

Abstracts

Bitá Amani, Associate Professor, Faculty of Law, Queen's University, cross-appointed Department of Gender Studies and Graduate Program in Cultural Studies; Co-Director, Feminist Legal Studies Queen's, Kingston, Ontario –

'Restitution, Repatriation, and Resistance: Reframing the Biopiracy Dialogue toward Women's Work and Traditional Indigenous Knowledge'

Patricia Monture once noted that "the story of Canadian law is very much the story of oppression." Indeed, that narrative may extend to law writ large and intellectual property law in particular. The protection of traditional indigenous knowledge (TK) has led to intractable discussions on national and international law reform within intellectual property frameworks (IP). This paper outlines how IP regimes fail to provide adequate protection against biopiracy and the appropriation of traditional knowledge and associated plant genetic resources (GR). The central problem is that state-derived property based visions do little to address the sovereign claims of indigenous communities -- and the women who labour within them to create culturally adapted GR for the field -- to self-determination. Rather, these regimes strive to solve the injustices of exclusive intellectual property rights by bringing TK into the fold of dominant legal traditions. One approach, proposed by the WIPO Intergovernmental Committee, draws distinctions between TK, GR, and Traditional Cultural Expressions (TCEs). This paper explores the implications of defining GR and their associated TK as Traditional Cultural Expressions, asking what if "science" adapted primarily by women in the field to local conditions were seen as cultural artefact rather than individual "invention"? This would open up possibilities for alternative regulatory protections such as restitution for the unauthorized theft of TK and GR that has unjustly enriched biopirates, and enable women, too often the unpaid labourers in this script, to generate a basis of resistance against invention's patrimony, restore their agency through the effeminacy of creation and conservation of biological diversity, GR and their sustainable use as cultural expressions, however albeit of economic value. In this narrative, women's coming to voice, as caregivers, creators, conservationists, and cultural contributors would, to borrow from bell Hooks, mean "moving from silence into speech as a revolutionary gesture" and leaving the existing tired dialogue behind.

Gail Baikie, Assistant Professor, School of Social Work, Dalhousie University

'Rhetoric and Realities for Local Women: Resource Development in Their Homeland'

This paper tells the story of 'Claiming our Place – Women's Relationship with Rivers,' a university-community research partnership conceived when the author and her community partner, Petrina Beals, with the Mokami Status of Women's Council, realized that the voices and interests of local women were left out of public engagement processes surrounding the project to develop hydro-electricity on the Lower Churchill River near Happy Valley-Goose Bay, Labrador, Canada. This research was part of the Canadian Research Institute for the Advancement of

Women's FemNorthNet national project on the effects of economic restructuring on women in the north. For local Indigenous and non-Indigenous women, the land is their home, and, like women everywhere, they have interests, obligations, and the need and right to influence matters within their 'domestic' sphere. The project was an act of decolonizing through bringing diverse local women together in relationship with the land and with each other; centring and honouring the interests, perspectives, and cultural and experiential knowledges of local Indigenous and non-Indigenous women, including those of the author as an Indigenous university-based researcher; using and sharing collective gifts to collaboratively and creatively identify, insert, and amplify women's voices; and providing space and opportunity for local women to create hope and conceive of possibilities on the eve of the unfolding of the resource development agenda within their homeland. The goal of the project was to contribute to re-righting and re-writing local women into the natural environment and public policy landscapes.

Shahnaj Begum, Researcher (PhD student), Unit for Gender Studies, University of Lapland, Rovaniemi, Finland

'Livelihood Transformation in the Arctic: Effects on Older People from a Gender-based Perspective with a Special Focus on Finnish Lapland'

This paper discusses how livelihood transformation in the Arctic affects the region's older people from the viewpoint of gender equality. A number of local and indigenous communities inhabit the Arctic region. These communities traditionally rely on various activities, such as reindeer/caribou herding, fishing, hunting, trapping, and gathering as part of their livelihoods. However, climate change, globalization, and other associated human activities contribute to socio-economic, cultural, environmental, and infrastructure changes resulting in livelihood transformation for the region's inhabitants. In many parts of the Arctic, livelihood transformation challenges cultural practices connected to the identity of the region's population, in particular its indigenous communities. While older persons belonging to these communities preserve traditional cultural practices crucial in their livelihood, loss of such practices affects their way of living. Because livelihood transformation affects women and men differently, questions of equality and non-discrimination are raised under the substantive principles embodied in the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW Convention). This paper discusses the implications of CEDAW under General Recommendation 27, which addresses the human rights of older women, for women in Finnish Lapland. This paper reports field studies conducted in Finnish Lapland by the author to create new knowledge on these issues.

Hege Brækhus, Professor and Dean, 2009-2013, Faculty of Law, University of Tromsø, Norway

'Transnational Marriages in the North – Legal Issues Regarding Russian Women Married to Norwegian Men'

Since the fall of the iron curtain in the early 1990s, the border between Russia and Norway has been opened for population movement. This border represents one of the biggest welfare gaps in the world. One result of increased population movement has been Russian marriage immigration to Norway. The specific thing about this immigration is that it is almost only women who immigrate from Russia to Norway. Based on reported court decisions, it is evident that most of these women are much younger than their husbands, that the husband owns the family home, and none of the Russian wives took over the family home on divorce. They are also very vulnerable economically, especially during the three first years of their move to Norway, because during this period they are not allowed to take paid work. Because of the international character of these marriages, legal questions on applicable national laws arise as some of these couples have lived in Russia for some years, some are divorced and want to move back to Russia, and some bring their children with them from Russia. This paper addresses these issues from the perspectives of Norwegian family law and Norwegian international family law. Russia is only country that borders Norway in the north, but legally and culturally there are much wider divides than to the other neighboring countries Finland and Sweden. This paper suggests law reform changes to Norwegian law that takes these legal differences into consideration for the purpose of improving outcomes for Russian women.

Monica Burman, Associate Professor, Deputy Director, and Head of Graduate Studies, Umeå Forum for Studies on Law and Society, Umeå University

Men's Intimate Partner Violence against Sami Women - A blind Swedish spot

This paper arises out of a TUAQ project on gendered vulnerabilities in the postcolonial Swedish Arctic. The project addresses public responsibility regarding violence, sexual exploitation, and the socio-economic status of indigenous, immigrant, and non-indigenous women in the Swedish Arctic. Despite rapid resource and energy development in the northern part of Sweden, little attention has been paid to these vulnerabilities of women in the region. This paper applies socio-legal approaches to the issue of violence against Sami women from human rights, postcolonial, and gender perspectives, using mixed methods, including interviews.

Cindy Hanson, Adult Education/HRD, University of Regina, Saskatchewan

‘Gender Lens on the Indian Residential School Claims Process’

The Independent Assessment Process (IAP) is out-of-court process for the resolution of serious physical and sexual abuse claims suffered at Indian residential schools. The stated goals of the IAP are ‘healing and reconciliation’ of the generations of abuses experienced by children removed from their homes and schooled by religious and educational organizations with little government oversight. A community-university collaboration between the Saskatchewan

Aboriginal Women's Circle, an elder, and an university researcher have brought together survivors, support workers, lawyers, and adjudicators to gain a deeper understanding of the capacity of the IAP model to facilitate personal and community healing by examining the model from the perspective of culturally-relevant gender analysis. This discussion will explore the research process and preliminary findings about discrimination within the IAP model.

Rachel Kohut, Public Health Intern, Arctic Institute, Montreal

'Imagining Birth Dislocated from Medicine: the Interconnectedness of the State and the Birthing Process in Canada's North'

The state acts as a medium to represent, protect, and instill societal values. The role of the family is woven within these societal values, and, as such, so too is the birthing process, from pre- and post-natal care through the birth itself. Some argue that obstetrics and gynecology, for this very reason, should not be housed within the field of medicine, as birth is the only medical occurrence where something is due to happen by itself, more often than not, without medical intervention. Yet, why does the birthing process act as an extended arm of the medical system? Why is it not more representative of the locale in which it is situated? This paper demonstrated how the histories, economics, legalities, and politics of the state are interconnected with the maternal health care system(s) in Canada's North. This interconnectedness can be seen in the commonalities and differences in access to reproductive and maternal health care options in various communities throughout Canada's three territories, as well as in the autonomous regions of Nunavik and Nunatsiavut. This very interconnectedness illustrates multiple forms of autonomy. Firstly, the state imposes health care policies that are not representative, nor inclusive, of local traditions or needs, which historically was intricately linked with colonialism, the invasion of the biomedical model, and western values. Secondly, on the other hand, birth has now been viewed as a means to articulate state sovereignty and nationhood, as has been exemplified through the cases of Nunavut and Nunavik. Birth, in these two contexts, is deeply embedded in concepts of 'nationhood,' 'community,' and in definitions of 'health.'

Because access to reproductive and maternal health services in Northern parts of Canada remains a constant challenge in health care policy and service delivery, and often results in obstetric evacuation to urban hospitals, such a discussion must be ignited. To foster such a discussion, we must relook at how the state interconnects with maternal health care in Canada's North, so as to propel emerging critiques and challenges of the previous discourses forward. In dislocating the birthing process from the discipline of medicine, and relocating it to the societal and political realm, it becomes more apparent how the birthing process and the provision of maternal care can become more viable, sustainable, and culturally safe in Northern Canada.

Elena Kotyrlo, Demographic Data Base, Umeå University, Sweden

‘Earnings and Labor Force Participation of Immigrant Women in the Swedish North’

Over the last few decades, immigrant integration in Sweden has been slowing down. Immigrants have higher unemployment rates and lower employment rates compared with non-immigrants, and their earnings have been declining over this period. This paper examines earnings development and labor force participation of female immigrants compared to native women in Västerbotten and Norrbotten, where 10% of women living in these two northern counties have immigrated, and right along the national borders, that number exceeds 50%. Female immigrants, mostly coming from Finland, Norway, Thailand, Iran, and the former Soviet Union, vary greatly in their cultural and family values, education, and job experience. While local labor markets have been characterized by a relative growth of female jobs in cities and considerable decline in remote areas, it is hypothesized that ethnic determinants prevail in local labor markets, and that individual characteristics such as years since migration, age, education, and civil status affect differences in earnings and labor force participation. It is also expected that ethnic differences are not so big for labor female immigrants compared to women immigrated for family formation/reunion or within refugee programs. The data in this paper are based on individual data for 1995-2009.

Rauna Kuokkanen, Associate Professor, Department of Political Science and Aboriginal Studies Program, University of Toronto

‘Indigenous Economies, Women, and Governance’

Throughout history, indigenous peoples have developed a vast array of systems to govern themselves in distinct societies and to make use of natural resources for their living and subsistence. These systems, however, have been seriously undermined and decimated as a result of colonization, and today, the possibilities of practicing these systems of governance and economies are very limited. The first part of my paper examines the contemporary reality in which existing indigenous self-government structures and models are largely grounded on principles of global capitalism (such as economic development based on large-scale resource extraction) in the Canadian context. The second part focuses on the Sámi self-determination efforts and the meaning of Sámi self-determination from the perspective of Sámi women. Based on extensive interviews, it considers how Sámi women evaluate the current efforts to implement self-determination by Sámi political institutions and what kind of forms their socio-political participation takes in contemporary Sámi society.

Kathleen Lahey, Professor, Faculty of Law, Gender Studies, and Cultural Studies, Co-Director, Feminist Legal Studies Queen's, Queen's University, Kingston

'Gender, Indigenous Peoples, and the "Paradox of Plenty" in Resource Rich Regions: Fiscal Opportunities and Risks'

This paper focuses on the relationship between government resource development policies, the economic impact of resource extraction projects, government revenue and expenditure policies, human development, and the status of women. The dynamics of the 'paradox of plenty' outlined in this paper affect women in many different ways, including by class, race, indigenous heritage, geography, education, and relationship status. However, the overarching problem posed by resource wealth is how it captures productive capital, labour power, and government energies to such an extent that other forms of economic, social, and human development are often crowded out, and often injure the most vulnerable members of society the most. The goal of this paper is to clarify how and why the 'paradox of plenty' is especially damaging for women, particularly Indigenous and women affected by labour policies often associated with resource extraction industries, and to look critically at the gender impact of government revenue, expenditure, and infrastructure policies that are increasingly proposed as offering ways to prevent or alleviate some of this damage.

Louise Langevin, Professor and Claire-Bonenfant Research Chair on the Status of Women, Faculty of Law, Laval University, Quebec City, Quebec

'Gender-Based Analysis of Discrimination against Women – Economic Development Policies and Women's Bargaining Power'

In 2015, women around the world will reflect upon the 20th anniversary of the Beijing Declaration and its platform for action. This will not be a time to celebrate. Amongst its strategic objectives, the Declaration recommended that states integrate gender perspectives in formulating and reviewing all legislation, public policies, programmes, and projects. Gender mainstreaming was considered to be essential for women to attain equality. Canada had already applied gender-based analysis (GBA) in some departments since 1976. In 2009, the Auditor General of Canada, in her report concerning gender-based analysis, found that most of the ministries reviewed still had not made systematic use of gender-based analysis, and concluded that Canada has failed to comply with its national and international obligations to implement women's substantive equality. Amongst the Canadian provinces, Québec has proven to be a leader in GBA. However, not lately. In 2011, the Quebec government launched the 'Plan Nord,' an important economic project aiming at developing the Great North. The project would extend over 25 years and inject some \$80 billion dollars in the region. No GBA analysis had been done. The present government has put the project on the back burner the project. The Great North Project raises the issue of equality for women in the economic development. This paper addresses the issue of GBA and its implementation problems. Substantive equality commands the application of GBA.

Kate McInturff, Research Associate, Canadian Centre for Policy Alternatives

‘Mapping the Future’

The 2002 Conference on ‘Gender Equality and Women in the Arctic’ and the subsequent 2004 *Arctic Human Development Report*, conducted by the Arctic Council, specifically flag the importance of understanding the distinctive roles of women and men and the distinct conceptions of gender roles within Arctic communities. While there has been much substantive work since 2004 on human development needs and on the governance mechanisms required to address them, only a small amount of this work has taken up the challenge set by the 2002 conference and the 2004 AHDR with respect to gender-based analysis. This presentation will identify some of the specific barriers to northern women’s full and equal participation in evolving governance structures and human development programming, concentrating on areas where emerging research and innovation offer new solutions to overcoming those barriers.

Vrinda Narain, Assistant Professor, Faculty of Law, and the Institute for Gender, Sexuality and Feminist Studies, McGill University, Montreal

‘Postcolonial Constitutionalism: Complexities and Contradictions’

One of the contradictions of postcolonial constitutionalism in India has been the enduring inequality of women. The objective of this paper is to examine the transformative potential of postcolonial constitutionalism for women’s rights in India. Through the lens of the *Vishaka* decision on sexual assault, and in the context of violence against women in India, I will consider the extent to which constitutional guarantees and their judicial affirmation can ensure justice for women. My objective is to evaluate the potential of constitutional law to create salient changes in people’s everyday lives. I aim to better identify what can be done to strengthen the state’s commitment to equality and inclusive citizenship, focused on those who are most marginalized and disempowered. The Indian experience has shown that a proactive judiciary can indeed persuade a reluctant state to constitutional compliance. Yet, although much can be achieved through judicial engagement, constitutionalism has not resulted in social justice and equality for women. I am interested in examining whether the Indian Constitution can be seen as transgressive and emancipatory or as simply reinforcing existing relations of power. The focus of my inquiry will be on assessing the transformatory potential of the Constitution, examining the possibility of using the Constitution as a subversive site, to energize both rule and resistance.

Kim Pate, Executive Director, Canadian Association of Elizabeth Frye Societies, and Professor, University of Ottawa Faculty of Law

‘Honouring Trish’

Dr. Patricia Monture packed more into her five decades than might be considered humanly possible. Trish was an incredible, proud mother, Mohawk warrior woman, distinguished scholar, writer, teacher, lawyer, advocate, and promoter of equality. Kim was her friend and collaborator for approximately 20 of those years. She will share some insights into the powerful impact Trish had on all she met and everything she undertook. Her areas of intellectual rigour and public service demonstrate the breadth and depth of her research and the practical understanding and application of her scholarship in First Nations, social and community justice initiatives, post-secondary institutions, court rooms, prisons, the media, and the broader Canadian and international public.

Tahnee Prior, Researcher, Northern Institute for Environmental and Minority Law Arctic Centre, University of Lapland, Rovaniemi, Finland

‘The Rights and Role of Indigenous Women in Climate Change Regulation’

Systemic environmental degradation and gender inequality go hand in hand. Gender equality is fundamental to human development. Nonetheless, the impact of climate change highlights gaps (e.g. higher levels of poverty, extensive responsibilities of caring for others, domestic violence, and traditional women’s occupations) that determine how women are affected in existing social norms, traditional roles, and various power structures. Gender inequalities threaten women’s resilience to climate change, and may prevent their effective engagement in existing development processes, further exacerbating gender inequality. For instance, low incomes and a lack of resources affects women’s bargaining power at multiple levels – within households, in communities (especially with regard to indigenous communities), as well as nationally, regionally, and internationally. While women are clearly affected by climate change, their insufficient representation in decision-making processes on climate change mitigation and adaptation further exacerbate their vulnerability. This is, in part, because they receive less education and training.

“‘[T]he invisibility of indigenous women in the big picture of climate change impacts and solutions is a function of the general insensitivity or blindness to gender and ethnicity perspectives and issues.’ This paper places specific focus on the role of indigenous women, who often face systemic violations – deepened exclusionary and discriminatory practices present within their own peoples and in the non-indigenous majority of society – of their human rights in a climate change context, and are also often forgotten in decision-making. There are several

reasons as to why indigenous women are particularly vulnerable to the impacts of climate change: This paper aims to point out these reasons, related to geography, land rights, resources, participation, patriarchy, and discrimination, with the further aim to discuss existing regulations and related gaps. This paper also addresses how indigenous women are represented in global agreements and forums, as well as the role of women and indigenous women at the UNFCCC, in strategies relating to climate change financing, as agents for change, and in the context of rapidly evolving international recognition of the rights of indigenous peoples.

Rakhi Ruparelia, Assistant Professor, Faculty of Law, University of Ottawa

‘Legal Feminism and the Post-Racism Fantasy’

In 1993, the *Canadian Journal of Women and the Law* published a special issue on racism in an effort to ‘shift paradigms’ in feminist legal scholarship in Canada. This paper examines scholarship published in the journal since that time to evaluate to what extent this aspiration has been realized. Although some progress has been made, feminist theorizing around racism and colonialism is not being undertaken as a matter of course. Rather, this theorizing is pursued most often when an issue has obvious significance to racialized women. This paper explores why feminists, and white feminists in particular, still do not regularly integrate the impact of racism and colonialism into their writing, and the potential consequences of this choice. Ignoring the role of racism and colonialism in legal scholarship perpetuates systems of domination, which feminism should be aggressively dismantling, and thus impedes the feminist project. The ultimate question addressed is whether theorizing without meaningful analysis of the role of racism, colonialism, and other sites of oppression can still be considered feminist.

Marguerite Russell, Barrister and Solicitor (Ont. and UK)

‘Trafficking in Women: International Legal Perspectives’

This paper examines how the standards, principles, and operation of international criminal, asylum, and immigration laws for the protection of women and girl intersect with the burgeoning transnational crimes of sex and labour trafficking. It examines the economic implications of trafficking in a world where 80% of the world’s refugee and displaced populations are women and children, with an estimated 700,000 to 2 million women being trafficked across international borders each year. If internal domestic trafficking is included, the total may be closer to 4 million persons per year. After drugs and arms trafficking, the exploitative trafficking of women and children is the third most profitable enterprise for transnational organized criminal groups. It is estimated to be a \$32 billion industry. This paper also identifies – the limitations to the protection afforded by anti-trafficking international laws. In practice, the very vulnerabilities of women

victims of violence and abuse limits their access to or their capacities to provide evidence within the administrative or legal proceedings that are intended to give effect to international law obligations. Exploitation of indigenous lands for resource extraction affects lifestyles, male-female population balances, the economic status of women in such areas, and their vulnerability to prostitution and rape as the consequences of such changes.

Eva-Maria Svensson, Professor in Law, Faculty of Law, University of Tromsø, Norway, and University of Gothenburg, Sweden

‘Approaches to Gender Equality in Regional Governance of the Arctic Region’

The main purpose with this paper is to explore and analyse the approaches to gender equality in regional governance of the Arctic region. It addresses how gender equality is understood (rhetoric aspect), and how gender equality is done (strategic and implementation aspect). Several northern regional governance bodies have been formed to support development in this region, but also to secure the interests of the concerned states. The bodies are both governmental and non-governmental. Focus in this paper is on bodies established by state governments. The reason for this is that it can be expected that the regional bodies, as representatives of the states, are committed to take appropriate measures in order to obtain gender equality according to different legal commitments. These regional bodies have not given attention to gender equality and the impacts of economics, policies, and governance on women to any great extent.

The Arctic has become increasingly important for the international community as an area of economic importance due to its natural resources, which are becoming increasingly reachable. Natural resource activities are thus the base for expanding economic activities – activities that have many different effects on the people living in these regions, including climate, economic, social, and legal changes. What is more, the concerned states’ interests in the Arctic region can come in conflict with indigenous people living in the region, indigenous people who live under the jurisdiction of the states but often have some recognized rights of self-determination and separate governance from the majority states. The regional bodies have as a special commitment to secure the interests of indigenous people, but much work remains to be done.

Victoria Sweet, Legal Research Fellow, Indigenous Law and Policy Center, Michigan State University College of Law, East Lansing, Michigan

‘Rising Waters, Rising Threats: Human Trafficking and Other Gender-Related Crimes in the Circumpolar Region of the United States and Canada’

Among indigenous people around the world, human trafficking is taking a tremendous toll. While trafficking is not an exclusively indigenous issue, disproportionately large numbers of indigenous people, particularly women, are modern trafficking victims. In Canada, several groups concerned about human trafficking have conducted studies primarily focused on the sex trade because many 'sex workers' are actually trafficking victims under both domestic and international legal standards. These studies found that First Nations women and youth represent between 70% and 90% of the visible sex trade in areas where the Aboriginal population is less than 10%. Very few comparable studies have been conducted in the United States. Two studies in Minnesota that looked at the impact of the sex trade and human trafficking on local indigenous communities found similar statistics to the Canadian studies. While no studies have been completed about the impact of trafficking on Alaska Natives, Anchorage Police and FBI briefings in 2010 reported that Alaska Natives were the victims in up to 30% of trafficking cases being investigated. Alaska Natives make up only 7.9% of the population.

With the current interest in resource extraction, tourism, and other opportunities in the warming Arctic, people from outside regions are traveling north in growing numbers. This rise in outside interactions increases the risk that the indigenous communities in the area will be exploited. Recent reports from areas that have had an influx of outsiders such as Williston, North Dakota, USA and Fort McMurray, Alberta, Canada, both part of the new oil boom in the US and Canada, demonstrate the potential risks that any group faces when people with no community accountability enter an area. According to 2011 statistics, crimes in both areas have dramatically increased since the oil workers arrived. Since 2009, Williston police have had a 250% rise in calls. Rape, domestic violence, and prostitution rates have surged, and Ft. McMurray residents have noted an increase in sexual slavery of young girls. The combination of vulnerable indigenous women, the demographic shift of outsiders moving to the north, and the lack of close monitoring in this Arctic circumpolar area is a potential recipe for disaster for indigenous women in the region. This paper suggests that in order to protect indigenous women, countries and indigenous nations must acknowledge this risk and plan for ways to mitigate risk factors.

Lena Wennberg, Senior Lecturer and Director, Umeå Forum for Studies on Law and Society, Umeå University

'Women and Aging in the Arctic Region'

The northern parts of Sweden are located within the Barents Euro-Arctic Region, which has been characterized historically by mobility and various cultures and languages: the Swedish, the Sami and the Finnish. This geographic area also has its social and gendered structure. The labour market traditionally has been male, dominated by forest and mining industries. Women to a large extent have had the position as secondary earners, although many women have been in part-time or full-time paid work in various sectors of the society. Large structural and demographic

changes have taken place in the north of Sweden since the 1960s. These changes have led to a shrinking and ageing population when the younger population has left the region in order to find a living or to study. Women in general live longer than men, and often become in need of care in one or another form as they age. The ageing and shrinking population means that geographically extended and “poor” municipalities in the north of Sweden have the responsibility for providing subsidized and good care for elderly people in need. At the same time, privatization and re-familialization characterizes elder care policies, with marked gendered consequences. The county of Norrbotten in the north of Sweden is taken as a frame of reference in this paper for comparative research on elder care as a contextual and gendered issue in the Arctic region. The point of departure is that there are common gender-based living and working conditions in the region that have affect women’s need for care as they age.

Åsa Yttergren, Senior Lecturer, Umeå Forum for Studies on Law and Society, Umeå University

Prostitution and Trafficking in the North of Sweden – The “Swedish Model” in Action’

This paper arises out of a TUAQ project on gendered vulnerabilities in the postcolonial Swedish Arctic. The project addresses the Swedish state’s responsibilities regarding violence, sexual exploitation, and the socio-economic status of indigenous, immigrant, and non-indigenous women in the Swedish Arctic. Despite rapid resource and energy development in the northern part of Sweden, little attention has been paid to these vulnerabilities of women in the region. This paper applies socio-legal approaches to the issue of the impact of the ‘Swedish Model’ of prostitution and trafficking regulation, which treats the purchase of sex as a crime but which does not criminalize those who are expected to provide sex in economic transactions.