**6th conference of the Sino-Nordic Women and Gender Studies Conference Series**

**Age Agency Ambiguity - gender and generation in times of change**

Oslo 27-30.8 2017

PROGRAM AND ABSTRACTS FOR PARALLEL SESSIONS

- STREAMS, PANELS, ROUNDTABLES

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# FORMAT FOR PRESENTATIONS:

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There will be boards and projectors for power points available in all rooms. You may bring with you a full paper for distribution to the audience, or send it electronically after the conference.

Each panel will have a designated chair who will be in contact with the presenters prior to the conference. The chair will also collect power point presentations in advance to make possible quick shifts between presentators. Please contact the chair of your panel in case you need other equipment.

# Stream I: Feminist activisms: local practices, global connections, generational change and continuity

### Convenor: Cecilia MILWERTZ

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***How are feminisms practiced in different times and places by a variety of actors? What are the consequences and dilemmas of feminist activisms? What issues and modes of action can join or separate feminists in different parts of the world? How are feminisms interpreted and appropriated? How can concepts of generations be employed to understand feminist activism? These are some of the many questions that are addressed in three panels on feminist activisms.***

## PANEL 1: THEORIZING GENERATIONS IN FEMINIST ACTIVISM

### Monday 10.30-11.55

**Chair: Cecilia MILWERTZ**

Nordic Institute of Asian Studies, University of Copenhagen, Denmark, milwertz@nias.ku.dk

#### Two Generations of Feminist Activism in China: Understanding the differences

**Qi WANG**

Department of Design and Communication, University of Southern Denmark, qi.wang@sdu.dk

Studies of Chinese feminism and feminist activism have mainly followed a ‘period’ approach, which draws a timeline between different political periods of the PRC and examines women’s activism both in the context and under the condition of the different political periods. This paper examines the trajectory of Chinese feminist activism from the mid-1980s to today from an alternative ‘generation-oriented’ perspective. The aim is to discern whether there are generationally marked differences in what consists of and what qualifies for feminist activism and how ‘generation’ as an approach could contribute to our comprehension of Chinese feminism. The paper will examine the Women’s Studies activism (mid-1980s to mid-1990s) as one example of the earlier generation and the Street-Action activism as the exemplar of the present generation. Finally, the paper will address the question of inheritance, connection and continuity in Chinese feminist genealogy and discuss the possible methodological challenges in studying Chinese feminism from a ‘generation’ approach.

#### Theorizing ‘generations’ and ‘waves’ in Nordic feminism: Nordic Forum 1988, 1994 and 2014

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This paper explores whether and how the concepts of generations of feminisms and waves of feminisms are meaningful in relation to the development of Nordic feminist activism since the 1980s. The paper critically examines these two notions as theoretical, descriptive and normative constructs in feminist theory, discussing their usefulness and built-in limitations as frameworks for understanding changes and continuities, as well as conflicts and consensus in Nordic feminist activism. We will probe different understandings of generations of feminisms and waves of feminisms, the types of empirical entity these concepts aim at grasping, their varying contextual uses, and how they related to other concepts like communities of struggles, communities of experiences and currents in feminism. Empirical examples from interviews and documents related to Nordic Forum (1988, 1994, 2014) - three large public events, mobilizing thousands of professional feminist activists, grassroots activists and ordinary women (and some men) – will be used.

#### “From “Peperówka” through “Practical Activist” to “NGO Worker”: The transformation of women's activism in post 1945 and post 1989 Poland.

**Magdalena GRABOWSKA**

Institute of Philosophy and Sociology, Polish Academy of Sciences, Warsaw, Poland, magdagrabowska@yahoo.com

This paper traces the generational transformation of women's activism in Poland during the time of systemic transformations of 1945 (post war transition to communism), and 1989 (transformation to capitalism and liberal democracy). I start with the first generation of communist “true believers”, that were active during the post-war era of urbanization, industrialization and social mobility. I then move to the second generation of “practical activists”, active after 1956. I conclude with the examination of the third generation of post 1989 “NGO activists”, whose work focused primarily on easing the effects of the transformation from communism to capitalism for women, cutting ties with previous generations of activists, and introducing “western style” feminism in Poland. While looking at the generational transformation of women's activism in Poland, the paper aims as reconstructing various ideas of gender equality and views of modernization that were characteristic to each generation of women's activist in post-war Poland. My goal is to highlight continuities and disruptions in existing narratives of gender equality in Poland.

## PANEL 2: FEMINIST ACTIVISM IN THE PRC – LOCAL/GLOBAL

### Monday 14.00-15.30

Chair: Elisabeth Lund ENGEBRETSEN

Centre for Gender Research, University of Oslo, Norway, e.l.engebretsen@stk.uio.no

#### The Movement of Rural Women in China’s Land Exploitation

**Yajiao LI**

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With the accelerated progress of urbanization and industrialization in the PRC, the exploitation of land of the villages around the city has increased quickly since 1992, which harmed women’s rights to land. Some of landless women get together and form groups of village units to lodge complaints. The purpose of this paper is to rethink the theories of social movements from the perspective of gender and illustrate the characteristics of the movement of Chinese rural women. Drawing upon the participant observation and interviews with the groups of rural women from a village of Hebei Province, it examines the formation and development of their movement and analyses the process of decision-making for seeking the women’s rights to land. This paper points out the limits of the conception of “rightful resistance” which is used to describe protest actions adopted in rural China theoretically and empirically.

#### Creating “Moment”: Performing Resistance and Glocal Politics of Chinese Young Feminist Activism

**Xiong JING**

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Since 2012, Chinese Young Feminist Activism has initiated a series of advocacy activities. Closely examining the process of the designing of “Bloody Brides” performance art activism, this essay argues that the “Performing Resistance” strategy in social movements has been localized and become feminist and has provided the narrow-spaced, confining public politics in China with an alternative radicalism. “Bloody Brides” per se has been a replication and rewrite of foreign feminist actions, and was represented in multiple places around the world by feminists from China and other countries in the global wave of solidarity to support the “Chinese Feminist Five” in March 2015. This global wave further pushed “Bloody Brides” to the frontline of international feminist movements, and thus built connections between China’s “Bloody Brides” and global feminist movements. By analyzing the establishment and evolvement of the “Bloody Brides” activism, this essay provides a lens into the contributions that Chinese Young Feminist Activism has made to the global repertoire of contentious actions with its localized concerns and creations.

#### Feminism and All-China Women’s Federation: Globally circulating narratives about state-sponsored women’s activism in China

**Dusica RISTIVOJEVIC**

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The 1990s marked the beginning of “NGOisation” of women’s activism in China and of a dynamic participation of China in struggles for global geo-political and symbolic domination. This paper is interested in the interrelation between these two processes as observed through the investigation of globally-circulating narratives on All-China Women’s Federation (ACWF), the official, state-sponsored mass women’s organization in China. I analyze globally circulating narratives on ACWF created in three Anglophone discursive fields: academic scholarship, reports in online outlets of Euro-American media, and the ACWF journal and website Women of China. My analysis is guided by the following questions: what are the ways in which ACWF has been related to the notion of feminism, what are the relations created between ACWF and Chinese non-state sponsored feminists, and how has the category of generation been used to differentiate between these two main types of Chinese women’s activism? The aim is to think about how different kinds of feminism participate in re/positioning of China in the context of on-going reconfigurations of global power relations.

## PANEL 3: CHANGES, POSSIBILITIES AND DILEMMAS IN FEMINIST ACTIVISM

### Tuesday 10.30-11.55

**Chair: Qi WANG**

Department of Design and Communication, University of Southern Denmark, qi.wang@sdu.dk

#### The gendered consequences of political participation: Hong Kong Umbrella Movement women activists and intergenerational relationships

**Petula Sik Ying HO**

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While gender researchers have investigated gender and generations in times of social and economic change, in particular economic crises, migration and environmental challenges, less attention has been given to the ways in which politics and social activism might change personal lives and intergenerational relationships. This paper explores this issue, drawing on interviews and focus groups with the Hong Kong’s Umbrella Movements’ active participants, bystanders and opponents to explore its consequences for family life before and after the occupation (2014 to 2016). While those who were not involved in the movement tended to accept hierarchical family structures and their imposed silences, movement activists saw their experience of the occupation as enabling them to find a voice within their families. The Umbrella Movement, we suggest, has opened up a space for the reflexive exploration of personal life and raised the possibility of modifying Hong Kong family practices and inter-generational relationships.

#### Assisted reproductive technologies and feminist dilemmas

**Merete LIE**

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The introduction of assisted reproductive technologies (ARTs) has raised new questions and dilemmas viewed from feminist perspectives. ARTs have created new possibilities for certain people as recipients of gametes, cures, and gestational labour, whereas women in some parts of the world have become the providers of these matters. ARTs are technologies that concern the most intimate aspects of people’s lives while they are also public matters of vital concern – this is encapsulated in the notion of biopolitics implying public policies governing the vital processes of life: sexuality; conjugal, parental and familial relations; health and disease; birth and death. The biopolitics of Norway include a very restrictive legal regulation of ARTs in the Act on Biotechnology (Bioteknologiloven). From Norway there is an outmigration for treatments such as egg donation and surrogacy. Thus, one can no longer claim that the field of reproduction is a matter that unites women worldwide, and I will outline and discuss some of the dilemmas that are surfacing while continuously new techniques are available.

#### The past and the future of the Sino-Nordic Gender Studies Network - Addressing interconnections in the context of the global crisis of humanity

**Cecilia MILWERTZ**

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Since 2002 the Sino-Nordic Gender Studies Network has invited gender studies scholars from the People’s Republic of China and the Nordic countries to meet up every three years at conferences held alternately in China and one of the Nordic countries. In this paper I first reflect on the intentions and achievements of the network conferences that have primarily focussed on exchanging knowledge on and making comparisons between the two geopolitically separate entities of China and the Nordic countries. Secondly, taking the interconnections between China and the Nordic countries into consideration I make two proposals for future collaboration between gender studies scholars based in China and the Nordic countries.

# Stream II: Gender policies

### Convenor: Qi Wang

Department of Design and Communication, University of Southern Denmark

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***This stream discusses various policies/laws and the effects of these policies/laws in shaping property ownership/inheritance, employment, income and gender equality along the gender and generation line. It also looks into the area of bio-politics and examines how issues like family planning and assisted reproductive technologies are debated and policed in different national contexts as a response to climate and demographic changes.***

## PANEL 1: GENDER EQUALITY POLICIES and BIO-POLITICS

### Monday 16.00-18.00

Chair: *Qi Wang*

Department of Design and Communication, University of Southern Denmark

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#### Gender and generation in times of change in Taiwan 1950-2016: The case of the medical profession

**Ling-fang CHENG**

Graduate Institute of Gender Studies, Kaohsiung Medical University, Taiwan, lingfang@kmu.edu.tw.

The paper focuses on the changing relations of gender and sexuality in Taiwan via the case of medical profession. The medical profession as the top elitist profession in Taiwan has gone through irreversible changes in the last 70 years, from a male dominated and masculinized profession to a gender-friendly one. The policy of gender mainstreaming plays a vital role in such change. The changes are discussed via the concepts of inclusion / exclusion, visibility / invisibility, equality / inequality and approached from both macro-level and micro-level. It aims at illuminating the political and socio-cultural changes in a larger picture of Taiwan society since 1950-2016. The research methods include in-depth interviews of 100 physicians of four generations and analyses of documents and research papers in English and Chinese, such as journals articles; statistical data, articles and books and views expressed by social media written by physicians and journalists; unpublished dissertations.

#### Different Levels of Emancipation in Policies on Women by the Chinese Communist Party – the development of contradictions

**Marina THORBORG**

Södertörn University, Huddinge, Sweden and Chinese University, Hong Kong, marinathorborg@hotmail.com

Since 1949, the CCP’s policies toward women have constituted one aspect of the overall attempt to transform the whole country. The CCP stance on women has generally worked on three different levels. The first is the lofty, ideological level with pure theory inspired by anarchistic, democratic, and socialist ideas that are derived from both the domestic and Western women’s movement as well as the laws of the early Soviet Union. This level has manifested itself in party programs, laws, and constitutions. The second is the intermediate or propaganda level where different campaigns have been carried out to change traditional values, and accordingly behavior. On this level, social and economic conditions in the country have to be taken into account. The third level is the grassroots where different agents of the party-state bureaucracy adjust daily practice to whatever is going to be accomplished in relation to the party’s current policy on women.

#### Family Planning in Times of Climate Crises. A Norwegian case-Study

**Guro Korsnes KRISTENSEN**

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Population dynamics are claimed to constitute a major part of anthropogenic climate change. A solution often offered to relieve the planet in this regard is the stabilization of populations through population control in the so-called Global South. But what about national reproduction in the Western, developed world? Is it productive – or even possible – to envisage local, national reproduction as part of a climate strategy? In this article, we explore what has – until quite recently – been a politically and publicly tacit relation between national reproduction and climate change, by way of analyzing recent Norwegian media debates. We regard the voices in the debates as articulations that constitute an emerging intersection of climate and reproduction, and we aim to provide an analysis of how the articulations (re)produce and elaborate on cultural and political imaginaries of gender and family life, as well as well-known dichotomies such as individual freedom versus state control.

#### Russian Legislative Practices and Debates on the Restriction of Wide Access to ARTs

**Maria KIRPICHENKO**

Center for Gender Research, Department of Interdisciplinary Studies of Culture, NTNU (Norwegian University of Science and Technology), Norway, maria.kirpichenko@gmail.com

Nowadays Russia has a rather permissive policy design in respect to assisted reproductive technologies (ARTs). However the demographic crisis has prompted governmental pronatalism in combination with a gender-conservative and strongly homophobic focus on traditional family values. The issue of ARTs has been raised within the parliamentary settings where ARTs were associated among other things with alternative family building, “homosexualism” and western decadence while, paradoxically, western practices were also highlighted as a model to be followed when it comes to the restrictive regulation of surrogacy. Policy making depends greatly on the way a problem is defined. Being presented as a threat to “traditional family values” in times of growing political influence of the Orthodox Church in Russia, ARTs might get under restrictive legal control in the nearest future. I’m analyzing rhetorical maneuvers that – sometimes illogically – shape the problem of ARTs within the parliamentary settings of the Russian Federation.

## PANEL 2: WOMEN'S WORK AND FAMILY LIFE

### Tuesday 10.30-11.55

**Chair: SHEN Yifei**

Dept. of Sociology, Fudan University, Shanghai, yifeishen@gmail.com

#### Reprivatized Womanhood: Navigating between compulsory family and professional roles among contemporary well-educated Chinese women

**XIE Kailing**

Centre for Women’s Studies, University of York, United Kingdom, kx539@york.ac.uk

Since the implementation of China’s One Child policy in 1979, girls from urban households have benefited from unprecedented familial educational investment due to the lack of competition from siblings. Simultaneously, Neo-Confucianism with its discourse of filial piety was adopted by the party-state to tackle population risks, reinforcing the family as the main welfare provider. Consequently, women’s role as ‘loving mother and virtuous wife’ was reemphasised, while the female employment rate remained high (64% in 2014). Based on my PhD research on well-educated urban Chinese women born in the 1980s, this paper will analyse the contradictions emerging from participants’ narratives about their career ambitions and married reality. I discuss the structural constraints that shape women’s choice and agency. Highlighting the construction of reprivatized womanhood among participants, I reveal how individual women bear the cost of maintaining social stability for an authoritarian regime in an individualized economy.

#### Study on Women’s employment and their development under China’s universal two-child policy

**Lai JIANG**

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China’s one-child policy was replaced by a universal two-child policy on October 2015. The universal two-child policy makes great concerns of family as well as workingwomen. This paper using data from two questionnaire surveys of workingwomen in Shanghai, to examine the effect of new birth policy on women’s employment and the factors influencing working-mothers’ fertility behaviors. The results show that both public child-care services and male parenting participation are crucial for women’s employment prospect, as well as their future fertility desire.

#### Social class and gender division of domestic labour in post-socialist Europe

**Daria UKHOVA**

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The literature on gender division of domestic labour has not yet fully explained high levels of gender inequality in post-socialist Central East Europe. This study focuses on housework and analyses how gender inequality in the domestic sphere has changed since the transition to market economies. Drawing on the 1994, 2002 and 2012 waves of International Social Survey Programme (ISSP) from six CEE countries, i.e. Bulgaria, Czech Republic, Hungary, Poland, Russia, and Slovenia, I show that gender inequality in the division of housework remained either stable or increased across most countries of the region during the first post-socialist decade. In the 2000s, the so-called ‘post-post-socialist’ period, most countries of the region saw a decrease in domestic gender inequality instead, with Russia as the only country where inequality starkly increased. I also demonstrate how the patterns and trends of gender inequality in the division of housework in CEE are significantly ‘classed’ and have become more so during the post-socialist period.

## PANEL 3: GENDER, GENERATION AND ECONOMY

### Tuesday 14.00-15.30

**Chair: Marina THORBORG**

Södertörn University, Huddinge, Sweden and Chinese University, Hong Kong, marinathorborg@hotmail.com

#### Who Can Get More? - The Fair Logic of the Distribution of Parental Legacy

**SHEN Yifei**

Dept. of Sociology, Fudan University, Shanghai, yifeishen@gmail.com

Before the founding of new China, property inheritance in China has been adhering to the principle of patrilineal succession, that is, only the son had the right to inherit the property of their parents. After the founding of new China, the pattern of parental property inheritance has changed along with the promotion of gender equality policies, such as the New Marriage Law, the one-child policy, and especially the increased participation of women in the labor market. This study examines how the following factors (bloodline, gender, will, parental care, children's order, children's conditions （Including economic, marital, health) will influence the question ’who should leave their parents' legacy’ in today’s China. Based on 101 interviews and the subsequent coding and data processing, we found that the patriarchal, legal, ethical and market principles coexist, and in none of the areas the principle of patriarchy is replaced.

#### The confucian culture and its effects on rural women’s land rights in the people’s republic of china: old beliefs or modern laws?

**Pia ESKELINEN**

Faculty of Law, Faculty of Social Sciences, Centre for East Asian Studies, University of Turku, Finland,pia.j.eskelinen@utu.fi

Although Confucianism is an ancient school of thoughts, it is still an inseparable part of the Chinese ideology. The Confucian cultural approach affects expectations about family living arrangements, roles of men and women within a household, and therefore, rights to security and support for women. In rural areas, when women marry out, they do not have the opportunity to contract land in their new village. In that case, they should be able to receive income from the land in their natal villages. Sometimes, however, due to old traditions, rural women’s natal families ignore that right. Many customary regulations and non-governmental agreements can be traced back to the Confucianism. These old traditions and common law of the land are sometimes stronger than the official legislation of the PRC: old beliefs take precedence over modern laws.

#### Regional perceptions of gendered employment discrimination and income inequities in rural China

**ZHOU Ya-ping and CHEN Wenjiang**

Philosophy and Sociology School of Lanzhou University, Lanzhou, China. yaping1982@163.com

Previous literature dealing with the effects of categories of social identity (e.g., gender and birthplace) on employment discrimination and labour market inequalities in China have revolved around whether employment discrimination and income inequality are interdependent or mutually exclusive. This research tested this debate for women migrant workers, examining the existence and degree of intersections of gender norms and household registration system (hukou) practices on their employment opportunities and salary discrimination, relative to their comparative groups (i.e., their rural male, urban male and urban female counterparts). Drawing on the concept of “Eastism,” or uneven development that underserves western China, this research also investigates whether violation of the fundamental labour rights of women migrant workers is implicitly a danger signal of ill-considered or even potentially difficult long-term consequences in contemporary Chinese society, caused by economic globalization that involves no concomitant globalization of human rights.

# Stream III: Relationships in change

### Convenor: Elisabeth Lund ENGEBRETSEN,

Centre for Gender Research, University of Oslo, Norway

***This stream is concerned with changing relationships and intimacies in contemporary Chinese and transnational contexts. The first panel discusses challenges to child care and support between different generations as demographic, economic and emotional resources change and put pressure on traditional understandings and norms. Panel two explores intimate transformations to do with generational differences in Chinese women’s understanding of romantic love, contemporary western-Chinese couples’ experiences of love and intimacy in Beijing, and intergenerational dating apps and intimate negotiations among Hong Kong based lesbian women.***

## PANEL 1: INTERGENERATIONAL RELATIONS

### Tuesday 14.00-15.30

**Chair: Elisabeth Lund ENGEBRETSEN**

Centre for gender research, University of Oslo, Norway

#### De-feminization or Re-feminization in Urban China? Intergenerational Joint-childcare and its Impact on Two-child Policy among Guangzhou Middle-Class Families

**Xiaohui ZHONG**

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As One-child policy is replaced by Two-child policy, ‘Who takes care of a (second) child’ becomes a major concern. Unlike that in the Nordic countries with higher degree of childcare services, childcare is mainly shouldered by families, esp. young mothers among post-reform China and other East Asian countries. Other than choosing childlessness and returning homes, young women commonly enlist grandmothers to be a joint-caregiver. However, the existing literature on China’s childcare little explores processes and consequences of genderizing generational distribution. Based on interviews with 10 Guangzhou middle-class families, this paper examines grandmothers’ major concerns and consequences on various levels. It argues that de-feminizing young mothers is at the cost of re-feminizing grandmothers in childcare on various aspects. If childcare responsibility among the family, the market and the state is not changed, grandmothers have and will become an opposition force when young couples want a second child.

#### Evolution households and intergenerational relationships in Russia and China

**Irina ELISEEVA**

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Changes in household structure in Russia and China were strongly influenced by the state demographic policies, with different purposes and different results. The nuclear households dominate in both countries. In Russia, the household structure includes one-parent families, mother`s families, free-child families, and other families. Both countries experience significant male/female sex ratio imbalance, which has impact on marriage practices. The paper discusses the some aspects of Chinese and Russian asymmetry in intergenerational relationships: the flows of assistance from the old generation to an adult daughter/son exceed the assistance from the young generation to their parents. The integration relationships in China are more symmetrical, with a higher responsibility for the young generation, especially sons. All tendencies appeared the family and intergeneration modernization in Russia and China.

#### The Politics of “Parasite People”: Homeownership, Generation, and Gender in Chinese Families

**Hsiu-hua SHEN**

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This paper explores gender and generational politics on the ‘parasite people’（啃老族） phenomenon in contemporary China. The phrase ‘parasite people’ refers to young Chinese who rely on financial supports from their parents, and it is particularly related to parents’ support to buy a marital home. Homeownership is a criterion for being marriageable for Chinese men. As the housing price has skyrocketed in recent decades, it has become impossible for young people to own a home without receiving financial supports from their parents. What are the Chinese parents’ material, cultural, and emotional motivations in support to buy a home for their children? How do young Chinese interpret their dependency on their parents? This paper argues that the intergenerational relationships in the purchase of marital home are deeply gendered and classed. Nevertheless, the bond between Chinese parents and children is reinforced regardless through economic exchanges.

## PANEL 2: CHANGING INTIMACIES

### Tuesday 16.00-17.30

**Chair: Elisabeth Lund ENGEBRETSEN**

Centre for Gender Research, University of Oslo, Norway

#### How the ideology of “romantic love” affects women‘s understanding of intimacy

**Yu ZHANG**

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This paper uses “life course theory” to compare three generations of Chinese women in different decades: the 1950s, 1970s and 1990s. First I discuss how, over the duration of their life course, the ideology of “romantic love” has been constructed by different avenues such as media, literature, education or even their mothers. For example, the 1950s generation experienced major historical events such as the cultural revolution, the movement of educated youth to the countryside or mountains, etc. These life events not only affected the women of the 1950s generation, but also their children’s attitudes to intimacy. The 1970s generation experienced the open and reform events, and the 1990s generation experienced the impact of the market economy. By looking at their different but related life course, this paper explores how a romantic love ideology has affected women of different generations, especially as regards their understanding of intimacy and love.

#### Negotiating love: Narratives of transnational intimacy among Chinese-Western couples in Beijing

**Xiying WANG**

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This paper examines how transnational Chinese-Western couples experience love and intimacy, based on 28 life-history interviews with young middle-class professionals in Beijing, who were or had been in a committed intimate relationship with a Chinese or Western partner. What are the understandings of love and intimacy that they bring into their relationship? How do they experience intimacy and belonging in their everyday lives? How do perceptions of ethnic and cultural differences shape everyday experiences of intimacy? On this basis, I consider their deployments of culturally situated accounts of traditional and modern norms, values and beliefs to form a transnational intimate space with a partner. This offers insights into constructions of intimacy in the context of emerging forms of transnational personal life in the early 21st century. They also show how young Chinese people negotiate this transnational intimate space in a rapidly metropolitan China.

#### All I get is an emoticon: Intergenerational dating on lesbian mobile phone app Butterfly

**Denise Tse-Shang TANG**

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Unlike mobile apps for gay men, lesbian dating apps have been slow to catch on as a habitual space to look for friends and lovers. This study adopted a qualitative approach to investigate the social expectations and romantic longings of Chinese lesbians and bisexual women aged 40 and above in establishing same-sex relationships with younger women using mobile media. In-depth interviews were conducted with 12 Chinese lesbians and bisexual women, and participant observation was carried out on the Hong Kong based lesbian social networking site Butterfly. The aim of the study is to explore the social meanings of intimacy created, negotiated and changed among Chinese lesbians and bisexual women. I argue that although social media presents ample opportunities for love and intimacy, the prevailing conservative values and cultural norms surrounding dating and relationships in Hong Kong are often reinforced and played out in their choice of romantic engagement.

# Stream IV: Parenting cultures

### Convenors: Kristina GÖRANSSON and Lisa EKLUND

School of Social Work, Lund University, Sweden. kristina.goransson@soch.lu.se

Department of Sociology, Lund University, Sweden. Lisa.eklund@soc.lu.se

***This session invites papers addressing shifting norms and practices of parenthood in times of social and economic change.  How can we understand the transformation of parenting arrangements and strategies, and what are the possible implications for gender equality within the family and/or on the labor market? We encourage the submission of papers exploring the intersection of gendered norms and practices of parenthood, social policy, and existing family traditions, in different parts of the world.***

## PANEL 1: INTENSIVE MOTHERING

### Monday 10.30-11.55

**Chair: Lisa EKLUND**

Department of Sociology, Lund University, Sweden. Lisa.eklund@soc.lu.se

#### Parental gaze – or mother’s gaze? Gendered media (education) practices

**Sanna KIVIMÄKI**

Research Center Comet, Faculty of Communication Studies, University of Tampere, Finland, sanna.k.kivimaki@uta.fi

At least since the 1960s and 1970s, it would be difficult to imagine everyday life without the media. In my presentation, I try to get the hold of these blurred “media experiences” intertwined with the blurred “everyday life” by reading and interpreting media memories, written by aged women living in Tampere area in Finland. According to the memory writings, mothers seem to have a more controlling parental role, in order to protect children from unsuitable media contents. Mothers tend to take more care of the children’s media use by taking care of the time management of the family and checking and following the content of the media products. Fathers, brothers and husbands took their own place and time to follow newspapers and radio. So, the gendered parental gaze, which assumes the ability to look at the media world for or instead of another person, seem to continue from one generation to another.

#### Mothers’ educational care work in Singapore

**Kristina GÖRANSSON**

School of Social Work, Lund University, Sweden.kristina.goransson@soch.lu.se

This paper addresses the emergence of intensive parenting styles in contemporary Singapore. Based on ethnographic data, I will discuss how Singaporean middle-class women who have opted out of the traditional labour market to support their children in their studies actively redefine their roles and responsibilities. This involves a stratification of mothering activities, whereby maternal identity increasingly centres on supporting children in their studies, while other types of care work, such as cooking or basic child-minding, are delegated to domestic helpers or grandparents. While educational achievement and intensive parenting styles appears fundamental to the reproduction of middle-class identities around the world, this paper suggests that the pressure Singaporean middle-class mothers experience as they work to help their children succeed in school is embedded in a specific cultural context. It also unveils a more complex picture that recognizes the emotional and moral aspects of educational care work.

#### Natural products and health care: a practical cultural rebuilding of new mums under great transformation

**MENG Lei**

Institute of sociology, CASS, Beijing, mengxiaobei@vip.126.com

China has gone through great transformation in the past 20th century, which brings severe discontinuity of everyday life, common knowledge and cultural tradition. This research will present as a documentary film and show the multiple impacts made on the society and its people, especially middle class Mums, by the capitalist, modernization, industrialization and urbanization.

Among all these discontinuity and conflicts caused by the coexistence of Chinese traditional origin and strong global power, food and health care are the fields related to daily life most closely. The western medicine system and industrialized food production driven by the globalization and modernization penetrated to everyday life, causing some unprecedented problem under Chinese background. Issues as food safety, environment pollution and over cost of medical treatment, causing more and more anxiety of middle class, especially the new Mums. Taking a practical path of cultural re-building, this research tries to find a way to make a compromise among those multiple driving force from different origin and historical background.

## PANEL 2: SHIFTING PARENTING PRACTICES OVER TIME

### Monday 14.00-15.30

**Chair: Kristina GÖRANSSON**

School of Social Work, Lund University, Sweden.kristina.goransson@soch.lu.se

#### Chinese fathers in the 20th century

**Xuan LI**

College of Arts and Sciences, New York University Shanghai, Shanghai, xuanli@nyu.edu

Chinese fathers, the invisible figures in existing literature on Chinese families, are often believed to be strict, affectionless disciplinarians. While the empirical evidence on contemporary Chinese fathers is growing, little is known about the Chinese fathers prior to 1970s. Using family letters and personal accounts of Chinese cultural elites from the late imperial, the republican, the socialist, and the reform eras, this paper charts the continuity and changes in fathering and fatherhood throughout the 20th century. Comparisons were made on the multiple facets of fatherhood (personhood, masculinity, and parental ideals) across time. Educated Chinese fathers started revolutionizing the intergenerational relationships towards increasing equality and greater warmth between parent and child as early as the late imperial period. However, relatively little has changed regarding the gendered nature of parental roles. These findings provide further details on the historical contexts of Chinese fathering and further highlight the multidimensional nature of fatherhood.

#### Generation change in practice of motherhood

Romana MARKOVÁ VOLEJNÍČKOVÁ

Institute of Sociological Studies, Faculty of Social Sciences, Charles University, Czech Republic, romana.volejnickova@seznam.cz

How has the practice of motherhood and everyday experiences of motherhood in three different generations in the Czech Republic changed? To answer this research question I have used problem centered interviewing, which provides a unique technique of data collection – the interview focuses on own construction of reality and taking into account the impact of social norms and context. In every generation I have interviewed 8-10 women. This study shows that some everyday experiences of mothers differed across the three generations (e.g. breastfeeding), but on the other hand some everyday experiences (e.g. nurturing role of women) appeared to varying degrees in all generations in Czech society, and often exist until today. It shows that social, structural and expert contexts have played important roles across all generations.

#### Generational Differences in Arab Father Involvement

**Natasha RIDGE and Soohyun JEON**

Sheikh Saud bin Saqr Al Qasimi Foundation for Policy Research, Ras Al Khaimah, United Arab Emirates,natasha@alqasimifoundation.rak.ae, soohyun@alqasimifoundation.rak.ae

Considerable research over the past 20 years has found that fathers play an important role in their child’s development. However, there is a shortage of specific research on the role and nature of father involvement, particularly in the Arab world. This paper uses data from a study of father involvement in 11 Arab countries to explore generational and geographical differences from a sample of approximately 2000 Arab men and women. Preliminary findings indicate that experiences of father involvement varied according to age and nationality. Younger participants tended to perceive their fathers as being more involved in their schooling, however generational differences also emerged across countries. These findings have important implications for understanding the evolving nature of Arab father involvement and the tensions that may arise when roles are under threat.

## PANEL 3: MULTIPLE CAREGIVERS

### Tuesday 10.30-11.55

**Chair: Xuan LI**

College of Arts and Sciences, New York University Shanghai, Shanghai, xuanli@nyu.edu

#### Mothering Practices and Intergenerational Relations in Contemporary Urban China

**Michala Hvidt BREENGAARD**

Department of Sociology, University of Copenhagen, mbr@soc.ku.dk

This paper contributes to the understanding of intergenerational relations in China. It pursues stories of intergenerational encounters as they unfolded in my interviews with well-educated mothers living in Beijing. As I did not interview the older generation, my ambition is not to cover a full spectrum of intergenerational negotiations, but to present stories of the younger generation, their thoughts and troubles. Three questions in particular guide the paper: what conflicts occur between these two generations? What do they tell us about the changing practices of parenting? And how do these practices affect intergenerational power relations? I look into who the caregivers in these families are, finding that childcare remains a feminized, if not maternal activity. Following the notion of ‘multiple caregivers’, I explore how the younger generation of mothers attaches meaning to generational differences in childcare as well as the conflicts that appear in everyday practices of caring for young children. Moreover, I point to how the younger mothers’ own childhood experiences of absent parents make them doubt the grandparents’ knowledge. Finally, I discuss the changing power relations in the extended family.

#### From Scientific Mothering to Problematic Mothering? Dilemma of Shanghai Nannies

**Yihui SU**

Sociology Department, Shanghai University of Finance and Economics, shadowblue@163.com

This research investigates how nanny experiences reshape and challenge rural women’s identity of motherhood in Shanghai: first by the company that trains them and second by the family that hires them. Through participant observation and semi-structured interview, we collected data from a chain homemaking company, Double Life, and 11 home helpers hired by this company. The informants are all middle aged women from rural areas with poor education. All have children aged between 10 and 30. Our results show that through Double Life’s systematic training emphasizing on a loving mother image with scientific knowledge regarding child caring, rural mothers begin to raise doubts about their mothering experiences with their own children as lacking scientific guidance. Further, their bonding with middle class children is often envied and regarded problematic by the middle class family mothers. Being physically away from their own children while at the same time having difficulty establishing real bonding with children in the urban employer’s family, these rural nannies thus develop a deep crisis of their mother identity.

#### Grandparenting migration: daily childcare practices of rural-urban migrant grandparents and their agency

**MA Huan**

Sociology Department, Hong Kong Baptist University, Hong Kong, 15485609@life.hkbu.edu.hk

Due to work migration and the increasing number of dual-income families, Chinese grandparents sometimes migrate from rural villages to cities to help their adult children caring for the grandchildren. Drawing on qualitative data obtained from rural-urban migrant grandparents in Beijing, this paper analyzes the daily practices and agency of these grandparents in the childcare coalition. My research will explore the voices of the grandparents and take rural-urban differences into account. Rural-urban migrant grandparents generally take care of the grandchild based on their childcare experiences in rural villages. To some extent, they face a different idea of childcare methods from the parents of the grandchild, and they define this difference as both an intergenerational and a rural-urban difference. When grandparents face disagreement from the younger generation, they are more willing to keep the harmony of the family. However, they also negotiate and express their opinion, as well as showing their willingness and ability to learn the different childcare method.

## PANEL 4: FOSTERING PARENTING CULTURES I

### Tuesday 14.00-15.30

**Chair: Michala Hvidt BREENGAARD**

Department of Sociology, University of Copenhagen, mbr@soc.ku.dk

#### Discovering ‘Family’: the Practice and Reflection of a Training Program on the Parent-Child Relationship in Shanghai

**Hong XUE**

Department of Sociology, East China Normal University, Shanghai, hxue2014@126.com

The large-scale population migration with the industrialization and urbanization in China has transformed the traditional family structure and relationships. Under the dual rural-urban structure, migrant peasant families are incomplete and discrete and become so called ‘split-family mode’. Many migrant parents are even criticized for ’giving birth without parenting’. By describing the practicing of a training program on the ’parent-child relationship’ among migrant workers in Shanghai, this paper highlights the social reasons behind ’the absence of parenting’ in migrant families. It also discusses possible social work interventions to help migrant parents enhance communication and interactions within the family. The paper finally emphasizes that effective state intervention is an ultimate way to solve the social problems of parenting challenges of migrant families in China.

#### Parenting support policies in Sweden: Paradoxes and Ambiguities

**Lisa EKLUND**

Department of Sociology, Lund University, Sweden. Lisa.eklund@soc.lu.se

A reorientation of parental support has taken place in Sweden, where the parent-child relationship has become more important, reflecting the ambition to allow the ‘responsible autonomous family’ to emerge. To this end, structured parenting programmes became an integrated part of parenting support, albeit with an awareness on part of government actors not to act in ‘paternalistic ways’. Against this backdrop, this paper explores how the Parenting Support Strategy of 2009 is enacted in practice in elven municipalities in Southern Sweden. Based on interviews with 21 government officials, the analysis identifies two paradoxes: 1) parenting support services are supposed to be universal but also voluntary, which means that targeting and outreach become issues; 2) gender equal parenting is to be implemented, but in practice the parent-child relationship is gender-blind as neither the child nor the parent is problematized as gendered/sexed subjects. These paradoxes give raise to a number of ambiguities pertaining to gender, generation, class and ethnicity, as well as fundamental ideas about what ‘good parenting’ is.

#### No Place for their Children: Negotiating Gender, Place and Generation in the Context of Flexible Work

**Helene PRISTED NIELSEN**

Department of Culture and Global Studies, Aalborg University, Denmark.pristed@cgs.aau.dk

This paper brings together theoretical ideas springing from respectively feminist geography and sociology of work. Bringing these different types of theories into dialogue with interview material obtained among (predominantly) male workers at the geographical edges of the Danish labour market, illuminates how the local place in which the interviews were obtained is a site for negotiations – not necessarily of a local gender contract, but more of a generational contract. Crucially, several of the parents, when interviewed about their working life histories which entail highly flexible hours and high levels of job mobility, explicitly express hopes that their children will have more stable working lives and be more available for family commitments than they themselves have been – and they expect that this will mean that their children shall have to leave the local area. This, in turn, leads to theoretical ponderings about parenting cultures, gender and generation in times of change.

## PANEL 5: FOSTERING PARENTING CULTURES II

### Tuesday 16.00-17.30

**Chair: Mario LIONG**

College of International Relations, Ritsumeikan University, College of International Relations, Kyoto, Japan, Email Address: marioliong@gmail.com

#### From the “absent mother” to the “anxious mother”: analysis of the motherhood of the two generations of urban women

**TANG Xiaojing**

Department of sociology, East China Normal University, Shanghai, xiaojing\_tang@163.com

Based on evidece drawn from fieldwork over several years, in this study I analyses how the work regime and the welfare regime construct two generations of women’s motherhood: what is the disrupt and what is the continuity. In the first section, I discuss how the politics of redistribution and of regulation constructed an “absent mother” model. Many women has a painful memory of their motherhood experience when their child were very young (0-3 years old). In the second section, I analysis what is the continuity of the regime between the two eras: work is always more important than parenting or family life. This is one reason why nowadays grands-parents accepted the “trans-generational parenting” model: support their child’s work/ career, value which can be found in their memory of the socialist era. Next, I analysis how the work and the welfare regime has constructed an “work-family conflict” model, and how individual women experience this regime. Finally, I argue that parenting or motherhood has never really become a right issue during the two eras, which is a defect of the Chinese women emancipation history.

#### Negotiating Parenthood in Chinese Lesbian and Gay Households: The Impact of Family-Centered Cultural Legacy

**WEI Wei**

Department of Sociology, East China Normal University, Shanghai, weiw1974@hotmail.com; wwei@soci.ecnu.edu.cn

The Chinese society has been historically characterized as family-centered. As an important manifestation of growing individualism, the emergence of lesbian and gay households in urban China starts to catch public attention. The role Chinese culture is playing in the process of queer family formation, however, is largely unexplored. Drawing on data from a larger qualitative study of lesbian and gay households in Shanghai and Sichuan, the paper examines how these lesbian and gay couples negotiate parenthood in an environment lacking social recognition and institutional supports. In particular, the family-centered cultural legacies is found to have significant impacts on their negotiation in terms of reproductive decision-making, means of achieving parenthood, and the management of daily life (mostly through the wide involvement of grandparents in providing child-care). While engaging such cultural legacies helps ‘normalize’ these queer families, it is argued that the latter’s potential to challenge heteronormative structure has been largely compromised.

#### Changes of Parenting Culture in China—From Supervision to Protection

**ZHOU FanMiao**

Institute of Law of Chinese Academy of Social Science, Beijing, geniedelaopo@163.com

Compared with the feudal age and modern nowadays in China, the substance of parenting culture has changed a lot. As we all know that traditional culture influences the society not only by affecting the structure of legal system but also through the way of setting moral standards. In the feudal age, children were considered as the private property of their families which were controlled by paternity. As a cell of the nation, the whole society was managed by strict hierarchy system. The monarchial power, the authority of the husband and the power of father were the three headstones of the hierarchy system. Under this situation, the content of parenting are educate, punishment and matrimony power. But with the build and develop of modern legal system, the core spirit of parenting has transferred from supervision to protection. My lecture has three parts. The first is how the traditional culture impact the content of parenting culture. The second part is what the roles rule of law and human rights play in the modern parenting culture. The final part is my conclusion.

# Stream V: Growing up - childhood/youth

### Convenor: Fengshu LIU

Department of Education, University of Oslo, Norway, fengshul@ped.uio.no

***Growing up is a developmental process. How is this affected by societal change? How is it affected by the changing conditions for gender socialization in China and the Nordic countries (e.g., educational institutions)? How is it affected by the media and information technology? What generational and cultural differences can be identified? The presentations in these panels explore these questions from various perspectives.***

## PANEL 1: GROWING UP GENDERED - CASES FROM THE NORDIC COUNTRIES

### Monday 10.30-11.55

**Chair: Kristin Vasbø**

Department of Teacher Education and School Research, University of Oslo, Norway, k.b.vasbo@ils.uio.no

#### Gendered hostessing and spaces in time

**Virpi VAATTOVAARA**

University of Lapland, Faculty of Education, Rovaniemi, Finland, Virpi.Vaattovaara@ulapland.fi

My research examines the life course and agency of young people who were born and grew up in rural Lapland. The work represents an interdisciplinary, narrative and feminist study of life courses with a longitudinal research design spanning the period from 1990 to 2011.   
 The question in my presentation is: What kinds of essential episodes and changes for agency can be pinpointed in the narratives of women during 21 years?

Starting a family and getting married are creating gendered spaces. The agencies of women and men are constructed traditionally as “gender hostessing” which means understanding gender as a contingent habit and hostessing as an act. To break the traditional performances and habits, in the life courses of women moving away expanded the space of agency, often after conflicts and tension-ridden events. Men are building agency primarily through their choice of occupation without tensions in the family.

#### Intergenerational processes in the making of gender identity

**Kristin VASBØ**

Department of Teacher Education and School Research, University of Oslo, Norway, k.b.vasbo@ils.uio.no

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This paper examines how discourses of gender identities change from generation to generation in a Norwegian context, and how such processes are related to broader social change. Family life of young people have until recently been a marginal area of interest within youth research, although families are said to be the first agents of gender socialization, resulting in shared value systems about gender as people share experiences across generations. By taking departure in life-history interviews with three generations of men and women in four different families, I examine how young people position their gender identity in relation to discourses of gender in former generations. How generations interact and how they change each other has been little explored in generational theory. By applying a critical perspective on social generation theory (France & Bacon, 2014), I foreground intergenerational relations in order to examine how change takes place within the generational unit, arguing that interaction between generations are drivers of change in how we perceive gender identity, both at an individual and collective level.

#### Feeling Gender: A Generational and Psychosocial Approach

**Harriet Bjerrum NIELSEN**

Centre for Gender Research, University of Oslo, Norway, h.b.nielsen@stk.uio.no

This presentation looks into changes of gender and gender relations in three interrelated generations of Norwegian women and men - born in the beginning, the middle and the last third of the 20th Century. It explores the emotional meaning of gender in these three generations, based on their experiences from childhood and youth, and explores the links between generational transition and the calibrations between women and men belonging to the same generation. By looking into how practices, meanings and feelings of gender are reconfigured over time, and how such ‘micro histories’ contribute to the larger history of the development of new gender contracts, one may gain more insight into the mutual dynamics between structural, political, cultural and psychological change.

#### Fun in Culture – Urban Sami Youth in Transition

**Astri DANKERTSEN**

Nord University, Bodø, Norway, astri.dankertsen@nord.no

In this presentation, I will discuss how urban Sami youth make space for Sami culture in an urban context. The presentation is based on an empirical material from a project on how Sámi youth organize and network to impact urban Sámi policy in Norway, Sweden, Finland and Russia. Inspired by the article “Fun in Gender – Youth and Sexuality, Class and Generation” by Harriet Bjerrum Nielsen and Monica Rudberg (2007), I will use theories of affect to explore how “fun” as an analytical concept can be useful when analyzing the activities of urban Sami youth and cultural survival and innovation in the cities. Sara Ahmed claims that “In such affective economies, emotions do things, and they align individuals with communities — or bodily space with social space — through the very intensity of their attachments” (Ahmed 2004:119). I will thus explore how “having fun” can align Sami individuals with Sami communities in an urban context and in this way make space for urban Sami culture.

## PANEL 2: GROWING UP GENDERED - CASES FROM CHINA

### Monday 14.00-15.30

**Chair: Fengshu Liu**

Department of Education, University of Oslo, Norway, fengshul@ped.uio.no

#### Growing up in Mao era: State Discourse, Female Agency and Self-Understanding of Female Experiences in several Contemporary Chinese Female Intellectuals’ Memoirs

**Xi LIU**

Dept. of China Studies, Xi'an Jiaotong-Liverpool University, Suzhou, China, [sissi228@gmail.com](mailto:sissi228@gmail.com); [Xi.Liu@xjtlu.edu.cn](mailto:Xi.Liu@xjtlu.edu.cn)

This paper investigates several memoirs by contemporary Chinese female intellectuals which represent and reflect on their own female experiences of growing up in the Maoist China. These retrospective and reflective texts offer abundant personal narratives on gender identities of adolescent girls, changed gender relations inside and outside families, as well as “socialist” feminist assertions and practices. As counter-discourse to popularly received Red Guards memoirs in the West which center on female victimization or sexual repression, these historicized representations challenge the monolithic view of urban Chinese young women’s experiences in Mao era. The self-understanding of female autonomy and empowerment informed by Chinese socialist women’s liberation movement revealed in these texts echoes those female narratives on gendered experiences of “female liberation” created during 1950s-1970s period. These texts present complicated relationships between state gender discourses and women’s lived experiences, offer valuable perspectives on the discussion of “female subjectivities” and “female agency” in socialist China. By analyzing how these memoirs interrogate current liberal humanist discourses on growing-up experiences of socialist women, this paper tries to uncover the complex effects of socialist gender rhetoric in shaping female identities and agency both in socialist and post-socialist China.

#### Learning to be Girls: Contested Gender Discourses and Identities in the Vocational Schooling

**Anita KOO and PUN Ngai**

- Department of Applied Social Sciences, Hong Kong Polytechnic University,

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- Department of Sociology, The University of Hong Kong, npun@hku.hk

New and nuanced concepts of gender have been observed when China is undergoing rapid transformation into a marketized global society. A more liberalized discourse on gender and sexuality is prevalent in urban China to an extent that it challenges traditional patriarchal ideology and state discourse on feminism. Today despite their class circumstances, the young generation of Chinese women from the working class may feel that they have more power, more freedom and more agency than the previous generation in resisting reified gender roles and making more choices in education and labor market. This paper, by looking in-depth the gendering process of the teenage girls at the vocational schools in Chongqing and Chengdu, challenges the liberalized gender discourse which tends to essentialize women’s roles in labor market instead of disrupting them, and opening them.

#### Chinese TV dramas and changing representations of femininities and masculinities of middle class young adults in post-socialist China

**Sandra V. CONSTANTIN**

Institute of gender Studies, University of Geneva, Switzerland; French Institute for Demographic Studies (INED), Paris, sandra.constantin@ined.fr; svconstantin@gmail.com

In this communication, I will discuss the norms of the transition to adulthood conveyed in five Chinese TV dramas. A special focus will be placed on the changing representations of femininities and masculinities in the post-socialist society.

First, we will point out that a consensual image of the path to adulthood emerges. It is characterized by the making of cosmopolitan and responsible young adults. However, in the second part, I will show that expectations differ depending on gender. Masculine characters mostly refer to strength, material wealth, successful careers, resistance to adversity, reflexivity, loyalty and responsibility. Feminine figures are often characterized by imperatives of gentleness, communication, availability, love, reflexivity, sacrifice and dedication. In the conclusive part, I will discuss how the masculinities and femininities represented in the TV dramas give birth to “fragile” individuals, who are caught between discourses of individualisation and re-traditionalisation. The representation policies at work mobilize in a complicated mechanism the past, and in particular the "Confucian" thought, to reassign men and women to their gender. For instance, with women reassigned to their roles as wives and mothers, the articulation of feminine identities is under constraint, as marriage and maternity come to phagocytise the other dimensions of women’s identities.

#### The rising importance of success for young men in China: Possible selves and masculine ideals in three generations

**Fengshu LIU**

Department of Education, University of Oslo, Norway,fengshul@ped.uio.no

This paper explores change in masculinity ideals for youth in China during 1950-2010s under dramatic socio-cultural transformations. It draws upon interviews with young men in their last year of upper-secondary school in Beijing, their fathers and grandfathers. In contrast with the older generations, *chenggong* (great accomplishment) has become crucial to the present-day young men’s self-understanding and possible selves. They perceive a need to come to terms with this ideal, which is also shown in their feared possible selves. *Chenggong*’s rising importance over the three generations is likely due to such influences as high parental expectations for their only-child, the post-socialist “cultural sex agreement” based on the discourse of natural sex differences, rising individualism among youth, the discourse of “the enterprising self”, and the new notion of the good life.

## PANEL 3: SHIFTING IMAGES OF CHILDHOOD

### Tuesday 10.30-11.55

**Chair: Jana SVERDLJUK**

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#### Girls and princesses: fairy tales in the Chinese internet

**Annika PISSIN**

Centre for East and South-East Asian Studies, Lund University, Sweden, annika.pissin@ace.lu.se.

Storytelling is an indispensable part of being human, and fulfills a broad range of functions concerning personal development but especially socialization on levels beyond the political social relations of an era. For example, a big group of stories meant to socialize children into the spiritual and sensual levels of social relations in imperial China. Stories, their content, setting, medium, and people involved therefore contain great information about the social relations of a given society. This presentation examines one important context of contemporary Chinese storytelling, the internet. Investigating popular children’s games and *tonghua* (‘fairy tale’) websites, the aim of this investigation is to shed light on contemporary social relations as presented in modern *tonghua* in China. The focus in this presentation lies on girls, their virtual presentation and relations, and their special powers in the tales.

#### Kids look like adults: a study on the adultization of childhood through media portrayal and communication artifacts.

**Marta Isabella REINA**

Politecnico di Milano, Dipartimento di Design. Italy, martaisabella.reina@polimi.it; martaisabella.reina@gmail.com

The study shows the evidence of a phenomenological observation on the "adultization" of childhood by media portrayal (press, television etc.) and through the communication artefacts targeting children, in particular in the area of clothing, toys, and child entertainment.

In Western societies, and in an increasingly globalized world, the pervasiveness of images representing "sexualized" children, the presence of gender stereotypes typically of adults in their common representations and much more, are formed to early socialize infants for the consumer market. The coexistence of the kid-adult and the adult-kid in the media reduces the distances, weakens the boundaries between age's classes and has consequences in the childhood disappearing phenomenon.

The socio-political importance of the topic demands to acquire a critical gaze on media images considering their influence in the construction of social imaginary, in order to plan other images to display greater respect of age stages.

#### Comparative memory-work: Foreign exploration of Chinese childhood and youth

**Sunniva Nilsen FREDRIKSEN and Randi WÆRDAHL**

- Department of Sociology, University of Oslo, Norway, suniiva@hotmail.com

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In this paper we will outline the process of designing a comparative analysis of two different sets of qualitative data: A diary of a 17-year-old exchange student and 10 family interviews and field notes made by an adult researcher. The material shares some common features. They are produced in Beijing, in the first decade of 2000, by Norwegians, without much previous knowledge about China, its language or culture. Both materials may each in their own right reveal knowledge about growing up in urban China. However, we wanted to see what we could discover through a comparative approach. We will describe how we have made use of the outsider’s perspective (Schutz 1944, Simmel 1908, Wærdahl 2010), the principles of “memory work” (Widerberg 1995) and “sensitizing concepts” to find interlinked themes in the material to compare. The process will be exemplified with the concept of “time” in Chinese childhood and youth.

#### Boys and girls as literary “netizens”: disruptive media use and the prospects towards social inclusion

**Jana SVERDLJUK**

National Library of Norway, Oslo, jana.bentze@nb.no.

How do boys and girls use digital technologies as the means to acquire education (Bildung) in the times of globalisation and digitization of culture and media? Do they become literary netizens, i.e. conscious and creative users of digital media in gaining knowledge about literature and books? By matching quantitative survey and qualitative thematic interviews with the students in 5 colleges in Oslo distinct personas of culture and media users can be identified: 1) an e-books reader; 2) a reader of paper books during vacations; 3) inveterate viewer of series; 3) a follower of short documentaries on Youtube. How are these personas gendered? The research is a part of the project: “Digitisation and Diversity” financed by the Norwegian Research Council: http://www.bi.edu/research/centre-for-creative-industries/digitization-and-diversity/

## PANEL 4: GENDER AND EDUCATION

### Tuesday 14.00-15.30

**Chair: Jon LAUGLO**

Department of Education, University of Oslo, Norway, jon.lauglo@iped.uio.no

#### "Boy Crisis", “Leftover Woman” and “Discrimination against Female College Graduates": Social Challenges Brought by the Shifting Gender Balance in Education

**LI Chunling**

Institute of sociology, CASS, Beijing, licl@cass.org.cn

This paper discusses the shifting gender balance in education and its impacts in China. In the last 10 years, one of the most important changes in the aspects of gender equality is that women's advantage is becoming more and more prominent in school education, which has resulted in “the shifting gender balance in education”. Follow by this shift, there are social phenomenon emerging such as "boy crisis" in education, “leftover woman” in the marriage market and “discrimination against female college graduates” in the labor market. It has fully demonstrated that “the shifting gender balance in education” is affecting the gender opportunity structure in labor market and marriage market, and then affects the gender relations in the whole society. In order to deal with this challenge, individuals, managers of social organizations and enterprises as well as policy-makers should make joint efforts for reconstructing a new gender balance in the society.

#### The Rise of a Reverse Gender Gap in Expectation of Higher Education. A study of eighth-graders in 50 countries

**Jon LAUGLO and Fengshu LIU**

Department of Education, University of Oslo, Norway, jon.lauglo@iped.uio.no;

fengshul@ped.uio.no

Adolescent girls more often than boys expect to attain university-level higher education in nearly all of the 50 socio-culturally diverse countries which participated in the international achievement studies in Mathematics and Science in 2011. Within each country, the girls’ higher attainment-expectation is neither explained by their educational achievement nor by socio-cultural family status. The study also examines whether the strength of association between gender and ‘expecting higher education’, is predicted by the country’s position on international indexes of human development or adult gender inequality. These associations were found to be negligible. But a moderately strong association is found in projections of ‘expected years of schooling’ for girls as compared to boys, based on recent net-enrolment rates in each country’s education system. World Society theory is a broad perspective that helps explain trends towards gender equity in educational attainment. But other explanations are needed for the strongly prevalent rise of a reversed gender gap in such attainment. The paper suggests two possible explanations.

#### Gender, Gender beliefs and Chinese urban adolescents’ academic and psychological outcomes

**Rui YANG**

Department of Applied Psychology, New York University and New School, USA, RUI.YANG@NYU.EDU

Recent research suggests that gender-typed beliefs might influence adolescent academic and psychosocial outcomes. This study examines the relationships of gender, gender beliefs and outcomes among urban Chinese adolescents. We used 7th grade data from a study conducted in Nanjing, China. While results show no difference between boys’ and girls’ math achievement, but girls’ Chinese language grades are higher than boys, t(667) = 8.14, p<0.001. Boys show significantly higher levels of gender-typed beliefs t(657) = 17.30, p<0.001. Controlling for school, gender-typed beliefs are associated with lower math achievement for girls (p<0.0001), but not for boys (p=0.6). Similar results were found in terms of Chinese language achievement. Additionally, gender-typed beliefs are associated with lower self-esteem for girls (p<0.001). Given that Chinese schools are increasingly reinforcing gender-typed beliefs among children and adolescents, this paper has important implications for educators and policy makers.

## ROUNDTABLE: The TV-series *SKAM* - from Norway to China

### Tuesday 16.00-17.30

Chair: Malin Lenita Vik

Centre for Gender Research, University of Oslo, Norway, m.l.vik@stk.uio.no

***The Norwegian teen drama TV series SKAM [Shame] started as a web-based series in 2015 and include four seasons (of which the spring season 2017 will be the last). The series focus on the daily life of a group of young people attending a middleclass high school in Oslo with a focus on their relationships to each other. SKAM follows a new main character each season. Throughout a week, a new clip, conversation or social media post is published on the website of the Norwegian Broadcasting (NRKP3), allowing viewers to follow the series on a daily basis. Each season has focus on particular topics, and during production, creator Julie Andem had extensive, hours-long interviews with individual persons in the target audience to be able to cover their stories. The series has won many prizes and has gained an immense popularity, not only in Norway and not only among the young people the series was originally ment for. In many countries, including China, there has been a "SKAM-fever". The roundtable will discuss what may lie behind this popularity and whether it strikes the same or different notes in Europe and China?***

Participants:

**Håkon MOSLET**

Editorial director of SKAM, NRK (Norwegian Broadcasting), hakon.moslet@nrk.no

**Gry Cecilie RUSTAD**

Department of Media and Communication, University of Oslo, g.c.rustad@media.uio.no

**BU Wei**

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**Peter EDELBERG**

Saxo Institute, University of Copenhagen, Denmark, edelberg@hum.ku.dk

# Stream VI: Aging

### Convenor: Yan ZHAO

Faculty of Social Sciences, Nord University, Norway, [yan.zhao@nord.no](mailto:yan.zhao@nord.no)

***Aging society is an ongoing process in many countries. Yet, how does this process take forms in different contexts? How is it shaped by both national politics and cultural norms, and intertwined with other social processes, such as marketization, urbanization and migration? Meanwhile, how has the aging society changed intergenerational and gender relations and urged to changes in policies and institutional organizations of care? To answer these questions, we also need to ask how old age and aging subjects are, and have been constructed and perceived. In this stream, we address these questions by exploring policies, social structures, lived experiences and literatures.***

## PANEL 1: AGE, AGENCY, AMBIGUITY IN LITERATURE - THREE CASE STUDIES

### Monday 10.30-11.55

**Chair: Margery Vibe SKAGEN,**

University of Bergen, Norway, [margery.skagen@uib.no](mailto:margery.skagen@uib.no)

***Demographic change, especially due to rising longevity, is a societal challenge in rich as well as in emerging economies. Within the interdisciplinary fields of gerontology, social scientists are increasingly aware of the relevance of literary studies to understand shifting models and stereotypes of age and generational relationships. Literary texts give unique access to the subjective and existential dimensions of age without reducing their inherent ambiguities. This panel deals with literary representations of age in different historical and cultural contexts.***

***The two first papers - by members of the SAMKUL project “Historicizing the Ageing Self: Literature, Medicine, Psychology, Law” - deal with ageing in Western literature, while the last paper deals with the topic of age and societal change in the light of two contemporary Indian novels.***

#### Gender and Agency in an Ageing Female Subject: a literary microhistory

**George ROUSSEAU**

Oxford University, United Kingdom, george.rousseau@ntlworld.com

May Sarton (1912-1995) was one of America’s best known writers of the twentieth century. Her journals about ageing sold more copies than most authors a dozen times over, and she made her publishers, Norton, thousands of dollars at a time when only the most famous canonical writers were able to achieve this. She was also the most prolific female writer about ageing of the century. Yet she struggled with her lesbian sexuality, its implications for her female gender, and - most of all - her loss of agency and independence in the final decade of her life. This talk unpacks the resonances of gender and agency in relation to a reluctant senescent subject from the time of postmenopausal depression to death three decades later.

#### Virtues of old age as second childhood

**Margery Vibe SKAGEN**

University of Bergen, Norway, margery.skagen@uib.no

The ancient stereotype of old age as second childhood was strongly criticized in the 1960s and 70s when ”grey power” immerged as a social movement to combat age discrimination. The analogy was seen as infantilizing the elderly, reducing their social status, authority, agency, intelligence, sexuality. These objections inspired the counter stereotype of an ideal ”senior” citizen, who did not withdraw into passive dependency, but realized a ”successful”, ”performative” third age, in tune with an entrepreneurial youth culture, but often in contrast to the realities of late life.

Societal modernization has enhanced life expectancies, but ceaseless innovation and acceleration of daily life has not always favoured older, slower, more dependent and unproductive individuals. My purpose is to explore features characteristic of childhood and old age as they are represented in literary examples, and to show how the analogy between early and late life stages might be a resource for our time.

#### Is Age just a number?

**Divya JYOTI**

Jawaharlal Nehru University,School of language, India, dvsharma747@gmail.com.

The paper will analyse the changes occurring across humanity in context with Susham Bedi’s novel Qatra-dar-qatra (1994) and Chitra Mudgal’s Novel ‘Giligaddu’(2002). Susham Bedi is a professor of Hindi Literature in Columbia University and her writing predominantly denotes the experience of Indians in South Asian Diaspora. She psychoanalytically portrays the internal and external struggles they face due to the changing times. Chitra Mudgal is a respected feminist writer and the first Indian woman to receive the coveted ‘Vyas Samman’. She presents the dilemmas of the present generation and suggests radical solutions to the personal, familial and social problems faced across genders and generations. The paper will focus on highlighting the presence of challenges due to changes at various societal levels due to socio-economic globalization and modernity and offers their plausible solutions too. The paper, based on study of the above quoted works analyses the ambiguities of generation, age, gender and the various agencies available to solve the same.

## PANEL 2: AGE, CARE, AND INTERGENERATIONAL TENSIONS

### Monday 14.00-15.30

**Chair: Yan ZHAO**

Faculty of Social Sciences, Nord University, Norway, [yan.zhao@nord.no](mailto:yan.zhao@nord.no)

#### The Choice for Elderly Care Models in Mainland China after 2020

**CHAM Soeun**

Department of Social Security and Risk Managemen, Zhejiang University, China

soeun.cham@gmail.com

One child policy started in 1980s and ended in 2015; but social norm has not significantly changed; while one child’s parents are also getting old. Elderly population is dramatically growing—by 2050; one-third (33.9%) of Chinese population and at currently it is 13.3% in 2012 increasing up to 23.8% in 2030 (HelpAge International, 2013). The main rationale of the study is that the growth can bring some challenges—shortfall of labour force and qualified social workers; lack of care service providers, and not clear cut the prioritised model for Chinese context. The purposes are to identify some practices of elderly care services providing in China; good practices and challenges; and to define applicable and efficiency models for future applied. It will be emphasized on informal family care; institutional elderly care and other existing elderly care. With some comparison from Japan and then proposed right models.

#### Uneven intergenerational power: Communication dynamics when deciding to institutionalize in China

**Lin CHEN**

Department of Social Work, Fudan Univeristy, Shanghai, linc@fudan.edu.cn

China’s tradition of taking care of one’s aging parents continues to evolve, as evidenced by the growth in nursing home residents in Shanghai. However, how these families make the decision to institutionalize remains unclear. To fill this gap, this study draws on power relations to examine communication dynamics when older adults and their adult children decide to institutionalize. This study used a phenomenological approach. Twelve dyads of matched elderly residents and their children participated in face-to-face, in-depth interviews (N= 24). The format and content of intergenerational communication indicated conflicts and compromises took place. Adult children achieved greater decision-making power than their frail parents, which evoked older adults’ ambivalent feelings. A discrepancy in perceived filial piety between generations also emerged. These dynamics of intergenerational communication about caregiving decision-making offer insight in understanding evolving filial piety in urban China.

#### Two Worlds of Care: Female Migrant Care Workers’ Experiences of Caring for Older People in Shanghai

**Liu HONG**

Department of Social Work, Fudan University, Shanghai, lhong@fudan.edu.cn

This contribution reports findings of an empirical study on female care workers’ experiences of providing home-based personal care for senior clients in a publicly funded care program in Shanghai, China. It unravels how care work is shaped by the rural-urban migration and a gendered identity. Providing care can be a fractured experience. The care workers are caught in between a disdained care worker identity, which is associated with migrants, and a self concept as a compassionate care provider. They tend to reconstruct care work to fit the cultural image of a filial daughter providing morally desirable care to older parents. However, care as paid work presents a harsh reality where their emotional investments could be potentially capitalized in the form of wage and benefits penalty. This paper argues that public care programs could perpetuate inequalities if care is isolated from other policy realms, such as social protection.

## PANEL 3: AGING AS LIVED EXPERIENCE

### Monday 16.00-18.00

**Chair: Yan ZHAO**

Faculty of Social Sciences, Nord University, Norway, [yan.zhao@nord.no](mailto:yan.zhao@nord.no)

#### Racing against age? Gender, Age, and Body among senior Participants in Women-only Sports Races

**Annie WOUBE**

Center for Gender Research, Uppsala University, Sweden, annie.woube@gender.uu.se

This paper will analyze experiences and meaning-making of exercise and participation in races for women-only among Swedish senior women. Positioned within the framework of discourse theory, poststructuralism and feminism (Butler, 1990, 1993; Laclau & Mouffe, 2014), the presentation will focus on how the intersection of gender, age and the ageing body affects articulations of meaning among senior participants in written accounts, interviews and ethnographical fieldwork on women-only races in Sweden. The presentation will center on the senior womens’ participation in women-only races in relation to 1) an ageing, deteriorating body, 2) a health and exercise trend in western society, 3) a desire for a single-gendered social context, 4) the own imagined physical (in)capability, 5) male connoted capacities of physical strength, speed and stamina, and 6) other senior female athletes who function as role models.

#### Becoming Old in the Time of Urbanization - cases from Chongming District of Shanghai (NB: Cancelled)

**Ming GAO**

Department of Cultural Studies, Shanghai University, gmichelle52@163.com

In the age of China’s rapid urbanization and (post-)modernization, oldness is rather a political-economic and cultural phenomenon than a natural process. In 2016, the county of Chongming Island turned into an urban “district” of Shanghai and thus removed its ‘rural’ status, at least by administration. The aged generation in Chongming are experiencing a tremendous social transformation in their everyday “retirement” life, though they themselves may not be fully aware of it. The municipal elderly care policy has successfully met the needs of the old peasants. However, the policy has also successfully distracted the residents’ attention from thinking about the future of their homeland. The old peasants are treated happily but silently. Personal interests gained in the elderly care services have hidden the illegibility in the urbanization agenda. Different generations or age groups of Chongming have been allocated in different functional positions in the new round of urbanization of Shanghai.

#### Elderly people as political actors in Lapland

**Päivi NASKALI**

University of Lapland, Rovaniemi, Finland, paivi.naskali@ulapland.fi

In this presentation, I will consider the position of elderly people in political decision making. The data – interviews of the municipal councilors of old age – will be collected in the municipalities in Finnish Lapland. I will ask, how the councilors see their own and their age mates’ possibilities to contribute to the political decisions. What kind of elderly politics they have been doing, and how they evaluate the social wellbeing of elderly people in Lapland?

In recent years the connection between age and power has become more complex (Hurd, 1999; Hearn 1995); however, the dominant image of Lappish municipal power is male dominated. During last years, some female municipal managers have been appointed, but traditionally managers have been men, particularly old men

I lean on the feminist intersectional research frame that examines how power structures based on categories such as age, gender, sexuality, and class interact with each other. Instead of individual differences, the research addresses to structural, political and representational power (Karkulehto et al., 2012). In the context of age research, the study approaches to the sensitivity to power relations and inequality but also the focus on those with privilege (e.g. Calasanti 2004; Levine-Rasky 2011).

#### Exploring ageing friendly environment in a rural settings: A case study from Finnish Lapland

**Shahnaj BEGUM**

Gender Studies, Faculty of Education, University of Finland, sbegum@ulapland.fi

Environment plays a vital role to ensure a quality of life of elderly in a rural setting in the north. In this study, I will examine-how elderly people perceive Ageing Friendly Environment (AFE) in a rural setting? An AFE includes a) natural environment such as, favorable climatic condition, availability of fresh air, clean water, adequate waste removal systems etc.; b) human-built environment connected to local infrastructure, such as conditions in relations to housing, roads, market facilities, health services and accessible public and private transportation; and c) social environment such as, availability of sufficient opportunities to maintain relationships with family members, friends and available opportunities to maintain local, cultural, educational and voluntary activities, programs and information to promote health, social and spiritual activities. In this research, I will explore the experiences of elderly persons from the region of Enontekiö located in the Finnish North in order to understand their perceptions in regard to an AFE.

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# Stream VII: Femininities, masculinities, sexualities in change

### Convenor: Merete LIE

Centre for Gender Research, Department of Interdisciplinary Studies of Culture

NTNU (Norwegian University of Science and Technology), Norway, merete.lie@ntnu.no

***In this stream, we will discuss changing practices of gender and changing images of masculinities and femininities over time. The papers are from different national and social contexts and are about global elites as well as working class people. The stream includes studies of the vulnerabilities of men related to contemporary cultural perceptions of masculinity.***

## PANEL 1: MODERN MASCULINITIES

### Monday 16.00-18.00

**Chair: Merete LIE**

Centre for Gender Research, Department of Interdisciplinary Studies of Culture

NTNU, Norway, merete.lie@ntnu.no

#### The Displacement of Age and Generational Discourses in the Lives of Working-class Gay Men in Hong Kong

**Ting-Fai YU**

Chinese University of Hong Kong, tingfai.88.hk@gmail.com

This paper is based on my ethnographic study which examines the influences of class in structuring the lives of working- and middle-class gay men in Hong Kong. It investigates the ways Hong Kong gay men subject themselves to inequality in the absence of an everyday language of class, as well as articulates how their understandings of class are displaced onto other categories of social difference. This paper focuses on discussing an observed phenomenon where my working-class informants deploy the discourses of age and generational difference to make sense of their marginalities as socially and economically disadvantaged subjects. By unpacking the cultural working of class and considering the symbolic significance of age and generation that have shaped their subjectivities, it argues that a revisit to the historical conditions of local class formation would enable a fresh understanding of Hong Kong queer culture.

#### From Privilege of Race to Privilege of Age? Revisiting Masculinities in Shanghai Global Nightscapes

**Aurélia M. ISHITSUKA**

École des Hautes Études en Sciences Sociales, Paris, France, aurelia.ishitsuka@hotmail.fr ,

Shanghai’s nightlife zones function as sites where subjectivities of transnational elites are produced. Recent studies have shown that the city’s rise as a major destination of foreign investment has made these sites the locus of a reconfiguration of gendered positions, characterized by a competition between a dominant but fading white masculinity and its rising Chinese counterpart. Challenging the idea of homogeneous racial groups, this paper focuses on how age interplays with racial identity to inform and constrain men’s gender practices in Shanghai’s leisure venues. Drawing on six weeks of participant observation and twenty in-depth interviews with students and alumni from French elite schools, the paper explores how age matters for the geography and the hierarchy of business masculinities, in particular how it affects norms related to the consumption of sex. By examining the nocturnal experiences of a new category of highly skilled migrants in Shanghai, this study underlines the multidimensional impact of global economic changes on the local arrangement of gender relations.

#### Chinese transnational business masculinities: the gendered strategies of London-based professional men from China

**Derek HIRD**

Department of Modern Languages and Cultures, University of Westminster, United Kingdom, d.hird@westminster.ac.uk

Drawing on qualitative interviews in 2014/15 with ten highly educated Han Chinese men from China working in various professions in London, seven of whom were aged between 24 and 33, this paper focuses on how these mostly young men narrated their negotiations of gender, generation, class, and ethnicity in transnational perspectives. While often struggling anxiously to readjust their personal desires, behaviour and sense of self to fit British education, work and leisure environments, these men’s reconsiderations and recraftings of their identities, bodies and practices aimed to restore a sense of assured masculinity. Normative British discourses often acted simultaneously in their favour, as middle-class professionals, and against them, as ethnic Chinese. This paper probes these men’s gendered strategies for constructing Chinese “transnational business masculinities” (Connell and Wood 2005; Elias and Beasely 2009), and demonstrates how, through the multiple shifting material-discursive constellations of an era characterised by migration and globalization, gendered and generational ways of being are produced, unsettled and made anew.

#### Heterosexual Masculinity: The Decline of Homophobia and the Reinvention of Male Friendship

**Peter EDELBERG**

Saxo Institute, University of Copenhagen, Denmark, edelberg@hum.ku.dk

During the last few decades homosexuals in Denmark have gained equal rights and protection from discrimination. Along with this, social acceptance or inclusion have reached historically and globally unprecedented levels. This has not just changed the situation of homosexuals for the better, but also been a gain for heterosexual men. The British sociologist Mark Mccormack has shown how the decline in homophobia in British high schools has created a situation where straight guys can show affection for each other and bond in new intimate ways unfettered by the fear of being called gay. This paper places these tendencies into a cultural historical framework, arguing that the twentieth century, the Century of Sexuality, was a parenthesis in the history of male friendships that have been lauded since ancient times as the most noble ambition for men. This reinvention of male friendship has through the emancipation of homosexuality been freed of its ancient taboo on genital sexuality. This paper argues that we can see this reinvention as a win-win situation for gay and straight, rather than as a battle for privileges.

## PANEL 2: FASHION, BODY AND SEXUALITY

### Tuesday 10.30-11.55

**Chair:** **Guro Korsnes KRISTENSEN**

Department of Interdisciplinary Studies of Culture, NTNU, Norway.guro.kristensen@ntnu.no

#### Sexual objectification in Taiwan’s magazine advertising from 1985 to 2011: A content analysis

**Ping SHAW**

Institute of Marketing Communication Management, National Sun Yat-sen University, Taiwan**,** shawpin@cm.nsysu.edu.tw

This study conducted a content analysis to examine media portrayals of 1,856 female models in a comprehensive sample of Taiwan magazine advertisements over a 27-year period extending from 1985 to 2011. We examined the sexual objectification of female models over time in terms of three coding categories: “decorative roles,” “body parts only,” and “sexual explicitness.” The results of our content analysis revealed that these three measures correlated moderately, indicated differences in degrees of sexual objectification of male and female models, changed differently over time, and were differentially influenced by the development of the women’s movement and consumerism in Taiwan. In this paper, we discuss the implications of these results for sexual objectification theory.

#### Gender-relations and the manifestation of female sexuality through the advertisements of hygiene care products in Siamese women’s magazines of the 1920s

**Natanaree POSRITHONG**

Social Science Division, Mahidol University International College, Salaya Nakhonpathom, Thailand, natanaree@gmail.com

This paper studies gender-relations and the manifestation of female sexuality through hygiene care products advertised in Siamese women’s magazines in the 1920s. The importance of hygiene as well as beauty and youthfulness were central to the image of the Modern Girl, and became openly expressed in the advertisements of Siamese women’s magazines in the height of the absolutist years. The bodily autonomy of Siamese Modern Girl (sao samai) was expressed through many of the advertisements in the magazines of the mentioned period. The 1920s was the most flourishing period for the publications of women’s magazines. Among them, Sattri Thai and Net-nari stand out as the most confident voices of Siamese women. This paper is based on the analysis of various issues of the aforementioned women’s magazines. The emphases of this paper will be placed on the discussion of the level of openness in presenting female hygiene issues and hetero-sexual desire that can be seen through the advertisements of hygiene products.

#### Consuming Dumped Foreign Clothes, Claiming Female Subjectivity: The Negotiation Post-Revolutionary Chinese Femininity in China (NB: Cancelled)

**CHANG Liu**

Jilin University Institute for Chinese Studies, Changchun, **China.** +86 186 2664 1861. liuxchang@hotmail.com

Dumped clothes from Western countries were exported to China and circulated in the market since the late 1970s. Based on literary texts and oral evidence, this paper examines the consumption of dumped foreign clothes and its impact on the negotiation of China's post-revolutionary femininity. The end of China's revolutionary era marks the beginning of the revival of traditional Chinese femininity. Existing scholarship has examined this phenomenon and pointed out that the reconstruction of traditional Chinese femininity is largely done by men and accompanied by the return of male supremacy. Chinese women lost their subjectivity in this process and became men's sex objects. Clothing is frequently used as a means to articulate one's identity, this paper argues that consuming dumped western clothes provides an alternative way for Chinese women to participate in the negotiation of post-revolutionary Chinese femininity.

## PANEL 3: FEMININITIES IN CHANGE

### Tuesday 14.00-15.30

**Chair: Merete LIE**

Centre for Gender Research, Department of Interdisciplinary Studies of Culture

NTNU, Norway, merete.lie@ntnu.no

#### Three kinds of discourses about women in China

**QU Yajun**

Women Studies Centre of Shaaani Normal University, China, qyj@snnu.edu.cn

Focusing on the present Chinese public discourse space from the gender perspective, there are at least three kinds of female discourse system. Each of them belongs to different area, is controlled by different group, and announces herself through different cultural carriers. The complexity of their definitions makes their relationship more and more complicated. They are as follows. (1), "half the sky" discourse. It has changed the traditional Chinese gender stereotypes which dominated for thousands of years, and firstly release female from private space to public space in large-scale. However, it still presents the patriarchal discourse in mainstream ideology. (2), "feminist" discourse. This is the only independent female voice, but it is influenced a lot by the Western Feminism, and is easy to manufacture the new center/ edge structure (the Western/ Chinese, the elite/ mass). (3), "modern lady" discourse. As the product of modern market, it essentially belongs to the patriarchal discourse. But in some level it balances and deconstructs the two former discourses.

#### A Study of the Transformation of Gender Identity among Women from the Beginning of the PRC --- Based on Women of New China

**Xiaohui ZHU**

Fudan University, Shanghai, China, xiaozhu99@fudan.edu.cn

In this study, gender identity refers to the differing cultural and social roles that men and women inhabit, as well as the ways in which individuals experience those roles, both internally and externally in terms of the ways they present themselves to the world through their manner of dress, behavior, physical comportment, and so forth. Gender identity of women in China had remained stable in its traditional society for centuries by a set of institutions. Women had believed in a sexist order and the rules of propriety, which advocated that men were superior to women and should dominate women. Men were involved while women were excluded from public affairs. At the beginning of 20th century, the thought advocating that women should have equality with men began to prevail in society. However, the profound transformation of gender identity among women started after the People’s Republic of China was founded in 1949. This article will examine how the process dictated by the Central People’s Government influenced women’s gender identity. The new gender identity was established primarily under state power. The old sexist order, which believed in men’s superiority and domination over women, was ultimately broken with the new interaction between the state and women.

#### From “Iron Girls” to “Green Housewives”: identity, gender, and sustainable development

**Xiaotian HU**

Shanghai Municipal Institute for lifelong Education (SMILE), East China Normal University, Shanghai, xthu@dedu.ecnu.edu.cn; xhu@ruc.dk;

The transformation from “iron girls” to “green housewives” would explore the transitions by generation and environmental issues in Chinese urban cities. The transformation of titles indicates the social and economic changes; in Mao’s time, Chinese women mainly worked in Danwei (work unit), which they were firstly identified as “New Chinese constructors”, then as mothers and wives in family life. Especially, during Cultural Revolution, they gained a tittle as “Iron Girls”. Since 2000s, these “iron girls” retire from work unit, and mainly spend time in living communities. During their retirement time, some of these “Iron girls” start to practice sustainable development in their living communities, and they also invent a new name for themselves, “Green Housewives”. With urban gardening and waste segregation, they help residents to live in a green and low carbine life style. This research would mainly focus on these urban women’s transforming identity in everyday life, to explore how they experienced these life changes.

## PANEL 4: MEN'S BODIES AND PAIN

### Tuesday 16.00-17.30

**Chair: Merete LIE**

Centre for Gender Research, Department of Interdisciplinary Studies of Culture

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#### It’s passable I suppose – rural Norwegian men’s meanings related to their bodies

**Stein Egil Kolderup HERVIK**

Inland Norway University of Applied Sciences, Norway, Stein.hervik@inn.no

The aim of this presentation is to explore how men aged 40-90 years with different educational and ethnic backgrounds construct and express meanings related to their own bodies, and how context and social dimensions especially masculinity and age are reflected in their talk. Eighteen men from a small rural town in Hedmark County in Norway were interviewed. Three main themes were found in the way they talked about their own bodies; functionality (in everyday life and in sport and physical activity); physical and mental health; appearance (others’ and own perception of their body). These three themes were not mutually exclusive and were often interwoven in terms of how they were talked about. The results are discussed in relation to Bourdieu’s theory of practice and theories of masculinity with a focus on Connell’s concept of hegemonic masculinity.

#### Male-directed Sexual Violence in Conflict: Forgotten Victims

**Robert Ó’MÓCHAIN**

Ritsumeikan Univeristy, College of International Relations, Kyoto, Japan, robert01@fc.ritsumei.ac.jp

This presentation focuses on issues surrounding male victims of sexual violence in conflict. Three salient features regarding male-directed SVC are identified: lack of recognition (the tendency to see the problem as non-existent or relevant to only a miniscule number, when in fact it often affects significant numbers of citizens); second, some conjectures about the causes of male-directed SVC are outlined, including a focus on age in bio-social theory. Finally, the relevance of age and recognition (or lack of recognition) of relevant issues is examined through the analysis of a recent pilot study. Initial findings indicate that younger people are more likely than older people to engage with issues of male-directed sexual violence. A concluding section explores possible reasons for these findings and I underline the need for relevant authorities to provide material and psychological assistance to all victims regardless of gender identity.

#### Suicide in young men: Generational transitions and masculinities

**Hanne HAAVIND**

Department of Psychology, University of Oslo, Norway, [hanne.haavind@psykologi.uio.no](mailto:hanne.haavind@psykologi.uio.no)

(with Mette Lyberg Rasmussen, The Norwegian Institute of Public Health)

Ten young men committed suicide during their transitional efforts to establish themselves as adult men. Five to ten persons surrounding each of the ten cases participated in a study organized by the Norwegian Institute of Public Health. Qualitative interviews brought forward personalized accounts about each one of the informants’ own relationship to this young man. The interview material allowed for a gender sensitive analysis directed at generational relationships from mothers and fathers to their son, and at same age relationships in male-to-male friendships, as well as relationships to female partners. All ten suicides appeared as signature acts of compensatory masculinity with the following themes: When hope is gone, no one must know; weakness was never allowed; and suicidal enactment is a way to present oneself as heroic. The triggering of suicidal plans and the staging of suicides appeared as intrinsically connected to avoidance of help and preservation of masculinity.

# Stream VIII: Migration and multicultural experiences

### Convenor: Ann-Dorte CHRISTENSEN

Department of Sociology and Social Work, Aalborg University, Denmark

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*Migration is an ongoing process in contemporary China, the Nordic Countries and at a global scale. The panel focuses both on internal and external migration as well as people who are living in exile. Some of the main questions will be: How do migrant people handle their life conditions in different contexts in relation to work, education and family? What are the processes of urban/rural migration in relation to intergenerational changes? How does neo-liberalism interacts with gender, ethnicity and migrations? How are narratives about violence and discrimination told and untold?*

## PANEL 1: MIGRATING FAMILIES

### Monday 10.30-11.55

**Chair: Ann-Dorte CHRISTENSEN**

Department of Sociology and Social Work, Aalborg University, Denmark

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#### From China to Sweden: Gender Dynamics and Practices among Chinese Academic Immigrant Families in Sweden

**Mario LIONG**

College of International Relations, Ritsumeikan University, Kyoto, Japan, Email Address: marioliong@gmail.com

Chinese immigrants are the seventh largest immigrant group in Sweden from outside Europe, yet few studies on this immigrant group have been conducted. Using the theoretical framework of gendered geographies of power and in-depth interviews with 20 Chinese immigrant academic families, this paper discusses the interplay between socio-economic factors, gender and family policies in China and Sweden, and the global academic job market in shaping the gendered familial practices in these families. The corporatization of the academe under neo-liberal logics and the gender ideology of men as breadwinners worked together in making migration to Sweden a process of intensifying gender conventions within the family. However, absence of relatives’ assistance in childcare, concerns about children’s education, family policies and parenting styles in Sweden all worked to encourage Chinese fathers to be more involved with their children. The paper will delineate the strategies these immigrant academics adopted in relation to the balance between work and family and how they perpetuate and change the gender relations within the family.

#### Stay or Go Back? - Social inclusion and support of Chinese migrating parents

**Yu HUANG and Yan ZHAO**

Faculty of social sciences, Nord University, Bodo, Norway, yvonne201588888@yahoo.com; yan.zhao@nord.no

Elders migrating to reunify with diasporic children are a relatively new phenomenon reflecting evolving domestic migration processes in China. Migrating parents follow their children（随迁老人）either because they need care themselves or, more likely, because their offspring require supplemental childcare in their busy lives. Existing studies often use demographic and quantitative approaches to map the driving forces shaping this elder migration flow, but seldom disaggregate results about the largest group, who migrate for reunification with their children. This Master’s research explores parents’ life experiences during migration, and possible challenges faced afterward. The empirical data draws on six in-depth interviews with migrating parents, aged 55 -70, in one district in Shenzhen. In this paper, we discuss the emotional daily life of migrant parents and their needs for social adaptation networks. What kind of challenges do they experience in their new urban life with their children’s families, and how do these influence inter-generational relations?

#### Gender equality in ‘privileged’ migration: Exploring the narratives of Swedish and Swiss expat spouses in China

**Brigitte SUTER**

Malmö Institute for Studies of Migration, Diversity and Welfare (MIM), Malmö University, Sweden, and Fudan University, Shanghai, China, Brigitte.suter@mah.se

Both Sweden and Switzerland cover the top rankings of global gender equality indexes. Nevertheless, while both countries show a high percentage of women in the work force, policies aiming at equality both at work and at home vary significantly. In Sweden, ideology-driven government policies have aimed at facilitating gender equality both at work and in the home since the 1970s, and over the years, gender equality has become engrained in Swedish national identity. The more pragmatic Swiss political approach produced fewer such policies and gender equality is not an essential feature of the national identity. With migration gender ideologies are transferred to an often very different socioeconomic context. My presentation looks at how international migration impacts on the family-work relations of Swedish and Swiss expat families when moving to China, and seeks to shed light on how these ideologies of gender equality and their gaps in real life are lived, negotiated and justified.

## PANEL 2: TRANSNATIONAL WORK AND MIGRATION

### Monday 14.00-15.30

**Chair: Ann-Dorte CHRISTENSEN**

Department of Sociology and Social Work, Aalborg University, Denmark

adc@socsci.aau.dk

#### Non-western Immigrant women’s Access to Norwegian skilled Labor Market

**Bishnu Maya ADHIKARI**

Fakultet for samfunnsvitenskap, Nord University, Bodø, Norway, bishnumaya.adhikari@nord.no

Though Norway has a growing need for qualified labour, it is paradoxical that many highly skilled migrants trouble getting relevant job. My study therefore explores the highly educated non-western immigrant women’s experience and perception of finding a skilled work in Norway, and the impact of their experience in identity construction. The work with in-depth interviews offers an understanding of target women’s working situation and their access to Norwegian labor market mainly through the lens of gender and ethnicity. Further, my study intends to find out the women’s challenges and dilemmas, and the ethnic discrimination they face during the job seeking process from their own perspectives. By doing so, the study will reflect a picture of multicultural working life in Norway. This work is a partial fulfilment of a PhD in Sociology.

#### An enquiry to the identity formation of the Chinese female students studying in British universities

**Siqi ZHANG**

University of Edinburgh, Scotland, zhangsiqi1989@126.com

There is growing statistical evidence indicating that an increasing numbers of Chinese female students who are born after 1980’s are going abroad in general. One child policy had encouraged parents to invest in daughters for instance by enrolling them at British universities. This paper looks at the experiences of young female Chinese international students at British universities. An underlying question is to what extent these studies change the way participants perceived themselves as women. Learning and the influence of higher education helped the women to deconstruct and redefine the self. Around 30 semi-structured interviews at the University of Edinburgh have been conducted to understand their changing value as well as attitudes on gender norms. The central point of this paper is to understand ‘studying abroad’ as a socio-cultural phenomenon by examining how higher education abroad influences their self-development and their identity formation.

#### The good life?: An anthropological account of the migrant experience in Shenzhen

**Tung-Yi KHO**

School of Oriental and African Studies, University of London, UK. 291783@soas.ac.uk; kho.tungyi@yahoo.com

How has the putative Chinese developmental miracle translated *experientially* for the average rural migrant? How has it unfolded in the mundaneness of everyday experience? Is the conversion of the “peasant” to “worker” and the transition from the “backward” to the “modern” as s/he had imagined it to be? How does the promise of “good life” as predicated on a moneyed and urban-based existence compare with the reality of its attempted realization, most notably in the throes of displacement, resettlement, and other travails that accompany the processes of rural-urban migration? Based on some 30-months of fieldwork in Shenzhen, this paper gives a micrological perspective of the civilizational transformation that has been playing out in China in recent decades. Macro-structurally, this transformation involves a fundamental shift in the predominant mode of life in China: from one that is rural and agrarian to one that is urban and industrial, even post-industrial.

## PANEL 3: EXILE, BELONGING, LIFE STORIES

### Monday 16.00-18.00

**Chair: Brigitte SUTER**

Malmö Institute for Studies of Migration, Diversity and Welfare (MIM), Malmö University, Sweden and Fudan University, Shanghai, China, Brigitte.suter@mah.se

#### Imagining the Fantastic: the Construction of ‘Home’ in Contemporary Diasporic Chinese Women’s Writing

**TANG Fang**

University of Nottingham, UK, tang92913@gmail.com; afxft@nottingham.ac.uk

This paper explores the use of the literary fantastic in the construction of the notion of ‘home’ in contemporary diasporic Chinese women’s writing. It argues that the notion of home for the diaspora is much more complex than a simple feeling of nostalgia for the past and the loss of the homeland. Rather, it relates to the complicated struggles over historical and social regulations of belonging for marginalized subjects in the process of reconstructing their diasporic subjectivities, which are unstable, shifting, and shaped by historical conditions and power relationships. The notion of home, therefore, could be reconstructed as a site defined by heterogeneous, multinational, culturally-diverse and discontinuous boundaries. This paper aims to offer critical insights into how essentialist conception of diasporic culture is generated through diasporic women’s writing; it also explores how the understanding of home may be changed by global political social development and cultural interactions.

#### Disregarded voices – elderly women’s migration narratives

**Ann-Dorte CHRISTENSEN**

Department of Sociology and Social Work, Aalborg University, Denmark, adc@socsci.aau.dk

The paper explores migration narratives told by elderly women over the age of 70’s who have been living in different cultures. The women represent voices that are rarely heard. The memories provide insight into how these migrant women through the last decades have approached fundamental life conditions across borders and cultural divides, and how they have handled their everyday life in relation to work, family, and love. The focus will be on an intersectional narrative analysis of two selected narratives (picked out from a larger scale of investigation). The first is based on the narrative told by a work migrant from Taiwan/China who arrived to Denmark in the 1970’s. The second on a narrative told by an Indian migrant who has been living in several countries. Some cross-cutting themes will be: a) belonging and the intersections between gender, class, and ethnicity; b) work and family and c) intimate relations: motherhood, family and love.

#### Gender, generation, and violence. Gendered perspectives of second and third generation Armenians on (life after) the 1915 genocide.

**Wendelmoet HAMELINK**

Centre for Gender Research, University of Oslo, Norway, a.w.hamelink@stk.uio.no

This paper investigates narrative interviews conducted with second and third generation Armenians who are descendants of genocide survivors. The collective of their personal stories offers insights into the series of massacres that took place in this region and the consequences, but also into: how people talk about a past of mass violence, what narratives are created following from these experiences, and how these narratives travel and meet in space and time. As other authors have pointed out, the Armenian genocide was gendered in many ways, and this gendered nature has often been neglected. In this paper we will look deeper into how Sasun Armenians talk about gendered experiences with violence and annihilation. How do men and women from two different generations, some of them fathers and sons/mothers and daughters, talk about violence, destruction, and the rebuilding of community and identity after the genocide? How do children relate to the stories of their parents, and vice versa?

#### After reintegration: A study of female ex-combatants in post-conflict Nepal

**Debendra Prasad ADHIKARI**

Kathmandu University, Nepal, [mallagaun@gmail.com](mailto:mallagaun@gmail.com)

Women have played a vital role in armed conflict, and have significantly contributed to change the dynamics of armed conflict together with men. After the end of many armed conflicts, female participants have celebrated the victory together with the male participants. When they return back to their home village, many female combatants do not find any account of changes in their community. Based on in-depth interviews with 23 female ex-combatants, this paper concludes that the role of female ex-combatants remains much the same even after the 10 years long armed conflict in Nepal. The female ex-combatants were involved in the household the same way as their mothers and grandmothers have been. The paper reveals that even though armed conflict has the potential to change the roles of female combatants when the conflict is ongoing, it often fails to sustain such changes after the demobilization process, in the post-conflict context.

## PANEL 4: TRANSNATIONAL EDUCATION

### Tuesday 10.30-11.55

**Chair: Ann-Dorte CHRISTENSEN,**

Department of Sociology and Social Work, Aalborg University, Denmark

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#### Classroom Management in Transition: Challenges from Gender and Multicultural Perspectives

**Shu-Ching LEE**

Department of Education, National Chengchi University, Taiwan, shuching928@googlemail.com

The mainstream theories on classroom management in Taiwan have long been educational psychology-driven and being named ‘class control’, based on administration approach. For a society in transition, however, we see that either the traditional authoritative mode of or psychology-driven classroom management appears not sufficient to cope with the complexities of class figurations. Gender and multiculturalism may challenge or add the conceptions of classroom management through examining the mainstream values, beliefs, discourses, etc., and through picturing the complicated class figurations. This research, thus, attempts to investigate the subject as well as field of ‘Classroom Management’ in a changing society of Taiwan from critical perspectives of gender and multiculturalism; theoretically and practically develop ideas and strategies on gender and multicultural ‘Classroom Management’ from grounded data in Taiwan. 

#### Studies on the Transformation of Believing

**YU Wen**

Women Studies Centre of Shaaani Normal University, China, yuwen029@snnu.edu.cn

This study focuses on female post-graduates from Mainland China to Hong Kong. Using the methods of immersion investigation, sampling survey and in-depth interviews, the paper explores the phenomenon that groups of female post-graduate students, who are now studying in Hong Kong, has converted or changed their faith systems during their studies, due to academic stress, emotional/spiritual needs, and their need for belonging. The paper discusses the characteristics of these female groups in relation to the aspects of social survival pressure, belief background, knowledge construction and religious experience. One of the mail aim is to explore the relationship between gender and religious experience, and the tensions of religious groups.

#### Building intercultural community by decentering expected voices and visibilities in transnational classrooms

**Marie LOVROD**

Women’s and Gender Studies, University of Saskatchewan, Canada, marie.lovrod@usask.ca

Drawing on a pilot bridging study where international students from China acquiring English to join a Canadian gender study programme, and a similar experience with international graduate students acquiring Chinese in Gansu province, China, this paper outlines the intercultural feminist learning opportunities that emerged, together with critical reflections provided by students, a graduate student researcher, and course facilitators on learning outcomes. These included the development of different kind of personal and social relationships across educational and national backgrounds, honing international students’ English and Chinese-language skills. For everyone involved, there were opportunities to reflect on pedagogies of community building, including working across differences, interrogating knowledge claims, and using accessible language to build more inclusive connections. The paper affirms the ways that international newcomers to university campuses can contribute to critical engagements with received academic internationalization initiatives in classrooms that build community by valuing differences.

# Stream IX: Risks and uncertain futures

### Convenor: Ardis STORM-MATHISEN

Centre for Gender Research, University of Oslo, Norway,

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***How is global economy, neoliberal ideology and technological development transforming various local contexts? With a focus ranging from changing employment structures, self-practices, worker-customer relationships, technological infrastructures, freedom of choice, citizenship and migration this stream attends to how women and men of different generations interpret and cope with such transformations.***

## PANEL 1: SOCIAL DISCONTINUITY AND USES OF FEMINITY

### Monday 14.00-15.30

**Chair: Ardis STORM-MATHISEN**

Centre for Gender Research, University of Oslo, Norway,

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#### Making VIPs: the Feelings Management in Labor Process. Taking female beauticians as an example

**SHI Yunqing**

Institute of sociology, CASS, Beijing, shiyq@cass.org.cn

This article focuses on the intentional feeling management and relationship construction between the workers and costumers in beauty industry, to show the logic of Making VIPs in this industry. Lacking of concrete products, the feelings management becomes the first priority, which shapes the entire labor process in this business. Findings show that, to become a VIP, the interaction between customers and beauticians have to go through several stages, as from “Money” to “Feeling” and then back to “Money”. The underlying logic is to hide the purpose of making profit and deepening control behind the relationship and feelings with customers constructed by the beauticians. Both institutional and operational elements are designed to make VIPs. The former is referring to the deduction wages system and the pre-paid VIP card, while the latter is related to the gender strategy and the elastic space created by the beauticians during the labor process. At last, the customers are involved in this process and forms close interdependence with the beauticians. This article discusses the substantial impact of this logic as making VIPs to the beauticians.

#### Beauty Queens and their College Going Kids: Aspirations of Overseas Filipino Workers in Hong Kong

**Ju-chen CHEN**

Department of Anthropology, Chinese University of Hong Kong, juchen@cuhk.edu.hk

Foreign domestic workers, who are by large women and long-distance mums, in Hong Kong are often homogenized, exoticized, and stigmatized as people who live without purpose beyond remitting money home. My ethnographic research, however, shows that, on Sundays, their only rest days, they in fact actively juggle between personal chores, association board meetings, birthday parties, church volunteer works, sports events, and beauty pageant participants. Most of the activities require time and money, two things foreign domestic workers are short of. This paper addresses aspirations of the 160,000 plus overseas Filipino domestic workers (OFWs) in Hong Kong and focuses on active beauty pageants participants. Starting from examining the puzzling phenomenon of Filipino domestic workers “squandering” their time and money in beauty pageants, I will end at discussing the seemingly futile efforts of sending their children to colleges. I argue that these baffling choices and aspirations need to be understood within a much broader context of the Philippine’s class structure, Roman Catholic culture and colonial legacy; discourse of modernization; and the exercise of global capitalist institution.

#### Xiaojies’ eating the rice bowl of youth: everyday self practices as invisible transgression and a new possibility in doing citizenship from the margin

**Yu DING**

Department of Sociology and Social Work, Sun Yat-sen University, Guangzhou, China, dingyu6@mail.sysu.edu.cn

The term ‘eating the rice bowl of youth’ means doing jobs that emphasize youth, body, appearance and gender instead of solid knowledge. For xiaojies who bear both the stigma as female rural-to-urban migrants and prostitutes, how to eat it becomes not only a matter concerning survival in the complicated sex industry but also a discursive way of self transformation and doing citizenship. I argue that self practices in the everyday is the main site for the women to gain, not the entitlement and rights associated with certain citizenship status and policies, but positive experience and symbolic emotional significance the process may generate. It leads us to re-conceptualized citizenship as multi-layered, dynamic, desire-driven and action-oriented boundary-crossing practices.

## PANEL 2: RISK, EMPLOYMENT, YOUTH

### Monday 16.00-18.00

**Chair: Ardis STORM-MATHISEN**

Centre for Gender Research, University of Oslo, Norway,

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#### Increasing employment precariousness in post-socialist China: All equal in a world of uncertainties?

**Sandra V. CONSTANTIN**

Institute of Gender Studies, University of Geneva, Switzerland and French Institute for Demographic Studies (INED), Paris, sandra.constantin@ined.fr, svconstantin@gmail.com

In this communication, I discuss, in light of Beck’s theory of individualization and with a special focus on gender, the changes in employment security in post-Maoist China. The results rely on retrospective longitudinal data collected in Beijing between September 2012 and August 2013. They re-construct the life-course trajectories of 916 respondents (301 individuals born between 1950-1959 and 615 young adults born between 1980-1985). First, I show that the reforms and opening-up policies in China led to labour deregulation and widespread employment insecurity for the majority of Chinese workers. Second, I point out that a prolonged period of informality over the life-course, or a sort of “permanent temporariness”, is pretty common for the most vulnerable youths living in Beijing –i.e. the rural and urban migrants with a low level of education. According to our findings, the lower the level of education, the higher is the odds for a youth to have a fixed-term contract or no contract at all - especially for unskilled workers – and they are more likely to work over forty- four hours a week.

#### Migration for education and employment? – Gendered decisions of young people in borderland Kinmen, Taiwan

**YANG Chin-Yi**

Department of Applied Social Sciences, The Hong Kong Polytechnic University

Hung Hom, Kowloon, Hong Kong.gina.yang@connect.polyu.hk

This study investigates how decisions made by young people growing up in Kinmen, Taiwan, are affected by interweaving factors such as gender, class and ethnicity against a background of globalizing neoliberalism, traditional gender roles and the rise of China. Kinmen County was placed under War Zone Administration (WZA) during the Cold War and experienced a state of siege of forty-three years. After 1992, Kinmen has quickly transformed from being a war frontier to become the frontline for business and politics between Taiwan and China. This study examines the freedom of choice among young people. How does gender play a role in their choices? Who are excluded from exercising a freedom of choice? How is this kind of freedom given, shaped and taken for granted? How is it different from previous generations? A qualitative ethnographic study with 30 youth from Kinmen will be conducted using in-depth interviews and participant observation.

#### Young Danish and Mexican people; a comparative analysis

**Patricia FORTUNY**

Center of Research and High Studies in Social Anthropology, or CIESAS in Mexico, Unidad Península, mpfortuny@gmail.com; mpfortuny@ciesas.edu.mx

In this paper I compare and contrast the subjectivities built by young people from Third World countries such as Mexico with Nordic, as well as Eastern European youngsters living in Denmark. This work is partly based on interviews done in 2016, with Danish youths as well as Eastern European students in Aalborg, Denmark. I discuss extreme types of societies in terms of social, cultural, political and economic issues and how the structure of these societies is related to the new generations. In order to explain the influence and power of the specific universe or world in which they live I explore basic themes to understand how young people reinterpret their surroundings to confront a world seemingly full of risk and vulnerability.

#### Coping with modern vulnerabilities – on gender, generation and preparedness

**Ardis STORM-MATHISEN**

Centre for Gender Studies, University of Oslo, Norway, ardis.storm-mathisen@stk.uio.no

Basic infrastructural services like electricity and ICT-networks have become fundamental for the smooth functioning of the Norwegian society. This dependency has produced a new type of vulnerability. The daily doings of most people will become quite difficult should a break down occur. The move towards this dependency has been rapid, breakdowns today are rare and these infrastructures are largely invisible, thus awareness is low and citizens are increasingly less trained to cope should it happen. However, the awareness of, experience with and resources to cope are varied. Based on quantitative and qualitative data from an ongoing Nordic research project ([www.homerisk.no](http://www.homerisk.no)) – and by comparing the experiences of and socio-material resources available to people belonging to different genders and generations in Norway – this paper discusses in what ways and to what extent there currently is a generational divide in preparedness for and ways of coping with infrastructural crisis events, and if these in any ways are gendered.

# Stream X: Gendering transport, smart mobility and planning in the the East and the West

### Convenor: Hilda Rømer CHRISTENSEN

Department of Sociology, University of Copenhagen, [hrc@soc.ku.dk](mailto:hrc@soc.ku.dk)

***All over the world governments are  in the 21st century, confronted with mounting and demanding challenges in the field of connecting transport, sustainability and mobility for all. One area of critical importance for sustainable  mobility and transport is the issue of gender equality. It is a dimension which has so far been neglected and downplayed in research and policy making both in China and in the West. This stream will introduce to  general  issues in transport and sustainability as a research field for gender studies. It will also show that gender as an analytical category along with the inclusion of  social and cultural dimensions are vital for the enhancement of smart and sustainable modes of transport in the East as well as in the West.***

### Monday 16.00-18.00

#### Carsharing as a pathway to sustainable transition in urban mobility: why and how does gender matter?

**Tanu PRIYA UTENG**

Department of Mobility and Organisation, Institute of Transport Economics (TØI), Oslo, Norway, tpu@toi.no; www.toi.no

Carsharing is the upcoming solution in urban areas. It entails the use of individual cars by more than one economic unit. Gender has an important role here since carsharing is particularly attractive to people who make only occasional use of a car, and it is well-documented that women use car less, use public transport more, have shorter trips and combine trips more than men.

In light of such gendered preferences and characteristics of travel behaviour, we ask:

Why and how does gender matter in this new Carsharing solution for future?

Though engineering innovations (hybrid/electric vehicles, biofuel, hydrogen fuel cells etc.) are seen as the route to eliminate the negative environmental effects of car usage, factors like altering the travel behaviour pattern, issues regarding space, inclusive cities etc. remain unanswered. Changes in mobility practices is required and delving into the gender dimension can provide insight into how this can be achieved.

#### Gender Impact of Intelligent Traffic System

**Long CHEN**Harvard University, Cambridge MA, USA, alexchen@pku.edu.cn; long\_chen@fas.harvard.edu

This study uses Wuhan and Urumqi as two case studies to evaluate the gender impacts of their existing urban transport ITS, by adopting methods of survey and focus group discussion. Under the support of the World Bank, Urumqi and Wuhan have completed its first Bank-financed ITS construction in 2007 and 2010 respectively. They are now proposing to expand or upgrade ITS in their new Bank-financed projects. Taking advantage of this good opportunity, our team visited two case study cities and explored impacts of ITS on gender. The findings suggest that men and women have unique travel patterns and transport demands, which result in special requirements of ITS; the findings also suggest that ITS can play a significant role in filling the gender gap in urban transport. In addition to improving infrastructure and intelligent transport facilities, the pressing issue is to build gender awareness for policy makers and practitioners and mainstream gender in transport and ITS.

#### Is the Kingdom of Bicycles Rising Again? Cycling, Gender and Class in Post-Socialist China

**Hilda Rømer CHRISTENSEN**

Department of Sociology, University of Copenhagen. Denmark, hrc@soc.ku.dk

The focus of this paper is on new types of cycling in post-socialist China, especially mountain and sports biking, and on the particular entanglements of gender and class they bring with them.  The shift in mobility and biking from the Mao era to the post-socialist China is analysed in the contexts of cultural-analytical notions of global assemblages and gendered interpellations. Based on Chinese newspaper materials and fieldwork in Beijing and Shanghai, the paper examines the social and gendered implications of the new biking cultures. It is argued that these new biking practices mainly interpellate new middle-class men and masculinities as part of an exclusive leisure culture. If the Kingdom of the Bicycles is going to rise again, there is a need for a broader scope that addresses access for all, including women and families, as smart bikers, as well as biking as a daily mode of transportation.

#### Transport planning in change: how to take gender equality seriously in transport planning

**Lena LEVIN**

VTI (The Swedish National Road and Transport Research Institute), Linkoping, Sweden, lena.levin@vti.se

Working systematically with gender mainstreaming in transport infrastructure means that a gender perspective shall be implemented into all stages of decision making, planning and execution. The aim of this paper is to present a method of how to work with gender mainstreaming in transport planning. Also, the paper aims to provide tools to make systematic gender impact assessments adapted to the gender objectives integrated in the Agenda 2030 Sustainable Development Goals. The paper builds on several research projects on gender impact assessment carried out in Sweden during the last decade and a recently published handbook on gender planning. The results of the research show that planners and politicians working with gender equality in transport and infrastructure planning need to apply relevant objectives and adapt them into their everyday work. For politicians, it also means to adopt and strengthen sound policies and enforceable legislation for the promotion of gender equality and the empowerment of all women and girls at all levels.

# Stream XI: Human rights of women and sexual minorities

### Convenor: Elisabeth BJØRNSTØL

Norwegian Centre for Human Rights, Faculty of Law, University of Oslo, e.p.bjornstol@nchr.uio.no

***Although gender equality and the elimination of all forms of discrimination against women and sexual minorities are fundamental human rights, rights of women and sexual minorities continue to be violated in a variety of ways. This stream will address ways to better protect women and sexual minorities and highlight deeper structures of discrimination and bias existing in Chinese law and in the Chinese society at large.***

### Monday 16.00-18.00

#### The Survey on the Convention on the Elimination of All Forms of Discrimination against Women and Women's Rights in China

**Bohong LIU**

China Women’s University, Beijing, bohongliu0269@vip.sina.com

In 1980, the Chinese government signed and ratified the Convention on the Elimination of All Forms of Discrimination against Women (hereinafter referred to as "CEDAW") through the National People's Congress (NPC). In order to implement the CEDAW, the Chinese government has formulated a series of relevant laws and policies, action plans, development programs, and so on, and established the appropriate institutions, so as to improve the status of women and protect women's rights in China. Nevertheless, the awareness of the Chinese government, Chinese citizens and Chinese women's organizations about CEDAW’s main content, principles, characteristics, implementation and reporting mechanism is still fairly limited. In order to promote CEDAW’s dissemination and implementation in Chinese society, we conducted a survey in 2012 on consciousness about CEDAW and women's rights among more than 4000 people in China from more than 10 provinces and cities. This report will analyze the main findings of the survey.

#### Research on Gender Discrimination in Employment in China

**Xiaonan LIU**

Constitutionalism Research Institute, China University of Political Science and Law, Beijing, liuxiaonan@gmail.com

The two decades following the Beijing Platform of Action have seen a proliferation of laws that address gender equality in China. Despite the efflorescence of gender equality laws, implementation has faced challenges. This paper examines gender employment discrimination cases in China to show that although equality in employment opportunities is protected in the Chinese Constitution and laws, women’s rights still need to draw special attention from the public because overt discrimination against women is still the norm. This situation reflect (i) that there is no anti-discrimination law in China and the Law on Protection of Women does not have “teeth” against employment discrimination cases and (ii) more important, the ideology of fundamental equality and the concept of corporate social responsibility still need to be established. The paper provides comparative insights--both barriers and opportunities--to the implementation of current laws on the books and policy guidelines for the future.

#### Freedom from domestic violence against women in China: A Perspective of legal and policy frameworks

**Yi WANG**

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In 2016 China's first law on domestic violence came into effect. The most common form of violence experienced by women in China is intimate partner violence, commonly known as domestic violence. Under the new law, domestic violence is no longer considered a "family matter," but a legal issue that demands action from the whole society. This paper reviews the Chinese legislative developments around domestic violence, and examines whether the new legal and policy frameworks can effectively tackle domestic violence against women in China from a human rights standpoint. Focus will be on introducing facts surrounding domestic violence against women followed by an historical review of China’s legal frameworks and international commitment in this field. The paper will then look at the relations between civil society and the new national domestic violence law. Key findings will be discussed from a human right-based approach.

#### The Identification and Practice of Homosexual Christians in Urban Maninland China

**SHI Junpeng**

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This research aims at studying the identification and practice of homosexual Christian in urban China, exploring efforts to achieve identification, the practice of homosexual Christian fellowship, gay/lesbian identity and Christian identity’s influence to their life. The Homosexual Christian, as an identity, was produced in the background of the rising of homosexual identity, and Reforming and Opening up. Heteronormativity in Christianity bring two kinds of trouble: fear of being sinners and rejection by their churches. Homosexual Christian Fellowships help individuals achieve integration of identity, preach the Christianity in gay/lesbian community and may participate in local LGBT activism and challenge heteronormativity in Christianity. The individuals are empowered, while the importance of church face decline. When it comes to sex ethics, the fellowships respect multiple sexual relationships abstractly. On the other hand, most individuals believe in faithful relationship, and the sex ethics of Christianity are involved in the construction of homosexual Christian’s partnership.

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# Stream XII: Sexual futures and international migration

### Convenor: Stine Helena Bang SVENDSEN

Dept. of Teacher Education, Norwegian University of Science and Technology NTNU, Norway. [Stine.helena.svendsen@ntnu.no](mailto:Stine.helena.svendsen@ntnu.no)

***How can thinking through sexuality and reproduction open up social possibilities for the future? This stream explores the concept of generation, with particular attention to its links to the nation. How does transnational forms of reproduction reconfigure our concepts of reproduction and family?***

## PANEL: WAYWARD REPRODUCTION?

### Monday 10.30-11.55

**Chairs: Stine H. Bang Svendsen & Lene Myong**

**-** Dept. of Teacher Education, Norwegian University of Science and Technology NTNU, Norway. [Stine.helena.svendsen@ntnu.no](mailto:Stine.helena.svendsen@ntnu.no)

- Network for Feminist Research, University of Stavanger. [Lene.myong@uis.no](mailto:Lene.myong@uis.no)

***The papers in this workshop explore the configuration of reproduction in transnational neoliberalism. Following Alys Weinbaum’s (2004) logic of “wayward reproduction”, which points to the capacity of human reproduction to destabilise social genealogies and racial formations, we ask how alternative pasts, presents and futures can be outlined by way of attention to reproduction and sexuality.***

#### Transnational sexuality education

**Stine H. Bang SVENDSEN and Mary Lou RASMUSSEN**

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In this paper we develop transnational sexuality education as a concept that recognizes that sexuality education research and practice needs to be better able to apprehend and respond to the flow of people of diverse, religious and non-religious beliefs, and diverse genders and sexualities, across borders. Focusing in on discourses and practices of sex education that travel transnationally, we discuss how sexuality education is mobilized to stabilize cultural worlds and social orders, in times where the flow of people across borders challenge the idea of a national body that can be reproduced akin to itself.

We analyse sexuality education resources directed at migrants from Germany and Norway. Thinking through “wayward reproduction”, and accounting for the unruliness of reproduction of the national body, we discuss how the sexual health of the nation state the represented as threatened in certain sex education efforts, and how education is mobilized as a tool for re-ordering the future of western nations.

#### Crossing the border for (dis)orderly reproduction

**Ingvill STUVØY**

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In recent years, transnational surrogacy has emerged as a new opportunity to have a baby, become parents, and create a family. In Norway and internationally, this reproductive phenomenon has caused concern for how it makes the world’s inequalities and injustices coalesce as pregnancies and baby-making are brought onto a global market place. As scholars and other commentators have remarked, transnational surrogacy transgresses national borders and expands the reach of the market, and seems thereby to disrupt the social order within which reproduction of the next generation takes place. This paper focuses on *the significance of order* in a phenomenon that seemingly transgresses order. Drawing on interviews with Norwegian parents through transnational surrogacy, I argue that order is a core characteristic of what they get and seek out. In the analysis, I show how both market stakeholders and the Norwegian state are key in providing this order.

#### Refugee sexualities

**Deniz AKIN**

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This paper addresses the changing discourse about refugees in Norway by focusing on the conflicting representation of queer refugees. On the one hand, queer refugees' non-normative sexuality invites the protection offered by Norway, following its self-claimed inherent tolerance of sexual diversity. On the other hand, the non-whiteness of queer refugees provokes political anxiety about their cultural unfitness to the society as large. Through these representations, this paper discuss how immigrant sexualities are reconfigured in the process of justification and tightening of the immigration regulations in Norway.Although the term `refugee` seems to remain stable within the international refugee law, the normative grounds used and the discourse it operates within, are currently transformed in North-Western geographies. This transformation is characterized by the shift from the concept of the refugee embedded in a humanitarian discourse, on the one hand, and a concept of the refugee that is broadly managed within a political discourse of resistance to immigrants, on the other hand.

## ROUNDTABLE: TRANSNATIONAL BIOPOLITICS AND THE UNDERCOMMONS

### Tuesday 10.30 -11.55

**Chairs: Elisabeth Lund ENGEBRETSEN & Stine H. Bang SVENDSEN**

- Center for Gender Research, University of Oslo [e.l.engebretsen@stk.uio.no](mailto:e.l.engebretsen@stk.uio.no)

- Dept. of Teacher Education, Norwegian University of Science and Technology

***This roundtable explores central themes in transnational sexual politics, including hate crime legislation, the reproductive politics of migration, including transnational adoption and surrogacy, racial profiling, and other issues that highlight connections between sexual politics and migration. The biopolitical principle rests on the possibility of (re)producing a certain population, and for forecasting the effects of human reproductive behaviour. This roundtable departs from the commonly held premise that national and international biopolitics is constituted by the sexual practices both within and outside the reach of political bodies. We draw on the concept of the “undercommons” (Harney and Moten 2016), which names human livelihoods outside the direct reach of policy agendas of nations, and use this concept to address the margins and outsides of biopolitical regulation. The roundtable seeks to develop an approach to transnational sexual regulation that focuses on the significance of movements of people and disparate access to citizenship.***

Participants:

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# CONCLUDING ROUNDTABLE: GENERATIONS OF NORDIC AND CHINESE GENDER RESEARCH. CLOSING OF THE CONFERENCE.

### Convenors: Qi WANG and Harriet Bjerrum NIELSEN

***In this concluding roundtable we will discuss generational shifts in gender research. How did gender research develop in the Nordic countries and in China? What impact did the different social, historical and political contexts have for the framing of the field, for the kind of questions that were asked and the kind of theoretical perspectives that were felt as relevant? What directions may we see for the future of the field in these different regional contexts?***

### Wednesday 10.30-12.00

Participants:

**LIU Bohong**

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**Hanne HAAVIND**

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