

Contract concerning the production of a film about the women's camp on the island of Femø.

AGREEMENT

The present Agreement is made on the 11th day of August, 2008 between *Kajsa Dahlberg* (hereinafter, *the Filmmaker*), residing at 150 Calyer Street, 11222 Brooklyn, NY and *Juliane Bendixen, Claudie Goutrié, Charlotte Hanmann, Karen Hansen, Annette Müller, Ida Marie Nielsen, Gritt Uldall-Jessen* and *Karin Schoenpflug* participating during the week of August 11th to 17th at the *Women's camp on Femø* in Lolland, Denmark (hereinafter, the *Participants*) and *Föreningen Femø* (hereinafter, *The Femø Association*) residing at *Kvindehuset (The Women's House)*, Gothersgade 37, DK 1123 Copenhagen.

1. DEFINITIONS

In this Agreement the following expressions shall have the following meanings:

- I. *The Film* refers to the compilation of recorded video and sound edited by the Filmmaker as well as the negotiation of the project, i.e. this Agreement.
- II. *Image Production* refers to the aesthetics and framing of the visual material and to the representation of the camp and those involved.

2. TERM

This Agreement will come into force when signed by all parties. It will specify the terms for the production of a film about the women's camp on Femø, to be recorded on video between the 11th and the 17th day of August, 2008. The Agreement will be open to further negotiated revision by all parties until it has been signed. After it has been signed by all parties the contract will not be open to further revision and the Filmmaker will have the freedom to use the Film according to the terms of the Agreement.

The Filmmaker should be aware of the media policy of the camp and The Femø Association. It stipulates:

- I. If you do not want to be photographed for a newspaper or TV station it is your responsibility to make sure that those in charge of the week are made aware of this. You can also make your own arrangement with the photographers. Photographers may only take pictures on appointment. This is to ensure that the people who do not want to be photographed are not exposed.
- II. The camp is a women's camp and therefore only women journalists and photographers are received at the camp. If, despite this, a newspaper or TV station is sending a male journalist and/or photographer, women who would like to talk to him/them can do so outside the premises of the camp. If there would be a disagreement about how close to the camp the male journalists and/or photographers may come, the Association suggest that we take a round about this during the common meeting so that EVERYBODY has a say on the subject. If no agreement can be reached, the Association has decided that if a

minimum of 15 percent vote against it, the men cannot be invited to *The Stones*. The Stones refer to a meeting spot at the border of the camp.¹

3. FRAMEWORK

The purpose of this Agreement is to specify the terms governing the production of a film about the separatist women's camp on Femø.² The negotiations brought forward in this Agreement will be used as an integral part of the process and will function as the framework for the production of the Film. The parties will negotiate its terms in parallel to the production of the visual material on Femø during the week of August 11th. The aim is to collectively define the structures and means for representing the camp and those involved in it.³ All issues brought forward by the parties (including but not limited to wishes, desires, worries, uncertainties and disagreements) should find expression within the process of developing this Agreement.⁴

¹ **Ida Marie:** 15 percent is just a number. I have never counted women in that way outside seminars. What happens is that we work towards consensus. That means that in these situations we make it possible for everybody to be in the camp on terms that make them feel safe and in agreement with their values. If there is a small group of women that feel very bad about the media coming, or about having men around the camp, they should have the opportunity not to participate. One year a small group took a tour around the island on the day the journalist visited, so they would not be affected by the energy. The important thing is that everybody speaks up and is heard and respected with her opinion, not that she can always have it her way.

² **Claudie:** There is a huge burden on this term.

Juliane: Perhaps for you it's separatist. I don't know what's separatist about women meeting on a camp. I think it has a feminist background, and when it started it was mostly socialist women. The background of this camp is in the Women's Movement. A lot of lesbians were in that movement as well. But now I think it's perhaps 90 percent lesbians at this camp. Is that separatist then? Separatist for me is a small terror organization, or virus group. I don't think the women's camp is a separatist camp. It's not a good description of it. You put focus on the exclusion of men, rather than the inclusion of women.

Ida Marie: I think it's important to emphasize the fact that the eight weeks every year on Femø are different, not only in terms of content but also the women they attract and who participates. I could not say that there are no women in the camp who feel part of a separatist group. I know women in the camp that are very political and radical in their views on feminist and gender issues. But as I see it the majority of women using the camp are laid back non-political. They don't (like to) discuss politics, and they avoid seeing themselves as a special group in a sociological sense. They are lesbians, most of them, and enjoy to be in a free space. Every year we ask the women in a survey why they come to Femø, and what their most important reason/value is. Almost everybody answer: "to meet other lesbians... to be in an all women community... and to be in nature in the special way that the camp provides...".

³ **Juliane:** I don't think it's really possible, but that's only me. It's a big project and I think that maybe it doesn't combine with very hard work. Sometimes it's cold and rainy. If you have time to speak depends on the weather, and the women. You can document it, or make pictures, but I think it's an impossible project because this place keeps changing depending on who is here. Women also have to think about what it means when media comes into the camp. You can't document something without also changing it. For me it's okay that you do it, i'm not against it. But it changes things. It changed something when the mobile phones came in. It changed something when the laptops came in. We can joke about it, and I don't think you have to do everything in the most basic way, but all the women who come here have come down to the basics. It makes us equal.

Ida Marie: The after-camp is hard work and the weather is a very important part of the conditions for the women. The group and the dynamics in the group is the base of the week and sets the terms for the process and the results. If dynamics are good and there are good competence in the group the work goes smoothly and challenges are solved in good spirits. The barn looks good and we finish early if the group is relatively large and working well together. Making a film will influence this process, because at least one person is here with another purpose than just closing down the camp.

Gritt: Then there are all these things that comes with being looked at, being documented. Some people might even get turned on by that.

Karen: Getting turned on by being looked at? For me it's different. For me it's political just to be seen.

Juliane: A lot of things are not documented. Most people don't know the story of this place.

⁴ **Juliane:** For me it's okay when you ask me if I can do this or that with the hammer or something. To document it this or that way. I'm not against the project, but it changes things.

4. GENERAL RIGHTS AND OBLIGATIONS OF THE PARTIES

4.1. The production and the editing of the film ~~must~~ (aim to) acknowledge the political and historical importance of the ~~separatist~~ camp on Femø. The Filmmaker hereby commits to produce and to edit the material in accordance with the following points of departure. In no particular order of importance, these include:

- I. The camp is defined by its participants.⁵
- II. The camp is run and maintained by activists. There is a ~~consensus~~ among activists and participants that the camp is a non-capitalist space.⁶

Claudie: I work with representation every day. Sometimes it's nice to have a place where you don't have to constantly think about these things. Although as a lesbian you tend to always think about issues of representation.

Gritt: Sometimes thinking about representation is liberating, sometimes it's not.

Charlotte: Please erase the clips where I talk too much (with that dreary voice) or/and where I am too idiotic clumsy... NO NO NO JUST JOKING (JOKING).

Ida Marie: For me the most important thing is that all women are working together. Putting their energy into taking down the camp and into the dynamics of the group. I am however conscious about being filmed.

Karin: You can only use the images where I look sexy.

Juliane: I think you have to ask all of those who are down here what they want to do. Or don't want to do.

⁵ **Gritt:** The camp is also defined by its history. And there are rules. Then it's also defined by the expectations that we bring with us coming here. And it's not only the people at the camp that define the camp. It has many facets. I mean, you could also say that it is the others who are defining the camp. Those who are outside.

Ida Marie: The purpose, the rules, and the statute that is defined by the organization and discussed every year at seminars, sets an important part of the terms for the camp. These are of course part of a history and a political context. Geography is important too. That we are on this specific island in this part of Denmark is part of the conditions. Every year we discuss the fact that most women come from Copenhagen and Sealand and only a few from North Jutland. The fact that there is a lot of Germans is also because of geography. With that being said, it is the women (and children) in the camp that sets the atmosphere of each week.

Karen: There's only a camp because there are people here who are making it happen, contributing with whatever they are. This is the Femø that we can talk about.

Juliane: I had a discussion about the walls of the toilets. They are rubbish basically, but they are also a document of this camp. It's like when people draw on the walls of toilets, sometimes the pictures are very nice. For some of us they are the only memory left. But most of them were thrown out, I think there are only three left now. I just put them in the barn. They are standing against the wall after the closet. They are a kind of history, also in terms of economy. It started with some really bad pieces of broken wood and now there are three good ones.

⁶ **Claudie:** I wouldn't call that an agreement amongst the activists. What I think is important concerning the camp is that there is a coexistence of ideas. I think that's actually the most important thing. That it's not an agreement, but a coexistence of ideas that merge and make the camp possible. They can exist at the same time, even if they are contradictory. So there is no anti-capitalist agreement. But there are capitalist, and non-capitalist and anti-capitalist approaches, and they coexist at the same time.

Gritt: You think it works like that? In reality?

Claudie: Yes, and that's what makes it so special. That you don't have to have an overall agreement on approaches, only an overall agreement on the methods. They have to be for the best of the camp.

Gritt: But do you think, if you look at us who are at the camp, that any of us would look at ourselves as capitalists?

- III. All parties acknowledge the fact that women occupy a subordinate position in the patriarchal order as well as in structures of class, ethnicity, religion, nationality, sexuality and age, among others.⁷
- IV. Participants in the Femø women's camp want to define themselves on their own terms. For this purpose, all parties occupy a common space together for a limited period of time. All parties enjoy the view of the beach as well as the view of society afforded by our particular position.⁸

Ida Marie: The original idea of the camp was that it was non-patriarchal and non-capitalist. As years has gone by, and women are not as political in their approach anymore, what is left as a shared political agreement is that it is a non-profit organization with a solidarity approach to unemployed, students and families with children. We have women in the camp who have their own capitalist companies, or who work in capitalist companies and are happy doing so.

Karen: I heard that the majority of gays in Denmark are voting for Danske Folkeparti, the extreme right wing party. I was sure they would be voting to the left, but that's not the case. So I got really angry and kept asking people at the camp what they are voting for. Most of them were just giggling. I'm sure some of them must have voted for a right wing party because there were only two of us who got really upset. The rest were just like: "oh well".

⁷ **Claudie:** I think that's an interesting question because do we all agree that women has a subordinate position in patriarchy?

Ida Marie: To acknowledge that you are in a subordinate position require that you either accept or fight it. I think this is the reason why a lot of women close their eyes to some of the oppression and the disadvantages that they are subject to in their lives. I also think that the roles between men and women in society are accepted by many women as an agreement that also gives them some benefits. I realize this is a controversial point but I choose to keep it nevertheless.

Karen: I don't think everybody realizes this, or even think about it. There is that group, but then there are the ones who come in their big fat Mercedes with their bling-bling. Then there are others coming for the sports, or for nature, or because they want to score somebody. Or the hetero who comes here because she likes to be around women. Maybe she has problems with men? We had this discussion during one of the Danish weeks and it really split the group in two. Some of the women were saying: "I've never experienced anything bad. I thought inequality was something that happened years ago". It made me wonder if we are really living in the same country. How can they not see it? But they really believed they've never seen anything, so we couldn't agree on it.

Gritt: That's a little ignorant...

Karen: I think so too.

Gritt: ...one thing is what you yourself have experienced. But I mean, you only have to open the newspaper.

Claudie: Or maybe they really are very privileged. And maybe they don't feel the environment they are in.

⁸ **Claudie:** I think it's an important question to ask. If this self-definition of: "what is a woman?" is really enough? Because it's connected to how we are put into categories from birth, and then living it, whether we want it or not. I think this camp is very much about the experiences we make. This is why the Trans-question has had such an effect on the camp, and also on the women who carried this camp for a long period...

Karen: They don't come any more.

Claudie: ...they don't come any more, and I think it is because this opening up to people who transgress these categories has also made part of the meaning of this camp invisible. You are put into categories, and I don't say this meaning that you have been born into them. But you are put into a category, and you have been living in it, or you are still living in it. This camp is very much about the experiences we've made, or still make.

Gritt: I was once in a workshop about gender politics here on Femø. It was quite political, as a way to sharpen the awareness of different views on gender like essentialism, or constructivism, and how we are applying the concepts of gender. We are being imposed with so many images and stories, even when we are inside the stomach. We are not even born and yet there is this whole package of expectations on us.

Claudie: For me it was all about finding a place because just "lesbian" wasn't what I was looking for. And just "feminism" wasn't really what I was looking for either. I found a place, and the feeling that these are my people. But the outcome is never predictable. You can be sure that your life will change in one way or the other after you have been here. This is one huge machine for transformation.

- v. ~~The term “woman” encompasses any person who identifies as a woman.~~ You are welcome on Femø if you are a woman. That means to have a official ID as a woman, fully operated and accepted by the Danish Government.⁹
- vi. Participants identify as women ~~on the basis of their feminist commitment.~~ We are aware that the use of the term “woman” activates dichotomies such as: inside-outside, constructed-biological, feminine-masculine, center-margin, public-private, and many others.¹⁰

Gritt: I’ve heard that lesbians weren’t allowed at the camp when it first started, and that there is one week when you are not supposed to say you are a lesbian. When you aren’t allowed to sing the songs that we are singing, because you shouldn’t take up so much space. As a way to make the hetero women feel more welcome and that they also have space.

Claudie: That is a very funny idea I must say.

Gritt: It sounds like self-suppression.

Ida Marie: It’s an interesting rumor. There was a talk about not excluding hetero women with the games we play as icebreakers on the first day. Like the game in which we are divided into groups of singles/non-singles, mothers/not mothers, above/under 40, from Jutland/elsewhere and so on. I would hate being singled out as a lesbian in a hetero environment on the first day during an icebreaker. As for songs, the decision was made not to sing hate songs about men during children’s week because it didn’t feel right with the small boys in the camp. To me the nature and the simple living are the major reasons why I love this place. But I would not come if 90 percent of the women were hetero. Or, if you could pay money to escape the chore duties.

⁹ **Claudie:** I don’t think the camp is really open (yet) to every person who identify as a “woman”. My very personal definition of what the term “woman” IN THE CAMP incorporates is: A person who has been placed into the category “female” by medical/legal/societal/familial definitions around birth, who still lives in it, redefining, transgressing, fighting against, broadening, subverting, celebrating it etc. and who comes to the camp to share one week of holidays, forgetting the limitations of male/female dichotic categories and the expectations of what and who a “woman” is or is supposed to be, do, feel, think, love, have sex with, enjoy the company of etc.

Ida Marie: You are welcome on Femø if you are a woman. That means to have an official ID as a woman, fully operated and accepted by the Danish Government. This is the policy of the Femø Association.

Gritt: The gender police.

Claudie: That also involves surgery, doesn’t it?

Karen: Of course it does, you cannot get the right number on your ID card unless you’ve gone through surgery.

Gritt: Or perhaps you can be in transition?

Claudie: And if you decide against surgery then you can’t come. Because as I said before it’s all closely connected to the experiences we make in a category. I think this is an interesting point: Is it enough to self-define? Maybe there could be a week were the topic would be for people who have been put into this category very early in life to talk to people who decided later in their lives that they want live in this category. Including all the aspects. But then it should be clear that this is about the experiences we make in our lives and not just about inclusion or exclusion, because that has this random feeling to it.

Juliane: Normally what is decided in Copenhagen is really important. You talk about it and you bring it into the seminar and you make the decision for the next year and I think it’s a good idea. It takes time. The issue of transgendered people has been discussed for five years or something.

¹⁰ **Karen:** Some people come because their football teammates are coming and they want to have a holiday together. And when you want to talk about feminism with them and you say “matriarchy” or something they are like: “What?”

Annette: The label “feminism” is too big I think and sometimes that’s blocking the discussion, rather than to open it up. Things happen on so many levels here and what I think is really valuable about this place is the fact that we create this room together. We make this happen through working together.

Gritt: How I understand the original intention of the camp was that it was part of the Feminist Movement. That you took this space and you created a place were women could define themselves outside of patriarchy. Outside of oppressive power structures. But the question is if this is still the case? What are the political implications of this camp? What role does it play in society? Is it only an exclusive, self-referential thing?

♀ right?
 ↓ instead
 → meaning woman (2852) of 2851 ← ♂?

VII. Participants identify themselves as being located either inside a category, outside a category, or ~~freely~~ moving in, out and between such categories.¹¹

4.2. Provided that the Filmmaker respects the terms of this Agreement, the Participants and the Femø Association give permission to the Filmmaker to use the videotaped material, the voices, ~~first~~ names, physical likenesses, and appearance of the Participants in connection with the production, as follows: the Participants waive all personal or proprietary rights with respect to the production. The Filmmaker will have full freedom in distributing the Film and to show it in screenings and/or exhibitions. The Femø Association has the right to screen, mediate and distribute the Film in non-commercial contexts only.

5. RIGHTS AND OBLIGATIONS OF THE PARTIES AT THE PRODUCTION SITE

5.1. By respecting the ground principles, the Filmmaker will have access to the entire camp on the same premises as the Participants. The ground rules are:

- I. No men are allowed in the camp. Boys are allowed until the age of 12.¹²
- II. Participants choose if they want to sleep in individual tents or in the common tents, which has the capacity for 8–15 women and children.¹³

Claudie: I think that this camp is feminist by tradition. Even though there is no agreement. there is a tradition, and a perception from the outside that this is a feminist camp. This is something I dare to say. That even those who don't define themselves as feminists would say that this is a feminist camp, with everything that is attached to that.

Ida Marie: I second Claudie.

¹¹ **Karen:** Every time we make an arrangement, or try to define the camp, I think we all agree that this is first of all a women's camp. Because we should not be exclusive by saying: "you have to have this sexuality". It's not about that.

Gritt: Then somebody would say: but what does it mean to be woman...?

Karen: Exactly.

Gritt: ...you are still stuck in the one gender model.

Ida Marie: We are still part of the man/woman dichotomy. The queer and transgender movement has not really come to Femø from the inside yet. We have been touched from the outside, but it has not occurred inside the organization yet. We meet women in the camp that take a stance against the whole gender approach. They say that for them it's about who they like to have sex with, or who they like to hang out with. Politics has nothing to do with it from their perspective. For me politics has everything to do with it and I come here because of the democratic structure, the lesbian social space, the feminist perspective and the uniqueness of the history of the place. If other than women would be welcome the significance of the camp would change. It would no longer be a women's camp and to me that would change everything. I feel that the 200–300 women participating in the camp every year does not have to create the model for a perfect society. We struggle to maintain the camp as it is. In a perfect world we would not need it.

¹² **Claudie:** Now there is a pre pre-camp for the boys who are over 12 years old but who have been coming here their whole life. They can come with their mothers for a week before the pre-camp starts.

¹³ **Gritt:** Sleeping together in tents with a lot of people you didn't choose is an important experience. Normally you live very selectively. You want to be safe and you want to choose. But when you come here you put yourself up on display. You're in a large group and you cannot be in control of that group, that is challenging.

Claudie: Yes, in weird ways it's a challenge being here, with the toilets being these buckets outside. It's important that it is challenging. I don't think the same thing would happen in a women's hotel or something.

Karin: Everybody has individual sleeping tents now.

Gritt: You shouldn't be so selective. It's against the concept.

- III. Responsibilities for running the camp (including but not limited to cooking, cleaning, washing up and making coffee) are shared by all. The Filmmaker will agree to sign up for as many shifts on the work schedule as everybody else.¹⁴
- IV. The barrack features a warm water shower that can be used for a fee of 10 crowns. The outdoor shower is free of charge.
- v. Everybody is responsible for creating an inclusive atmosphere.
- VI. Decisions are taken jointly. In case of a disagreement among the group in relation to the production of the Film, the matter will be discussed at a common meeting attended by all so that everybody has a say on the subject. Any decision at such a meeting will have to be approved by at least 85 percent of those present. At these meetings the Filmmaker has one voice like everybody else.¹⁵

5.2. The obligations of the Filmmaker are to follow the rules that have been negotiated by all parties to this Agreement. The production of images will therefore be determined by the ongoing negotiation. In relation to Image Production, the initial obligations of the Filmmaker are as follows:

- 1. ~~Only first names are used.~~ We use our full names.¹⁶

Ida Marie: Women are moving back into the common sleeping tents. The social space is seen as attractive during some of the weeks. Some women have their private tent for making love, or if they are desperately scared of insects. We have women who started coming after the right to sleep in your own tent was opened up. There is a rule about how big the tents can be and we encourage women not to make a camp within the camp. It's considered bad behavior to do that.

¹⁴ **Juliane:** The work is done by volunteers. And it's a lot of work to keep the structure, and the infrastructure, of this place.

Ida Marie: Only the international week is fully on a volunteer basis. For all the other weeks every woman has a specific number of chore duties. Only special circumstances can free you from doing your part of the work. The Secretariat and the groups of responsible are elected at the autumn seminar. The work they do during winter is done on a volunteer basis. A lot of things are made easier by women volunteering to do extra work.

¹⁵ **Juliane:** Over the years I have stayed and helped pack the camp down, it's my contribution. Because I'm a foreigner that is what I can do for the camp. I do this every year, and they count on me doing it. They count on this group from the international week to stay for a few days and pack everything down. It's a little ignorant. It's the same thing as not thinking about the fact that we need gloves when we are working because otherwise our hands are going to hurt. It's not easy with the communication, and how to handle responsibility. It's the handicap of this type of organization. It's easier for me to know before that a woman is coming down to make a film. I'm in the process of saying goodbye now. For me it's the last point, for you it's the first. As in the picture. It can be frustrating for you. It's also possible that you will get some anger.

Ida Marie: We don't count women in the camp if we can avoid it. Consensus is the ideal. There are rules set from Copenhagen and there are rules made in the camp. The line in-between is fluid. But as a ground rule, what is decided on the seminar cannot be changed. For example: smoking in the common tent, age limit for boys and what defines a woman. And of course behavior that cannot be contained within the group such as stealing, violence etc.

¹⁶ **Karin:** Why are we only represented by our first names? That's weird. It's like going to a small African village where "Bobbo" show you the drums. You are not only using your first name. "Kajsa makes this movie with Claudie and Annette and Karin" You know what I mean? And women tend to do that you know.

Claudie: Yes, we don't like that. We don't do that. When we are interviewed we demand that we are experts and that our full names will be used. Not just our first names.

Karin: It's as if this was some forbidden secret lesbian land.


Gritt: I think it can be a strategy. I know in the radical left wing they claim that the problem when you use last names is that you individualize. You become the spokesperson of a movement. You are being individualized and they are questioning you as a person. It's a kind of instrumentalization of you as a spokesperson.

Claudie: Yes but that's false pretensions. To pretend that you are all the same.

- II. The Filmmaker should appear in the Film as a Participant of the camp.¹⁷
- III. Every Participant decides for herself if and how she wants to participate. This might include the choice not to appear as an image but only as a voice, or vice versa. Every Participant has the obligation to inform the Filmmaker of the extent of her desired involvement in the Film, and to help revise the terms of the contract accordingly. Such changes will be discussed and negotiated during the week of August 11th 2008. Outside this period, the changes will be negotiated via email, phone or scheduled meetings. The representation of the camp is negotiated by all parties through the development of this Agreement.¹⁸

6. PURCHASE AND SALE

The finished Film will be for sale as a work of art. If the Film is sold to a museum or a collector, the proceeds will be divided as follows: 50 percent to the Filmmaker and 50 percent to be paid directly to The Femø Association (Gothersgade 37, 1123 Copenhagen K, Denmark; Danske Bank, registration number: 0246; account number: 2 29 64 03).



Annette Müller



Charlotte Hanmann



Claudie Goutrié



Gritt Uldall-Jessen



Ida Marie Nielsen/Föreningen Femø



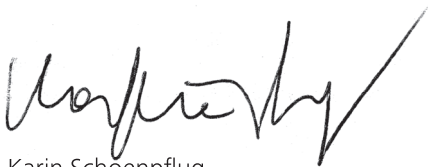
Juliane Bendixen



Kajsa Dahlberg/Filmmaker



Karen Hansen



Karin Schoenpflug

Gritt: I agree because it's assuming we're all having the same conditions, speaking from the same place. It's a safe position were you say: "I'm not responsible". You can just say: "now it's me as an individual" or "now I'm speaking as a spokesperson".

¹⁷ **Ida Marie:** And she worked hard and gave her share to the group in every way.

¹⁸ "AGREEMENT: I, Kajsa Dahlberg, hereby agree not to use the imagery (face, nudity, or any identifiable images) or the voice of [REDACTED] for my project about the Femø Women's camp. Femø, August 14th 2008."