may be physical or psychological in its nature. We lack knowledge about whether different types of violence are associated with specific mental health consequences among children, and whether boys and girls differ in their vulnerability to physical and psychological violence. This is where our study contributes by analyzing the interaction effects between type of domestic violence, gender and age.

Furthermore, there is evidence that an accumulation of violent experiences, both by being a target and witnessing violence, has a more detrimental effect on children's mental health than occasional incidents. Our aim is to analyse the ways that children's mental health is influenced by continuous exposure to diverse events of general violence. Gender and age specific effects in the context of accumulated violent experiences would also be important to understand.

In our large-scale community sample of 13 515 Finnish school-children we analyse how 1) different types of domestic violence and 2) an accumulation of overall violent experiences are associated with children's mental health problems, indicated by symptoms of depression, anxiety and aggression symptoms and attention problems. The data were collected by the Police College of Finland. The Finnish Child Victim Survey 2008 is representative data of continental Finland and its Finnish and Swedish speaking 6th and 9th graders.

**Päivi Pihlaja, University of Turku, Finland**  
**A Story of Children's Fears and Violence**

In this presentation the aim is to examine children's socio-emotional difficulties focusing on small children's violent behaviour. I use the data from my earlier research (Pihlaja 2003; 2008) and the stories children themselves have recounted in group analytic therapy. Written documents and words about children, who have social or emotional difficulties by day-care professionals are verbal and connected to language used in cultural context. In group analysis the emphasis is on free association and communication (Foulkes 1964).

The reason why I am interested in day-care personnel's "speech" and children's stories is language itself. It repeats old and creates new (Conrad & Schneider 1981). In other words language or speech is a description of speaker's reality or experiences. According to Mikko Lehtonen (2000) language is a very essential part of being a human being. Language takes part in creating a picture of the world (Lehtonen 2000, 30 – 34) and it describes the world by organizing, building, repeating and transforming it with meanings (Jokila, Juhila & Suoninen 1993, 18). Language is a tool for thinking, informing, expressing feelings and emotions. It is an important tool in social relationships. (Flavell 1985; Koppinen, Lyytinen & Rasku-Puttonen 1989; Dale 1996.) Through language and a story the past and the future can be connected (Dale 1996).

With children the exciting and challenging issue is the developmental process of a child and a group of children. This process is present all the time. Also the socio-cultural environment of day-care or therapy is "a meaningful part of child's development, for individuals are ontological structures of their culture" (Cousin, Diaz, Flores & Hernandez 1995, 657).

The research questions focuses on the staff's pictures of these children and children's emotional development and the social context they create in their stories. The following question is also discussed: what is the case with the boys who have been acting out aggressively in day-care?

**Ola Shahin**, University of Cairo, Egypt; **Mohamed Yousry Abdelmohsen**;  
**Souad Moussa & Omnia Raafat**

### **Aggression in a Sample of Egyptian Adolescents**

Aggressive behaviour is one of the most prevalent problems in adolescence. Nowadays it is considered one of the main growing problems in this age group. Aggressive acts have a lower priority for medical practitioners as diseases and poverty have a more immediate threat to morbidity and mortality all over the world. Many factors contribute to adolescent aggression, ranging from individual temperament to family structure to bigger socio cultural influences. This study was conducted on 632 randomly selected secondary school students of both gender, aged between 15–18 years old, from both urban (446) and rural areas (186). For those who proved to be aggressive (62), a further study using a psychological battery was done. The aim of this study was to establish the prevalence of aggression among a sample of Egyptian adolescent students, by studying the clinical profile of aggressive adolescents in relation to gender differences, both in rural and urban settings, and probing for associated psychopathological and psychiatric disorders.

**Santtu Salonen**, Oulu Women and Child Home and Shelter, Finland

### **The Characteristics of the Intimate Batterer and Violence**

There are many background factors connected to intimate violence. In our research project we have analyzed these factors through socio-political (cultural, feminist), psychological (individual) and interactional (systemic) theories. Through these theories we tried to identify whether there are characteristics of male dominance, personality factors and family dynamics involved in intimate violence.

Our data is based on all the violent clients of the Oulu Mother and Child home and Shelter during the years 2003–2005. There were approximately 400 cases of intimate violence in that period. 90% of the violent clients were men. The victim was usually the partner. The data consists of two distinct groups: firstly, in approximately 70% of the cases the victim fled to the shelter and the social worker contacted the batterer who stayed at home. Secondly, in about 30% of the cases, the batterer himself got in contact with the social worker. The data were analyzed quantitatively in order to compile information on the various background factors to the violence.

In our presentation we will cover the quantitative results of our study, which show that intimate violence is not a uniform phenomenon. There were many kinds of intimate violence, and of differing gravity, and the oppressive quality of it varied substantially in the data. There were however certain similarities between the cases. There was very clearly a cycle of violence from generation to generation. Patriarchal attitudes were an important background factor of male intimate violence against women and children. There were a lot of cases where depression, and to some extent traumatization in childhood, were a major background factor. For some batterers alcohol caused serious defects in impulse control – when sober they were not violent. However, a majority of the men who battered when they were drunk, also battered when sober.

**Riitta Hannus, Oulu Women and Child Home and Shelter, Finland**  
**An Integrated Treatment Model and its Advantages and Challenges in the Recovery Process of Women Exposed to Violence in Their Close Relationships**

There are several ways of intervening, so as to help victims, particularly women exposed to family violence. There are big contradictions between the different approaches to this work. The so called integrated work model has been developed and is being used by the Federation of Family and Children's Homes and Shelters in Finland in its shelters. The integrated work model consists of two aspects: a) the coordination of workers who are in contact with the perpetrators, victims and children exposed to violent events, b) the adoption of different theoretical approaches.

In this workshop The Integrated Work Model will be presented, along with its advantages and challenges in the recovery process of women exposed to violence in their close relationships

**Juha Holma, University of Jyväskylä, Finland**  
**Research on Treatment Groups for Intimately Violent Men**

Some strategies for preventing violence against women are targeted at male batterers. Programs for batterers have been developed mainly in North America and Europe but also in Nordic countries. Different men's programmes show a wide range of approaches, in their philosophy, theoretical orientations, and practical methods. There is a longstanding international interest in evaluating the

effectiveness of men's programmes. Most studies have assessed programmes by comparing control and treatment groups using an experimental research design. Most evaluations offer a probability of success rather than a clear picture of what actually works.

Since 1996 we have conducted research focused on a batterers' programme from the discourse analytic and narrative point of view. The purpose of the research has been threefold: 1) to identify individual discursive practices and how these discourses change during the group treatment of batterers; 2) to analyse how these changes are connected to reported change in violent behaviour; and 3) to identify therapeutic interventions that facilitate these changes during the group sessions. Of special interest are the constructions of the batterers' partners and the batterer's relationship with her, the process of explaining and admitting responsibility, and identity conflict between the role of a good partner and father and the personal history of using violence. The results of the changes in the men's discursive practices will be compared to the changes in their behaviour as reported by their (ex)partners. In this workshop I will present the results of these studies which have been conducted over ten years.

## 2 Normativity and Sexuality

Coordinator **Emma Renold**, Cardiff University, UK

*Contemporary western societies have witnessed a rapid commodification and commercialisation of sexuality, to the point where, in many parts of the world, sexuality suffuses and saturates social, economic, political and cultural life (Feonna Attwood 2005). In what ways and to what extent, however, is this intensification of sexualities discourse productive of new regulatory norms governing sexualities as they are lived and experienced across generations, societies and cultures. Foregrounding the slipperiness of the regulative and disciplinary regimes governing gender and sexual norms in social practice, Judith Butler re-thinks what constitutes contemporary processes of normalisation:*

*“Norms may or may not be explicit, and when they operate as the normalizing principle in social practice, they usually remain implicit, difficult to read, discernible most clearly and dramatically in the effects they produce” (Butler 2004: 41)*

*Taking up the ways in which gender and sexual norms are ‘difficult to read’ in late capitalist societies, Rosi Braidotti (2006: 49) suggests that we might be witnessing a ‘schizoid double-pull’ through which gender and sexual norms are both displaced and re-fixed (e.g. how the diversification of sexualities co-exist alongside the reinforcement of normative heterosexualities). To consider further some of these tensions around sexuality and normativity, this workshop asks contributors to explore the effects of normativity for sexuality across a range of sites and spaces. Such sites could include anything from the commercialisation of sexuality in new markets, media and technology; the negotiation of sexual cultures in organisational settings and public or domestic places; the construction of sexuality as a discursive weapon in political battlefields. In doing so we hope to generate and share discussions on how gender and sexual norms are constituted, regulated and transformed in new and changing times.*

- Potential topics and questions to be addressed in our workshop:*
- What old and new gender and sexual norms are being constituted (displaced or re-fixed) in the social and cultural worlds of girls, boys, women and men?*

- *What social punishments and violences follow the transgression of gender and sexual norms?*
- *What constitutes a 'transgression' in a discourse of 'multiplicity, diversity and difference'?*
- *Who has the power to generate and regulate new truths and/or non-normative sexual imaginaries?*
- *Do departures from the norm disrupt the regulatory process?*
- *What social, cultural, material and institutional practices need to be mobilised in order to prevent sexualised violence in different social sites and across different cultures and groups?*
- *What are the challenges of the schizoid normative modalities of sexuality for feminist and queer research in education and other social sciences?*

**Sanna Karkulehto**, University of Oulu, Finland

**Sisters of Agony and Forbidden. Sexuality in Contemporary Finnish Women's Literature**

The paper focuses on presenting cultural representations of agonizing and forbidden sexuality, such as sexual violence, paedophilia, and incest, commodification of sexuality, child porn and prostitution in contemporary Finnish literature written by women authors. The study focuses on how representations of sexuality are addressed and discussed in contemporary literary and media cultures. The novels are analyzed in the context of contemporary cultural change, in which sexuality has become not only a visible part of cultural representations of identities, but also an active constituent of the media and literary cultures and society as a whole. The interest lies in the literary authors' participation in these changes, and their ways of discussing and processing the changes through engaging with the problematics of gender, sexuality and the body in their writing.

The study in question offers information about representations of the agonizing and prohibited sexuality, and about the ways in which sexualities are depicted, processed and commented on in different cultural texts, and what kind of impact they have on contemporary culture and society, and the knowledge production of the meanings of identities, genders and sexualities.

**Jenny Kangasvuo**, University of Oulu, Finland

**Controlling Ambiguous Sexuality by the Representations of Bisexuality**

In recent years bisexuality has become a theme that has been used widely in Finnish media as a tool to titillate the audience. The most striking example is the reality tv show Big Brother, which contestants have contested also in declaring themselves as bisexuals. The word "bisexual" as it is used in the media seems to be a guarantee of slightly naughty, exciting and funny entertainment.

The sexualised representations of bisexuality can be seen as controlling mechanisms that govern ambiguous and fluid sexuality. The stereotypes of bisexuality set it in the heteronormative frame of thought. Bisexuality, as it is presented in the media, has no possibilities to shake earth under heteronormativity: instead, bisexuality is trivialised and set apart from other sexual minority statuses. Bisexuality has a right to exist only as a non-threatening, entertaining quirk. I ponder the ways in which bisexuality is neutralised – or neutered – from its potential to disturb heteronormativity.

**Jukka Lehtonen**, University of Helsinki, Finland

**Heteronormativity in Vocational Upper Secondary Education**

Sexuality and gender are intertwined in many ways in the everyday practices of schooling. I analyse in my paper how heteronormativity is maintained and challenged in practices in the vocational upper secondary education. I have earlier researched heteronormativity in basic education and general upper secondary education, and there is no research done on specifically vocational training in the Finnish context. I partly use my earlier research data also: interviews with non-heterosexual young people (30), and survey data (726 respondents). I have also collected stories of non-heterosexual young people who have studied in vocational upper secondary education. My research is part of a larger project "Citizenship, agency and difference in vocational upper secondary education".

**Pasi Malmi**, University of Lapland, Finland

### **Violence against Men as a Humorous and Positive Phenomenon**

Violence against men is often presented as a positive phenomenon in our culture. Men have to tolerate mild forms of violence as a proof of their masculinity, and men are also often pictured as malicious creatures who deserve all the violent treatment they can get. In some cases these two motives combine in bizarre ways.

The purpose of the presentation is to analyze the sexist “proof of masculinity” and the femininely oriented “they deserve it” themes using several cases of advertisements, soap operas, movies, reality TV shows, cartoons and pieces of urban folklore as examples. The theoretical basis for the presentation is my own theory of gender discrimination, which I have presented in my doctoral thesis “Discrimination of Men in the Context of a Modern Welfare State”.

Although the ideas of homosocial groups, bullying (“simputus”) and the connection of masculinity and violence belong to the conventional core of the critical studies of men, the theme “they deserve it” seems to be connected to gender studies in a very crooked manner: The philosophical, social scientific and ideological critique against hegemonic masculinity seems to have mutated into widely spread beliefs about the selfish, irresponsible, patronizing and aggressive nature of men in general, and this generalization is often used as legitimization for jokes in which men are humiliated, assaulted or positioned in painful situations.

Cases analyzed: Nicorette advertisement, Intro script of desperate Housewives, Disney’s new Tom Sawyer, the “Funniest Home Videos” shows, Extreme Dudesons, talk shows, and misandric cartoon scripts that have been found funny by scholars of women’s studies, or which have been presented in official gender equality meetings.

### **3 Violence, Power and Empowerment in Schools**

Coordinator **Mary Jane Kehily**, The Open University, UK & **Tuija Huuki**, University of Oulu, Finland

*Feminist research on gender and schooling, and also men's studies, have increased our understanding of how accepted images of masculinities and femininities are produced and maintained, and how unequal hierarchies are established in social relationships in school. Violence is bound up with status struggles consisting of some violent practices, which may be visible, but are often also subtle mechanisms, hidden behind normalized practises in the everyday life of school. Papers concerning gendered, sexualised, racist or other otherness-based violence in school from various perspectives will be discussed in this workshop. This will include a discussion of the following questions:*

- *How can status and power be acquired in the social context of school?*
- *Is it possible to harness power to serve equality and communal values?*

**Hanna Nikkanen**, Sibelius Academy, Finland

#### **Musical Performance as a Tool of Power and Empowerment in the School Community**

In a school context, musical performances are not only a matter of music. I consider producing musical performances in school as a narrative praxis, connected to the social communication and power relations in the community. By a public musical performance "a story is told", not only about the piece of music but also about the pupils performing and about the culture of the school. These stories are joined by the "stock of stories" of the school community, thus becoming material for the pupils processing their "inner narratives".

Through events and festivities, a community wishes to be presented at its best. Thus, it is meaningful who is seen and shown to be good enough to represent the school community on the stage, and how the pupils wish, and are allowed, to be seen while performing in public.

While narratives express and maintain the culture of a community, they also serve as tools for effecting and changing the culture. In my paper, I critically examine

two storylines found in the Western culture of producing musical performances, affecting also the musical culture in schools:

1. The traditional, hegemonic storyline: "Stage is for exhibiting special musical skills and talent. Thus only the best are allowed on the stage."
2. The post-modern Idols-storyline: "Anybody may take a chance on the stage, though running the risk of being humiliated if not good and beautiful enough."

Even if these storylines may be relevant in non-formal and informal surroundings, they may be irrelevant if copied to the formal, educational context of school. I will present a narrative told by the staff of one Finnish school, adapting these storylines to better suit the educational aims of the school. Based on this "variation story" I will discuss a musical performance as a tool of power and empowerment in a school community.

**Joonas Kekkonen, Väestöliitto – Family Federation of Finland, Finland**  
**The Reactions of Boys and Educators to Information on Sexuality and Aggression**

The Family Federation of Finland has been using two programs, Steps of Sexuality and Steps of Aggression to educate both boys and educators. The reactions to these programs have been gathered for two years and have yielded surprising results that can be used to challenge the current Finnish educational dogmas on education of boys and young men in these subjects. The timing and form of current education seems to underestimate boys and thus not reach them. The boys most in need of information seem to get it least through the current teaching methods. We have found simple ways to reach boys and to let them get appropriate information on these subjects. The reactions of boys support our findings and so do both the educators and current international education.

**Päivi Honkatukia**, National Research Institute of Legal Policy, Finland &  
**Leena Suurpää**, Finnish Youth Research Network, Finland  
**Violence in Ethnic Minority Young Men's Peer Relations at School**

The paper explores the meanings of violence in the group belonging of ethnic minority young men, particularly at school. It is based on a research project on criminality in the life of young people with immigrant or Roma background. The empirical data consists of biographical interviews with 20 young men who have been charged or convicted of criminal offences as well as interviews with public officials and civil society actors. Theoretical discussion on masculinity is applied in the paper in order to interpret how the use of violence is connected with young men's everyday struggles in masculinity hierarchies at school. The significance of racism, in particular, is analysed in the dynamics related to group belonging and discrimination. Challenges for Finnish criminal policy are discussed in the paper.

**Sari Manninen**, University of Oulu, Finland  
**Changes and Reproductions of Masculinities, Hierarchies and Resources of Status among Finnish Schoolboys**

Drawing upon a longitudinal study on constructing masculinities and power relations in the informal field of two Finnish, working class, multi-ethnic schools, in this paper changes in the hierarchical order of masculinities and in resources available for boys pursuing status connected with local hegemonic masculinities are considered. From the feminist post-structuralistic and material feminist viewpoint I will examine the resources of pursuing respect that are bound up with constructing acceptable, credible and respected hegemonic masculinity. Moreover, how the hierarchical order of masculinities and resources available for agents changed, or were reproduced as the boys grew up in fluctuating social circumstances is explored taking cognizance of age, socio-economic class and ethnicity.

**Tuija Huuki**, University of Oulu, Finland  
**A Longitudinal Life History Study on Boys, Status and Violence**

Through the feminist, qualitative approach this paper illustrates how humour is related to status struggle and masculinities in the informal field of school among Finnish schoolboys. Based on interview and observation material collected in five school classes, the results suggest that although humour was often affiliative and

positive in nature, it was an important dimension in the status struggle. As a status-related activity, humour was used to increase the cohesion of student groups, to raise one's personal social status, but also to exclude low status students. Thus, humour could be used as a powerful instrument of violence. The impact of humour in the status struggle depended on the context and power relations between the actors. On the one hand, humour had an important influence in defining the status of the boy, and on the other hand his status defined the value of his humour.

**Anna Skytte**, Maikkula Secondary School, Finland;  
**Aino Pitkänen**, Maikkula Secondary School, Finland &  
**Tiina Tervaskanto-Mäentausta**, Oulu University of Applied Sciences  
**An Interprofessional Action Model for the Healthy Future of School Aged Children in the City of Oulu**

The Finnish national school health report provides information on issues connected with the living conditions, school work, health, health habits and knowledge of pupils in the 8th and 9th grades in lower secondary school, and students in the 1st and 2nd grades in upper secondary school. The Oulu University of Applied Sciences has been involved in a project entitled School Health Ambassador, in which the intention is to make more effective use of the report's results to enhance the health of school aged children. In the City of Oulu an interprofessional group working on the School Health Ambassador project developed a joint operating model to promote the health of children and youth.

The key aim was to support and strengthen the interaction between children and their parents and thereby contribute to the health and health habits of the children and their families. Maikkula Secondary School has been a pilot school to implement the model.

The results of the report were presented to each target group, teachers, pupils and parents, in different ways. It was analyzed and discussed in a teachers' meeting. The IP group of the university health care students organized theme days for the pupils. The parent meetings were then organized as a "learning café". The feedback from the parents was very positive. The responsibilities and the common aims of the activities and rules were agreed together. In May 2008, the international health care students organized a theme day in Maikkula School.

As a result of these efforts, the school curricula and health promotion plan have been updated. Tutor pupil education has been arranged to prevent bullying and to support good relationships between all. To promote the good work in accordance with the school conditions, the security and crisis plan has been updated and a program to support and counsel students has been developed. A health knowledge curriculum has been planned and is ongoing. The cooperation between school and homes has improved.

In conclusion, the impact of the model will be measured by means of different questionnaires, e.g. a School Health Questionnaire, which will be implemented every other year and which will also be part of the welfare barometer for the inhabitants of the whole city. The benefit from the cooperation between the Oulu University of Applied Sciences and Maikkula School has been mutual. It contributes to improving multiprofessional cooperation for the healthy future of the youth in the area.

In 2008, Maikkula School is implementing a special program (KiVa Koulu) against bullying at school. It includes e.g. lessons for every class, a guidebook for parents, a parents' evening and education for teachers.

## **4 Challenges in Developing Non-violent Communities among Children and Adolescents**

Coordinator **Vappu Sunnari**, University of Oulu, Finland / Luleå University of Technology, Sweden

*The 2006 UN world report on Violence against Children identified the multiple dimensions of violence in schools. Gender relations are an important aspect of violence in schools, and impact the learning environment and social development of school girls and boys. This workshop considers the possibilities for producing tools based on mutual respect, justice, and caring in different educational settings. The following issues will be discussed in the workshop:*

- How effective different kinds of programmes have been*
- How to deconstruct conventional gendered categorizations, violent practices, structures and processes at school*
- How alternative ways of considering masculinity and femininity in educational settings could be supported*
- How to support the vision of a world where young people can live in safety and without fear of threats of violence*

*The workshop aims to consider gender-sensitive programmes to achieve safe, non-violent and child-friendly schools and other growth environments for young people. The workshop contributes to the development of appropriate and sustainable means to prevent and reduce violence in schools.*

### **Eiri Sohlman, University of Lapland, Finland** **Psychosocially Supportive School Education**

Schoolchildren's psychosocial health problems have increased. Increasingly, children suffer more from self-esteem issues and depression or they are victims of bullying and violence. The worst consequences of schoolchildren's violence is apparent – unfortunately also more and more often – in the newspapers. Psychosocial as a concept implies a very close relationship between psychological and social factors. Psychological factors include emotions and cognitive development – the capacity to learn, perceive and remember. Social factors are associated with the capacity to form relationships with other people and to learn

and follow culturally appropriate social codes. Schools are educational environments that engage children for nine or ten years. Therefore school is also an important arena of possibilities for finding new practices to improve children's health and well-being. What does it mean if we are talking about the psychosocial well-being, and promotion of it, in a school context? In this paper I will focus on whether schools could take on a more significant role in promoting psychosocial health and well-being not only through work done together with the social and health care services, but also through school education. Also I will describe some theoretical bases for "promoting psychosocial well-being", which are dialogue, caring and empowerment.

A consortium, co-ordinated by the Faculty of Education, University of Lapland, has implemented the ArctiChildren II -project 2006–2008 to construct new cross-border training material for promoting psychosocial well-being through school education in the Barents region. Besides the universities, school teachers (schools with cultural and environmental differences – rural/urban, sami/dominant community) from four countries have been involved in the project.

**Greta Rova-Lindberg, Luleå University of Technology, Sweden**  
**Conflict Handling in School from a Gender Perspective**

The school context constitutes an important part of children's and young people's daily lives and can be considered as a social arena. Current surveys and research show that many pupils and adults come into contact with violence and conflicts in this environment. All the agents in school have a responsibility to contribute to the development of a supportive milieu where learning is meaningful, stimulating and safe. Successful work with different aspects of social relations has to proceed from the different values and standards systems represented both among the students as well as in the local school culture, and requires the development of a common sustainable value basis. The socialization process concerning gender questions, conflict handling and different aspects of violation, including bullying, is a school's most important social task. The Swedish curricula and new legislation for the protection of children and pupils passed in 2006, establish that each school has to develop a culture that is supportive, sensitive and preventive concerning aspects of gender and violations as well as conflicts. The gender system with its structures and constructions is expressed through various manifestations in a school's everyday life and, according to research, there are different standards for girls and

boys concerning socio-economic and culture aspects and ethnicity. These invisible standards generate consequences in school practice in the form of invisible orders and oppression. It is an important question for research to deepen the knowledge of conflicts that originate from gender aspects and to develop helpful tools in order to prevent, handle and stop conflicts in a general perspective and conflicts related to the gender equality perspective in particular.

**Malin Gustavsson**, Folkhälsan, Finland

### **From Theory to Practice: To Stop and Prevent Sexual Harassment in Primary School**

This paper is in the form of a report of a gender equality project financed by a Health Organisation concerning sexual harassment and sexual abuse taking place in Swedish speaking schools. The paper illustrates the challenges and successes that occur when theory is translated into practice in the classroom, but also the effects of the lack of knowledge among the school staff.

**Vappu Sunnari**, University of Oulu, Finland / Luleå University of Technology, Sweden

### **From Sexism towards Mutual Respect Based on Care and Love**

According to research carried out at various levels of educational organisations, sexualised and gendered violence and heterosexism are parts of organisational cultures. Competing for success, looks based on trends and sexiness, and gender-based asymmetrical value systems are some of the characteristics that maintain the phenomena. These characteristics are not new; what is new is their emphasised position in schools that maintain the pressure to be changed in the line of neoliberal values and globalisation.

In my presentation I will reflect on the results of a study focused on schoolchildren's experiences of physical sexual harassment (Sunnari et al. 2008) from the point of view of eliminating sexism from schools. The data for the study were collected from about 1700 boys and girls aged 11–12 years in the schools of North Finland and Northwest Russia. In my presentation I will, however, not base my reflections on the whole material, but on a school-class of the case study, that was a component in the research. For example the following topics will be dealt with in the presentation: Who were the children who experienced harassment in the school-class? Who were the perpetrators? What were the consequences of the

harassment and why did the harassment happen? How do we support the development of a school-culture characterised by mutual respect based on care and love (Gilligan 2002, Butler 2003) in the epoch of a globalised sex-business and a ubiquitous sexualisation of everyday life – or is it an utopian idea?

## 5 Intercultural and Intersectional Challenges in Learning

Coordinator **Gunilla Johansson**, Luleå University of Technology, Sweden

*In this workshop the questions of interculturality, intersectionality, power, caring and learning will be discussed. Presentations in the workshop ask how power and caring are intertwined in private narrations and how they present themselves in learning and school context. What are the possibilities for intercultural dialogue and empowerment, how could indigenous knowledge be extended to the public and to education in order to empower the marginalized and what are the possibilities of education in creating equal and respecting cultures.*

**Gunilla Johansson**, Luleå University of Technology, Sweden; **Chris Paci**; **Pricilla Lepine**; **Helen Balanoff**; **Ylva Jannok-Nutti**; **Shelley Kapraelian** & **George J. Sefa Dei**

### **Marginalization and Teachable moments: Two Circumpolar Postsecondary Case Studies**

Northern and Aboriginal educators and students continue to reshape their educational institutions. Indigenous knowledge continues to play a more significant role in educating the next generation of northerners about living a good life. In college, university classrooms and schools, traditional teachings and languages take on a significant importance for cultural identity as well as making relevant existing and emerging educational approaches. The goal of our paper is to discuss marginalization, what this means and to what extent and how northern Indigenous values and cultures, including traditional knowledge are marginalized or respectfully and responsibly included in education. We illustrate our thoughts with two different educational cases from Canada and Sweden: the Aurora College Teacher Education Program and Teacher Education at Luleå University of Technology. Our research acknowledges a number of competing and complimentary interests and power that are at play in the construction of physical structures, policies and curriculum. These influences can be conceptualized as simultaneously acts of resistance and celebrations of renewal, concepts we will unpack in the paper. What do we need to know in order to talk about Indigenous knowledge systems and the teachable moment? How malleable are postsecondary institutions to them?

**Ylva Jannok-Nutti**, Luleå University of Technology, Sweden

**Decolonization and Empowerment Processes in School and Private Narratives**

“When I was a child...”, and so the grandmother started her story to her granddaughter. The story reflected some of her childhood experiences and some of her earlier undisclosed knowledge. The reason for the narrative was because the granddaughter told her grandmother that she had just used with some part of her Indigenous knowledge in the school. What might have happened if the school and the granddaughter not had used the Indigenous knowledge; would this part of the grandmother’s life-story never have been told? How can Indigenous knowledge and private narratives be extended beyond the private to the public sphere, so that Indigenous knowledge and private narratives are not lost? How can the Indigenous School be empowered, so that both individuals and Indigenous Schools and communities take action to decolonize their lives and enhance their self-determination. The empowerment involves rejecting the dimensions of knowledge that perpetuate asymmetrical intersectional forms of discrimination, where Indigenous knowledge is discriminated. Schools and universities have narrow intellectual foundations and they do not embrace the Indigenous worldview, and Indigenous knowledge is just allowed to exist in marginalized spaces.

The paper aims to highlight problems and possibilities connected to the development of an education in mathematics in the Sámi Schools which act on the conditions from the narratives within the Sámi culture, and to discuss problems and possibilities for the reconstruction of the education in mathematics from the point of an ongoing school development project. The project is conducted together with Sámi School teachers, pupils, and families. The school development project is based on the action research method: “Action research as democratic social learning” with a narrative approach. The paper presents teachers’ criticism of the quality of school and their wishes for a better life and practical ideas to implement in the school of the future.

**Minna Uitto**, University of Oulu, Finland

### **Power-full Teacher-Student Relationships in Teacher Memories**

“Do you remember your teacher?” This question was raised in a writing request in a Finnish magazine. Readers were asked to write about their teachers and as a result of this request nearly 140 people of different ages wrote in. The writers recalled how their teachers treated and related to them, how they were as human beings and how they made them feel (Hargreaves, 2002). Hence, teachers were remembered by their relationships with their students (Uitto & Syrjälä, forthcoming; van Manen 1991, 1994).

The only way to capture people’s memories is to ask them to tell about their memories. I understand teacher memories as stories of the past. However, memories are always told through the current life situation and when recalling people choose what to tell (Kerby 1991; Wertsch 2002). Through storytelling people make sense of their lives and experiences (e.g. Lieblich, Tuval-Mashiach & Zilber 1998).

In my paper I will read the teacher memories through the concept of power and more specifically I will discuss how power is seen to exist in teacher-student relationships. The writers tell of the power used by the teacher towards the students and how the students responded to the power. Power is intertwined in the experiences of having become violated mentally or physically, but it is also recalled as being used for the benefit of the student and her/his life. This is an example of how the use of power can be an act of caring. In recalling their teachers, the writers negotiate the meaning of their memories and the teachers encountered. The narratives of power seem to be moral issues since questions of justice and injustice, and right and wrong, are raised.

**Noora Ellonen & Tarja Pösö**, Police College of Finland, Finland

### **Asking Children Questions about Violence: a Challenge to Research Ethics**

Preventing violence against children is usually seen as difficult because of its hidden nature. Police records or other statistical sources give a very limited and unreliable description of this phenomenon. Victim surveys can be seen as one answer to this problem. In these studies people can confidentially tell their experiences of different kinds of victimization. However, victim studies are

usually conducted only for adults. Only a few Nordic countries have applied this method to collect information about violence against children. The lack of child victim studies is usually justified by ethical reasons. Asking about this difficult subject in a survey is seen as causing anxiety to children, especially for those who have experience of violence. In this paper we show that it is not necessarily so straightforward. In January 2008 we collected the first Finnish Child Victim Survey, which consists of a wide variety of violence against children from traditional street violence and violence between peers to sexual abuse, family violence and bullying. Some forms of the witnessing of violence are also included as well as the role of new communication technology. The data were collected as an internet-based school survey within two age groups: 12 and 15 years old pupils. The number of respondents was 13 515 in total. The survey ended with the question “How did you feel about answering questions on this subject?” The analysis of these questions reveals that most children did not experience answering as a cause for anxiety. On the contrary, most experienced answering as important, useful and even therapeutic. Those who reported negative feelings were only a few and not those who reported victimization as well. In this paper we present the specific results of the analysis and compare them to other similar studies in other Nordic countries.

**Hanna Alasuutari**, University of Oulu, Finland

**Conditions for Partnership and Intercultural Co-operation in the Context of Education Sector Development Co-operation in Zambia**

Development aid and co-operation activities have involved people from different nations and cultures over the years and this has automatically resulted in intercultural encounters. Intercultural dialogue and partnership are considered especially challenging in development co-operation activities, because they have several characteristics and legacies which make it rather asymmetrical by nature because, for example, of the colonial past and unequal financial relationship. The goal of this doctoral research is to find the means and conditions to support the process towards a more authentic partnership and intercultural dialogue in the asymmetrical context of education sector development co-operation. The aim is to discuss the role of the individuals while discouraging unequal practices and structures in the practical situations in the area of development co-operation. The means and conditions for encountering oneself and the other and the challenges of power structures are discussed in this presentation from the perspectives of

intercultural education, transformative learning as well as critical pedagogy and ethics.

**Mumbi Machera**, University of Nairobi, Kenya

**Rethinking Violence and Socialization: Reflections from Kenya.**

Violence in intimate relationships in Kenya is pervasive. Women are the majority of the victims while men are the perpetrators. The Kenya demographic and health survey (KDHS 2003) established that half of all women have experienced violence since they were 15, and one in four experienced violence in the 12 months preceding the survey. In addition, over half of all women in their thirties have experienced violence since the age of 15, with one-quarter experiencing violence in the 12-months preceding the survey. Those aged 15–19 have the lowest proportions of women who have experienced violence (42 percent).

The links between the constructions of masculinity as a driver for the perpetration of violence has been established through research globally and also through studies conducted locally. Generally, men tend to perpetrate violence because violence and dominance are tendencies which are encapsulated in the definitions of masculinity by different socializers, including the family, school and religious institutions among others. In most Kenyan families male socialization is linked to values that glorify aggressiveness and intolerance for males, while females are socialized to be submissive and tolerant.

In this paper, I will argue that changing the values inculcated in children during the process of socialization is one of the more effective means of dealing with violence in the later years of such socializees. The arguments postulated in this paper recognize the fact that most interventions that have so far been implemented in my country tend to use a top-down approach whereby relief is provided to victims or survivors of gender based violence (GBV) in the form of court redress, counseling and financial support.

In this paper the following issues are raised:

- Is socialization and resocialization in Kenyan communities a possibility?
- Would getting boys and men out of the “masculine box” lead to a systematic decline in Sexualized and Gender based violence in intimate relationships?

- To what extent would resocialization lead to empowerment of women and girls?

## 6 Gender Violence Indicators and Policy Development

Coordinator **Mervi Heikkinen**, University of Oulu, Finland & **Mar Camarasa**, Fundación SURT, Barcelona, Spain

*Indicators for violence against women have been developed by the UN, European Union, WHO, European Women's Lobby, etc. Typically these indicators focus on the policy development or the outcomes of violence, i.e. its prevalence, frequency and severity of the violence. These already existing indicators do not really take into the consideration the vast impact on a person's life when the violence takes place on an intimate partner relationship or in other contexts. Whatever the context of abuse, the impact always goes beyond the health dimension, although the extent and characteristics of this impact will be quite different when violence has been encountered just at home or in a workplace, or both at home and in the workplace.*

*Thus, it is necessary to develop indicators that make visible this mainstreamed impact of violence in women's life. This is the main aim of the GVEI project: to design social indicators for measuring and shedding light on the multidimensional effects of gender violence on women's life, in order to improve social policies dealing with gender violence. We invite researchers and political actors to present papers dealing with gender violence effect indicators and participate in the discussion on the topic.*

*The workshop is carried out with the GVEI project partners, for more information see website: [http://www.surt.org/gvei/inicio\\_en.html](http://www.surt.org/gvei/inicio_en.html)*

**Fatiha Sahli**, Université Cadiyyad Marrakech-Maroc, Morocco  
**Mechanisms for Fighting against Violence against Women: Inventory of Fixtures**

The recognition and the respect of the dignity and integrity of women necessitates the eradication of the practices of torture or inhuman or degrading treatments to which women are exposed under the terms of their sex, such as physical violence, rape, etc..

In 1992, the committee for the elimination of discrimination toward women affirmed that violence towards women constitutes one violation of the basic rights and one kind of discrimination which “reduce to nothingness their right to freedom, to safety, and their right to living”. The committee asks the governments regularly to adopt national plans to fight against the violence against women in terms of: campaigns and information, sensitizing the police force, installation of assistance for victims programs, the elaboration of laws which protects women against all kinds of violence. Unfortunately, only a few countries have discharged their obligations. A huge part witnesses only a very slow evolution, Morocco in particular.

Since 1997, the committee for the elimination of discrimination against women has been asking the Moroccan government to fight against violence towards women. The Global Organisation against Torture (the OMCT), besides the feminists associations, have put pressure on Morocco to amend its laws. It is within this framework that the national strategy for fighting violence against women was presented by the Minister in charge of Women’s issues, the protection of the family, and integration of the disabled. The objective is to set up “a strategy based on the Moroccan reality and the difficulties lived by women”.

This report will try to evaluate the six most important priorities for women victims of violence, to show the work carried out and mechanisms used and raise the gaps in order to be able to formulate recommendations.

**Letizia Palumbo, University of Palermo, Italy**  
**Gender Violence in Italy and Spain: Law and Politics**

In 2004, in Spain the approval of the Law against Gender Violence (“Ley integral contra la violencia de genero”) constituted a significant step for women’s rights, by improving and disseminating general knowledge about the phenomenon of gender violence. However, since the Law came into force, the statistics have not shown a decrease in violence.

Italy is still far from adopting omni-comprehensive measures to counter gender violence, even if cases of this phenomenon are increasing. Many times the Committee on the Elimination of Discrimination against Women (CEDAW) has expressed its preoccupation about the situation of Italian women.

This paper considers the problem of gender violence in Italy and Spain by exploring the bond between law and gender politics.

The first part of the study is a brief review of the historical background of the laws on women's violence in Italy and in Spain. More precisely, the research investigates the subjects that are part of the law-making process, the immobility of many institutions in relation to the problem of gender violence and the gaps between policies and their implementations.

Secondly the study examines the intersection of laws, gender politics and the state, revealing how this junction can alter the ethical and emancipatory impulses of feminist thought. The purpose is to highlight the limitations of the discourse of the law in encompassing the real life experiences of women on topics like violence.

Far from advocating a withdrawal from the field of the law, this paper aims to demonstrate the necessity for a legal discourse that, sensitive to different contexts, assures the conditions for the autonomy of gender politics, and avoids the perverse consequences that the idea of "equality" often comports. The same Law ("Ley Integral") that includes penal measures but also jurisdictional, economic and social consequences needs the support of other politics able to face the complexity of violence beyond every binary reduction.

**Cesarina Manassero**, University of Turin, Italy

### **The Potential and the Pitfalls of the Law: Gendering Human Rights**

In this paper the meaning of the relationship between law and sexuality is explored. Laws can be conceptualized either as a symbolic act setting parameters for social environments and social change, or as practical deterrents and a means of punishing wrong-doers. It is not always clear what the laws against "gender violence" or "domestic violence" are understood to mean. They may be understood differently by the lobby groups that work for them, the legislators that pass them, the institutions charged with their implementation.

Legal reforms claiming to reduce gender violence may sound good on paper, but in practice may be implemented irregularly or not at all. In Italy, the Law of Rape and the Criminal Code were recently reformed, but with no increase in convictions, even though the number of reports has almost tripled. The Italian Parliament is introducing a new law on violence against women and domestic violence, without

providing for evaluation of the effect and the implementation, without even any measures or methodological tools to secure administrative and monitoring data.

There is an urgent need for regular monitoring and evaluation of all the relevant frameworks. The results of such evaluation should be publicly reported to the citizens, to develop a culture which considers the interconnection between human rights perspective and gender violence. In Italy there is now another crucial question: the relationship between ethnicity and gender violence. This phenomenon is predicted to increase strongly, especially in the next years. This topic is discussed during my presentation.

**Maureen Lyons & Susan Miner, University College Dublin, Ireland**  
**Rape Crisis Service Provider Data: Lessons from the Irish Data**

Data gathering and reporting of accurate statistics are essential components of efforts to increase society-wide awareness of the extent and nature of sexual violence, and is, therefore, central to the overall effort to eliminate such crimes. In 2003, the Rape Crisis Network of Ireland (RCNI) set about establishing a purposefully designed web-based recording system; currently 14 of the total 16 Rape Crisis Centres (RCCs) are using this system to collect information about the women and men who use their face to face counselling service. This statistical information is used to identify the characteristics of service users, information on the nature of sexual violence experienced and on the characteristics of the perpetrators of this abuse. Over time, such data will identify emerging trends in relation to new groups availing of Rape Crisis services and will thus inform the development and planning of service development. While it is imperative to have good data about the extent and nature of sexual violence in order to best meet the needs of those using the counselling and support services, collecting accurate information will always be a secondary concern for those working in RCCs. Using the 2007 data from the 14 RCCs, this paper will highlight the potential and pitfalls of such a recording system. It will consider the benefits and limitations of these data in the context of awareness raising and consciousness building about sexual violence.

**Elke Lujansky-Lammer**, Ombud for Equal Treatment between Women and Men in Employment and Occupation, Austria

**Outline of In-house Mechanisms to Combat (Sexual) Harassment in the Workplace – a Gendered Perspective**

Violence in the workplace is becoming an increasingly important issue. Violence can take a number of forms including physical, verbal and nonverbal communication, intimidation and bullying, exclusion, (sexual) harassment and stalking.

My experiences as the Ombud for Equal Treatment between Women and Men in Employment and Occupation show that there is little material available for employers to establish a healthy and discrimination-free working environment – especially about how to set up a (sexual) harassment-free working environment, to be aware about gender-based violence and prevent (sexual) harassment in the workplace in general.

Therefore this workshop gives an opportunity to discuss different approaches on how to reach employers and also how to set up efficient networks to raise awareness about the issue on prevention of (sexual) harassment. Also we will discuss how to encourage employers to establish strategies to prevent, handle and combat (sexual) harassment in the workplace, e.g.:

- a policy statement prohibiting (sexual) harassment in the organization
- a complaint/grievance procedure
- disciplinary rules and penalties against the harasser and against those who make false accusations
- protective and remedial measures for the discriminated person and
- promotional and educational programmes to explain the company's policy and its adverse consequences among the company's employees, supervisors and managers.

During the workshop we will discuss the following key elements and questions – based on Austrian experiences: how to raise awareness within employers to make them aware of the issue of (sexual) harassment? What are the challenges and chances of effective networking with e.g. chamber of commerce (Federal Economic Chamber), Federation of Industry, Trade Unions? What are the

strategies for intervention in the workplace and beyond? What are the implementation strategies with HR-Managers to include (sexual) harassment on the curriculum of internal training? What is the European legislation – with a focus on the situation in Austria.

**Mervi Heikkinen, University of Oulu, Finland**

### **Sexual and Sexist Harassment and Elimination of Harassment**

Previous research about sexual and sexist harassment has led to reflect upon embodiment and corporeality, agency and strategy within university organisations. The central tension according to the research may be located in the ambivalence between the individual and organisational levels that appear to frame one's agency as intellectual, but also embodied. Intellectuality forms a consistency for the development of agency whereas sexual and gender harassment experiences create inconsistencies for intellectual aspiration. The complex intertwined processes of power, agency and gender challenge for deeper intersectional analysis when dealing with policy development aiming to eliminate harassment from educational institutions, such as universities.

There are interesting developments going on in the policy level in connection to the political framing of gender and sexual harassment. The Office of the United Nations High Commissioner for Human Rights (OHCHR) has initiated work on statistical information and other indicators for use to promote and monitor the implementation of human rights (Criteria for identifying indicators on VAW, 2007). The incidence of sexual harassment by teaching staff in education institutions is viewed as perpetrated or condoned by state as it is framed in Declaration on the Elimination of Violence against Women and human rights normative framework (ibid). The Council of the European Union has also made progress on the development of indicators on violence against women. The proposal on sexual harassment indicators for gender violence in a work place deals with three aspects of the policy development in organizations: 1) the percentage of the employees who report incidents of sexual harassment, 2) the percentage of private and public enterprises that have a policy on sexual harassment, and 3) the percentage of private and public enterprises that have procedures for sanctions for perpetrators of sexual harassment

These current developments are relevant when exploring ways in which to eliminate sexual and gender harassment in organisations. In the paper theoretical and methodological issues approaching policy development are also discussed.

**Suncica Vucaj**, Zene na delu – Women at work, Serbia

**Minded Body: Anti Burn-out Program for Activists Fighting Violence against Women**

Certain women's specific rights are almost exclusively promoted and protected by women's activists (SOS Hotlines, Women's centres and shelters, etc. are run by women). Protecting and promoting women's rights is a risk factor simply because it threatens patriarchy, societal mores, and is seen as disruptive to cultural, religious and societal norms. By doing so, women human rights' defenders (WHRD) are becoming more visible in society and sometimes hostility is directed against them (for instance, dealing with the past is a particular issue that still raises anger, hostility, physical attacks, even police investigation of women and some men human rights' defenders in our society). Women who are doing such activities defy cultural, social and other norms about femininity and the (traditional) role of women in Serbian society nowadays. Women have to confront risks which are specific to their gender and their security therefore requires a specific approach.

Most WHRD report regular burn-out three, four times a year. The causes of burn out are manifold: structural, organizational, emotional, although some women indicate only one. The women mostly reported that they do not have a structural way of dealing with such difficulties, although all the women agreed that (at least from time to time) they suffer in a very bad way from burn out caused by their work with women, girls and/or children. Nevertheless, the most common way of dealing with such a syndrome is individual.

Confrontation with our own patriarchal mechanisms in order to evaluate one's own protection needs is the most primary issue in the Minded Body program. Women are step by step opening their positive and constructive 'tools' for self care.

Within this programme, we are interested to promote politics of care for WHRD and ensure gender specific security and protection needs.

## 7 Multiprofessional Work and Policy Development to Take Actions against Violence

Coordinator **Marja Salo-Laaka**, Northern Finland Centre of Excellence for Social Welfare, Finland & **Suvi Pihkala**, University of Oulu, Finland

*The UN report of the expert group meeting “Good practices in combating and eliminating violence against women” (2004) identifies the necessity of inter-agency cooperation and coordination, since the creation of services and support for victims and sanctions for perpetrators requires the interlinking of a number of agencies and services. A clear leadership role for women’s specialist services should be built into all interagency projects, alongside a linked reference group of survivors, or another feedback mechanism, to ensure accountability and monitoring. Support, safety and services form the triangle of the key challenges.*

*Accordingly all relevant professions should receive basic knowledge about the nature of gendered violence during primary, vocational or professional training. Hagemann-White et al claim (2006) in the Stocktaking study on the measures and actions taken in the Council of Europe member States. According to that study, further training is needed to build the sensitivity and the skills to respond appropriately and effectively to manifestations of violence (ibid.). The study highlights the lack of appropriate education of highly educated groups such as physicians, lawyers and judges who tend to accept further training only within their own profession. Also school and preschool teachers, who have an important role in addressing the problem, still do not have sufficient training. An analytical study on the effective implementation of Recommendation Rec/2002)5 on the protection of women against violence in the Council of Europe member states (2007) indicates that when training for professions exist, it may still not have a wide coverage. The pre-school staff and media professionals are least likely to receive training, although they have children in their care who need attention to the problem.*

**Olivia Volpi**, Clersé, Université Lille 1, France

**French Multi-professional Actions against Intimate Violence: an Analysis of Attempts at Various Administrative Levels**

This paper will consider, from a sociological point of view, the conditions of emergence of women-friendly actions, drawing examples from French multi-professional actions at levels ranging from government to local.

In order to meet the international obligations it has agreed to, regarding discrimination against women, France has made numerous provisions calling for inter-disciplinary work. One of the provisions was the collective writing, by various ministries, of a guidebook for people professionally concerned with intimate violence. Such a collective work is in itself noteworthy; yet, the guidebook fails to take into consideration the concrete conditions that may interfere with the ideal implementation of its guidelines.

At departmental level, in Nord, the area of France that has the highest rate of death at the hands of an intimate partner, the Observatoire Départemental des Maltraitements (Departmental Mistreatments Watchdog) has set up a task group. This task group, composed of delegates of institutions and organisations dealing with intimate violence, is trying to create an efficient network at departmental and regional level. The interaction of that group, reveals how, from their own vantage points, the institutions and organisations here represented have different definitions of what intimate violence is, and, hence, what is “good” practice for such situations.

At local level, in the area of Nord-Pas-de-Calais as well, the Public Prosecutor of the city of Douai has set up a voluntary policy against intimate violence. Using the judicial resources available, and cooperating with social-work organisations, he launched a daring procedure that it now spreading to other jurisdictions.

Drawing from these three examples, we will discuss both their characteristics and the contexts in which they occurred, to identify what are favourable conditions for women-friendly actions against intimate violence.

**Riitta Pohjoisvirta, Oulu Mother and Child Home and Shelter, Finland**  
**Training Process for a Multiprofessional Group in the City of Oulu**

A multiprofessional, permanent team for the prevention of domestic violence has been set up in the City of Oulu. One of the main responsibilities of the team is to train professionals to deal with domestic violence at work in the fields of social and health care and in education. The team developed a training course together with a local association, The Oulu Mother and Child Home and Shelter which works in the field of domestic violence.

Between January and May 2008 there were five two-day process training sessions for a multiprofessional group (27 participants). Between the sessions there were reading and writing tasks and tasks which were done in the participants' own work communities. The most important outcome of the training was the change in attitudes and increased awareness. In Autumn 2008, the "district training sessions" started where those who had participated in the spring training trained other professionals (about 800 employees) in half day meetings. Those who participated in the "district training" then had the responsibility to disseminate the knowledge in their own work communities.

**Suvi Pihkala, University of Oulu, Finland**  
**Experiences from an APROPOS Online Specialization Programme on Violence Prevention: Results from Student Feedback**

In this presentation there is a discussion of the online specialization programme "APROPOS – multisectoral and multiprofessional specialization programme for Violence Prevention". Based on the feedback and evaluations from the students and mentors of the APROPOS specialization programme pilot 2007–2008, the presentation looks at how students have experienced studying on the APROPOS programme, what kind of challenges they may have faced and how the programme managed to reach its goals in increasing knowledge of violence, violence prevention and non-violence.

The presentation is based on the anonymous end-of-course feedback, and on the programme feedback which was collected at the end of the programme from the students. Feedback was also collected from the course mentors.

The feedback material is examined from the perspective of developing the education further, to find out what are the key questions that should be tackled and which come up in the feedback, what are the needs of the students and how could we respond to them. Special focus will be on e-learning.

**Sirkka Perttu, University of Helsinki, Finland**  
**Health and Social Care against Violence, HEVI 2008–2010**

HEVI-project responds to the need for research based Further Education for Health and Social Care teachers in the subject of intimate partner violence (IPV) in Europe. Intimate partner violence is a very recent subject in basic education of Health and Social care professionals and the issue is on the curricula only in a few countries. Teachers' Further Education programs do not include IPV issues. There are earlier innovations in the training curricula on IPV from Finland, Germany and Ireland and those will be transferred to the Teachers' training curricula and the Teaching guidebook in the project.

The main aims and objectives of the project are to

- support teachers to update their knowledge about IPV, European research and new principles and measures in preventing violence,
- improve teachers' abilities to meet new challenges of IPV prevention which originate from practical work in the Health and Social Care sector
- promote the involvement of the teachers in the curriculum development at institutional and national planning levels on IPV issues
- bring new innovations and improve the quality of the vocational education by developing a continuing education curriculum and tools and methods for teaching and tutoring on IPV
- contribute to the inclusion of IPV prevention in the national strategies in Vocational Education
- transfer innovative and good practices in Vocational Education through the network and co-operation between educational organisations on IPV issues at European level

The project partners are health and social care education institutes (Colleges, Universities of Applied Sciences, University Colleges) in Finland, Ireland,

Romania, Bulgaria, Germany and Estonia. The dissemination partners are representatives of the governmental bodies; the Ministry of Health/Medical Professional Education centre/Latvia; the Ministry of Health/Bulgaria; the Ministry of Labor, Family and Equal opportunities/NAFP/Romania; the Ministry of Public Health/Romania and the Ministry of Social Affairs/Estonia. The partners have been selected so that their expertise will complement each other so as to reach the project aims. There is also the backing of the WHO, Regional Office for Europe, for his project.

**Franca Garreffa & Rosaria Marsico**, University of Calabria Women's Studies, Italy

### **Is it a Time for Women's Health?**

Barbagli (1990), also speaking of a high male mortality and of a greater life expectancy for women, doesn't forget to add that there is in the course of the females life a greater exposure to some illnesses, as well as a greater abuse of drugs and a greater perception of not feeling well. (Gove, Russel & Carpenter, 1982.) Women live more in comparison to the men (Merzagora e Ricciardi, 2007), but they live worse, because of the effects that gender violence has on their life.

This paper focuses on the absence of a gender perspective in the health field, justified by the prominence of the gender neutral thought, worsened by the Italian government which has aggregated the Minister of Health, of Labour, and of Social Politics in only one Minister.

The authors of this article wonder whether when faced with a decreased interest in the citizens' health, it will be even more difficult to find a place for gender medicine. The data drawn from qualitative research, in which 15 women who suffered domestic violence and workplace violence, show that the necessity of gender medicine is very great. This need could be responded to by coordination among various professionals, physicians, anthropologists, sociologists and women's movements.

**Franca Garreffa & Geneviève Makaping**, University of Calabria Women's Studies, Italy

**Sexism and Racism Regarding Migrant Women Involved in Prostitution Circuits**

In this paper, we highlight the representations of sexism and racism, emerging from discussions with privileged observers, representatives of institutions and actors active in public institutions and private social life. They have been interviewed during research carried out in Calabria on the phenomenon of trafficking and the exploitation of migrant women in prostitution circuits. The interviews show that people mix up different phenomena: immigration of women, the inclusion of migrant women in the work sector such as domestic care, mixed marriages, trafficking, the voluntary or forced exercise of prostitution. The authors will focus their attention on the redefinition of concepts of sexism and racism, in order to understand the origin of the confusion of these terms. At the outset, it seems that observers, operators and experts interviewed on the phenomena of trafficking and exploitation of women migrants do not have the tools for the deconstruction of stereotypes and prejudices when they talk about "others of herself". They do not seem to use an emic approach to the interpretation of the facts "others of herself". So, the overlap of "sexism-racism", for "reverse logic", seems to converge in the sequence "prostitute – domestic care worker – domestic care worker – prostitute". The migrant is a "subversive" subject (Palidda, 2001) who upsets the most intimate and private sphere of personal life: the family. These beliefs could have a negative influence on the content and modalities of work of social workers. Often, paradoxically, women social workers are the ones who encourage stereotypes, first of all the one who would like the free expression of female sexuality constantly repressed. In the conclusions, a different approach to the training of social workers is proposed, using the words of the anthropologist Remoti (1990) we will invite the audience to operate "the long journey" towards the "other".

**Jennifer Musto**, University of California, Los Angeles, USA / Utrecht University, Netherlands

**Improvising Empowerment: Tales from the Dutch Non-Governmental Field for Trafficking Victim Protection**

Human trafficking, broadly defined as the forced movement of individuals within and between nation-state boundaries, has captured the public imaginary in recent years and compelled activists, academics, policymakers, and nongovernmental organizations (NGOs) to proclaim that “modern day slavery” does in fact exist. Although human rights activists, feminist theorists, and social scientists have been at the fore of etiologically accounting for trafficking and forced prostitution as the phenomenological result of structural inequality, feminized poverty, and gender-based violence, scant empirical research to date has explored how individuals and organizations tasked with protecting trafficked persons influence their healing and empowerment once they have been identified.

Indeed, while NGOs have been on the frontlines of offering assistance to trafficked persons, most of whom are women, questions remain as to whether their efforts help rather than hinder trafficked persons’ ability to individually heal and politically re-organize.

This paper will cartographically chart the efficacy of professionalized efforts in the Netherlands to address violence inflicted upon trafficked women’s bodies. Questions guiding this paper include: How do trafficked persons “become” empowered survivors vis-à-vis the Dutch NGOs and polices aimed at assisting them? How are politically contested understandings of who constitutes a “legitimate” trafficked subject addressed within professional settings? What, if any, teleological assumptions guide professionals’ services in cultivating a “successful” and “empowered” survivor of trafficking? In an effort to address and discursively situate these questions, this paper will draw upon data collected through participant observation and semi-structured interviews with NGO professionals based in the Netherlands who are dedicated to providing social services and political advocacy to trafficked persons.

By exploring the micropolitics of advocacy and social service delivery, I will further examine whether professionalized notions of survivorship and empowerment enhance and/or delimit trafficked persons’ capacity to fully address and heal from their trafficking situation.

## 8 The Ethics of Caring and Power in the Life-Span

Coordinator **Eila Estola**, University of Oulu, Finland

*The workshop focuses on the ethics of caring in diverse life phases and situations and its societal and structural conditions and prerequisites especially from the perspective of power. Our modern, society which emphasises individualism, independence, autonomy and competition makes it often difficult and challenging to keep the ethics of caring alive, or to put it into practice. In addition the ethics of caring has a feminine label, it is often said to be a women's ethical orientation. This kind of gendering can weaken the voices of caring. Both theoretical and practical presentations as well as reports of diverse projects are welcome to the workshop. The presentations can range from early childhood to old age, and from individual level to the organisation and institutional levels. The presentations can look at the challenges of the ethics of caring and/ or search for solutions on how to promote the ethics of caring.*

**Giulia Rodeschini**, Fundación SURT, Barcelona, Spain

### **Border Position of Care in Italy: Asymmetric Relations in a Local and Global Dimension**

At the present time, care work occupies a particular position due to big transformations on social and political levels, both locally and globally. From being a historically domestic and family matter, care has moved to a position on the border between the domestic and public sphere, between productive and reproductive work, between local and global.

Faced with a big increase in care needs, there is no collective answer and assumption of responsibility; care continues to be a family and female-based issue. Therefore, in Italy a contradictory situation has arisen: from a family-based welfare state we have now become a “family-based welfare requiring extra-family help”, which still has a traditional rhetoric, but needs resources from outside the family.

The home, domestic space par excellence, has been transformed into a transcultural space, a domestic and globalized scenario constituted by feminine

chains which meet/conflict each other with generational, cultural and social distances, in which a delicate equilibrium exists in the every day, almost intimate, interaction amongst classes, genders and races.

Consequently, the care worker finds herself in a sui generis kind of “subordination”, different from that of a worker producing goods, because it is a subordination with an “emotive-relational” form, where the personal and professional levels interact in a dangerous working-family context.

Within this theoretical framework, the concept of care work in contemporary Italian society is explored in this paper, starting from research carried out in Ravenna on the submerged care economy. I will focus on the care work done by foreign women for the old and not self-sufficient people. The aim is to produce an intersectional analysis which brings to light the power asymmetries based on the discrimination of gender, class and race strongly present in this family and globalized context.

The analysis will focus on three key concepts: the position of care work today in Italy, the presence of a contradictory welfare state and the birth of a new domestic and transnational space where Italian and foreign women are the protagonists.

**Antonietta Jeannette Bastidas Hernández-Raydán**, University Of Granada, Spain

### **The Invisible Violence of Feminine Caring Roles in the Private and Public Worlds: a Challenge for the Ethics of Caring**

Women have been socialized for relationships, serving, taking care of other people's needs as a way of life. Their emotional production, the first sexual division of labour: giving birth, the attentive love, have been integrated in some sort of an "essential feminine". From the household to the public world, women perform the tasks of creating, nurturing and maintaining life, naturalized through gender roles, which often prevent women from caring about themselves. When those roles are not performed according to the structural historic, social, religious, cultural and legal patterns, women often feel guilty, as well as powerless. The naturalization of feminine gender roles accounts for an invisible violence, which makes women believe that there is not much they can do to change their "destiny". An important challenge for the ethics of caring is to visibilize the violence existing in the power imbalance between masculine and feminine gender roles regarding

caring. In order to promote the ethics of caring it is essential to empower women, bringing about the possibility for them to increase their personal, interpersonal, political and ethical power. It involves a civilizatory change to transform the traditional distinction between private and public so that they do not stand for opposition between emotion and reason, particular and universal, personal and social, concrete and abstract. It is a multidimensional task for the ethics of caring to put on the public agenda a morality centered on sensibility towards personal interests in relation to social interests, which connects the idea of compassion to the idea of justice. This proposal involves an educational consciousness transformation towards a civic citizenship, through the construction of new identities and subjectivities among women and men within a network of relationships. The caring of self should be a prerequisite to the caring of others, as an ethical-political paradigm.

**Elina Luukkonen**, University of Oulu, Finland

### **Good, Evil and the Potential of Violence in the Carol Gilligan's Theory of Ethics**

Carol Gilligan's ethic of care is based on the idea of a voice: the possibility to speak and be heard. A Voice is realized in relation to other people. In Gilligan's review (1992) the foundation stories of Western civilization culminate in losing relationships and they are stories of trauma. Gilligan describes how a tragic love story maintains patriarchy and, as well, it is maintained by patriarchy. According to Gilligan, tragic love stories are usually tragedies of three people, in which sacrifices are needed in relationships and love. Sigmund Freud's interpretation of the Oedipus tragedy has for over a hundred years been one of the most influential paradigms for understanding human nature. It has maintained ideas of patriarchal social structures and forbidden love.

I will consider Gilligan's analysis regarding good and evil in her two books: *In A Different Voice* (1982) and *The Birth of Pleasure* (1992). In her view, evil is expressed in patriarchy as losing relationships and pleasure. The patriarchal culture is based on a hierarchy that includes the potential for violence. Through socialization, girls and boys come to forsake their pleasure and by way of rite they turn to patriarchy. In Gilligan's theory, good is the resistance of patriarchy: to stay and be in relationships are the ways to resist loss and the tragedy of love and emotions.

Traditional ethics has hotly debated the relationships between faith and reason. The idea of autonomy has been needed to deny emotions and connections between people as a result of moral decisions. Kantian and utilitarian applications aimed at finding a system of rules of universal justice, whereas Gilligan accentuates that moral judgment of the ethics of care is contextual and is immersed in the details of relationships and narratives.

**Wachana Beawbangkerd**, Thailand

**Changing Landscapes in Domestic Violence Research: A Case Study of (and by) a Thai Family**

Feminist methodologies treat “experience-based narratives” of women as “acts of story telling” rather than as a search for ‘truth’ in the stories. They also allow stories of non-mainstream women to emerge in broader and more diverse ways.

In response, my study places emphasis on domestic violence which I experienced, and by which I was directly and indirectly affected. It reveals “my mother’s stories” (who was affected by violence from my father, the man she loved the most.). First she wished to preserve my family and to require my respect for my father, who instigated violence. I resisted, refused and returned my father’s violence with my own violence. I even became violent to my mother who I perceived as too weak to resist. Then I conceptualised an understanding of my father as a “perpetrator” and my mother, who was not just a passive victim.

Autobiographical methodologies open a space to see how a person, i.e. my mother, can manage violence through ‘telling’ her story and how injustice and inequalities in male-female relationship in Thai society operate through family ideology. Being a good father/mother/wife/child oppresses men and women in Thailand alike. This paper also reflects on the processes of learning and self-understanding from my being both an ‘outsider’ and ‘insider’ in the study.

**Anette Häggblom**, Högskolan på Åland / Högskolan på Harstad, Åland

**"How is She Going to Survive the Night?" – Nurses Telling about Intimate Partner Violence in Åland**

In our changeable world, men’s violence against women continues. The terror of violence hurts women both physically and psychologically, and adds social problem to their everyday life. Most women look for help from the healthcare

system where the nurses operate as gate keepers. This study is based on interviews with nurses who meet battered women. The method which is used is grounded theory. The nurses describe how they are guided by sensations received at the very moment the women reflect on their situation. The core factors in the meeting are to feel, to assess (judge/make an opinion about) and use their abilities. Nurses use sensations in an ad hoc way that offer opportunities to solve difficult situations. The use of sensations depends on the nurses' knowledge, experience and commitment to perform the work.

**Anu Laas & Kadri Soo, University of Tartu, Estonia**

### **How Do Women Talk about Experiences of Intimate Partnership Violence?**

The present study explores women's experiences of domestic violence in Estonia. During the Daphne project, GVEI 12 interviews were carried out with women who have experienced IPV. This paper examines how women in violent relationship talk about their experiences and how the talk is connected with age, domicile, networks, information and awareness about the issue. The narration is also dependent on the phase of violent relationship. There are differences between narration on understanding and description of violent experiences which depends on whether a woman has left her violent relationship and has enough information on the topic of IPV. Women who are living in violent partnerships and have low awareness about IPV tend to use mild terms reflecting their partner's aggression toward them (i.e. cruelty, punishment). Using this kind of 'incorrect' words may decrease the possibility of intervention because the description is for the listener 'not alarming' and gives the wrong impression. In addition, women who still stay in violent partnerships, and/or have less information, tend to direct their daughters to follow the same behaviour and thinking as themselves.

Therefore it is important for effective prevention and intervention to improve the awareness of citizens. The listener's role is very important. There should be responsive and encouraging attitudes. These research results could contribute to service providers' communication skills and response to abuse disclosures.

## 9 Alternative Healing and Empowerment

Coordinator **Kaarina Kailo**, University of Oulu, Finland

*Empowerment is a process of increasing personal, interpersonal or political power so that individuals and communities can take action to improve their lives and enhance their self-determination. Scholars researching violence who do not identify with the practices and values of the dominant institutions face a major contradiction: they are working within systems that reproduce the politics of othering, objectification, epistemic violence and dehumanization, yet their work is aimed at challenging and transforming these very structures towards more solidarity and an ethics of care. Women's studies is expected to balance the oppressive practices and knowledge of male-stream academia and to foster critical white studies. However, the ruling relations are also reproduced among women and those addressing violence for as long as we fail to bring about collective and individual healing from the dysfunctions of euro/androcentric, and other, worldviews and social arrangements. Well-intentioned scholars are confronted with role strains and contradictions and need healing themselves from the effects of a culture of power over relations. The nature of the research on violence can and often leads to burnout and other forms of disease, as those exposing the politics of violence often become targets of harassment. Much information has been produced concerning the roots, effects and extent of gendered violence. It is now time to raise awareness and research alter/native ways of healing and empowerment that do not themselves reproduce violent power relations. Empowerment involves rejecting the dimensions of knowledge, whether personal, cultural, or institutional, that perpetuate asymmetrical gender relations/ intersectional forms of discrimination. I invite abstracts that might address the following, or other relevant issues:*

- *How can researchers on violence be assisted in acknowledging their own internalized violence?*
- *How should those working on violence be healed/supported to prevent burnout and to increase self-knowledge? How to tackle internalized violence particularly in its subconscious forms?*
- *Are the approaches of diverse psychotherapeutic interventions able to address gendered violence? What does a “healing” and “empowering” counselling based on an ethics of care consist of?*

- *Mythic discourses as tools of violent socialization, mythic discourses offering alternatives to gendered power hierarchies (eg. care-based ecomythologies from “cultures of life”)*
- *Healing from and transforming dysfunctional honor/shame systems towards a social contract of mutuality, human rights respect and care*
- *What are the gendered effects of the fact that caring/emotional labor and nurturing tends to be restricted to personal interactions rather than being part of the norm of the human?*
- *How can caring, a gift economy and other practices labelled as “feminine” be extended beyond the private to the public sphere and to boys’ socialization?*
- *What is the relationship between an instrumental rationality/mastery of nature and gendered violence? What alternative, non-violent healing practices exist in the EU and what are their premises and principles?*
- *Art and writing as forms of self-therapy and healing.*
- *How can politicians, policy makers, corporations and others in “ruling positions” be made to embrace an ethics of care and a commitment to renounce the culture of violence?*

**Agata Zumaeta Figueroa, Asociacion Grupo de Trabajo Redes, Peru  
Theater for Healing: an Empowerment of Domestic Workers in Lima  
(Peru)**

In Peru, there is a “macho” and racist kind of culture. That is why Domestic Workers (DW) are usually despised because of their origins, poverty or occupation. More than half a million working young girls and women, almost without exception, experience some kind of exploitation. Also, they have been frequently mistreated at home and – in many cases – sexually abused.

Discriminated, alone, and with a low self-esteem, this is a group in a highly vulnerable position for unwanted pregnancies and/or STI/HIV- AIDS, partially due to the fact that they do not know how to protect themselves, or because the knowledge does not enable the use of these means, for cultural reasons. Meanwhile, their respective partners, require the “proof of love” (sexual intercourse), usually taken as a proof of virginity. Otherwise they threaten to be abandon them.

The Help Group “Asociacion Grupo de Trabajo Redes” started in 2001 using a methodology of “socio-dramas”. Over the years 2007 to 2009, in cooperation with Naisten Kehitysapu (UNIONI); AGTR is developing a project in fifteen educational institutions where domestic workers study subjects such as sexuality and reproductive health.

Participating theater (based on Boal and Freire) has been effective in helping young DWs who do not wish to have sex (these being the majority) to build the courage to say NO, or YES but using protection. For the DW, to express her opinion is possible if she has gained enough confidence in herself to talk to her partner and to overcome, if necessary, a break-up. Being able to value herself as a woman facilitates her healing and empowerment also in other romantic relationships.

**Hee Sook Lee-Niinioja, Artist, designer, journalist, Finland**  
**When Our Unjust Feelings are Cared with Empathy, then...**

Violence is exertion of force to harm or abuse, explaining forceful injury to people, damage to property and emotional abuse to others, while the term ‘care’ means the preservation of mental/physical health by people who concerned. As a creative remedy, writing and art have been used through ages. Among many types of art, colors are the core in human life. It has become a direct-indirect driving force of human identity, emotion, appreciation, creativity, and logic. Understanding colours transcends us to the other realm.

Indonesia is situated in Southeast Asia. As the fourth most populated country in the world, its ethnic structure falls into two groups, the Malayan and the Papuan. The country has a variety of violence due to natural disaster, poverty, corruption, religious conflicts, etc. Today almost 90% of the population are Muslims, making Indonesia the largest Islamic nation. The most important islands are Java, Bali, and Sumatra whose tropical climate, rich rainfall, and fertile soils are used for agriculture.

According to my observation during the residence in Indonesia (2003–7), Indonesians are creative and artistic, but they are rather 1) complicated, 2) not logical, 3) lacking initiative and 4) lazy in thinking. Consequently, these negative facts have caused violence because effective mutual communication and better

understanding could not take place. Moreover, more open dialogues are needed between different religions in the conflicted society.

To lessen the violence and to increase the emphatic care, the researcher has developed a method of ‘Creative but Logical Thinking through Concept, Colour, and Emotions’, by using a 4-clover leaf of the fortune pattern. It is also the pattern whose similar connotation can be found in Hindu-Buddhism (Cosmos), Christianity (Cross), Islam (Oneness), and Other traditions (4-elements), in order to underline their commonness.

This paper has three aims: (1) to achieve self-confidence and respect for each other between the prison officers and prisoners; (2) to enhance their creativity and logical thinking for the better future, and (3) to explain the common heritage between different religions against the current violence in multi-cultural Indonesia.

The empirical research was executed between 2006 and 2007 at Indramayu Prison, a small agricultural town in Java, where poverty was particularly arisen during flood and drought, although an oil refinery was set up, becoming an industrial town.

**Kaarina Kailo**, University of Oulu, Finland

### **Ecomythologies and the Gift Imaginary as Tool of Non-Violent Socialization and of Cultural Healing**

The purpose of my paper is to present how narratives reflecting the values of “cultures of life” (gift economies) rather than death (exchange oriented economies) can be important tools of healing from the master identity and the dissociated, monocultural and often violence-prone social order and worldview (most common in Eurocentric European and American societies). I present examples of healing ecomythologies from an anthology I recently published, *Wo(men) and Bears—The Gifts of Nature, Culture and Gender Revisited* (Toronto, Inanna Press & Education, 2008). I contrast one mythical patriarchal protonarrative based on matricide and violence, Sigmund Freud’s *Totem and Taboo* with the narrative of human/animal interdependency which finds its provocative and historically persistent expression in the myths of women co-habiting with bears. This widely-spread cross-cultural narrative has been overwritten/suppressed and transformed through phallogocentric textual-sexual politics. Just as rewriting one’s life scenario has been found to be therapeutic, a

cultural reappropriation of woman and ecofriendly narratives can function as strategies of cultural renewal.

**Marlene Le Roux**, Artscape, South Africa

**Look at Me**

Artscape has developed various programs to develop critical thinkers in order to address the evils of our society, and one of those programs was to develop a Women's Festival that focuses on empowerment and gender sensitivity. In 2006 the festival focused on HER LAW & productions and workshops which explored legal matters around domestic violence, court decisions. Therefore the basic issues of human rights were at the forefront. In 2008 the focus was on Women & Disability and an exhibition on 23 women with disabilities from the book Look at Me were featured, but the most provocative and in your face production about violence against women was Reclaiming the P-Word (this thought-provoking production was about reclaiming and celebrating our vaginas publicly as a reminder that we as women have a right to live in our own image.)

This book, LOOK AT ME, Compiled by Marlene Le Roux, showcases the sensuality, strength and courage of 23 disabled women. It is an inspirational journey that forces the reader to look beyond the disability, rather than seeing the ability. Apart from the beautiful pictures taken by the international photographer, Lucie Pavlovich, the women all wrote their own life stories sharing the highs and lows of their journey into womanhood. The women range from all walks of life, from housewives to very successful businesswomen. Some were born with their disability and others got it through an accident or illness later in life.

At the heart of the book is the tension between the notion of beauty and disability, it fundamentally challenges the all-to-easy assumptions that exist for women living with disabilities. This book is not only for women with disabilities but it challenges women in general about their insecurities and how society defines womanhood and beauty.

**Åsa Gardelli**, Luleå University of Technology, Sweden

**ICT as a Tool for Empowerment for People with Disabilities**

My research focuses on people with disabilities and how they can influence their lives by using Information and Communication Technology (ICT). People with

disabilities are often looked upon as though they belong to a separate group without regard to the reality that disability is one of the social differences, like age, gender, class, geographical region etc. that affects people's life situations. The Swedish government's disability policies are built on the aims of: full participation and equality. At the same time, reports raise the question as to whether ICT really is accessible to all. Many studies also show that people with disabilities are excluded or treated in a violating way because of their disability. Many feel violated, controlled and called into question. Women with disabilities often face double discrimination.

The purpose of my research during the last twelve years has been to study whether adult people with disabilities can improve their everyday lives and enhance their self-determination with the use of ICT. In other words, can ICT support the processes of empowerment? In my studies I have found that ICT can be an influential tool in the strengthening of a democratic society. The participants in my studies, who learned and used ICT, expressed that communicating via computers generally improved their quality of life. They experience a greater sense of personal empowerment and control over their living situation. Examples include a woman who had lost the use of her hands and was able to operate her computer with her voice. Using ICT enabled her to communicate more independently. She and her family expressed that it helped her feel empowered. "The computer is the best medicine for her" explained her elderly father. At the same time I found that there were problems that the use of ICT could not solve and that overshadowed the value of using it.

**Marjut Haussila, University of Oulu, Finland**  
**(Not) Just a Feminine Ending...**

Music in a mental, social and embodied sense constitutes an important element of our lives. Music marks identity in public and private spheres: through 'tuning in', social alignments may provide powerful affective experiences for the embodiment of social identity, including the notion of sex/gender in the rich fabric of culture which transcends various borders.

Women/the feminine/feminists continue to be objectified, belittled and excluded, at the same time as they emerge from the gendered and sexed status, which is rendered more complex by the co-effects of race/ethnicity and the notions of high/low. Such issues should not be left unspoken in educational fora. Even if

categories of sex and gender are found to be elusive, the present ambiguity calls for theoretical and philosophical frames, which help educators to come to terms with defensible practical solutions. The recent outbursts of violence in Finland also suggest that the topic deserves greater attention.

Perhaps we can look for only ‘feminine endings’ in this multifaceted dilemma and intersecting queries. It suggests a reevaluation of love and care in pedagogy and a critical application of the strategies of *l’écriture féminine* in music education with a cautious understanding of the plural views and angles involved. Such inquiry walks the borders of the stereotypes and the unfamiliar, between the given and the imagined. By transformations – through becoming and new ways of belonging – we relearn to articulate the conditions of subjectivity. Feminisms are many, and the desire and questions of power and authorization of voice impinge on transformative praxis of fluidity, multiplicity and movement, which I will discuss adhering to selected pedagogical efforts and projects, some of which contain North South dialogue and encounters.

## Sandri, a Little Red Haired Girl

When we thought about a good day to be born,  
we had a feeling that the best day would be the first of June  
The Day of Children's Rights (as we remembered it).

To us it was so important that all the children in the world  
could have a good and safe life, also you:

safety, happiness, possibilities,  
respect, the possibility to be heard.

But we forgot to tell you  
that the world is not good.

And we didn't want to show it to you.

So we went to bed and read:

Moomin Valley, Winnie the Pooh, Little My.

Perhaps we should have told you  
that the world of grownups isn't Moomin Valley.

You have had to learn it yourself.

We wanted you to be the child of spring and light  
and that you could grow up to be a person who knows spring and light.

That is what we still wish for you.

Vuokko Isaksson

Sandri, a Little Red Haired Girl 2006, 116 x 116 cm

Cotton, linen, synthetic silk, taffeta, hair fiber

Machine sewing, quilted by machine

