

## Mapping the concepts and ways of working for Let's Mobilize.

This glossary is an attempt to challenge and shift our own ways of working and the language we use to describe it. We hope the proposed terms can act as a starting point for conversations.

It is an act of transparency.

It is fluid. It is a collective process. **(1)**

We hope that this vocabulary will be developed, amended, edited, supported and expanded upon. **(2)**

“Something queer can happen, where the norm is refused or revised.”

Judith Butler, in *Notes Towards a Performative Theory of Assembly*, 2015

<p><b>Feminist (3) Pedagogies</b></p> <p>We use a plural. We need to look at ideas, ways of interacting, working and thinking which may not already be a part of our small communities and networks. <b>(4)</b> There are many forms of pedagogy, such as critical, radical, queer, feminist. <b>(5)</b> At times, these overlap and support each other or they challenge each other and are in conflict. In our view feminist pedagogies start from an intersexual, intersectional, intergenerational and interdisciplinary attempt to face and change living in inequitable societies.</p> <p>This is not a luxury problem. Our commitment to feminism is far from an essentialist or separatist</p>	<p><b>1</b> "Is collegiality to collectivity as friendship is to love, blander but safer, steadier but less intense, more likely to endure but less likely to innovate and transform?" <b>(A)</b></p> <p>Judith Kegan Gardiner. Published in "Symploké 13. 1/2, 2006, 108-20.</p> <p><b>2</b> "What is the most unproductive thing I can do in this neoliberal institution take care of things when they break instead of making them not break."</p> <p>Sophie Ellandsson, "Notes from the dispatch", written in response to Let's Mobilize.</p> <p><b>3</b> Feminism. There are many different feminisms in the world. A hard thing when having an extended conversation about a topic together with different communities is that it is easy to take the understanding and the use of a concept for granted. Like feminism. <b>(B)</b> This became specifically evident when visiting Hajar Alsaïdan, a member of a woman's collective called Hoppet for a conversation about the history of their group and their current practices. <b>(C)</b> An excerpt of this conversation was published in the mobilization reader. After a long and very interesting conversation we literally tripped on the word feminism and couldn't get past it. We as the mobilization working group coming from the university had a somewhat consensual understanding of the concept, which was problematized by Hajar. We took for granted that speaking about Hoppet's work in feminist terms was self-evident, which turned out to be a clumsy assumption. Hajar opposed the term feminism and said that she didn't feel comfortable using it and that it wasn't synonymous to their practice.</p>	<p><b>(A)</b> Collectivity in an academic institution should not be mixed up with collegiality. Grounded on collaboration and constructive cooperation within the institution, such as covering for a faculty member or job help in a pressured environment, collegiality is a complicated concept: "It can be associated with ensuring homogeneity, and hence with practices that exclude persons on the basis of their difference from a perceived norm." It can be seen as "threatening academic freedom" or free speech when "the faculty member's right to dissent from the judgments of colleagues and administrators" is replaced by (forced) co-operation. (American Association of University Professors, 1999 On Collegiality as a Criterion for Faculty Evaluation.) Collegiality can also be seen as sheer "working together" in order to merely advance the efficiency and productivity under a neoliberal regime - in competition with other universities. <b>(i)</b> Feminist, decolonial or queer collectivity is deliberately based on a specific political approach to collegial relationships. It is non-coercive and non-conformist, it is intensive and committed to collective organisation. <b>(ii)</b></p> <p><b>(B)</b> "I perhaps missed a discussion about the basic question of the meeting: what is feminist pedagogy. I realise that in the limited time we had this would only be possible on a very theoretical, abstract level, and also realise that you probably hoped to establish a common ground for all</p>	<p><b>(i)</b> "Collegiality is depending on suppositions of equality and attitudes of respect." (Gardiner 2006)</p> <p><b>(ii)</b> The goal in our case was the organising of a three day "mobilization" (our term for "conference") at Valand Academy based on a widespread desire for a different way to meet and exchange/create knowledge. It was a response to a prior conference (critical practice), which we criticised in terms of format, the use of language, and a keynote exclusively based on Western white male references. We are grateful to work in an institution, that took our critique seriously, providing funding for the event as well as (to a certain degree) administrative support.</p>
--	--	--	--

understanding of sex and gender. It is based on struggles against racism, classism, ableism, weightism, xenophobia, homophobia, transphobia and neoliberalism.

Our social, cultural and economic successes are based on structures of care (6) and support, on reproductive as well as immaterial labor, which need to be acknowledged and turned into non-exploitative relationships across families, corporations and governments.

Practicing a feminist pedagogy is a good starting point to counter white, patriarchal, profit-oriented, euro-centrist academia. (7) It is also a step towards policy-making, which does not privilege individual authorship and merit on the back of collective efforts.

“Patriarchy has no gender.”  
— bell hooks, *Teaching Critical Thinking: Practical Wisdom*, 2010

## Mobilization

To her the word felt too liberal, too white and wasn't useful in the "real" life of the women within their community.

She was hesitant to the way which one encounters feminism in current popular and academic debates and meant that first we need to fight for the basic right of these women as human beings, then we can start talking about feminism. She felt that the word has been co-opted by privileged academia. Instead they had come up with their own term that better fitted the local realities of their struggle, "Kariokism", referencing the for them emancipatory practices of belly dancing connected to the famous Egyptian belly dancer Theyya Kariokka.

4 We were keen to invite voices which do not form part of the institutional culture or had experiences of being racialized within institutions (D). There has been recently much criticism of Swedish institutions co-opting marginalised communities by establishing relationships on the institution's terms (E) ignoring the desires and needs of the invited. We started early conversations to be able to plan this together. Ethnic minorities being part of academia were interested and constructive proposing for example a workshop for racialized teachers; the activists' responses were tentative or negative, possibly just assuming this to be another instance of co-option.

5 ...and Poetic: "The possibility of understanding admission work and pedagogical work not as two different practices, but rather as one entangled practice best described as poetic pedagogy." (F)

Jenny Tunedal, Khash Naderehvandi, in: "Admitting To", Forum What's the thing about diversity?

6 Care was (during the mobilization) and is (while now we are in the process of writing and reflecting upon this exact text) a word that has consistently been referenced. We have cited it as being urgent and fundamentally important to us. We've mentioned times where we have aimed to pay special attention to care. There are moments we have succeeded or feel we have failed at following through with the care we wanted to provide or receive. We have used this terms with the adamancy that it is important and

participants with the glossary and the reader, but in practice, in the way the discussions were going, it seemed that those very basic terms, like education, were used by many (including me) in ways that presupposed we all talk about the same thing."

Mobilization participant (Thea Hvala in email)

(C) *Hoppet för kropp och själ* (The Hope for Body and Soul). Hoppet, an Arabic, Iraqi, Kurdish and Persian women collective based in Gothenburg's suburb Hammarkullen, which started a catering business to gain financial independence from their husbands, to support women in the community and donate money to kids with blood disease in Iraq. (iii)

(D) Let's try imagining a kind of teaching, a form of pedagogy, that makes no use of a center, that makes no use of a measure. As if admission were not about admitting difference, different people into a centre. The centre cannot hold difference without overseeing, holding back, oppressing, fetishising, using or colonizing this difference."

Jenny Tunedal, Khash Naderehvandi, in: "Admitting To", Forum What's the thing about diversity?

(E) ""Oh I thought this conversation was going to be about class. Ahhh asshole! Drop dead. Then I'm back on that level, and with that language you can just imagine who the idiot is. Then there are those who really want to know what I mean when I talk about class and they ask about it and they want me to explain it like it's a damn equation to be solved, but I'm not an equation, I can't be solved, I don't have one name and I'm not just loud and aggressive and uneducated and when I talk about my old man it's experience and memories of warmth and love and it's not just a slang expression to be translated father or dad, it's a rough man with big hands which smell of smoke. No, just fucking quit! Back off motherfucker. Look, you just don't understand certain things and I say this with love, believe me, there is something between us that we just can't resolve by talking or with silence or by hugging. That's what keeps me away from you sometimes. I've learned to live with it and I suggest that you do the same because your attempts are not bringing us closer together. It's causing more abuse. Okay?" (iv)

Johanna Gustavsson, excerpt

(iii) Our initial idea was that these women spending all their time inside their homes and being abused by their husbands, these women, who are not allowed to "be more" than their cooking, their role as mother but who are so much more - these women should have a space of their own. [...] There is so much talent and knowledge hidden away because it doesn't fit the system. I was just thirteen when we started and I felt so silly. Like a little kid going out and saying I need a space to meet because I just started a women's organisation. But we made it happen!

Hajar Alsaïdan "I Conversation with Hajar", in: Let's Mobilize: What is Feminist Pedagogy? Workbook

(iv) As this feminist mobilization is an example of, today's institutions are sites of contestation, difference and precarity. That is why it's problematic to only view institutions as these monolithic site: for consensus coopted by a neoliberal logic and fail to recognize the different subjectivities inhabiting them, with all the different desires they carry with them through their daily lives

It is a hands-on, process based and experimental practice that maps and discusses contemporary political issues, which are pressing to us. It is an opportunity to gather people from various backgrounds, fields, abilities, gender identification, sexual orientation, ethnicity and religion in the same room (8), where we can collectively unpick, address and experience specific topics (9). We hope to activate and spread embodied and theoretical knowledge (10), share experiences, develop tactics and find joint strategies for change (11).

“As artists we were tired of being expected to passively reflect society. We wanted to make art and we wanted to make political change.”  
— Johanna Gustavsson, Lisa Nyberg *MFK Manual*, 2011.

As artists we are tired of being expected to passively reflect society. We want to make art and we want to make political change.

should therefore try to describe what we mean by care.

- not to be confused with making everyone happy
- takes time, attention, focus outside of yourself
- advance empathy
- caring for conflict
- breaking with the western elites
- contemporary tendency to industrialize and outsource
- “emotional labour”; Nannies, cleaners, care-workers and sex-workers etc.

(7) “Fanon told us in 1963 that decolonizing the mind is the first step, not the only step toward overthrowing colonial regimes. Yet we wonder whether another settler move to innocence is to focus on decolonizing the mind, or the cultivation of critical consciousness, as if it were the sole activity of decolonization; to allow *conscientization* to stand in for the more uncomfortable task of relinquishing stolen land. We agree that curricula, literature, and pedagogy can be crafted to aid people in learning to see settler colonialism, to articulate critiques of settler epistemology, and set aside settler histories and values in search of ethics that reject domination and exploitation; this is not unimportant work. However, the front-loading of critical consciousness building can waylay decolonization, even though the experience of teaching and learning to be critical of settler colonialism can be so powerful it can feel like it is indeed making change. Until stolen land is relinquished, critical consciousness does not translate into action that disrupts settler colonialism.” (G)

Eve Tuck & K. Wayne Yang, “Decolonization is not a metaphor”, *Decolonization: Indigeneity, Education & Society* (Vol. 1, No. 1, 2012, pp. 1-40).

8 ‘I am interested in attending the conference LET’S MOBILIZE: WHAT IS FEMINIST PEDAGOGY? For this, I would need to travel from Stockholm in order to attend the event, and wish to bring my two-year old toddler with me. Will they be childcare services offered onsite?’ (H)

Who? email, [date](#)

9 (Logistically- thinking through formats and if we were to attempt again- what did we learn?) The last forum was a time when the whole room was introduced, the microphone was passed around and everybody spoke. This now seems an obvious oversight- why was this not done earlier? The problem of having too much to do and to fit. (I) Concerns about us introducing OURSELVES to the room perhaps led us to forget the simple act of hosting and ensuring everyone is aware of

from theatre script (2016) Read between the lines comma bitch, they relate to it like it’s ok and we can think differently but NO some things aren’t ok, liberal fucking ideological bull shit, performed during Forum What’s this thing about diversity?

(F) open your eyes for a moment the moment breaks in a moment we are extended the not beginning what someone has learned already someone else’s knowledge

Is this the poetic pedagogy

Sophie Erlandsson, “Notes from the dispatch”, email written in response to Let’s Mobilize.

(G) “Even though some might condemn it as a mere theory, I believe that no change in society is possible without a discursive premise”.

Susan Rubin Suleiman, “Subjectivity in Flux”, *Mobile Fidelities: Conversation on Feminism, History and Visuality*. (n.paradoxa online issue no.19, May 2006)

(H) The mobilization planning group did not prioritize providing child care. Was that because none of us are parents? Was it because that was a battle that feminist in the 70’s fought? That is a problem. Thanks to queer family structures I am somewhat involved in the lives of children I care about yet still considering that there would indeed be parents who would need support in order to attend the mobilization did not come up until we were asked about it from a potential participant who also sent us links to Cultural ReProducers. (iv)

(I) Yes, we wanted to fit a lot! The meetings and conversations over the year brought up so many themes, that it was hard to edit down to seven Forums. We decided to use the limited time

navigating the institutional settings they are in. The binary position of inside or outside the institution is a too simplistic one many of the people inhabiting institutions today are both at the same time, inside and outside are not a dialectic subject position but a complex simultaneity that in many situations could be contradictory and quite hard to manoeuvre. One of the most important tasks for us who daily construct these institutions, with our work and our bodies, is to constantly desegregate the institution in all our activities. This work needs to take place in everything from writing curriculums to working with admission policies. We need to communicate the institution as a space of difference with resources both financial and intellectual to be “used” by multiple communities in society. The often static and invisible walls between institution and society must be perforated at first and demolished later for this to happen so that a collaboration with the institution isn’t seen as flawed and compromised subject position for marginalized groups in society but rather as a potential site for transformative action

(iv) “The art world, as it is currently structured, doesn’t know what to do with mothers. Or children Or fathers actively raising their kids. This affects all of culture: the making, curating, reviewing, experiencing and feeling of it.” [...] Successful

## Forum

We have a series of forums, in which we aim to create a space that allows for different positions, conflicts and contradictions. Each forum looks at questions, which are urgent to us. Here, various activities can take place, allowing for queer temporalities and which are not necessarily predominantly based on spoken language. (12)

There will be ruminations, storytelling, informal conversations, repeated readings, performances, workshops and hands-on exercises such as preparing and eating food together (13), going for a walk, experiencing non-normative uses of the teaching spaces in the academy.

*(quote about embodied knowledge, limits of speech?)*

## Extended learning sessions

We want to expand normative concepts of when and where we learn through

each other.

10 When addressing these different kinds of knowledges and critical positions I find it interesting to think along with Irit Rogoff's ideas on "embodied criticality" which to me resonates profoundly with my desires working with the mobilization:

"Unlike 'wisdom' in which we supposedly learn from our experience, criticality is a state of profound frustration in which the knowledge and insights we have amassed do very little to alleviate the conditions we live through. So, you might well ask, what is the point then? Well, I would answer, the point of any form of critical, theoretical activity was never resolution but rather heightened awareness and the point of criticality is not to find an answer but rather to access a different mode of inhabitation. Philosophically we might say that it is a form of ontology that is being advocated, a 'living things out' which has a hugely transformative power as opposed to pronouncing on them. In the duration of this activity, in the actual inhabitation, a shift might occur that we generate through the modalities of that occupation rather than through a judgement upon it. That is what I am trying to intimate by 'embodied criticality'."

Irit Rogoff, "Smuggling" – An Embodied Criticality. (Transversal - eicpc multilingual webjournal, 2006).

11 Gothenburg University allows only state-approved caterers to cater for university events. For ideological reasons we wanted to order food from Hoppet in order to support their project.

We had to do lot's of arguing work, the involvement of Hoppet being a conceptual part of the mobilization in order to get granted an exemption from the standard university policies. This 'doing things differently' from normative university procedures (J) generated a lot of work, stress and frustration. It was difficult to receive consistent information on what could be done within the remit of the policies. Information given was vague, which left us in a state of uncertainty. It was this constant guessing and hearsay, which created tension. In order to deal with standard policies in a creative and productive way one must know them. We never got to the bottom of it – always hoping, but never knowing.

While we were fully aware of some administrators' support we were in a state of awe – fearing a "this is not possible" generated by the potential

of the mobilization days most efficiently. Now - efficiency is a complicated concept! While it is nice to be "efficient" with sorting out practical stuff or doing the tax return, it certainly becomes more complicated, when wanting using time during a conference "efficiently". Efficiency is a measurable concept – quantitatively determined by the ratio of useful output to total input. But wait: who defines or even measures the output? We know this from learning and teaching experiences: wanting to get through the session's syllabus hardly allows deviations no matter how urgent they are and therefore potential learning moments are lost on the way. (v)

(J) "Queer activist and legal scholar Dean Spade argues that policy and administrative systems are the invisible disciplinary forces that generate our experiences as subjects, thus they are key areas for enacting political transformation. By reflecting on the usually anonymous subjects (administrators) that generate and enforce those systems we aim to unleash awareness of their political power and potential to enact change."

Andrea Francke, Ross Jardine, Bureaucracy's Labour: The Administrator as Subject in Management Parse issue 5

(K) For example just three days before the event we received an email from an administrator stating that preparing food for 120 people in the academy building (iii) would breach

artists, writers, curators, performers, choreographers, critics with children rarely discuss this aspect of their lives, since the nature of such success has always been centered around the model of the single (and historically male) cultural producer working alone. This has kept us re-inventing the wheel again and again. Let's change it."

Excerpt from the Cultural ReProducers Manifesto, <http://www.culturalreproducers.org>

(v) "I always remember it about 1980 when I was working as part of a group setting up what became the Women's Art Library, we held a conference and one of the workshops was run by the art historian Pam Gerrish Nunn. The room was like a Victorian classroom and I think we were all sitting on the floor - it was pretty full. And she asked us each to introduce ourselves. It took all the time allocated and was one of the best 'classes' I've ever been to. It was exactly what we needed then - to feel known, recognised, to see the threads of our connections, to find a network, to build one for the other in how we spoke about ourselves. It took a long time before realised that we weren't going to get to a formal presentation, and that this would be it.

I don't know if Pam intended it like that, but I guess she must in any case have taken a decision at some point to let it be that. It ended on time, shortly after the last person had introduced herself. It felt so radical!"

Felicity Allen, email 1.11.2016

(vi) "How could you invite the administrators into that conversation? Especially because the administrative body consists mostly of women, for a feminist mobilisation it could be a idea to work out the

an experimental overnight session. This is an opportunity to experience a day-to-day classroom in a new way exploring in practice when, where, how and what do we learn. This forum starts in the evening and continues with breakfast the next morning. Please bring anything you might need for an overnight session, a sleeping bag, pillow, warm socks, soft matt and earplugs, in case you fall asleep. (14)

### Language

Let's experiment with modes of translation and mediation. (15) English and Swedish will be the most commonly used languages. (16) There may be various other languages used which will be encouraged and supported as part of a communal effort to understand each other. (17)

### Instigator

A person or group invited by the working group to prepare a contribution that will activate each forum and its topic during the mobilization.

inflexibility (K) of the administrative apparatus. I wished we had worked more closely with administrators, and had them as subjects, allies and co-authors in the mobilization. (L) Our effort to question the limitations of institutional procedures was acknowledged (and to a certain degree welcomed) the task to find creative solutions was criticised because of the resulting extra labour for the administration at the academy.

12 "the collectively cooked meals and yoga were great, but these experiences were potentially treated as peripheral (M) to the more academic forums. I don't think it was intentional to reinforce a hierarchy between explicit and more experiential learning, so I wonder how this can be pushed further in other events?"

Frances Stacey, Collective Gallery Edinburgh, email, date

13 Eating is from the start a radical act. One takes an object of the world and by making it transgress the liminal threshold of one's body, it becomes a part of it. An object of the world becomes your body. There is of course great risk involved in doing this; the event itself could be pleasurable and nourishing but it could also potentially kill you if the object you ingest is misrecognized or wrongly prepared.

Eating together is today a normative activity and the affects of doing this are often taken for granted. While the concept of risk is at the forefront of eating, it is not something that we are consciously reflecting on while at a casual dinner (except the many people suffering from food allergies), unconsciously the embodiment of risk is still foundational when eating today and this becomes risking something in public when we're eating together.

The radicality happens with the social configuration of subjectivities in a group when the group is risking something together, in the act of coming together through eating food a specific bond of care for the other is created out of necessity of the risk involved in this act. Therefore cooking and eating together installs a foundation of care in a group from which a different kind of conversation and interaction can arise generated by the commensal experience.

Care is intrinsic to feminism and so cooking and eating together becomes embodying feminisms! This is even before we start to reflect

Health and Safety regulations of the university. Two days later another administrator brought us – as a acknowledging and supportive gesture – a monstrous squash vegetable home-grown in her own garden to cook for the communal dinner.

(L) "To be deemed successful in their task the administrator must adhere to a range of standards and style guides that masks their identity with that of the institution through policies of best practice and standardisation. [...] Actions become attached to roles instead of individuals." (vi) [...] "By recognising the subjects that author, perform and enact them (the policies) and their implication in the construction of the world, we can discuss these processes with all their ideological implications. For revolution to happen we need administrators on our side."

Andrea Francke, Ross Jardine, *Bureaucracy's Labour: The Administrator as Subject in Management Parse* issue 5

(M) It's interesting, that some participants enjoyed (vii) the collectively preparing food session very much, but perceived it as peripheral. It was meant (and declared) as autonomous forum: *When do we learn? Collectively preparing food*. I think that it has to do with the implicit authority and importance we automatically give to more formal sessions based on discourse and language.

concrete and specific conflicts on site in form of role play involving the actual post holders. Legislative theatre for example [a form of Augusto Boal's Forum Theatre] could be a good approach: we have the professor, the administrator, the policy maker and they together with the audience try to work out the very conflict they are having. It would tackle a specific local problem, but these problems are universal, a most institutions share this basic structure and the problems, which arise from it. It's a common problematic."

Maxi Baumgartner, recorded reflection on the mobilization, 18.10.2016

(vii) For me the forums that I felt stood out - that engaged the participants and generated discussion was *When Do we Learn?*

A space where everyone got involved working together chopping and prepping the food. This created a buzzing atmosphere, have fond memories of both the sight and the smells of the parade of food entering the glasshouse and then the elongated tables with descriptions of the contents of all the dishes (including allergy information and disclaimers regarding the possibility of a broken plastic fork potentially hidden somewhere). *When do we learn?* – *collectively preparing food* was one of the Forums which explored formats and temporalities of learning. Participants in small groups collectively prepared

## Invited Participant

A person or group invited by the working group to attend and participate in the mobilization. We invited practitioners and theoreticians, who are inspiring to us and who we think do great stuff. They don't have a particular role or task, but we hope they contribute through their knowledge and experience informally.

## Participants

Refers to everyone who attends the mobilization (18) and spends the days helping to work out stuff with us. Some people will be active and vocal, some will be active and quiet. (19) That's OKAY! We hope everyone (20) is committed to being present. (21)

## Economy

Let's be transparent with our budget. We initially received a budget of 100.000 SEK from Valand Academy. We

on the symbolic act of blurring the boundaries between the domestic and the professional which becomes apparent when claiming space for cooking, cleaning doing the dishes together in the context of the professionalised university today.

**14** We had a sleepover! "Sleeping over" is not permitted at the University so we used a linguistic shift from "sleepover" to "extended learning session" in order to open up a significant set of new possibilities of where and when we learned. After dinner hours brought together smaller groups, energy levels in flux, the dimming of lights, communal dental care, drifting off as someone read out loud, the intimacy of sleeping close to other bodies, waking up to a chorus of snores and breakfast shared in pajamas.

**15** Language is a question of care. I care when I want you to understand, what I am saying. I am not "delivering" a paper. I am not delivering – I am in dialogue with you. I propose something and invite you (N) into the discussion.

**16** grief anger sinkholes shines through when using my language when using my language every letter is seen, on X-rays

translating myself all the time all of the time but, rewind remind; To exist is beneficial

shifting gifts of motion emotion makes the language change in time traces of the present in the past the rise and fall of language structures

we are not perfect in any language I write in a language that is not mine that is, my gift to you and that is enough.

Sophie Erlandsson, "Notes from the dispatch", written in response to Let's Mobilize.

**17** "Taking her cue from Spivak, the black feminist Abena Busia (1989/90, 84) focuses on the deliberate 'unvoicing' of black women in colonial texts. Busia thereby shifts the focus away from the question whether the subaltern can speak towards the fact that when she speaks, her text is simply not understood, not heard. This implies that instead of focusing on the supposed voicelessness of the marginalized, it is more crucial to scandalize the inability of the 'dominant' to listen or their 'selective hearing' and

(N) We have a language dilemma at Valand Academy. Being located in Gothenburg Sweden it actively attracts students and staff "from different countries, cultural heritages and perspectives". (Valand website, 2017) This multi-culturalism shifts the communication in many courses and meetings to English. It requires an effort to be made from many Swedish speakers and produces sometimes discomfort, insecurities and anxieties. Because several staff in leading positions communicate mainly in English the term "colonisation" had come up. It's complicated. While I fully acknowledge the extra effort and insecurities (often English speaking staff speaks English as a second or third language) in order to speak to each other, I wished we could find a more playful and experimental way to the problem. It is a problem of power, when at big meetings native English speakers speak up naturally and confidently, whereas others don't take the mic, because it is hard to debate publicly in a language you're not at home with. Running a multi-cultural, multi-language program without colonising certain communities requires a much more open, creative and playful approach to the problem. (viii) And – we need funds to employ an interpreter, so that public meetings can be truly public - not excluding the ones or the others. It's a question of equality. (ix)

eight vegan dishes in the various academy kitchens for the communal dinner – recipes and ingredients were provided.

(viii) In a big all academy planning meeting, the feminist pedagogy organising group together with participants reflected on the power and exclusionary effects of "the language problem" at the academy. One of the subsequent speakers taking up our points quickly copied his in Swedish designed Powerpoint presentation quickly into Google Translate which he screened instead, so the non-Swedish speaking members of staff could follow. This spontaneous act in front of the whole academy was an improvised and touching gesture of inclusion.

(ix) During forums which were spoken in English (and where possible) a live translation, interpretation, documentation was attempted. Rita Nettelstad, Mathilda Ljungqvist and Anna Nygren literally typed a live flow of Swedish translation, which was screened real-time in the room. One way to highlight the labour of those translating English.

later applied for further financial support from the Valand Academy Research Board and received 50.000 SEK.

We decided to pay a honorarium of 3.000 SEK, alongside travel and accommodation to our instigators, who prepare for the forums and who are not salaried by Gothenburg University. We partly offered exchanges of time and teaching for those working within Gothenburg University. We try to pay for travel costs or host invited participants, who we want to be present, but who may live in precarious conditions (i.e. not salaried).

The working group made the decision to not pay itself for the planning and organizing of the event out of the attributed budget.

(22) For some members, but not all, their time will be partially paid by their Valand Academy teaching/working hours.

We will seek to source and borrow materials in order to limit waste. We also hope

'strategic deafness'.

Nikita Dhawan. "Hegemonic Listening and Subversive Silences: Ethical-political Imperatives", *Destruction in the Performative*. (Eds. Alice Lagaay and Michael Lorber, Brill/Rodopi, 2012).

**18** We had over 100 participants attending the three days, a third of which visiting from nine European countries, such as Austria, Denmark, England, Germany, Netherlands, Norway, Republic of Slovenia, Scotland, Switzerland.

**19** "When is speech politically enabling, and when does it become repressive? Can silence be subversive? If so, when is silence a performance of power and/or violence? If discursive violence is inevitable, why not give preference to silence over discourse? Lastly, why should one not avoid speaking? [...] Silence here is a practice of confrontation, a "counter-discourse." It can function as a variation in the eternal repetition of discourses by causing a rupture in language, a subversion that turns language against itself. It is not just that one is silenced and thereby rendered invisible; rather, one can strategically choose to be silent by boycotting discourses, by refusing to participate in them. Ironically, dominant discourses require counter-discourses to continually reinforce and strengthen their hegemony. Silence is not necessarily a passive act of submission or repression. It can be a challenge to the monologue of dominant discourses that ruptures the power play between speakers and listeners, and creates conducive conditions for the "invisible," the "unsaid" to emerge.

This approach shifts focus from the traditional logocentric strategies of resistance to possibilities of subversion through listening that transforms the power dynamics between active speaker/passive listener and is a crucial aspect of the postcolonial feminist politics of recovering marginalized perspectives".

Nikita Dhawan. "Hegemonic Listening and Subversive Silences: Ethical-political Imperatives", *Destruction in the Performative*. (Eds. Alice Lagaay and Michael Lorber, Brill/Rodopi, 2012).

**20** "One of the things that I keep thinking about, possibly also because it very much it

to be supported by volunteers from Valand Academy who may be in the position to help us with their time and expertise.

## Hosting

We will try to house most of our instigators and invited participant with hosts in our Gothenburg community. This decision reflects our conviction that hospitality helps form community. (23) Opening our private homes during the mobilization has the potential to blur the lines between the domestic and the professional with the desire to build trust through generosity and sharing. (24)

## Reader/Workbook

We are circulating resources prior (25) to the mobilization to create a common ground for all the participants. —This is what you're reading now. — The workbook includes excerpts of texts we have been reading over time,

relates to my own work, is Rosalie's question that was heard after the enactment of "Strike while the iron is hot", - "Where are all the men? So, why weren't the men present in the audience of ours that day? Or for that matter, the entire conference? [...] And suddenly I felt singled out. The following reaction was that I in some way felt responsible, as a man, for being a man, for what men do. But what are the consequences if being singled out and what are my own responsibilities towards those feelings and actual circumstances? When can we talk about you, me and us in relation to a subject as feminism? What are men's individual as collective responsibilities in relation to feminism? [...] I think that much of the reason why men don't talk about feminism is due to loss in one's own power. Voicing "I'm privileged", seconds for me a responsibility"

KUNO participant Elias Björn, email, date??

21 "listening hard to what is not being transmitted  
feeling stupid  
excluded trying to decolonize the communication

time is of the essence  
we all have several hours of our life that will not come back

I admit that I do not know anything maybe something about nothing I have committed to presence not pretense

Is this an unsafe classroom but with trust

Note to self:  
Do not forget about the importance of stupidity  
Raise your hand if you are sure you are not  
Ballet dancers are not deprived of language"

Sophie Erlandsson, "Notes from the dispatch", written in response to Let's Mobilize.

22 "If femped is to serve as a role model for the Academy - and in many regards it should - I can not stress enough that the work required to arrange an event needs to be acknowledged by the institution as work. Anything else is unsustainable, unethical and excluding. To define what work is and how it is valued has occupied feminism for decades." (0)

Ann-Charlotte Glasberg Blomqvist, email, date?

23 Cooking and eating together created a convivial platform for the extended learning sessions after the dinner and highlighted through doing aspects of care (P) I believe important to the mobilization. On reflection this doing together could have perhaps been expanded

(0) As a working group we did not prioritize paying ourselves for the work of organizing the mobilization. We could have chosen to write an application to the academy's Research Board for extra funds to do so. I was disturbed that the academy would not automatically consider it a priority to pay us. I thought the strategy of refusing to spend the time to write an application and being vocal about this would be a stance that could create change for those in similar future situations. I also wanted some kind of autonomy that I believed that this refusal could facilitate. In hindsight 'opting out' without direct conversations and challenges to this lack appears to be unsuccessful. I do not think this strategy thus far has had an impact on how the institution thinks about work.

contributions by instigators, participants, staff and students and other forms of utterings. (26) We hope, that it can serve as a tool to inform and share (27) the discussions the working group has had prior to the mobilization. It is also meant as a resource (28) to facilitate critical reflection in the student body at the art academy. (29)

The printed version will be collectively assembled (30) by its readers prior to the event. The pdf version can be downloaded

at <http://www.whatisfeminstpedagogy.tumblr.com>

## Mobilization Kit

In an effort to think about waste and the world we are asking everyone attending the mobilization to bring a kit along. We want to reduce the typical amount of waste that a conference normally produces. (31) This includes, but is not limited to: A cup, plate and eating utensils. Remember, for the extended learning session you may also want to bring a pillow, sleeping bag, a soft matt and earplugs in case you fall

further- and the lines between hosting and guests blurred even more. Collective agency and responsibility was encouraged with the instruction to bring your own utensils and then wash, however it was members of the core group who reconfigured the spaces for new forums and small things like this (the shifting of furniture in between sessions, preparing coffee) could have perhaps happened together – increasing the feeling of a horizontal structure. **Revocation? (LINK to AND quote) (Q)**

24 "From the street to the home, domestic space too must not escape our tentacles. So profoundly ingrained, domestic space has been deemed impossible to disembed, where the home as norm has been conflated with home as fact, as an un-remakeable given. Stultifying 'domestic realism' has no home on our horizon. Let us set sights on augmented homes of shared laboratories, of communal media and technical facilities. The home is ripe for spatial transformation as an integral component in any process of feminist futurity".

Laboria Cuboniks, *Xenofeminism: A Politics of Alienation*  
<http://www.laboriacuboniks.net/>  
 2017-07-23

25 The workbook was launched four weeks before the event. The timing was really important, because we wanted to introduce the topics and concerns as a springboard for the mobilization and invite others to prepare for it. It worked well: staff at the academy used even selected texts as course readings in their classes as introduction as well as follow-up to the event. In a way we published our own textbook.

26 The workbook is a temporary stabilization in time. It captures one moment of a process of connecting and mobilizing: it maps a field of current struggles and questions: our own, the ones we encountered when meeting up with groups and activists we were keen to invite, (R) and from our readings throughout the year. It puts voices into dialogue with each other (S), both during the editorial process and in the edited book, which now turned into a discrete and fixed object to develop a social life on its own.

27 While the workbook is published in an academic context it resists

(P) "start(ing) with wanting to find an alternative to the imposed order and by doing that build a community that us invested in continuing it... Enjoy(ing) organising, hosting, feeding people, and generally caring for others... At the moment we are living inside a very clear art structure that has an incredible amount of expectations on how art works, what authorship and ownership are, and how to navigate expectation. Reflecting on the types of spaces and relations that are generated in them. Consciously creating a space for people to enjoy themselves". (x)

Discussion between Andrea Francke, Eva Rowson and Andy Abbott:  
<https://www.youtube.com/watch?v=TqicOPJRbM> 2014

(Q) "Asking and Seeing and Seeding and Hacking and Dancing and Walking and Moving and Caring and Commoning and Healing and Resting and Resisting and Dreaming and Tasting and Communizing and Cooking and Baking and Sprouting and Planting and Scavenging and Composting and Permaculturing and Sewing and Discoursing and Feeling and Printing and Proposing and Propagandizing and Manifesting and Militating and Writing and Storytelling and Translating and Listening and Defacebooking and Decolonizing and (de)Constructing and Singing and Striking"

(AND, AND, AND on  
 Commoning  
[www.andandand.org](http://www.andandand.org))

(R) These early conversations with potential contributors were very precious to us, because they scrutinized our initial thinking, critiqued and clarified some vague or half-cooked ideas.

(S) "My practice, like that of many others, often involves putting fragments in relationship to each other, so that the cumulative sum of these things – words, ideas – somehow proposes something that each part alone could not; through this I speak, not so much through an individual authorial voice, but through a multiplicity of voices. I find my position by collecting and navigating through material, and I try to make work that speaks in the same way, that works by articulating a complexity of material, explicitly in both form and content. Perhaps this is a way of working that creates close ties and

(x) Wish you'd been here, a collaboration between Andrea Francke, Eva Rowson investigates hosting, socialising and partying as a framework to reflect on contemporary art practices through DIY collectivism and friendship.

asleep.

## Feminist Pedagogies Working Group

The work group was triggered by the desire to articulate and create space for a queer and feminist perspective on learning and teaching inside and outside of the art academy.

It builds on and responds to the *Critical Practices: Education from Arts and Artists Conference* at Valand Academy (October 2015) and the *Meaning Making Meaning* exhibition at A-venue (March 2016) in Gothenburg. (see ii) All students and staff at Valand Academy were invited to join this open work group. Over the past year we held lunchtime meetings, dinners at homes, met in bars or over skype, in our studios and offices, went for walks and field trips, held day-long sessions, invited guests to brainstorm with and to learn from. We have been reading texts, sharing experiences, raising

quoting the usual suspects. (T)  
This is key.

There has been much discussion (Butler, Spivak, Kember, Ahmed) about the importance of not continuously "citing dead white men" (U). Citing is a process of establishing proximity to somebody else. In academia it's a procedure to become part of the established discourse. It cries for acknowledgement: I too, am part of this already validated high-profile discussion. What's left out are practices and voices, which operate locally, that are too experimental or not safe enough (V) for academia. It also means committing to the 'extra' work of digging deeper beyond the established canon to find non-mainstream and not yet validated sources.

28 The inclusion of historic sources like the sex questionnaire "Yes, No, Maybe – A Sexual Inventory Stocklist" from Heather Corinna and CJ Turett (scarleteen.com) written in the 70s, or the inclusion of Peggy McIntosh's "White Privilege: Unpacking the Invisible Knapsack" is an attempt "not to re-invent the wheel" (Kate Walker, 1985) in every new generation of feminists, but to build upon what previous generations have already established. (W)

29 Every page of the workbook was printed large scale and distributed amongst the walls of the school. Working in teams we aimed to cover as much area as possible – thinking of spaces with heavy footfall (main entrances, kitchens etc) as well as toilets where people would have time to sit and read the content. These large scale printed pages plastered around the school left a physical trace around the academy long after the event had passed. (X)

30 The physicality of the workbook, I felt, was one of the most successful aspects of the mobilization. Constructing the book became a social activity and introduced a different way of doing things in the Academy. One whole day, a month before the mobilization, the working group occupied the main entrance and transformed it into a space for action and discussion. Passers-by were invited to construct their own reader (Y), and through this invitation became familiar with the ideas and content of the mobilization by handling the pages and chatting with us.

connections between things, people, and myself, and more often than not this feels like a friendship of sorts."

Celine Condorelli – Notes on Friendship (p 64)

(T) "It's interesting that you decided not to have many prominent names in the workbook"

Dave Beech, conversation, [date](#)

(U) As happened in a prominent keynote at the opening conference of the anniversary of 150 years of Art and Education in Gothenburg - a keynote which referred exclusively to Western, white male (mostly dead) men. Publicly critiquing such ignorance is often seen as old fashioned assuming times have changed since second wave feminism and is often perceived as archaic or out of date. It is not. There are still some lessons lying there to decolonise the patriarchal canon.

(V) In a recent conversation with a friend who started a PhD in Latin-American studies in the UK pointed out, that she was advised by her supervisors to omit a major part of her references and replace them with sources from recognised "high-profile" journals published by high-ranking universities in order to guarantee academic rigour. If this is common practice in academia, we will just keep feeding into and reproducing the enclosed patriarchal system which we are criticising with our research.

(W) "How, as someone who was there - young - during second wave feminism, can I be accommodated in this 'wave' now? This is always a question. [...] What do I do with having been through that experience when others, younger, are discussing it as historical, or saying things now that I heard then? [...]  
In fact, of course, one of the things that hits you at some point in your late 50s and early 60s (or whenever you're forced as a woman to confront issues of age and the 'redundancy' in which older women have been culturally cast) is how little culturally we know about the experience of older women and how little it's mediated. The massive distinction in terms of cultural production of images of young women as opposed to older women, that one hadn't previously noticed, is suddenly revealed and it's something that, for whatever reason, perhaps

doubts and concerns. Basically we just followed our desires not to struggle as individuals, but to get together (33) and acknowledge the importance of queer and feminist issues in education.

The core working group at the moment is Andreas Engman, Eva Weinmayr, Gabo Camnitzer, Kanchan Burathoki, Mary Coble and Rose Borthwick. The expanded group consists of many more members of Valand Academy staff, administration and students, who are supportive and have generously contributed in a multitude of meaningful ways throughout this process. (34)

*Let's Mobilize: What is Feminist Pedagogy?* is the closing event of the 150th year jubilee of Valand Academy.

**31** Part of an investment (Z) in intersectionality demanded that we were aware of the environmental impacts of the mobilization. Participants were asked to bring their own cups, plates and utensils with the nice side-effect of meeting each when washing their dishes – an easy task that can be adapted by any organisation. The efficiency of throw-aways was lost. Perhaps this isn't a huge loss as a few months later at an academy event a sign was put up next to the coffee pot asking people to bring their own mugs. As we did not bring a caterer in also coffee making became a joint effort and a moment of zooming out, having a rest.

**33** What we did not raise in the glossary were the antagonisms, which emerged when working collectively. We were too much in it at the time. We certainly shared a common goal, but were also driven by personal priorities and had different ways and temporalities of working. Of course! And that is the richness and beauty of collective working. However, although in the last months before the mobilization we met weekly to catch up on different jobs and to report back to the group we still were dragging assumptions and unspoken stuff unhealthily along with us. (AA) As the pressure and stress grew we did not manage to make time to step back and re-adjust the group dynamics. It seems the focus of our energy was outward: we needed to simply push forward with our allocated jobs. Tensions among the group members grew due to unspoken assumptions, expectations and frustrations. (BB) The tips (CC) in MFK Manual "Do the right thing" were very helpful in the beginning, but when things got tense, we weren't in a position to revisit our structural agreements. That changed the power dynamics as decisions needed to be made and subsequently were made by those present. (DD) So what was initially a flat structure developed into a more hierarchical one – unintendedly based on priorities, commitment and taking on responsibility. (EE)

younger women simply can't hear (I was one of them). However, it's important to think not just in terms of binaries, youth / age, but to understand the complexities of this – the decade by decade, the shifts in identity, the mutability and the way memory can play with us and its expression can be challenging. When we think intersectional we don't think about youth and age, but we need to start."

Felicity Allen, email 1.11.2017

(X) "I loved the way you / the posters insisted upon me / the recipient to meet / contemplate its content before and in particular after the event. For one because it was texts "donated" or re-distributed by others, and then donated to me by you. But also because by precisely hanging them in a room where I give myself a couple of minutes break from the everyday haze. You are creating the possibility not only for a first reading, but then for a re-re-re-discovery / understanding. This placement can apparently turn into a transformative current in itself, because the content of the texts precisely interrupts the thoughts of and thereby intertextualizes the everyday".

Kerstin Bergendal, email 23.7.17

(Y) To provide an unfinished book and invite the reader to assemble their own copy is an invitation to be part of making the book. It shifts the focus of the book from being a finite and finished object which is "handed over" to a process. Literally handling the pages, the texts, the images in order to construct a copy of the book requires time and commitment, an effort that might create a different sense of ownership.

(Z) "WE ARE ECOSEX ACTIVISTS. We will save the mountains, waters and skies by any means necessary, especially through love, joy and our powers of seduction. We will stop the rape, abuse and poisoning of the Earth. We do not condone the use of violence, although we understand that some ecosexuals may choose to fight those most guilty for destroying the Earth with public disobedience, anarchist and radical environmental activist strategies. We embrace the revolutionary tactics of art, music, poetry, humor and sex. We work and play tirelessly for Earth justice and global peace. Bombs hurt." (xi)

Elizabeth Stephens & Annie Sprinkle, Ecosex Manifesto 1.0.

(xi) "Why is it easier to imagine the destruction of the planet than an end to Capitalism? Can we explore together the potential for non-capitalist life? What does it look like sound like, feel like, move like, taste like?"

(AND, AND, AND The Three Horizons) <http://andandan.org/>

**(AA)** "I do always wonder how as hosts, undertaking so much care work and logistical preparations, we are able to engage with everyone and the discussions without burning out?" **(xii)**

Frances Stacey, email 1.5.2017

**(BB)** Trust, care and confidences were broken. Feelings of unworthiness surfaced and created fractions. Collective and collaborative practice involves negotiation and communication. A lot of focus was on creating a transparent structure with regards to the mobilization economy, a clear glossary with intentions etc however we would have benefitted from a clear audit of ourselves, our ability to commit, our expectations and our insecurities. Easier to say with hindsight.

**(CC)**

1 – Talk openly about money.  
2 – Talk openly about commitment and time.  
3 – Make room for economy and time planning already from the start. Ask each other how much time you are able to and want to invest in the joint project. This way the collaboration can function even though one person invests 10 % and the others 100 %. It is important to be prepared that someone might be less involved in periods, so it's good to have those discussions early on. **(xii)**

Johanna Gustavsson, Lisa Nyberg, MFK Manual, 2011

**(DD)** We learned early on from the collective reading of Jo Freeman's "The Tyranny of Structurelessness" that we need transparency on decisions we take. And that was a guiding principle in our communication with each other: We took notes in every working group meeting, which were uploaded in the shared online box.

**(EE)** How sustainable is this working process? Questions which are (for me) still tricky to answer. To what extent can these practices be continued within an existing institution with formal procedures and ingrained methods, practices and attitudes? Everyone is overworked – these changes/ initiatives take more time. Caring

**(xii)** Burn out did occur.

Our care for the participants pre-empted care for the/our working group. We did not initiate moments of rest, time to check in with each other created problems personally and interpersonally. In regards to the sustainability of the group – the energy, desire and motivation – this dropped off dramatically once the mobilization ended.

For myself only eight months later I feel the energy and the drive coming back.

During moments of sustained activists movements – moments of rest for some while others step into leading role: are crucial. They should be regularly discussed as a crucial part of care and sustainability for those involved.

How to practice care throughout the process of organizing a feminist gathering: care for the investment in the ideas themselves, for the participants, for the host institution, for each other in the organizing group and self care?

**(xii)** I personally could afford focusing on planning the event and editing the workbook, because I got time off from teaching. Other group members did not and faced therefore a growing workload

		<p>takes time and sadly is not part of the pre-existing schedule designed for efficiency. (xiii)</p>	<p>having to combine teaching, studies and day jobs with the organization work. Or a practical level: the ones, who were privileged by the institution gained more power in the working group. Despite being aware of this privilege I just expected a similar commitment from the others. I was frustrated, when things did not move forward on strands others had taken responsibility for. Another structural problem.</p> <p>(xiii) We became caught up on efficiency on a micro level within the group Producing results-getting things done s the project could proceed at times was of detriment to the relations in the group</p>
--	--	--	---

**34** One method of reflection:

"Hi Ann-Charlotte, Annika, Klara, Kerstin B, Kerstin H, Linda, Fredrik, Alyssa, Andrea, Khash, Jenny, André A, Maddie, Mappe, Denise, Imri, Petter, Georgiana, Dave, Kjell, Stefan and Nina,

Thank you all again for your support and contributions to Let's Mobilize. It was so good to have so many of you there!

We have an idea: We have been asked to present the mobilisation event at the All Academy Planning Day. But we thought it would be much more productive, if you, who joined us, would briefly share your impressions, observations, thoughts on what it means for you and Valand.... and perhaps how we all can build on it.

We would give a short introduction and then be in dialogue with you. We also plan to show a rolling slideshow in the background which might relay the energy of the event and give a glimpse to the folks, who were not there. No big planning needed: simply show up on the day with some thoughts you would like to share.

Would you be up for it?

Looking forward!  
The team: Andreas, Eva, Kanchan, Mary and Rose

(email, 27.10.2016)