



“Nobody wants to do what mum says”

A study of Rebellmammorna's advocacy for
climate justice

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Abstract

Climate and environmental issues are vital global challenges, and grassroots movements are crucial in advocating for change and sustainable solutions. Grassroots movements can raise public awareness and create political pressure for change. Mothers and fathers often participate in these movements as solidarity groups, and as youth activism is often in the spotlight, it often leads to an unrecognised and underexplored understanding of the parental aspect of environmental activism. Therefore, this thesis examines Rebellmammorna, a Swedish mother-led climate movement, through the lens of ecofeminism, exploring the role of horizontal relationships and motherhood in environmental activism. Through the use of semi-structured interviews with nine Rebellmammor, the findings have presented the ways climate activists such as the Rebellmammorna find a source of motivation in their frustration with the current political system, their local and/or national collective engagement, and to consider the bigger and longer picture, namely that it is about care for the whole nature for the sake of children and future generations. This further builds on the ecofeminist view on the holistic worldview. It showcases the importance of community-driven advocacy and a mobilisation that is easily accessible to everyone regardless of their knowledge or experience. In this case, the horizontal relationships as well as the characteristics of motherhood, such as care and nurture for all living, are a relatable entry point for many of its members, and appealing to many outside the movement. The findings have also shown that RM's peer-based relationships create an inclusive environment that allows members to balance activism with emotional resilience. However, these horizontal relationships of Rebellmammorna also come with their challenges, and a closer analysis of RM provides the opportunity for further discussions about alternative activist approaches. At the same time, it also shows the importance of compassion, accessibility and long-term engagement in environmental activism.

Keywords: Ecofeminism, Horizontal relationships, Motherhood, Environmental activism, Rebellmammorna, community engagement

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Abbreviations

RM	Rebellmammorna
R1,2,3,...	Rebellmamma 1, 2, 3,...

1. Introduction

Climate and environmental issues have emerged as some of the most pressing challenges of our time, and the search for sustainable solutions has never been more critical (Fletcher et al. 2024). However, the call for action varies as the impact of climate change is experienced differently across the globe, and decision-making and policy-making processes concerning climate change are prioritised differently across communities and nations. The actions taken to address or highlight the impacts of climate change can depend on various social, economic, and historical reasons as well as individual variables such as ethnicity, age, gender, sexuality, etc. (Kaijer and Kronsell, 2014; Johnson and Wilkinson, 2020, pp.11-14). In the midst of this multilayered crisis, science, innovation, and political will are only parts of the puzzle, as well as the mobilisation of communities and individuals who can deliver meaningful change and awareness (Ropes, 2022, pp.6-10).

Grassroots movements have historically played an essential role in advocating for sustainable solutions and continue to do so both in the global north and south, in urban or rural settings as well as across all sorts of sectors (Smith and Stirling, 2018), and among these, environmental movements led by mothers emerge as uniquely empowering forces. Despite the differences in individual variables such as ethnicity, age, gender, sexuality, etc., maternalism is a common theme that can be realised as a relatable and driving force in women's environmental activism and mobilising collective action (Snyder and Oliva, 2022). Mothers, grandparents, and other caregivers are now taking on leadership roles in advocating for sustainable solutions and representing their communities and future generations. The motivation behind their activism can be linked to their roles as caregivers, nurturers, protectors and educators, giving their efforts a unique role and agency within the public and political debate (Peebles and DeLuca, 2006; Snyder and Oliva, 2022; Rodela, 2024). It continues to build on what has previously been known as the "new class of activist - the angry mother", which was the term used in the 1970s as more working-class women became involved in campaigning for environmental social justice (Snyder and Oliva, 2022).

A persistent element in environmental activism over the years has been the increased involvement of women, girls, and nonbinary people from all different backgrounds actively collaborating in relational and supportive ways, which demonstrates the importance of a sense of unity and community-building (Johnson and Wilkinson, 2020, pp.13-15). Additionally, there is also a broad generalisation of gender within activism that often overlooks the rich differences within the group and the different identities in each group (Ackelsberg, 2010,

pp.132). However, women and their advocacy for climate justice often go underrepresented and unrecognised in vital spaces of change and decision-making processes (Johnson and Wilkinson, 2020). Therefore, this study further focuses on the mother-led Swedish group of climate activists, Rebellmammorna, who are also a subgroup of Extinction Rebellion (XR), and a part of the global network Mothers' Rebellion. Through their advocacy for climate justice, mothers, together with parents and other allies, strive for more just and sustainable solutions and practices, as well as a secure future for their children and future generations. Their collective efforts are often known for non-violent demonstrations where they often form circles in public places where they sing and share personal messages on climate issues. The movement, which started in 2022, has now expanded to various local groups across Sweden.

1.1 Problem formulation

Grassroots movements play an important role in raising public awareness and perhaps generating political pressure for change. In these cases of grassroots movements, most often mothers (as well as fathers) are included as solidarity groups or are unrecognised as youth activism is more in the spotlight. The growing parent-led movements offer unique perspectives on climate action, yet their presence in local and regional debates remains underexplored. This has led to a limited understanding of what role motherhood and parenthood in general can play in the public and political debate regarding climate justice (Howard, 2022; Rodela, 2024). Gaining a deeper understanding of these diverse groups, such as mothers, often underrepresented and unrecognised groups within grassroots movements, and their advocacy for climate justice, is crucial for understanding the process of social change (Howard, 2022). On the other hand, the maternal aspect of activism has often been dismissed as a passive and traditional role instead of a source of strength in activism. Activism rooted in caregiving, community work and protecting future generations has also been viewed as less radical and politically developed, as some feminist perspectives have ranked different types of activism. This ranking often shadows maternal activism, despite activist mothering effectively driving change in both environmental and social movements. Additionally, maternal rhetoric is often gendered and filled with expectations of female bodies. Another characteristic is that it overlooks the nurturing and caring for the children, family members and the community is also done by others, not solely by mothers. Community organising and community mothering don't need eternal optimism, knowledge and information, but rather a critical tool to address deep-rooted social issues. Mobilising maternal activism, based on the ethics of motherhood in society, is a powerful tool in the organisational toolbox. The emotional and community-driven activism is often

underutilised in climate activism, which often taps into data and charts, making “climate change” a vague or abstract topic to tackle. In these conversations, the climate grief that many mothers experience is often missing from the mainstream debate, which further fails to engage mothers, despite their emotional investment and potential to mobilise communities, or to acknowledge their contributions (Westervelt in Johnson and Wilkinson, 2020, pp. 280-286).

1.2 Research aim and questions

This case study aims to gain a more comprehensive understanding of the growth and collective efforts of Rebellmammorna, a mother-led environmental movement in Sweden. By tracking their journey, which started from a small, local movement and is currently nationwide, this thesis seeks to highlight the opportunities and challenges faced by the group. More specific research questions include:

RQ1: What external and internal possibilities and challenges do Rebellmammorna face when advocating for climate action?

RQ2: How does Rebellmammorna foster community engagement to mobilise collective action?

RQ3: How do the gendered identities of Rebellmammorna shape their strategies and interactions?

By answering these research questions, I hope to provide a deeper understanding of community-driven advocacy through the interconnected lenses of ecofeminism, horizontal relationships and the broader concept of motherhood. This thesis further explores and highlights the various ways the interconnectedness of these components and the movement’s relational approach build a basis for climate action.

2. Background

2.1 Who are Rebellmammorna?

Rebellmammorna (also known as Mothers' Rebellion, as the global movement) is a subgroup of the environmental movement, XR (Extinction Rebellion). The global organisation, Mothers' Rebellion, was founded in 2018 in the UK, and Rebellmammorna in Sweden was founded in 2022 in Malmö by Sara Nilsson Lööv, who is one of the initiators of the movement (Grosshög and Hansson, 2024). The group, mainly formed by mothers, aims to unite people and advocate for action to raise awareness and take action concerning climate change and its impacts. One of the reasons why it became mothers from the beginning is precisely because it was only mothers who showed up when they first started. However, Rebellmammorna as a movement is open to everyone, not only mothers (Nilsson, 2023). Later on, another sub-group, Rebellpapporna, was formed with the same mission, mostly made of fathers and other allies. The mission of the Rebellmammorna, as well as the Rebellpapporna, is to show that there is an adult world that stands up for the fight for a sustainable society, today and for future generations, together with parents and other allies. There is a nationwide movement, and there are local groups of Rebellmammorna and Rebellpapporna, who address local issues and concerns, but are also part of the national movement. The local groups stretch from Luleå to Malmö. It is important to point out that one of the central characteristics of the Rebellmammorna is civil obedience, which means that they do not arrange activities that use violence or are against the law. Their activities often consist of silent circles, one of their most common forms of demonstrations (Extinction Rebellion, 2025; Extinction Rebellion, 2025). These silent circles often involve the group sitting in circles facing outwards, holding signs with various messages, speeches and singing. One of their most popular songs is 'Mothers are gonna raise like the water'. The internal structure of Rebellammorna is relatively flat, which implies that there are no fixed leaders or positions as in a board of representatives, for example. It is a very free-flowing internal structure that encourages different types of initiatives. These initiatives range from more formal activities such as silent circles to the organising of workshops and panel discussions. The internal structure also opens up space for more creative and innovative activities to take place that have more of a theatrical, musical or artistic element (Klimatpodden, 2023).

2.1.1 Examples of initiatives organised by Rebellmammorna

Through their various local groups as well as the nationwide movement, they want to encourage more individuals to engage with others, take collective action and create coalitions to address climate change issues. Rebellmammorna also focuses on forming alliances with other individuals or actors who share the same concerns. One of their most popular actions was their knitting campaign to highlight the overshoot day in Sweden, which meant that if everyone had consumed as Sweden does, the earth's resources for the whole year would have already been consumed, at the same time as the climate goal of 1.5 degrees is not realised. The result was a 4.3 kilometre long red scarf that was wrapped around the Parliament building in Stockholm, and simultaneously, statues around the country have been wrapped with red scarves. The main demonstration, which started at Sergels torg in Stockholm (Oldenvik, 2024; Langseth, 2024), involved nearly 3,000 women around Sweden knitting several thousand red scarves, which were sent to the main organisers and sewn together. In addition to the symbolic message, the scarves also aimed to draw the attention of politicians to the urgency of tackling climate change and ensuring fair and equitable climate action (Rebellmammorna i Norrköping, 2024). In addition to that, Rebellmammorna organised a demonstration during the annual Vasaloppet, one of Sweden's oldest long-distance ski races, which takes place on the first Sunday of March in Mora, Dalarna, Sweden. However, the last few times, Vasaloppet has run in plus temperatures and poor snow conditions, which created further challenges for the participants. At the finish line in Mora, the Rebellmammorna staged a protest against the oil company Preem being the main sponsor of the race. Through performance actions, where Rebellmammorna dressed up as oil company directors and snow angels, they wanted to highlight how climate change leads to snow shortages and call on Vasaloppet to end its partnership with Preem. The activists pointed out that Preem's fossil fuel production contributes massively to carbon emissions and that their sponsorship can be seen as greenwashing. The aim was also to communicate that Vasaloppet and the media should question the oil company's role in an event that is directly affected by melting snow and climate change (Johansson, 2024; Johansson, 2025). A final example is the demonstration by Rebellmammorna Uppsala at the church meeting in Uppsala, calling on the Church of Sweden to change its forestry practices and stop clear-cutting. Rebellmammorna gathered at Vaksala Torg, wearing their red knitted scarves, to call on the Church to keep the forest as it is. The overall aim was to emphasise that humans are dependent on nature and that the church has a responsibility to preserve forests for future generations. Therefore, Rebellmammorna demanded that the Church immediately stop cutting down natural and old forests (Stefansson, 2024).

2.2 History of women and mothers in environmental activism: examples from the 1900s and beyond

Historically, women, including mothers, from various backgrounds have played a critical role in environmental activism and societal movements, often leading to further contributions in areas such as grassroots organising, academia and policy advocacy. Starting from the early 1900s, one such example is the American environmentalist and suffragist, Rosaline Edge, best known for her work on the National Audubon Society. She sued the organisation and exposed corruption, leading to the removal of all former directors. Edge created the Emergency Conservation Committee to preserve 8,000 acres of sugar pines on the southern edge of Yosemite, and the creation of the Kings Canyon and Olympic National Parks. When the Audubon Association refused to pay for a hawk sanctuary, Edge raised the money and bought it herself, paving the way for a new mindset of species preservation. Hawk Mountain Sanctuary, owned and run by Edge for her life, is still an important conservation site today, and through her dedication to the conservation movement, Edge has paved the way for many others (OEP, 2018).

Moving on to the mid-20th century, the American writer and marine biologist Rachel Carson significantly influenced the modern environmental movement by advocating for stricter control of pesticides. She argued that the government should review the impacts of environmental chemicals before approving their sale, leading to new laws promoting clean air, clean water, solid waste disposal, and toxic chemical management. Carson called for the creation of a federal government agency to oversee the environment, which was formed in 1970. The use of DDT was banned in the United States in 1971. Carlson also shared her views that environmental changes don't just affect their immediate targets. Instead, they can spread through an entire ecosystem, affecting many organisms beyond those initially affected. This idea was critical in shaping modern environmental awareness and showed that human actions have far-reaching consequences for nature (Nielsen and Meine, 2017, pp.107-119).

Moving on to the late 1900s, the Green Belt Movement was founded by the Kenyan environmental activist, Nobel Prize Winner, and former Deputy Minister of Environment, Wangari Maathai. In the 1970s, more and more women in rural Kenya were reporting drying up of waterways, food insecurity and increasingly long distances they had to travel to get firewood. What started as a campaign for tree planting later turned into something much deeper. At the tip of the iceberg were the everyday hardships of the poorest, while the roots of these everyday hardships were environmental degradation, deforestation, powerlessness, loss of rights and of the traditional values that created community and reciprocity in society. The movement created a community where women were encouraged to work together to grow seedlings and trees to bind the soil, store rainwater, provide

food and firewood, and receive financial compensation for their labour. The Green Belt Movement also began to advocate for a democratic space for greater accountability. The movement has campaigned on climate change, rainforests and the importance of Africa's rainforests in collaboration with organisations such as the United Nations Environment Programme (UNEP). The work of Maathai and the movement was characterised by a more holistic approach to sustainable development, integrating democracy, human rights and women's rights, with the belief that a healthy environment is essential for social and economic development (Nielsen and Meine, 2017, pp.177-195).

Despite this, women-led environmental activism hasn't always been about the environment. The Mothers of East Los Angeles (MELA) was a grassroots movement founded by the Latina residents in the 1980s as a protest against the construction of a prison in the neighbourhood, as they feared its harmful impact on the local families. The movement was rooted in past injustices. After stopping the construction of the prison, MELA shifted focus to other environmental threats, such as the toxic waste incinerator in Vernon, where the members argued that it would release harmful chemicals into often Latino and Black neighbourhoods. The group also opposed a proposed oil pipeline using similar advocacy tactics like campaigns, mobilising marches and lobbying. MELA was part of a wider movement against environmental racism and emphasised the role of women, especially mothers, in protecting the health and future of their families (www.nps.gov, 2021). A more recent example is the mother-led movement in India, Warrior Moms. A movement created by the Indian climate activist Bhavreen Kandhari. She is part of the global network Parents for Future, and through Warrior Moms, Kandhari and other moms tackle air pollution issues in Delhi. The extreme heatwave of 2022 had devastating consequences in India, such as asphalt melting, garbage dumps catching fire, and parts of the harvest destroyed, worsening the ongoing food crisis. Children had suffered nosebleeds due to the intense heat as they tried to get to school. An extreme heatwave has damaged parts of the wheat crop in India, leading Prime Minister Narendra Modi to stop wheat exports to ensure the country's own needs. Kandhari attended the UN Climate Summit in Stockholm in 2022 and expressed frustration that world leaders continue to talk about the climate crisis without taking concrete action. She emphasised that the pandemic has shown that drastic changes are possible and that solutions can start locally in communities and cities (Holmgren, 2022). Another similar example is EcoMadres, part of the national organisation Moms Clean Air Force, which advocates for cleaner air and action on climate change. Through its mobilisation and various ways of advocacy, the group has urged policymakers to plant shade trees in heat-affected areas, testified at federal hearings on stricter air pollution regulations, and lobbied for climate legislation with state senators. In addition, this organisation has also achieved results on a

more national level, such as securing federal funding for electric school buses to reduce pollution and protect children's health (Sengupta, 2022).

2.3 Gender and maternal aspects in environmental activism - Previous research

Gender as a topic itself has had various debatable takes, as gender is viewed as vital within environmental issues, and there are various ways to explore the interrelationships between gender and environmental issues (Nightingale, 2006). The role of women in environmental movements has been in the spotlight, with particular focus on attitudes, behaviours, experiences, perceptions and motivations of women, most often in contrast to men's engagement in environmental movements or issues (Sundström and McCright, 2014; Singh, Solomon and Rao, 2021; Bush and Clayton, 2022). However, the qualities of motherhood and the maternal influence in relation to womanhood in environmental activism are still under further exploration (Caiazaa and Barrett, 2003; Howard, 2022).

2.3.1 On “Green Motherhood”

A common point of view in studies focused on the maternal aspect of environmental activism is the framing of advocacy, which is often related to the protection of children, health and the future of children as well as the whole community (Cousins, 2021).

Davis (2023) points out the maternal aspect of environmental activism as the so-called “Green Motherhood” in her research, which refers to the idea that mothers, often in Western culture, are expected to make environmental values a central part of raising their children. By adopting a more ecofeminist and psychoecological lens, Davis (2023) provides a perspective on linkages between motherhood and environmental care by delving deeper into how motherhood often leads to an increased awareness of environmental issues; however, it can also create conflicting demands on mothers. Davis (2023) refers to how green motherhood creates this pressure of caring for the environment and ethical responsibility, which can limit mothers', especially young mothers', personal growth during their transition into motherhood. The environmental carework and responsibility around green motherhood pressure mothers to engage in certain eco-conscious consumer habits and behaviours. These changes in habits and behaviours fail to address environmental crises and to develop their relationships with nature in a meaningful way. The eco-friendly motherhood can be limiting due to society's expectations, which drives mothers into consumer-driven

environmental care that doesn't help the planet. Davis (2023) pushes for a more eco-feminist approach that encourages critical thinking, community activism and a deeper connection to nature. This approach shifts the focus from individual consumer choices to collective change, which can lead to better environmental outcomes and improve mothers' well-being by reducing the unrealistic pressures on individuals. This paper introduces a critical take on the intersection of motherhood and environmental care, and a deeper perspective on ways mothers can navigate their roles concerning environmental issues, which can provide a more holistic understanding of the maternal aspect of environmental advocacy. However, it's also important to note that Davis (2023) has a more qualitative and theoretical approach to analyse the idea of green motherhood, which lacks the empirical methods like interviews or surveys. This might give a limited understanding of the broader maternal experiences concerning environmental care, and present an overgeneralization of motherhood, and therefore could benefit from data such as interviews with mothers and their work with environmental care.

2.3.2 On Rebellmammorna and Rebellpapporna

Wisting (2024) presents an alternative perspective on climate activists by delving further into the emotions, experiences and perceptions of Rebellmammorna and Rebellpapporna, with soft repression as the theoretical lens. Wisting (2024) further presents that emotions such as anger, fear, and sadness in relation to soft repression often have a mobilising effect. Soft repression in this case refers to a form of oppression that suppresses activism, limits collective mobilisation and discourages civil engagement. Common methods include ridicule, where individuals involved in activism are mocked, belittled or intimidated, and stigmatisation, which targets groups rather than individuals. Authorities and the media place negative stereotypes on activist groups, making it difficult for people to identify with or join movements that challenge government policies or institutions. Silencing directly hinders activism by blocking, excluding or suppressing voices that advocate for change, which can be done through online censorship, media blackouts or limiting platforms for discussion. In her study, Wisting (2024) found that when emotions like fear and sadness are expressed to soft repression has a mobilising effect, which leads to further activism and motivation. Also, gender differences were noted in how Rebellmammorna and Rebellpapporna experienced and reacted to soft repression, but their emotional responses can be slightly different. Wisting (2024) continues to highlight that the intentions behind the soft repression were mostly unsuccessful, as they often resulted in increased activism. Ignorance as a reaction to anger was experienced by almost all activists and mainly contributed to mobilising and motivating them,

although it sometimes also had a temporary demobilising effect. Here again, it is worth noting that Wisting (2024) has conducted her study by in-depth interviews, which have in turn given rich and highly contextual insights from the activism of Rebellmammorna and Rebellpapporna, which also provides a take on both of these movements. However, it also has a more political theoretical take on her study, which can limit its further generalizability to other cases.

Additionally, Nilsson (2023) conducted a case study regarding Rebellmammornas' emotional communication strategies used on social media platforms to engage with their target audience. Based on various theoretical perspectives such as narratives, emotional and visual communication, Nilsson (2023) highlights that personal narratives are a powerful tool of Rebellmammorna in order to connect with their target audience as it has a more relatable and emotional element to them. The supportive environment, both online and on-site, with members from various backgrounds, enhances their engagement and motivation, a vital part of Rebellmammornas' communication strategies. Rebellmammorna are well known for their creative take on promoting their activism, often blended with theatrical, musical or artistic elements. The visuals alongside the personal stories that Rebellmammorna create and share boost their engagement in climate activism as well as the promotion of climate activism through social media platforms. Nilsson (2023) also mentions the value of emotional narratives and personal storytelling in Rebellmammorna, which can further inspire and mobilise individuals towards collective action. The study also showcases the potential of social media platforms in enhancing the community itself, which creates a space for diverse individuals to connect and collaborate on common goals. Also, here it is important to mention that Nilsson (2023) gained her data through semi-structured interviews and digital ethnography, which has given important insight about the activism of Rebellmammorna, both in person and online. Nilsson (2023) has also noted that the lack of formal leadership within the Rebellmammorna can pose future challenges in terms of organising larger events and effective mobilisation on a larger scale.

3. Theoretical framework

The theoretical approach listed below is grounded in ecofeminism, which explores the interconnectedness of nature, culture and gender, the broader concept of motherhood, and the interplay between horizontal and vertical relationships in environmental activism.

3.1 Ecofeminism and the holistic worldview

Ecofeminism has evolved much over the years since being written about by the French writer and feminist, Françoise d'Eaubonne, in her 1974 book *Feminism or Death* (Rodriguez, 2022). Since then, together with many other scholars and climate activists such as Vandana Shiva, Adenike Oladosu, Dominique Palmer etc., ecofeminism has evolved into a movement which is interwoven with the environmental justice, species justice, feminist and anti-racist perspectives (Gaard, 2019; Rodriguez, 2022), and simultaneously the movement has drawn upon spiritual connections and indigenous worldviews, and political stance, advocating for systematic changes (Rodriguez, 2022). Nevertheless, the core concept of ecofeminism concerns the interconnectedness of all life forms, which includes more harmonious and collaborative relationships between humans and the environment. The core concept of ecofeminism challenges the dualistic thinking that involves *humans vs. nature* and *men vs. women*, which otherwise can be linked to the systems of domination and exploitation (Plumwood, 1993, pp.1-5). One of the key principles of ecofeminism is the holistic worldview, which promotes the interdependence of humans on nature and ecological processes and includes a diversity of perspectives and positions. It emphasises the interconnectedness of both men and women with nature and culture, which in turn highlights the importance of dismantling the dualistic framework. Additionally, instead of reinforcing the romanticised notion of women and nature as inferior, Plumwood (1993, pp.35-37) instead emphasises the different historical contexts of men and women, and the ways both men and women can make unique and valuable contributions to the process. Women's contributions, however, can have a significant role due to the socially learnt connection to and care for nature that is marginalised, and the way that the dualistic framework has historically placed men's knowledge and experiences as the dominant one in contrast to women.

3.2 The concept of Motherhood

Motherhood is a multifaceted concept that can be viewed through various lenses, such as biological, societal, cultural and psychological. It is also a concept that has traditionally been viewed as mothers being grateful, undemanding and unambitious, as children take a more central place. Motherhood plays a vital role in an infant's life as it is linked to the responsibility of their health, well-being, and the security of their child. In turn, mothers gain a holistic perspective in serving the family, which goes beyond care and nurture for the child (Jones, 2023, pp.139-153). Historically, through the feminist lens, motherhood has been viewed as inherently oppressive, and a romanticisation of motherhood which has, in turn, maintained the sexist stereotypes (Takševa, 2018). Motherhood is also often associated with being a good mother and wife, which is limiting and instead creates unrealistic expectations. Takševa (2018) instead develops the concept of motherhood with the indigenous worldviews on motherhood, which is the opposite of the Western worldviews of motherhood and womanhood. Instead, it highlights motherhood with leadership and community building. In turn, the concept of motherhood transforms from caregivers with any power to creating and nurturing a community and its future, as well as the significant role of shaping their people and culture around it. Takševa (2018) continues to emphasise that motherhood is not solely about giving birth. Instead, motherhood can take many forms in different identity roles, which are not limited to the biological connection. These roles, such as aunties or grannies, are vital as they are often involved in teaching, nurturing and caring for all children in their communities. Additionally, Anderson (in Takševa, 2018) highlights the importance of balance, which is often spoken of in indigenous communities. It shows that every role (mother, aunt, granny or community member) contributes to the overall health and harmony of the community. This further emphasises everyone's contributions and the togetherness that leads to creating a strong and supportive environment for all involved. O'Reilly (in Takševa, 2018) showcases the concept of motherhood as a part of a woman's identity that she can choose to embrace, rather than the traditional (practising motherhood) and historical (motherhood as an oppressive system) perspectives on motherhood.

3.3 Horizontal and vertical relationships

The principles of horizontal and vertical relationships can showcase topics such as gender roles and the expectations that might influence community engagement and action. There are various views on horizontal and vertical relationships in community engagement; however, it is a lens and an umbrella term that can provide an understanding of the different interactions or dynamics, as well as the different ways of leadership, that might occur within a community.

Conn (2011) describes the informal community world by highlighting horizontal relationships, where the informal community encourages an egalitarian attitude in peer interactions rather than a hierarchical one. The informal community is united by shared interests, forming peer relationships to provide mutual support. These personal connections nourish horizontal relationships, which are further rooted in community life or death experiences, rather than hierarchical relationships with fixed roles and responsibilities or public agency needs. The horizontal relationships emphasise the more organic, participatory and community-driven engagement. The health and strength of these horizontal and social relationships require proper care, much like the growth of grassroots. Horizontal relationships can be described as peer-based, informal and trust-driven, while vertical systems as hierarchical, structured and goal-oriented. Still, vertical systems, such as governmental institutions, and horizontal systems, such as informal communities, can create space for collaborations through various outreach programs. However, Conn (2011) continues to showcase that a community's horizontal peer structure raises unique management and organisational challenges of its own as it has different needs, different to the vertical hierarchical world. The horizontal relationships might focus on informal collaborations and shared learning, while the vertical systems deal with governance or decision-making processes. In line with that, Conn (2011) continues to highlight that the interactions between the horizontal and vertical relational systems can lead to a "pool of possibilities", yet with their challenges and tensions. Vertical systems tend to prioritise organisational survival, often due to hierarchical forces, sometimes at the expense of genuine community engagement. To interact with these systems, community members may need to disconnect from their grassroots networks, which may weaken their local influence. This view gives a more holistic view of community engagement and the interdependence and complexity of relationships.

4. Method

This section presents an overview of the research methodology used in this thesis, with a description of the approach, semi-structured interviews and the analysis process, as well as a methodological discussion concerning reliable and valid findings, reflexivity, ethical concerns, as well as further limitations.

4.1 Method approach

As mentioned earlier, this is a qualitative case study, which in turn focuses on exploring and understanding the meaning that individuals or groups relate to or the ways they act on social or interpersonal concerns. This approach gives a flexible structure which leaves room for explorative interpretations (Creswell and Creswell, 2017, pp.311, 257-258). There are also various ways to conduct case studies; however, Crowe, Cresswell, Robertson, et al. (2011) pinpoint the interpretivist approach, which is about gaining an understanding of individual and shared social meanings, which is highly relevant for this thesis.

On this basis, I adopted an inductive approach to explore Rebellmammornas' role in advocacy for climate justice and the challenges and opportunities they face. Instead of having a pre-defined theoretical framework as in the deductive approach, I aimed for the data to speak for itself. As Robson and McCartan (2016, p.20) also mention, an inductive approach instead starts with the data collection from which theoretical frameworks, concepts and other ideas emerge. With that stated, I will further describe my methods as semi-structured interviews, the process of analysing the data, as well as discussing any methodological concerns.

4.2 Semi-structured interviews and analysis

Robson and McCartan (2016, pp.214) emphasise the importance of participants being informed about the project, its purpose, and their rights, as well as the final consent. Before the interviews, I reached out to Rebellmammorna by email, their local Facebook groups and Instagram. Subsequently, some of the Rebellmammorna started to respond with their interest, which led me to the next step, sending out the information letter (see Appendix 2), consent form (see Appendix 3) and any remaining details before our interview, which all happened through email. In addition to that, the participants were offered alternative platforms that worked the best for them, as well as full anonymity to ensure that they were fully informed and comfortable with the interviews. It was also

important for me to get oral consent during the interviews to double-check with the participants, also highlighted by Robson and McCartan (2016, pp.214).

Once it was time for the interviews, I had a certain structure with predefined themes of questions (see Appendix 1); however, there was still an openness to changes in questions and where that might take the flow of the talk. Due to this, some of the questions were asked and some were not asked, or were formulated differently during the interviews. Brinkman and Kvale (2018) also point out, semi-structured interviews can serve as a way to gain an understanding of the interviewees' life-world, which requires the interviewer to have certain flexibility and adaptability. Therefore, my aim with the semi-structured interviews was to get a deeper understanding of Rebellmammornas' point of view, their experiences, their challenges and the ways they understand their role and take collective action. As the interviewer, I want to know what the participants know in the way that they know it, and to simply walk in their shoes, even if it is for a short period.

In addition to that, Alasuutari, Bickman and Brannen (2008) call attention to an aspect of interviews which I consider an important basis of the method, that interviews can also serve as a platform to stimulate storytelling and map out relationships. They can also serve as a platform to reflect on one's identity, values, beliefs and personal satisfaction by providing space to share one's views from the individual's perspective. This made my role as the interviewer a balancing act as I aimed to cover my interview guide as well as create a safe space for other topics to emerge, making it more like a conversation rather than a formal interview. In the end, I conducted nine interviews, six of which were held online through Zoom and Teams, as well as one on a phone call and three of which were made in person. The interviews were between 30 minutes and 1 hour which were recorded and afterwards transcribed. After each interview, I made a shorter summary of sayings that stood out to me and concluded my ideas and thoughts. The short summaries were valuable as the next step at this point was to code the transcriptions and identify various themes and patterns.

At this step, Creswell and Creswell (2017, pp. 268-270) comment on the importance of getting familiar with data, preparing the transcriptions, organising them into different themes and recalling the process using any notes made during the interviews.

In the coding phase, the data needs to be categorised and divided into suitable themes. After the familiarisation of the data, the codes and themes can be labelled based on the patterns in the language of the participant. As it can be difficult to predict the meaning of individuals, it is useful to have certain flexibility where the codes emerge from the data rather than being predetermined (Creswell and

Creswell, 2017, pp. 268-270). In this case, these themes are further presented by textual description information about each category of themes, followed by relevant citations. To carefully analyse detailed data, it is important to go through it carefully and systematically. Rather than reviewing multiple sources at once, it is better to review them one at a time, which contributes to a more comprehensive analysis. The coding process plays an important role in understanding the data. Using an initial coding framework can maintain consistency and ensure that patterns or themes are applied in an organised way across the dataset (Crowe, Cresswell, Robertson, et al., 2011).

4.3 Methodological discussion

4.3.1 On reliable and valid findings

As mentioned earlier, qualitative methods are interpretive methods as they often engage with human beings in social situations and the interactions that occur in these situations, influenced by several factors such as language, personal values, biases and experiences, or the fact that both the researcher and researched are human beings. These factors don't necessarily guarantee objectivity, as it is an interpretation (Robson and McCartan, 2016, pp.18; Creswell and Creswell, 2017, pp.257-258). Semi-structured interviews and qualitative interviews, in general, entail gaining insights from the study participants and exploring the deeper meanings of social or interpersonal concerns. Depending on the interview questions, one can get a clearer idea of the topic in focus and more information than what one might have expected from the beginning (Creswell and Creswell, 2017, pp.264). Nevertheless, interviews in general often focus on a specified number of participants, the same applies to this case, which in turn doesn't guarantee a generalised idea of the case or the bigger movement.

Maintaining a consistent structure in the interview questions, which is rooted in the research objective and of relevance to the case itself, contributed to valuable insights for this thesis. However, as an inductive approach, the data collection was the starting point, and then later on, the coding process, which provides key themes, yet the interview responses remain highly individualised. Therefore, it is important to note Franklin and Ballan's (in Thyer, 2010, pp.273-281) take on reliable and valid findings, which concerns consistency, intersubjective agreement and structural corroboration concerning the different parts of an description mutually support each other by gathering data and using it to establish links, ultimately creating a whole supported by the pieces of evidence. As there was no possibility for cross-checking, I have instead implemented a more structured approach to the coding and thematic process, which entails regular

breaks between the coding sessions, as a way to ensure consistency and reliability in the coding process. This has allowed me to step away from the coding process and return with a fresh point of view, as well as revisit my interview notes. I was able to re-evaluate themes critically, revise interpretations and identify new insights that might have been overlooked in a non-stop flow of coding. Ensuring that the interview responses were consistent across all interviews, even though the semi-structured interviews opened the space for similar or alternative versions of the same questions to be asked, still contributed to reliable and valid findings.

Lastly, it is also important to note that the interviews were conducted in Swedish and later translated to English, and this process always comes with its disadvantages, such as when certain responses and expressions lose their meaning when translated. However, to minimise this risk, I have used a more skilled translator, DeepL, to make sure that interview responses maintain their original meaning as well as making them understandable to the wider audience.

4.3.2 My role and reflexivity

There are various aspects one should be aware of when engaging in interpretative methods, such as personal biases and ethical issues. These issues can touch upon one's biases, values, and personal background, like gender, history, culture or socioeconomic status, which might further shape one's interpretations. Therefore, engaging in reflection and discussing these issues can create a deeper awareness of them and the ways they are interconnected and the impact they might have had on the process (Creswell and Creswell, 2018, pp.260). Fore and foremost, I believe that it is important to underscore that I conducted the semi-structured interviews with all women as a woman myself. I also recognise that the decision to focus on a women's movement from the very start might have partially been influenced by it, as well as the process of the data collection and participants' responses. Additionally, coming from an upbringing where women were systematically oppressed and excluded from various aspects of society, I approach this thesis with a deep awareness of the structural barriers that perhaps influence gendered experiences. Therefore, I recognise that my views on gender and activism are shaped by my own experiences, biases and past knowledge. However, throughout the process, I actively engaged with the inductive approach and the present context itself to remain responsive to the process of data collection and the participants' insights rather than personal assumptions. I realised the importance of this mindset when I conducted my first few interviews, where I expected certain responses from the interviewees, especially regarding questions about women, mothers and activism; however, the interviewees gave different responses than I had expected. These insights that might not have been expected from my side were rather valuable for this thesis. By staying inductive and

understanding the present context in which the interviewees are taking action and their conditions, it is essential not to push on certain questions and stay responsive and sensitive in regards to the trust that the interviewees have in the conversation and the valuable insights that they share with me.

4.4 Ethical considerations

Providing anonymity to participants when reporting on any research is the norm and considered a good practice by all research ethics boards and committees. The anonymity and privacy of research participants should be respected, and personal data should be kept confidential. It is important to preserve data confidentiality, such as removing identifiers, using pseudonyms and breaking the link between data and identifiable individuals. The collected data should be prevented from being published or disclosed in a way that allows research participants to be identified (Robson and McCartan, 2016, pp.219). Therefore, for this thesis, there were some ethical considerations to be mindful of, such as providing the information letter, informed consent, ensuring anonymity, and ensuring that the collected data and transcriptions are saved on a safe cloud system, which in this case was available through SLU. Except for the information letter, I also included information such as information about me, thesis topic, aim, and how the interviews will be included for this thesis, in the email that I sent out to Rebellmammorna. They were also informed that their responses would be anonymised, and the recordings and transcripts would only be used by me during the thesis time. Therefore, further in the findings, I have marked certain information, e.g. names of individuals or the names of places that were mentioned, with X to ensure that citations are not traceable to a specific individual or a specific local group of Rebellmammorna.

4.5 Selection and limitations

In case studies, researchers often select a case or related cases of interest, studying it in context and collecting information through different techniques (e.g. interviews), which usually provide qualitative data, but not necessarily exclusively. In most flexible approaches, such as the inductive approach, there is often a “looseness” in the original approach, implying that the looser the approach, the less selective you can afford to be in data selection (Robson and McCartan, 2016, pp.80, 152). That said, the selection process for this thesis has been unsystematic. This implies that the interviewees were chosen without any structured and formal plan. The interviewees have been interviewed simply because they have shown interest and availability, and have therefore been

interviewed. In this case, this unsystematic approach has been based on convenience, allowing a more practical and flexible selection. However, it is important to note that in case studies, participants of interest often bring their context and biases into the spotlight, which makes this study highly contextual. Even though there were nine interviewees, this does not imply a generalised view of Rebellmammorna, and the findings are based on the patterns and themes identified among the interviewees, not the movement as a whole.

5. Findings

This section presents the main findings of the thesis, based on the data collected and analysed. The findings are described concerning the research questions, and key patterns and insights have been highlighted in relation to the ecofeminist take on gender, culture and nature, as well as horizontal dynamics and the concept of motherhood, which are categorised into the themes listed below.

5.1 Political frustration and action for the future generation

To fully grasp the possibilities and the different layers of activism within RM, it is crucial to understand the emotions that fuel their engagement, which are their motivations to contribute to a sustainable world for all children and the future generations to come. One of the recurring issues within RM was a deep dissatisfaction with the lack of political action. The frustrations with the lack of political action and the external struggles that come with that can be viewed as one of the primary motivators. These feelings of frustration can lead the way for increased involvement and persistence, and for meaningful change to happen, whether it is in a smaller or larger ratio. R1 described her continued engagement in RM as:

“And so, you could say that my driving force in this engagement. I think that there is far too little action in climate politics. Yes, especially with this current government, it's kind of terrible how they don't do more, say more...so that's been kind of a driving force for me and Rebellmammorna...I believe more in encouraging women and men in general, and parents perhaps first and foremost, to make demands that this is not enough.”

Within this frustration, due to the lack of national and international political action on environmental issues, there is also a glimmer of hope, or in other words, a glimmer of potential, which is realised within the work of RM. R6 shares her take on this:

“And then I have another one who tries to get us to drink beer. Once a month, we get together and drink beer, where something really exciting can happen. It's difficult to get people to come to it, but it's also very good because new Rebellmammorna can come who haven't even been to a demonstration. So, it contributes to a kind of openness, but those who have been in the Rebellmammorna for years, they're there and it's very welcoming to new ones and helping them to understand the weird network that can sometimes be frustrating and sometimes really fun...Now I know

them, and now it gives me more. Now I don't want to stop because I want to spend time with these incredibly funny and wise people. So, there are many reasons.”

However, the distrust of politicians remains, which is not revolutionary in itself; it rather highlights the fractures and tensions that exist within this public debate. R1 and R4 explain this further as:

"Talking directly to the politicians - they don't give a damn about the Rebellmammorna. At best they think we are a familiar sight on the streets, and at worst, they think we are terrorists.”

“Unfortunately, I have to say that it's not this very concrete, but it's more like this, that we are becoming more and more, that we want to influence. There are some local politicians who definitely listen, but not much happens in politics. It doesn't. Certainly not in national politics...national politics is terrible.”

In this case, there is not solely a mistrust for politicians; however, it also shows the perceived image of RM according to the members themselves, and the discouragement that it can lead to. Despite this, R3 describes the progress their local group of RM have made on a local political level, while still feeling a greater frustration with the lack of action on a national political level. This again highlights the outreach initiatives and staying true to the local influence of the community, which is also emphasised by Conn (2011).

"Yes, all the research is there. There are experts like this, and they try to make themselves heard. I'm thinking now of the Swedish Climate Policy Council, which is going to have a meeting, and the Minister for the Environment is not going to be there, and I'm like, 'How can the Minister for the Environment not be there? It's her job.' I feel completely devastated. And who is going to tell her what her job is?. But I feel that, for me, I've mostly felt it in the local, in that we've had to just decide that we're not going to do a lot, but we're there before every local council and at first they weren't even looking at us. Well, not all of them, of course. But it was very clear. And there have been those who have looked at us a bit sideways when they walk past like this. And then to say like hello and to thank us for being there, and one time when we came late because then they started early, so they were like 'We didn't think you would come'.”

As much as the work of influence and change to happen can be a process itself, especially on a political level, it is also a necessary part of the totality. It is a part that cannot be ignored. R4 describes her take on the political frustration, and at the same time, highlights the different views on environmental issues depending on one's role and identity:

“It is political. You can't get away from that anyway, because we have parties that look away when it comes to the environment and we have parties that still highlight the environment as an important issue, so that this environmental issue becomes political anyway, you can go out like a mum, but then you see it from the mum's perspective.”

Conclusion: Political frustration and action

The lack of political action on environmental issues, whether local, national or international, can be considered fuel for RM's engagement and determination to make a change despite the often unresponsive political system, and what can be perceived as tension and mistrust of politicians within the public debate. This also highlights the potential of grassroots movements to inspire in the face of adversity and uncertainty.

5.2 Collective engagement and activism

The political dissatisfaction as fuel opens the door to collective engagement with various possibilities to take collective action. Working together and mobilising can also create an inclusive movement where the members can contribute in different ways, where different ideas are welcomed, and create an environment for the emotional safety of the community members. R1 and R6 share their views on the context that RM can provide for its members:

“It is probably also this, doing things together with others. Because many of the Rebellmammorna feel that, and I think especially the younger ones who have small children now, they get involved because they are frightened and sad and worried and feel that in the Rebellmammorna they get a context where you're like ‘I'm not alone.’”

“It's a very supportive group, so you start to check in like this: ‘How are you? We take care that we are volunteers; if there is someone who can't cope with a task, then you don't do it. “

The interviews showcase the importance of providing a space for the members, who on one hand come with their past knowledge and experiences, can feel included when dealing with broad and emotionally charged issues such as climate change. R6 and R8 share their view on the real-life meetings that RM provide, highlighting the value in physical meetings compared to virtual meetings:

“The most important thing the Rebellmammorna does is not to sit and do demonstrations. It's a way to recruit, and to start, and to bring the group together, because something happens in the group when we organise something together, then you get to know each other in a much deeper way than just sitting having coffee, etc.”

“You become so much more effective if you meet, and then the physical meeting also gives so much more. There is body language, and there are looks, and you laugh, and it becomes a completely different interaction. You feel much more at ease when you sit in a group. I think about associations today, how difficult it is to get people to stand up for boards and get involved voluntarily...It's really hard to get people to volunteer and stuff like that. But when you do, you usually have a great time together. “

In addition to different styles of internal management, R3 and R6 share their view on one of the core characteristics of RM, emphasising RM's horizontal peer-based structure, which in their Knit for Climate-action created a possibility to maximise the community's potential; however, as Conn (2011) highlighted, it can still bring its own challenges:

“When we had the scarf [Knitting for Climate]...then I say we need this many hands...it was like someone had asked them, ‘Can you help with this?’ Just that ‘Can you help us carry this scarf?’ And then there were people all over Sweden, and now also in the world, but then in Sweden, who said ‘Yes, but I live here, but I knit scarves’. It becomes like, in some way, I'm involved in doing this. But it's difficult to ask for a small favour that's okay, because people are like ‘I don't dare to stand up’, ‘I don't dare to demonstrate’, ‘I don't dare to show my face. I work, I'm a manager somewhere.’, ‘I work for an authority, but I can't.’ But ‘I can knit’, and then someone else goes, maybe like this ‘But I can't knit, but I can stand out and hold a little scarf anyway.”

“The big one is the scarf manifestation. It was fun because it became more united across the country. That everyone could contribute in different ways, that it feels so touching, that people wrote to the organiser like ‘I don't like to manifest it, but how can I contribute?’ So, it was like a community in this scarf.”

As traditional activism is often associated with civil disobedience, these characteristics of RM instead communicate a more accessible and open movement, and an aspect that is much reflected on by its members. R3, R6, R8 and R9 have reflected on the informal community of RM before becoming a part of it themselves:

“...and then I joined the chorus, because I didn't know what XR [Extinction Rebellion] was and thought it sounded a bit harsh.”

“It can be anyone, you don't have to be a woman, so you can just be whatever you want, but so it's more like a brand, Rebellmammorna, and then you can be exactly how you want. Sometimes I can see people in town like, ‘You could be a Rebellmamma.’ and I'm often right, and sometimes they already are. “

“We are not shouting. We agree on one thing: the climate crisis is here, and we are worried about it. It has also opened the door for many people who might never have thought of going to a demonstration or doing anything like that to come along.”

“I especially think it's funny that I've been asked to join the Rebellmammorna so many times, even though I'm not a mum, they are like ‘It doesn't matter!’”

As a consistently evolving movement, RM is still finding its footing and exploring ways to grow its influence and expand the movement. R6 shares her view on view on growth of RM while simultaneously highlighting ways the idea of change can be perceived differently by the community members:

“Speaking of process, at first it was very much the same format. So, you sat in a circle, many were sad, you cried, it was about your children, and I could hardly sing these songs the first few times, it just caught my throat. It went on for quite a while, and it worked. Then there was a group that maybe got a bit tired of it, but crying in a circle every weekend, it's been done for a while now. There is restlessness, and people are different. So, then we started experimenting more, so there's another one called X. She's started this flash mob thing, for example. I think it's an Australian climate organisation that started it, so you dance to Staying Alive, and if you listen to the lyrics, it's very climate-related.”

RM's openness to both more formal activities and creative outreach initiatives can create a space for its members to contribute in ways that are possible for them, enhancing its attractive qualities. R8 describes the mix of creative freedom and formal activities that takes place within her local group, which also reflects the balance between grassroots creativity and the need for official processes in activism and community projects:

“They have a place where they can be for free and plan and create, so they are making a big globe on one of these Pilates balls. Yeah, they've embroidered some nice pieces of fabric...but I've applied for a police permit, and I've ordered these climate change brochures, administering the Facebook page and so on.”

Conclusion: Collective engagement and activism

RM aims to create a supportive movement and foster collective engagement by including emotional safety, creative freedom, and civil obedience, ensuring a low threshold. The horizontal peer structure gives an understanding of its members' capacities while fostering a sense of togetherness. It invites individuals from various backgrounds and identities, highlighting their openness as well as their ways of adapting, which further strengthens their community and its impacts. As a growing movement, RM are still exploring ways to establish itself, which comes with its possibilities as well as challenges.

5.3 Women's network, motherhood and mobilising

The umbrella term womanhood and motherhood in environmental activism consists of deeper layers where gender norms, gender roles and gender relations can be touched upon within a movement. R8 shares her view on the increased involvement of women in environmental activism like RM, as well as what certain characteristics, which are often associated with womanhood and motherhood, can mean to the collective engagement of RM:

“What I think is that in so many different societies and upbringings, to be a girl or a woman is to see what needs there are. Unfortunately, it might have been your husband's needs or something, but still, it is the needs of others to see what needs to be done, what should happen, etc. And that is also really the mother thing, so I wouldn't directly say it is something biological... But I think it's just that you're connected to what's going on, that you're not turned off.”

The gendered expectations of being a woman and a mother place them in a position where they are expected to be caretakers and problem-solvers, and this attentiveness is often included in motherhood. The attentiveness and awareness of their surroundings go much in line with Plumwood's (1993) take on the holistic worldview, which enables you to recognise interrelated systems, relationships and responsibilities. R1 describes her starting point to her activism in the movement, highlighting the different meanings of motherhood in various contexts and ways one can connect motherhood to multiple identity roles:

“I refer to the fact that I'm a grandmother and that I'm worried about my grandchildren who are going to live this whole life, and what kind of life they're going to have? That's the entry point for me...but it's like the connection to me being a mum, grandmother, aunt and so on.”

The multiple ways to relate the messaging to motherhood and the care for children within environmental activism are the core of RM. In addition to that, R2, R5 and R8 share their views on its core message, whether as women, mothers, grandparents, aunts, or friends, often relate to climate change through the lens of caring for children and their future:

“It's about relationships and social norms and how we take care of each other, etc.”

“We are very mixed from different backgrounds, different settings. We have different jobs, but we have our Kalle, who is three, and we have our Lisa, who is seven, whom we care for. It's very easy to relate to how worried you can be about your child... You fight for your child.”

“The climate issue is a special one, because it's something that affects everyone, and even if you're not a mum, you've got a friend's child around you, or you're an aunt, so it's hard to say that as a woman you're not affected by the climate issue, from this perspective of caring for children. It's more difficult, I think.”

Additionally, R5 expresses the broader sense of care and responsibility for human children as well as the young ones in nature, expanding the idea that protection and care are not exclusive to humans:

“I have chosen to write ‘For my, your, everyone's young ones’. And this ‘everyone’s young ones’ is very conscious because nature in general is very important to me, and I think of all the animals and their little ones, because they also fight for their little ones.”

It creates a common space for relatability and various emotions and issues to take place within the movement, and concerning climate change as the broader topic. In addition, the horizontal relationships reflect a more co-operative internal system regardless of the diversity. This, in turn, contrasts with the more common vertical structures where the hierarchical concepts often reflect a more masculine co-operation. R2 and R6 have reflected on these dynamics during their past experiences in environmental activism:

“It's great that it's not a separatist thing, but it's mainly women who get involved and in these contexts that I've been involved in before, it's often a fairly, even if it's absolutely not the intention, but it often becomes a fairly patriarchal structure anyway and it's like men who take up a lot of space and take a lot of credit for what you do and then it's like a big bunch of girls and women who do all the work really, but have to stand in the background and you get tired of that in the end. So that was also something that made me not really cope with Friday for Future and maybe especially Extinction Rebellion because it was kind of like a guy who took all the air in these organisations, so it's also nice that it's a network of women.”

“I've worked in a very male-dominated profession, so I'm very used to how masculine collaboration works. I'm like a fish in water in this. There's a power.... This senior woman was talking about this on the bus the other day, that ‘It's the women who have to organise this.’ I don't know why, but I believe her. It's a different force. We are more collectivistic, we are not individualistic.”

The collaborative structure of RM often emphasises the emotional dimension of climate change and the importance of acknowledging its human impact. R2 reflects on appealing to emotions as well as the personal experience of climate grief:

“But then, we also have to appeal to our emotions because otherwise we don't get a human experience, because that's what people forget is that this is a deeply human experience. We can't talk about these issues without talking about the people who are affected by them, and I've kind of gone through periods of extreme climate grief when you realise what's actually going to happen and it's going to affect and is already affecting people.”

The inclusion of emotions and the space for climate grief is, however, not perceived to be self-evident for all due to the societal gender expectations and various qualities associated with motherhood versus fatherhood. R1 share her view on it being a possibility for RM but perhaps a challenge for Rebellpapporna:

“I think it's because there's a difference if you see a Rebellpappa sitting there in the street, perhaps crying and expressing their feelings and the anxiety they feel, compared to if it's a mum sitting there. Then it's probably much worse for the fathers in that case, because a man doesn't have society's expectations to sit down quietly and look sad. In a way, it's part of the whole mum role to be concerned.”

At the same time, R6 moves on to describe the challenge with balancing empathy and action, as well as the complexity of providing support while remaining accountable, which can be challenging for the horizontal peer-structure of RM:

“You don't want to scare people away by being harsh either...I think that in women's communication, how should I put it, in women's communication, you are very, very attentive to when people are having a hard time, and you have to find a balance between that, “Poor you, that sounds tough, what can we do to help?”, but you have to keep your promises, so you kind of have to do what you've said you're going to do, that balance is tricky, maybe especially as a woman.”

Despite the challenges, R6 still sees a strength in mobilising support, especially in a women's movement. The internal culture of attentiveness and empathy within RM can also create space for acknowledging one's struggles, which can encourage further involvement. R6 shares her view on this aspect as well as the impact of one person's contribution in the greater collective effort:

“Speaking of women's communication, it can be good to write, ‘Now we're having a hard time. Now we're a smaller group, and we need more people.’ And now there was at least one, and one can mean so much in these contexts, but then there was one who wrote that ‘Yes, but now I can be part of the working group and get more involved’.”

R1 and R8 instead pay further attention to the main responsibility of all individuals beyond the gendered responsibility, and instead highlight the power of each individual action within the collective effort, rather than fully relying on

women to bear the weight of societal change alone, which also goes in line with Plumwood (1993) rejection of women and nature as the inferior:

“Globally speaking, we have some kind of primary responsibility for the well-being of children. ...So as a human being and citizen of the world, regardless of gender, I think you have a responsibility to the world around you.”

“Women can change, I mean, we fought for the right to vote, but I don't think we have more responsibility in that sense, that we are more obliged to act because we are women and give birth to children.”

Conclusion: Women's network, motherhood and mobilising

In RM, womanhood and motherhood can further highlight the relational perspectives, touching upon one's motivations to continue in the movement as well as the gender norms and roles, giving a greater context within the environmental issues. The horizontal management of its internal environment provides an alternative to the common patriarchal structures in traditional activism. By shining a light on these qualities, RM can further promote a more relatable and personally felt activism, emphasising the shared responsibility of individuals and the well-being of all, highlighting the greater context in which we all exist.

5.4 The duality of hope and hopelessness

Environmental activism, and activism in general, shifts between hope and despair. In these times, a community can provide hope and empowerment, but it can also provide the opportunity to critically reflect on one's role and collective actions, focusing more on the internal experiences. R3 reflects on the hopelessness that comes with activism as well as the hope it can give to mobilise within RM:

“Because it's also because of the world situation that people are like ‘Ah, it's over. There's no point.’ The US has checked out, Trump, China, and nuclear war. Good night. I just want to cuddle with my children. That's how it feels. What can you do when the world is about to turn upside down? What can you do when you have written debate articles, demonstrated, and so on...but you also have to mobilise, and then I think that Rebelmammornas' way of kind of disrupting that, because it is also being like, daring to be vulnerable, because I think that people also don't want to be vulnerable, you don't want to cry in public.”

Environmental activism operates within a complex global context, shaped by various factors, diverse stakeholders and influential organisations. Despite this overwhelming landscape of environmental activism, RM sees the value of

mobilisation to reinforce its message. However, the weight of this complex global context can also be deeply present on a personal level, something that R6 shares:

“When I became aware of climate issues, it was a huge burden. I had a lot of anxiety about the climate, and it took a lot of toll on me. I was very stressed when someone at work had travelled by plane, but I didn't dare say anything. But I had a huge amount of stress about it. Or that when containers in the yard arrived and people threw away fully functional things. I had a lot of stress about people's behaviours, but what happened when I became a Rebellmamma is that I think this is a really important thing, and it's that you invite people into something instead.”

To transform the hopelessness into a space for dialogue instead of a space for judgement gives people outside of the movement an invitation to RM, and the opportunity for growth as a movement; however, to fully face others' lack of action and hopelessness is something of a heavy challenge. R4 shares her experience on encountering the very same thing:

“It's very much, when we sit in the rings, business as usual, when people look away and into the shop to do their shopping. So that sometimes I can feel that I'm sitting in that kind of ring, but then I have to look at the person walking past and give them a thumbs up, so they take it in. But I remember a conversation I had with a man where we had a demonstration outside the central station there. And he wasn't a climate denier in any way, but on the contrary, ‘This is going to go to hell, there's no point in you sitting there because it's going to go to hell. Just go along with it.’ It was a difficult conversation for me, I feel, how to sort of listen to him. And I was affected by his hopelessness. Sure, I can see that you might be right.”

These conversations highlight the emotional toll of such interactions as well as the inner conflict of RM, holding hope in the face of hopelessness, a challenging side of environmental activism, as well as an inner conflict of climate activists, something that R8 has also reflected on:

“But now I'm sitting here again and struggling a bit, so I don't know, I just feel that we're becoming more like mascots there, but still maybe important mascots, I hope. But it's a bit like ‘Why should I keep on sorting milk packages when the factories, or the big oil tanks...’, because then it doesn't matter with a milk package, but if everyone stops, it won't make any difference either.”

The mix of hope and concern, and determination is, however, not as simple as it sounds. Despite this, finding hope in the work of the community and one's agency can reinforce the drive for progress. R5 highlights the importance of persistence and belief in change in the face of despair and hopelessness:

“So, it's still important to believe in what you do so that you can achieve change. And above all, it's important for our daughters, we're not saying that we shouldn't fight for our sons, but I do think that men still find it easier to get their position in society, that boys are emphasized in a different way than girls, and yet we are a relatively equal country in Sweden. But I also think for our daughters that it is important that we stand up for them, given that they are the ones who are now choosing not to have children. It's terribly sad. And I think it is also important that we show that we are really fighting for them.”

There is a deep connection between sustaining hope and the persistence of the movement. The consistency of collective efforts can pave the way for change to happen. This further highlights the importance of fostering change collectively, as a part of a community. R3 and R4 share their view on this point:

“Sometimes it feels hopeless. There is no alternative, somehow, I feel like just giving up anyway, but I think I need to kind of stand up for my life...I need to know that I've been able to do as much as I've been able to for my grandchildren and their children to have a world.

”No, I want a fight. We need so much strength. I can't take it anymore., I cry so much myself, so that's enough... And then I was there, and it was very good, we sang ‘Mother Gonna Raise like the Water’, and then it felt very powerful when everyone stood up, and then we left and then sang in the choir. Then I kind of had to think again, there was still some strength in this.”

Conclusion: The duality of hope and hopelessness

The interplay between hope and hopelessness within environmental activism highlights the importance of persistence and collectivity; however, at the same it highlights the emotional toll it can have on individuals in the face of hopelessness. The inviting spaces created for interactions to occur, both within RM's and with individuals outside of the movement, can be a challenge; however, it can also enable personal and collective growth.

5.5 Adapting and sustaining activism in a changing landscape

Environmental activism, such as Rebellmammorna, thrives on a balance between strategic planning and organic responsiveness. It is part of finding innovative ways to cut through the noise, engaging the community and individuals outside of the movement. At the same time, it calls attention to the importance of inclusiveness where members, despite their past knowledge and experience, can feel supported and empowered. The blend of strategic planning and spontaneous adaptability within the network creates the space for multiple issues within the environmental debate to be highlighted and covered, showcasing the greater

context. R3 and R6 share their view on the importance of maintaining a low threshold with RM:

“I’ve kind of been in my youth, been a bit of an activist and so on. But right now, the Rebellmammaorna feel quite right. I think I would have a hard time sitting in front of cars on a motorway or something...But it’s a question of survival, and it concerns everyone, so again, it’s also very important that the threshold is low. You also notice that people want to, because the more you become aware of the issue, and now that you also see when Trump withdraws from the Paris Agreement, England’s Conservative Party says, ‘No, we can’t meet the environmental goals’.”

“Rebellmammorna have been accessible and accessible to many who may feel that they don’t dare or that they need to be an expert. It’s about not having to be an expert.”

The low threshold and inclusiveness of the movement represent one of the important characteristics of RM. However, as much as it is crucial to provide and promote an accessible recruitment, it is also important to adapt to the changing dynamics within the movement. R1 and R6 further add their views:

“But we cannot constantly affirm the sadness, and we must not remain stuck in the idea that it is somehow a sad expressiveness in our manifestations. I think about this a lot, and I think it may be a generational issue.”

“I think it is important that these circles can continue, but I also think it is very important that we do things like the one at the Vasaloppet, for example.”

The horizontal structure of RM provides a space for the members to drive forward different projects of varied scope and size. R6 and R7 share their views on ways RM takes collective action:

“A lot of it is about one person having a vision, but most of the time it’s like ‘I want to do this’. So, for example, in this big manifestation with the scarf. It’s very much a person’s vision and strategy...because it’s like an organism, we’re not an association but just an amoeba that rolls on in different ways, takes different new paths and stretches in different directions.”

We are often in very many contexts. However, we have been moulded into a culture of empathy, a culture of listening and a culture of weighing interests against each other, which I think is very good, and being decent fellow human beings, listening when someone else is talking. So, I think that whole culture is incredibly important and it’s what has allowed an organisation like this to grow so quickly. Quite good at being kind to each other, but steadfast, like when one threatens such central values as democracy.

This point further highlights the possibility that taking the lead of an initiative is open to anyone, rather than a fixed leadership. The different contexts in which RM are present, both as individuals as well as in different local groups all over the nation, show possibilities to tackle climate change issues in various ways, as well as bringing the climate change issue to the surface in a more personalised way. R7 describes her take on tackling local issues in her hometown:

“Ahead of forestry manifestations, because forests stir up emotions up here. When you're more general, like, “Yes, the climate...” and then what are people supposed to say? There's the one or two who come by and say “Well, I don't give a damn about the climate”, but the forest is not something people don't give a damn about up here, because people here are forest owners, a large proportion work in forestry companies, so there are feelings, so I think we'll need to be a bit more well-read, to know our arguments.”

Climate change can be an abstract topic. At this point, optimal advocacy is possible through tailoring local issues and realities, which in turn require preparation as well as techniques concerning dialogue, as these topics are often emotionally charged. However, the constant preparation can create much pressure on the volunteers of RM. R3 and R6 describe their view on climate activists being viewed as climate change experts, which further highlights the importance of speaking out and setting boundaries to ensure long-term growth:

“So you can be tough and be honest and challenge, raise your hand and speak out and also in a way, just don't agree that we should solve everything as women, because I think that's, what can I say, not the downside of being a women's organisation. But it's a question that raises a lot of issues... We just say stop. This is wrong. You cannot fool with your greenwashing, you must not continue to extract fossil fuels, so I think it's like that, to take over everything, solve everything, fix everything, but instead just point out what's wrong.”

“Many of us are like, 'Back off when you can't handle it.' Maybe someone else can take over as soon as you delegate and say, 'Now I'm dropping this ball, can someone else take it? No one? OK, that is sad, so no demonstration there or no debate article.' Realising your limitations is difficult, a challenge.”

Simultaneously, the movement in overall also emphasises individuals' ethical responsibility to take action on various issues, whether it is through organic responsiveness or strategic planning. R3 shares her views on the ethical responsibility of individuals:

“I think that there is a responsibility to act. It is as if I see some children, those little children who are walking over there, they are on their way towards the highway, and I know that that way is the highway. Then I can't just "What kind of parents are...", then

I need to go there and do something...We have an unsustainable system, and we all live in that system. Yes, I buy clothes. I drive a car. We are part of the system. And then, you can want to change it. You can say that the system is wrong, even though you live in it...There are different levels, absolutely, that's how you reach out in the noise, because people don't see anything.”

While identifying the issues is an important starting point. It is one part of the bigger picture. To take tangible action is equally crucial. RM emphasises not just the importance of taking responsibility, but also highlights the importance of care on an individual level as well as in the broader community. R2 describes the importance of being a role model for the broader community:

“I think it is something very, very important in showing that you care because, partly, there are a lot of studies like this, that young people today feel no hope for the future, and they turn inward. They care more about, like, a secure economy, going to the gym and kind of starting a family. It's understandable, given how society is developing, that you focus above all on having food on the table and a family. But it also means that you may not feel that you have the time or energy to care about what's happening outside your own personal sphere, and so I feel a huge responsibility to be a role model for caring about other people like this, both your local community, but also globally... The way I can be a role model is to kind of show that it's really important. That's kind of how I've been involved a lot in the Palestine demonstrations now too, like just like this, there are people here who also care about what's happening to you and that it's so incredibly important to show that you have to care about things that happen beyond your own.”

Activism does have a crucial role in raising awareness, with the potential to showcase societal and global challenges. R2 goes on to demonstrate the importance of collective efforts and shared responsibility, as the everyday struggles we face today are deeply interconnected with broader issues, like the climate crisis.

“But I mean food prices, for example, that people are mad at the Ica retailers and the government, and that's absolutely their fault too. But I also think it's like ‘But, what do you think will happen with the escalating climate crisis? Well, it won't get cheaper. It'll never get cheaper again.’ But that connection, unfortunately, a lot of people do not. I imagine that there has to come a point, perhaps for example with skyrocketing food prices, that there will be big, big protests and that then you will hopefully start to be able to connect it with the larger structures. We have been very bad at seeing that it is, in other words, we have simply taken it for granted, like feminist labour law, LGBTQ, etc. We have just been terrible at managing successes that previous generations kind of died for us to have.”

Conclusion: Adapting and sustaining in a changing landscape

Environmental activism, like RM, pinpoints the importance of a balance between strategic planning and organic adaptability to maintain its significance. The inclusiveness and low threshold of the movement come with its challenges as well as possibilities, which is to engage individuals from diverse backgrounds. RM highlight the importance of collective efforts, shared responsibility and creating a space for dialogue and action, creating space for meaningful progress, as well as the space for care on both local and global levels.

6. Discussion

If we roll the tape back, this thesis sets out to focus on Rebellmammorna, a mother-led climate movement in Sweden and their advocacy for climate justice. Through an inductive approach, the analysis allowed for patterns and themes to emerge from the data itself, which subsequently brought the core research questions of this thesis to the spotlight. By semi-structured interviews, the aim was to gain a more comprehensive understanding of this movement, which will be discussed below through perspectives of ecofeminism, the horizontal relationships, as well as the broader concept of motherhood.

To begin with, the findings concerning the frustration with the lack of political action have been more of an increasing factor for continued activism and advocacy than a decreasing one, at least for most of the interviewees. However, the hopelessness that comes from external and internal factors, such as the lack of political action and emotional exhaustion, can be seen as a temporary setback, which is instead shown to be boosted by the positive feedback, community feeling, and collective efforts. This proposes that even though the road to systematic change is a long and tiring process, there is potential for change-making and hope in the persistence of the community and the changes made on a smaller scale.

The community-driven advocacy and community feeling is something that Conn (2011) emphasised on its importance, bringing up the value of egalitarian attitudes, and ways it provides mutual support, as well as caring for and nurturing these peer-based interactions and relationships (horizontal relationships). With this in mind, the interviewees have shown that these peer-based relationships and the cooperative structure create a supportive environment, creating the space for both the formal and informal to take place. The interviewees have highlighted the importance of continuing to have organised demonstrations (e.g. silent circles) and strategic events (Knitting for Climate), but also to embrace spontaneity (e.g. meetups with peer support or the Flash Mobs).

At the same time, it is also interesting to keep in mind the -not-always-easy balance between showing compassion and the ability to resist and set one's limits, especially when it costs the community's health and future. This duality shows both the weakness and the strength in horizontal dynamics.

One can also place these horizontal relationships which are built on mutual support, inclusivity and shared leadership (Conn, 2011), in relation to Plumwood's (1993) ecofeminist take on womanhood, and women's trained attentiveness to

their surroundings and nurturing roles, as well as Takševa (2018) take on motherhood, as a way to care for the overall health and harmony of the community. These perspectives together can move RM more community-centred, more focused on compassion, self-reflection and collective action, rather than a hierarchical one, often focused on domination. This characteristic of RM, along with civil obedience, also challenges the image of classic environmental activism, which is often associated with civil disobedience. RM instead creates a new and different image of environmental activism, which has been the basis for the rapid development that RM has had in recent years, as well as the basis for a low threshold for collective action.

The attentiveness to nature and surroundings associated with womanhood (Plumwood, 1993), and the care-driven role of motherhood in fostering community engagement (Takševa, 2018), also proposes its strengths such as discussed earlier, as well as its challenges.

Conn (2011) mentions that these horizontal relationships come with their unique needs and challenges that are different to the formal and more vertical (hierarchical) ones. For RM, it also underscores the need for clear boundaries, both concerning the internal dynamics and the external work of taking collective action. It underscores the importance of setting clear boundaries. On one hand, it's important to ensure that members engage meaningfully without feeling overwhelmed and overworked. It is important to note that these members do not always come from activist or green backgrounds, so as the movement and local groups grow, so do the members with knowledge and experience.

Additionally, although women have historically been active in pushing through different types of changes and mobilised for change, the main responsibility does not lie solely with mothers and women. A point that goes in line with what Plumwood (1993) mentioned regarding not putting women and their trained connection to nature as inferior. Instead, it is important to ensure what issues RM addresses and can address, ensuring a balance that is crucial for long-term commitment, creating a space for everyone's contribution. This is particularly important to take into account as climate change, as the broad topic, becomes intertwined with social issues, economic issues, political issues and human rights.

With that in mind, RM shows that collective action is more of an ethical responsibility as we all have a responsibility, both as individuals and as actors with more power and influence, to protect our children and future generations, because in protecting nature, we are also protecting ourselves.

Motherhood is often connected with caring for children, creating a relatable starting point for many, but that quality can be expanded and applied to others (Takševa, 2018), which is a way of advocating for the whole of nature and not just a part of it (Plumwood, 1993). Through this take and the low threshold, RM is opening the door to a more accessible activism; however, they can also be viewed as role models for the younger generation of activists or new individuals taking their first steps towards climate action.

7. Conclusion

With that being said, the findings have provided key insights from the engagement and activism of RM, which I consider important not solely to the movement itself, but also to the broader areas within environmental communication. There are other aspects, such as the horizontal structure, which can be the basis for ensuring that communication is accessible and more inclusive, which in turn encourages diverse participation. Their style of communication also includes the human experiences, emotions and creativity, which transforms the topic of climate change, something that can be quite abstract at times, into something more personal, relevant for the communities and beyond statistics. This, in turn, introduces a less intimidating and more relatable approach to mobilisation, a tool that has historically been a vital one.

7.1 Final words and future research

It is important to note that the movement of RM is still quite young and is still developing and growing. As one of the Rebellmamorna put it, it is like an amoeba taking different directions. With that in mind, there will be various ways of conducting future research about them as well as about Rebellpapporna. A first possible direction for future research could be a more comparative study, such as comparing the horizontal structures of RM to a more traditional and hierarchical climate activist organisation. This take could provide a deeper understanding of two different strategies and their various impacts on the topic of climate change and climate action. Another take could be more of an intersectional lens on RM to provide a more critical study on how factors such as race, class, gender and socio-economic status shape participation, and perhaps challenge their take on inclusiveness. Finally, as there is a great many of digital material, both through traditional media and new media, RM could be studied based on how they are portrayed in media as well as the public opinion or the framing of their activism, which could give a broader and deeper understanding of environmental activism in general as well as non-violent environmental activism.

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Popular science summary

Environmental activism is often associated with harshness and breaking the law in an effort to bring about change and awareness. However, other types of environmental activism, e.g. non-violent, might not always be in the spotlight, that have otherwise created the space for diverse groups to join and advocate for just climate actions that concern us all. As climate change is one of the biggest challenges of our time, and political action is not always sufficient, these types of environmental movements can break through the noise. One such movement is Rebellmammorna, a mother-led environmental movement in Sweden made of mothers, parents and allies to advocate for climate justice, who also are the focus of this thesis.

For this thesis, I have explored how motherhood, community engagement and horizontal relationships shape their activism, and through nine semi-structured interviews, I have gained some valuable insights. One of the features that makes this movement stand out is the peer-based relationships, which have created the space for emotional support of the members as well as creating an accessible activism with a low threshold for newcomers. Rebellmammornas' activist approach stands in contrast to the common image of environmental activism. Rebellmammorna have instead created the internal structure for inclusivity through the participations of various groups (mothers, aunties, grannies, sisters, non-binary etc.), as well as the space for both formal such as their common form of demonstration which are them sitting in circles at public places, and more creative activities such as the Knitting for Climate-action.

The findings also showed that despite the emotional toll that comes with activism, the hopelessness that comes with trying to make a change, or the frustration with external factors such as an unresponsive political system, there is still persistence in the change-making process for Rebellmammorna. Instead, it is crucial to think from a bigger picture perspective, which is that there is a future generation of living that will inherit the existing planet, and by protecting nature as a whole, we are also protecting ourselves. The care and nurture that comes with motherhood can be applied to other areas as well, and is also a relatable point for many.

Rebellmammorna once again show that climate justice concerns us all, which pushes for the ethical responsibility of all of us. Environmental activism doesn't have to necessarily be only involving participants with green backgrounds, youth or scientists; instead, within this collectiveness, it can also involve newcomers, despite their state of knowledge or experience. A place for shared learning and growing.

Acknowledgement

First of all, I would like to thank my supervisor, Sara, for guiding and supporting me, even in tougher times. Truly one of the best.

The other EC lecturers and teachers are not forgotten, but forever in my gratitude.

I would also like to thank the Rebellmammorna who volunteered for the interviews, because without you, this would not have been possible. I hope that with this thesis, I can give a little back. Thank you to all of you.

To my best classmates, thank you for the knowledge, support and encouragement you have given me, and to all the memes we have shared during this time, because a little humour never hurt anybody.

Last but not least, I would like to thank my family for bringing me both joy and occasional headaches. You are my truest home. And to my mother, who still wonders exactly what I am studying, this is not just a thank you, but an opportunity to acknowledge her courage and resilience. She fled with her children, carrying nothing but the hope of a better future, driven by the commitment to give us the freedom to learn, to grow, and to shape our lives on our terms. For that, and everything else, I am forever grateful.

And to whoever will be reading this, thank you very much. I hope it turned out to be interesting at the very least.

Appendix 1

The interview guide listed below was used to guide the semi-structured interviews. Most interview questions listed below were asked or formulated differently depending on the interview flow, and some questions were not asked as they were no longer seen as relevant. The questions were asked in Swedish; therefore, some meaning might get lost in the English translation. The Swedish version of the interview guide that was used is listed further below.

Interview guide (*Translated to English*)

Part 1: Background and motivation

- Can you tell us briefly about yourself, your background?
- How did you find Rebellmammorna and get involved in the movement?
- What is it that motivates you to be involved in the movement?
- How would you describe the impact of your involvement in Rebellmammorna on those around you?
 - Has your family or your surroundings become more/less involved in learning more about environmental issues?
 - Have you noticed any changes in their attitudes and behaviours now compared to before you became a Rebellmamma?

Part 2: Advocacy and communication

- How do you go about planning an event?
 - How do you choose the location, inform participants, gather members and create a programme?
 - Do you have any strategies to reach out as effectively as possible?
- How do you use your personal experiences and stories in your speeches?
 - If you choose not to use personal experiences, what are the advantages and disadvantages of including them in your communication?
- Through the activities and events you organise, what concrete changes have you noticed? Are there examples of impact at the local level, the national level or among decision-makers with higher-level influence?

Part 3: Women and the environmental movement

- How do you think the Rebellmammorna are changing and challenging the traditional norms and social expectations around womanhood and motherhood?
- Do you think women, and especially mothers, have a unique role in advocating for the environment?
- How do you work to welcome and involve mothers from different backgrounds and cultures?
 - What challenges and successes have you seen in this regard?

- What strategies are Rebellmammorna using to better support and motivate more people to join the movement?

Part 4: Challenges

- What do you see as the biggest challenge for Rebellmammorna?
 - How do you deal with these challenges, and what strategies do you use to overcome them?
- How do you deal with criticism in your advocacy? (Both on-site when you organise your activities, but also online)

Part 5: Closing questions

- What changes do you hope to see in the future regarding the role of mothers and women in the environmental movement?
- How do you see your role in inspiring and influencing the future generation's involvement in climate and environment?
 - What long-term impact do you hope your work will have on them?

Intervju guide (*Swedish*)

Del 1: Bakgrund och motivation

- Kan du berätta kort om dig själv, din bakgrund osv.?
- Hur hittade du Rebellmammorna och blev involverad i rörelsen?
- Vad är det som får dig att engagera dig i rörelsen?
- Hur skulle du beskriva att ditt engagemang i Rebellmammorna har påverkat din omgivning?
 - Har din familj eller din omgivning blivit mer/mindre involverad i att lära sig mer om olika miljöfrågor?
 - Har du märkt några förändringar i deras attityder och beteenden nu jämfört med tidigare, innan du blev en Rebellmamma?

Del 2: Påverkan och kommunikation

- Hur går ni tillväga för att planera era manifestationer?
 - Hur väljer ni plats, informerar deltagarna, samlar medlemmarna och skapar ett upplägg?
 - Har ni några strategier för att nå ut på ett så effektivt sätt som möjligt?
- Hur använder du dig av dina egna personliga upplevelser och berättelser i era tal?
 - Om du väljer att inte använda dig av personliga erfarenheter, vilka för- och nackdelar ser du med att inkludera sådana i er kommunikation?

- Genom de aktiviteter och evenemang som ni arrangerar, vilka konkreta förändringar har du känt av?
 - Finns det exempel på påverkan på lokal nivå, nationell nivå eller bland beslutsfattare med inflytande på högre nivå?

Del 3: Kvinnor och miljörörelsen

- Hur anser du att Rebellmammorna förändrar och ifrågasätter de traditionella normer och sociala förväntningarna kring ens kön och moderskap?
- Tycker du att kvinnor, och särskilt mammor, har en unik roll i att förespråka för miljön?
- Hur arbetar ni för att välkomna och involvera mammor från olika bakgrunder och kulturer?
 - Vilka utmaningar och framgångar har ni sett i detta arbete?
- Vilka strategier använder Rebellmammorna för att stötta och motivera fler att bli en del av rörelsen?

Del 4: Utmaningar

- Vilken upplever du som den största utmaningen för Rebellmammornas arrangemang?
 - Hur hanterar ni dessa utmaningar och vilka strategier använder ni för att hantera dem?
- Hur hanterar ni motstånd eller kritik när ni kommunicerar ert budskap? (Både på plats när ni ordnar era aktiviteter, men också online)

Del 5: Avslutande frågor

- Vilka förändringar hoppas du på i framtiden när det gäller mammors och kvinnors engagemang i miljörörelsen?
- Hur ser ni på er roll när det gäller att inspirera och påverka den framtida generationens engagemang för klimat och miljö?
 - Vilka långsiktiga effekter hoppas ni att ert arbete ska ha på dem?

Appendix 2

The information letter listed below was sent to the interview participants as a PDF file before the interviews took place, however, it is important to note that in this version of the information letter, contact information that was originally included has been removed for privacy reasons.



Sveriges lantbruksuniversitet
Swedish University of Agricultural Sciences

Institutionen för stad och land; Avdelningen för
miljökommunikation

2025-03-09

Information till deltagare i detta examensarbete

Varför har du blivit tillfrågad?

Du har blivit tillfrågad att delta i denna studie för att du har en viktig roll i din organisation och har kunskaper och erfarenheter om rörelsen och dess utveckling som jag gärna vill ta del av för min studie. Du kommer att vara en av cirka 10 till 12 intervjupersoner i Rebellmammornas olika lokalgrupper runt om i Sverige.

Hur kommer studien att genomföras?

Alla uppgifter kommer endast att användas enligt överenskommelse med dig. Intervjuerna kommer att spelas in, transkriberas och uppgifterna kommer att användas för att stödja min masteruppsats och kan ingå i muntlig eller skriftlig form i andra resultat av denna studie, till exempel slutpresentationen och slutrapporten. Du kan begära att få en sammanfattning av studieresultaten. Masteruppsatsen kommer att göras offentligt tillgänglig efter avslutad kurs.

Om du bestämmer dig för att delta kommer du att bli inbjuden att delta i en individuell intervju.

Hantering av dina personuppgifter

Under studien kommer jag att samla in begränsad personlig information om dig, såsom ditt namn, din roll i Rebellmammorna, ditt yrke och ort i Sverige. Mitt främsta intresse är att samla in information om dina erfarenheter och tankar kring mödrarnas roll i att sprida information och kunskap om klimatförändringar och att samlas kring olika miljöfrågor. Det kan inkludera kommentarer, åsikter och annan data som kan betraktas som personlig.

Eftersom denna studie är en fallstudie om Rebellmammorna tillåter den inte tillräcklig anonymisering för organisationen. Jag kommer dock att anonymisera deltagarna och använda en del citat, men citaten ska inte kunna spåras tillbaka till en enskild person.

De inspelade intervjuerna och transkriberingarna kommer att lagras säkert på molnlagring som licensierats av universitetet. Inspelningarna och transkriberingarna kommer att raderas efter att kursen har avslutats.

Kontakt och ansvariga personer

Tahera Payande

Masterstudent i Miljökommunikation,

E-post:

Mobil:

Sara Holmgren

Handledare och forskare,

E-post:

Mobil:

Appendix 3

The consent form listed below was sent to the interview participants as a PDF file before the interviews took place. Additionally, the interviewees were also able to copy a shorter text version of the consent form (See below), then copy, fill in and send it to me. This was the most common way interviewees emailed their consent.



Sveriges lantbruksuniversitet
Swedish University of Agricultural Sciences

Institutionen för stad och land; Avdelningen för
miljökommunikation

SAMTYCKE OCH INFORMATION

2025-03-09

Samtycke och information för deltagande och personuppgiftsbehandling i studentarbete vid SLU

När du samtycker till att delta i studentarbete “En kvalitativ fallstudie om Rebellmammornas roll i att driva fram förändring i miljörörelsen”, innebär det att Sveriges lantbruksuniversitet (SLU) behandlar dina personuppgifter. Att ge SLU ditt samtycke är helt frivilligt, men om du inte samtycker till att dina personuppgifter behandlas kan du inte delta i studentarbetet. Denna blankett syftar till att ge dig all information som behövs för att du ska kunna ta ställning till om du vill ge ditt samtycke till att delta i studentarbetet och till att SLU hanterar dina personuppgifter.

Behandlingen av dina personuppgifter sker med stöd av den rättsliga grunden samtycke. Du kan när som helst återkalla ditt samtycke utan att ange orsak, vilket dock inte påverkar den behandling som skett innan återkallandet. SLU är ansvarigt för behandlingen av dina personuppgifter, och du når SLU:s dataskyddsombud på dataskydd@slu.se. Din kontaktperson för detta arbete är student [Tahera Payande, X]. Du kan också kontakta handledaren [Sara Holmgren, X].

Vi samlar in följande uppgifter om dig: Intervjuerna kommer att spelas, transkriberas samt användas för att stödja masteruppsatsen. Den samlade datan kommer att hanteras enligt de GDPR:s grundläggande principerna samt de vetenskapliga kriterierna för hantering av personuppgifter. Ändamålet med behandlingen av dina personuppgifter är att SLU:s student ska kunna genomföra sitt studentarbete, “En kvalitativ fallstudie om Rebellmammornas roll i att driva fram förändring i miljörörelsen” med god vetenskaplig kvalitet. Dina personuppgifter kommer inte att överföras till andra organisationer eller företag utanför SLU.

Dina personuppgifter kommer att lagras till dess studentarbetet godkänts och betyget har registrerats i SLU:s studieregister. Uppgifterna kommer därefter att gallras. Uppgifterna kommer att hanteras så att inga obehöriga kan ta del av dem.

Om du vill läsa mer om hur SLU behandlar personuppgifter och om dina rättigheter kan du hitta den informationen på www.slu.se/personuppgifter. Du har enligt lag rätt att under vissa omständigheter få dina uppgifter raderade, rättade, begränsade och att få tillgång till de personuppgifter som behandlas, samt rätt att invända mot behandlingen.

Om du har synpunkter kan du kontakta dataskyddsombudet på dataskydd@slu.se. Du kan vända dig med klagomål till Integritetsskyddsmyndigheten, imy@imy.se. Du kan läsa mer om Integritetsskyddsmyndighetens tillsyn på <http://www.imy.se/>.

☐ Jag samtycker till att delta i detta studentarbete och till att SLU behandlar personuppgifter om mig på det sätt som förklaras i denna text, inklusive känsliga uppgifter om jag lämnar sådana.

Underskrift

Datum

Namnförtydligande

The second version of the consent form

"Jag bekräftar att jag har tagit del av informations- och samtyckesblankett som bifogades i e-post 202x-xx-xx till mig. Jag är införstådd med hur mina personuppgifter kan komma att behandlas. Jag är medveten om att mitt deltagande är helt frivilligt och att jag kan avbryta mitt deltagande i studien utan att ange något skäl. Jag bekräftar med denna e-post att jag ger mitt samtycke till att mina personuppgifter behandlas inom ramen för studien XXX."

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Approved students' theses at SLU can be published online. As a student you own the copyright to your work and in such cases, you need to approve the publication. In connection with your approval of publication, SLU will process your personal data (name) to make the work searchable on the internet. You can revoke your consent at any time by contacting the library.

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