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Knitting the Faroes: understanding island change through the social infrastructures of women's everyday lives

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Tórshavn. Source: Visit Faroe Islands, visitfaroeislands.fo

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Abstract

Within the field of Island Studies, the lack of gender sensitive research is reflected in the limited tools for effective engagement with both gendered dimensions of island life and the island as a context. This study explores how to enhance our understanding of women's island lives through empirical research on women's lived experiences of change on the Faroe Islands. Gender inequality is a pronounced issue on the Faroe Islands, making it a pressing case for exploring the interplay between gender and islands. Grounded in life-history interviews with 12 elderly women on the islands, this study contributes a comprehensive insight into how women have experienced, lived, and embodied change from the post-war era to the present day. It found the women to define change through their stories of everyday practices and relations. Furthermore, the women's changing everyday was lived and embodied through their active movements and relations overseas as strategies for navigate island life. This study concludes with the suggestion of future application of the everyday as an analytical lens to understand women's island lives. Specifically the everyday as embodied social infrastructure that sustains island life through mundane daily practices and relations - an analytical lens that both comprehends the gendered dimensions of women's everyday lives and the geographic island context.

Keywords:

Islands, gender, islandness, social change, migration, everyday life, social infrastructure

Introduction

“I get so sad when thinking of everything that is lost because no one wrote it down. Women’s histories keep being overlooked. Nothing has been written down from my mothers generation, and now it is all lost” (Kristina)

In this quote, Kristina is emphasising her motivation to take part in this study on women’s experiences of the changing Faroe Islands. What she, along with the other women in this study stress is continuously overlooked are women's everyday realities - the mundane and particular daily activities, relations, interactions, emotions and work, both paid and unpaid, that make up the tapestry of everyday island life.

This problem is reflected in women's current dissatisfaction with life on the Faroe Islands (Hayfield et. al., 2023), and is found to influence the high gender ratio disparity on the islands, where women currently constitute only 48.2% of the total population. (The World Bank, 2022; Gaini, 2013). While the conventional story of the changing Faroe Islands paints a fortunate picture of progress and development since the early 1900s, it is mostly narrated through the male dominated, outward looking and market-based fisheries economy (Gaini, 2011; Hovgaard & Kristiansen, 2016). In contrast, the story of women's changing lives has received far less attention. Even today, where most Faroese men have long since left long-distance work, the fishing industry continues to dominate discourses on gender, family and the labour market (Gaini & Nielsen, 2020; Hayfield, 2020). Diverging from the trajectory of other Nordic formal social structurings, women on the Faroe Islands have mainly sustained unpaid responsibilities for the well-being of the family with little institutional support (Gaini, 2013; Jacobsen & Jákupsstovu, 2005; Knudsen, 2010). Perhaps unsurprisingly, women experience Faroese society to sustain high gender inequalities, particularly putting pressure on women's everyday lives (Hayfield, et. al. 2023).

Consequently, the Faroe Islands are facing the problem of women being discontent with their everyday life (Hayfield et. al. 2023), which is at the crux of the trend of migrating away from the islands (Gaini, 2013). While previous studies have identified this issue (Faber et. al. 2015; Jacobsen & Jákupsstovu, 2005; Knudsen, 2010), our understanding of the subjective experience of how this problem came to be and how it manifests within the specific geographic island context remains limited. Turning to the field of Island Studies which engages with the specific context of islands and island life, there is an absence of analytical tools focused on exploring women's gendered dimensions of everyday island life - a limitation that emphasises the continued lack of gender sensitive research within the field. This is a voiced issue, initially forwarded by Karides (2017) calling for the appraisal of theoretical, conceptual and analytical developments capable of addressing the gendered dimensions of island life (Karides, 2017).

In response to the call made by Karides (2017), this research has aimed to explore how to enhance our understanding of women's lived island lives: one that can both address the gendered dimensions of women's everyday lives and the geographic island context, grounded in women's own experiences of change. To meet this aim, this study asks:

How have women on the Faroe Islands experienced, lived and embodied changes in their everyday lives? How does this insight enhance our understanding of the gendered dimensions of women's island lives?

To answer these research questions, this study has conducted life-history interviews with 12 elderly women on the Faroe Islands. The choice of life-history interviews was deliberate, as they give insight into the subjective experience of change and how individuals construct meaning of social, historical and geographic processes (Drozdowski & Birdsall, 2019; Sharma & Barron, 2021; Slater, 2000;). Accordingly, the life-history interviews in this study have provided comprehensive and holistic understanding of the women's subjective experiences of change through their lives lived on the islands from the post-war era to the present day.

Grounded in this empirical data, this study found the women to define change through their stories of mundane and particular everyday practices and relations. In addition, the women's changing everyday was lived and embodied through their active movements and relations overseas. The understanding that change is intertwined with movement aligns with scholarship within the field of Island Studies. Here, islands are argued to be inherently interconnected and open, where islanders continuously engage in dynamic mobility and migration patterns that enables enplaced change (Baldacchino, 2008; Hayward, 2012; Joseph, 2021; King, 2009). However, this study recognises this understanding to miss the dimensions of the women's changing everyday life that are not explicitly defined by their mobility and migration patterns. Instead, the specific focus on the everyday as an analytical lens was found to enhance our understanding of the women's island lives and its gendered dimensions.

Following these findings and the expressed wish of many women in this study to bring forward their overlooked and invisible changing everyday lives, with this paper I want to propose the analytical lens of the everyday, specifically the conceptualisation by Hall (2019; 2020a), to the field of Island Studies. This conceptualisation perceives the everyday, its practices and relations, as the lived and embodied social infrastructure that sustains daily life (Hall, 2019; 2020a). This analytical lens both address the gendered dimensions of women's everyday lives and the geographic island context, Furthermore, it offers insight into the processes leading to women's contemporary dissatisfaction with life on the Faroe Islands. Consequently, a more holistic and inclusive understanding of change in island settings.

It must be emphasised that while this research focuses on the daily lives of women, its intention is not to (re)produce binary understandings of gender. Instead, it recognises women's experiences to be one facet of a more diverse and plural narrative of change, both within the Faroes and beyond. A perspective that finds women's everyday lives to stand in contrast to the hegemonic discourse on economic development as the sole indicator of progress (Katz, 2001; Nagar et. al. 2002).

Furthermore, this paper argues for the value of analytical engagement with the everyday as well as islands in their ability to challenge and deconstruct hegemonic, universalising and simplifying conceptualisations of a social phenomenon (Nimführ & Otto, 2021; Dyck, 2005). Hence, this paper contends that applying an analytical lens of the everyday within the field of Island Studies supports analytical exploration which can provide critical insights into understanding change as a non-linear, multi-scalar, embodied and lived process. Instead of the binary understanding of scale perceiving the local as static and the global as dynamic, the everyday comprises both local and global processes of change, with the global being produced, experienced as well as embodied in local and emplaced contexts. Hence, change is not solely imposed upon the local and individual, rejecting the notion of local victims of global forces of change (Dyck, 2005; Mountz & Hyndman, 2006; Pratt & Rosner, 2012; Freeman, 2001; Nagar et. al. 2002). Consequently, by thinking with the island through the everyday, we gain valuable insights into the complexities of change and the significance of lived experiences in its shaping of knowledge and theory of island life.

Continuously changing island life

This study is embedded within the field of Island Studies and actively engages with the island as a context, and thus the concept of Islandness - the recurring concept in Island Studies referring to and recognising the unique characteristics of islands and island life (Foley et. al. 2023). Furthermore, it draws on Island Studies scholarship that has resisted and dismantled conventional island tropes that portrays them as insular, isolated and static (Baldacchino, 2003; Nimführ & Otto, 2020; 2021; Stratford et. al. 2011). In this pursuit of challenging conventional and flawed island tropes, the phenomenon of change has become a central focus of Island Studies literature (Baldacchino & Starc, 2021; Foley et. al. 2023; Pugh, 2013). It has amongst others compelled Ratter (2018) to conclude her book on islands and globalisation by stating that on islands: “*the only continuity is change*” (Ratter, 2018:209). However, women's position within this perspective on the island is largely missing. Hence, the understanding of women being bound to the local and mere receivers of

change that is prevalent in mainstream development discourses (Dyck, 2005; Hall, 2009; Freeman, 2001) is still to be systematically challenged within the field of Island Studies.

The understanding of islands as continuously changing is tightly intertwined with the understanding of islands as open, interconnected, relational, and in constant movement (Hayward, 2012; Pugh, 2013; Stratford et. al. 2011). For example, studies have found islanders to strategically maintain island lives and the wellbeing of island communities through dynamic migration and mobility patterns (Hayfield & Nielsen, 2022; King, 2009; Connell, 2008). Change and movement become intertwined through practices of circular migration that are prominent in island contexts, obscuring linear and absolute conceptualisations of staying and leaving (Baldacchino, 2006; 2008). This also challenges the conventional idea of brain drain and brain gain as an outcome of high island out-migration, compelling Baldacchino (2006) to instead suggest the use of the term brain rotation (Baldacchino, 2006). Baldacchino (2008) also rejects the assumption that islands become deprived due to their cultures of migration. Rather, emplaced changes are complex and involve various agencies and drivers (Baldacchino, 2008). As Connell (2008) argues, “*Migration constitutes no rupture with island life but is an extension of it*”(Connell, 2008:1021).

Following this understanding, Vannini & Taggart (2012) stress islands and Islandness as practice, or the “...*outcome of what islanders do, and in particular of how islanders move*” (Vannini & Taggart, 2012:227). While islands are diverse and plural, and islanders’ reasons for migration vary, the understanding of islands as cultures of migration is consistent (Baldacchino, 2006; King, 2009). Or as King (2009) describes island life: coming from a small world but to lead a global life (King, 2009:62). Although in constant movement, islanders are found to maintain strong connections to home through transnational relations and support the well-being of island communities through financial as well as non-monetary social remittances (Alexander, 2016; Foley et. al. 2023; Kelman & Stojanov, 2021). By engaging in these dynamic practices islanders are argued to be agents of change (Conway et. al. 2012). Following this understanding of island life, the notion of the island and island life transcends its mere spatial classifications and are instead interconnected and relational (Hayward, 2012; Pugh, 2013; Stratford et. al. 2011).

While movement and relations overseas as a driver of island change has been widely acknowledged within island studies, there has been very limited engagement with how it intersects with gender within everyday experiences (Karides, 2017; Karides & Rodríguez-Coss, 2022). However, recent studies give insight into women’s active navigation of island life through such movement (Lama, 2018; Lam, 2021; Nielsen, 2020). For example on Cape Verde where Giuffrè (2021) found women’s migration practices to have challenged the gendered binaries of women being bound to place and the presumed local/global divide. The study found women increasingly

engaging in various mobility and migration patterns. She states this transformation to be “... *reorienting Cape Verdean female belonging from insular to transnational*” (Giuffrè, 2021:117). A change that impacts everyday practices connecting both island and mainland, ideas of home, and how relations are performed and felt (Giuffrè, 2021). Another example of women actively engaging in dynamic mobility, migration and transnational practices that lead to emplaced change is the study by Ortega (2022) on embodied urban processes in Philippine islands. Here, emplaced urban transformations were found to be driven and embodied by Filipinas and their crucial role in the movement of tourists, expats and capital (Ortega, 2022). Thus, through everyday embodied practices they become the facilitators of change.

These studies deepen our understanding of the gendered dimensions of Islandness, giving insight into the navigating of and active engagement with sustaining island life. However, the explicit focus on movement fails to address women’s very mundane and particular changing everyday life on islands such as daily life after returning home, and thus not exclusively bound to migration, mobility and transnationalism.

Thinking through the everyday and its social infrastructures

Although the everyday might seem mundane and particular, it provides an analytical lens through which we can understand societal phenomenon and larger social structures (Holmes & Hall, 2020). As an analytical approach, the everyday tends to the often overlooked and invisible dimensions of society as sources of knowledge production, and useful in addressing the gendered realities of everyday life (Hall, 2019; 2020a). Hence, it is a crucial analytical lens as women’s everyday practices continue to be overlooked and taken for granted, especially the everyday impact of the gendered division of paid and unpaid labour. This work, rooted in feminist scholarship, critically addresses women’s disproportional responsibilities of social reproductive responsibilities and caring practices (Hall, 2019; 2020a)

Social reproduction encompasses what can be understood as life’s work (Mitchell et. al. 2003), or as described by Katz (2001): “*Social reproduction is the fleshy, messy, and indeterminate stuff of everyday life*” (Katz, 2001:771). It comprises the work that sustains, supports and reproduces our society, making up the very foundation of its functioning, but is mostly left out of the equation of economic value (Katz, 2001; Mitchell et. al. 2003). Intertwined with social reproductive practices is care work, both paid and unpaid, and mainly occupied by women both when institutionalised and informal (Middelton & Smanani, 2021; Milligan & Wiles, 2010). Both social reproduction and care are inherently spatial concepts as they manifest in different geographic contexts. However, they are also embodied and relational and move with the body as a geographic

site in itself (Rodríguez-Rocha, 2020). Understanding these dimensions of daily life is crucial for addressing the gendered realities of the everyday and women's roles within it.

The analytical approach that this study is proposing to the field Island Studies understands the everyday through the notion of infrastructure. Understanding the navigation and management of everyday practices and geographies through infrastructure has been approached from different positions (Latham & Layton, 2020). This includes attention to the affective and intimate lived experiences of hard infrastructure such as roads and sanitation (Wilson, 2015). Or engagement with social infrastructure, which encompasses the amenities, spaces, services and networks crucial for societal well-being and overall quality of life such as healthcare facilities or educational institutions (Latham & Layton, 2022). However, beyond these physical conceptions, scholars have also re-conceptualised social infrastructure to be peopled instead of physical and material (Simone, 2004).

Infrastructure as peopled has especially been applied by urban scholars on how people become integrated into the infrastructure of a city in order to sustain its functions in cases of lacking formal and institutional provision (Alam & Houston, 2020; McFarlane & Silver, 2017; Simone, 2004; Truelove & Ruzczyk, 2022). Hall (2020a) continues this conceptualisation, arguing that people do not only take the place of lacking social infrastructure. Instead, lived and embodied everyday practices of social reproduction and care are social infrastructures in themselves (Hall, 2020a). Consequently, instead of considering social infrastructure as the material or physical places in which social reproductive and caring practices occur, she proposes a conceptualisation of social infrastructure that is embodied and performed through everyday practices:

“Social reproduction is thus in itself an infrastructure upon which to build societies and economies - a complex network of people, practices and politics, labour, love and life; it does the work of maintaining and sustaining lifeworlds.” (Hall, 2020a).

Hall (2019; 2020a) metaphorically describes the relational practices of social reproduction and care as tapestry: the weaving of *familial and extra-familial relationships* (Hall, 2019:69). Relations that cross through time and space in their shaping of the everyday (Hall, 2019; 2020a). She stresses the choice of the metaphor of tapestry for its everyday personal relevance and emotional depth:

“Tapestries take much time, effort, consideration, embodied work, visceral connection and attention, and are also often associated with feminised, domestic labour and skill, whether paid or pastime” (Hall, 2019:70).

Furthermore, like tapestry, a first view of the lived experience of the everyday might provide a beautiful cover of interwoven life-worlds, but the underside reveals a more complex and messy reality of stitching and weaving social infrastructures (Hall, 2019). Thus, the emotional and

affective realities of daily life are crucial for comprehending subjective experiences and meanings attached to the everyday, and in understanding the dynamics between individual agency and social structures and processes (Davidson & Milligan, 2004; Hall, 2020b).

Within contemporary society with inadequate investment in welfare services and social infrastructures, including a growing imperative for employment to sustain life, the everyday is increasingly under pressure. This has been found to create a double burden mostly borne by women to both be integrated in the labour market and being responsible for managing unpaid social reproductive and care work (Fraser, 2016; McDowell et. al. 2005; Lawson, 2007). Therefore, the understanding of the everyday as embodied and lived social infrastructure emphasises the crucial need for more investment in people (Hall, 2020b).

Through this understanding the everyday is no longer confined to the local or domestic, but can expand beyond physical and emplaced. However, the everyday does not have to be transnational in order to be global, nor does island life have to be mobile or engage in migration in order to be open and interconnected. Instead, it weaves relations through mundane and particular practices of social infrastructure into an everyday that is not confined to spatial categories.

Case:

The Faroe Islands

The Faroe Islands houses a highly gendered society with men earning two thirds of the islands total salaries and a substantial number of women holding part-time employment (Hagstova Føroya, 2023). Indicators that reflect the traditional gendered division of work that is still prevalent on the islands with women holding greater responsibilities of unpaid care work and domestic responsibilities (Gaini, 2013; Hayfield, 2018; Jacobsen & Jákupsstovu, 2005). Furthermore, a recent study on the perceptions on gender equality on the islands found that women to a much greater extent than men find this gender inequality to be prevalent, are dissatisfied with its impact on their daily lives, and wish for public authority to actively improve the prevalent gender inequalities (Hayfield et. al. 2023). Other studies have found women on the Faroe Islands to find Faroese society to be more accommodating to men, and so-called women's work, or pink-collar jobs, to be less valued and respected (Faber et. al. 2015). As stressed by Knudsen (2010):

“... some of the Faroese women find that they are at a disadvantage in the Faroese society because they are women; and that the Faroese society does not safeguard their interests” (Knudsen, 2010, translated in Faber et. al. 2015:102).

Leaving the islands has become way of navigating the lack of formal support of managing everyday life, with many women today being unable to manage both children and employment and thus seek places that can accommodate both (Knudsen, 2010).

With the research focus being the connection between women's everyday lives and islands as open and interconnected, I have decided to focus on women currently living a specific location on the islands that lies between these notions of the traditional and the modern, namely the capital of Tórshavn. Tórshavn is the national image of progress and change, a small peripheral centre that has grown into an urban capital with everything that this entails (reference). It stands in contrast to more peripheral areas, particularly in the development of social services such as public care institutions, which were established in Tórshavn well before other locations (reference). This has influenced the image of Tórshavn as a modern environment following global trends and parting from the more traditional structures within Faroese society. However, even within this urban environment, women still leave the islands. Consequently, the choice of the Faroe Islands as a case and specifically Tórshavn as the backdrop for the interviews has shed light on how women navigate island life in an environment that seemingly should have developed toward accommodating their everyday lives (Grydehøj & Swaminathan, 2018).

Methodology

This study is based on life-history interviews conducted with 12 women aged 70+ within the Faroe Islands in early spring 2023. Theoretical sampling of participants was applied and the criterion given was age, 70 and above, and gender, women. While Tórshavn served as a backdrop, it was not deemed essential for the women to have spent their whole lives within the city. In order to capture change as a process, it was deemed important to encompass life histories spanning from the post-war era to the present, thus making age a decisive criterion. Instead of more criterions to personal characteristics, it was found important that the women felt comfortable talking about their own lives which was stressed during initial conversations with potential interviewees. A call for interviewees was posted on Facebook, a social media platform actively used in the Faroes even for the specific age-group. In addition, word of mouth became an important tool due to the small and tight-knit Faroese society.

The life-history interview is personal and intimate, it places the interviewees at the centre of their own stories and provides control over the information they share. This makes it crucial that the storyteller feels comfortable. In this regard, initial conversations held with all women served not only to establish rapport and trust, but also to explain this style of interview. Most women who I had initial conversations with expressed being pleased and favouring this type of interview as they

enjoyed the possibilities of being in control of their own stories more than being asked specific questions. However, there were also a couple women that eventually declined participating due to its very personal nature.

An overview of the interviewees can be found in table 1. Pseudonyms are used, and the place of birth is abstracted when born outside of Tórshavn in order to ensure sufficient levels of anonymity.

Table 1. Overview of interviewees

Pseudonym	Age at time of interview	Place of birth	Children	Living abroad
Helena	80 y/o	Suðuroy, Faroe Islands	3	Several longer and shorter periods
Maria	74 y/o	Tórshavn, Faroe Islands	2	During years of higher education (1-10 years)
Kristina	74 y/o	Tórshavn, Faroe Islands	4	During years of higher education (1-10 years)
Anna	85 y/o	Copenhagen, Denmark	3	Childhood and shorter periods (2 weeks - 3 months)
Marita	72 y/o	Tórshavn, Faroe Islands	3	Shorter periods (2 weeks - 3 months)
Elsa	79 y/o	Tórshavn, Faroe Islands	3	Shorter periods (2 weeks - 3 months)
Katarina	75 y/o	Tórshavn, Faroe Islands	2	Shorter periods (2 weeks - 3 months)
Hanna	77 y/o	Tórshavn, Faroe Islands	2	During years of higher education (1-10 years)
Karin	80 y/o	Tórshavn, Faroe Islands	4	10+ years abroad
Annika	81 y/o	Vágar, Faroe Islands	4	During years of higher education (1-10 years)
Johanna	79 y/o	Eysturoy, Faroe Islands	4	Several longer and shorter periods
Beinta	89 y/o	Eysturoy, Faroe Islands	3	10+ years abroad

All women invited me into their homes for the interviews. In addition to substantial preparation on the broader social contexts pertinent to the relevant time periods, I had prepared a set of probes. To ensure the women were in control of their own life-histories, an actual interview guide was not made. The probes' primary goal were to facilitate the telling of changes in the women's lives. However, excessive use of probes was rarely necessary, and I instead held an active listening role while allowing the women to be in control. The interviews were conducted in Faroese, lasting from one to just under three hours. If getting close to the second hour the interview was slowly concluded and a second interview scheduled. All interviews were recorded and subsequently transcribed. The quotes used in the analysis are my own translation, and subsequently reviewed by an external party.

Being a Faroe Islander myself, I found myself in similar positions to what Hayfield (2022) experienced, described in her paper on ethics in small island research. She stresses the need to navigate multiple relations and the impossibility of staying with the neutral identity of a researcher (Hayfield, 2022). Similarly, during the data collection for this research I did not try to rid myself of my positionality but instead followed the reflexive navigation of multiple social relations outlined by Hayfield (2022). When asked what family I belong to, or similar questions, I consciously crossed the boundary between researcher and islander. This approach proved successfully in establish rapport, confidentiality and trust, while still staying within the intentions of the empirical research. Furthermore, my being Faroese facilitated engrossed and in-depth interviews without the need for extensive contextual explanations about life as a Faroe Islander. The only significant challenge was ensuring the women that they needed to provide written consent, a requirement many found unnecessarily formal. In these instances I had to step away from my island identity and rely more on my role as a researcher.

The empirical data was coded and analysed following the Grounded Theory guidelines by Hennink et. al. (2020). The process involved multiple readings and several rounds of coding conducted simultaneously with the analytical process (Hennink et. al. 2020). The initial rounds of coding and analysis relied on inductive strategies and reasoning, while remaining sensitive to subjective and affective experiences. As an example, two inductive codes relating to findings were: *enjoyed living abroad but moved back home*, and *busy being a mother*. Constant comparison proved an especially useful analytical strategy enabling comparisons of experiences both within and between life-histories as well as across time. Several participants used phrases such as *so much has changed*, and the constant comparison strategy facilitated the exploration of the underlying meanings behind these expressions. Eventually, the inductive coding and analysis was compared

and connected to existing theory, leading to further rounds of coding integrating deductive strategies and reasoning.

Analysis:

The changing everyday and its lived and embodied social infrastructures

“I saw your post but at first thought I don't have anything to tell. But then I kept thinking about it and in the end thought you know what these stories are important so why not mine, so I asked my daughter to contact you” (Marita)

This quote by Marita, similar to the one in the beginning of this paper, demonstrates that she had given the interview much thought before it was conducted. Indeed, several of the women stressed their own intentions of participating: they wanted to bring forward the stories they felt were overlooked and forgotten - the stories of women's changing everyday lives on the Faroe Islands. Many emphasised that they were not to give commentary on significant events or larger social changes, with some emphasising that this I could instead read in other texts. What they themselves were keen to tell was their experiences of the changing mundane and particular everyday. Consequently, the application of the everyday as an analytical lens is not merely my own analytical decision, it is directly derived from the women who told it through their life-histories.

In their life-histories the women highlighted the household composition and domestic work needed to sustain their families throughout their life. Childhood recollections gave insight into the hard manual domestic labour that occupied the time and energy of the women in the household, and the changes brought on by technological advancements. They observed that the increased availability of household appliances not only improved efficiency, but transformed the lives of the women in their households. These changes were not merely an occurrence, but constituted a process of living and sustaining life differently with changed responsibilities and practices. For instance, the increasing availability of affordable and ready-to-wear clothes in the city relieved their mothers of one less domestic responsibility. An aspect of development and progress in the sustaining of everyday life that many of the women found to be overlooked. As expressed by Maria:

“...and then people said that women were stay at home moms, it sounds like they were just at home relaxing right, but the truth is that they struggled from dawn to dark” (Maria).

The stories the women told of the changing everyday and stressed to have been overlooked encompassed what can be understood through the concepts of social reproduction and care (Karz, 2001; Lawson, 2007; Rodríguez-Rocha, 2020). Everyday practices that for the most part have been and stayed unpaid. They for example told of changing domestic responsibilities due to

technological advancements; changes in the caring for children and for the elderly due to changing social attitudes and institutional provision of care; and changing social relations due to the increasing busyness and pressure in everyday life. While diverse and varied, these accounts of change are embedded within the spaces of social reproduction and care (Hall, 2020b; Katz, 2001; Mitchell et. al. 2003; Rodríguez-Rocha, 2020).

It is important to emphasise that not all participants had identical stories of changing social reproductive responsibilities and caring practices. Although similarities and connections, diverse socio-economic backgrounds provided different prerequisites for and trajectories of a changing everyday within their life-course. This was especially evident in the accessibility of education where the women who had to start working young due to economic hardship within their families had to gain education later in life. Hence, while most women regardless of their socio-economic backgrounds gained the education they desired, the intersecting realities of their lives should be acknowledged (Rodríguez-Rocha, 2020).

For many of the women, education and employment emerged as a crucial dimension of the changes in their everyday lives. Most women found themselves in between a traditional past, responsible for unpaid domestic work, and the possibilities of gaining educations, economic freedom and living independent autonomous lives. This change was revolutionary both for their individual lives and for society at large, as stated by Johanna:

“...and then we got jobs and we started having kindergartens for example, women working has really changed society” (Johanna).

Annika told of her attending the exam that would determine whether she would be accepted into secondary education. She soon realised she did not know the answers to all the questions, but her teacher whispered them in her ear and she wrote them down, eventually passing the exam. If that had not happened, she now reflected, *“...I would have spent my life being someones wife”* (Hanna). Today she has been married for many years with children, grandchildren and great grandchildren being important parts of her daily life. However, she still found her being accepted into secondary education and later higher education abroad to be one of the most crucial and defining moments in her life that relieved her from being bound to an un-chanced everyday.

Recognising emotions as important in both processes of meaning making and as drivers of change (Davidson & Milligan, 2004; Hall, 2020a) has informed this analysis. For example, instead of solely being driven by a rational economic incentive to pursue education and employment, most participants were primarily motivated by emotional and affective experiences throughout their lives. Especially the women who vividly recalled the city in the 1950s and its rapid population growth, housing shortages, and limited job opportunities stressed that this left a burning impression. For

example, Karin reflected her experience working for a store collecting payments in the 50s and recalled encountering impoverished women who asked her to come back next month for payments, leaving a lasting impression on her:

”...*I swore to myself that I would never have a life where I would end up in a similar position*”
(Karin).

Another woman described the emotional burden of being responsible for the unpaid everyday care for both children and elderly that her mother had experienced, which eventually led to mental health problems. Therefore she knew the value of education and employment which she worked hard to reach. Through their affective tellings of dreams, hopes, motivations and life-decisions the women demonstrate that emotions have agency (Davidson & Milligan, 2004) and are important drivers of a changing everyday.

Within these stories of the women’s changing everyday lives, the role of social infrastructures as everyday social reproductive and caring practices (Hall, 2019; 2020a) became especially apparent. The extensive relations in the sustaining of life on the islands was told through the practices of caring for children, both their own and those of others, caring for the elderly, for neighbours, for close and distant relatives, etc. For example, while interviewing one women we were having tea and cake. The cake she told me, a good friend of her made because she knew her husband was away. This is how we take care of each others she stressed, telling me more about her friendship group of 50 years. Another woman told me about her current creative engagements with other elderly women, teaching them different painting techniques as she herself is an artist. She found great pleasure and importance in keeping each other active and not succumbing to old age. While Hall (2019; 2020a) uses the metaphor of tapestry to describe these relational caring and social reproductive everyday practices, for the Faroe Islands the metaphor of knitting might be more appropriate. As mentioned by Marita:

“*My granddaughter in Denmark has just joined a Faroese knitting club, it makes me so happy that she has these relations to home*” (Marita).

Whether through literal knitting clubs or metaphorically imagined, these interwoven or knitted connections corroborate the relational reality of both women’s everyday practices and island life with social infrastructure being the *under-structures* (Hall, 2020a:91) of these inter-knitted lives work.

Today, the women are very occupied with their roles of grandmothers and great-grandmothers. Some state that it is almost a full time job in itself, although one that mostly brings immense joy. Nonetheless, as mentioned in the first section of the analysis, for the women whose

children and grandchildren live abroad it becomes a more emotionally charged topic. This situation impacts new motivations for their frequent visits overseas, while they hope that their grandchildren will eventually move home to the Faroe Islands. This gives insight into the more rough side of the tapestry of relations in everyday life (Hall, 2019; 2020a).

Many of the women also explicitly mentioned the challenges that women experience on the Faroe Islands. The challenges of sustaining the social infrastructure of everyday life was especially apparent in the women's recollections of being mothers during their children's younger ages, and having to navigate both family life and employment within a society seemingly unprepared to accommodate both. Katarinas reflection on entering the labour market captured this:

“We did not know we were taking upon ourselves double work that persists today”(Katarina).

This reflection was mirrored in many of the life-histories, where becoming integrated into the labour market had not absolved them of the unpaid responsibilities of sustaining the wellbeing of their families and children. Instead, these daily practices continued to be integral components of their daily lives.

In the continuing of these conversations on the challenges of everyday lives, many women touched upon contemporary society, expressing regret about their children and grandchildren navigating challenges similar to those they had experienced themselves. There was a sadness expressed in several of the interviews when the women reflected on their own dreams and ambitions of gaining an education and employment. They had not expected the social context and framework of Faroese society to change as slowly as it has. They voiced significant dissatisfaction with the current state of caring oriented service-sector jobs, finding them underpaid and undervalued, as well as the disproportionate burden of unpaid caring practices occupied by women. As Annika stressed:

“...just because women's lives have improved it does not mean society is built to fit their daily lives or daily priorities, or how to formulate it, our culture, because that is what we represent, a culture of care” (Annika).

This quote by Annika encapsulates the frustration that was expressed by many when talking about the present: that the current pressure on women's everyday unpaid everyday caring of family, as well as paid practices within caring professions was not what they had envisioned when they themselves were young and striving towards change. As argued by Hall (2020s), when conceptualising social infrastructure as embodied and lived, it becomes evident that investment must be directed towards people, not solely towards physical and material infrastructure (Hall,

2020a). Many of the women stressed exactly this when reflecting on present day, calling for investment in the people that embody and live the social infrastructure that sustains everyday life:

“Development and progress is fine, but where are the people...” (Marita).

Steering a changing island life

“I remember my father was not happy as I came back with my hair cut short, ears pierced and wearing tight jeans” (Elsa).

In this quote, what Elsa recollects is the experienced of bringing back an embodied open-minded and modern way of life after a period of time abroad. The life histories of the women in this study revealed many similar changes brought about through circular and continuous movements and migration. Another example is Anna who shared her memories of becoming pregnant young and outside of marriage during a time when this was frowned upon. However, her mother told her to not feel ashamed and didn't herself conform to the backwardness of the social attitudes on the Faroes. As she now stated, she believed it was because her mother had lived abroad. Similarly, Katarina talked about being one of the few children attending kindergarten when young influenced by her parents having lived abroad as this was an uncommon practice on the Faroes until much later

“...so my childhood has been impacted by my parents time abroad, for example, I was in kindergarten...”(Katarina).

In addition, similar to Elsas recollection, other women mentioned becoming more open minded towards modern ways of living while being abroad, often inspired by the social movements of the 60s that were more present abroad. Eventually they integrated these new attitudes when back home.

Overall, all life-histories of the women in this study revealed dynamic migration and continuous mobility patterns. While the interviews had commenced with the women telling of their island lives, it was soon clear that in order to follow their life-histories it was not possible to stay within the islands. Some women had engaged in longer-term migration, spending up to 25 years overseas. Others followed a more circular migration pattern with shorter periods abroad followed by periods back on the islands, a pattern that for some was repeated several times throughout their lives. Some of the women had lived on the Faroes their whole lives but engaged in continuous movements, frequently travelling abroad to visit family, pursue education, or for work purposes. For all women, this constant movement was expressed a natural aspect of their lives, revealing their life-histories to extend beyond- and not being confined to the Faroe Islands. Instead of the conventional island tropes of isolation, insularity and backwardness, these dimensions of their life-histories align with the literature within Island Studies on circular migration, transnational relations,

and brain rotation as inherent factors in the sustaining of island life (Baldacchino, 2006; Conway et al. 2012; King, 2009).

Social relations overseas held especially significant importance in the lives of all women. These connections had often served as motivations for their own travels and facilitated their moves outside of the islands. These social relations were naturally interwoven with their life-stories:

“...and my mother had a cousin in Sao Paulo so we stayed at his place..” (Marita);

“We had an aunt in Iceland...so I moved there” (Beinta).

These statements illustrate the argued interconnectedness of island life, the comprehensive networks of relations that islanders navigate, and their access to the global world through these relations (Baldacchino, 2018; Connell, 2008; King, 2009). Another example is Beinta’s telling of her moving abroad to work and study when young. She moved to a place where she did not know many people beforehand. However, soon her siblings joined her one by one and eventually they all again lived in the same city overseas. When her siblings arrived they had stayed with her for a period of time until finding their own places to live. Here, the migration and the everyday visibly overlaps with Beinta welcoming her siblings into her daily life and providing the care and support she also did when on the Faroes. Thus, the embodied infrastructure of social reproduction and care (Hall, 2019; 2020a) becomes a facilitator of migration and mobility.

Similarly, while abroad, many had been active within Faroese communities, especially those living in Denmark. This also supported their feelings of home while abroad and eventually helped facilitate their moving back to the Faroes, as many had friends and family engaging in similar mobility patterns. Thus, they did not experience their own migration or mobility overseas to be a rupture or closure of their lives on the islands, but rather a continuation:

“...and then I moved to Copenhagen, but it was like being back in the Faroes with all the Faroese people there, and I also had an aunt and two uncles and cousins and you know, everyone I had known in the Faroe Islands” (Karin)

“It took some time getting used to being back home, but eventually all our friends moved as well so, it is quite special, we kept having our friends around us so it did not feel so different” (Maria)

In these two quotes from the experiences of moving abroad and moving back home, the continuation of relations are visible, and thus a dynamic way of being and practicing home not bound to place (Baldacchino, 2018).

Although moving overseas most frequently happened in conjuncture with education or employment, complex emotions were intertwined with their narration of these parts of their lives. As Hanna stated:

“All I wanted when abroad was to go home, when I eventually went back home I longed to go back abroad” (Hanna).

This quote exemplifies the conflicting feelings connected to on the one hand wanting to move abroad but on the other longing to go back home. Others became fond of living abroad over time, but still chose to return back to the islands:

“We had a great time abroad, but it was never a question, we never questioned whether we should move back or not” (Kristina).

Three of the women who had started families abroad decided to move back before their children grew too old to ensure closer connection to the islands than the occasional visits. Another women used a well-known Faroese phrase:

“Vit skuldu jú heim at byggja land” which translates to *“We had to go home to build a country”* (Maria).

A statement that both unveils a wish to engage in a collective national building, but also a personal relationship to the islands. Even when, as she further stressed, they had loved living overseas. Today, nearly all women have children or grandchildren who are living abroad and are navigating transnational relationships — an integral part of their everyday lives. Although longing to have loved ones closer, most women view it as a natural part of life on the Faroe Islands.

It should be stressed that most women not only told their own stories of mobility and migration patterns, but generational stories that give insight into the changing lives of women on the islands. For example, Hanna shared how her grandmother had wanted her own daughters to seek an education, pushing them to leave the islands. However, her grandmother herself did not have an education nor had she ever left the islands:

“...she was just a normal mother, she had 10 children and stayed in her village her whole life...”
(Hanna).

Another example is Karin who recounted her first encounter with the world outside the Faroes. She herself had never longed to go abroad, but her parents were worried for her marrying young and wanted her to leave to experience something different and seek an education. Despite financial limitations they supported her year at a folk high school abroad, where she discovered her passion for her particular profession. Eventually she lived abroad for 14 years before returning to the Faroes, using her particular expertise to influence the local cultural scene and as she stressed,

making women more visible. Her mother had herself longed to go abroad to learn a trade, gazing at the departing ferry dreaming of her leaving with it. Looking through the analytical lens of everyday social infrastructures of social reproduction and care (Hall, 2019; 2020a), these generational stories reveal the support that was provided in order for the women to leave and live a different life than their mothers had. An infrastructure that does not only sustain current island life, but actively facilitates its improvement.

Some women linked their mothers' immobility during the war to them not being able to realise their dreams and ambitions, implying that being stuck on the Faroes hindered them in living different lives. As told by Helena:

“My mother dreamed of going abroad and gaining an education...then the war came and she could not leave. She never got over not receiving an education, it was what she had always dreamt of, instead she became a mother and that was not at all what she had in mind for her life.”

(Helena).

In this quote by Helena a connection between social mobility and migration is visible with her referring to her mother being physically stuck on the islands as a barrier to living a different daily life.

Nevertheless, most women had still found that they themselves and their mothers who had left had not experienced returning to equal backtracking. While some initially found it challenging to come back home, at times described as taking a step back, it was only temporarily and while acclimatising. Overall they did not express coming back home as conforming to a life that they did not want. This relates to the emphasis by Baldacchino (2008) on not perceiving migration in binary absolute terms, either leaving or staying or returning. In the life-histories outmigration did not equal social mobility only while the being abroad, but is a more dynamic process of embodied as well as emplaced change also when returning. This indicates the continuity and process of circular migration that Baldacchino (2008) has argued as being brain rotation (Baldacchino, 2008). Or, practices of overseas mobility and migration where islanders themselves become agents of emplaced change (Conway et. al. 2012; Ratter, 2018).

Discussion:

Women's continuously changing everyday island lives

This study has addressed the lack of analytical tools to understand the gendered dimensions of women's changing everyday island lives. While the field of Island Studies provides a framework for understanding change on islands and how it is intertwined with islanders' dynamic overseas mobility and migration patterns (Baldacchino, 2006; 2008; 2018; Joseph, 2021; King, 2009; Stratford et. al.

2011), it fails to engage with women's navigation of the gendered realities of their island contexts (Karides, 2017; Karides & Rodríguez-Coss, 2022). This study found the women to define change through their stories of their changing mundane and particular everyday life, which they have lived and embodied through their active movements and relations overseas. Movements and relations that have been and still are integral parts of the women's everyday lives. Furthermore, through a grounded theory approach, this study has identified the analytical lens of the everyday as social infrastructure (Hall, 2019; 2020a) to enhance our understanding of the gendered dimensions of women's island lives.

Looking to the literature on island change through dynamic movement and relations within the field of Island Studies, these findings indicate that the women in this study have actively engaged in such island practices. This includes what Baldacchino (2006; 2008) names circular migration (2008) and brain rotation (2006). For instance through leaving the islands in order to gain an education when younger, or in their current roles as grandmothers maintaining relations to their grandchildren living abroad. This is also visible in the strong Faroese communities and relations the women found themselves within while abroad and moved with them when eventually going back home. These dynamic movements and relations have been intentionally practiced in order to facilitate change in their personal lives and meet dreams and ambitions. Here, leaving to gain an education is again a prevalent example of wanting to transform everyday life. Furthermore, these movements can also be perceived as an embodiment of change, with change moving with and through the bodies of the women, for instance by adopting new social attitudes and ways of being encountered while abroad. Through these practices the women have become agents of change (Conway et. al. 2011) and actively sustained island life.

These findings contribute to a deeper understanding of how women actively navigate island life through the dynamic movements mostly assigned to men (Giuffrè, 2021). They also give a nuanced understanding of the emotional and affective geographies of these practices, not only portraying them as natural and inevitable (Foley et. al. 2023; Hayfield & Nielsen, 2022; Kelman & Stojanov, 2021). Nevertheless, the exclusive focus on movement overlooks crucial dimensions of women's everyday lives that are not inherently defined by migration, mobility or transnationalism. For example the everyday challenges of being mothers while also navigating employment, which is not directly connected to movement. Consequently, while gender can be integrated into the current analytical framework of change through movement within Island Studies, it becomes evident that Karides' (2017) call for gender-sensitive analytical, conceptual, and theoretical approaches is well-founded and timely.

The use of the conceptualisation by Hall (2019; 2020a) on the everyday as a form of social infrastructure has been found to address the practices and relations that make up the everyday and are otherwise often overlooked. For example changes in domestic responsibilities and in the managing of motherhood and employment. Practices that can be understood through the concepts of social reproduction and care (Hall, 2019; Katz, 2001; Lawson, 2007). What the analysis reveals is that this analytical lens also grasped the everyday as changing in conjecture with the dynamic movements and relations to the world outside the islands. Many of the women's decisions to move abroad were influenced by both a wish to improve everyday life, but also an inevitable part of living an everyday island life. With friends, partners and family being abroad and at home, their everyday relations and practices were not confined to the islands.

Consequently, the terminology of infrastructure (Hall, 2019; 2020a) facilitates the image of a topography of everyday interwoven relations and practices that can be placed on top of the physical island location. Similar to the notion by Connell (2008) on island migration to be an extension of the island, or that of Vannini & Taggart (2012) on the island as practice, the women's everyday practices and relations become an extension and continuity of the Faroe Islands. The tapestry, or knittings, of everyday relations might origin within the islands but it easily crosses spatial scales and categories. In their life-histories, the women themselves knitted these intricate relations into their tellings of everyday life, be it the daily phone call to a grandchild studying outside of the Faroes, or housing family members when they themselves are on the move. Thus, movement as change on the Faroe Islands is both facilitated through everyday social reproductive and caring practices, and is an integral part of these daily practices and relations. Consequently, the women's life-histories give insight into the intricate relationship between change, movement, and everyday life. Removing the everyday from the analysis will not provide a sufficient understanding of the change the women have lived and embodied throughout their island lives.

While the studies on gender relations within the Faroe Islands argue that women leaving is a result of their dissatisfaction with life on the islands (Faber et. al. 2015; Gaini, 2013; Knudsen, 2010), the act of moving can also be viewed in another light. Previous studies have found people to take the place of social infrastructures when its formal provision is missing (Simone, 2004). This understanding of performing social infrastructure (Alam & Houston, 2020; Latham & Layton 2022; Simone, 2004), is in line with the current literature on women's navigation of island life on the Faroe Islands and their leaving motivated by discontents. However, if connecting the literature within Island Studies and that of everyday social reproduction and care as a form of social infrastructure in itself, the everyday social infrastructures performed and sustained by the women and expanding beyond the physical boundaries of the island are also an integral part of their island

lives. It is integral to the Islandness they have experienced and embodied. Thus, not only existing when its formal provision is missing, but an inherent part of the Islandness that frames life on the Faroe Islands. This should not undermine the very real and challenging reality many women are facing on the Faroes and the pressure on everyday life that they experience, but instead emphasise what both Hall (2020a) and the women in this study stressed themselves, the crucial need for investment in people and not only physical and material infrastructures.

Conclusion

Grounded in 13 life-history interviews with elderly women on the Faroe Islands, this study has answered the research questions through its exploration of how the women themselves tell and define change in their stories as the changing mundane and particular everyday. By tracing these stories through the women's dynamic and continuous migration and mobility patterns overseas, it has revealed the women to actively navigate and embody their continuously changing island lives with and through movements and relations overseas. Thus, the changing mundane and particular everyday is both inherent part of dynamic island movements and relations beyond the Faroe Islands, and is changed through women's active participation in dynamic practices of mobility, migration and transnationalism. Looking through the analytical lens of the everyday, the embodied and lives everyday social infrastructures sustain everyday island life and expands beyond the islands themselves.

By examining women's everyday practices through the lens of embodied social reproduction and care as social infrastructure that extends beyond the islands, the notion that everyday gendered practices are confined to the domestic sphere (Hall, 2020a) and assumed spatial scales and hierarchies are disrupted (Dyck, 2005; Freeman, 2001). The boundaries between the embodied, the local, and the global becomes blurred, and linear conceptions of change within island contexts and women's everyday lives are resisted. The women in this study are not merely passive recipients of top-down processes of change nor do they exist solely in the shadow of men's economic activities. They are active agents of change, which moves with and through their intricate relations and everyday practices. Although the impacts of these women's contributions to change may not be immediately reflected in traditional indicators of economic progress and development, they play a crucial role in shaping life in the Faroe Islands. Consequently, this study not only contribute a comprehensive and holistic understanding of the lived and embodied lifeworlds of women on the Faroe Islands but also sheds light on the phenomenon of change on the islands. Furthermore, the everyday as an analytical lens has provided insight into the subjective experiences of the contemporary everyday under pressure (Fraser, 2016; McDowell et. al. 2005; Lawson, 2007), and

the need for need for investment in the maintaining of the social infrastructure of everyday life and acknowledgement of this otherwise overlooked work.

Consequently, in response to the call by Karides (2017), this study suggest the application of the analytical lens of the everyday as social infrastructure (Hall, 2019; 2020a) for future studies engaging with women's lives on islands. An approach that is sensitive to women's everyday practices and life-worlds, grounded in concepts of social reproduction and care. It is an approach that resists the hegemonic understandings of spatial scales and processes of change and is not derived from the terminology of economic production as the sole indicator of development (Katz, 2001; Mitchell et. al. 2003). Furthermore, it embraces the notion of the island as interconnected, open and relational and islanders as agents of change through circular migration, brain rotation and transnational relations (Baldacchino, 2006; 2008; Giuffrè, 2021; Stratford et. al. 2011). Thus, an analytical lens that both addresses women's embodied and lived daily life and everyday island realities.

It must be stressed that the empirical results in this study are context specific, and do not represent all women on the Faroe Islands nor all women living on islands in general. In addition, there are analytical avenues of the everyday as social infrastructure that have received little attention in this particular study. Firstly, a more active engagement with intersectionality is crucial for a critical engagement with island life (Karides, 2017; Gaini & Nielsen, 2020). This includes a more diverse and plural sample of participants. Furthermore, a better understanding of both mobile and immobile island realities as this study has mainly engaged with island lives that have been mobile to some extent. More attention to immobility will provide a more comprehensive understanding of the gendered components and complications of sustaining island lives. Lastly, while this study has applied life-history interviews in order to address change as a phenomenon that both exists within time and space, an analytical application of the everyday can be approached through a variety of methods.

Referring back to Maritas reflection on her participating in this study with the words "*these stories are important so why not mine*", it is crucial to not only to acknowledge but also to demonstrate the significance of these narratives in knowledge production. Knowledge production grounded in the lived experiences of islanders and, as the women expressed being important to them, a recognition of the continuously changing islands that they live and embody.

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Reflection Report

This report is elaborating and reflecting upon aspects of the thesis not already included in the academic article manuscript above.

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Research Topic, Problem, and Question

To conduct the empirical research for this study, I journeyed home to the Faroe Islands. I assumed that the life-history interviews I was about to conduct would reveal memories bound to place and exist within the physical boundaries of the islands. Although keeping an open mind with the intention of conducting a grounded theory study, I expected to conduct a research project on women's experienced of emplaced urban island change with a focus the city of Tórshavn. However, within the first 10 minutes of the first interview I realised that the lives of the women I interviewed were not bound to place. In retrospect I should have recognised my bias much sooner. During my own journey home to the islands, there were several moments that hinted at this different reality. For example, while in Copenhagen for a layover, I stayed with a female friend, meeting another for coffee on the way back to the airport. At the airport I met several other female acquaintances. Most conversations initiated with questions about our current places of residence. Upon arriving home, I attended a welcome home celebration for a childhood friend who had graduated higher education and moved back home with her partner and child. This was followed by helping my 15 year old sister planning her move to Denmark for a year of secondary education abroad - her first time engaging in this common practice. Perhaps I assumed this mobile reality to belong to the more recent generations of Faroe Islanders, or perhaps I was influenced by the tendency to think in absolute terms, either leaving or staying, being home or being abroad. Certainly, this assumption was influenced by the prevailing image of Faroese men at sea and women at home (Hayfield, 2018; 2020).

My own bias also reveals the intentions behind this study. Women's navigation of island life continues to be somewhat of a mystery - both within the Faroe Islands and beyond. Looking to historic evidence from the Faroe Islands, women are mostly missing. For example, the preface for the new publication on the history of the capital of the Faroe Islands, Tórshavn, from 1909 to the 1960s the story of change commences as follows: *“It is the story about steady progress and increasing living standards. Many are the people who have made the capital we today are surrounded by”* (Nolsøe & Jespersen, 2023:11). In the more than 500 pages that follow it is made clear what progress and which people are perceived to have been the drivers of the becoming capital. It is a story of industrial development and economic growth, and consequently a change that is led by men. While numerous men are mentioned in this comprehensive publication, only four women made the cut. As mentioned in the article manuscript, women are dissatisfied with their life on the Faroe Islands. Thus, the dominant story of fortunate progress and development on the Faroe Islands overlooks this reality, which made me wonder what the stories of women then tell about the

changes that the islands have experienced since the early 1900s. Certainly, own bias comes from this knowledge gap of how women have lived, navigated and sustained their changing island lives.

Looking to the academic literature specialising in the niche topic of islands, diverse and plural understandings of experiences of how island life intersects with social identities are also missing (Karides, 2017; Gaini & Nielsen, 2020). As stressed in the research article, this is a voiced issue (Karides, 2017), and while more recent and important advancements have been made, for example in the edited collection by Gaini & Nielsen, 2020, the active engagement to bridge the knowledge gap continues to be slow.

This master thesis, written in the style of an academic article manuscript, is positioned within this field of Island Studies. One of the main aims of Island Studies has been to explore how to study islands *with* the island and its islanders, and generate knowledge from within the island. With this intention in mind a commonly posed question within the field is: *how to study islands on their own terms?* (McCall, 1994; Baldacchino, 2008). There have been various approaches argued for, including a recent increase in scholarship engaging with decolonial thinking (Nimführ & Meloni, 2021). Furthermore, Karides (2017) also stresses that conducting gender sensitive research is a necessary step towards studying islands on their own terms.

This masters thesis has also been inspired by exactly this question posed within the field of Island Studies on how to study islands on their own terms. While there is undoubtedly as many replies as there are research aims and questions, I arrived at an attempt at an answer influenced by previous work within island studies resisting the hegemony of top-down research (Nimführ & Meloni, 2021; Nimführ & Otto, 2021), feminist thought (Karides, 2017; Gaini & Nielsen, 2020) and a phenomenological approach to Islandness (Brinklow, 2021; Hay, 2006): in order to study islands on their own terms islanders must be given agency and control over their own narratives as knowledge of island life is grounded in the lived experience of islanders themselves. Furthermore, this should be research that is not only conducted for an academic audience, but recognises this knowledge to belong to the island and its islanders and must therefore be given back to them. Consequently, the research problem, aim and question are motivated by three more fundamental questions that those posed in the article manuscript: an ontological question asking *what is change?* an epistemological question on *how do we know change?* and the methodological questions *who is asked?* While these are questions and considerations that have been present throughout the research process, it was not deemed appropriate to include them in the research paper manuscript. A couple of attempts were made, but it was found unnecessarily complicating and confusing. Instead, these have been questions I have posed myself throughout the process.

The specific and focused research aim and research questions are instead formulated to address and respond to the lack of gender sensitive research strategies within Island Studies, and the call by Karides (2017) for the appraisal of theoretical, conceptual and analytical developments capable of addressing the gendered dimensions of island life (Karides, 2017). Consequently, they are formulated to respond and contribute to an academic debate. The research questions reflect the life-history interview method and grounded theory analytical approach and thus the intention to conduct research and generate knowledge from within the island itself. Furthermore, the research questions has been formulated in order to give space for the women themselves to define the aspects of their changing island life that they find important and, grounded in this empirical data, how to better engaging with both gendered realities of island life and the island as a geographic context.

The academic problem is further contextualised with and positioned within the issue of women's dissatisfaction with their everyday lives on the Faroe Islands (Hayfield et. al. 2023) and subsequent high out-migration (Gaini, 2013). Consequently, while the academic article is written with the academic relevance in mind, its results are also relevant for the societal problem of limited understanding of the gendered dimensions of women's lives on the Faroe Islands. Furthermore, receiving data that is comprehensive and includes thick descriptions of life and place was motivated by a wish for making a public outcome in addition to the academic paper. This will be discussed more in the last section of this reflection report.

Choice of Academic Journal

This master thesis is written as an academic article manuscript with the intention of publishing it in the academic journal *Island Studies Journal*, the leading journal for Island Studies research. It is an interdisciplinary journal that publishes a variety of empirical research articles engaging specifically with islands, as well as articles on the development of Island Studies as an academic field. Islands sit at the core of my academic interests, and the field of Island Studies is one I am highly interested in and follow closely. Publishing a research paper in the *Island Studies Journal* has indeed been a goal of mine throughout my studies. While I am always intrigued by the empirical research published in the journal, I am also very interested in and stay up to date with the theoretical, conceptual and ethical discussions within the field. Thus, writing for this specific journal has impacted the formulation of the research aim and question, as the article has been written with the intention to add to the academic discussion on gender sensitive research within field of Island Studies (Karides, 2017).

The choice of writing an academic article for the *Island Studies Journal* has further impacted the content and style of writing in two ways. Firstly, it follows the manuscript guidelines for authors provided on the journal website: <https://islandstudiesjournal.org/for-authors>. This includes the word count of a maximum of 10.000 words, and referencing following the APA 7 style. It should be mentioned that I have exceeded this word count, but am staying within the usual +/- 10% for student papers within the Faculty of Spatial Sciences at Rug. While I already have identified quotes and sections that will be taken out to meet the word count for publishing while still sustaining the arguments in the paper, I have decided to keep them in for its submission as the thesis. In addition to these practical considerations, the choice of embedding the research within the field of Island Studies and publish it in the *Island Studies Journal* means that I have consciously considered how to include and discuss the literature and theoretical framework. For example, it was deemed unnecessary to provide extensive background on what the field of Island Studies entails. If writing for another academic journal, for example with the intention of delving deeper into the feminist geographies discussed, a more elaborate discussion on Island Studies would have been included.

Writing with the intention to contribute to the field of Island Studies also posed some challenges. The substantial amount of theories and concepts generated within the field means that I at times have found myself including too much jargon, inserting concepts like Islandness (Foley et. al. 2023), aquapelago (Hayward, 2012), archipelagic thinking (Stratford et. al. 2011), island becomings (Pugh, 2013), anthropocene island thinking (Pugh & Chandler, 2020) etc. - all of which at some point were present in the thesis draft. However, I found it to complicate my paper unnecessarily. Furthermore, as the intention of the paper was to propose an analytical lens from outside the field it took away from this focus. I therefore decided that including all this jargon was not necessary, and with guidance from dr. Bolderman I have tried to stay focused. How all the other Island Studies concepts relate to the findings will be elaborated on at another time and place.

Literature Review

The literature included in the article manuscript concern two different topics: the study of islands and understanding of island change within Island Studies, and how to understand and apply the everyday as an analytical lens to conduct research sensitive to women's gendered everyday realities. More specifically, this study is positioned within the theoretical framework of islands as open, relational and interconnected with change being intertwined with islanders dynamic movements. The everyday as an analytical lens is a suggestion to this framework in order to grasp the gendered dimensions of island life. Consequently, it has been important for the context of this research to review and discuss both strands of literature.

This research has been designed and conducted within the field of Island Studies from the start. However, the specific focus on change through mobility, migration and transnational relations overseas was not the focus until later in the analytical process when it was clear that it was a recurring theme in the women's life-histories. In addition, the everyday as an analytical lens was identified in the process of conducting the grounded theory analysis. It became especially relevant in later stages of the data analysis that includes categorising and conceptualising the data and drawing on deductive theory (Hennink et. al. 2020:588). After several rounds of coding, when it became clear that the theme of the everyday was consistent and that it did not currently exist within the field of Island Studies, I looked to previous work that also engaged with the everyday, specifically women's everyday lives. In familiarising myself with possible methods, I had been recommended the book *Mundane Methods* (Holmes & Hall, 2020) by dr. van Lanen. This book introduced me to the everyday as an analytical approach, and eventually the conceptualisation by Hall (2019; 2020) on the everyday as a form of social infrastructure. The conceptualisation of the everyday social reproductive responsibilities and caring practices proved highly useful when addressing both women's gendered everyday lives and the dynamic realities of island life and relations.

I found limiting the literature to be one of the more challenging tasks of writing the academic article. Initially, literature within the fields of Geographic memory studies and heritage (Drozdowski, & Birdsall, 2019; De Nardi et. al. 2020), feminist geographies of urbanisation (Bondi & Rose, 2003; Buther & Maclean, 2018), urban island studies (Grydehøj, 2015), deep mapping (Harris, 2016), and critical and feminist perspectives on globalisation (Freeman, 2001; Mountz & Hyndman, 2006) was reviewed with the intention of including it in the research. This literature was especially relevant when focusing on women's experienced of emplaced change and how they manifest in the city of Tórshavn. I eventually had to limit the scope and focus the research and left out these studies. Another decision taken when writing the literature review/theoretical framework is the limited discussion of previous empirical studies. This is due to most relevant papers not being empirical research studies but rather theoretical and conceptual discussions. Some include empirical examples to stress their argument, but often they were not directly relevant to this research.

Conceptual Model

It was not deemed appropriate to include a conceptual model in the academic article manuscript. The process of answering the research questions did not follow a specific model or trajectory. Instead it was informed by the grounded theory approach to analysing the empirical data

and generate findings grounded in the data instead of relating to predefined framework. However, now when the study has been conducted it is possible to address and evaluate how the findings inform a conceptual model derived from the Island Studies literature.

In Appendix 1. three conceptual models are visualised: a conceptual model derived directly from the literature within Island Studies, a conceptual model derived from the grounded theory data analysis after introducing the everyday as an analytical lens, and a revised conceptual model where the everyday as an analytical lens has been integrated into the concepts currently applied within Island Studies. In Figure 1. I have visualised the main concepts relevant for understanding island change through islanders dynamic movements within the theoretical understanding of islands being interconnected, relational and open. This is the framework within which this study commenced. In the second figure, Figure 2, I have visualised the the everyday as an analytical lens grounded in and applied to the empirical data in this study. In Figure 3. I have inserted the suggested analytical lens of the everyday to the theoretical understanding of island change through movement within the understanding of islands as being interconnected, relational and open. In this last model the intertwining of change, movement and the everyday is visible. However, in addition to the concepts derived from the field of migration, mobility and transnational studies, the everyday has been added to recognise the daily practices and relations within and beyond the island that facilitate change but are not always bound to movement overseas. Furthermore, the specific mention of women is not included in the last model in order to acknowledge the plurality and diversity of gender as a social identity, and that women are not the only ones who engage in the everyday relations and practices discussed.

Methodology, Data Collection, and Analysis

The methodology was given much contemplation prior to commencing the thesis work. As mentioned, I have been motivated to explore how to conduct research *with the island on its own terms*. A bottom-up approach to generate knowledge from within islands themselves and not merely applying concepts and theories from the outside and shrink it to fit the island (McCall, 1994). Consequently, I decided to apply a grounded theory approach which both informed the design of the research as well as the analysis (Hennink et. al. 2020). In addition, life-history interviews were identified as an ideal approach to give the women freedom and agency to share their lived and embodied experiences, to gain comprehensive and holistic insight, and engage in a empirical research process that aligns with gentle, caring and collaborative research strategies (Holmes & Hall, 2020; Sharma et. al. 2021). Furthermore, the intention throughout this thesis process has

always been conduct research and collect empirical data that can be used for a non-academic outcome, and the life-history interviews was deemed an appropriate approach to meet this intention.

It was deemed most appropriate to apply a single qualitative case study design as it would make it possible to gain in-depth, comprehensive and holistic insight. I am positive that conducting a comparative study applying the everyday as an analytical lens would yield insightful and important findings, either with cases from within the Faroe Islands and focus on both the capital and periphery, or engage with difference cases across the world of islands - something I hope to do in the future. However, as the thesis work did not initially commence with this analytical lens in mind it was impossible to do so within the time-frame of the thesis work. Thus, through its grounded theory approach and intentions to generate thick in-depth and comprehensive insight through life-history interviews, a single case study was most suitable. Furthermore, the aim and objective of this thesis always existed within the interpretivist paradigm and was developed having qualitative methods in mind. While it is possible to gain insight into women's everyday lives through quantitative methods and within the positivist paradigm, the objective has never been to generate generalisable empirical results. However, in the article manuscript I have tried to lay out the research process in a transparent manner so that the research can be replicable and the use of the analytical lens of the everyday seems both insightful and applicable in future research.

Furthermore, the Faroe Islands was deemed an ideal case for this study as it sits between the traditional and the modern. On the one hand, it is a modern globalised Nordic nation (The Government of the Faroe Islands, 2019) with on the one hand having one of the highest GDP Per Capita in the world of 69,010 USD in 2021 (The World Bank, 2021), and on the other it having one of the highest gender ratio disparities (The World Bank, 2021). In addition, there are substantial indicators of gender inequality, especially visible in the gender pay gap (Hagstova Føroyar, 2023). However, the traditional and conservative structures of society remain, with women bearing a disproportionate responsibility of unpaid care and domestic work remains (Gaini, 2013). The Faroe Islands is therefore an appropriate case for engaging with gender inequality and the intersection between the island context, women's dissatisfaction, and their navigation of everyday life.

This research commenced in a somewhat abnormal manner without predefined theory or concepts. Instead, the data collection was guided by the aim of understanding how women themselves define change through their life-histories, and how they have navigated their island lives within a context that has been found not to accommodate them. I hoped that through their life-histories I would be able to trace their subjective experiences of change and gain a deep and comprehensive understanding of where change comes from. However, I did not know what I was

going to find or what the women's life-histories would reveal, and thus commenced the data collection with an open mind.

Conducting the empirical data collection has been the highlight of the research process. Listening to the women's life-histories has been a privilege and has left a strong personal impact. While I was always nervous before commencing a new interview, all women embraced me with kindness and a strong eager to tell their stories. Although it took me a couple of interviews to get used to steering the women's tellings of their stories all interviews went very well. The length of the interview depended on what the women wanted to tell and how. While I led the interview to touch upon all periods in their lives, some women concluded themselves that they had told everything they wanted to tell. Others were happy to have a second interview to make sure they had touched upon everything they wanted to tell. An extended table of participants that includes the date and length of the interviews can be found in Appendix 2. The consent form can be found in Appendix 3. The consent form is written in Faroese, but can be translated upon request.

During the preparation of the empirical data collection I familiarised myself with life-history interviewing specifically as well as memory methods more generally. I considered a variety of different methods and memory tools to support the data collection. This included amongst others walking interviews, memory mapping, and the creation of timelines. When piloting the data collection these were all tried. However, I found that it confused the interviewee and made the interview more unfocused - exactly the opposite of my intention to using such tools and strategies. When putting these tools aside the interviewee was more focused and eager to tell their story. Thus, I eventually decided just to rely on the life-history interview and being an active listener. Nevertheless, it should be mentioned that the interviews were not all only taking place when sitting at a table or on a couch. Several of the women showed me pictures from their lives, maps from the city of their childhoods, their homes, their gardens, their hobbies etc. Consequently, while I did not facilitate any of the memory tools myself, the women included them when they felt it helped their telling their own stories.

Furthermore, prior to conducting the interviews, I spent much time getting familiar with the broader context of the time period of the Faroe Islands in general and Tórshavn specifically. This included historic books on social, political and economic, relevant radio programmes, documentaries and multimedia archives. This thorough preparation proved to be very helpful. For example, during the interviews the women often touched upon certain places, events, or the broader social environment. Knowing what they referred to, and in many cases having insight into its broader context and even at times being able to mentally visualise it easier to follow their stories. It also facilitated more in-depth probes. For example, in their life-histories the women often

eventually reached the 80s and 90s which is a very specific time period in the Faroe Islands. The 80s were marked by significant economic growth with comprehensive impact on society, followed by a devastating economic crash in the 90s which resulted in many people having to leave the islands. All women talked about the 90s with much regret, but also stated that they personally did not feel the impact much. Being familiar with the context I knew that this economic crisis especially impacted younger people, which were also those who left the islands. Therefore, I never assumed the womens statements to downplay this time and instead probed into how they experienced observing this happening. Another important preparation that can be mentioned was visually familiarising myself with the physical environment throughout the decades. When the women talked about memories embedded in certain places they often asked if I knew what they talked about, to which I could confirm. I also found this to facilitate report as it communicated my being serious and prepared, and having genuine interest in their stories.

In addition to the explanation of the analytical process in the article manuscript, I have made an overview of the coding process in Appendix 4. The three examples visualise the connection and connection of codes and their eventual abstraction and categorisation. Although colours indicate which lines had which codes, in reality there was more overlap than was possible to visualise in these examples. The first codes are purely inductive, the second are connected and combined, and the third are examples of coding after including deductive theory. However, the examples show a simplified process and in reality there were many more steps taken.

Overall, I thoroughly enjoyed the coding and analytical process although it was at times very challenging and time consuming. During the first rounds of inductive coding I soon reached over 200 codes, which were connected, combined or abstracted during later rounds of coding. Going through all these codes was an education experience which definitely challenged my analytical skills. After a couple of the initial rounds of coding, still having more than 100 inductive and in-vivo codes, Atlas.ti automatically logged me out of my student user due to too many students and too few subscriptions. This was one of the more chaotic moments during the thesis work, and I frantically tried to download what I already had. However, in the end it proved to be a helpful experience as I managed to download some codes and instead started coding again in hand. Thus, the examples in Appendix 3. are not generated in Atlas.ti as the later stages of coding were done in hand with printed transcribed interviews as well as in word.

I want to mention that in addition to finding the Faroe Islands to be an interesting case for exploring the research aim and question, I also wanted to gain experience with conducting research from a gentle and caring methodological framework within the environment and community that I am from myself. I find the role of the researcher, positionality and reflexivity to be highly

interesting and important dimensions of research which I wanted to explore further. Thus, I had read and reflected upon the paper by Hayfield (2022) on navigating multiple relations and identities as a researcher as well as islander prior to commencing the data collection. What I have realised is that while I navigated both identities during the empirical data collection this continues to be relevant and important to reflect upon after the research has ended. For example, since commencing the data collection I have crossed paths with some of the women in this study. While I found it natural and easy to navigate the researcher/islander identities during the interviews, I have found it more challenging when outside of the research context. What to say, what not to say, should I talk about the research, or maybe not interact at all and is that a possibility on a small island? Another example is that my grandparents, who are the same age as the women in the study, find it utterly frustrating that I am not revealing to them whom I have talked to. At the same time I have also experienced two of the women having talked to my grandparents when meeting them e.g. at the grocery store after the interview and finding it surprising that my grandparents do not know that they had participated in this research. There is definitely a lot to navigate, and I will continue having to reflect on my positionality as researcher and as an islander long after submitting this thesis.

Findings, Discussion and Recommendations

While the findings and answers to the research questions became clear through the analytical process, it has been a challenge to decide what to include in the article manuscript to present, substantiate, and discuss the findings and support its argument. The stories that the women told that substantiated the findings were comprehensive and diverse and sometimes complex. They were often long explanations, or stories, that were difficult to grasp in a two/three sentence quote with many codes comprising half of a transcribed page to comprehend the whole story. There are many examples and quotes that could be included, for example the ones given in Appendix 3. However, I eventually narrowed down the choice of examples that I found most relevant, focusing on those where the overlap between the changing everyday and dynamic movement and relations was visible. Furthermore, the examples that were included were chosen as they support the finding of the everyday as an analytical lens to both grasp women's gendered everyday lives and the island context.

Furthermore, I also found it challenging to write a discussion that actively integrates the literature, especially due to the limited inclusion of empirical cases in the literature review. This has resulted in a discussion that mostly engages with and is grounded in the empirical data. However, this has still been deemed suitable due to the nature of the research aim and questions. Consequently, in both the presentation and discussion of the findings I have tried to let the data

speak for itself. Thus, I have included as many quotes as possible - which is also one of the reason for the exceeding of the required manuscript word-count. I found the grounded theory approach to the data analysis to be of great value, and am still amazed of the results that was found in the data (contrary to my own bias mentioned early). There has not no need for complex conceptual models or concepts in order to lay out the academic importance and value in the lived experiences of the women. I hope the reader of the paper agrees, and agrees that the empirical data is at the centre of the argument. Consequently, I have followed the data to the conclusion. While it has not been a linear process, I think I have successfully identified and laid out, discussed and argued for the results.

Lastly, it can be added that I hope to be able to conduct research that can meet the limitations discussed in the article manuscript. I truly believe a more systematic, comprehensive and comparative engagement with everyday social reproductive and caring practices to be a valuable approach to enhance our understanding of the different dimensions of everyday island life - including but not only concerning gender.

Research process

The research process for the master thesis has both been very giving and very challenging. Already during my first year as a ReMa student and starting to reflect on the master thesis I knew I wanted to conduct a research project that would take me through several steps of actual academic work. Thus, in spring 2022 I submitted a pitch presentation abstract for the thesis work to the RGS-IBG Annual Conference for a session for early career researchers facilitated by the journal *Gender, Place & Culture*. The abstract was accepted, and in August 2022 I attended the conference held in Newcastle and pitched the initial idea for this thesis work with specific focus on the method (life-history interviews) and the intention to generate a public outcome based in the academic work. Furthermore, I wanted to conduct research that was inspired by collaborative strategies, and that could generate both an academic as well as a public outcome. With this aim in mind I also wrote a grant proposal for the Municipality of Tórshavn which has been accepted. And finally, I submitted a research abstract and subsequently presented my finished research at the European Rural Geographies conference in Groningen this summer. I am very grateful to have been able to get such comprehensive and full experience of the different dimensions of engaging in a research project: from pitching the idea at a conference, to submitting a grant proposal, to finally present the finished research at a conference - it is just a plus that all were successful. These have all been invaluable experiences.

The meetings with dr. Bolderman have been invaluable and her advice and support crucial for the research process and outcome - advice I will continue following in my upcoming work. During the summer months while my private life was rather chaotic she was very understanding and supportive, and provided helpful tools for me to get some clarity in my head and on the written pages. Now, after some weeks back in the Netherlands and the family front being more stable, these tools have proved very helpful in gaining a clear structure, aim and argument in my writing. Without her supervision I doubt I would be able to submit a coherent thesis.

The thesis work has not been without challenges. I wanted to challenge myself with the research topic, aim, design, methods and analytical strategy, and I can now state that I was challenged. I have tried my best at embracing the chaos of the research process, but must admit that at times the hours and hours of life-histories and hundreds of inductive codes seemed impossible to disentangle. It has even resulted in a permanent wrinkle between my eyebrows. Nevertheless, I am now proud of this wrinkle, and while I still at times fail to explain the research project in an understandable manner (many of my friends and family have definitely regretted trying to inquire into what I have been doing all these months), I am proud of the outcome too. The last months also included many private challenges, but with the support of family, friends and dr. Bolderman I now realise that my time as a Research Master student is coming to an end (only slightly delayed). There is still much to learn, and at least one more paper to write with the empirical data collected, but I can say that I have grown both as an academic and individual during these last months. And, while it makes me anxious to conclude this reflection report due to everything I have yet to include, it is time to submit the thesis and let the conversation continue in other spaces.

Lastly, I want to conclude this research with a reflection on the public outcome. It is important for me to stress that stories that they told me are not mine, I have borrowed them for my research, but it is their stories. As mentioned, many of the participants expressed deep regret about women's stories being overlooked and forgotten and expressed a strong wish to make them more visible. While I was already motivated to do so, the women's expressed wishes have only further motivated me and ensured that creating a public outcome is not only desirable but also a crucial step in conducting research on their own terms. When familiarising myself with life-history interviewing and oral histories more generally it was often stressed that it is the responsibility of the researcher to make these stories public, to give them back to the people who told them. All women have been ensured a copy of their own transcribed story, which I will re-write in a more readable manner than it currently is. This was something all women expressed being happy about and planning on sharing it with their children and grandchildren. In addition, I have started the process of creating a public outcome in the shape of a memoryscape. Or, in other words, an atlas of the memories and stories

that the women have told. The memoryscape will both take shape as a digital atlas accessible online, as well as a printed version so people not used to the digital world can enjoy it. The stories will be drawn from the empirical data already gathered, after ensuring additional consent from the women, as well as further rounds of data collection will be conducted. As mentioned, I have written and submitted a grant proposal to the municipality of Tórshavn for this project, which has been accepted. This will be of great support to realising the project. Furthermore, I have just been invited to present this project and speak on the value of digitalising heritage and culture to make it accessible and democratic to the policymakers of a new cultural policy plan for the city of Tórshavn. This is both a humbling acknowledgement of the project, and a timely recognition of importance of re-telling the city of Tórshavn through the memories and experiences of women, and consequently a more diverse and plural story of the continuously changing Faroe Islands.

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Appendix 1. Conceptual Model(s)

Figure 1. Conceptual model based on the Island Studies literature on islanders as agents of change

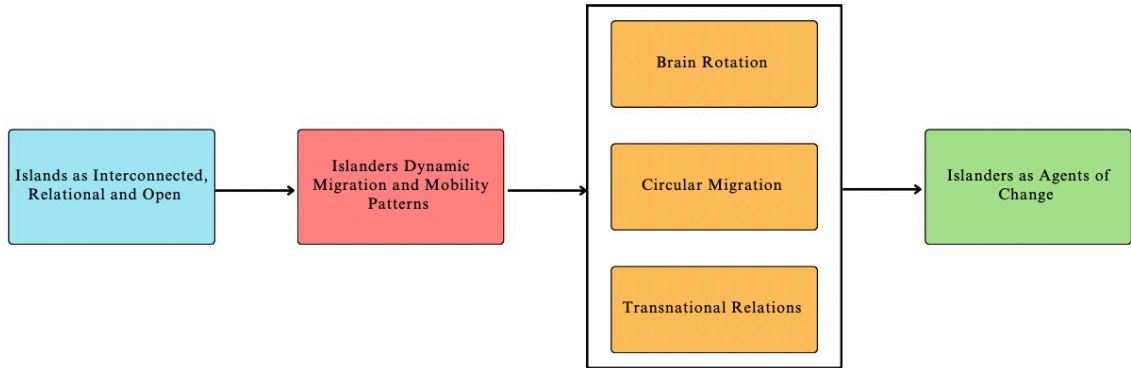


Figure 2. Conceptual model based on the empirical data analysis

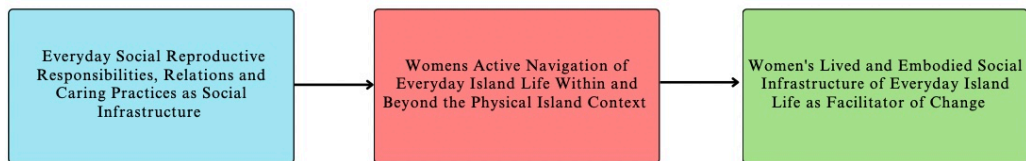
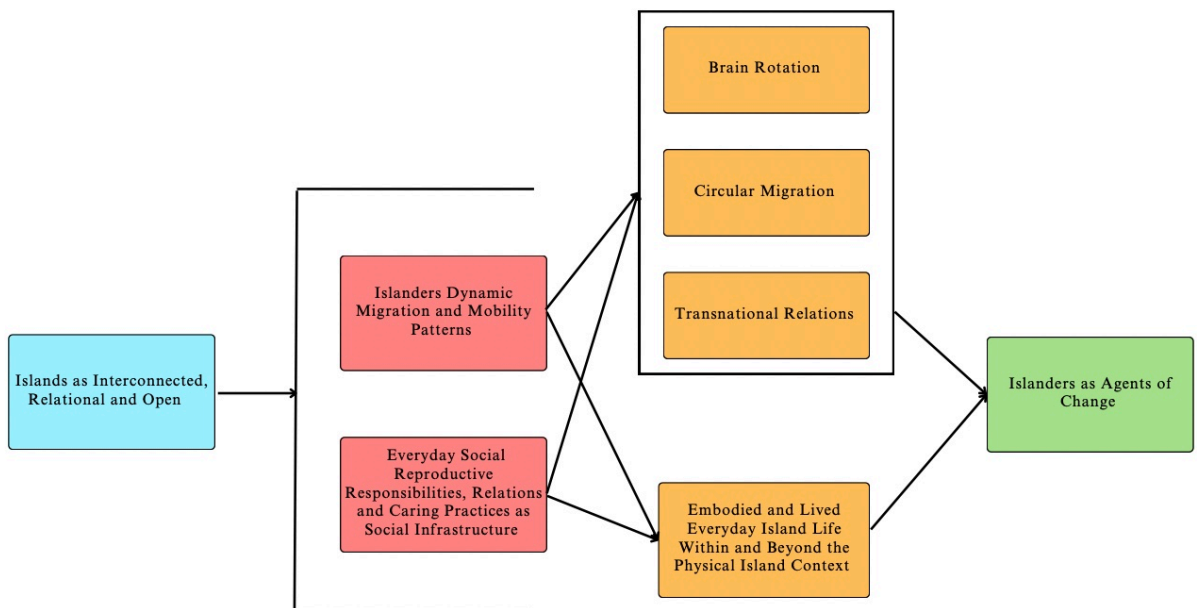


Figure 3. Revised conceptual model that includes the everyday as an analytical lens to understand change on islands



Appendix 2. Extended Table of Interviewees

Pseudonym	Age at time of interview	Place of birth	Children	Living abroad	Date of Interview	Duration of Interview (hours:minutes:seconds)
Helena	80 y/o	Suðuroy, Faroe Islands	3	Several longer and shorter periods	07.03.23	1:51:11
Maria	74 y/o	Tórshavn, Faroe Islands	2	During years of higher education (1-10 years)	07.03.23 16.03.23	2:45:39 1:55:07
Kristina	74 y/o	Tórshavn, Faroe Islands	4	During years of higher education (1-10 years)	07.03.23	1:48:10
Anna	85 y/o	Copenhagen, Denmark	3	Childhood and shorter periods (2 weeks - 3 months)	10.03.23 22.03.23	2:06:50 1:22:21
Marita	72 y/o	Tórshavn, Faroe Islands	3	Shorter periods (2 weeks - 3 months)	11.03.23 27.03.23	1:38:51 47:48
Elsa	79 y/o	Tórshavn, Faroe Islands	3	Shorter periods (2 weeks - 3 months)	12.03.23	1:02:45
Katarina	75 y/o	Tórshavn, Faroe Islands	2	Shorter periods (2 weeks - 3 months)	13.03.23 24.03.23	1:48:04 1:16:54
Hanna	77 y/o	Tórshavn, Faroe Islands	2	During years of higher education (1-10 years)	15.03.23 20.03.23	1:32:06 52:05
Karin	80 y/o	Tórshavn, Faroe Islands	4	10+ years abroad	17.03.23	1:47:37
Annika	81 y/o	Vágar, Faroe Islands	4	During years of higher education (1-10 years)	15.03.23	1:14:31
Johanna	79 y/o	Eysturoy, Faroe Islands	4	Several longer and shorter periods	22.03.23	1:56:30
Beinta	89 y/o	Eysturoy, Faroe Islands	3	10+ years abroad	28.03.23	1:14:37

Appendix 3. Consent Form



university of
 groningen

faculty of spatial sciences

Kunning og Samtykkisvátan

Ritgerðin

Endamálið við ritgerðini er at skilja og viðgera broytingar í Tórshavn við støði í lívssøgunum hjá luttakarunum. Ritgerðin er partur av kandidat útbúgvingsini *MSc Spatial Sciences* á Groningen University. Evnið og orðingin á ritgerðini eru eindømi og ikki eftirgjørd ella umsett frá aðrari granskning. Umframt kravdur partur av kandidat útbúgvingsini verður miða ímóti at ritgerðin verður útgiving í viðkomandi vísindaritíð.

Samrøður

Spurningarnir í samrøðuni eru orðaðir við serligum atliti til at samrøðan er gerandislig - tað vil siga at samrøðan í stóran mun er sum ein gerandissamrøða. Endamálið er ikki at finna framm til ávísar vitan og eingin svar eru røtt ella skeiv. Luttakarin er vælkominn at ikki svara ávísingum og at frábiða sær at viðgera eitthvørt evni. Hvør samrøða er umleið tveir tímar.

Um luttakarin hevur hug verður bjóða til eina seinnu samrøðu. Hendan samrøðan viðger somu evnir og framferðarhátturin er tann sami. Um lutakarin og tann lesandi mótast til eina seinnu samrøðu fær luttakarin eina samtykkisvátan til tí samrøðuna.

Navnloysi/Anonymitetur og Trúnaður

Tín luttøka er anonymiserað. Tað vil siga at tú fær eitt dulnevnir og allar persónligar upplýsingar eru bert atkomilig hjá tí lesandi. Tó er umráðandi at nevna og hava í huga at evnini sum vera viðgjørd í ritgerðini gera tað torført at lova fullan anonymitet av tí at forholdini eru smá og ritgerðin viðger persónligar søgur sum eru tengdar at tíð og stað. Luttakarin fær tiskil innlit í innihaldið á ritgerðini áðrenn hon verður latin inn so tað er víst at einki verður deilt sum luttakarin ikki hevur givið samtykt til.

Eingin kompensatió verður givin. Um tú ynskir fær tú eitt skriva avrit av samrøðuni/num og kortlegggingini. Hetta verður tøkt í summar 2023.

Iðranarrættur

Um tú framvegis ynskir at luttaka í ritgerðini, og harvið vera við í samrøðuni/num, verður tú vinaliga biðin um at skriva undir vátanina niðanfyrri. Tú kann til eina og hvørja tíð áðrenn innlating av ritgerðini angra tína luttøku. Tá verður innsavnaða tilfarið síðani verur beint burtur. Angrar tú tína luttøku verður tú vinaliga biðin um at seta teg í samband við tann lesandi.

Spurningar

Tú ert vælkominn at spyrja spurningar til eina og hvörja tíð sum luttakari í hesari verkætlan. Hevur tú spurningar eftir samrøðan er enda ert tú vælkominn at seta teg í samband við tann lesandi, Sissal Tókadóttir Dahl, umvegis telefon ella teldupost.

Samtykki

Eg havi skilt at eg frítt og til eina og hvörja tíð kann spyrja spurningar, ið eg havi viðvíkjandi ritgerðina og framferðarháttin sum tann lesandi nýtir. Eg havi skilt at eg kann seta meg í samband við Sissal Tókadóttir Dahl til eina og hvörja tíð gjøgnum telefonnummar og/ella teldupost, ið stendur niðast á samtykkisvátanini.

Eg havi skilt at alt tilfar, ið tann lesandi fær burturúr samrøðunum undir ongum umstøðum fer at innihalda eyðmerkjandi upplýsingar um meg. Eg havi skilt at mín trúnaður verður vardur og at allar upplýsingar eg gevi eru í trúnaði.

Mín luttøka í hesari verkætlan og samrøðum er sjálvboðið og eg havi rætt til at siga nei til at luttaka í samrøðunum. Eg kann frítt velja ikki at svara spurningum uttan avleiðing. Eg kann til eina hvörja tíð steðga samrøðuni og angra mína luttøku, uttan nakrar avleiðingar.

Eg havi skilt at samrøðurnar verða bandaðar á eini diktafon, og at upptøkurnar verða strikaðar tá verkætlanin er liðug. Eg havi skilt at upptøkurnar og verkætlanin verða goymd virðiligt og trygd.

Luttakari (spjaldrastavir):

Undirskrift:

Lesandi (spjaldrastavir):

Undirskrift:

Dagfesting:

Samskiftisupplýsingar

Sissal Tókadóttir Dahl

Teldupostur: sissaldahl@live.com

Telefonnummar: 787872

Appendix 4. Examples of Coding Process

