THE OTHER TOUR

En guided tour gennem København med historier om byens pionærer

Med *The Other Tour* ønsker vi at fortælle om mennesker, som har trodset traditionelle normer og magtstrukturer og med egne behov har taget plads i det offentlige rum. Deres handlinger viser, at kulturen faktisk er foranderlig – og at det giver mening at kræve sin ret!



Da Charlottenborg Slot i 1753 blev til Akademiet for De Skønne Kunster, kom en ung kvinde ved navn **Charlotta Dorothea Biehl** (1731-1788) til at bo her. Som datter af akademisekretær Biehl færdedes hun blandt lærde og kunstnere. Faderen forbød hende imidlertid at læse, da han mente, det ville gøre hende mindre attraktiv på ægteskabsmarkedet. Men hun lod sig ikke stoppe og lærte sig fransk og italiensk i smug. Venner opmuntrede hende til at oversætte et fransk manuskript for et privat teater. Det gjorde hun så godt, at hun straks blev bedt om at skrive et originalt stykke til Det Kgl. Teater. Det blev en stor succes, Biehl blev med tiden en internationalt berømmet forfatter, og hendes teaterstykker blev opsat både herhjemme og i Europa.

Skriverjomfru Biehl, som hun kaldtes, fordi hun aldrig giftede sig, var meget bevidst om sit eget værd. Hun havde mange skænderier med sin far, der blev rasende, når hun afviste friere. Han havde ikke lyst til at forsørge hende i al evighed! Men Biehl nægtede at gifte sig med en mand, der kun havde set hendes ydre og ikke havde givet sig tid til at lære hendes tanker og holdninger at kende. Det endte med, at Biehl kom til at forsørge både sig selv og faderen med sit forfatterskab. Dette var hende en stor fornøjelse!

Kunstmaler Emilie Mundt (1842-1922) boede sammen med **kunstmaler Marie Luplau** (1848-1925). I 1874 søgte de to kvinder om optagelse på Kunstakademiets Modelskole, men blev afvist – kvinder måtte ikke male efter nøgenmodel. Først 14 år senere åbnede akademiet i 1888 sine døre for kvinder ved etableringen af Kunstakademiets Kunstskole for Kvinder. Luplau og Mundt tilhørte den lille kreds af kvinder, der op gennem 1870'erne og 1880'erne forsøgte at forbedre uddannelsesforholdene for kvindelige kunstnere. Også den bredere kvindepolitiske kamp tog de del i. De kom til at præge en yngre generation af kvindelige kunstnere, da de i 1886 åbnede en privat tegneskole med dimissionsret til Kunstakademiets Kunstskole for Kvinder. De drev skolen i fællesskab indtil 1913. Sammen adopterede de en datter, der fik navnet Carla Mundt Luplau.



Axel & Eigil Axgil . Foto: Anja Trollan

I oktober 1989 fik **Axel og Eigil Axgil** som det første homoseksuelle par i verden lov til at registrere partnerskab i Københavns Rådhus. Der var gået en lang og hård kamp forud for denne nye lov, som anerkender kærligheden mellem mennesker af det samme køn. Axel og Eigil havde i 1989 dannet par i 40 år og kæmpet for deres eget, og andre homoseksuelles lovformelige liv sammen. Inspireret af FN's menneskerettighedskonvention, startede de i 1948 Danmarks første organisation, der kæmpede for homoseksuelles rettigheder.

København er denne sommer i juli måned vært for **World Outgame**s internationale konference om LGBT-menneskerettigheder (lesbiske, bøsser, biseksuelle og transpersoner). Danmark var det første land i verden, hvor registreret partnerskab mellem homoseksuelle blev lovligt. Homoseksuelle par har nu også ret til at søge om adoption. Der er lang vej igen, før mennesker med ikke-heteroseksuel orientering eller kønsidentitet lever uden frygt eller risiko for diskrimination eller fordømmelse. Det gælder i Danmark, og det gælder i hele verden. Det kønsneutrale ægteskab er endnu ikke en realitet i Danmark. Det er det i Holland, Sverige, Norge, Belgien, Spanien, Canada og Sydafrika, hvor de juridiske rettigheder er identiske for alle ægtepar, og der er hverken særskilt lov eller titel, som det er tilfældet med det registrerede partnerskab.

I 2007 fik Danmark sine to første etniske minoritetskvinder i folketinget: SF'eren Özlem Sara Cekic og Socialdemokraten Yildiz Akdogan. **Yildiz Akdogan** er født 1973 og kommer fra Jylland. Det er hendes svar når folk spørger. Hun er opvokset i Jylland og født i en lille landsby i Tyrkiet. "Fra Danmark sendte min morfar bud efter min mor og hendes søster: De skulle komme til Esbjerg, hvor der var job til dem på fiskefabrikken. Da min mor rejste til Danmark efterlod hun mig hos min farmor og farfar." skriver Yildiz på *www.kvinfo.dk den usynlige succes*. Som seksårig blev Yildiz familiesammenført til Danmark hvor hun mødte de to unge mennesker hun skulle kalde for mor og far.

Özlem Sara Cekic blev født i Ankara i Tyrkiet 1976, flyttede til Finland da hun var 3 år gammel, og til Danmark da hun var 10 år. Hun er medlem af Folketinget for SF, og er partiets psykiatri- og socialordfører. Özlem er uddannet sygeplejerske og har siden 2000 bl.a. arbejdet indenfor børne- og ungdomspsykiatri og med psykisk syge stofmisbrugere i opsøgende psykose-team. Hun har i mange år været engageret i fagligt arbejde i Dansk Sygeplejeråd, hvor hun arbejder for mangfoldighed i sundhedsvæsenet og rekruttering af sygeplejersker med etnisk baggrund. Özlem holder også foredrag, medvirker i forskellige tv-programmer og skriver artikler. I alt sit arbejde er hun optaget af, hvordan vi kan skabe bedre integration og mindre diskrimination i samfundet. Hun er for nylig udkommet med bogen *Fra Føtex til Folketinget*, som handler om "mit liv og min vej fra Tyrkiet til Danmark, om min bror der har en sindslidelse, et arrangeret ægteskab og om hvordan man kan komme langt, hvis bare der er én, der vil give dig en håndsrækning". Dette skriver hun på sin hjemside www.ozlem.dk



Özlem Sara Cekic. Foto: Michael Daugaard

Det hetero-normative liv

Opfattelsen af at familie skulle være det samme som kernefamilien, med mor, far og børn, bredte sig efter den franske revolution i slutningen af 1700-tallet, hvor borgerskabet tog magten. Hidtil havde familielivet i hjemmet ikke just været en privatsag; en husholdning bestod typisk også af andre slægtninge og af tjenestepiger og -drenge. For langt de fleste mennesker var bopæl og arbejdsplads det samme sted, og for lærlinge og andre ansatte var mad og husly en del af lønnen. Op igennem 1800-tallet flyttede stadig flere fra landet til byen og antallet af velhavende byboere voksede. Den borgerlige kernefamilie blev idealet. Manden begyndte "at gå på arbejde", så arbejdsplads og bopæl adskiltes. Denne familiekonstruktion spøger stadig som norm.

I 1997 indførte Folketinget en restriktiv lov overfor de kvinder, som ville have børn uden at leve sammen med en mand. Loven forbød læger at hjælpe kvinder med kunstig befrugtning, hvis de ikke var gift eller levede i et ægteskabslignende forhold med en mand. Jordemoderen Nina Stork oprettede derfor to år senere **Stork Klinik** i protest mod loven. Hun havde selv i en tid prøvet at blive gravid ved hjælp af kunstig befrugtning, men blev nødt til at afbryde lægebehandlingen da loven blev indført. Forbudet angik kun læger, og derfor kunne Nina Stork som jordmoder give enlige og lesbiske kvinder mulighed for kunstig befrugtning med donorsæd. Til Stork Klinik kommer kvinder fra hele Europa for at opfylde deres ønske om at føde et barn. I 2006 blev den restriktive lov ophævet. I dag må læger igen inseminere donorsæd i kvinder, som ikke lever med mænd. Stork Klinikken eksisterer stadig.

At reproduktionen har fået ændrede forhold, så seksualitet og reproduktion kan adskilles, har ført til et minefelt i den almene debat om manderoller og kvinderoller – kernefamilien er ved at sprænges! Mens kvindernes rolle har ændret sig radikalt i løbet af det 20. århundrede, sker der nu også en større nuancering af manderoller. Mand ses ikke kun som norm – som menneske – men også som foranderligt køn. I det erotiske og seksuelle liv er der ikke længere den samme opdeling mellem, hvad der er naturligt og tilladt for manden og kvinden. Tidligere var maskuliniteten i høj grad bundet op på mandens evne til at gøre kvinden gravid. I dag er dette ikke længere en nødvendighed.

"Der er flere tilgængelige manderoller, end der nogensinde har været historisk set. Der er mulighed for at agere på en markant anderledes vis end bare for en generation siden. Det er specielt faderskabet som er blevet omdefineret. Mænd har mulighed for at tage sig af deres børn på en ny og mere intim måde. Det er nok den største forandring i maskuliniteten", udtaler maskulinitetsforsker Kenneth Reinicke. Spørgsmålet omkring lovgivning om Barsel for mænd, er den varme kartoffel og et af de steder, der virkelig kan ske en stor forandring!

Den Sorte Diamant har tilbygningen 'Fisken', som huser **Kvinfo: Center for Køn, Ligestilling og Etnicitet**. Kvinfo er et landsdækkende forsknings- og specialbibliotek for dansk og international kvinde-, køns- og mandeforskning.

Prostitutionen stiger, og med trafficking har den fået en ny global dimension. **Kvindehandel** er langt fra et nyt fænomen. I Paris 1902 mødtes repræsentanter fra 16 forskellige lande, deriblandt Danmark og Sverige, for at komme af med international prostitution eller "den hvide slavehandel", som den også blev kaldt. Der blev nedsat komiteer i hvert land for at sørge for at overvåge jernbanestationer, udspørge udenlandske prostituerede og holde et vågent øje med arbejdsformidlinger for kvinder. Men handelen blev ved.

I København er prostitutionen tredoblet siden 1990, det antages, at her findes mellem 2-3.000 prostituerede. Det er meget svært at få præcise tal på det. Det anslås, at ca. 10% af de prostituerede er mænd, mens over halvdelen er migranter og handlede kvinder. FN har flere gange kritiseret Danmark for ikke at gøre nok for at bekæmpe kvindehandel til prostitution. En FN-rapport fra 2008 fastslår, at Danmark kun har fået dømt otte personer for menneskehandel og derfor halter langt bagefter andre europæiske lande. Dette til trods for, at der er bred enighed i den danske befolkning om, at menneskehandel til sexslaveri er en af vor tids allerstørste forbrydelser.

I Danmark kæmper primært to grupperinger om prostitution. Den ene gruppe vil kriminalisere sexkøberen, ligesom man har gjort det i Sverige. Med kriminalisering af køberen mener man at kunne sænke efterspørgslen, og dermed udbudet og den internationale kvindehandel. Med en kriminalisering demonstreres det samtidigt, at sexkøb er det samme som seksualiseret vold mod et andet menneske. Den anden gruppe vil derimod fuldstændig legalisere prostitutionen, som i Holland, hvor prostitutionen derfor er åben for indblik og kontrol. Hermed mener man, at man bedre kan sikre de prostitueredes rettigheder. Sexkøbere i Holland og Tyskland hjælper med at melde menneskehandlere til politiet. Det tør de ikke i Sverige, da de selv risikerer bøder eller fængsel for sexkøb.

I næsten hele det 20. århundrede har det været forbudt at prostituere sig i Danmark. I 1999 besluttede den daværende regering at ophæve forbuddet og gøre personlig indtjening ved prostitution legal set fra en skattemæssig synsvinkel. De prostituerede skal betale skat af indtægt, men erhvervet giver ikke ret til sygedagpenge, arbejdsskadeerstatninger o.l.

På Christianshavns Torv, hvor "Lagkagehuset" står i dag, lå i slutningen af 1800-tallet et **kvindefængsel**. Hertil kom landets værste kvindelige forbrydere, der ikke kunne anbringes i de almindelige, lokale arresthuse. De fleste var ugifte kvinder eller tyende. Fosterfordrivelse eller fødsel i dølgsmål var sammen med tyveri de mest almindelige forbrydelser. Et typisk eksempel var Helga Marie Steffensen, som blev indsat i fængslet den 8. november 1877. Hun var af Københavns Politiret blevet idømt en straf på 1 års fængsel for fosterfordrivelse. Hun var på dette tidspunkt 23 år og ikke tidligere straffet. Hendes generalieblad fortæller, at hun havde "tjent som Hus-jomfru dels i Sverige og dels her i Landet. Var i Tjeneste sidste Aar hos en Entreprenør Madsen, der besvangrede hende og var hende behjælpelig med at skaffe hende af med Fostret. Hun havde begivet sig til Amerika, men kom ikke længere end til Liverpool, hvorfra hun blev hentet af Politiet." I 1930 blev strafferammen for abort nedsat fra otte til to år. **Abortloven** (eller svangerskabsloven som den hed) blev revideret i 1937, 1955 og igen i 1970. Folketinget vedtog i 1973 loven om fri abort i Danmark. Kvindebevægelsen havde sejret i en af de store kampe.



Marie Nielsen (1875-1951) var en af de kvinder, der engagerede sig i abortspørgsmålet Hun var aktiv i den del af kvindebevægelsen, som udsprang af arbejderbevægelsen og den politiske venstrefløj. Nielsen var en pioner i kampen for seksualundervisning i skolerne, herunder "svangerskabsforebyggelse", for straffrihed ved fosterfordrivelse samt retten til fri abort. Hun var med til at stifte Arbejderkvinders Oplysningsforbund. Som følge af gruppens intensive arbejde oprettedes en rådgivende seksualitetsklinik i København i 1932.

Den 8. april 1970 gik en gruppe unge kvinder i demonstration gennem Strøget. De var udklædte med ballonbryster i store bh'er, hofteholdere, kunstige øjenvipper og parykker. De gik op til Rådhuspladsen, hvor de tog de ubekvemme beklædningsgenstande af og smed dem i en skraldespand med påskriften: "Hold Danmark ren." Med plakater, sang og slagord tog man afstand fra mode- og kosmetikbranchen og dens **kvindeidealer**, idealer som blev anset for at udnytte og bidrage til kvinders mindreværdskomplekser og undertrykkelse. Efter demonstrationen på Rådhuspladsen kørte gruppen videre til Tuborg, hvor de omdelte løbesedler med krav om **ligeløn**. Den manglende ligeløn var også i fokus, da en gruppe kvinder på Mors Dag demonstrerede deres utilfredshed med underbetalingen af kvindelig arbejdskraft. De indtog en bus og nægtede at betale mere end 80 procent af billetprisen. Da de senere blev stillet for retten, nægtede de at betale mere end 80 procent af bødesatsen.

Disse aktioner var optakten til **Rødstrømpebevægelsen** i Danmark. I USA, Holland og England fandtes tilsvarende bevægelser, og navnet kom fra New York-gruppen "Red Stockings". Navnet gav associationer til "Blåstrømperne", en betegnelse der oprindeligt blev brugt nedsættende om kvinderne i den helt tidlige kvindebevægelse fra 1900-tallets begyndelse. Den nye kvindebevægelse havde sin baggrund i 1960ernes politiske venstrefløjs- og borgerrettighedsbevægelser. De første aktive i rødstrømpebevægelsen var kvinder, der ikke længere var tilfredse med blot at være dem, "der laver te til revolutionen".

Aldrig har så mange **indvandrerpiger** og efterkommere uddannet sig som nu. Tendensen er tydelig; det er de unge indvandrerpiger, der bryder den sociale arv og uddanner sig. Det viser den nyeste forskning på området, og dette vil give et helt nyt samspil mellem køn, klasse og etnicitet i fremtidens samfund. I 1997 var der ca. 20% af de unge indvandrerpiger og drenge mellem 20-24 år, der var i gang med en uddannelse, i dag er tallet oppe på 38%. Hvis man sammenligner med danskere med samme sociale baggrund, så uddanner de unge indvandrere og efterkommere sig mere. I nogle indvandrermiljøer er der prestige i, at pigerne uddanner sig og klarer sig godt i det nye land. Det samme mønster gælder desværre ikke indvandrerdrengene, hvor mange falder fra. Til gengæld er der også blandt de mandlige indvandrere og deres efterkommere mønsterbrydere, fordi flere mænd med en anden etnisk baggrund vælger uddannelser, der typisk bliver betragtet som "kvindeområder".

Omsorgssektoren er et af de områder der tiltrækker mandlige indvandrere og efterkommere. Et eksempel er **Malik Hassan**, som voksede op i Uganda og kom til Danmark I 1989. Han har arbejdet i hjemmeplejen siden 1992, er uddannet SOSU-assistant og sygeplejerske i 2007. Han brænder for sit job i hjemmeplejen og opfordrer andre mænd med indvandrerbaggrund til at søge arbejde der. "Ældrebyrden er et ord, der gør mig harm. At mennesker, der har knoklet og bygget dagens Danmark op, bliver kaldt for en byrde for samfundet, er uartigt", siger han.



Malik Hassan på arbejde. Fra *Nye mænd i Danmark*, www.kvinfo.dk. Malik Hassan at work. From *New men in Denmark*, www.kvinfo.dk. Foto: Tine Harden

The Other Tour tager udgangspunkt i historier om homo-trans-bi-hetero-seksuelle kvinder og mænd, om queers og etniske minoriteter. ***The Other Tour*** fokuserer på små og store kampe for menneskerettigheder og ligestilling – ikke kun i loven, men også bredere i kulturelle felter. Det handler om retten til både at være anderledes og være inkluderet i samfund og i historieskrivningen. Feministisk teori er vores udgangspunkt for at tegne dette andet perspektiv som alternativ til hetero-normative, patriarkalske og etnisk danske magtstrukturer. ***The Other Tour*** finder sted lokalt i København, men set i en global feministisk ramme kan den også være med til at stille spørgsmål ved, hvordan nye roller og kulturelle forandringer kan finde sted her såvel som andre steder i verden. Ideen er at få de skjulte historier op til overfladen, som vi ikke hører om i den vanlige historieskrivning: De andre, de andre køn og andre steder, der ligger uden for den almindelige havnerundfarts guidede tur. The Other Tour er en intervention i byrummet af Kvinder på Værtshus ved billedkunstnerne Nynne Haugaard og Lisa Strömbeck. ***The Other Tour*** er en del af udstillingen Værker der Virker på Kunsthal Charlottenborg, 20. juni – 30. august 2009.
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THE OTHER TOUR

A guided tour through Copenhagen with stories of pioneering people of the city

With *The Other Tour* we want to speak of people who have defied conventional norms and power structures, claiming their place within the public sphere on their own terms. Their actions reveal that culture can be changed – and that it makes sense to stand up for your rights!

When, in 1753, Charlottenborg Castle became the Royal Academy of Fine Arts, a young woman called **Charlotte Dorothea Biehl** (1731-1788) came to live there. As the daughter of the academy secretary Biehl, she moved amongst scholars and artists. However, her father forbade her from studying as he believed that studies would render her less attractive on the marriage market. Undeterred, Charlotted proceeded to learn French and Italian clandestinely. Friends encouraged her to translate a French manuscript for a private theatre. She was so successful in this endeavour that she was immediately asked to write an original play for the Royal Danish Theatre. The play proved a great success, Biehl grew to be an internationally acclaimed playwright, and her plays were performed in Denmark and throughout Europe.

Biehl the Writer Maiden, as she was called because she never got married, certainly knew her own worth. She had many arguments with her father, who became furious when she rejected suitors. He did not wish to support her indefinitely! However, Biehl refused to marry any man who judged her solely on appearance, without taking the time to get to know her thoughts and attitudes. As it turned out Biehl ended up supporting herself and her father with the proceeds from her writings – much to her pleasure!

The painter Emilie Mundt (1842-1922) lived together with **the painter Marie Luplau** (1848-1925). In 1874 the two women applied to enrol in the Life Class at the Royal Academy of Fine Arts, but were rejected – women were not allowed to paint after nude models. Not until 14 years later, in 1888, did the academy open its doors to women with the establishment of the Royal Academy of Fine Arts Women's Art School. Luplau and Mundt belonged to the small circle of women who sought to improve education for female artists up through the 1870s and 1880s. They also contributed to more general struggles for women's rights. The two came to influence a younger generation of female artists when they opened a private drawing school in 1886; an academy which allowed its students to graduate from the Royal Academy of Fine Arts Women's Art School. They ran their small school jointly until 1913. Together, they adopted a daughter who was given the name Carla Mundt Luplau.



Emilie Mundt and Marie Luplau with their adoptive daughter Carla Mundt Luplau. Det Kongelige Biblioteks Kort & Billedsamling

In October of 1989 **Axel and Eigil Axgil** were the first homosexual couple in the world to be "married"; the ceremony took place at the Copenhagen City Hall. The passing of the piece of legislation which allowed for this union had been preceded by a long, hard struggle to ensure a law which recognises love between same-sex couples. By 1989 Axel and Eigil had been a couple for 40 years and had long fought for legal recognition of their life together – and of the joint lives of other homosexuals. In 1948, inspired by the UN Human Rights Convention, they founded Denmark's first organisation to fight for the rights of homosexual people.

In July of 2009, Copenhagen hosts the second **World Outgames** international conference on LGBT – human rights (Lesbian Gay Bisexual Transsexual). Denmark was the first country in the world to legalise registered partnerships between homosexual people. Now, homosexual couples also have the right to apply to adopt children. Even so, there is still a long way to go before people with a non-heterosexual orientation or gender identity can live without any fear or risk of discrimination or prejudice. This is true in Denmark, and it is true in most of the world. Gender neutral marriage is not yet a reality in Denmark. It is in Spain, Holland, South Africa, Norway, Belgium, Canada and Sweden; here, all legal rights are identical for all couples; no separate law or title applies, whereas the Danish version of registered partnership is a separate entity.

In 2007 Denmark saw the election of the first two women from ethnic minority groups ever to enter the Danish parliament: Özlem Sara Cekic from the Socialist People's Party and Yildiz Akdogan from the Social Democrats. **Yildiz Akdogan** was born in 1973 and is from Jutland. That is her answer when people ask about her origins. She grew up in Jutland and was born in a small village in Turkey. "My mother's father, who lived in Denmark, sent for my mother and her sister: They were to travel to Esbjerg, where they could find jobs at the fish factory. When my mother went to Denmark, she left me with my father's mother and father," says Yildiz at *www.kvinfo.dk the invisible success*. At the age of six Yildiz was brought to Denmark under the act on family reunion; here, she met the two young people she was to call "mother" and "father".

Özlem Sara Cekic was born in Ankara in Turkey 1976, moved to Finland at the age of 3, and to Denmark at the age of 10. She is a member of the Danish parliament for SF, the Socialist People's Party, and is the party spokesperson on psychiatric and social matters. Özlem is a trained nurse, and since 2000 she has worked within e.g. psychiatric care for children and young adults and with mentally ill addicts in outreach psychosis teams. She has been involved with trade union work within Dansk Sygeplejeråd for many years; in her work there she has worked for diversity within the healthcare sector and for the recruitment of nurses with ethnicities other than Danish. Özlem also gives lectures, participates in various TV shows, and writes essays. Throughout her many activities she always remains aware of how we can create better integration and less discrimination in our society. She recently published the book *Fra Føtex til Folketinget* (*From Shopgirl to Parliament*), which according to the author herself is about, "my life and the path my life took from Turkey to Denmark; about my brother, who is mentally ill; about an arranged marriage; and about how you can get far if only someone is willing to give you a helping hand". She writes this on her website www.ozlem.dk.

The nuclear family. The notion that 'family' equalled a nuclear family with a mother, father, and children became widespread after the French Revolution in the late 18th century and the advent of the bourgeoisie. Up until then, domestic family life was not exactly a private matter; a household would typically also include other relatives as well as servant girls and boys. To the vast majority of people, one's home and one's place of work were one and the same, and for apprentices and many other types of occupation, room and board was part of one's payment. Up through the 19th century more and more people migrated from the countryside to the cities, and the number of affluent city dwellers grew. The bourgeois nuclear family became the ideal. The male heads of households began to *go to work*, leading to a separation of workplace and home. This family structure remains a shadow norm to this day.

In 1997 the Danish parliament introduced a restrictive law aimed against those women who wished to have children without living a heteronormative life. The law forbade doctors from helping women with artificial insemination if they were not married or lived in a marriage-like relationship with a man. In protest against this law, the midwife Nina Stork established her Stork Clinic two years later. She herself had tried to become pregnant through artificial insemination for some time, but was forced to abandon her treatment with the introduction of the law. However, the prohibition targeted doctors only, so Nina Stork, being a midwife, could legally give single and lesbian woman the opportunity to be artificially inseminated with donor sperm. **The Stork Clinic** attracts women from all over Europe who wish to have a child. The restrictive law was abolished in 2006. Today, doctors are once again allowed to administer donor sperm to women who do not live with men. The Stork Clinic still exists today.

The fact that reproduction has changed, allowing for a separation of sexuality and reproduction, has created a minefield within the general discussion concerning men's and women's roles – the nuclear family is about to explode! Whereas the roles of women have changed dramatically over the course of the 20th century, we are now also witnessing a widening of the scope of the roles of men. Man is no longer just seen as the norm – as the template for being human – but also as a gender which allows for change and flux. Within the erotic and sexual sphere we no longer find the old distinctions between what is natural and allowed for men and women respectively. In the past, masculinity hinged to a great degree on the man's ability to make the woman pregnant. Today this is no longer necessary.

"Today, more male roles are at our disposal than at any other time throughout history. It is possible to act very differently now compared to the roles available just one generation ago. Fatherhood in particular has been redefined. Men have the opportunity to care for their children in a new, more intimate manner. This is probably the greatest change within masculinity," says Kenneth Reinicke, a scholar specialising in masculinity studies. The question of legislation regarding paternity leave is a bone of contention and an area which offers scope for truly great change!

The Black Diamond, which houses the Danish National Library, also has an annexe known as 'The Fish'; a building which is home to **KVINFO, the Danish centre for research on gender, equality, and ethnicity**. KVINFO operates a specialist library on Danish and international women's, men's, and gender studies.

Prostitution is on the rise, and trafficking has given it a new, global aspect. Still, **trading women** is far from a new phenomenon. In 1902 representatives from 16 different countries, including Denmark and Sweden, met in Paris with the objective of getting rid of international prostitution, or "white slave trade" as it was also known. Committees were formed in each country, charged with monitoring railway stations, interviewing prostitutes from abroad, and keeping an eye on placement services for women. Nevertheless, the trade persisted.

In Copenhagen prostitution has tripled since 1990, and it is estimated that the city is home to approximately 2-3.000 prostitutes. Exact numbers are very difficult to determine. It is estimated that approximately 10% of the prostitutes are men, whereas more than half are migrants and trafficked women. On several occasions the UN has criticised Denmark for not doing enough to fight the trading of women for prostitution. A UN report from 2008 states unequivocally that Denmark has only passed sentence on eight people for trafficking, meaning that Denmark is lagging far behind other European countries. This in spite of the fact that the Danish population is in wide agreement that trading human beings and enslaving them for sex is one of the most serious crimes of our times.

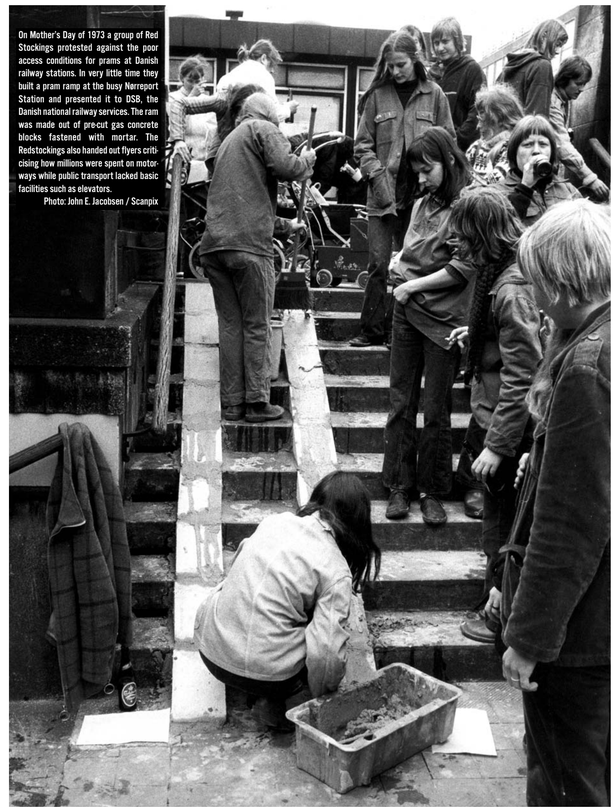
In Denmark, the fight concerning prostitution involves two main groups. One group wishes to criminalise the act of buying sex, as has been done in Sweden. The intention behind criminalising buyers is to lower demand, which in turn will reduce supply and international trafficking in women. Criminalisation also clearly demonstrates that buying sex equals sexual violence against another person. By contrast, another group wishes to render prostitution entirely legal, as has been done in The Netherlands, thereby rendering prostitution open to monitoring and control. It is believed that doing so makes it easier to secure the rights of prostitutes. Sex buyers in The Netherlands and Germany help by reporting traffickers to the police. Fear prevents this from happening in Sweden, as those who buy sex risk a fine or prison for having broken the law.

Being a prostitute has been prohibited in Denmark throughout most of the 20th century. In 1999 the Danish government decided to lift this prohibition, making it legal, from a taxation point of view, to make a living from personal prostitution. Prostitutes must pay tax out of their income, but their profession does not entitle them to sick leave, industrial injury insurance, etc.

At Christianshavns Torv on the site of the "Layer Cake House" was a **women's prison** in the late 19th century. The prison was used for the worst female criminals of the nation; the ones who could not be placed in ordinary local gaols. Most of the women were unmarried or servants. Abortions or clandestine births as well as theft were the most common crimes. One typical example would be Helga Marie Steffensen, who arrived at the prison on 8 November 1877. She had been sentenced to one year in prison for having had an abortion. At the time she was 23 and had no previous history with the penal system. Her crime sheet tells us that she had "been employed as a housemaid, partly in Sweden, and partly in Denmark. Was last year in the service of a Mr. Madsen, Contractor, who made her pregnant and helped her remove the unborn infant. Having set out for America, she but got no farther than Liverpool, where she was picked up by the police." In 1930 the maximum sentence for abortion was reduced from eight years in prison to two. **The abortion act** (or pregnancy act, as it was called) was revised in 1937, 1955, and again in 1970. In 1973 the Danish parliament passed the law on free abortion in Denmark. The women's movement had won a major victory.

Marie Nielsen (1875-1951) was among the women involved in the abortion issue. She was an active participant in the segment of the women's movement which arose out of the workers' moment and the political left wing. Nielsen was a pioneer in the struggle for sex education in school, including on contraception; for the abolition of punishement for abortation, and for the right to free abortion. She was a co-founder of Arbejderkvinders Oplysningsforbund (*The Association for the Education of Working Women*). One of the results of the intensive work carried out by the group was the founding of an advisory clinic for sexual matters in Copenhagen in 1932.

On April 8, 1970 a group of young women formed a parade down the main pedestrian street of Copenhagen, 'Strøget'. The demonstrating women were in fancy dress, sporting balloon breasts in vast brassieres, suspenders, false eyelashes, and wigs. They went up to Rådhuspladsen, the City Hall Square, where they proceeded to take off their uncomfortable accoutrements and flung them in a dustbin bearing the legend "Keep Denmark Clean". With their posters, songs, and slogans the women protested against the fashion and beauty industries and their **ideals of female beauty**; ideals which were seen to be exploiting and contributing to women's low self esteem and oppression. Following the demonstration at Rådhuspladsen the group moved on to the Tuborg factory where the women handed out flyers demanding **equal pay** for men and women. The lack of equal pay was also addressed when a group of women demonstrated their dissatisfaction with the lower wages paid to female workers. On Mother's Day, they stepped onto a bus and refused to pay more than 80% of the price of their tickets. When they were later presented before the court, they refused to pay more than 80% of their fine.



On Mother's Day of 1973 a group of Red Stockings protested against the poor access conditions for prams at Danish railway stations. In very little time they built a pram ramp at the busy Nørreport Station and presented it to DSB, the Danish national railway services. The ram was made out of pre-cut gas concrete blocks fastened with mortar. The Redstockings also handed out flyers criticising how millions were spent on motorways while public transport lacked basic facilities such as elevators.
Photo: John E. Jacobsen / Scanpix

These actions heralded the arrival of **the Red Stockings movement** in Denmark. Similar movements existed in the USA, The Netherlands, and the UK, deriving their name from the New York group "Red Stockings". The name evoked echoes of the "Blue Stockings", a term originally used as a derogatory description of the women involved in the early women's movement from the beginning of the 20th century. The new women's movement was born out of the left wing and civil right movements of the 1960s. The first active participants in the Redstocking movement were women who were no longer satisfied with just being the ones "who made tea for the revolution." Never before did as many **immigrant girls** and female descendants of immigrants get an education as they do today. The trend is clear: The young immigrant girls are the ones who break the cycle of social heritage by getting education. The most recent studies within the area is unequivocal on this point, and the result will be an entirely new interplay between the dynamics of gender, class, and ethnicity in the society of the future. In 1997 approximately 20% of all immigrant women and men between 20-24 were enrolled in education; today the figure is as high as 38%. If we make comparisons with Danes from the same social background, young immigrants and descendants of immigrants educate themselves more. Within some immigrant circles, it confers great prestige for the girls to get an education and do well in their new country. Unfortunately the same pattern does not apply to the immigrant boys; many drop out. However, the male immigrants and their male descendants also include a fair share of trailblazers; more men with a non-Danish background choose to educate themselves within areas that are typically regarded as "women's work".

The care sector is one of the areas that attracts male immigrants and descendants of immigrants. One example would be **Malik Hassan**, who grew up in Uganda and arrived in Denmark in 1989. He has worked within home care for the elderly since 1992, is a trained Social and Health Service Assistant and became a qualified nurse in 2007. He is fervently enthusiastic about his job within home care and encourages other men with immigrant backgrounds to apply for work within the sector. "It angers me when people speak of the elderly as a burden. These people have worked hard to build the Denmark we see today, and calling them a burden on society is downright indecent," he says.

The Other Tour takes its point of departure in stories about homo-trans-bi-heterosexual women and men, about queers and ethnic minorities. ***The Other Tour*** focuses on small and large struggles for human rights and equal rights – not just within the letter of the law, but also within wider cultural fields. It is about the right to be different and still be included in society and history. Feminist theory forms our point of departure for mapping out this other perspective as an alternative to heteronormative, patriarchal, and ethnically Danish power structures. ***The Other Tour*** takes place locally, in Copenhagen, but viewed within a global feminist framework it can also help question how new roles and cultural change can emerge here as well as elsewhere in the world. The main idea is to bring hidden stories to the surfaces; the stories which we do not hear within the usual history writing: The others, the other genders, and other places which lie beyond the guided tours of the usual canal tours. ***The Other Tour*** is an intervention in public space by Women down the Pub /visual artists Nynne Haugaard and Lisa Strömbeck. ***The Other Tour*** is part of the exhibition *Works at Work* at Kunsthal Charlottenborg 20. June – 30. August 2009. Departure with DFDS Canaltours in Nyhavn, every day at: 11.00 – 12.15 – 13.30 – 14.45 – 16.00 & 17.15