

“We make the colour. And without us divas, Cape Town is not Cape Town”

Carolin Kueppers

Education & Antidiscrimination, Bundesstiftung Magnus Hirschfeld, Berlin, **GERMANY**

Abstract:

The visibility and vulnerability of transgender sex workers in South Africa South Africa is known for its liberal constitution and its extensive anti-discrimination laws, yet sex work is still prohibited under the Sexual Offences Act from the Apartheid Era. There also appears to be a gap between constitution and everyday life: social norms still condone discrimination against transgender people living in South Africa. There is a lack of professional medical resources for transitioning and targeted HIV services. Harassment of transgender people on the streets is also widely common, especially if they are sex workers. As sex work is criminalised in South Africa, transgender sex workers are one of the most marginalized and vulnerable populations. Despite the fact, that at least 4% of South African sex workers are transgender (Gold/Fick 2008), they seem to be invisible in political and media discourses. Drawing on qualitative interviews and focus group discussions, I focus on the visibility and vulnerability of transgender sex workers South African Cities (especially Johannesburg and Cape Town). The data exposes, that both – their invisibility as well as their visibility leads to specific vulnerabilities of sex workers. Therefore I follow the question how the (in)visibility and vulnerability of transgender sex workers are intertwined and co-constituted and whether these might be useful categories for the purpose of researching transgender sex workers. Transgender sex workers are not victims per se, but they are often – in relation to their specific working conditions – more vulnerable than other workers. And yet some participants still create hidden as well as visible spaces for themselves in which they feel comfortable expressing themselves and demand their rights and recognition. My paper focusses on the factors that encourage and enable these spaces. In order to create policies that are protective of transgender sex workers (and, by extension, the entirety of transgender and sex worker communities), dominant constructions of gender and sexuality need to be challenged (Samudzi/ Mannell 2015). Picking up on this I terminate with some reflections on the interface between sexuality, gender, race, urban space and human rights regarding transgender sex workers in South African cities.

Fluidity and discretion in the striving toward respectability for high class sex workers and businesses

Emilia Ljungberg

Geography, Media and Communication, Karlstad University, SWEDEN

Abstract

With the development of the Internet, the increased mainstreaming of the sex industry and the participation of new groups sex work is becoming increasingly diversified. (Hubbard and Whowell 2008; Bernstein 2007) While high class sex workers and sex businesses such as strip clubs and sex toy stores strive to create respectability (Hubbard, Matthews, Scouler and Agustin 2008) those on the bottom of the hierarchy are increasingly pushed out of the gentrifying areas of the neoliberal city. (Cheng 2013, Bernstein 2007) Sex workers that are visibly present, for example those working on the street or in windows, and that claim a specific place for their community are not congruent with the city branding aspirations of neoliberal cities.

My paper explores how class distinction, fluidity and discretion are used as representational strategies by sex workers and sex businesses that define themselves as upscale and that strive toward respectability. My main example the locative media app Ohlala that aim to connect clients and sex workers based on proximity. The Ohlala website consciously blur the boundaries of commercial and non-commercial sex by presenting sex work as “paid dating” but it simultaneously emphasizes the monetary transaction. The app is presented as being similar to other trendy tech startups and the website relies heavily on the aesthetics of middle-class lifestyle media. What are the representational practices of what Bernstein calls sex work for the middle-classes? (2007) and what might the consequences be for the workers using the app?

Accessibility, Testing Procedures, and Access Authorisation for Male to Male Sex Workers in Social Work NGOs in Germany

Marlen S. Löffler

Institute of Sociology, Goethe University Frankfurt Main, GERMANY

Abstract

In Germany, where selling sex has been legal since 2002 (Bundesministerium für Familie, Senioren, Frauen und Jugend, 2005), seven drop-in and counselling centres for male sex workers have been established since 1986 (Arbeitskreis der Strichereinrichtungen in Deutschland, 2012; Grabatsch, 2013; Gusy, Krauß, Schrott, & Heckmann, 1994). These facilities (here referred to as NGOs) focus on 'AIDS-prevention and youth welfare' (Arbeitskreis deutschsprachiger Stricherprojekte, 2003, p. 123). They aim to support male sex workers in difficult life situations, as well as to sensitise and educate them with regards to the transmission of HIV and other STDs. The formation of these institutions proves that the political recognising of male sex work as a topic requires social control (Schetsche, 2008). Even if there seems to be a continuous socio-political interest in supporting male sex workers, seeing as how the first of these institutions has existed nearly 30 years, male to male sex work is an almost unnoticed subject in the national but also in the international social science (Minichiello & Scott, 2014; Stallberg, 1990; Weitzer, 2005). Most national and international research focuses on male sex workers, their safer sex strategies, and on a differentiation of male sex workers in categories (Bimbi, 2007; Morrison & Whitehead, 2007; Pfister, 2009). Aside from these topics, few studies exist focussing on the conditions or other protagonists in the sex industry, e.g. clients (Bimbi & Koken, 2014; Crofts & Thomas, 2014; Logan, 2014; Scott, Callander, & Minichiello, 2014) and the institutions of social control working with male sex workers, e.g. NGOs (Lautmann, 2002). The lack of research on NGOs is remarkable, because the NGOs can be understood as a protagonist in the public discourse of male sex work with its specific view on male to male sex work and sex work in general (Schetsche, 2008). Based on an ethnographic study of NGOs and on the theoretical framework of constructionist sociology of social problems (Groenemeyer, 2010; Holstein & Miller, 1993), the paper will first give an overview about the facilities for male to male sex workers in Germany, their structure, goals, and target groups, followed by a microsociological description of how male sex workers get access to the NGOs and which criteria they have to fulfil in this process. By examining the accessibility, the testing procedures and the access authorisations for the male sex workers, categorisations of male sex workers used by the NGOs can be identified. These categorisations can give us clues about which orientations influence and motivate the work of the NGOs on the microlevel, with their addressees, as well as on the macrolevel, in the public discourse on male sex work.

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Managing Multiple Marginalisation: Russian-Speaking Women Doing Sex Work in Finland

Anastasia Diatlova

Dept. Social Research, University of Helsinki, FINLAND

Abstract

Sex work is not illegal in Finland. However, many of the associated practices such as pimping, pandering, selling, soliciting, and purchasing sexual services in public are. This creates an environment where an activity is legal, yet made almost impossible to carry out in practice. If women, engaged in commercial sex, happen to be non-EU citizens an additional set of laws and regulations are applied to them. Furthermore, when migration and commercial sex come together in academic writing or popular imagination they often morph into trafficking discourse, leaving little room for a more nuanced exploration of experiences and attitudes of migrant women engaged in commercial sex.

This study of Russian-speaking women working in different fields of erotic and adult industry in Finland analyses how they conceptualise and make sense of belonging, their access to services, and their history of migration vis a vis commercial sex. The study shows how the women, when discussing their work experience and migration, challenge and negotiate the assumptions made about their ethnic and cultural identity as well as their sexuality. The study adds to existing research on commercial sex in Finland (Tani 2002; Penttinen 2007; Marttila 2008; Kontula 2008; Jyrkinen 2011), and expands on it by focusing on Russian-speaking sex workers who have been difficult to access due to social and linguistic barriers. The study is based on interviews conducted with Russian-speaking women engaged in different forms of erotic and sexual labour including escorts, exotic dancers, adult film actresses and models, etc. The study also draws on data derived from ethnographic research in private shows, exotic dance clubs and sex restaurants in two large cities in Finland. In addition, experts, such as police, migration services, NGOs and lawmakers working in the field of migrant commercial sex are interviewed to glean a better understanding of the social, political and legal environment in which sex work in Finland is done.

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Form Sheet Identities: Documenting Victims of Trafficking

Anne Dölemeyer

Political Science, Leipzig University, GERMANY

Abstract:

Counselling centres that support victims of trafficking or women in sex work in Germany are institutionalized as independent civic associations, as non-state and non-profit organizations. The form sheets and legal classifications they use and work with connect the counselling centres, their clientele and their work to legal requirements and to state bureaucracies. Their form sheets are signs as well as instruments of networks and infrastructures of governing that involve both formal state institutions and a number of non-state agents, each with differing logics.

Documents have been described as “inscriptions” (Latour and Woolgar 1986) and “artifacts of modern knowledge practices” (Riles 2006, 7), as the basic elements of bureaucratic states (Weber 1968), and as “discourse-mediating materials” (Hull 2003). The practice of documenting and filing can be analysed as a constitutive element of the social objects they deal with. Thus it becomes possible to reveal legal classifications and subject positions as well as the knowledge infrastructure the files refer to (Bowker and Star 2000). Further, documents as inscriptions of social objects and realities have become a crucial articulation in Ferraris’ theory of “documentality” (2015). In this vein, this paper asks: Which legal subject categories are invoked in and through the forms, and how does this define a legal personhood? How do the categories of the forms reflect and simultaneously structure heterogeneous forms of knowledge? How is the social object of the “victim” inscribed in these form sheets?

Analysing counselling centres’ form sheets allows us to understand the modalities of how the forms work as objects of power (and powerful objects), in which ways they use (or do not use) the forms and the categories inscribed in them, and how they connect to other agencies within a legal complex, thus providing symptoms of the assemblage of institutions, laws, police officers, public servants in a number of state agencies, files, and other elements that are gathered around the presumable victim of trafficking and that concomitantly build a “case” on the “victim of trafficking” as such. It is thus possible to identify different aspects of the legal subjectivities the designated victim of trafficking can contract while she is “institutionalized”, i.e. shepherded, registered, questioned, financed, accompanied, empowered, or protected. And even in the simplest form sheets it becomes evident that different legal subjectivities, i.e. the figure of the witness, the (non-)citizen, the (illegal) migrant, the rights-bearer in regard to subsistence payments and health care, the victim, or others, are overlapping and intermingling, with the category of the “victim of trafficking” being of secondary significance. In order to do this, I look at the documents (in their materiality, their structure and so on) instead of looking through them (Hull 2012, 252), and contrast this with an analysis of the work staff at counselling centres do and their self description and problematizations on human trafficking. The counselling centres’ filing and record keeping can be read as a symptom of their “documentality” in a process of adapting bureaucratic means and technologies of governing in order to engage and cooperate within a socio-legal infrastructure of state and non-state institutions alike, taking care of women in sex work in times of anti-trafficking. As I will show, it does not necessarily their own problematizations and work approach.

Discursive framing, sex work and infantilisation: the gender politics of neoabolitionism

Eilís Ward

School of Political Science and Sociology, NUIG, Galway, EIRE

Abstract

This paper treats a pivotal discursive framing of those who sell sex in recent parliamentary debates in Ireland leading up to the adoption of a Swedish-style prostitution regime. Particularly it focuses on the defense provided for the removal of 'consent' from the exchange as a basis for arguing that 'social policy' trumps rights. In arguing thus, the parliamentary committee whose recommendations to government to legislate for a sex purchase ban were adopted, both infantilised all those who sell sex and denied those who sell the right to claim autonomy over their body and set out worrying precedents for gender politics in the state. The defense rested on the case that as the state protects girls under 17 from sexual offences by enforcing strict liability on boys in under age sexual intercourse, the state too must 'protect' all those who sell sex who by virtue of the fact that they can never consent to the exchange. While not all who sell sex are necessarily 'victims,' vulnerable or relatively powerless vis a vis clients, "there is no requirement that all of the persons regarded as victims in law in fact come from within the class of persons that the Oireachtas (the Parliament), in line with objectively justified social policy considerations, seeks to protect" (Stanton, David, 25th September 2013 Chairperson of the Interparliamentary Committee). Given the parliamentary committee's gendered framing of the problem of prostitution more generally (that it is caused by male sexual demand and that the 'victims' are mostly women) this discourse serves to underline how the contradictory logics of radical feminism have made their way into public policies in Europe and elsewhere in the move towards criminalisation of demand. The state is now empowered to infantilise and remove the rights of a class of women on the basis of 'social policy'. Given, in turn, that a dimension of radical feminisms rhetoric was that all women are violated in a society in which prostitution or sex work exists, the implications here are significant.

This paper seeks to draw out the logics of the gender politics of neo-abolitionism in which the sex worker can come to represent the 'vulnerability' of all women to rapacious male sexuality and in which the state is cast as protector, but for which those women must relinquish certain basic rights. The paper therefore is not concerned with sex work per se or with the politics of neo-abolitionism as the legislation made its way through the parliament in Ireland but with what this particular debate and legal framework tells us about the gender politics that emerge from a radical feminism account of sex work.

How the 'Less is Better' Rhetoric is Damaging to Sex Worker Rights

Megan Easterbrook-Smith

School of Media Studies, Victoria University, Wellington, NEW ZEALAND

Abstract

New Zealand's relatively recent move to decriminalise all forms of sex work means many news media texts directly address the perceived changes in the industry since the Prostitution Reform Act (2003) was passed. Within the decriminalised framework advertising language from some sectors of the sex industry promotes agency or independent workers as being more valuable because they see fewer clients. Based on an analysis of news media from New Zealand's two major news sites, this paper argues that an advertorial rhetoric has seeped from sex industry advertising into news media coverage (focusing particularly on the past five years, 2010-2015). This rhetoric may take the form of describing workers who see fewer clients as being 'fresh' for each job, or may be more subtle as in the gratuitous descriptions of workers' preparation and dressing before meeting a client. News texts foreground narratives of agency or independent workers limiting their hours or the number of clients they see, constructing their working situation as more acceptable than brothel or street sex workers. I argue that this 'less is better' rhetoric fundamentally undermines the argument that sex work is a legitimate form of labour. News texts which juxtapose low volume and high priced workers with high volume and lower priced workers assume that seeing fewer clients is a preferred method of work. This comparison reinforces constructs of women's value as intertwined with perceived sexual purity, even within sex working populations. Furthermore the comparison undermines respect for sex work as a legitimate profession by obscuring the labour which goes into managing workers' interactions with clients. This paper will interrogate the ways in which 'less is better' constructs a situation in which sex work is an acceptable form of work as long as workers do not engage in 'too much' sex work. As I will demonstrate, the precise definition of 'too much' is tied to worker's class and other statuses, which are inextricably linked to the forms of sex work which are most available and profitable to them.

Different Matters: Trafficking Victims

Rebecca Pates

Political Science, Leipzig University, GERMANY

Abstract:

National anti-trafficking legislation distinguishes between human trafficking for the purpose of sexual exploitation and human trafficking for the purpose of labour exploitation. Victims of trafficking are defined as individuals who have found themselves at least temporarily in a situation of extreme labour exploitation, and have been recruited into that labour through deception; they do not have to declare themselves victims in order to qualify as such, and thus, in order to qualify for compensation. Nevertheless, the victim's willingness to participate in a trial is a sine qua non for the trial to proceed. That is, the victim's narratives concerning the deception, coercion and exploitation are necessary for the truth-finding in which the court engages. As we know of the differentiation between ideal and deviant victims (Christie 1986, Garland 2001, Jaksic 2008, Zaykowski et al. 2014), we are asking here whether the victim's embodied and affective conduct affects, firstly, her or his evaluation in terms of victimhood, secondly, the verdict, and third, the level of compensation awarded.

Because official police crime statistics show a clear numerical asymmetry between identified victims of sexual exploitation and identified victims of labour exploitation, it is not surprising that this should be reflected in court cases: Sex trafficking victims and trials prevail by far in comparison to labour trafficking ones. This is the result not so much of the prevalence of exploitative practices, but of the institutional approach to "victims of trafficking" in legal procedures. The interpretation of regulations and laws are the results of processes of production and hybrid epistemologies (Valverde 2003) correlating with diverse narratives about "victims," distributing assumptions of collusion in the exploitation in correlation to ethnicity and gender of the presumed victims and accused perpetrators. Besides laws and legal guidelines, legal procedures, record composition, management techniques, institutional responsibilities, authorisation, and chains of command, besides all these forms of expert knowledge, bureaucrats also have recourse to narrative resources, which in turn are assembled from common sources of knowledge such as media representations and standardised narratives, all of which serve to offer an intelligible account of complex social realities. Applying these hybrid bodies of knowledge in their everyday institutional practices, they produce social objects (Searle 1995) - including "victim of trafficking" - through documenting and building cases about these objects.

This paper draws on semi-structured interviews with institutional agents in law enforcement and victim counselling service providers, on ethnographic observations of trafficking trials, and on an analysis of written court decisions. Our preliminary research results suggest that standardized narratives of "ideal victims" (Christie 1986, Garland 2001, Jaksic 2008, Zaykowski et al. 2014) continuously reappear as the horizon of expectations towards female victims who appear as witnesses in trials on sex trafficking, this always being at conflict with their complex individual biographies and personalities. Men or transgender persons are not at issue in the standardized narratives, and correspondingly rarely appear in court. And second, partly because they do not feature in the narratives, there are no institutional structures that support them once victimised. This paper will ask, 1) how institutional logics affect the decisions on who reaches the status of "victim of trafficking" and who does not, 2) how forms of (common) knowledge are involved in these logics, and 3) in which way gendered subjectifications are generated as social objects in both legal paths, sexual exploitation on the one and labour exploitation on the other hand.

**Signals, Patience and Gut feelings:
Everyday practices of service providers and law enforcers in identifying
“presumed victims of sex trafficking” in the Netherlands**

Lorraine Nencel
Sociology, VU University Amsterdam, NETHERLANDS

Abstract

In January 2005, the definition of Trafficking in Human Beings was modified in the new Dutch criminal code to include many types of exploitation which previously were not considered trafficking. Many types of exploitation formerly considered “pimping” now fall under the label of trafficking. While the law appears to give clear guidelines in identifying who is trafficked and who is the trafficker, in practice deciding who is trafficked or forced to do sex work is far more complicated. This paper explores the everyday practices of service providers and law enforcers and the ways they deal in their work with “presumed victims of sex trafficking”. It will reveal some of the tensions that exist between the two groups and in relation to the self-perceptions of the sex workers. While much effort has been put into composing realistic lists of characteristics – signals - identifying trafficked sex workers; it is common knowledge that an individual may possess several of these attributes and either does not consider him or herself to be trafficked, or have not been trafficked. Often health providers follow their “instincts and gut feelings” to identify victims, and are often proven right. Patience and building a trustworthy relationship with their client are considered invaluable in this process.

Different Institutions, Different Realities: A Case Study on Discursive Framing, Money Logics and (hybrid) Knowledge of Police and Social Care Institutions

Sarah Klosterkamp

Institute of Geography, Muenster University, GERMANY

Abstract

Numbers, bodies of knowledge, and statistics circumscribing the issue of Human Trafficking have formative effects on political debates and decisions, even on lawmaking. They serve as legitimizations and appeals of political programs and (de-)regulations. To give a statistic of victims of trafficking produces a social object – that of the victim – and further, offers a legitimation for interfering with the social fabric. It also means to produce certain narratives of who does what to whom, where trafficking and prostitution takes place, which nationalities are involved and how to intercept the criminals and protect the ‘victims’; thus, clear narratives are produced concerning women and men from certain countries with particular migration statuses (Dölemeyer et al 2016, de Santos & Blanchette 2013). Social objects then are consistent and include categorical determinants like nation, race, and gender. Every count relies on producing categories and thus reducing the complexities of social realities to countable figures of the ‘victim’, the ‘perpetrator’ and ‘the saviour’ (Mutua 2001). At the same time and as first research results of a case study in Dortmund (Germany) have shown up, these categorisations and quantifications on trafficking, as a category-in-action, differ remarkably between the different types of institutions that are involved in such trafficking cases. Furthermore – although they are only a marginal topic of reflection within the social sciences – practices of institutional categorisation and quantification need to be seen in spite of their formative effects on politics. Therefore and as part of the DFG/ANR-project “Human trafficking in the light of institutional practices“ (2014—2017), this paper shall present the process of producing trafficking ‘victims’ as an institutional practice of ‘knowing’ and ‘counting’. It will turn out that Bureaucrats, law enforcements officers, and social workers on victim support and counselling service providers use very different methods of counting under the deployment of different logics. Thus, the providers in Dortmund for example count in order to legitimize the funding they acquired correspondingly. They have to keep track of their clients and prepare an annually report that discloses numbers of clients counselled, including details such as nationalities, age and measures taken in the process of their counselling. Depending on the counselling service provider’s mission, tailoring, and funding structure, the requirement sometimes is to disclose how many persons were counselled as (possible) victims of trafficking (i.e. under the presumption that they might be). The numbers being produced in this way are used to display the agents’ expertise, activity reports, and needs for further action and funding and thus are used to articulate credibility. At the same time and most interestingly for the Dortmund case, these classifications regarding the victims’ nationality, age and gender and their quantifications stated by those experts of the local social care providers, differ not only remarkably between themselves. They also differ from the official numbers of victims identified in the course of local criminal investigations for example, or from the official numbers of victims counted within court trails on trafficking, which illustrates the big impact of money logics, discursive frames and hybrid knowledge on the production of numbers of trafficking victims. All these need to be seen as performative actions which are causing different realities in the (research) field of trafficking.

Perceptions of Gender and Resilience in Male UK Sex Workers

Ashley Whitefoot

Ruth Sealy

Organisational Psychology, Social Sciences, City University London, ENGLAND

Abstract

In modern-day British society, to think 'sex work' is to think female - women selling a sexual service to men (Logan, 2010). Despite a long history, male sex workers (MSWs) are kept under the radar: in a review of 166 research articles related to sex work published between 2000 and 2007, only 10% involved males (Dennis, 2008). Despite a greater acceptance toward homosexuality in recent years, MSWs that take on male clients are doubly stigmatized; both by their occupation and their choice of sexual partner (Minichello, Scott & Callander, 2013). Furthermore, MSWs are tasked with overcoming supposed violations of gender – that is to say that males who sell their body and consume a role that is widely regarded as feminine, or submissive, may be attributed a lesser masculine status (Mason, 2002).

In comparison to the wealth of research on dirty work that uses an oppressive diagram (May et al., 2000), this work in progress study used a resilience-based perspective to examine the accounts of male sex workers, and the coping strategies they use to maintain a positive sense of self within their line of work. The study adopted a qualitative approach, with semi-structured interviews, exploring the experiences of 10 male UK sex workers. This analysis revealed the emergence of 3 higher order themes from the data; gender enactment; oppression versus empowerment; resilience and coping.

In contrast to Mason's (2002) research on gender infractions, the current study found that MSWs did not feel as though they were 'undoing gender' and rejected any notion of an inferior masculine status. When both parties are male, this is due in part to a common equality that is absent in male – female interactions (Altman, 1999). Moreover, the majority of sex workers who identified as homosexual stipulated that typical stereotypes of what it is to be 'male' are not recognised in the gay community, where individuality and diversity is celebrated. As such, they did not feel that by selling sex they were emasculated in anyway. Heterosexual MSWs repositioned their role as a seller of sex and reported not only doing gender differently, but in exaggerating their masculinity and increasing customer satisfaction, and so doing gender well.

All participants reported facing challenges in their role, however they were able to retain a level of positive functioning by utilising various coping strategies including but not limited to social support, reframing their work positively, and preoccupation with enjoyable leisure activities. The challenges sex workers faced were also counteracted by several reported benefits of their role. The earning potential, flexibility in working hours, and element of control were not only identified as reasons for entering into the industry, but also for remaining in it. In this way, these benefits also served as a source of oppression, as workers described how they were unable to receive such remuneration in other attainable professions. The limitations and implications for practice are discussed.

Policing a Crime, Producing a Victim: An Ethnography of Raids in Sex Trafficking Operations

Julia Leser

Political Science, Leipzig University, GERMANY

Abstract

Knowledges and *truths* on human trafficking are highly contested and debated within public and political discourse, are poured into pop-cultural narratives as in books and movies, assessed in national and federal round table meetings, implemented and developed into different practices of various institutional agents, and are always already situated, localized, and framed (Hacking 1999: 125). A variety of anti-trafficking debates, initiatives and campaigns produce specific discursive practices that link phenomena of irregular migration and prostitution with organized crime, violence and the exploitation of women, resulting in the subjectification of mainly Eastern European women as ‘victims’ of human trafficking (Berman 2003). Those discursive practices are condensed into specific narrative patterns that seem to reoccur consistently: the “ideal” victim is a young, Central European, innocent, and naïvely acting woman (Blanchette et al. 2013, Doezema 2000, Jakšić 2008, Pates/Schmidt 2007). Seemingly adapting these narrative patterns, the police officers in our study, when raiding brothels in sex trafficking operations, are looking for the same kind of ‘ideal victim’. Why is that? Since to date, research on police practices in regard to trafficking has been rare (with the exceptions of Farrell & Pfeffer 2014, Jahnsen 2014), this paper shall offer an account on how the crime of trafficking is being policed while the category of the victim is produced. The data for this study were collected as part of the DFG/ANR-project “Human trafficking in the light of institutional practices” (2014—2017) and consist of conversations with 11 individuals in law enforcement (Belrin, Hamburg, Dortmund, Kassel) and participatory observations of three vice squad raids in Kassel. To think about trafficked victims in terms of a social category involves presuming that the ‘victim’ emerges out of and is being shaped by significant institutional practices. According to Carol Bacchi, “practices shape emergent individuals and relations. Through practices, we are constituted as particular kinds of subjects, while the multiplicity of practices ensures the always incomplete nature of these subjectification processes” (2012: 3). In developing a state ethnographic approach, this paper is looking at how “the State” and “the victim” are done via the production of order in the arena of commercialised sex. As professionalised sex work—long a normal and highly visible feature of European cities—has become part of an underground economy (Agustin 2005, 618), it is an arena in which securitisation practices abound and social services rally to rise the fallen. These developments produce a field of practices both for policing and helping institutions. Analysing their practices reveals how the subject in question, a sex worker who either chose this job voluntarily or who is being coerced and thus a ‘victim of human trafficking’, is being categorised and problematized. We shall analyse the victim as an emergent category and “an object of knowledge by examining the practices that classify and regulate, that problematize and constitute” (Bacchi 2012: 3) the designated “victims of trafficking”. As previous research has shown, the main catalyst for law enforcement investigations are indications by victims themselves or by third parties (Herz 2005: 10). Still, many vice squads in Germany perform raids as a proactive practice of investigation in the field of sex trafficking. This paper shall analyse the raids as a standardized operating procedure and, as such, as a means of ‘doing the state’ within a matrix of hybrid bodies of knowledge, legal complexes, circulating references, and institutional narratives. How do police officers come to “know” what a victim of trafficking is? During raids, how do they perceive specific situations? What instances raise their suspicion? How do they legitimise their practices? And finally, what conclusions can we draw in regard to sex work in times of anti-trafficking?

'NGOs are like our clients': The Unforeseen Effects of NGO Engagement with Sex Workers in Kenya

Naomi van Stapele

Ida Sabelis

Lorraine Nencel

Sociology, Vrije University, **NETHERLANDS**

Abstract

This paper explores the effects of growing NGO involvement, sometimes termed NGO-isation, on the people they aim to target. As such it takes a critical look at the neoliberal notions of 'empowerment' central to the development discourse that inform the majority of NGO practices today. This is studied by taking a close look at the engagements and ensuing power relations in Kenya between male and female sex workers and NGOs. Despite criminalisation of sex work in Kenya, NGOs have developed a growing interest in working together with sex workers over the years. This focus is largely pushed by international donors that increasingly take sex workers as 'key populations' and crucial partners in the fight against HIV. Many even have made partnership with sex workers-led organisations a requirement in fund allocation, forcing a shift in the overall NGO approach to health interventions in Kenya. What were the effects of this shift on sex workers-led organisations and individual sex workers?

This paper looks at three aspects of intensified engagements between NGOs and sex workers. First, it explores how this new focus by NGOs has had both an enabling and a limiting impact on (the formation of) sex workers-led organisations and their recipients. Second, it studies how the discursive framings of sex work, and of male and female sex workers, by NGOs shaped their professional relationships with sex workers-led organisations and individual sex workers. Accordingly, this paper speaks to larger debates about the role of NGOs in community-led development and in the emancipation of marginalised groups in the context of neo-liberal globalisation. Third, this paper looks at how all this informed new work-related practices and shifting gender and sexual identifications among sex workers. This paper will explain how sex workers and their representative organisations in Kenya are at once included and excluded in current development practices by NGOs, and why their exclusion became increasingly imagined in terms of a client-sex worker relationship. The notion of NGOs as 'clients' pointedly illustrates the way sex workers imagined power relations and the exchange of money and other resources between them. The analysis is based on interviews with eight stakeholders, both NGOs and sex workers-led organisations, and on six months of fieldwork with over 30 sex workers in Kenya, all conducted between January and October 2015.

From ideology to evidence: Towards stronger sexual rights protection in anti-trafficking practice

Sharmila Parmanand

Gender and Development, University of Melbourne, **AUSTRALIA**
/ Visayan Forum Foundation, Metro Manila, **PHILIPPINES**

Abstract

The legal tension in Filipino law reveals a binary thinking about sex workers as either criminals or victims. The Anti-Trafficking in Persons law of the Philippines provides a broad definition of trafficking that includes taking advantage of the vulnerability of a person for the purpose of exploitation through prostitution. This may lead to the conflation of sex work with trafficking in the anti-trafficking discourse. Simultaneously, the Revised Penal Code criminalizes sex work, profiting from sex work, and vagrancy. Police raids on establishments and sites where sex work takes place are often justified as enforcement of the anti-trafficking law. Some of those rescued in bars, brothels, cybersex dens, and massage parlors are genuine victims of abuse and some are underage. They do benefit from access to rehabilitation and legal and medical support.

There are, however, two risks: the first is the possible overreach of these rescues into situations that do not involve forced prostitution and the second is the possible use of anti-trafficking laws to legitimize raids that lead to arrests of pimps, managers, and sex workers under an entirely different set of laws criminalizing their work. In these situations, there is further economic disenfranchisement and stigmatization of voluntary sex workers, which could lead to worse outcomes for them and their families. There is also a denial of their human rights to bodily autonomy, privacy, and security, especially when the rescues involve police detention, media coverage, and moral judgment. Overall, there is a chilling effect created, which leads sex workers to remain silent in the face of abuse out of fear of arrest, humiliation, or loss of livelihood. This silence has grave implications on their access to justice and health care, and partially accounts for rising HIV rates in their communities. The increased vulnerability of sex workers is unlikely to be an intended consequence of anti-trafficking advocates, who are, after all, invested in empowering vulnerable communities to prevent victimization. From an anti-trafficking perspective, the challenge is distinguishing between victims of forced prostitution and voluntary sex workers, which is difficult because both exist in clandestine spaces and overlapping worlds. Further, the approach toward potential victims involves counseling, removal from the site of sex work, and referral to shelters for rehabilitation, which may not be helpful to voluntary sex workers. Other considerations include navigating the ideological biases of donors and funders and measuring the impact of interventions on target populations.

This research seeks to identify the existing good practices and recommendations for balancing victim protection and respecting the agency of sex workers in the complex field of anti-trafficking. It will draw data from the experiences and reflections of interviewed sex workers who were targets of protective interventions such as raids and rescues, both those who pursued anti-trafficking cases against their perpetrators and those who refused to identify as victims. Primacy will be given to their experiences and reflections about the nature of their work. This will be complemented by interviews with law enforcement officials, social workers, sex workers' organizations, and anti-trafficking advocates.

Equality between women and men in economic decision-making: the slow progress of the policy framework and the low involvement of key actors

Sara Falcão Casaca

School of Economics and Management, University of Lisbon, **PORTUGAL**

Abstract

Despite the investment in education and human capital in general made by European women, their representation in business and economic decision-making bodies is still very low. The situation in Portugal is particularly critical in the EU, as the paper aims to demonstrate. It is intended to provide a critical overview of the progress made in the country, over the last decade, regarding the policy and normative framework geared towards the elimination of vertical segregation on the grounds of gender. It further explores and discusses the low involvement of relevant social actors in policy proposals and policy advancement, and it ends by debating the common viewpoints *versus* the conflicting concepts and agendas that can be found among key stakeholders (feminist academics, women's networks, trade unions, business associations, government and official bodies).

Exploring the role of 'critical actors' in strengthening young women's leadership

Erica Lewis

Lancaster University Management School, ENGLAND

Abstract

In responding to the call for papers in the stream 'acting for women and equalities in organisations' this paper specifically seeks to draw the literature on substantive representation into the field of critical leadership development. If successful this paper will engage two particular concepts within the field of substantive representation. First, to explore the idea of the role of critical actors (Childs and Krook, 2009) as that might be applied to leadership development practices within an organisation to support the emergence of non-prototypical leaders, and second to explore the idea of movement organisation as locations beyond the legislature that contribute to the substantive representation of women (Celis et al., 2008). This paper draws on the empirical data collected in the course of research which was undertaken as a feminist and participatory action research (Maguire, 1987) project within a global women's organisation exploring the question 'how do we strengthen young women's leadership within the organisation?' The organisation within which this research was undertaken has an explicit commitment to young women's representation within the organisation and within their communities. This commitment is articulated in policy statements, external advocacy, programme delivery, and organisational practices such as quotas related to national and global governance processes and financial expenditure. In particular, the world body requires that 30% of all national member association boards be women 30 years of age or younger. However, figures released by the organisation in October 2015 reveal that of the national organisations that returned the quadrennial census, only 58% reported that they met the requirement on young women's representation on their national boards. This matters not just as a question of delivering on organisational promises, but as one of representation.

As a matter of descriptive representation across the world young women are commonly excluded from representative processes and work in their communities, and in nations more broadly, and as a matter of substantive representative we see governments making laws and policies detrimental to young women, both as women and as young people. And the question must be asked, if an organisation committed to young women's representation cannot deliver on its commitments, how can it ask other organisations or governments to recognise the human right of civic participation for young women, and their leadership work? Representation theory was not the original theoretical frame proposed to explore the empirical data within the research, however, I hope to demonstrate that combining theory emerging from work on the representation of women can extend thinking within critical leadership development.

How to increase the share of women on boards in Slovenia? The role of key actors in pushing for a quota law

Cathrine Seierstad

Queen Mary, University of London, ENGLAND

Morten Huse

University of Witten Herdecke, GERMANY

Patricia Gabaldon

IE Business School, Madrid, SPAIN

Aleksandra Kanjuo-Mrčela

University of Ljubljana, SLOVENIA

Abstract

Since the introduction of gender quotas for corporate boards in Norway, several other countries have followed a similar path and currently 14 countries have introduced quotas of various forms to increase the share of women on boards (WoB). Moreover, other countries have introduced voluntary initiatives in terms of targets. EU has put the lack of women in senior positions on the agenda threatening to introduce quotas if the share of WoB does not increase further. Against this context, multiple countries are currently in the process of identifying suitable national public policy initiatives to increase the share of WoB. Slovenia is often put forward as ‘the next’ country to introduce gender quotas for board positions. The objective of this paper is to explore the role of actors in the process of introducing a national public policy initiative in terms of process, content, and outcome. We do this in the context of Slovenia and the expected introduction of gender quotas for board positions. A wide range of studies are explaining the spread of national public policy initiatives to increase the share of WoB building on institutional theory logic (Terjesen et al. 2015). Nevertheless, this approach has been criticised as it fails to take into account the role of actors and politicking (Seierstad et al. 2015). Within political science, a wide range of studies are focusing on the role of actors ‘who act individually or collectively to bring about women-friendly policy change’ (Childs and Krook 2009:127). Moreover, there is a call for studies to go from a focus on critical mass to critical actors (Childs and Krook 2009). Nevertheless, with a few exceptions, this focus is missing in the growing body of WoB research. As a response, this study is focusing on the case of Slovenia where the introduction of a national public policy initiative to increase the share of WoB is very much on the agenda. In particular, building on the work of Krook (2007) and Seierstad et al. (2015), this study sets out to identify the key actors (at civil society, state, business, and international level) pushing for the introduction of a law in Slovenia, the interactions between the actors, as well as their motivations.

Slovenia provides an interesting case and it is the first of the former Eastern European countries to put quotas for board positions on the agenda. Moreover, Slovenia is a small country with a high share of women in education and the labour market, yet strong patterns of vertical sex segregation in the private sector. Slovenia recently introduced gender quotas in politics at local, national and European level which has resulted in increasing the share of women in politics at national level from 13.3% in 2008 to 34.4% in 2014 (Selisnik and Gaber 2015). Women politicians and women academics pushed the introduction of quotas in politics and although there was a general scepticism among the public before the introduction, it is argued that quotas in politics made ‘a change in the public perception of how democratic governance and inclusive democracy should look like’ (Selisnik and Gaber, 2015:13). This study is building on a triangulation of methods (including interviews, observation, and participant observation) over the period 2015-2016 (ongoing). We found that in the case of Slovenia, there is a wide range of actors at multiple levels involved in the process of pushing for a national public policy initiative to increase the share of WoB. Moreover, there is a wide range of motivations and arguments used among the actors. Nevertheless, we argue that in the case of Slovenia, there is a strong presence of key actor(s) and that the principle stand of social justice and feminist ideas and ideals are very much evident. In particular, we identify some women as key actors and there are strong ties between women in areas of academia, politics and business.

“An Imperative for Competitiveness”: building of a common cause within the French movements for the substantive representation of women

Soline Blanchard

Centre Maurice Halbwachs, CNRS/ENS/EHESS, Paris, FRANCE

Isabel Boni-Le Goff

Institut des Sciences Sociales, University of Lausanne, SWITZERLAND

Marion Rabier

SAGE Research Centre, University of Strasbourg, FRANCE

Abstract

Women’s movements for equal access and substantive representation in corporate decision-making have developed dramatically over the last decade in France. A small group of women with significant social, economic, and symbolic capital has taken the first initiatives, encouraging a growing number of executive and professional women to participate. This paper tackles this phenomenon, exploring the process of building a “common cause” in favour of the substantive representation of women (SRW). It is based on three parallel lines of research and a wide range of empirical material, including more than one hundred interviews (with both female and male actors engaged in the struggle for equality in the workplace: executives, leaders, network facilitators, trainers, and consultants). The paper first aims at drawing a map of the different types of movements and networks for equal access to corporate leadership positions in France, with a summary of the social and business context in which they have emerged. It highlights the heterogeneity of the actors dealing with this issue, and offers several categorizations of the groups (according to their degree of formalization, scope, priorities, etc.) and people involved (distinguishing between “entrepreneurs of the movement” and “ordinary activists”). It also identifies some shared elements: sex discrimination as a reason for engaging these groups, SRW as a “common cause” and a twofold and contradictory demand related to gender and class identities.

The paper then discusses the common cause on which these movements have built a consensus –in spite of some disparate views and conflicts among themselves– and the repertoires of collective actions they have favoured. It points out that campaigns in favour of SRW are rarely based on protest and mainly take the form of a production of expertise, which effectiveness is partly due to its abundance. It also sheds light on the ways and manner in which a discursive consensus is structured through the process of rooting the question of gender balanced representation in the managerial logic, leading to the shared goal of changing economic rules and improving business performance thanks to female participation. Many actors then contribute to the spreading of this discursive consensus in the economical, political and academic fields, in particular women who are both actively involved in women’s groups and who have developed, in parallel, activities as consultants in gender diversity. As a conclusion, the paper questions the uncertain future lines of action of these movements, now that they have gained recognition through new legislation on corporate representation. Inner contradictions and conflicts may actually become more visible within these movements, while they are fighting to define their new agenda.

Is gender equality negotiable?

Hélène Périvier

Réjane Sénac, Paris Institute of Political Studies (Sciences Po), FRANCE

Abstract

The current narratives on gender equality rely more and more on the economic outcomes it might engender. Two different types of rhetoric can be identified. On one hand, at the level of private sector companies, current managerial literature promotes gender diversity and diversity in general as a way to enrich internal procedures and decision-making processes within these organizations. This outcome is purported to be due to the differences between individuals belonging to the various groups identified. In economics, a growing body of studies measures the sexual differences in attitudes towards risk, competition, rationality and altruism. The development of experimental economics focuses on measuring the gender gap in reactions to different situations and tries to clear the ongoing debate regarding the nature/culture basis of these differences. On the other hand, various studies shed light on the positive macroeconomic effects that gender equality should produce. These studies often carried out by international institutions (OECD, IFM) or private Institute (Mc Kinsey Global Institute) promote gender equality, defined as the equal participation of women in the labour market as a major tool to boost economic growth at the global or national level. These two approaches that call for gender equality to produce an outcome or to lead to improvements at the economic level, are based on different types of rhetoric. The first one corresponds to classic gender-based complementarity: women are supposed to be more risk averse than men, leading to the idea that only a gender mixed body will take balanced decisions. The second one is based on human capital analysis and states that women are an under-used workforce. Thus, promoting the participation of women in the labour market would boost economic growth according under certain hypotheses about full employment and productivity. The aim of this paper is to propose a critical analysis of both approaches through a literature survey. By using an appropriate theoretical framework, we point out the danger of these perspectives. We finally shed light on the importance of linking gender equality to the political realm instead of relying on spurious economic arguments to justify the legitimacy of gender equality. We discuss the status of collateral benefits which might accrue from it.

The big issue is to question to what extent, one can still speak of gender equality when the inclusion of women is justified in the name of profitability, in economic, social and political terms. The challenge is to enlighten the political meaning of the alliance between adjustment to the new economic environments and the possibility of social progress. The "Do Well Do Good" and the "Win Win" narrative will be analyzed as a neoliberal framing of the issue, where the very principle of equality is conditional to a demonstration of profitability. The horizon of such politics can be interpreted as a modernized form of complementarity. In a deontological approach, the end does not justify the means, because the means condition the end.

Increase women's representation: The role of academic actors in descriptive and substantive change

Ruth Sealy

Organisational Psychology, City University London, ENGLAND

Elena Doldor

Siri Terjesen

Deirdre Anderson

Susan Vinnicombe

Cranfield University, ENGLAND

Abstract

Over the past five years, the UK has seen a significant increase in descriptive representation of women on corporate boards (WOB). It is acknowledged that the change, following a period of stagnation, has been due to the collective and sustained action of multiple stakeholders led by an overarching steering group (Vinnicombe, et al. 2015). A body of WOB research, produced over a 15 year period at a UK business school, has been acknowledged as having had significant impact on UK government policy and businesses' response (ABS, 2015). This paper considers how this group of researchers have been critical actors in the change process. A 2009 review (Terjesen, et al. 2009) identified the majority of WOB research as descriptive and atheoretical. Recently, the institutional context has become the focus of women's representation (Terjesen et al. 2015) along with the role of key actors in the UK and other European countries (Child & Kook, 2009; Seierstad, et al. 2015). Much has been written on the agency of actors who lead the transformation of institutions through Institutional Entrepreneurship (IE) (Battilana, 2009; Lawrence et al, 2011). In the UK context, Lord Davies has been identified as the IE, disrupting old logics and driving change. However, more recent work has also considered a more nuanced distributive perspective on change agency, for example, exploring the "accidental activists" role of the headhunters - former gate-keepers turned diversity actors (Doldor et al, in review).

This paper offers two contributions to considering the role of academic researchers as actors in the changing field of WOB. First, we identify two primary mechanisms that have facilitated the WOB research impact beyond academia, contributing to the descriptive increase in women's representation: (1) research teams acting as liaisons across multiple stakeholders (e.g., government, corporations, media) rather than only one client organisation, illustrating a more dialogical approach to theoretical development and practical impact (Marcos & Denyer, 2012; Romme et al. 2015); and (2) researchers using political skills and making trade-offs: gains (e.g., credibility in non-academic circles) and compromises (e.g., less radical research agendas) (Den Hond & De Bakker, 2007). Whilst often criticised for focussing purely on descriptive change, by making a major contribution to descriptive change without legislation, this has required the transformation of institutional norms, cultures and practices, more akin to substantive change desired (Davies Review, 2015). Second, we reflect on the recent evolution of the field and our work from theory-neutral to theory-informed approaches. WOB research has shifted from primarily descriptive accounts to greater use of theory to explain processes and outcomes, considering whether and how that might lead to more substantive change. We will then consider the role of academics as actors in that change process, reflecting on four possible explanations: (a) collaboration due to the time required to build mutual trust across parties, (b) gestation and critical mass of studies led to a reframing of the problem and the theoretical maturation of the research field, (c) institutional context changes shaped research agendas, and (d) growing interdisciplinarity of the research field. We contribute to scholarship by illuminating the underpinning mechanisms of this transition from issue to paradigm driven research and the role of researchers as actors of change.

Managing diversity in traditionally male-dominated occupations: The pivotal role of line managers' contact and support

Gordana Abramovic

Leadership and Organizational Behavior, BI Norwegian Business School, NORWAY

Abstract

Many traditionally male-dominated occupations, such as military and highly technical research, have been undergoing dramatic changes with respect to increasing number of women entering these areas (Germain *et al.*, 2012). While women have come a long way in narrowing gender gaps on a career ladder (Huffman *et al.*, 2010; ILO, 2015; Mor Barak, 2014), gender barriers are still present (Ely *et al.*, 2014), and some countries continue to have tremendous occupational gender segregation (Catalyst, 2014). Many organizations are using large resources in order to increase number of women by designing various HR practices (Kalev *et al.*, 2006; Ng and Sears, 2012), where responsibility for implementation relies on line managers (Purcell and Hutchinson, 2007). However, these practices may fail to foster inclusion (Nishii, 2013). While numerical representation of women in organizations and boards have often been assumed as a main goal of equality, very few studies have investigated internal organizational processes that nurture inclusive work environments (Nishii and Mayer, 2009; Shore *et al.*, 2011). There is a tendency for significant variation of inclusive climate across units within an organization, indicating the pivotal role of line managers in fostering inclusion (Nishii, 2013). In spite of growing awareness of the benefits inclusive environments provide in gender-diverse groups (Nishii, 2013), empirical evidence of line managers' role in fostering inclusion remains scarce and necessary. Present study investigates how line managers' attributes relate to both female and male employees' perceived supervisor support and inclusion in a male-dominated setting. Specifically, line managers' social dominance orientation, motivation and quality of interactions with female colleagues are examined. Moreover, as a solid predictor of turnover, job embeddedness is investigated as an outcome of supportive and inclusive environment, where both supervisor and coworker support are explored. In a survey conducted with 32 line managers and 205 subordinates in a highly male-dominated research institute in Norway, results indicate that line managers' quality of interactions with female colleagues was positively related with perceived inclusion of female subordinates. Moreover, while both support from the closest leader and coworkers contributed to perceived inclusion of male employees, only supervisor support was significant for their female counterparts. Finally, with respect to job embeddedness, the results show that for female employees only supervisor support matters, while both perceived supervisor, coworker support and inclusion were related to job embeddedness of their male colleagues. The contributions of this study are threefold. First, it underlines the importance of line managers as critical actors in promoting equality and fostering inclusive environments in organizations that do not have specific diversity policies. Second, it depicts the significance of high quality interactions with female colleagues in order for line managers to foster inclusion in male-dominated settings. Third, these results suggest that being supported by colleagues is far more important for male employees with regard to workplace inclusion and job embeddedness, where it appears that only supervisor support matters for female employees. Accordingly, present findings emphasize the key role of line managers in male-dominated organizations, acting as organizational agents to promote workplace equality and inclusion.

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Mentoring for Equality: women activists creating change in the UK aviation and aerospace industry

Susan Durbin
Ana Lopes
John Neugebauer
Stella Warren

Centre for Employment Studies Research, University of the West of England, ENGLAND

Abstract

The UK aviation and aerospace industry remains one of the most male dominated industries in the UK. While academic research has focused upon women's reluctance to enter STEM employment, their propensity to leave when they become mothers and the lack of career progression for those who remain, less focus has been placed upon what the industry needs to do to support those women who stay and/or want to progress. Unless organisations become more pro-active in ending the gender imbalance in the industry, female recruitment and retention will continue to be a problem, which will not help to address the general skills shortage in the industry. Evidence suggests that mentoring can be an important source of support for women at all stages in their careers in relation to both career advancement and general support (Durbin and Tomlinson, 2014; Ehrich, 2008; Kram 1985). This paper reports on the work of a group of female activists (professionals, employers and managers) from a number of public and private sector organisations across the industry and academics from the University of the West of England. This group of activists came together to address gender inequality in the industry and to create positive change for women (Benschop et al. 2012) through the design of a mentoring scheme, which will enable women to seek help from other women in the industry and to build their social capital through networking. The mentoring scheme is also seen as important in meeting the specific needs of women, to create a space where women feel comfortable in expressing themselves and articulating their needs in a woman-only environment and to take stock of their own circumstances before going out into mixed gender spaces. Women may feel less constrained and intimidated when not exposed to the 'male gaze' (Women's Resource Centre 2007). The mentoring scheme, designed for women/by women is supported and funded by the industry partners and the ESRC. Importantly, drawing upon survey, interview and focus group data from 250 women across the industry, this unique mentoring scheme has been designed to reflect what female professionals want from mentoring, indicating that the representatives (female activists) are able to represent and address the needs of this group of under-represented female professionals (Celis 2012) and offer women the opportunity to mentor other women. Building a critical mass of women (Durbin, forthcoming; Kanter 1977) through both the project group and the mentoring scheme itself has been a central focus of this initiative. Drawing upon feminist theory (e.g. Walby 2011; Cockburn 1991) and social capital theory (e.g. Burt, 1992; Lin, 2001) the paper will consider the role of feminist activism in bringing about positive change in an industry and organization context. It will consider the motivations and also the shared but sometimes conflicting priorities of the group of activists, how they worked with female professionals within the industry to create positive change and what women said they wanted from the mentoring scheme. Key questions addressed in the presentation include, to what extent can this feminist activist project improve the working lives of women in the industry and move us further towards gender equality? How can the scheme help women to increase their social capital and critical mass in a male dominated industry, especially in leadership positions? In what ways can an homophilous women's mentoring scheme, designed by women for women, move us further towards gender equality and gendered change within the industry?

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The challenges of organising and protecting women casualised workers

Geraldine Healy

Centre for Research in Equality and Diversity, Queen Mary University of London, ENGLAND

Abstract

The paper is set against the growing occurrence of casualised work and its multiple forms in the UK. Secondary data reveals that women now make up the greater proportion of casualised workers and particularly suffer the negative effects of casualised work, which include lack of predictability, access to employment rights include maternity pay and leave. Unions have sought to reveal the worst effects of casualization and how it affects women disproportionately. However, this paper will investigate how unions are seeking to represent casualised workers. It draws on secondary academic sources, reports and campaigning websites, interviews and discussions with union officers (see Healy and Bergfeld 2015). Healy and Bergfeld show that while there is extensive literature on organising itself in a range of countries, there are few studies on the organisation of casualised workers and even fewer on the organisation of women casualised workers.

For decades, women have campaigned and achieved important progress towards union democracy include the role of separatist approaches to give women voice, but unions still have a way to go (Kirton 2015). Challenges remain with respect to union silos between organising departments and equality departments within unions, which means that there is a struggle between separatist and universal approaches. The role of community organising is crucial alongside union campaigns in challenging the conditions of casualised workers. The importance of framing campaigns on justice issues often has an implicit gendered focus, for example, social justice campaigns for casualised health and social care workers and targeted campaigns on outsourced workers. Fundamental to many campaigns is the importance of raising public support and media involvement through on-line campaigns. These various campaigns lend themselves to classic mobilisation strategies and analysis (see Kelly 1998) with respect to organising around injustice, mobilising and shaming employers but also need to bring in gender to the mobilisation and the role of leadership analysis (see Healy and Kirton 2013; Kirton and Healy 2013). Moreover, the importance of coalitions between unions and community actors through the process of social and community organising and the involvement of other actors, such as local authorities, through legislation and procurement becomes evident. Thus the challenges of organising and representing casualised women workers involves multiple actors including unions, communities, the role of activists and leaders and of course women themselves, and yet paradoxically, in the interests of solidarity, women are often invisible in many of the campaigns, yet implicit is the gendered nature of injustice in organising casualised women workers.

The discursive production of “women friendliness” in the context of Swedish video game development

Anna Maria Szczepanska

Jan Ljungberg

Alexander Styhre

Björn Remneland

University Of Gothenburg, SWEDEN

Abstract

Sweden is recognized internationally for having come far in issues concerning gender equality. Both the Swedish welfare-state and the feminist movement are accredited the realization of different public policies targeting the labor-market, family and political participation (Liinason 2011). Informed by an equal opportunity discourse, policy-making in the area of paid work, shared parental leave and childcare has been effectively promoted. While these gender policies have had actual impact on women’s presence in the labor force, the Swedish labor market is still largely gender segregated e.g. in regard to different occupations. This points to the continued prevalence of gendered norms and values throughout society. It has also been argued that the gender-neutral rhetoric of the Swedish equality agenda conceals a continued subordination of women (Gustafsson et al 1997), and furthermore contributes to gender equality becoming conflated with neutrality in public rhetoric (Arora-Jonsson 2009). The video game industry is one of those gender-secluded domains in Sweden. While academics often have associated problems with sexism and gender representations in computer games to the industry’s strong male domination (e.g. Burgess et al 2011), there is also a visible trend among Swedish game developers to join the public debate to show support for a more “female-friendly” video game industry.

Drawing on the outcomes of a research study on the Swedish video game industry, we discuss how the game industry framed different gender and equality discourses, (especially) in relation to the low representation of women employees within the companies. In the study 50 interviews were conducted with employees at game developer companies and studios in Sweden. Also other actors with strong connections to the industry, i.e. game journalists/critics and representatives from university education in game development were interviewed. The findings suggest that thoughts on “the politics of presence” (Phillips 1995) were important in constructing the underrepresentation of women as a “real problem” (or non-problem). Framing the need to act for women’s participation and equality, however, differed in both content and purpose. This in turn, points to different assumptions about (gender) equality as well as women’s interests. It was evident that Swedish game developer community was eager to represent themselves as “women-friendly” and inclusive “by nature”. Feminist postcolonial researchers have discussed how the Swedish gender equality agenda is acting as a hegemonic discourse, also informing a nationalistic self-image (Mulinari et al 2004, de los Reyes et al 2005). While game developers saw themselves as part of an international rather than Swedish context, multiplicity and diversity were keywords more generally preferred in the discursive framing of female-friendliness in Swedish game development. However, linked to keywords such as “individuality”, “excellence”, “creativity”, “competition” and “innovation” this discourse seemed often more connected to a neo-liberal managerial rhetoric than informed by an intersectional feminist discourse.

The composition of the governing boards of cooperatives in Spain: a gender approach

**Luisa Esteban-Salvador,
Ana F. Gargallo-Castel
Francisco Javier Pérez-Sanz**

Social Sciences and Humanities Faculty, University of Zaragoza, SPAIN

Abstract

A large theoretical and empirical literature finds significant relationships in different countries between the most influential profit organizations and gender diversity on boards of directors. In 2007, Spain established a recommendation for the achievement of gender balance in boards of directors of large companies. Nevertheless, it is a voluntary measure, without any penalties for companies that fail to comply. Since then, there has been an increase in studies on the role of women in the boardrooms of large Spanish companies. Previous studies have addressed the role that female directors play in large listed companies. However, only a few studies have focused on the gender diversity in the composition of board of directors in the companies that make up the social economy. In addition, the drivers of empowerment of female directors in non-profit organizations have been understudied to date. The paper analyses the impact of corporate gender diversity in social economy in Spain. This study draws on status characteristics theory to better understand whether female directors may achieve as much structural power as male directors in a segment of the social economy, cooperative entities, or not. The International Co-operative Alliance (ICA) established gender equality as a priority of the cooperative movement, in 1995. Accordingly, democratic member control, on the basis of one member one vote, and without gender discrimination, is one of the values of cooperative principles. These international cooperative values and principles are guidelines that could lead to cooperative enterprises towards greater gender equality in the decision-making process.

Even though cooperatives are characterized by the democratic nature into decision-making process, there could be imbalance regarding gender in the composition of the bodies of strategic choice. In this study we want to test if the cooperative values and equal opportunities for both women and men have been implemented in Spain. The aim of this research is to understand how the structure of the corporate boards in Spanish cooperative business model is and to review if this organizations help to promote gender equality. To achieve our goal, an exploratory study based on the composition of the boards of directors has been developed. The paper analyzes the composition of boards of directors of large Spanish cooperatives to see the role of women in decision-making. To carry out the empirical analysis, information about the corporate governance of the major Spanish cooperative entities has been collected and analysed. The results of the empirical study provide new evidence on gender diversity on decision-making bodies in organizations and illustrate the importance of corporate governance issues for cooperatives enterprises, and whether in Spain cooperatives have the potential to promote gender equality. Furthermore, information about the composition of the governance boards regarding gender is provided in order to highlight the role of women in the Spanish cooperative business model. These analyses also allow detecting differences in behaviour patterns between both men and women in democratic organizations.

Do they care? Consumers' (re)actions to the promotion of women: A qualitative analysis

Beatrix Dietz
Frauke Fuhrmann
Diana Kyborg

Berlin School of Economics and Law, GERMANY

Abstract

Research on the representation of women in senior management and its effect on company performance (rates of return, Tobin's Q, market share, etc.) has received a lot of attention lately (e.g., Ali et al., 2014; Lee and James, 2007; Carter et al., 2003). However, the studies show inconsistent results: they find positive, negative or nonsignificant direct relationships. In response to the inconsistent findings, current studies focus on contextual factors on the one hand (Richard et al., 2013; Dezsö and Ross, 2012), and on the impact of the representation of women on internal processes on the other hand (Matsa and Miller, 2013; Ahern and Dittmar, 2012; Adams and Ferreira, 2009). But these studies concentrate on decision making processes in executive communities. Still missing is a thorough understanding "...of the added value provided by women directors through women-specific strategic product/market input" (Bilimoria, 2000: 30). Ultimately, the consumer decides whether a product offers an added value – provided by a substantive representation of women (SRW) – or not (Homburg et al., 2009). Also scientific and practical literature (European Commission, 2005: 22–25) acknowledges the importance of the consumer when it comes to valuing (gender) diversity: "just as people, especially women and racioethnic minorities, may prefer to work for an employer who values diversity, they may also prefer to buy from such organizations" (Cox and Blake, 1991: 49). However, empirical work of this popular assumption surprisingly does not exist. To close this research gap we conducted focus groups with 31 persons, male and female, from different age groups and with various functional and educational backgrounds to explore if and why consumers decide (not) to buy from an organization that promotes women. Our research shows that participants would buy from such organizations, as long as male employees suffer no disadvantages. In addition to their willingness to contribute to equal participation of women in social and working life, the majority of the respondents considers an equal participation of women in relevant decision-making positions in organizations as advantageous. They expect an improved customer service as well as more innovative and user-friendly products. However, in line with research on Corporate Social Responsibility (CSR) from Sen and Bhattacharya (2004) consumers were not willing to pay a price premium. Also the main barrier for positive responses to the promotion of women by consumers is that they are not aware of organizations' activities to promote women. So far, organizations advertise their efforts to obtain equal participation of women and men in working life only in the context of personal recruitment. Based on these findings and a comprehensive literature analysis, we developed a conceptual framework that explores how consumers perceive the promotion of women in organizations and how this perception influences their attitudes and behavior.

We conclude that consumers can and should be considered as further actors who could foster or hinder the promotion of women. If we can show empirically – in our current more extensive research project – that consumers favour organizations that promote women, it could stimulate organizations to promote women to a greater extent.

Women in unions in Australia: From marginal unionists to the union heartland?

Rae Cooper

University of Sydney Business School, AUSTRALIA

Abstract

Australian unions have suffered a catastrophic collapse in membership and union density since world war two. The proportion of wage and salary earners who are members has plummeted from its high-water mark of 60% in the immediate post-war years to the current position where just 15% of all Australian employees, and a mere 11% of those employed in the private sector, are members. Aggregate membership has also been in freefall, and unions now count just 1.7 million people among their ranks. These changes have been associated with a significant reconfiguration of how men and women are represented within unions. Women are now more highly unionised than are their male colleagues, many of the most highly unionised sectors are feminised as are the industries where union membership density has trended upward and women now represent slightly under 50% of all members. However there remains a jarring mismatch between these significant changes and the leadership, culture and “business” of unions. There is a clear gendered hierarchy, not dissimilar to that seen in organisations in the private and public sector within unions, where men take the lion’s share of senior paid officer roles. Women officials report that a masculinist culture is alive and well within unions which has a strong impact on union bargaining and other industrial agendas. This paper draws on interviews and focus groups with over seventy female union officials and with senior male union leaders undertaken between 2009 and 2014.

The intersectional strategy of workforce management: The case of migrants workers in the Venetian tourism sector

Francesco Iannuzzi

Philosophy, Sociology, Education & Applied Psychology Dept., University of Padua, ITALY

Abstract

The paper focuses on migrant workers in the Venetian hospitality sector. Tourist activity is made up of a dense network of production, transformation and sale of products and services. Some studies emphasize how tourism is increasingly characterized by the simultaneous presence of old and new services despite it is embedded into a complex production network of experiential goods, diverging from the rhetoric of the modern industrial relations.

In Italy, tourism is an important economic sector and its contributes to the national GDP is about 10%. This industry employs over a million workers of which a quarter are migrants. The tourist labour market is strongly stratified on the basis of specific socio-demographic characteristics such as age, gender, nationality and race. In recent years there has been increasing academic attention on the regulation of international migration processes and their relationship with the local employment structures. In particular, the analysis highlighted that labour markets are not homogeneous entities, but they are structurally fragmented and characterized by a plurality of segments originating from territorial, racial, sexual, demographic and social factors. The management of international migration produces a segmentation of labour markets with an inclusion of migrants in different labour regimes. In the construction of segmented labor markets, the role of migrant networks and migration governance are emphasized, while the role of employers and employment agencies is often neglected. Our hypothesis is that the segmentation of the touristic labour market in Venice is a social process constantly reproduced on the basis of intersection of characteristics such as age, gender, nationality and race, with which employers and employment agencies manage the workforce. The intersectional strategy is functional to build clear social borders on workers, to reproduce a stereotyping process and the exploitation of diversity. The different taxonomies that can be made by crossing the characteristics of the workforce produce an outcome in placing the employee in a specific task. In addition, we suppose that the intersectional management of workforce can be read as a strategy through which employers on the one hand produce power asymmetries within to workforce and, on the other hand, seek to restrict the agency of workers. The research is based both on the analysis of scientific literature, media sources and available statistical data and it avails itself of an ethnographic work that comprehends 20 in depth interviews with migrant and local workers and 10 semi-structured interviews with privileged witnesses (trade unionists, hotel managers).

Keywords: intersectionality, labour market, migrants, hospitality sector, workers agency

From labour migration to labour mobility? The return of the multinational worker in Europe

Rutvica Andrijasevic

Management, University of Bristol, ENGLAND

Devi Sacchetto

Philosophy, Sociology, Education and Applied Psychology, University of Padua, ITALY

Abstract

There is currently a large knowledge gap about intra-European labour migration. Commentators are caught up in a debate over whether such movement is best understood in terms of social dumping and hence a race to the bottom, or in terms of business opportunities and benefits for firms, states and mobile workers. The argument put forward in this article is that both approaches are inadequate in that they focus attention on a linear east-to-west Europe movement and discuss it from the vantage point of the state, businesses and trade unions in the country of destination. In order to gain a clearer understanding of emerging migration patterns in the enlarged Europe this article adopts mobility of workers as the analytical lens through which to examine the integration of labour markets as well as the tensions between capital, trade unions and labour to which mobility gives rise. Building on fieldwork conducted at Foxconn electronics assembly plants in the Czech Republic, the article suggests that the term 'multinational' worker is best suited to convey the experiences and practices of this emergent workforce. The implications of this will be discussed in relation to gender and labour mobility.

‘I’m not a boat person. I live here legally’: Temporary labour migration in Australia and the gendered negotiation of belonging

Robyn Mayes

Business School, Queensland University of Technology, AUSTRALIA

Abstract

Temporary labour migration, undertaken by close to two million people in 2012 for example, is a substantial component of the large-scale mass migration characterizing neoliberal globalization. Families of workers are an under-researched but integral part of this global flow. In current immigration policy in Australia, exemplified by the ‘Temporary Work (Skilled) Subclass 457 Visa’—key to an overall shift in policy toward temporary labour migration as the principal means of entry into the country—workers and their spouses/families are categorized respectively as ‘primary’ and ‘secondary’ visa holders. This paper examines this categorization in relation to mining industry promotion and use of the 457 visa, focusing on differential gendered rights and exclusions. The paper thus seeks to foreground the ways in which global production and labour regimes together with migration policy shapes and regulates worker and spouse experiences not least in terms of identity, access to services and protections, and bodily belonging.

As part of this, the analysis is further developed in dialogue with the lived experiences of labour migrancy in the rural mining town of Boddington in Western Australia. Primary documentary sources including immigration policy and associated texts are drawn upon along with semi-structured interviews undertaken in Boddington with local residents, migrant support workers, and the spouses of labour migrants. Attending to the experiences and perspectives of both long-term residents and the families of (temporary) migrant workers, grounded in a specific place and industry, facilitates a rich understanding of ‘foreign workers’ as dynamic category co-produced by host communities, labour migrants and families, industry practices and government policy.

Working Creatures Great and Small: Theorizing Animals' Labour and the Potential for Humane Jobs

Kendra Coulter

Centre for Labour Studies, Brock University, St. Catharines, Ontario, CANADA

Abstract

As historian Susan Nance points out, across space and time, there have never been any purely human spaces. Yet too much social research, and especially studies of work and labour, remain not only androcentric but anthropocentric. A small body of literature from different disciplines has begun to consider the roles nonhuman animals play in contemporary labour processes and workplaces, but the complexities of the work done by animals themselves are rarely given serious scholarly attention. Moreover, in the very few analyses of the work done with or by animals that do exist, feminist frameworks have almost never been enlisted. This paper begins from the premise that to thoroughly understand the present and future of nonhuman actors in organizations, we need to better understand the work done by animals. Accordingly, I present a conceptual framework for understanding animals' work-lives, drawing from and interweaving gendered labour process theory, feminist political economy, strands of ecofeminism, and cognitive ethology. I then hone in on linked forms of work being done by animals in a cross-section of organizations, particularly those designed to meet human needs, and elucidate how animals are entangled and engaged in emotional and embodied labour processes therein. I take seriously the perspectives of animals, and recognize that they are sentient beings and social actors who affect and are affected by the structure and relations of work, as well as broader cultural ideas about who and what constitute "work" and "workers." To conclude, I argue that there is potential for thoughtfully and cautiously strengthening and expanding certain organization-based areas of work that involve animals, as part of promoting what I call humane jobs: jobs that benefit both people and animals. I thus briefly outline possible areas of growth and job creation, along with key ethical principles that can help foster a more equitable, caring, and sustainable multispecies future, one that includes ideals and expressions of interspecies solidarity.

What might LPT look like if non-human animals are allowed agency? A feminist perspective

Janet Sayers

School of Management, Massey University, Albany Campus, Auckland, NEW ZEALAND

Abstract

This paper is a development of a previous paper which challenges organisational studies scholars to find ways to encompass the nonhuman in theorizing organisational theory and practice. Sayers argues that organisational theory needs to move beyond the human subject as its foundational theorizing object of focus and recognize how 'too much humanism' weakens potential avenues for theorizing and understanding organisations so that ethical and sustainable practices can be further developed. One question asked by Sayers is: "What might Labour Process Theory (LPT) look like if nonhuman Others are given even nominal status alongside human-animal rights?" This challenge is set within an overall challenge for organisational scholars to engage in 'meat-writing' which is a development of gendered writing (Fotaki, Metcalfe, & Harding, 2014; Harding, Ford, & Fotaki, 2013; Phillips, Pullen, & Rhodes, 2014) and means to challenge the innate carnophallologocentrism of factory-farm discourse. The non-human animal of interest in the present study is livestock cattle and the context is the factory farm industry. The aim of the present paper is to provide a feminist critique of LPT as it applies in a meat-factory. The paper will provide an exploratory foray as the issues discussed are 'wicked problems': the modest aim is simply to outline what LPT might look like if it did give non-human animals agency.

Police dogs as organizational actors: a feminist posthumanist perspective

Charles Knight

Business School, Edgehill University, ENGLAND

Katherine Sang

Business Management, Heriot-Watt University, Edinburgh, SCOTLAND

Abstract

Increased attention is being paid within the organizational studies literature to nonhuman animals within organizations. This is inspired in part by the rise of animal sociology and theoretical frameworks which reveal the fragility of human/animal dualism. Further feminist scholars have argued for the need to consider non-human animals and the environment as actors within analyses of organizations (Kemmerer, 2011; Clark, 2014). This has included the ethics of the use of non-human animal reproductive labour. Through a post-anthropocentric feminist posthumanist lens, this paper explores the career of police dogs and highlights the contested role of these nonhuman animals. By drawing on the work of Barad (2003), Haraway (1991, 1992, 2003) and Braidotti (2013) we are able to critically examine the role of police dogs in contemporary policing. Specifically it reveals that police dogs are working partners who augment organisational labour, while controlling human animals. In addition, police dogs are companion animals, who occupy a position similar to that of 'pet' at home. As such police dogs are placed within a speciesist hierarchy where they hold a position of 'good' nonhuman animals, rather than instrumental tools of the organization. However, this position is tenuous, with retirement often resulting in death. Feminist analyses allow for the gendered working relationship between humans and non-human organizational actors to be explored. The paper concludes by arguing that posthumanist frameworks can be used to decentre the human subject, opening avenues for the analyses of nonhuman animals as organizational members rather than tools of the organization. Further, a feminist posthumanist lens can create space to consider organizational actors beyond the human (male).

The Construction of Gender in the Context of Ambivalences of the Human-Animal Relationship in Livestock Veterinary Medicine

Julia Gutjahr

Society & Animals Studies, Institute of Sociology, University of Hamburg, GERMANY

Abstract

Qualitative sociological research about people working with livestock animals has shown the ambiguous nature of these relationships (Wilkie 2005, 2010, Ellis 2014). Especially the profession of livestock veterinary medicine holds specific requirements, as vets work in an area of conflicting demands (inter alia described as the “Caring-Killing Paradox“, Arluke/Sanders 1996: 85). On the one hand, animals are functionalized as means of production and commodities, on the other, veterinarians work with sentient beings (c.f. Wilkie 2005, 2010) and they have a curative mandate. Ethical conflicts, procedures such as euthanasia (Rohlf/Bennett 2005), and work that is constantly structured by economical constraints and institutionalized violence (Buschka/Gutjahr/Sebastian 2013) in the animal production sector can produce emotional challenges such as moral stress (Rollin 1986).

The societal human-animal relationship in general is highly structured through the category of gender, with domination over animals as a masculine field (Luke 2007), gender differences in attitudes towards animals (Herzog/Bettchart/Pittman 2008), and gender stereotypes and cultural beliefs that ascribe females to have more empathic and caring attitude towards animals (c.f. Janshen 1996). Currently, the profession’s gender structure is changing (“feminization”), and it is debated how this will change the ethos and the occupational profile of the field, which has been traditionally male-dominated and is framed by a masculine work culture.

The paper will focus on how farm animal veterinarians make sense of ambivalences in the human-animal relationship in their everyday professional life, and which strategies they apply to handle contradictory and emotionally stressful aspects of their work. It will then be asked how the coping strategies and subjective views of livestock vets within these specific ambivalences are gendered, and if the construction of gender-specific differences play a role in this context. Are female livestock-vets more likely to focus on the “female”, caring side of their job, or can farm animal veterinary medicine be understood as an “gendered organization” (Acker 1991), in which female veterinarians distance themselves from “feminine” aspects of their work, such as Irvine/Vermilya (2010) suggest? The paper will present the outline and the first results of an ongoing PhD-research project, in which semi-structured qualitative interviews with farm animal veterinarians in northern Germany are conducted.

The materiality of organizational interactions: assessing the impact of feminist new materialisms

Shelley Budgeon

School of Government and Society, University of Birmingham, ENGLAND

Abstract

Feminist theory is often represented as having primarily ‘turned to culture’ in its analytical framing of the ontology of gender particularly by questioning what is ‘natural’ about gender. Understanding the cultural mechanisms which bring gender into being and represent it as natural has had important and far reaching consequences for challenging gender inequality. However, this success is often seen to be at the expense of understanding the materiality of gender. Drawing on feminist theory, Queer theory and science studies this paper seeks to ‘unpack’ a range of theoretical concepts and principles associated with the development of feminist ‘new materialisms’. Within feminist thought it is claimed this development marks a renewed interest in bringing the material back into feminist analyses of the social with radical and far reaching implications for feminist theory. The aim in this paper is to develop a critical account of this body of thought focusing on its positioning as a response to the dominance of cultural, linguistic or representational approaches to the study of gender relations. Theories associated with new materialism enact fundamental challenges to established ontological and epistemological assumptions. This paper will render an account of what these challenges produce, and once made, how they animate a new set of questions and approaches to the of study of gendered organisations. Despite variation in the theoretical projects which have been located under the rubric of new materialism it may be argued that many variants take as a starting point an ‘anti-representationalist’ outlook which seeks to de-hierarchize ‘the so-called object and the so-called subject of knowledge’ (Van der Tuin, 2011: 275). It will be argued that this specific tenet provides a crucial starting point for rethinking organizations particularly with regard to redefining the relationship between what we perceive as human and what we separate off as nature. The primary analysis in the paper will demonstrate the limitations of social constructionist epistemologies for studying organizations and will argue that a deeper and more complex understanding of materiality is necessary to understanding what or who can count as having agentic capacities and what their bodily, material interconnections and condition of relationality produce. In conducting this analysis a fuller account of the more-than-human character of organizational life will be offered.

Bringing animals in: a feminist exploration of touch and embodiment in organisations

Nickie Charles

Carol Wolkowitz

Sociology, University of Warwick, ENGLAND

Abstract

Recently some UK universities have facilitated visits by Pets as Therapy (PAT) dogs or Guide Dog puppies so that students can benefit from the therapeutic effects of contact with other animals. We use this as a starting point for thinking about other than human animals in organisations and the gendered dimensions of their inclusion and exclusion. Since the early years of the 20th century, when horses ceased to be used as a source of power, work organisations have largely been places where animal bodies are absent or invisible. There are exceptions, such as the armed forces where dogs and horses still have a job of work to do, and animals are also intrinsic to organisations such as Guide Dogs for the Blind and animal shelters. In most organisations, however, animals are not physically present except when they play a therapeutic role or participate in experiments; the former are visible but the latter remain invisible (except when animal rights activists draw attention to them), they are always subordinate to humans, and their status is contradictory and unstable. As Donna Haraway recounts, her dog, Cayenne, was only allowed onto the university campus as a 'research dog' rather than as her 'friend'.

It is in this context that we ask how we can understand interactions with PAT dogs within organisations. To what extent is the mutual engagement presumably sought by participants in PAT dog programmes underpinned by the subordination of dogs within the encounter? Or does the intersubjectivity produced within the encounter transform the relationship, undermining the subordination on which it is premised? Touch is central to interaction between companion animals and their humans; indeed Haraway begins her book *When Species Meet* with a question: 'Whom and what do I touch when I touch my dog?' (2008:3). Therapy animals are made available to human touch, though in a relationship which is different from that between intimate companions, and it is their embodiment that enables them to do their therapeutic work.

In this paper we suggest that pursuing the contradictions inherent in the inclusion/ subordination of non-human animals is useful for feminist scholars because the entry of animals into organisations parallels the entry of women, which was initially countenanced only if feminine bodies kept to the stereotypical, subordinated places assigned them. Moreover, the entry of women into organisations is also sometimes feared because unruly or 'leaky' women's bodies challenge the taken-for granted, implicitly male, contained and bounded organisational body (Linstead, 2000). How much more this is the case with animal bodies whose presence raises questions about the permeability of the human-animal boundary, as well as the hegemony of masculine (human) embodiment within organisations. PAT dogs, like women workers, may be assigned particular roles involving emotional work within the organisation, work to which their animal bodies and touch are central. In exploring the relationships and contradictions that PAT dogs in universities encounter, we aim to explore the gendered dimensions of their work.

Designing with care: A feminist analysis of valuation in architecture

Marta Gasparin

Ulrike Marx

University of Leicester School of Management, ENGLAND

Abstract

Organizational studies have traditionally focused on human actors within organizations, neglecting the inclusion of other non-human actors. STS feminist studies (Haraway, 2003) have analyzed the role of non-human animals for providing food, assistance, and acting as agents of state power, indicating the importance of including them in the analysis. Haraway (1991) explains that the invention and reinvention of nature is “perhaps the most central arena of hope, oppression, and contestation for inhabitants of the planet earth in our times” (p. 1). She states that ‘our’ relation with ‘nature’ must be imagined as genuinely social and actively relational and that “contestations for what may count as nature are themselves political tools, expressing hopes, fears, and contradictory histories” (p. 3). Our paper investigates this arena of contestation. We analyse the design and decision-making process of Zaha Hadid’s buildings in Innsbruck which claim to bring nature into the organisational setting and which are set in the stunning landscape of the Austrian Alps. Following Rawes (2013), we understand these projects as architectural ecologies which are composed of complex material, spacial, social, political and economic concerns. These ecologies are therefore relational and these relations are essential for enabling communities engaged in producing an environment for all. The inhabitants of Innsbruck are considering themselves involved in nature, and they describe the decisions made on the landscape as collective reflections on what counts as traditional, modern and natural environment. In this process, a contestation over nature is constantly emerging. We aim at opening up the black-box of the concept of nature in this organisational setting, and investigate how the actors mobilise and enact different values when they constitute nature, as the precise form, because the demarcation and content of what nature is, is open to interpretation and contestation.

Inspired by Bellacasa’s (2011, 2012) reading of Haraway in which she develops a notion of ‘thinking with care’ we aim to explore architectural projects from a feminist perspective. De la Bellacasa (2012) understands care as an ontological requirement of relational worlds, as non-moralistic ways of “doings needed to create, hold together and sustain life’s essential heterogeneity” (p. 198). We draw upon her notions of ‘thinking-with’, ‘dissenting-within’ and ‘thinking-for’ to examine how architectural projects are relational because they are co-constituted by socio-political values. That means architecture encapsulates a broader set of environmental questions about the value of the social and material formation of our built environment (Rawes 2013).

Experimental Encounters in Campus Space: Knowing-in-Walking with New Material Feminist Theory

Carol Taylor

Sheffield Institute of Education, Sheffield Hallam University, ENGLAND

Abstract

This paper makes a direct address to the following three questions: In what ways can new material feminist understandings revision the ways in which organizations can be studied? How does such an understanding recast what are considered to be 'worthy objects' for the research gaze? What knowledges are produced when using new material feminist approaches? The paper explores how matter comes to matter in campus space through a new material feminist lens. It does so through the experimental research practice of Knowing-in-Walking (Taylor, f.c.), exploring how this practice led to a range of encounters with other-than-human and human materialities and bodies that opens to an unexpected reckoning with the organization of space and place on a university campus.

The paper begins with the central presupposition of Barad's agential realism: that 'knowing does not come from standing at a distance and representing but rather from a direct material engagement with the world' (Barad, 2007: 49). It considers agential realism as a radical posthuman performative practice which displaces the binaries, hierarchies and graspings which flow from humanist notions of being and knowing. Drawing on Barad's concepts of intra-action, entanglement, phenomena and cut, the paper considers Knowing-in-Walking as a means to think beyond subject/object dualisms, not simply towards a recognition of our material entanglement with all sorts of matter, but also towards a more ethical accountability regarding the place of the human in the co-constitutive production of the worlds' unfolding mattering. I elaborate on how, by engaging Barad's ethico-onto-epistemology, the research practice of Knowing-in-Walking activates sensory, affective and bodily modalities which refuse the usual human-centric research methods of talk and text (Whatmore, 2006). Further, I show how a tuning-into the more-than-human materialities that we humans share the organizational space of the university with suggests the need to recalibrate our evaluation of what matters with regard to the scale of the research event.

The paper considers my repeated encounters with objects and matter, works through concerns about the in/visibility of (some) bodies as matter in and out of place, and travels via the vital practices of mattering to the 'politics of clean' in campus space. I use these experimental encounters to consider theoretical issues about what a material feminist perspective does to institutional ethnography and understandings of the operation of gendered relations of ruling (Smith, 2005). I end by considering what a posthuman institutional ethnography might entail and how it may speak to social justice issues around the gendered mattering of work.

Affective labour and care-work within the animal laboratory: Dwelling on ‘the trouble’

Eva Giraud
Keele University, ENGLAND

Gregory Hollin
University of Nottingham, ENGLAND

Abstract

Within Science and Technology Studies there has been a recent call to move away from “matters of fact” or “matters of concern” and to focus instead upon “matters of care” (Puig de la Bellacasa 2011). Indeed a focus on care has proven valuable in revealing the care-work and affective labour involved in contexts that include healthcare settings (Mol et al. 2010; Suchman 2007), research laboratories (Haraway 2008; Greenhough and Roe 2011; Despret 2013) and the environmental sciences (Shrader 2015).

This paper critically engages with feminist theories of care, by taking up recent calls to focus on care’s ‘darker side’ (Martin, Myers and Viseu 2015; Giraud and Hollin in press). It does this with reference to a specific case study: The radiobiology laboratory at the University California Davis, which was funded by the Manhattan Project and home to the first large-scale experimental beagle colony (1951-1986). It has been widely reported that care is ‘written out’ of scientific outputs. However, the Davis beagle colony is exceptional because a literature *about* care existed alongside the colony’s primary outputs on radiation. Through contrasting these two bodies of literature, we explore the relationships between the different forms of care that were present within the colony – including care for researchers, care-takers, animals, experimental outcomes, and the built environment – and reveal how ‘hierarchies of care’ emerged at Davis in which care for certain actors was constituted by violence for others. By dwelling on the especially troubling moments of care within the colony, which emerged from these conflicts, and in which care-work was implicated in acts of violence, the paper opens space to ask questions about the more troubling ethical and epistemological implications of care.

Masculinity and the modern managerial subject: identity, insecurity and performance

David Knights

Lancaster University, ENGLAND

Alison Pullen

Macquarrie University, AUSTRALIA

Abstract

This paper explores discourses and practices concerned with managing the self, and managing and creating different aspects of masculinity. It examines the self-estrangement and emotional disconnectedness of masculine practices and how they come to be interpreted as self-sacrifice, thus fully deserving of the kinds of material and symbolic privilege conventionally attached to management functions and positions. As Seidler (1989:24) puts it: "within a Kantian moral inheritance, which has been so formative in the common sense of liberalism, they [emotions] can be no part of our freedom or identities, but work to determine our behaviour from the outside". While masculine subjectivity is not the prerogative of management for it is an aspect of everyday life, in this paper we focus on management and organization. We illustrate our arguments with examples or vignettes from primary research as well as from secondary sources.

We understand subjectivities to be constructed in and through discourse, where the gender identity of men and women as masculine and feminine subjects is socially constituted in and through certain sites, behaviours and practices that have a socio-historical contingency. The multiplicity of subjectivities means that little is stable or predictable when it comes to identities that are uncertain, precarious, historically shifting, often fractured and impermanent (Connell and Connell, 2005). Still individuals seek to constitute the self as stable, secure as well as both autonomous and connected (Knights and Kerfoot, 2004). For a paradox of identity is the desire to be unique and different at one and the same time – to be a distinctive individual who is different from others yet also to identify with a particular collective gender, race, group, faction, organization, culture, nation, etc (Pullen, 2007). The idea of the 'precariousness' of identity (Knights and Willmott, 1985; Collinson, 2003) exists in contrast to that 'solidity' implied in conceptions of the subject as existing prior to, or outside of the operation of power (Game, 1991) and which presuppose a seamless rationality on the part of self-conscious individuals. Thus, in this paper we will explore the ways that gender identity must be worked at, acquiring the status of a 'personal project' to be achieved and requiring continual accomplishment (Butler, 1990; 2004) as well as how, despite phallogocentric linear rationalities, the body is central to the production of masculine subjectivities. Consequently and flowing from this, we regard gender relations, masculine subjectivities and the bodies they inhabit and reproduce as open to contestation, to moments of resistance and to change, regardless of the desire and effort expended in rendering them continuous and permanent

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A spectre haunting academia: management and masculinities among Chilean universities

Marcela Mandiola

Facultad de Economía y Negocios, Universidad Alberto Hurtado, Santiago, **CHILE**

Nicolás Ríos

Universidad de Chile, **CHILE**

Alejandro Varas

Pontificia Universidad Católica de Valparaíso, **CHILE**

Abstract

Gender and academia in Chile. What we could say about that articulation? A way to address this field starts by its historical conditions of possibility and its political implications which have shaped our academic practices. We talk about feminist conquests within universities, academization of feminisms and the current development of gender studies areas as cornered knowledge. As a background, this scenario, allow us to make sense about current academic practices, in other words, a context where knowledge is still produced and reproduced through an articulation between managerialism and hegemonic masculinities. From that understanding we problematize our local academia considering the organizational practices that constitutes it, from a gender perspective that seeks to reveal its power relations, which in turn, built certain subjectivities. Grasping from officials documents, everyday practices observations and self-interpretations of scholars arise the holy trinity of academic work: teaching, research and extension. Moreover, focus just on this trilogy would less consider its implications; it is relevant to ask not only about social and political logics within academia, fantasmatic ones are also important.

The gender perspective path that we have been following let us wonder about the relationship between these three mentioned practices with managerialism and hegemonic masculinities. The tough implementation of a neoliberal capitalism in our country under the past dictatorship is one of the most relevant aspects to be considered. It is not about just market logics is also its tied with neo-conservatism which keeps the hegemonic positions of traditional masculinities in place. As a result, another practice arises, we talk about management, a kind of hidden or invisible fourth practice which articulate and grip the previous three also shaping gender dominant discourses. The way in which management shades gender power relations within academia allow us to talk about fantasmatic dimension of masculinities and managerialism among Chilean universities. All these reflections come from an ongoing research (2012 -2015) about organizational practices of Chilean academia from a gender perspective. Our research embrace a theoretical perspective that consider J. Butler's contributions about gender performativity and E. Laclau's hegemony.

Alternative dominant Masculinity: An Intersectional Observation of the Combat Soldier

Dana Grosswirth Kachtan
Open University of Israel, Raanana, ISRAEL

Abstract

The aim of this paper is to examine the way organizational culture forms the basis for the construction of different ethnic masculinities. To this end, the paper examines the intersection between gender ethnicity and organizational culture. Studies on organizational masculinity demonstrate the multiplicity of masculine discourses, identities and practices that produces different forms and models of masculinities. As such, masculinity in organizations is examined as part of a complex social construction which is influenced by hierarchies and various social categories such as ethnicity, race and sexuality. These studies demonstrate that masculinity is not composed only of gender but rather of additional social classifications that intersect with gender. However, none of these studies examines the influence of the organizational surrounding on the construction of masculinity in organizations. Here, I argue that various organizational cultures constitute a basis for various masculinities. More specifically, I argue that organizational culture is characterized by ethnic characteristics that form the basis for the performance of different ethnic masculinities.

This research is based on the military organization that is one of the most significant organizations for the construction of masculine identities. Within the military, the research focuses on the most significant model of idealized masculinity - the combat soldier. Research concerning the image of the combat soldier emphasized the contrast between masculinity and femininity and regards the combat soldier as unitary and homogenous and as reflecting dominant masculinity, through which other masculinities construct themselves. In this paper, I wish to deconstruct the image of the dominant organizational masculinity and demonstrate the way the intersection between masculinity, ethnicity and organizational culture form the basis of different contesting masculinities.

The research is based on interviews conducted with 60 combat soldiers who served in two infantry brigades in the Israeli military. Using intersectionality, I argue that the combat soldier's image is composed of diverse masculinities that are created from an intersection between masculinity and ethnicity. While constructing these masculinities, ethnicity, or more specifically ethnic organizational culture, serves as a means for creating an alternative legitimate image to the dominant masculinity. The contribution of this research is in deconstructing the hegemonic image of the dominant masculinity while demonstrating that this image is diverse. Furthermore, the research discloses that these masculinities are constructed based on ethnic characteristics that are embodied in the organizational culture. Thus, the paper contributes to understanding how intersectionality research unravels the way the organization enables individuals to perform intersectionality through organizational culture. In other words, while focusing on individuals in groups within the organization, the research extrapolates the processes and mechanisms of the organization that are embodied in the individual. Finally, the study illustrates how social categories, such as ethnicity and gender, are preserved and perpetuated not only by institutional mechanisms, policy and structure, but also by individuals through performance of organizational culture.

Female Masculinity and Leadership

Alison Pullen

Macquarie University, AUSTRALIA

Sheena Vachhani

Bristol University, ENGLAND

Abstract

This paper takes 'female masculinity' as a way of teasing out the tensions and contradictions implicit in current approaches to feminine leadership and the ways that they stress the competitive advantage of women in the workplace. Current approaches to feminine leadership run the risk that the entry of the feminine into leadership might actually attempt to control and serve to further oppress women's subjectivity through its appropriation of the feminine. To advance leadership thinking 'feminine leadership' requires being read as a contradictory site which promotes flexible and ambiguous portraits of gender and leadership. This notion of female competitive advantage obscures the problematic gender binaries on which the juxtaposition between feminine and masculine leadership is based. This construction and constriction of femininity negates a multiplicity of subjectivities and requires closer examination especially in relation to how the re-appropriation of gendered binaries which demarcate sexual difference and mark femininity as under control or within 'acceptable bounds' may serve to promote inequality. Given this critique we conclude that closer attention to feminist ethics, especially a turn to understanding femininity and leadership as relational allows us to explore and promote the possibilities of an ethical openness to otherness.

Queering Masculinity: Trans mens' im/mobility in the workplace

Kirsty Janes

Emma Jeanes

University of Exeter Business School, ENGLAND

Abstract

In this paper we explore the embodied gendered practises of trans men in the workplace that seek to accomplish job security and career success. In doing so we move beyond the cis-gendered male body as the site of masculinity (Halberstam, 1998), and recognise the gendered body in a state of flux. Trans men are simultaneously characterised by movement and immobility. There is bodily transformation and a range of complex practices required to be gender coherent. Yet the risks attached to this process often result in forms of immobility in which trans men are faced with barriers to employment and progression, such as the need to work in 'safe' locations or sectors. The transition process itself often requires a change in workplace, career, or even geographical location, which often results in a loss of status or preferred career choice.

In order to embody male gender coherence trans men need to be recognisably masculine. Yet they often queer this masculinity, sometimes intentionally, whether in looks, voice, bodily stature, dress or behaviour. In this way they both perpetuate and confront masculinity. Those who wish to be recognised as binary rely on the male/ female dichotomy and demonstrate their maleness through the accomplishment of the hegemonic masculine form. Yet others, or at other times, they also subvert and play with the hetero-normative masculinity tropes and "keep them guessing", which can result in assumptions being made about sexuality. Disclosure is often seen as an outright threat to career progression, with achieving qualifications and excellence in their work a necessary buffer against the risks of being exposed. Their narrative is simultaneously defiant and vulnerable, masculine and emasculating. Trans men offer an interesting insight into rethinking masculinity and its dominant forms as they desire, perform, and subvert masculinity. The process of achieving gender recognition as male often overshadows career and even employment concerns, yet paradoxically once transitioned they are de-masculinised and immobilised by having to seek 'safe' places, fearing exposure and feeling restricted in their career opportunities. There are local subversions in safe places and at the margins of organisations, but the need to 'fit in' to ensure job security limits sustained challenge to hetero masculinity. The most sustained challenges exist outside or at the margins of the organisation (in safe places) such as their LGBT activism. We explore these concerns based on an interview-based study of LGBT career progression, drawing on interviews with trans men.

Phallus Perfectum: The 'Sex Work' of Genital Reconstruction

Louise Wallenberg
Torkild Thanem
Stockholm University, SWEDEN

Abstract

In this paper we will draw attention to some of the vulnerabilities associated with transsexual embodiment by exploring how the genital reconstructive surgery (vaginoplasty and phalloplasty) undergone by many transsexuals involves solidity and fragility, pleasure and pain, hope and disappointment. In particular, we are concerned with how transsexuals who undergo (or plan to undergo) genital reconstructive surgery make sense of and experience such interventions, ex-ante and ex-post. Doing so, we will utilize accounts from the Swedish documentary film *Ångrarna/The Regretters* (Marcus Lindeen, Sweden, 2010) as well as statistical data from secondary sources.

Ångrarna tells the story of two men, Mikael and Orlando, who have had hands-on 'sex work' done to them, first when changing to become female, and later, when changing back to being male (as in the case of Orlando) or waiting for reconstructive surgery to going back to being male (as in the case of Mikael). The hopes and anticipations that Mikael ascribes to genital reconstructive surgery (and here, it is the penis/phallus that is at centre of his anticipations for becoming a 'whole' person) do not only risk turning into an essentialist quest for authenticity that reinforces sexual difference: his story can also be read as a quest for, and obsession with, genitalum perfectum. Having failed to be recognized as the man, or woman, that he wanted to be, Mikael anticipates that reverse phalloplasty will finally make his life intelligible and livable according to the gender binary. But the unattainable nature of the genitalum perfectum suggests that this quest is more likely to affirm the vulnerable the physical and psychological vulnerability that he seeks to eliminate.

The genicentrism expressed by Mikael (a genicentrism characteristic of many transsexual – and cissexual – narratives) is in the film clearly questioned by Orlando. After having been through two sex reconstructions, he now expresses an indifference to passing. His affective detachment from the penis that he again possesses through phalloplasty, releases him and makes him, in his own words, 'a more complete person'. In this way, Orlando is beyond gender in his very undoing of the binary that is typically inscribed on our genital organs.

Upgraded masculinity: The gendered in-migration of organizational models into the debriefing of the Israeli Air Force

Varda Wasserman

Open University of Israel, Department of Management & Economics, ISRAEL

Ilan Dayan

College of Management Academic Studies, ISRAEL

Eyal Ben-Ari

Kinneret Institute for Research on Society, Security and Peace, ISRAEL

Abstract

This research addresses the processes and outcomes of the in-migration of new managerial ideas – "organizational learning", "safety consciousness," and semi-egalitarian management styles – into a highly masculine organization. We show how in a two-step process these ideas are initially framed by actors as potentially threatening accepted notions of masculinity and subsequently reframed and transformed into a new form of upgraded masculinity. Based on participant observation of debriefings, interviews with flight crews and media coverage, our study focuses on the practice of debriefing in the Israeli Air Force to explore how new managerial ideas, standing in contrast to stereotypical masculine norms, are integrated into locally embedded organizational processes in ways that not only reinforce dominant masculine models but elevate them into an "improved" - "upgraded" - form of masculinity. The case of pilots in the Israeli Air Force seems especially suitable for examining contesting masculinities since they are considered not only as the elite of most military organizations, but also as an ideal model of sophisticated masculinity outside the army, i.e., in the Israeli society. On the one hand, they adhere to the stereotypic military masculinity that emphasizes dominance through risk taking, aggressiveness, competitiveness, independence, commitment to mission and a sense of invulnerability (Collinson, 1988; Gill, 1997; Hearn & Collinson, 1994; Hockey, 2003; Howson, 2006; Woodward, 2000, 2003). On the other hand, they are not required to have physical strength but rather are characterized by intellectual and technological abilities, and thus perceived as "white collar" soldiers (Sasson-Levy, 2003). As such they represent a new type of hyper-masculinity, which deviates from the military macho-type model while maintaining their dominance. Based on the organizational literature on multiple masculinities (Barrett, 1996; Connell & Connell, 2005; Connell & Messerschmidt, 2005; Collinson & Hearn, 1996; Kerfoot & Knights, 1998; Simpson, 2004; Panayiotou, 2010), we show how pilots preserve, and even improve, their dominance over other masculinities in and outside the army, by adapting their masculine image according to contemporary changes in social norms and in managerial ideologies.

Despite growing interest in men-in-organizations and an appreciation of how masculinity is a key organizing principle in organizations, there is still a dearth of sustained, empirically based studies about the constitution and the 'doing' of masculinity within workplaces especially in light of the entrance of "soft" elements into masculinity and the emergence of "New-men-ism" (Brod, 1987; Mosse, 1996). Indeed, while much of the existing literature on multiple masculinities focuses on the struggle between the various models of masculinities and on the various strategies used by men to gain dominance over other models of masculinity (Coles, 2009; Connell, 2005), not much attention has been given to the ways in which hegemonic masculinities change. Furthermore, despite the acknowledgement that most men do not comply with hegemonic images of masculinity, there has been almost no scholarly treatment of emotions and weakness involved in management as they are related to the constitution of manly ideals (but see Ely & Meyerson, 2010). Our study directly takes up these points by examining how the multiplicity of masculinities and contemporary norms regarding new-menism are embodied in organizational practices (and in our case in the debriefing practice).

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The masculinity of managerialism: the perspectives of men in two Australian organisations

Mahan Poorhosseinzadeh
Glenda Strachan
Kaye Broadbent

Employment Relations and Human Resources, Griffith University, AUSTRALIA

Abstract

Women have made advances in employment in recent decades but have not moved up the career ladder with the same ease and speed as their male counterparts. The research presented in this paper forms parts of a PhD project focusing on the underrepresentation of women in senior positions in Australia. This paper explores the experiences of men in senior management positions and their view of what is needed to succeed in a senior position. The study is theoretically informed by Connell's contested term 'hegemonic masculinity' (Carrigan, Connell, & Lee, 1985; Connell, 1987; Kerfoot & Knights, 1993, 1996; Connell & Messerschmidt, 2005) which refers to a particular variety of masculinities to which others are subordinated (Carrigan et al., 1985, p. 585). Normal and business life in western societies comprises social practices using masculine models, stereotypes and symbols in management (Kanter, 1977; Kerfoot & Knights, 1993; Broadbridge & Hearn, 2008; Knights & Tullberg, 2012; Knights & Clarke, 2014). A successful manager is by definition male and will embody masculine values and norms commonly associated with the techniques and style of management embedded in a 'discourse of masculinism' (Kerfoot & Knights, 1993). Women, and men, who share caring responsibilities have their career advancement challenged and limited by these masculinist goals and practices (French & Sheridan, 2009; Knights & Tullberg, 2012; Charles, 2014). Therefore organisational practices, policies and interactions which reflect the biases held in wider society, are made worse by the 'inherently masculine' nature of business (Pilgeram, 2007). In such an situation, women experience their working environment as hostile and incompatible with domestic and caring responsibilities (Lovenduski, 2012). The broader study, and this paper, draws on two case studies and uses a qualitative approach with a social constructivist worldview grounded in a critical social philosophy. A feminist lens is used to analyse gender relations in the two organisations and relies on document analysis and in-depth semi-structured interviews with 45 participants who are HR, middle and senior managers, women and men, in two public organisations. This specific paper analyses 22 semi-structured interviews with male senior managers, and addresses two questions: 1 What do men in senior positions think is necessary for success in a senior position? 2. What form(s) of masculinities are being played out in Australian organisations that undermine women's advancement into senior positions? The focus of this paper is on men's perspectives because as Sinclair argues "in order to understand women's exclusion from leadership roles, we need to look at men's experiences" (cited in Sheridan, Pringle, & Strachan, 2009, p. 550). This paper contributes to the masculinity of managerialism (Knights & Pullen, 2015) by discussing what form(s) of masculinity are being played out in Australian organisations (Sinclair, 1994, 2005). The interviews illustrate that employers have created standards for the ideal manager that have affected the (re)production of masculinity and privileges men over women. The men in senior positions have accepted the masculine concept of a senior position which includes the 'embedded dominance of masculine forms of organisational life' (Knights & Pullen, 2015). The paper will discuss the work and family balance of interviewees and the tradeoffs they make. The study argues that 'hegemonic masculinity' in senior roles not only marginalises women but also subordinates other men in the industry who as Due Billing states do not accept the "rules of the game" (2011, p. 301).

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Managerialism and the discourse of meritocracy: contesting or denying the importance of masculinities?

Hanna Li Kusterer

Psychology, Stockholm University, SWEDEN

Abstract

Sweden is considered highly egalitarian, but still struggles with many of the same issues as less egalitarian countries. For example, the proportion of women managers has only recently reached the EU average, and the country is still waiting for a substantial amount of women in top corporate positions. Differences based on gender alone are often simply denied, but indirectly allowed for. The idea that gender relations in general, and the situation for women of economic or political power in particular, are improving with time is vastly held. However, the rate of change is painstakingly slow in most areas. The consideration of other potential sources of discrimination interacting with gender, such as ethnicity, class or the challenge of the heteronormal, are most often lacking both in research and media discourse.

Previous research has pointed at the multitude of masculinities present in organizations (see Collinson & Hearn, 1994), as well as the contested understanding of the concept hegemonic masculinity (Connell & Messerschmidt, 2005; Hearn et al., 2012). In Sweden – perhaps due to strong gender equality norms – hegemonic masculinity not only stands for idealized ‘masculine’ behaviour, but also has come to symbolize outdated, non-modern, often working class, and perhaps minority ethnic masculinities. The present study aims to explore how the construction of a multitude of masculinities and different understandings of the concept hegemonic masculinity (masculinities) can help us understand the paradoxical lack of women of power in Swedish society. How are desirable masculinities constructed in corporate management and academia? To what extent are discourses of managerialism and/or meritocracy used in exclusionary processes? In what ways are male dominance and masculine norms taken for granted, explicated, challenged or supported? Preliminary reports indicate that in the private sector, aspects of careerism and fatherhood simultaneously inform and shape the production of desired masculinities within organizations. That is, parenthood is considered an asset for men as long as it does not interfere too much with organizational goals. For women, however, different principles are in action, where motherhood both is taken for granted and considered an obstacle. Careerism and motherhood appear to be in conflict at all times. Thus, a more feminized form of masculinity can be used in processes excluding women from power. In academia, the ideal researcher is strongly portrayed as lacking gender. Principles of meritocracy supposedly has no gender, ethnicity, sexual preference or family responsibilities. This means that bringing gender equality issues into academic work processes entails adding not only gender – but the questioning of the for the individual often hidden and/or inadvertent masculine pervasiveness of these processes. To challenge the way academic work is portrayed and evaluated from a gender or intersectional perspective adds a complexity to the alleged objectivity of academic credentials. How this challenge is acknowledged and perhaps refuted will be explored further in this project.

Engineering leadership in a time of crisis: exploring masculinity in the Norwegian Oil industry

Maria Dockweiler

Social Sciences, University of Stavanger, NORWAY

Abstract

This paper explores engineer leaders' sensemaking of leadership in the Norwegian oil industry. It is based on an ongoing PhD research project that critically explores leadership in this industry, looking into how knowledge about and practices of leadership are constructed, presented and made sense of by leaders. 20% of the industry's employees are women, few of these have leadership positions and many of them work in support functions (HR, communication etc.). The project is empirically based on observations of a leadership trainee course and interviews with 21 leaders. For this paper, focus will be explicitly on leaders with a background in engineering. Most of those observed and interviewed are men. As they talk about a career transit from being engineers to now being leaders, numerous dichotomies are constructed as a way to distinguish leadership from engineering: machines and problems/meetings and people, technology/personnel, profession(al)/person(al), hard/soft, functionality/feelings. These leaders' primary occupational identity (rooted in engineering) must now coexist with the identity they construct around being leaders.

The engineer leader's sensemaking of their own leadership is particularly interesting to explore in relation to their management of the current downsizing in the Norwegian oil industry: the empirical material was gathered just as leaders learned they had to fire colleagues and some leaders were also fired themselves. This rather unique crisis situation reveals a struggle between the perceived need to remain professional and detached while simultaneously feeling the weight of this situation on one's shoulders and in one's stomach. Family lives also enter the work sphere as leaders reflect on how the crisis impacts more than merely a fired worker. With high salaries dominating the industry so far, several families have relied on only one income: that of the engineer man. Observations of and interviews with fired engineer leaders reveal a feeling of "having failed as a worker, a father, a husband". With the downsizing crisis as its backdrop, the paper thus explores what constraints their dichotomous perceptions of engineering and leadership place on engineer leaders as they make sense of the downsizing process. Key reflections concern leaders' perceived lack of acceptance of embodied (re)actions in the situation, the sudden enforcement of hierarchies and management in crisis, and the possible yet problematic figure of the fallen fired man. The powerful oil industry, the engineering occupation and the leadership position are all notoriously dominated by men and by traditional, often uncontested, conceptualizations of masculinity. The paper critically investigates some consequences of this domination in a time of crisis.

Increasing numbers of women in UN peacekeeping: Is de-masculinising military culture the answer?

**Donna Bridges
Anu Mundkur
Ben Wadham**

Humanities & Social Sciences, Charles Sturt University, New South Wales, AUSTRALIA

Abstract

In recognition of the pivotal role played by women in peacebuilding and the impact of gender on conflicts the United Nations Security Council adopted the landmark Resolution 1325 (2000). The resolution specially calls for increasing the number and expanding the role of women in all aspects of peacebuilding and post conflict negotiations – including that of women military personnel. This mandate, still in operation, comes in the face of mounting evidence that female military personnel assist in positively facilitating the peace process by engendering trust in people in host nations, allaying their fears, improving the reputation of peacekeepers and sending a clear message about gender equity. Fifteen years on and the numbers of women military personnel in peacekeeping troops remains dismal. In September 2015 out of 1808 military experts on mission 84 are female and out of 90,066 peacekeeping troops currently deployed 2852 are female. Overall since 1993 all member states have managed to do is increase women's participation in peacekeeping missions by a meagre 3%. Why has the Australian Defence Force (ADF) not been able to live up to the aspirations of Resolution 1325 and the call for a gender balanced peacekeeping force? We argue that the military in Australia remains a deeply masculinised organisation where some levels of the organisational hierarchy perceive the increase of women in military operations as 'a dangerous experiment' and problematizes the female body as weak and in need of special reproductive attentions. It is a site where women are routinely discriminated against, harassed and assaulted. The military fosters a masculine culture where the most important military roles are associated with masculine gender identity and masculine values. These values are at odds with the UN mandate to increase female participation based on 'feminine values' of cooperation and diplomacy. In this paper we revisit an earlier article (Bridges & Horsfall, 2009) that concurred with other evidence in the field that the presence of female peacekeepers is indeed beneficial and also claimed that there was some evidence to suggest that a gender balanced force in peacekeeping could moderate violent crime perpetrated against women in host nations by UN peacekeepers. We will explore developments in the field that have occurred since the publication of this paper in terms of the gender essentialisms and binaries that exist with the military (the ADF in particular) and within Resolution 1325. We pose questions about competing masculinities in the ADF – those that strive to facilitate gender integration and those that resist. We will analyse claims that a gender balanced force can assuage military masculinities that reject women and feminine values. We interrogate recruitment strategies, inquires and research studies designed to increase the numbers of women and consider the reasons why they have failed. We do this in light of the failure of the ADF to substantially increase the number of women in its ranks or to send significantly more women on peacekeeping missions.

Should women be more like men to succeed in big business?

Natalie McKenna
RMIT University, AUSTRALIA

Abstract

Gender inequality is a challenge for women throughout the world Chiaburu, Stoverink, Li, and Zhang, (2013). Females take few positions on boards and after middle management the number of females in senior ranks decreases in the business arena. There are many difficulties associated with female career advancement such as the ability to achieve work life balance, gender roles and socialisation, differences in confidence levels between men and women and managing power. Emerging managers still perceive they need to act in line with masculine stereotypes which are associated with being a good manager (Powell & Butterfield, 2002) and women are stereotypically perceived to be incompetent, but warm (Fiske et al. 2002). Cultural stereotypes imply that women do not have what it takes to occupy important leadership roles (Koenig 2011). Previous research found that women may be less motivated than men to meet the traditional requirements of a managerial role, and when women emphasise feminine characteristics they fail to meet perceived requirements of a management role (Eagly 1994). There is a mismatch or role incongruity between the perceived demands of leadership that underlies biased evaluations of women as leaders (Eagly 2002). There is an inconsistency between the communal qualities such as nice and compassionate that people associate with women and the agentic qualities of being assertive and competitive that they believe are required for leadership success (Eagly 2007). The aim of this research is to explore reasons for gender inequality and stereotypes which are often a potent barrier to women's career advancement to positions of leadership. Koenig et al state that this is the consensus view, not just that of social and organisational psychologists (e.g., Glick & Fiske, 2007; Heilman & Parks-Stamm, 2007; S. K. Johnson, Murphy, Zewdie, & Reichard, 2008). This study explores which self-leadership strategies may enable successful impression management, inclusive of communication style, leadership style and physical presentation and whether these factors are enablers to career advancement of women. Impression management in this study is linked to Goffman's seminal work, *The Presentation of Self in Everyday Life* (1959).

Since 2000, corporations, political parties and managers of celebrities and athletes have recognised the importance of image and monitor how their performance is perceived by the public. Leaders engage publicists, are coached by media and communication experts and are stage managed in media performance because impressions are formed in response to what people see and hear (Sinclair, 2008). Judgements made are dependent on verbal and non-verbal behaviours such as body language, vocal pitch and tone, physical presentation and capability (Todorov, 2011).

In the interviews conducted with females and males at C-level in multi-national corporations, the interviewees were asked in-depth information around the topic of stereotypes in female leadership and impression management and its impact on a female business leader's career advancement.

Women at sea: Sexual order and disorder

Agnes Bolso
Wencke Mühleisen
Lise Langåker

Business Administration, Stord/Haugesund University College, NORWAY

Abstract

Compared with the number of men, women constitute a minority among employees on ships and in the maritime business in general. A ship is in many ways a closed community, and can be seen as an example of a 'total institution' in Goffman's account from 1961. How are sex and sexuality seen in this delimited work and leisure environment, and what is the significance of women's presence on board? These are the questions we explore in this paper, based on interviews with 15 men and women working in the maritime industry.

A total institution is usually a place of work as well as residence, where the organizational members are physically cut off from the outside world for periods of time. The social control is strong and both the formal and informal structure in the organization are strict. It is within this organizational context we will investigate differences in expectations towards men and women when they are at sea and discuss the ways in which the ship is a sexualized setting. We go on from this to reflect on gendered sexual norms in the light of Anthony Giddens' ideas about sex and sexuality in late modernity, alongside recent rethinking of the disciplining that occurs within a total institution, along the lines of a Foucauldian understanding of power in organizations, Butlerian performativity theory and a more general symbolic interactionist approach (Scott 2010). Sexuality on board ship is negotiated against the backdrop of heteronormal masculinity and homosocial bonds between men. Our findings point to specific behavioral expectations for women in order to protect the sexual order and moral boundaries on board, from a potentially disruptive female sexuality. From the interviews it seems obvious that the moral responsibility is placed upon the female minority. They are expected to restrict and contain their sexual desires and sexual practices accordingly. In this particular heteronormative setting women are seen as constantly tempting and men (helplessly) sexually alert. One could ask if we are encountering here an example of the rigid system of gender polarization, historically associated with the birth of modern science, power and politics of late 19th and early 20th century.

The paper concludes with reflections on power and change, as well as the limits on power to change: can and should women at sea actively object to the "gender regime" of a masculine maritime culture? How would the ship as a total institution become threatened by such female behavior, what could the repercussions be, and what would be the challenges for leaders and managers? Is sexuality an issue to address if one wants to make the maritime sector a better place for women, or is it too risky?

A masculine hegemony of performance? Gender representations and performance appraisals among financial markets professionals

Pierre Lescoat
Claire Dambrin

Dept. Management Control, École Supérieure de Commerce de Paris (ESCP) Paris, FRANCE

Abstract

Hegemonic masculinity (Connell, 1987) represents a configuration of practices based on the ideal way of being a man. It is a key concept to understand the social processes tilling gender-related issues of violence, discrimination, social exclusion and health. The concept has been used in the analysis of local corporate gender regimes (Blomberg, 2009 ; Boni-Le Goff, 2013 ; Budgeon, 2014). It embeds the idea of a hierarchy of masculinities, at the bottom of which women and feminized men lay down (Connell, 2005a). More recently, the historical dimension of hegemonic masculinity has been emphasized (Ibid, 2005b). As well as social practices and interactions evolve, hegemonic masculinity is transformed throughout history. A more inclusive gender order that promotes certain equality between men and women may exist, at least from a transnational stance. The practical modalities of such an order remain understudied (Connell, 2005b, 2011).

In this study, we focus on the biographical interviews of 15 financial markets professionals of various sex, nationalities and educational background, all working in the City. Some of them have been met several times over a 3 year period. As an international trading place, London is a relevant space to understand global mutations of the gender order (Connell, 2005a; Acker, 2004; Elias & Beasley, 2009), through the study of micro gender regimes. The focus of the study is to understand the representations of performance, rationality and success (Smith, 2004; Benschop et al., 2010) of those actors as well as to dig into the accountability tools that quantifies and embody their performance. Hence, we understand quantification tools and accounting-related procedures as a cultural phenomenon, therefore very likely to be influenced by gendered representations of performance (Dent, 1991; Knights & Collinson, 1987) and reciprocally being able to shape the local gender regime at play. We believe that, considering the controversial aura of those wealthy professionals, this local gender regime is very likely to influence other gender regimes throughout the world (Levin, 2001; Knights, 2012; McDowell, 1997; Smith, 2013).

Gender and hegemonic masculinity are political concepts. This implies a specific vision of democracy - a move towards "equality of participation, power and respect" (Connell, 2009). An analysis of hegemonic masculinity cannot be separated from this normative, subjective assumption that leads us to discuss the very performativity of the concept. So far, our field study has revealed that:

- Performance appraisals reproduce social discriminations. They institutionalize and consolidate the gender representations of those in power as well as model the gender practices of those individuals.
- "Gender equality" stands for equality between certain men and certain women, those who correspond to those performance criteria
- Hegemony is performed through legitimized violence and normalized suffering where the very principle of democracy quoted above does not seem to be respected. In this field, men as well as women can cause oppression, often through behaviors traditionally referred as masculine. Regardless of the biological sex, personality traits are associated with one sex or the other. However, positive traits and idealistic behaviors of resistance to adversity, competition, courage and hard work are positively connoted only when embodied by biological men.
- Cultural representations of hegemony also interact, especially on how brokers value their jobs: British brokers tend to value the business sense while French brokers refer to mathematical and engineering intelligence, forgetting about the mercantile origins of their occupations.

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“Little children are not for dads”?

Fathering as a heterogeneous concept of masculinity

Almut Peukert

Social Sciences, Humboldt-University of Berlin, **GERMANY**

Abstract

Studies on work organizations often state that traditional gendered cultures and structures work as barriers for an engaged form of fathering. This paper shows that not only the employers hinder the father to share child care equally, but also the dynamics within the couple matter. Looking at the negotiations within couples about ‘who cares for the child’ reveals new concepts of masculinity that challenge traditional hegemonic masculinity. Based on ten extensive face-to-face interviews with individual partners as well as couples in Germany, this paper analyzes previously untapped empirical material of the emerging heterogeneity of masculinity in modern society. The narrations of the individual as well as the couple about their division of child care allow a systematic comparison of two new concepts of masculinity: ‘negotiating hegemonic masculinity’ and ‘undoing hegemonic masculinity’.

In ‘negotiating hegemonic masculinity’, some fathers consider themselves as parent with equal child care responsibilities and pursue a flexible concept of career while managing successfully their parental leave. But it is the mother who attributes the main care responsibility to herself based on the presupposed breadwinner obligations of the father and minimizes the (equal) sharing with the father. A conflict is imminent if the father resists to the ‘maternal gatekeeping’ and tries to share childcare and his work equally with the mother. Hence the father does not only have to ‘fight’ for his rights with his employer, but also within his relationship. In ‘undoing hegemonic masculinity’ both parents see themselves equally responsible for child care as well as the main breadwinners. The recognition and division of paid and unpaid work is no longer organized by binary gendered assumptions. Hence these fathers challenge their employers by claiming appropriate time schedules, parental leave and family friendly work opportunities for themselves. ‘Undoing hegemonic masculinity’ is more lasting because both partners agree about their division of family and job responsibilities. While work organizations are relevant actors in supporting or preventing engaged fathering, the paper makes the case that more empirical studies have to focus on couple’s negotiations of ideas of parenting, family values and their compatibility with being full time employed. These negotiations as well as work organizations contest or preserve “old” hegemonic masculinities.

Finnish young men's relation to work

Tuija Koivunen

Social Sciences and Humanities, University of Tampere, FINLAND

Abstract

Our research project *Division into Two?* has an aim to investigate inequalities among young adults, aged 18–30 years, their relation to working life and employment, and how they define success and failure. The research project is a part of a larger research programme, titled as *Is Finland Becoming Polarized?* and funded by the Kone Foundation. It has an overall aim to inspect the divisions and inequalities in Finnish society. The research project is still in its early stage and we have just began the interview gathering. The interviewees are and will be young men and women in various phases of life, that is, young people who study, are unemployed, have subsidized or other employment or who are or are aiming to be entrepreneurs. Here I will focus on young adult men, although also women are included in the study. My aim is to analyse the ways in which the young men practice masculinity (Yancey Martin 2003) in relation to work and also in relation to their understanding of success and failure. Special interest is laid on young men who are unemployed or subsidized employed, and who do not have the possibility to practice successful masculinity through their working life position. Instead, they practice masculinity for example by attaching themselves to another male bastion, that is, to rock and music business in general (Rhodes & Pullen 2012). Following McDowell (2014) I ask, what are the ways in which youthful masculinities are constructed in this era of austerity, when growing numbers of young men find themselves unable to access decent waged work.

It has been pointed out that work, organizations and management are major forces in practicing masculinity and power. Men's gender identities are constructed, compared and evaluated by self and others according to a whole variety of criteria, such as wage and bonuses, skills and experiences, position and promotions, authority and competence, indicating personal success in the workplace. (Collinson & Hearn 2001; Collinson & Hearn 2005, Connell & Messerschmidt 2005) As a consequence of the present austerity policies the encouragement to management and entrepreneurship is strong, while the position of men in a marginalized working life positions is becoming even more difficult. Moreover, worklessness challenges the access to management, and the position of an entrepreneur is often even more precarious than worker's.

Reflections on a three year workplace gender equity intervention

Suzanne Dyson

Scott Holmes

Latrobe University, Melbourne, Victoria, AUSTRALIA

Abstract

This paper will draw on Connell's (2006) gender order theory to discuss the findings of an intervention in a community based, recreation focused organisation with over 5000 employees in Victoria, Australia. The presenters are a practitioner (Holmes) and a researcher (Dyson). The three-year intervention was designed to pilot a primary prevention approach to the elimination of violence against women in the workplace by promoting gender equity and respect. It was evaluated using a mixed methods, constructivist approach in which the evaluator and the team facilitating the intervention work alongside each other for the duration of the project, with the evaluator collecting and analysing data and providing input to the team to enable continuous improvement as the process develops.

According to Connell (2006), organisations are not gender neutral; they institutionalise definitions of masculinity and femininity, arrange gender hierarchies and define gender appropriate jobs. This was true for the workplace in question, where men dominate senior management. Despite expressing strong support for gender equity only very minor changes were seen in senior management after three years of the intervention. Connell identifies four relational aspects of the gender order – power, production, emotional and symbolic. In relation to power we discuss how control and authority were exercised both between genders and within masculinities. We will discuss the ways in which men in the organisation resisted the idea of equity, and how the organisation continued to reinforce traditional gendered stereotypes and hierarchies. In production relations we focus on the ways in which public/private domains play out in the workplace. We examine how the women felt that their role as parents and carers was a barrier to promotion within the organisation while the few men who did make use of flexible working arrangements were reified as role models for setting a good example. Men did not believe that using flexible work practices was a barrier to advancement. According to Connell, emotional relations are as much part of organisational life as private life, and this also played out along gendered lines in our project. Women were more likely to engage as champions for equity in the project than men. We will also explore the different performances of masculinity among the men who actively engaged with project. Related to this, we noted some confusion about sex and gender, and gender and sexual orientation among some of the participants, and the impact of this confusion on progressing the project of equity.

Symbolic relations, according to Connell, are about the ways in which individuals and organisations represent themselves, the meanings others attribute to them, and how these representations shape social practices. We examine the tendency we saw for the workplace to produce homogeneous performances of masculinity, along the lines that Connell calls hegemonic masculinity, and compare this with our findings in relation to performances of femininity. Although this intervention reinforced Connell's theory on gender and organisation, it also pointed to ways in which masculine forms of organisational life could be challenged and transformed. Our work suggested that efforts to achieve such transformations will require a significant investment of time and personnel, along with a whole of organisation approach utilising a range of strategies to contest workplace performances of the dominant hegemonic discourse.

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What does it take to stay? The Profile of Career Longevity of women in the Royal Australian Air Force

Jade Deveney

Squadron Leader, Royal Australian Air Force/
Humanities and Social Sciences, University of New South Wales, AUSTRALIA

Abstract

This paper is based on a case study analysis of the factors that contribute to the career longevity of women in the Royal Australian Air Force ('the Air Force'). While women now make up over 50 per cent of the Australian population (Australian Human Rights Commission 2010), 46 per cent of the labour force (Australian Bureau of Statistics 2015) and 57 per cent of university students (Australian Bureau of Statistics 2012), they remain only 18.64 per cent of the Air Force. Currently, the average length of service for women in the Air Force is ten years, as compared with twelve years for men. With a focus on 'why women stay' as distinct from 'why women leave', this research will examine the career factors, choices and decisions of women whose careers go beyond this point, to ask what differentiates these women and their careers, enabling them to serve longer. The thesis will contend that not all Air Force women want the same things from their career and therefore, should not be viewed as a homogenous group.

The aim is to build a picture of 'what does a woman in the Air Force look like: demographically, psychologically, relationally and career wise?' Using this data to identify the most common career profiles of women in Air Force, these career patterns will then be compared using Super's (1957) Career Stage theory and Mainiero and Sullivan's (2006) Kaleidoscope Career Model to investigate whether the particular career path chosen impacts career longevity. It is anticipated that while some women are content with adopting a traditional career path (or at least conform to what they feel is expected of them), other women are driven by and define success in different terms. The thesis will test the hypothesis that women who follow traditionally, more organisationally acceptable, career patterns have longer, more successful careers; and that following an alternative career path inhibits career longevity as the organisation struggles to reconcile and accept alternative (non-male) definitions of success. The culmination of this research will see a set of new proposed career models that better reflect how women in the Air Force define success and consequently structure their careers dependent on their individual needs and demands.

O'Neil, Hopkins and Bilimoria (2008, p.729) have argued that there are 'disparities between the research on women and careers and the reality of women enacting their careers', with many career models not accurately representing the lived experiences of women in organisations. Such a paradox is evident in the military today. This research will analyse the effect of two opposing methodologies functioning concurrently in the one system. The Air Force, as a military organisation, espouses traditional, linear career patterns that are based status/rank, promotion, pay and authority; yet is trying to retain women who place a greater emphasis on relationships, balance, choice and flexibility. The military offers a unique organisational context in which to consider gendered career structures, personal choices and longevity of service. This thesis will contribute to the dialogue by not only identifying methods and traits of sustained presence and success in a heavily masculine organisation, but by also redefining the terrain itself through a look at the systems, influencing factors and shared personal and organisational interests of women and their careers.

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Constructions of (un)marked age and masculinities within working organizations: Resistance, solidarity and alliances

Clary Krekula

Sociology, Karlstad University, SWEDEN

Abstract

In contrast to a simplified understanding of age as essential or chronological categories, contemporary research emphasises age as a central organising principle. This perspective has to a limited extent been used to problematise processes around masculinity. In this paper I add to the research on masculinity which has highlighted masculinity among different age groups by applying this age perspective. I do so by discussing intersecting constructions of age hierarchies and masculinity. From a theoretical perspective, my contribution aims to illustrate the various and conflicting discourses on masculinity and to problematise them in relation to organisation around age as well as to societal discourses on gender equality.

The empirical material is drawn from the Swedish fire services, where being a fire-fighter has traditionally been associated with being a man. Since the late 1990s active efforts have been made in the form of consultations and practical initiatives to increase gender equality within the emergency services. Thus, the emergency services have been described as the last male bastion in Sweden, a country with a high ranking when it comes to gender equality perspectives and which is said to be the country with the highest number of feminists. The material I discuss here is both quantitative and qualitative, and has been gathered from a survey, qualitative interviews and also from written qualitative answers in a questionnaire. This organisational context means that this paper also contributes to previous research on masculinity in working life. It also enables a discussion on constructions of masculinity in relation to gender equality discourses. In the paper I demonstrate that organisation based on age is taking place within these work organisations, something which mainly younger and older employees are forced to relate to, and I illustrate that these male age hierarchies are local. I discuss this age hierarchy using the term (un)marked age and show how the (un)marked age, i.e. the presupposed norm, is constructed around what Eric Andersson refers to as orthodox masculinity. In parallel with this age hierarchy there is also a contemporary solidarity between men across age groups, where older men are included in an imaginary homogenous male category which is used to discursively exclude women from the work organisation. This results in a discourse on the older fire-fighters as “physically weak but experienced”. I problematise this categorisation by showing that it is possible to discern a resistance against this imaginary hegemonic masculinity among the older fire-fighters, and that this can be seen through, for example, a more positive attitude among the older fire fighters towards women’s physical ability to work as fire-fighters and a questioning of the importance of physical qualities. Overall, I reflect on masculinity and age using the concepts resistant, solidarity and alliances.

‘Trucking On’- A ‘case study’ of masculinities: a privileged and non-contested domain

Irene Ryan

AUT University, Auckland, NEW ZEALAND

This paper seeks to explore what an ethnographic approach can offer when examining male/masculine dominated organizations. To do so I draw on a three year research project that was designed as an intersectional multi-level (macro – meso –micro), ‘multi-site’ ethnography (Aguilar-Delago and Barin-Cruz, 2014). Specifically, I will use a ‘case’ using empirical data from one male/masculine dominated organisation, a private sector company situated within the Transport and Logistics sector. In this ‘case’ the negotiated purpose of the research was to see how the organisation could better encourage ‘talented’ women to ‘put their hands up’ for leadership roles. The organisation presents a particularly interesting ‘case’ in today’s business environment To briefly illustrate, it has a 100 year vision, does not forecast budgets, has few human resource policies, celebrates career longevity and has a deeply embedded organisation culture. In this environment, to what extent does the gender identity of the researcher as an ‘observing participant’ in such a highly masculinised domain matter? Further, “what would ethnographies of masculinity look like without feminist theory’s deep analysis of gender, social relations and power (Pillow & Mayo, 2012, p.193)? It is these two questions that will frame the purpose of the paper.

The macro-socio-cultural setting for this paper is Aotearoa New Zealand (NZ), a country which ‘after three decades ‘is one of the most neoliberal countries in the OECD’ (Kelsey, 2015, pgs.121-22). Exemplifying the transient interpretations of neoliberalism, NZ has seen major shifts in the labour market, and a lenient and voluntarist approach to ‘fairness’ and ‘equity’ (Ryan et al., 2014). Thus, what Prugl (2014, p.617) refers to as ‘the co-optation of feminism into neoliberal economic projects’ is seen in the ways the social justice argument for EEO has been reframed as an economic imperative to be enacted through, for example, organisational based diversity management objectives (Healy, Kirton and Noon, 2011). Underpinning this economic rational is an assumption of ‘smartness’ (Alvesson and Spicer, 2012). Businesses should want to activate mechanisms for diversity initiatives such as creating a talent pipeline of women, to ensure sustained competitive advantage (Zanoni, Janssens, Benchop et al., 2010). When framed in this way, ‘smartness’ is linked to power and instrumentally. Different asymmetries of power should be used to create organizational cultural norms through engagement with diversity management practice. Accordingly, groups of predominately men in positions of power and influence, determine what attributes are valued and which individuals best fit the criteria (Jonsen, Tatli, Ozbilgin and Bell, 2013).

It is against this backdrop through the use of the ‘case’ noted above that I will consider the degree the masculine imagery of management is taken-for-granted, naturalized and consequently, not challenged (Benchop et al., 2012; Binns, 2010). Scholars have looked at how masculinities when practiced unintentionally go some way to explaining why the most well intentioned male advocates for women to attain management / leadership roles fail to recognize the extent of the privileges and resources they have experienced (Acker, 2006; Coston and Kimmel, 2012). This is illustrated in the words of an interviewee in an Australian study looking at a male perspective on gender diversity;

“Male privilege is a historical idea that was once tied to sacrifice...Today some men still sail through life believing they are entitled to hold a leadership position because of who they are: where they went to school or who they know. It has nothing to do with merit. Men rationalise their privilege without realising they validate every belief through prejudice” (Ernest Young Oceania, 2013: 7).

In other words, privileged groups of men in leadership roles and normalized forms of masculinity interconnect and act as a normative set of constraints and it is this that requires closer research examination (Coston and Kimmel, 2012; Hearn, 2014).

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Writing children, writing women - a study of children's authors

Nina Kivinen

Åbo Akademi University, Turku, FINLAND

Carolyn Hunter

University of York, ENGLAND

Abstract

This paper draws upon interviews of children's authors in the UK (17) and in Finland (6), only two of which were male. In their writing these authors narrated everyday worlds of children, of school holidays, best friends, difficult parents, educational stories of bullying but also fantasies of other worlds, of dragons and monsters and superpowers. In their writing they constructed ideas of childhood, related to or distant from their own experiences as children, mothers and women. These were professional writing subjects who in the interviews told their stories in elaborate, emotional and analytical language, detailing their experiences of being a children's author. Many of these authors struggled to make a living from their writing. They balanced their writing with other writing related tasks, professions or occupations and family. However, "You can't call yourself a writer if you're not writing." (Frances, UK).

Writing has for women offered a private space to create a new world of their own and even a world away from the home. Think of a Jane Austen, a Virginia Woolf and J.K. Rowling. As one author from our study said: writing can be "a different way to be a woman" (Cecilia, Finland). However being a writer and a woman, particularly if you are also a mother, one assumption often made is that you will write for children. "That person cannot be a *real* author [...] Women can write books, but only for children because they are caring, who only care about children, you know?" (Cecilia, Finland)

As female academics we are left with the conundrum of how to write these authors in a language that makes them real, that appreciates their writing for children and yet conforms to academic writing. We can learn about the precariousness of the creative industries through their stories. However how do we as female academics write about authors without losing that which makes these children's authors unique; their ability to touch, move and change the lives of children and other readers? In this paper we will discuss the tensions between children's authors' writing and feminist writing in academia, particularly experimenting on how to give space and voice to the writing of childhood and mostly female authors through sharing their voices as subjects of research rather than objects of masculine academic writing. We will draw upon particularly the writings of Julia Kristeva (1982, 1983/1986) and the ongoing discussion on alternative writing in organisation studies (see e.g. Höpfl, 2000; Pullen, 2006; Rizq, 2013; Fotaki, 2013; Pullen & Rhodes, 2015; Rippin, 2015; Vachhani, 2015).

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The Mother in Me

Saija Katila

Aalto University School of Business, Department of Management Studies, Aalto, FINLAND

Abstract

The beads of sweat glitter on my shin. They are beautiful. I run my finger through them and they trickle down to my ankle. Just a while ago I wrapped myself into a blanket feeling cold. Then I felt the heat wave coming. Coming again. It starts from my ankles, rises up my leg, from there it climbs up to my torso and to the neck. I know my body is playing tricks on me but I do not mind much. I suspect it is something to do with my thyroid gland. I feel uncomfortable but not scared.

Eagerly at work. It is fall 1999, and the final stretch of my thesis. I am simultaneously organizing EGOS conference for next summer. I am the Secretary General in charge of all practical organizing. Busy, busy, busy. I am feeling energetic and enthusiastic. In the middle of the day I pop in to see the doctor about my lab results. I sit in front of her and she states point-blank that you have untimely menopause and you can never have any children. I can't speak, my body is num. "I am a mother!!!! What do you mean, that I cannot have any children! I will get a second opinion!", I am screaming silently. I can't move." Have you tried getting pregnant", she asks. I shake my head. "We have good medication these days. The symptoms will disappear and you will be just the way you are", she continues. HELLO, anybody home? You will be the same, my ass! I can't have children! Menopausal women are old, wrinkled, boring, petulant, grey frigid non-women whom nobody wants. I am only 37-years old. FUCK, SHIT! The cultural imaginary of menopausal women hit with like a ton of bricks. My failing body took my consciousness hostage, it took the front stage (Leder 1990, ref. Crossley 2007).

If I am not a mother, who am I? Being an academic does not make any sense. It lost its meaningfulness the second she spoke the words: "You can never have any children." Confused, trying to verbalize and make sense but I can't. I am just affected (Blackman and Venn 2010; Colebrook 2002 ref. in Ringrose and Renold 2014, p. 774) which sets in motion things in me and across bodies and things (Massumi 2004). But I am a mother, a mother without a child. Being a mother was the imagined future in my present.

I am writing in English, in language that is not mine, with limited vocabulary and lacking sense of nuances. I am writing words whose spelling I had to check; the ones that are automatically corrected are too numerous to mention. Some words and sayings that I have to learn anew. My struggle to write.

Whom am I kidding? Who would be touched by my writing? I can't do this
But I can. I can. You'll see, I can. I have imagined it so.

Embodied writing and embedded bodies: exploring a writing that touches

Ninna Meier

Dept. of Organization, Copenhagen Business School, DENMARK

Charlotte Wegener

Dept. of Communication, Aalborg University, DENMARK

Abstract

In this paper we explore what we can learn about the possibilities and practices of writing differently from engaging with the written work of scholars who have touched us academically and personally. We started this joint writing project because we shared a felt need to explore how we can learn more about writing texts that *do* things; texts that have the potential to move and create new possibilities in meeting the reader's body and mind through embodied writing. In an onstage dialogue between two Danish writers, the grand old lady, Kirsten Thorup and the young author Christel Wiinblad, Thorup asked rhetorically what embodied writing actually means. She added to her own inquiry: what *part* of the body? and answered that lately it felt like she was writing with her kidneys. The audience looked mystified but Wiinblad just nodded with an insider's smile. Writing with the *kidneys*? Suddenly, 'embodied writing' seems so vague. Writing fiction, these two writers seems to have a freedom to writing in ways that seem on the margins of academia. We would like to challenge this assumption. To that aim we are inspired by academics who not only master writing about the body but importantly *with* the body in ways that make us aware of the embodied nature of enquiry and thereby have showed us what academic writing and academic text work can be about. In doing this, we want to explore the potential of assembling and/or juxtaposing in two ways: firstly, we investigate the potential in writing about three scholars, who are all engaged, although in non-conventional ways, in our theme: writing and the body. Secondly, we want to do this through a juxtaposing of *our* writings about the subject, thus experimenting with the potential for resonance that may occur from letting texts (theirs and ours) and bodies (embedded in and yet outside texts) meet. This is experimental and playful writing and yet serious business; we feel strongly about the importance of including the body in writing and in the paper we will demonstrate why and how. The three writers whose work we are engaging with here are Hannah Arendt, A S Byatt and Hélène Cixous. We do not claim that these three writers necessarily have a common conception of the body nor that they address the same issues from different perspectives. Our ambition is not to tell what academic writing should be about or how people should write. Rather, we see this text as an invitation to learn from what others have done and in so doing, it is also about 'being alive to the possibilities of what might be conceivable textually and politically in the institutions of scientific discourse' (Rhodes, 2015: 298). As Arendt (1958) puts it, the human capability to act and think differently holds the potential to bring something new into the world. We see this call as an invitation to contribute to the ongoing renewal of the possibilities of scientific writing.

Sense-ational Organization Theory! Actual Practices of Democratic Scriptology

Carl Rhodes

University of Technology, Sydney, AUSTRALIA

Abstract

Paul Rancière's (2004) uses the phrase 'distribution of the sensible' to describe the culturally acceptable ways of thinking that establish what a particular community includes and excludes as being obvious or self-evident. This distribution determines "what is seen and what can be said about it [...] who has the ability to see and the talent to speak" (p. 13); it provides a legitimacy hierarchy around what is considered valid and invalid in terms of 'sense'. Rancière's idea of the 'sensible' is very much about writing, in that it establishes the "necessary connections between a type of subject matter and a form of expression" (Rancière, 2004: 53). Inspired and informed by Rancière, this paper plays with the idea of what makes sense in the writing of organization studies. Notably the idea of 'sense' is not an internal one to the history of writing about organizations – more common surrogates centre around matters of theory validity, coherence of argument, and practical relevance. While presented as neutral such criteria are culturally loaded with dominant, and commonly masculine, ideas about what counts as making sense (Rhodes and Pullen, 2009). Distributing the sensible is a political matter; it serves to delineate what and who can enter the realm of knowledge about organizations. The machinations of theory are thus recast as being about a conflict over what is taken as making sense substantively and representationally.

The dominance of social science and its genres that is embedded in the cultural writing practices of organization theory evinces an inevitable politics of knowledge where denying politics is the most effective political strategy. In opposing this denial this paper writes this politics in terms of a methodology of the margin, or more exactly a 'scriptology' from the margin. From this position 'sense' in organization theory can and does exist outside of what sometimes seem to be incontrovertible institutionally powerful confines. The paper thus explores how writes of organizational theory have found productive and liberating ways to break with the limiting borders of common sense. This exploration delves into three interrelated scriptologies that have been pursued in contemporary organization theory: *Feminine writing* and the politics of writing against and beyond phallogocentricism (Fotaki, Metcalfe and Harding, 2014; Lipton, 2015); *Dirty writing* and the politics of writing that attests to the emotive, non-rational and messy realities of life (Hopfl, 2007; Pullen and Rhodes, 2008); *Post-theoretical writing* and the politics of writing experimentation and improvisation (O'Doherty, 2007) and through multiple voices and genres (Helin, 2015). Reading these scriptologies opens the possibility of a theory understood not just in terms of the rationality of 'making sense' but in relation to the sensibility of organization theory – that is, what this field of ours is able to respond to emotionally, what hurts its feelings, and what it can feel. The paper attests to and issues a plea for a more democratic organization theory written as a minoritarian politics (Deleuze and Guattari, 1980) that breaks up a self-interested institutional image of unity and that opens the field to the senses. This is not a call to arms, or a vague hope, but a consideration of the actualities of organization theory as it is being written today.

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Writing as 'skin' for resistance and research

Deborah Brewis

Warwick Business School (OHRM), University of Warwick, ENGLAND

Eley Williams

Department of English, Royal Holloway, London, ENGLAND

Abstract

'I was born, so to speak, in the skin of writing, and I have writing in the skin' – Hélène Cixous

This paper develops the metaphor of writing as 'skin', a communicative interface that mediates sensory experience. We suggest this metaphor as both a feminist strategy of resistance to traditional masculinist forms of writing in academia and as a research method to produce new forms of knowledge about work-life and creative-critical praxis. As a practice-based researcher and a critical researcher of organisation we will offer our own communicative and collaborative experiments in this form of writing and suggest a number of tools that facilitate it.

The metaphor of writing as skin draws in part from theory developing in film studies. Laura U. Marks speaks of a 'haptic visuality' that is possible in visual media, a 'combination of tactile, kinaesthetic, and proprioceptive functions, the way we experience touch both on the surface of and inside our bodies' (1998: 332). The 'skin of the film' (2000) she contends is not a 'neutral foil' (Scholz and Surma, 2008) that simply conducts meaning contained within the medium to an observer outside, but is instead a 'bio-psychic' surface (Scholz and Surma, 2008). By mobilising the sense of touch, writing can create a similar relationship between the reader and the text, just as haptic cinema invites 'a bodily relationship between the viewer and the video image' to produce a 'dynamic subjectivity between looker and image' (Marks, 1998: 332). As Merleau-Ponty asserts, 'to perceive is to render oneself present to something through the body' (1964), the reader participates in the text – the text-skin is imprinted with the experiences of the author and the reader not only from their internal worlds but also the external, it becomes flesh, the embodiment of marked inner worlds (Grosz, 1994).

Just as traditional forms of writing in academia have been criticised for being masculine, detaching the reader from the phenomena being described and some have begun to argue the importance of writing from and for the body (Pullen and Rhodes, 2008), so too has the visuality of film been connected with masculine control (Mulvey, 1989). Marks suggests that the 'feminine' sense of touch can be used as a disruptive 'strategy' (1998: 337). Touch can challenge writing that positions itself as objective, which speaks as a voice 'from nowhere' – it appeals to the local, to the subjectivity of knowledge for haptic communication depends on the susceptibility of the recipient (Sobchack, 1992, 23) and is mediated by their unique experience of pain, pleasure, and their familiarity with certain textures and textiles (Marks, 2000: 125).

Skin is posited as a prime metaphor for written research not only because of its haptic and sensorial aspect, but also because it is an adaptable, resistant organism that permits absorption, diffusion, rupture and permeability. As such, we consider Jean-Luc Nancy's philosophy of touch (1992) as well texts by Cixous, Sara Ahmed, Jay Prosser, while also investigating the way in which skin has figured in recent creative-critical writing including Shelley Jackson's *Skin* series and Loren Fetterman and Stefanie Elrick's performance work *Written in Skin*. By introducing and demonstrating 'skin' as a critical framework for writing, we seek to examine what it can bring to writing and critical engagement.

Writing Differently, Collaboratively

Emma Bell

Management School, Keele University, ENGLAND

Nivedita Kothiyal

Institute of Rural Management, Anand, INDIA

Abstract

This paper is an endeavour to write – differently, collaboratively. While earlier known and celebrated accounts of ‘writing collaboratively’ have sought to submerge individual perspectives for the sake of collective ‘we’ (see Belenky et al 1986; Ede and Lunsford 1990), this paper is multi-vocal as it consistently engages with the power dynamics involved in ‘scientific’ collaborative writing and contests the hegemonic/masculine norms of scientific writing by ‘writing differently’. Though, we approach this task from a feminist perspective, we also acknowledge the importance of positionality in the research writing process, including positionality in relationships between academic authors, as well as between researchers as authors and research participants. We stay sensitive to the power relations involved in such collaborative writing relationships that stem from the diverse social identities and locations of the collaborators irrespective of the shared gendered identities and politics. In our endeavour, we seek to raise a series of questions about collaborative writing process, and simultaneously problematize them with our experiment of writing differently: how is difference negotiated and played out in ‘Scientific’ collaborative writing? How can we problematize it with forms of writing that are alternative to the scientific norms? What form does this difference take (geography, ethnicity, age, class, professional status)? Can alternative ways of writing provide spaces for the different voices to speak out? How does an academic author with a ‘more powerful’ social identity collaborate with an author who is ‘less powerful’ and from a different social location, in a way which does not simply reinscribe hegemonic power relations? Can writing differently be equally enabling?

In pursuing these questions and also problematizing them, we suggest that power relations in collaborative academic writing are not fixed but continually shifting (Scharff, 2010). Through exploring our own research and writing practices, we seek to reveal some of the unspoken dimensions of collaborative writing, which we suggest affect all collaborative writing, and not just ‘bi-cultural’ (Smith, 1999) collaborations that involve academic authors from the core working with those in the periphery. We explore the collaborative writing process by telling our stories, and also letting these stories speak to each other. We construct these stories by revisiting our conversations, emails, meetings, our emotions and struggles, and our moments of togetherness and jubilations, as texts. We narrate our stories preferring ‘personal voice’ over ‘academic voice’, in being intimate and revealing, in first person, and by situating ourselves in a socio-political context. From a feminist perspective, our collaboration could be seen as an attempt to bring ‘women’s voices in from the margins’ (Ryan-Flood and Gill, 2010:2), including the (personal) voices of women researchers who may not be heard. However, as our stories highlight, this also involves recognizing the differences between women, as well as the similarities. We conclude by posing some reflective questions: what is the effect of ‘difference’ on the collaborative writing process? Has writing differently enabled us to constructively engage with these differences? Can writing collaborations be empowering? Can writing differently be empowering? When does giving voice become writing for?

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Writing through *whatsapp* as embodied sensemaking: Connecting and reflecting upon our own and others' experiences of introversion in management

Inge Aben

Faculty of Business and Law, University of the West of England, ENGLAND

Eda Ulus

Management, University of Leicester, ENGLAND

Abstract

We connect to this stream by taking forth our ongoing research on introversion, in which we have built a picture of introverted preferences and experiences in the workplace and in the classroom. The analyses reveal a story of complexity, context dependency, and intensity that mark the experiences of our interviewees. Intertwined with our learning from others is the journey into understanding of our own introverted inclinations and encounters, and we realised that we have undertaken a number of affectively charged writing experiences with each other, that make sense of our introverted paths through extroversion-dominated settings. Our thoughts, our emotions, our reactions to our own experiences and unfolding research findings have been recorded through email and more dynamically, immediately, and intensively through our whatsapp messages. Our writings through this mobile phone application were often accentuated with emoticons. Some argue that emoticons strengthen the message (Derks et al, 2008), functioning as social clues replacing non-verbal behaviour, adding emotion and motivation to the written word. Furthermore, where a smiley face or a wink might indicate a certain mood, our exchanges picture dancing girls taking centre stage, bald fists or strong arms and applause as encouragement for actions taken, suggesting these small pictures, significant to our embodied writing, reflect our desire to challenge extravert dominance and to counter views of introversion as being deficient, as less capable of taking on leading roles in organisations (e.g. Moutafi et al., 2007). In a sense these exchanges communicate unashamedly the political stance we are taking - our objection to the suppression of the more introverted, and our passion to make the introverted voice heard. Our writing interactions equally help us to bring into consciousness our reflections and questioning about the gendering of introverted matters that we face, illustrated by the following whatsapp extract:

I: Had lots of thoughts last night.... 'Introversion/extra version as response'..... Again contextual.. Depending on what, where, early experiences etc... Many of our interviewees say they have become more introverted/ extroverted over the years.. In response to... To. What? I was thinking about your masculinity, demands in society etc... We do respond to pressures

Our written exchanges helped us to make sense of the conceptualisation of introversion. The misinterpretation of silence and desire for quiet time also emerges from our whatsapp communications:

E. I was disappointed that Sandra [name changed] wasn't supportive that I wanted to stay home [when I came down with cold while visiting family abroad]. Then she said 'I will stay home with you then, I can't leave you alone' - but that's what I needed . So ended up going so she wouldn't miss it...

I: Aarrggghhh... Typical!! Why can't people believe you when you say that you will be fine (better) on your own?????!! Social conventions!!!

Our introversion research not only reflects the world of introversion out there but also the world from within our own more introverted selves. Introversion is important to one's sense of self, our research has shown. We are no exception and for our GWO submission we will be using our own words, our emoticons and our emotions, writing differently (Grey and Sinclair, 2009) to increase understanding of the introverted voice and contributions to organisations and society as a whole. In doing so we hope to contribute to the creative academic writings that challenge masculine conventions (e.g. Harding, Ford and Fotaki, 2013; Philips, Pullen and Rhodes 2014), building upon reflexive pair exchange methodology (Gilmore and Kenny, 2015).

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Passionate writing

Benedikte Borgström

Operations Management, Copenhagen Business School, DENMARK

Abstract

“It is significant that the word “passion” and the word “passive” share the same root in the Latin word for “suffering” (passio). To be passive is to be enacted upon, as a negation that is already felt as suffering. The fear of passivity is tied to the fear of emotionality, in which weakness is defined in terms of a tendency to be shaped by others. Softness is narrated as a proneness to injury. The association between passion and passivity is instructive. It works as a reminder of how “emotion” has been viewed as “beneath” the faculties of thought and reason.” (Ahmed, 2004:3). The aim is to better understand emancipatory knowledge development. The one that is alive in and being created in writing processes in which thought and emotion are pair-horses. Potentially such writing practices are more important for those who feel awkward in the masculine discourse of writing (Biehl-Missal, 2015; Pullen, 2006).

Ways are manifested by Hannah Arendt in her discussion on *the Banality of Evil* and by bell hooks in *Feminism is for everybody: Passionate politics*. I want to give an answer to the question “what is academic writing?” inspired by hooks’ ambition in her book on feminism. It shall be a concise, fairly easy to read and understand paper; not a paper with hard to understand jargon and academic language, but a straightforward, clear paper – easy to read without being simplistic. The ambition is to open more doors for feminist writing; hooks say (2000:xi): “Again and again men tell me they have no idea what it is feminists want. I believe them. I believe in their capacity to change and grow. And I believe that if they knew more about feminism they would no longer fear it, for they would find in feminist movement the hope of their own release from the bondage of patriarchy.” Thus, I believe in possibilities for productive and emancipatory writing.

Bodies matter as Butler (1993) forcefully told us. They are not givens. On the contrary, Bray and Colebrook (1998 that draws on drawing on Deleuze and Guattari (1984; 1994)) say that *an ethical grammar of the body* draws on a body concept, not as an image or re-presentation but as in differences: “*The body is not a conceptualized body image, nor is it a meaning to be interpreted.*” (1998:56). The bodily concept is in difference, but not as in a negation but as modes of events, responses and creations. How emotions and thought affirm bodies existence and becoming. Actually, we need to integrate experience in knowledge production, in order to contribute to the making of academic writing in one way rather than another (Butler, 2010).

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Writing Utopia: Poetics of engaging

Anke Strauss

Business Admin. & Economics, European University Viadrina, Frankfurt, GERMANY

Abstract

This is a journey. A journey of Christina and Anke. A journey of a performance artists and an organization researcher, traveling together in a project called Working Utopias. A project that was built with the firm elements of research into organizing work-lives. And a project whose sails are billowed by the thought of utopia that came from somewhere and greeted us - that came to us without any effort from our part and left us prepared to do an enormous amount of work. What kind of writing is able to spark a desire to move somewhere else than where one is at the moment? A desire that is not fueled by an insufferableness of the present that produces the desire of escape but a desire to follow. We found that poetics is crucial for this question. Poetics, deriving from the Greek word *poiein* means ‚to produce‘. It is, however, a production that does without the theological paradigm that the word ‚create‘ is involved with. Instead of producing the heroic narrative of divine creation that is attributed to the artist’s will, *poiein* emphasizes the experience of an pro-duction into presence (Agamben 1999, 43). It thereby shifts agency away from the will of the heroic individual to the airiness of an in-between. An in-between that needs to be nurtured, to be cared for - pre-sencing, pre-sensing. Care for the body and the mind. Care for each other. Care for the sources that might inspire our writing. *Poiein* needs care for production and re-production, that folds life into work and opens up the senses for the yet-to-come.

Poetic is also a quality that can be sensed by the perceiver. It denotes an intangible beauty that, in contrast to aesthetics cannot so much be traced back to the formal dimensions of a work, of a writing. The poetic moment is not linked to external, formal circumstances but possesses an immanence that dissolves the moment one tries to grasp it. It is this poetic element that touches. Maybe it is poetics that is able to construct a utopian moment into our writing, that is able to initiate longing? Beauty elicits begetting, a desire to reproduce beauty in different senses. „A visual event may reproduce itself in the realm of touch, which may in turn then reappear in a second visual event, the finished drawing.“ (Scarry 1998, 3-4). It initiates creation and folds one sense into the other to produce more and more. Beauty also sparks following to perpetuate the elusive moment of touch, „to keep the [beautiful] thing sensorily present.“ (ibid, 5). Touching - desiring, creating - folding, withdrawing - following. Whilst beauty sparks „the perpetual duplicating of a moment that never stops“ (ibid), poetics seems to be the ephemeral cousin of beauty. Beauty is fragile. Poetics is of a fragility that more reminds of the misty tone of a morning’s sky that is quickly broken by the first sunbeams. How to write those intangible moments? They elude attempts to generalization. The only opportunity seems to be to stay close to ourselves, to write personally, to resist the impulse to escape to a level of abstraction, to create an intensity.

„Currently, I feel I am losing beauty against the intruding forces of academic bureaucracy, against the dried up language of financial scores and application procedures. I can feel a certain aggressiveness encroaching upon my perception, crawling up from the depths of my consciousness and slowly turning against our project.“

When the beautiful ceases to be beautiful, it often brings about the cruel effect that „the perceiver repudiates, scorns or even denounces the object as an invalid candidate or carrier of beauty“ (ibid, 36). „And so do I?“ This violence against the ‚fallen‘ object of desire, however, is also a violence against the capaciousness of one’s mind, against the plasticity and elasticity of our thinking, the cognitive ability of endless folding, tracing, creating. It is the violent act of sealing off our mental life - „porous, open to the air and light, swing[ing] forward while swaying back, scatter[ing] its stripes in all directions“ (ibid, 34). It is the violent act of drying up the floating spaces of thinking. How can I preserve this precious place from becoming a deserted site?

‘Writing Differently’

Torkild Thanem

Business School, Stockholm University, SWEDEN

Abstract

The French-Californian sociologist Loïc Wacquant has had me worrying quite a bit lately. In his recent arguments for a carnal sociology of flesh and blood, one of the things he has been rather adamant about is how suspect a business it is for social scientists to be writing vulnerably. “[W]riting vulnerably” by injecting large doses of “subjectivity into ethnography”, he says, ‘would cause us to drown in the bottomless whirlpool of subjectivism.’ (Ouch! That hurt. Overwhelming me with self-doubt he has me dreading that my own attempts to infuse theoretical arguments with auto-experiential accounts of work and gender has been nothing but a waste of time.) Instead, he argues that we should dare to ‘become “vulnerable observers” in our practice of fieldwork’, by ‘div[ing] into the stream of action to the greatest possible depth’ (2015, pp. 4-5).

The trouble is that I am finding it rather difficult to reject Wacquant’s argument. He is no naïve empiricist, and he doesn’t believe that thick description takes us closer to the truth. Indeed, he puts forward quite a sophisticated programme for social science scholarship. We need to become more involved in the settings we study, he insists, and develop the ‘spunk’ and ‘daring’ that is required of us to do so. But rather than diving in blindly, we need to ‘dive and swim along with method and purpose’ (p. 5); and, we need to return from those settings, if we are to make sense of them and tell others about them (p. 7).

There’s theory here too, albeit locally borrowed from his mentor Bourdieu, and I am sweating and shivering, half of excitement, half of despair, as Wacquant convinces me that Bourdieu was far from the determinist Marxist or Cartesian rationalist that he has some times been construed as. Bourdieu, he claims, was profoundly inspired by Spinoza’s anti-dualist monism, and struggled against Cartesianism his entire career, neatly showing how social structures are incarnated in our bodies yet disrupted and changed by our embodied desires, skills and enactments. Perhaps Wacquant convinces me because he writes beautifully, with apparent ease, and far more accessibly than Bourdieu ever did. There’s also more embodiment in his scholarship. Not only does he assert that the body is our primary tool for scholarly investigation and observation. When he first set out to “incarnate the study of incarnation” he wrote lively about the amateur and professional boxers he studied at that Chicago South Side Gym, their bodily appearances and actions, but I was also struck by the vibrant intensity with which he described his own visceral feelings and experiences of trying to become an apprentice of the pugilistic art.

So, what pressure doesn’t this put on us vulnerable writers, and our own attempts to embody our scholarship, whether through dirty and feminine writing (Höpfl 2007; Pullen and Rhodes 2008, 2015; Vachhani 2015), or auto-ethnographic reflection (Behar 1996; Brewis 2005; Thanem and Knights 2012; Harding 2015)? At this point, let me just say that I am torn between the two extremes that Wacquant sets up. When I get around to developing my qualms about his daringly carnal sociology I shall try and see if it may be possible to craft a space in-between his carnal immersion, and the carnal indulgence that people like myself may be accused of. For, doesn’t Wacquant pose a false dichotomy between the vulnerable writing of the self-indulgent auto-ethnographer, and the spunky vulnerability of the fully immersed fieldworker? After all, how can we become vulnerable in our fieldwork if we are not prepared to become vulnerable in our writing? Or, am I missing something here?

Writing as Labiaplasty

Alison Pullen

Macquarie University, AUSTRALIA

Abstract

Woman. Active. Passive. Erased. In writing and thought.

We are socialised as young girls to either not talk of our bodies, or to use euphemisms to talk about normal body parts and functions. During my mother-in-law's 80th birthday lunch at Dee Why Beach on the weekend, my nieces and I started talking about our flowers and in my case lockey (don't ask, but you can guess! 'Dry your lockey!' I hear my grandmother screech). This reinforces how women's bodies are private, a source of shame that must be discussed through euphemisms. In a recent piece in *The Conversation* Kirkman and Fischer (2016: np) talk about how women 'need the right words to seek help for conditions down there'. Down there, the dark, deep contingent which is curbed with fear, loathing and a source of danger. Women's bodies – inferior, abject, malfunctions, leaky, covering, CONTAINMENT, disgust, shame. And, it is the same in the pages of GWO. Men's bodies are the norm by which women's bodies deviate. This deviation requires correction. There has been much talk of women's writing, body writing and even leaky writing as an activist project, but how can we progress writing as embodied, feminine, if we don't have the language to talk of women's bodies? It seems that we take for granted that women are able to do this writing? When they are able, there are certainly so many barriers and constraints to face. In this conference paper, I want to suggest that we start with the importance of context for women writing in the area of gender and organization – the journals, publishing houses, universities and our own self-censoring. These institutional pressures are formed by, and further reproduce, patriarchal culture. This culture makes it harder to write – women's writing needs to write against this patriarchal culture which many of our colleagues do their best to uphold in the name of academic integrity and standards. But, when I think of my body with all the sensations that it involves, and my vagina, labia, vulva, they do not seem silent to me; until I become socially and culturally co-opted into rendering it silent. Women's writing is the same... it invokes the body, with all its leakiness, and yet I write over this materiality to accommodate the institutions who publish my work. DOWN THERE must be CONTAINED – YOU MUST WRITE ON THE LINE. BE POLITE. DON'T SAY FANNY, VAGINA...SWEET SMELLING FLOWERS IS WHAT WE WANT. As a female academic, I only exist by the violence conducted to me. Malabou (2011) has sought to address her own erasure as a feminist philosopher in philosophy in that she is only present through the violence done to her. I am here because of my erasure – and I am involved in this production. When other breaches the norm, we must erase ourselves.

WE MUST NOT SPEAK OF DOWN THERE. KEEP THESE WORDS ASSOCIATED WITH DOWN THERE AWAY FROM THY LIPS. Gently. Quietly. The vagina is powerful and must be repressed. We don't want to read about the blood that drips down my leg, the pungent odour of being sexually aroused, the gashes and scars of childbirth, the grey hair, the skin imperfections that develop in the Sydney heat. In redressing this abjection, we need to talk about vulvas, vaginas, labia. In these mundane yet vivid practices I start to feel how bound to tradition we are. As Malabou writes of the meaning of the feminine: 'the body of woman, its morphology, the anatomy of her sex organs... so the link between the feminine, woman, and the woman's sex organs appears to be a reality that cannot be undone' (2011: 15). Women are judged by others and by ourselves and we continue to engage in a long history of correcting, containing, passifying our bodies through hygiene management, corrective surgery etc. etc. etc. With writing it is no different we tidy up our embodied writing which leaks – we edit, cleanse, correct, and say what other people want us to say. Our need for designer journal papers, force us to design and write them using various corrective strategies. Please clarify, please define, please frame, please explain... Then execute and then repeat the main points. We are engineered. But so too are our vaginas. We have known for some time that increasing numbers of women seek labiaplasty (Kobrin, 2004; Nurka, 2012), in some desire for the normal (Sen and Abrams, 2010). This desire for the normal in writing's case is the male standard. We desire the male standard. Writing for women thus becomes labiaplasty. Instead of enabling writing that bleeds (Diprose, 2012), leaks, disrupts, deviates, I conjure that various cosmetic functions work to favour normalisation of writing practices...to fit in, to make the contribution, to position the facts, the arguments and so forth Ussher (2013) discusses the desire for labiaplasty which emerges from mounting social and cultural pressures from the images of perfect major and minor labia evidenced in porn to airbrushing in swimsuit sales brochures. Ussher (np.) states: 'The real issue here is women's dissatisfaction with their bodies. We should be challenging the unrealistic images and expectations that perpetuate this unhappiness, not cutting into women's flesh.'

Dance me to my other self: a corporeal writing experience

Emmanouela Mandalaki

People, Organizations and Society, Grenoble Ecole de Management, FRANCE

Abstract

How can we know the dancer from the dance? W.B Yates, "Among School Children"

I remember it was Tuesday evening, the day that I decided to enter the dance school with different eyes. Not just look around but watch through everything from a different, slightly more involved and simultaneously distanced perspective, that of the dancer researcher. This new role was coming as an addition to the different personas that I was incarnating in this context; that of the woman, the man, the follower, the leader as well as the foreigner. All my selves were coming out of the body, unconsciously, just like a smile in the odour of a morning coffee. It was striking to me how the inter-corporeal interactions with my dancing partners set the ground for the development of mutually 'agreed' ethical spaces, in the context of our inter-changeable gender roles. Thus, I decided to focus on the body, to see what it was doing to me and produce an allegorical auto-ethnographic account, to dialogue with ongoing literature discussions around embodied ethics and gender roles in organizations (e.g., Rhodes and Wray-Bliss, 2013; Pullen and Rhodes, 2014; Kenny and Fotaki, 2014; Fotaki et al, 2014). But how to write about it? Most of my 'data' lived (and still lives) in my body. I could hardly find key words and expressions to create 'field notes'. And this is why note-taking was a largely omitted step in the process. Directly transferring the embodied data in a narrative form seemed better to me in my effort to not pass them through a cleaning filter of rationality. I started jotting some poems, some associations of words capturing the lived experience and I put salsa music on to tune my body to the rhythm while writing. And that was it, I opened the faucet and the water starting flowing. Writing elevated me to another level of sense-making, while my hands danced on the keyboard. I experienced a fully corporeal writing, whereby words were slipping out of my fingers to give names to the 'data'. I had to go back many times to delete, rewrite, and find better words to describe what I wanted to say also given that English is not my first language. I was worried about reviewers' first comments but I put my mind at rest in believing that trusting the originality and truthfulness of my embodied writing experience couldn't help it but be convincing. In that respect, I see my text as a fully embodied confessional tale carrying every part of my body with it as well as the polyphony of my bodily voices and those of the partners that I danced and talked with (Bakhtin's, 1984). However, I also tried to 'copy my body' into a more 'structured' data version, including notes, videos photos and recordings of informal partner discussions, which is somewhere stored in my computer. Transferring the lived experience to data notes was a sense-making exercise and not a very conscious methodological choice. I watched and listened to them as well as repeated the steps at home to go back to the very moment that produced them and then I wrote about them. I never transcribed them to written notes. It was an embodied 'watching' writing, a 'listening' writing (Helin, 2015) and a 'dancing' writing process. Like Sweeny (2015, p.30) puts it 'Writing, like dancing, allows the body 'to articulate itself as a complex site of passionate objection'. Dancing my writing allowed me to make space for the emergence of a novel ethical understanding (Braidotti, 2011) of inter-corporeal generosity (Diprose, 2002; Kenny and Fotaki, 2014). I didn't really intend to produce a highly rigorous and convincing research design, but rather an aesthetically appealing and truthful personal account engaging readers to a reflexive and embodied reading process without compromising the rigour of the text (Boyle and Parry, 2007). It has been an iterative process of writing, deleting, dancing, and all over again...Like Czarniawska-Joerges (1995) and Pullen and Rhodes, (2008) put it, it has been a journey of writing differently, directly from the body.

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Riffing with Cohen – writing with mortality in mind

Nancy Harding

Management School, University of Bradford, ENGLAND

Abstract

The bodies we write from decline and die, tipping the I that writes into the grave. One minute I will be here, and, pffft, in the next will have exited the land of the quick. Long before that certain eventuality (I am sure I have decades left to me yet – I will look for nods of assent) I want to explore what it means to be writing from a body that eventually insists we must recognise our own mortality. There are lessons to be learned from those thinking in/on/about through older bodies about younger bodies, and sex and gender, and bodies-that-labour. I can discuss Freud's sad recognition of a desire for death that haunts us all, and Shakespeare's melodic exploration of the brevity and tragedy of life, and what philosophers have made of it all – I've written of it before (Harding, 2013). But the most insightful words I've heard on this subject come from the later songs, or rather poems set to music, of Leonard Cohen, now 80. Cohen's thoughts are reports from an auto-ethnography of ageing. Measured against Cohen's lyrics, Dylan Thomas's raging against the dying of the light is the anger of a callous youth (of 39). His words suggest the advantages of propelling ourselves forward, in our imaginations, into our future body-that-creaks, from which standpoint we may gain better understanding of life, and gender, and work, as it is experienced from day to day. So in this paper I will debate what Cohen means when he sings:

*Going home
Without my burden
Going home
Behind the curtain.*

*Going home
Without the costume
That I wore.*
(From: Old Ideas, 2012. *Going Home - Chorus*)

And, more optimistically perhaps, two years later:
*You got me singing
Even though the world is gone
You got me thinking
I'd like to carry on.*
(From: Popular Problems, 2014, *You got me singing*).

He's got me thinking about the androgyny of old age, and what it may say about the gendered bodies of youth and middle-age, and embodiment, and love and a future, and how this all relates to working bodies. Perhaps I will call it Bodies that Un-matter.

Embodied writing: Hungry for style

Megan McGurk

College of Business, University College Dublin, EIRE

Abstract

When I sit down to write, I often think about hungry, well-dressed women in the Automat during the 1930s. More specifically, I recall film scenes featuring Joan Crawford, Sylvia Sidney and Jean Arthur. For example, during *Sadie McKee* (1934), Crawford's character negotiates NYC on her own with but a nickel in her pocket. She spends it wisely in the Automat on a cup of coffee that she can at least warm her hands around, as she scans the room for unguarded leftovers. Crawford telegraphs her hunger through eyes that flash and dart, in an attempt to conceal an otherwise desperate state. She has limited means but still demonstrates impeccable style with a fashionable hat and wool topper. As a man pushes away a barely touched piece of lemon meringue pie, she heartens for a moment, until he stubs a cigarette out in the stiff egg white peaks. The criminal waste of his table manners shocks Crawford as well as the viewer. In *Thirty Day Princess* (1934), Sylvia Sidney also haunts the Automat in a ravenous state while presenting sartorial flair. Sidney's character displays style which masks her impecunious circumstances and instead promotes confidence in the public, so much so that she's hired to impersonate visiting royalty for the titular duration. From Jean Arthur's example in *Easy Living* (1937), viewer see her in the Automat, arrayed in a \$50,000 sable coat windfall, so that she simply looks like a woman in a sumptuous fur, instead of a starving woman without employment or prospects. For each woman, sartorial style opens doors, creates opportunities and grants further consideration.

I take a cue from celluloid women who inhabit a style that cloaks their private turmoil, empty purses and belt-tightening. They offer portraits in cosmopolitan elegance and decorum. In the silver screen mise-en-scene, a woman's hunger operates as a proxy to depict ambition. Ravenous for more than a meal ticket, the trio represent female designs on work, fulfilment, self-progress. The Automat scenes offer an opportunity to consider the way that women's encounters with style, hunger and ambition overlap, which have in turn informed my own writing process. Physical appetite enjoys a longstanding association with a desire for agency and aspiration, from the hungry artist, to the lady devouring novels in an effort to amplify the scope of her own life. My writing process attempts to use hunger to groom style on the page.

Rather than advocate yet another pattern in the fabric of eating disorders (Bordo, 1993; Bray & Colebrook, 1998), I wish to emphasise a writing process improved by strategic hunger. My engagement with hunger operates in terms of cunning instead of pathology. Hunger and appetite mediate through the creative faculties, which benefit from the heightened focus and intensity of purpose that seem illusory after a repast. An abstemious stomach growl serves as fitting soundtrack to the creative process, so that the body can be heard (Cixous, 1996). By contrast, the soporific nature of a full belly halts the flow of creative energy and lulls it to a passive state. Strategic hunger, utilised for purpose to be later met and sated, offers a true embodiment of the effort to fill the page through emptying myself in the process. To delay gratification allows an opportunity to fast and fasten words on a page. Writing before breakfast, for example, was a strategy employed by many successful writers. Trollope famously paid someone to wake him with coffee each morning before dawn so that he could meet his target of 2500 words before breakfast. Kafka's *Hunger Artist* further prompts a method to join strategic voracity with artistic performance.

'Wandering with wild things: using the body to journey into the penumbra of gendered female executive experience'

Katie Beavan
Margaret Page
Peter Case

University of the West of England, ENGLAND

Abstract

The research setting for this paper is a large financial services company in which the first author holds a senior executive role. The principal researcher is an 'insider' in the industry, having worked in and around the sector for over twenty years. The research stance is one of an *observant-participant* (Moeran, 2009) an active role, involving embodied learning and seeing 'back stage' (Goffman, 1959). In this manner the female executive experience is explored from the inside-out and 'the split between academic "researcher" and "subjects" is done away with' (Reason, 1999: 209). The methodology is interdisciplinary drawing on psychogeography to delve deeply into the varied subject positions, aesthetic sensibilities, embodiment and affect as experienced by the female researcher. *Wayfinding* (Ingold, 2000) is harnessed as an intuitive method for surfacing the 'unthought known' (Bollas, 1989) and to explore the researchers' gendered organizational experience. Drawing also on the method of Marion Milner (2011 [1934]) the researcher slows the chattering of the back of her mind, thus allowing in 'wild things' and observing 'strange fragmentary images which' have a 'surprising legendary' quality (Milner, 2011:122). The researcher surfs on the Web for visual images that capture the 'wild things' that emerged while *Wayfinding*; and both the mental and visual images are reflected on through autobiographical creative writing (Bochner and Ellis, 2002; Sparkes, 1996) and lyrical enquiry (Reed, 2011; Richardson and St. Pierre, 2005). What emerges is a collage of visual Web images and a highly reflexive form of writing which is intuitively spontaneous and written for self-illumination and exploration, rich in metaphor and using a non-linear poetic logic (Schwabensland, 2009). The white space between picture and word is opened up (Sava and Nuutinen, 2003) in work that is 'empirical', combining the personal, poetic and visual with the scholarly and orderly (Ulmer as cited in Arnold, 2015:162). Writing is used by the researcher to situate herself amongst things and, as a research methodology in its own right (Gibbs, 2015). By using visual images as signposts to myths and metaphors, this paper seeks to make a methodological contribution to the practices of doing embodied organizational enquiry. It tries through experimental representation to explore embodied experience and surface new knowledge through the sensual.

Keywords: Self as data; feminine writing; gender; gendered organization; embodied ethnography

Leadership, Metafiction and Irish Myths: Stories, experiences and everyday life at work

Jackie Ford

Bradford University School of Management, ENGLAND

Abstract

In this paper I will draw on my Irish heritage to experiment with writing in non-linear ways. Irish myths and contemporary novelists abjure thinking and writing in linear, ordered and sensible ways, and so capture something about the messiness of everyday working lives that we write out of our research. Even as I assemble my thoughts for this abstract I am following the imperative of linearity – typing, re-typing and deleting sentences so as to attempt to build a coherent storyline that betrays topics that don't really cohere and that would refuse to form linear patterns if only I would let them. I prefer the messy tales that are told to me by research participants in various studies of organizational life and the ways in which my numerous and sometimes misplaced interjections in the accounts join together with their stories of their working lives.

So this is a story of interactions with everyday leaders and leadership in organizations that I have been privileged to study over the last 20 years. It cannot be my account but rather a fictional ensemble of thoughts and ideas prompted and stimulated by what I've seen, what people have told me and what I have read, that I present as if they were 'science'. Such constructed 'scientific' accounts contradict the stories I gather that are replete with ambiguity, contradiction and unfinished stories and this all brought me back to my Celtic roots and to the myths and legends that filled our household of bedtime stories. These stories and myths resonate with the tales of everyday organizational life - the twisting plots and fragmented selves that these workers portray as they chart their accounts of working lives. It also takes me to the writings of Flann O'Brien's *At Swim-Two-Birds*, a fictional account of a student's life in which he believes that 'one beginning and one ending for a book was a thing I did not agree with' and he consequently sets in motion three apparently separate stories and characters that soon become entwined with each other in rebellion against their creator, the book's author. The mythological content of *At Swim* was informed by early Irish literature and it is the Irish Celtic mythology that invades my explications of organizational everyday life.

I will therefore explore the unspoken or unheard or ignored messiness of working lives in writing differently through metafiction approaches and Irish Myths to critique accounts of leaders and leadership in organization – especially those depictions that promote the hero and the rational masculine leader figure above the confusion and ambiguity that the organizational stories enlighten. Irish Celtic stories challenge the line that divides male from female. They tell of the adventures of strong and powerful women who invade lands, command armies and gather wealth, and also of romantic heroines, beautiful wise women and tragic and wronged figures. They do not make 'sense'. But through tidying them up into what seems to be orderly and rational, I turn them into another form of non-sense.

Returning

Sarah Gilmore

Business School, University of Portsmouth, ENGLAND

Abstract

*All this was a long time ago, I remember,
And I would do it again, but set down
This set down
This: were we led all that way for
Birth or Death? There was a Birth, certainly
We had evidence and no doubt. I had seen birth and death,
But had thought they were different; this Birth was
Hard and bitter agony for us, like Death, our death.
We returned to our places, these Kingdoms,
But no longer at ease here, in the old dispensation,
With an alien people clutching their gods.
I should be glad of another death.*

T.S. Eliot (1927) Journey of the Magi

This paper develops writing as bricolage - accumulated pieces that, in coming together, provide a narrative of the dis-jointed, the unliveable, and the unspeakable. My concern is with soldiers returning home to their families after the wars of the 20th and 21st centuries.

T.S. Eliot's famous poem is narrated by an elderly Magus who travelled to witness the birth of Jesus and provides an account of their return home. At its heart are feelings of alienation and powerless experienced when returning to a once-familiar world: one that now provokes unease, bitterness and agony instead of feelings of warmth, and belonging associated with homeliness and hearth. Cities like Portsmouth, where I work and where I lived for many years, are home to large numbers of people who return. As the home of the Royal Navy, it is a place of regular repatriation after tours of duty overseas. Using the research method of bricolage, I seek to explore ideas of return and repatriation – using the memory work (Haug et al., 1987; Onyx and Small, 2001) of such experiences occurring in my own family as well as those recounted to me by men who return from conflict zones and are unable to integrate back to a world they knew. I will explore the liminal spaces returnees occupy: illustrating that when returning, such spaces might not operate as sites of creativity, creative play or the imagination (Winnicott, 1971). Instead it could be conceptualised as a space of oscillation between the largely homosocial domain of the forces and the 'female' space of the home with that oscillation involving both the disruption of domestic orders established to cope with absence as well as the return of repressed memories. So how do we manage and work through?

Through processes of writing differently and drawing on my bricolage repertoire, I will use what I have to hand, as bricoleurs do, to understand the tensions of returning and how those who might have seen too much may never see the old ways again. I want to explore how the tropes of home and family, the routines of everyday life as well as the structures of organisation operate in this context. Using ideas from a disparate range of sources such as the phenomenon of Courtly Love and familiar Greek mythologies of the return of soldiers from the siege of Troy, I want to understand the complex psychologies of returning men to female spaces. I also want to draw on my own experiences as an ethnographer within a professional sports context and the powerful oscillations and sense of disconnection experienced when returning to spaces I considered 'home' and 'heimlich' (Gilmore and Kenny, 2015). In so doing, I seek to problematize these activities that are frequently encountered by researchers who oscillate between highly gendered spaces and are also required to assimilate back into pre-existing routines, activities and lives.

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Being different in an abled workplace: Linking theory and practice

Halina Haag

Faculty of Social Work, University of Toronto, CANADA

Abstract

The limited exploration of theoretical conceptualizations of disability in organizational practice suggests that disability theory and voices are still being marginalized in organization studies even while the field is actively attempting to include new and diverse perspectives (Brown, Hamner, Foley & Woodring, 2008; Spataro, 2005; Williams & Mavin, 2012; Zanoni & Janssens, 2007). Williams and Mavin suggest that “disability remains inadequately theorized as a constructed difference” (p. 159) and discuss the relevance and value in problematizing ableism, disability, and impairment in work organizations. They refer to an epistemological project and the work of Calas and Smircich (1999 and 2006) that seeks to explore the ways in which knowledge is created, critiquing what is considered and what is excluded, and unpacking what is assumed and perpetuated as a status quo position. Others point out that while scholars in the fields of Critical Management Studies and Critical Diversity Research are exploring the impact of diversity and disability on organizational culture, management styles, and productivity, more consideration of the impact of the organization and its normative, ableist assumptions on differently abled individuals is needed (Spataro, 2005; Zanoni & Janssens, 2007).

My goal is to broaden our understanding of the ways in which the socially constructed category of disability is produced and reproduced within organizational contexts (specifically, the work place) and the implications for differently abled women, particularly for those with invisible disabilities. In order to better understand the intersection of disability, gender, and work I explore whether organization studies literature is informed by the general thinking about disability, and how current developments in disability studies are represented or ignored. I examine current knowledge and understanding of the construction and experience of disability within organization studies literature, as it relates to work, using a critical disability theoretical lens. Building bridges between theory and practice, I provide examples of differently abled Canadian women’s lived experiences of work gathered from ongoing research projects. In Canada, disabled women are less likely to be employed than abled women, and both abled and disabled men leaving them vulnerable to increased rates of poverty, homelessness, and illness (Mikkonen & Raphael, 2012). The absence of information on disability and how it intersects with employment seriously inhibits support service design and implementation. Additionally, the lack of research on disability in the workplace limits our understanding of dominant ableist discourses and marginalizes disabled women’s voices (Williams & Mavin, 2012). I employ an intersectional lens and engage with the following questions: In what ways do organizational and work-place structures and practices produce and reproduce the socially constructed category of disability? Are current concepts and thinking in disability studies informing organization studies literature? What is the intersectional impact of organizational practice and disability, particularly invisible disability, and how is it reflected in the lived experiences of differently abled Canadians?

Gender, Disability and Employment: How Physically Disabled Women Negotiate Their Identities at Work

Gemma Wright

Cinzia Priola

Business School, Open University, ENGLAND

Abstract

Research has revealed that women with disabilities experience more difficulties in employment than disabled men. For example, white women with a disability earn less than women who do not have a disability but also earn less than white men with a disability (Woodhams et al., 2015). Employment rates are also lower for women who have a disability (38%) than men who have a disability (43%) (Jones and Latrielle, 2011). While the importance of these statistics is recognised, there is the need to investigate the underlying reasons and the experiences of women with disability, bringing together issues of gender, disability and employment (see also Thomas, 2006; Foster and Williams, 2014). Research has identified numerous issues that both women and disabled individuals face in employment such as discrimination, struggle in adjusting to the workplace, and lack of promotion opportunities (Fevre et al., 2013; Roulstone and Williams, 2014; Baumberg, 2015). Recent intersectionality research has identified that disabled women are more likely to experience: psychological distress (Brown, 2014), harassment in the workplace (Grainger and Fitzner, 2006), multiple socio-economic disadvantage (Kavanagh et al., 2015), and earn lower wages than women without a disability and disabled men (Woodhams et al., 2015). The paper reviews existing literature to draw a theoretical model that integrates and intersect gender, disability and employment and reports preliminary findings from an exploratory study, which specifically focuses on employment-related issues experienced by physically disabled women in the UK. The theoretical perspective taken focuses on the intersection between gender and disability identities in relation to work.

Empirically the study explores the intersection between gender, disability, and employment in the United Kingdom through semi-structured interviews with physically disabled women. The analysis explores how work-related experiences affect individual identities (as disabled women), on the one hand, and the job and career opportunities, on the other. It shows that disability and/or gender identity intersect with the occupational identities and can often generate conflict. Women with physical disabilities (visible and non-visible) often experience a conflict between their self and their social identities; many have to 'sell' themselves as being 'able' to overcome projected stereotypical assumptions of belonging to particular social groups such as being 'disabled' and/or a 'woman' (see also Yuval-Davis, 2010). The analysis identified numerous themes which will be discussed in this paper:

- 1) *Discrimination* during the recruitment processes,
- 2) *Career changes and leaving employment* as a result of individual impairments,
- 3) *Accessibility* to the work environment, and
- 4) *Support*, a dominant theme to emerge which is split between: a) *Support given* (i.e. accommodations and co-worker support), and b) *Support needed* (i.e. current lack of understanding and empathy the disabled women experienced in employment).

This paper aims to provide some evidence from interviews which begins to enhance our understanding of physically disabled women's experiences in various occupational fields in the UK. However, further investigation is required with wide samples and a much more in-depth exploration of how gender and disability impacts employment to fully understand the issues.

Contesting the Intersection of Gender and Disability

Victoria Pattinson

School of Sociology & Social Policy, University of Leeds, ENGLAND

Abstract

This paper evaluates the benefits and limitations of applying Butler's (1990) theory of gender performativity to the realm of disability. Evaluating disability as "performative", like gender, is possibly liberating. However, this theoretical application neglects to account for the intersection between gender and disability identity categories. Furthermore, without addressing Butler's exclusion of the disabled body, academics risk uncritically incorporating the limitations of Butler's own theory. When applied critically, this application has the potential for theorising the embodied experiences of both disabled and gendered subjects, including within organizational contexts. Relatively few academics have considered the theory's applicability. To address this theoretical gap, a systematic review was conducted.

Butler (1990) theorised that gender is performed according to reiterated social norms. By revealing such social norms, the theory demonstrates the unfixed and constructed nature of sex/gender and sexuality. Some scholars contend that the theory is applicable by drawing direct parallels between gender/sex and disability/impairment as well as the social norms which, define the hierarchies of heterosexuality/homosexuality and ability/disability (Shildrick & Price 2002; McRuer 2006). Whereas, others acknowledge the intersection between gender and disability (Samuels 2002; Schreier 2002; McRuer 2006). Attention to Butler's connotations between non-normative gender as well as non-normative sexuality with disability suggests that Butler's theory is posited on an able-bodied person (Samuels 2002). Therefore, this study identifies benefits and limitations to applying the theory of performativity to disability. Drawing parallels between identity categories provides insight of the constructed nature of impairment/disability as well as the reiteration of norms of ability, resulting in social exclusion of persons with disabilities. Acknowledging the neglected analysis of intersectionality has been a productive point for further theoretical development. Furthermore, very few scholars explore intersectionality of gender and disability in organizational contexts, exclusive of notable studies about the gendered experiences of persons with Cerebral Palsy (Mik-Meyer 2015) and with Dyslexia (Skinner and MacGill 2015). Exploring theoretical applicability encourages reflexivity between academics in gender studies and disability studies, who tend to work in silos. With critical application, this theoretical framework is potentially helpful to explore the varying embodied experiences of disabled persons, which remain un-theorised.

Disabled working mothers: Barriers to and enablers of paid employment

**Tina Skinner
Susan L. Parish
Eun Jung Kim**

Dept. of Social & Policy Studies, University of Bath, ENGLAND

Abstract

A woman's parental status is likely to impact on her employment, with disabled mothers being less likely to work than mothers who are not disabled (Atkinson, Finney and McKay 2007). Existing analysis of Life Opportunities Survey (LOS) data by the National Office of Statistics (ONS) in Great Britain indicates that for disabled adults in employment with impairments, the top barrier restricting participation in work, experienced by 50 percent, was 'A health condition, illness or impairment'. This compared to 30 percent experiencing limitations due to 'family responsibilities' (ONS, 2014). Further ONS (2010) analysis of the LOS indicates that for employed people with impairments the most frequently ticked enabler of work was 'modified hours or days or reduced work hours', followed by tax credits. What we do not know, however, is what the main barriers to work are for disabled mothers and what enables them to continue in paid employment. Through a detailed analysis of LOS data this paper pinpoints key barriers restricting work and possible enablers for greater participation in work for disabled working mothers in Great Britain.

Drawing on a nationally representative sample (n = 5,778), the LOS is the first social survey to explore the barriers and enablers to participation (including in paid work) for people both with and without impairments in Great Britain. The sample for the present study was working-aged (16-59) mothers who are in employment. Logistic regression results indicate that mothers with impairments were more likely than mother without impairments to experience limits in the type or amount of paid work undertaken. Whilst the primary reason for both impaired and non-impaired mothers to be limited in work was 'family responsibilities', mothers with impairments were significantly more likely to give health condition and disability and lack of confidence as the reason for their limitation. When asked what type of help they received that enabled them to do paid work, 'modified hours or days or reduced work hours' was most common for both sets of mothers. However there were significantly higher levels of working mothers with impairments using the following categories of enablers: modified duties, changes to work area, building modifications, and tax credits. Mothers with impairments were also more likely to be in part-time employment.

Whilst these findings will be useful for identity theorists, policymakers, employers and campaigners, particularly in the current political climate, there are some important limits to the LOS data. In particular, the paper will provide a critical assessment of the questions that are asked in the LOS and the assumptions that underpin them. These include the lack of questions about some self-developed strategies that may be particularly helpful for disabled people in enabling paid work, such as seeking out support and help from family and friends, seeking out a mentor who has a similar impairment or experience, and working unofficial extra hours to ensure their level of productivity reaches a high standard (see Roulstone et al. 2003; Skinner and MacGill, 2015).

Can privileging disabled people lead to an infringement on women's employment rights? The case of personal assistance

Cecilie Basberg Neumann,

Institute of Social Sciences, Oslo & Akershus Uni, of Applied Sciences, **NORWAY**

Tonje Gundersen

Centre for Welfare & Labour Research, Oslo & Akershus Uni. of Applied Sciences, **NORWAY**

Abstract

Neither moral, political nor social grounds provides arguments against the rights of disabled persons to lead active and fulfilling lives according to their own wishes and capacities. However, to be able to achieve this, many disabled persons needs the daily and flexibly organized help from a personal assistance (PA). In a recently conducted study about the work relationship between physically disabled persons and their PAs, we found that the image of the ideal PA was that she is invisible, and that she understands her role as the disabled persons "hands and feet", not his head. In this paper, we will explore the tensions between the physically disabled person's rights to assistance on the one hand, and the personal and political implications of positioning the PA as invisible on the other. The user's organizations (Uloba 2015) as well as the disabled persons we interviewed promote the image of the "non-qualified" PA providing service, not care. We will pay particular attention to the gendered aspects of the work relationship, in particular with regard to the fact that many personal assistants are un-skilled, flexible, part-time employed women (Christensen 2011). In Norway, as well as in other western European countries, securing gender equality in education and at the labor market have been high up on the political agenda. Public authorities and feminists have worried about the gender-segregated labor marked, wage cleavages, and women's high share of part time work, and different public authorities have attempted to encourage young men to choose professional care work as their career path. Thus, we ask how the disability movement and its organizations, in collision with the welfare state that fund the PA service, have managed to maneuver outside these heated debates on the gendered labor market in their framing of the ideal PA.

Conceptualising the Work Experiences of Informal Carers of People with Disabilities: Typologies of Organisations

Akua Owusu Nyantakyiwaa

Moira Calvey

Business School, University of Hertfordshire, ENGLAND

Cynthia Forson

Lancaster University, Ghana Campus, GHANA

Abstract

Organisational policies, processes and practices are influenced externally by government legislation and policies and internally by formal and informal structures such as management practices and workplace cultures and subcultures which have developed over time. Both managers and workers are, to some extent, involved in developing, and are affected by, the latter. For employees who are balancing work responsibilities with those of a more personal nature, such as caring for a person with a disability (PWD), these internal and external structures interact in dynamic and fluid ways which, as research has shown, can impact significantly upon their personal and working lives. In order to gain an understanding of these dynamic processes within organisations, the authors have developed five organisational typologies to explore the experiences of informal carers of PWDs in the workplace. These are: the “Blinkered” Organisation, the “Liberating” Organisation, the “Progressive” Organisation, the “Caring” Organisation and the “Ideal” Organisation. These typologies are developed from the widely recognized theoretical models of disability and the paper begins by providing a critical overview of these. We explore the medical, social and bio-psychosocial models of disability, along with feminist concepts of disability, in order to consider the values and limitations of these concepts with regards to explaining workplace experiences, not of PWDs, but of their informal carers. We then draw upon these perceived models to develop our own organisational typologies. We go on to argue that a critical realist ontological approach, which allows for carers workplace experiences to be explored in a stratified nature of reality, is the most comprehensive means of relating the interaction of organizational (formal and informal) systems, policies and practices with their own realities.

These typologies are significant because they allow for a critical reflection on how informal carers of PWDs in organisations are treated and how this can affect their workplace and personal lives. Utilising such typologies helps to enhance the visibility of informal carers of PWDs in the workplace, recognizing them as a distinct category of worker with atypical requirements. Depending on the caring status of organisations, potential employees may regard such organisations as worth working for while shunning those who are indifferent to carers of PWDs.

The Social Construction of Disability and Gender in Mine Work: Participatory Barriers in Ghanaian Mining Organizations

Rufai Haruna Kilu

Mohammed-Aminu Sanda

Dept. of Business Administration, Lulea University of Technology, SWEDEN

Abstract

Society, work organizations and individuals alike, construct the concept of disability in relation to embedded views on work and taken for granted ideas of what constitutes an “ideal worker”. Some conceptualizes and theorizes disability as a negated difference, which is discursively constructed in relation to normative assumptions of non-disability (ableism) within a category of social relations. Also, the notion of the body as able or disabled within the area of working life are gendered. In Ghana, disability Acts and gender equality legislations exist for work organizations to strictly comply. However, disability and gender discrimination are still common. People with disabilities are perceived unproductive, incapable of contributing positively to society, constitute an impoverished, marginalized group, characterized with lack of access to jobs. Scientific evidence abound on knowledge gap that exist on effects of austerity measures in relation to gender and disability. The adverse employment effects attach to disability are well established, large and persistent. Similarly, experiences of disabled persons in the world of work continues to be under-reported in both labour economics and sociology of work literature as compared to other protected groups in gender science studies. In Ghana, a quota system was in effect, whereby employers were obliged to set aside at least 1% of the total work force for people with disabilities, but the system has failed. This explains how employment become a key area of challenge to people with disabilities in Ghana.

This paper seek to create understanding of barriers affecting participation (access) of disabled persons and women in Ghanaian mine work organizations, using a qualitative approach to interview both disabled and abled miners, as well as mine managers. The results identified stereotype cultures, the binary categorization of society into male-female, abled-disabled, which further lead to problematic dogmas. Some mining companies also exhibit reluctance in employing people with disabilities. The lack of compliance to regulations on employment of people living with disabilities is also a barrier. Lack of interest in mine work careers is another. Other barriers include hazardous and hard mine work conditions. Strict employment requirements, safety values and strict adherence to international safety standards. The study has practical implications for ensuring equal employment opportunities, effective diversity management and gender equity practices in Ghanaian mines. This paper therefore recommends the deconstruction of disability and gender as coherent philosophical orientation for inclusion of people with disabilities in Ghanaian mine work organizations.

Employment Discrimination: Experiences of Employed Disabled Women in Ethiopia

Belaynesh Tefera

University College of Business, Addis Ababa University, ETHIOPIA
/ Tilburg University, NETHERLANDS

Marloes Van Engen

Social & Behavioural Sciences, Dept. of Human Resource Studies, Tilburg University, NETHERLANDS

Abstract

This qualitative study aimed to provide understandings of the discriminations faced by disabled women in Ethiopia with regard to employment experiences. Thirteen disabled women employed in various types of industries in the Addis Ababa capital were interviewed about their employment history and about their experiences in finding work, their experiences at work and their experiences of success and failure in work. Grounded theory was used to analyze the data which went through data collection to coding of data into concepts. Three major themes emerged. The first theme was the experience of discrimination in securing employment. Discrimination emerged in different ways (e.g., not accepting the application of qualified disabled women for a vacancy which were announced and rejecting the qualified disabled women who, sent applications by their relatives, passed the written exam during interview sessions). The second theme that emerged was the challenges experienced with regard to getting acceptance at the workplace. Employers and co-workers attitudes toward the capacity and skills of employed disabled women affected women's opportunities and acceptance at work. A third theme that was important in the stories of the interviewees was accessibility of work place and challenges in executing the work. The discrimination faced within the three themes share a base in the socially constructed attitudes towards disabled women. Their disability is believed to be the result of wrongdoing by their families or it is the result of a curse as it was expressed by different interviewees. We discuss how identifying the major problems may help to create awareness during building a diversified employment opportunities and working environment for the disabled women.

Dealings in (Dis)trust: Income/Work Experiences of Disabled People

Nandini Ghosh

Institute of Development Studies, Kolkata, INDIA

Abstract

In India, the employment rate of disabled people has fallen from 42.7% in 1991 down to 37.6 % in 2002. Despite the state's proactive measures of protective discrimination and reservation of government jobs for those with disabilities, people with disabilities find it difficult to get jobs, both in the private and public sector undertakings; even a decade after the Persons with Disabilities Act 1995 came into effect. Disabled people who can work and who want to work face myriad barriers. While on one hand, lack of adequate education, marketable skills and self-confidence influence access to livelihood, infrastructural and physical access also determine the income options available to disabled people. While people with disabilities themselves often shy away from certain kinds of work, fearing social stigma and adverse reaction from employers, co-workers and clients, there is a clear gender dimension in the ways in which men and women with disabilities seek, get and continue in different kinds of livelihoods. Given that there is a general distrust of the capabilities of persons with disabilities, which stems from ignorance, misunderstanding, stereotyping, backlash and fear, this is further influenced by gender ideologies that deem disabled women as incapable of engaging with livelihood options and not really needing work as a woman's sphere of operation is the domestic. For disabled women this becomes further reinforced in their daily lives as they are, on one hand, deemed as incapable of work and on the other, seen as unmarriageable, which has major implications for their lives in patriarchal societies like India. This paper will attempt to explore the gendered experiences of people with disabilities in pursuit of livelihoods in order to understand the negotiations and accommodations required in an economic relationship to enable disabled people to work and earn according to their potential. How does a disabled person, man and woman, seek and acquire work/income? How does s/he negotiate relationships within the framework of income/work? Do disabled men and women maintain and consolidate their position differently at the place of income/work? How do both the disabled person and the person with whom they engage in economic transactions negotiate the pressures of trust? Is this process gendered? This paper will seek to address some of these above questions through an exploration of the income/work/ livelihood experiences of disabled people in and around Kolkata.

(Don't) Access All Areas: Research Methods and Disability

Daniela Rudloff

School of Management, University of Leicester, ENGLAND

Abstract

In this paper, we argue that existing procedures of designing and conducting research and disseminating results in the area of work and employment fail to adequately address issues of accessibility and inclusion relating to gender and (dis)ability. This presents ethical and methodological problems as it can lead to disproportionate exclusion of disadvantaged workers and in turn result in incomplete data.

Although research thus far has acknowledged the importance of examining ability and disability in the context of work, employment, and organisations (e.g. Baumberg, 2015), it tends to treat workers with a disability as a separate group for whom questions of work and employment are examined through the explicit lens of (dis)ability (e.g. Barnes & Mercer, 2005; Berthoud, 2008). At the same time, the impaired employee's behaviour is often viewed through gendered lenses by their colleagues and superiors (e.g. Mik-Meyer, 2005). However, where research questions focus on general issues of work and employment (e.g., motivation; remuneration; assessment and appraisal; etc.) or gender, the process of designing and conducting research remains largely agnostic to the existence of research participants with impairments.

This paper discusses a range of potentially problematic issues in contemporary research design and contends that there is little institutional pressure on researchers to conduct a thorough accessibility review of their methods (such as, for example, accessibility of research premises, usability review of online content, provision of translators, screen readers, or captioning of material). As a result, prevailing research methodologies present multiple barriers to participants with cognitive, sensory or mobility impairments. Often, the onus is on the participant to disclose a disability and to request accommodations in order to participate. Here, too, gender and disability can intersect: for example, Banks, Novak, Mank and Grossi (2007) observed gender differences in willingness to disclose. This suggests that the intersection of gender and disability crucially affects potential participants' willingness and ability to participate. Previous research has established that workers with a disability experience work and employment differently than workers without a disability, for example when applying for jobs (Pearson, Ip, Hui, Yip et al., 2003) or reporting job satisfaction (Schoppen, Boonstra, Groothoff, de Vries, Göeken & Eisma, 2002). Therefore, research methodologies which prevent participants with a disability from fully participating in research risk producing incomplete or biased data.

In addition, the process of publishing and disseminating research results requires little attention to issues of accessibility. We argue that this similarly presents ethical and methodological problems. We discuss possible improvements and recommendations and conclude with suggestions for future research.

Who gives meaning to disability and employment? Analysis of the perspective of professionals in supported employment programmes

Stefan C Hardonk

Faculty of Business & Economics Hasselt University, **BELGIUM**
/ Hearing and Speech Institute of Iceland, **ICELAND**

Eline Jammaers

Patrizia Zanoni

Faculty of Business & Economics, Hasselt University, **BELGIUM**

Abstract

Welfare states in Europe and other parts of the western world have placed strong emphasis on activation of persons who receive social security benefits. This increasingly includes persons with disabilities, although the compulsory character of these policies is not as strong as with regard to other target groups. The neoliberal foundations of activation policies consider work as a duty and a precondition for enjoying the rights and benefits of the welfare state. The increasing emphasis on activation of persons with disabilities in social policies coincides with growing attention for work as a right for persons with disabilities, which is made explicit in the United Nations Convention on the Rights of Persons with Disabilities. These two evolutions provide competing frameworks for making meaning of disability and work. While the duty to work places much responsibility on the individual to be attractive on the labour market, the right to work implies that society and organisations on the labour market need to change their ways of working to provide access to persons with disabilities. To achieve higher employment rates among persons with disabilities, many welfare states have created instruments and services aimed at supporting them in entering the labour market, developing their skills and obtaining jobs. These supported employment programmes often rest on the Individual Placement and Support-model (IPS), which is a standardised approach to employment support. Research has demonstrated that such IPS-based programmes are effective in achieving their goal of placement of persons with disabilities in the labour market. However, less attention has been given to the assumptions and meaning-making that underlie the implementation of such programmes. In this study we aimed to uncover the ways in which employment support professionals give meaning to disability and work, and to their support practices. More specifically, we looked at their discursive practices to understand the discourses on which their meaning-making rests and the ways in which they give meaning to the IPS-principles.

We applied critical discursive analysis to qualitative interviews with representatives of 8 employment support services in Flanders, Belgium. Through a process of open coding text fragments that pertained to service providers' views on activation and the position of persons with disabilities were selected for classification and further interpretation. The results show that many practices – although in line with employment support principles – are framed within an individual approach of disability. As such, these practices may reinforce stigma and subject positions of lack and inferiority. Some participants did employ to a certain degree a social approach of disability and a discourse of inclusive labour markets, however they were entrenched between the structure in which they operate and the goal of advocating for their clients. The result is that support professionals place much responsibility for successful employment on them. While gender issues were not up-front in this analysis, the findings will be connected to the available literature on the intersection of gender and disability in work.

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The Continuing Adventures of a Four-Legged Female Academic

Nancy E. Hansen

Disability Studies, University of Manitoba, Winnipeg, CANADA

Abstract

The geography of disability is shifting and remapping research and teaching perspectives of disability and impairment on *both* sides of the desk in both form and content. The presence of disability and impairment challenges the comfort zones of established patterns and practices. The traditional dynamic is slowly within and outwith the academy. As we embrace non-conformity in all its forms places and spaces of knowledge-production and in particular 'valued' knowledge are changing. Academic teaching, research, approach, subject and methodology are adapting. Areas are examined that until recently have had limited analysis. Long-established fixed physical and attitudinal boundaries are slowly becoming more fluid. I document how ethics processes are evolving to include marginalized groups and the dynamics of simultaneously developing a truly collaborative research processes and methodologies recognize my personal micro and macro geography along with that of our and the community research participants that I am in partnership with. I am a four-legged human geographer (using crutches for mobility). My arrival on the academic research and teaching landscape is often unexpected. The presence of non-conformist physicality often disrupts established practices of the academy simply by being present. Similarly, the *work* required simply to be at work remains invisible. My speed, space, time and energy realities along with research participants can be different from my-nondisabled counter-parts which may necessitate organizing daily life and work activities in different ways.

The construction of difference within normative organizational contexts

Kahinde Olowookere

School of Management and Languages, Heriot-Watt University, SCOTLAND

Abstract

Paid work and employment remain areas of disadvantage for some groups of people, including women and disabled employees. Employment statistics generally depict an uneven distribution in employment outcomes, in direct correlation with a range of individual qualities; for example, the low employment rates of disabled individuals, and the gender pay gap in the UK. The disadvantages experienced by female and disabled employees are intricately linked to conceptualizations of gender and disability in the workplace. Indeed, if the persistent discrimination experienced by female and disabled employees is to be addressed, it is important to understand how disability and gender are conceptualized in the workplace, and how work is structured to differentiate employees. This study aims to develop such understanding by examining the means through which work is constructed around ableist notions of able-bodiedness and maleness. The overarching aim is to offer some theoretical background for understanding the experiences of female and disabled employees in the workplace. A social relational perspective is adopted, disability and gender are taken to be social constructs, and the products of social norms and standards.

Semi-structured interviews were conducted with eight individuals diagnosed with bipolar disorder, to discuss in-depth, their experiences of work. Participants' experiences in the workplace affirm the existence of ableist norms. Narratives were indicative of how work has been structured to differentiate female and disabled employees. Participants noted that they experienced exclusion in the workplace on the basis of gender. Participants also expressed the challenges they faced with adapting to normative standards inherent in the construction of work. For some participants, the conflicts between organizational norms and their abilities (which are often sufficient when used in suitable contexts) created difficulties. Organizational contexts are equally shown not to acknowledge the legality of disabled employees' needs for accommodation. Participants faced difficulties in securing basic, but vital, adjustments to their work provisions and work settings. This was further upheld by colleagues and superiors, and dispersed via social interactions. In addition, participants' narratives highlight how diversity management policies, such as flexible working practices, may be exclusionary, and may result in the construction of norms (able-bodiedness and maleness) in the workplace. Flexible work was found to have adverse effects on participants, particularly with regards to career progression. Several noted that in spite of the generally available forms of flexible work, certain expectations continue to exist, of the amount of hours an ideal employee should work. Organizational response generally revolved around the assumed 'inability' of female and disabled employees to conform to organizational norms. The results of the study point to the possible reasons for the disadvantages women and disabled individuals experience in the workplace. The workplace is presented as a site for the construction of disability and gender along the lines of deviations from the norm. Suppositions of able-bodiedness and maleness are seemingly embedded in the very nature of work, informing workplace norms, setting normative standards, and regulating work, such that individuals who are considered different are excluded. The study contributes to an under-explored area, by theoretically analyzing the means through which employees are differentiated or categorized as belonging to a diversified group, based on disability and gender.

Farming for feminist action?

Katarina Pettersson

Swedish University of Agricultural Sciences, Urban and Rural development, Uppsala, SWEDEN

Abstract

Conceptual developments within the field of entrepreneurship have implied that women's entrepreneurship can be understood in terms of social change for women and/or gendered social change processes (Calás, Smircich and Bourne, 2009). Ahl et al. (2014) suggest that entrepreneurship may be used as a vehicle for feminist action, where feminist resistance is put into practice through business: FemInc.ism. In a similar vein Hanson (200) argues that women's entrepreneurship has the potential to change places through transforming their identities and, consequently, the material and discursive aspects of places where they live.

In this paper I set the focus on a particular kind of places – farms – in Sweden. During the past several decades, farms in Sweden and other rural areas in the global north have been adding more services, since a diminishing number of families can live solely on agricultural production (McGhee et al., 2007). Alternative strategies have been necessary, such as combining farming with pluriactivity (Haugen and Vik, 2008), including tourism and hospitality and local food production (Dessein and Neven, 2007). Many of the 'new' farm entrepreneurs have been women (Alston, 2003). With the introduction of women's entrepreneurship to farms, the 'doing of gender' has been found to be both sustained and altered: e.g. the connection between women and their domestic location has endured and been transferred into the business (Caballé, 1999). However, women are also found to acquire a certain social importance through e.g. tourism provision, as it generates a visible, supplementary income (Cánoves et al., 2004). Women's farm entrepreneurship has also been found to provided them with a more 'equal' relation (Bock, 2004; Nilsson, 2001), and professional status (Petridou and Glaveli, 2008). I explore how women's entrepreneurship on farms results in social as well as spatial change, and how FemInc.Ism is possibly used in these processes. Building on interviews with farm women entrepreneurs, and related material, I seek to answer questions of how women's farm entrepreneurship, like tourism and so-called green care, challenge or reproduce the doing of gender – and how the geographies of the farm places are related to these changes? How are the farm assets, e.g. the land and forests, buildings, rural milieus, and agricultural products, used and perhaps transformed in the processes of women's entrepreneurship? What outcomes are produced, in terms of a broad spectrum from economic to social outcomes (cf. Müller, 2014), including potential feminist changes for e.g. the entrepreneurs themselves, their clients and staff, and rural communities?

The findings e.g. suggest that the interviewed women entrepreneurs changes the farm places: from being places of farming into places of service production, e.g. machine and cow sheds have been transformed into conference rooms and restaurants and a meadow is used for mindfulness activities.

Market feminism: Commercializing gender and equality

Magdalena Petersson McIntyre

Centre for Consumer Science, University of Gothenburg, SWEDEN

Abstract

Ideas that equality and diversity are beneficial to economic growth have, in recent years, gained impact. Conversely, the notion that gender equality benefits from being profitable has also been given more attention. First, market actors approach gender equality as something which can be run as or as part of business, and second, there is a growing public interest among politicians, state run initiatives, as well as private corporations in motivating gender equality with economic potentials; a general understanding that “gender equality is good for business”. This paper will problematize the complex relationship between gender equality and profit. Market thinking affects the imagining of what gender and gender equality mean and how these concepts and processes should be tackled and dealt with. When gender equality is understood as a market, the meanings of gender and gender equality transform, and it is the meaning and consequences of this transformation that this project sets out to investigate.

Based on a sample of companies working commercially with gender, gender equality or norm-critique, the overall aim of the paper is to analyze the ongoing creation, operation and maintenance of a market for gender. The purpose of the research is to critically examine how companies operative in the field of gender, gender equality and norm-critique handle questions about equality, gender and profitability in their daily activities, and what effects (both opportunities and difficulties) commercialization have on how gender and equality are understood.

The feminist activist behind the veil of entrepreneurship: The case of Saudi Arabia

Sophie Alkhaled

Management Studies, University of Aberdeen Business School, SCOTLAND

Abstract

Four years after the start of the Arab Spring and the political and economic outlook remains tumultuous for the people of the Middle East. Whilst media exposure and academic research has proactively analysed the political and economic developments within the region, little attention has focused on the gendered implications in this revolutionary process (Al-Ali, 2012). Indeed, whilst women comprise 57% of university graduates, Saudi Arabia continues to hold one of the lowest women's employment and entrepreneurship rates in the world (World Bank, 2012; Hamdan, 2008; Skoko, 2012). Moreover, until today, women cannot travel, rent, and receive certain medical care without permission from a male guardian. They are also forbidden to drive or enter some government buildings in order to run her personal and business affairs (Alturki & Braswell, 2010). Saudi Arabia's Arab Spring has seen a far less 'blooded' uprising in comparison to its neighbouring countries. However, national and international pressures for political reform have been placed on the government, especially with regards to women's rights. For example, in 2011, Saudi women activists campaigned for the right to participate in the 2011 elections organising through the "Baladi" (My Country) and Saudi Women's Revolution campaigns. Subsequently, the King announced that women would be able to vote in the 2015 municipality elections. In the same year, Saudi women also set up their Right-to-Drive campaign, and many took their places behind the wheel. However, these women were harshly reprimanded, imprisoned and even sentenced to lashes. Perhaps the most painful, was the public shaming of these women and their families' honour, which is a core value in Arab society (Joseph, 1993; Doumato, 2000). So how can women in such contexts, comprising pervasive patriarchal control over their rights and mobility, legitimately participate in political reform?

Women's entrepreneurship in Saudi Arabia has grown at an unprecedented rate over the last decade. The increased political pressure and the depletion of oil resources have drawn the government's attention to lessen its dependency on oil production and concentrate on private sector investment (Kayed & Hassan, 2011). The government has specifically and urgently turned to women, who hold much of the wealth in the country, to invest in the entrepreneurial sector in order to diversify the Saudi economy and provide employment to the rapidly increasing population (Sadi & Ghazali, 2010). Therefore, the discourse around women's entrepreneurship and its nation-building agenda is generally positive and supportive. Building on feminist relational ontological perspective (Mauthner, 1998) this paper is a longitudinal study of five Saudi women's 'entrepreneurship as politicizing' (Al-Dajani & Marlow, 2014) experiences between 2010-2015. These women set up their businesses as an alleviator of socio-economic constraints but also as a platform from which their voices will be "legitimately heard". The women explicitly declare that their entrepreneurial identity, intersected with their Muslim identity (Essers & Benschop, 2009), empowered them to negotiate and overcome some formal (legal) and informal (societal) institutional boundaries (Welter, 2011), which have subsequently opened doors for institutional changes supporting other (working) women in society. Therefore, their feminist activism through enterprise mobilised the self as well as enabled institutional change for others (women) in society (Ahl et al, 2014). Furthermore, their feminist activists' identity was veiled through their legitimate entrepreneurial identity.

Social transformation and social reproduction: the power of women's strategies to influence the world of enterprise

Diane Wright

Business School, Manchester Metropolitan University, ENGLAND

Abstract

This study considers the strategies that women business owners adopt as they attempt to manoeuvre their way through the world of enterprise. It moves away from an approach that directly compares male and female owned businesses, and explores the richness of women's experiences of business ownership, negotiating the barriers that face them. Whilst research has identified these barriers as lack of resources, psychological factors, and caring responsibilities they have been presented as simplistic and in comparison to men's situations. This empirical research has addressed these issues further and as the participants tell of their own experiences of business ownership, further barriers emerged as follows:

- Unhelpful gendered stereotypes and a lack of role models with which women could identify.
- Tensions as women attempted to balance their domestic and professional roles.
- Unreasonable expectations to perform successfully in a range of roles.

Previous research has also focused on the gendered nature of enterprise and organisations. However, the reality of such gendering in the everyday lives and social contexts of women business owners had not been adequately explored. This research provides a sociological perspective, unpicking Bourdieu's notions of habitus, capital and field, together with feminist theories of social change, to provide a starting point to explore the barriers and the strategies adopted to address the barriers.

Through narrative and thematic analysis, I examine the strategies that these women adopt as they negotiate their way through the field of enterprise, exploring the impact that the various strategies may have in that field, and whether these strategies are able to shape the field. Theoretically, whilst these issues could have been considered in the light of Bourdieu's social theory, the originality of this research is in 'appropriating' his theory using a feminist perspective. This perspective spotlights the issues from the viewpoints of these self-employed women and proposes that strategies adopted are a response to the 'lack of fit' the women experience in the field of enterprise. My findings show that the participants adopted different strategies, which were dependent upon their social context and their position in the life cycle. The 'lack of fit' they experienced encouraged the women to critically evaluate and respond to their circumstances in ways that achieve goals that fit around their lives. However, more important was the question whether such reflexivity has the power to influence change in the world of enterprise. My research found that only those strategies that question and challenge the world of enterprise have the potential to shape that world in some way. The findings provide a window into seeing the potential for change in the world of enterprise, based upon the practice and experience of women business owners struggling to make it their world.

Entrepreneurship and the post-feminist turn: women's final emancipation or the same old story?

Helene Ahl

Education & Communication, Jönköping University, SWEDEN

Susan Marlow

Business School, Nottingham University, ENGLAND

Abstract

The contemporary neo-liberal has been exemplified by the rise of entrepreneurship and entrepreneurial behaviours (Beck, 1995). Exemplified as self-employment and new venture creation, but also as innovative problem solving in the corporate environment, entrepreneurial activity has been feted as the agentic exploitation of personal potential (Storey and Greene, 2010). This shift has been made possible by de-regulation, liberalized markets and the social and moral emphasis upon individualized responsibility for the self (du Gay, 1995; Ogbor, 2000; Marlow, 2014). This discourse chimes with the analytical foundations of post-feminism which, despite various and contested iterations (Gill, 2007; McRobbie, 2009), suggests that social and employment liberalization in a context of decreasing sexism and greater equalities have generated a meritocratic society and so, rendered feminist subordination critiques obsolete. As Gill (2007: 147) notes, meritocratic achievement is available to the post-feminist woman through, 'selfsurveillance, monitoring, self-discipline, a focus on individualization, choice and empowerment'. Thus, entrepreneurial activity – centred upon the agentic exploitation of potential – accords with the sentiments underpinning the post feminist arguments where the individual can now use her agency and ability to fulfill her desires. In this chapter we critically explore the alleged complementarities of this argument. We suggest that rather than revealing new opportunities, the 'post-feminist' women business owner, by virtue of gendered ascriptions and constraints, will find her entrepreneurial activities subject to discriminatory assumptions, biases and challenges. To elaborate upon this argument, we draw upon two differing contexts to explore the nuanced influence of gendered ascriptions upon entrepreneurial activity – those of the UK and Sweden. In the former, there is a regulatory framework of equality which, it is assumed, offers meritocratic opportunity for women to pursue entrepreneurial activity whereas in Sweden, there is a focus upon the value attributed to specific womanly merits and opportunities which can be used as a resource for entrepreneurial activity. Critically evaluating these arguments, we conclude by questioning the capacity of entrepreneurship to fuel a post-feminist future whereby women can claim new pathways to personal emancipation.

Exploring the strategies and challenges in FemInc.ism in Action: The case of ethnic minority female entrepreneurs in the United Kingdom

Munavvar Syedda

London School of Commerce, ENGLAND

Abstract

Ahl et al, (2015) coined the term FemInc.ism to denote the phenomenon of using entrepreneurship as a vehicle for feminist action or “feminist action through enterprise”. Research on women’s entrepreneurship has extended into new directions reframing entrepreneurship not as an economic activity with possible social change outcomes but as a social change activity with a variety of possible outcomes (Calás et al., 2009). Entrepreneurship can contribute to empowerment of women facing social restrictions and employability barriers and empowerment of women is the uniting factor of all forms of feminist theory (Scott et al., 2012). Female entrepreneurs from ethnic minority backgrounds are subject to a double jeopardy owing to their gender and ethnicity. However, the number of ethnic minority female entrepreneurs has risen in modern multi-cultural societies as women from ethnic minority backgrounds are seeking greater economic and societal recognition (de Vries and Dana, 2012). Following on from the above, this research examines how feminist ideologies may be influencing BME women’s entrepreneurial activity despite gender and ethnic inequalities and the intersectionality between the two axes of identity in the UK context; specifically, the role of entrepreneurship as an agent for feminist action.

The empirical component of the research draws on an ethnographic case study of a UK based women’s organisation that supports BME women into entrepreneurship, provides advocacy support and is striving for social changes through enterprise. An exploratory study was considered given that this area has not had extensive work done. The research is based on testimonies of the employees/volunteers and 10 female entrepreneurs supported by the organisation. The in-depth interviews and observation sessions were conducted by the author over a period of nine months as part of a larger, on-going study. The aim of this paper is to understand the strategies and challenges in achieving feminist change through enterprise. This paper contributes to better understand the FemInc.ism phenomenon as used by ethnic minority female entrepreneurs in a developed country context. Thus, the contribution of this paper is to propose a detailed analysis of good practices, obstacles and challenges in FemInc.ism. The findings of this study could be useful to better design initiatives to promote social inclusion and empowerment of women through entrepreneurship.

Sensitizing entrepreneurship: the expansion of female values to shape a FemInc.ism of openness

Karin Berglund

Stockholm Business School, Stockholm University, SWEDEN

David Redmalm

Dept. of Engineering Management and Organisation, Uppsala University, SWEDEN

Annika Skoglund

University of Essex Business School, ENGLAND

Abstract

Entrepreneurship has during the past decades undergone a transformation, from being adored for its benefits to bring about economic prosperity to its broad potential of emancipating wo/men (Rindova, Barry & Ketchen, 2009) to create social change (Calas Smircich & Bourne, 2009; Steyaert & Hjorth, 2008). From the perspective of feminism this is described as a transformation from state feminism to FemInc.ism, denoting “feminist action through enterprise” (Ahl, Berglund, Pettersson & Tillmar, 2014). If women have been accused for being ‘less’ in the male entrepreneurship discourse (Ahl, 2006, Marlow, 2002) entrepreneurialism has now paved the way for lashing together entrepreneurship with feminist action (Kantola & Squires, 2012). This has opened up for a revaluation of feminine values and traits that have marginalized women and depleted the male dominated and rationalist entrepreneurship discourse (e.g. Marlow & Patton, 2005; Ogbor, 2000).

In this paper we will contribute to the thoughts on FemInc.ism through discussing how the affirmation of openness and diversity in the ICT Company Prezi produces an emotionality of feminine care, which counteract the masculine risk-taking individual that usually describes entrepreneurial activity. Whilst Prezi is known for its zooming presentation tool that helps people express and explore their ideas for change more aesthetically, they have been less outspoken about their continuous and concrete actions of social change-making in Hungary. In these projects the company engages in specific projects of social betterment for vulnerable and marginalized groups, as women, LGBTQ people, refugees and the Roma population. We will concentrate on their yearly renovation project where Prezi employees, together with volunteers from the NGO Bagáz, unite for one or two days to renovate houses in a dilapidated and depleted Roma village called “Bag”. Roma people, Bagáz volunteers and Prezi employees all testify about how they have been emotionally involved with each other, which has brought them together. In our team ethnography of Prezi’s social engagements we have seen expressions of sadness and laughter, anger and relief, despair and hope. Against the backdrop of stories that emphasize the awareness of how one can change one’s own and other people’s situations ‘homo sentimental’ (Illouz, 2007) takes shape. Whilst some feelings have traditionally been male coded, as courage and cool-headed rationality, kindness and compassion are linked to femininity (Illouz, 2007: 4). Typically this emotional divide reproduces a traditional hierarchy of the gender system, which is challenged through the upgrading of female values in Prezi’s sensitizing of entrepreneurship to bring about social change.

To study how the social endeavours of Prezi involves a broad repertoire of emotional responses we relate to emotions as socially constructed, acquiring meanings and social value from the cultural setting (Fineman, 1996/1999). By analysing how certain emotional rules encourage the expression of some emotions, while excluding others (Hochschild, 1979) and how this relates to the handling of difficult and burdensome emotions (‘emotional dirt’, see McMurray & Ward 2014), the feminisation of entrepreneurship will be addressed. The emphasis on empathy and sensitivity for closeness found in Prezi’s alternative entrepreneurship may very well open up for change-making and alter entrepreneurial discourses. However, it may also make people ‘skinless’ and vulnerable. Whilst this blurs the boundaries between “I and thou” that Martin Buber addressed as fundamental to resist objectifying ‘the other’ it may also underpin neoliberal logics that undermine structures of equality that is sought for in feminist movements (e.g. Ahl et al, 2014; Fleming, 2014).

Fem.inc.ism or state feminism: a matter of context?

Malin Tillmar

Management and Engineering, **Linköping University, SWEDEN**

Abstract

Neoliberal political ideas, management methods and 'entrepreneurialism' spread globally but are translated differently and have different implications due to contextual variations. This paper sets out to explore the implications from a feminist perspective, by comparing the highly differing contexts of Sweden, known for its equality, and the patriarchal context of East Africa. A mixed methods approach is used including theoretical and policy studies as well as ethnographic and interactive research. The local translations of feminism and entrepreneurialism in the respective contexts are discussed, as well as the relation between feminism and entrepreneurialism. In a stepwise analysis we draw three main conclusions. First, we argue that the austerity in the public sector in Sweden has implied a set-back for feminism. Second, we claim that in the studied East African countries, we contend that entrepreneurialism more clearly empower women. Our third argument is that the differing outcomes can be traced back to the existence or non-existence of a benevolent, non-corrupt and 'women-friendly' state.

Positioning as FemInc.ism: Women entrepreneurs' negotiations for resource acquisition

Talia Pfefferman

Recanaty Business School, Tel Aviv University, ISRAEL

Abstract

This paper analyses opportunities and limitations for women entrepreneurs as socially constructed within a specific context. Entrepreneurship is environmentally embedded. In order to acquire resources, entrepreneurs must achieve legitimacy, mainly through conforming to social norms and beliefs of their surroundings. Women founders face disincentives in establishing legitimacy, for entrepreneurship is culturally identified as masculine (Ahl 2006; Ogbor 2000; Mirchandani 1999). Therefore, in their negotiations with stakeholders over resource acquisition, they engage in doing and redoing gender as part of their boundary work (Bruni, Gherardi and Poggio, 2004 ; Diaz-Garcia and Welter, 2013 ; Lewis, 2013). I focus on these negotiations through a social constructionist view that highlights human interactions, claiming that through them, gendered meanings of entrepreneurs and entrepreneurship are formed, examined, contested and institutionalized. Thus, entrepreneurship is unfolded as a social process. For this purpose, I employ positioning theory that investigates social interactions as a site of meaning creation through discursive processes situated within historic and normative contexts. Once established, meanings can facilitate or hinder opportunities for actions (Harre and Langenhove, 1991).

I draw on a historical case study of micro-business loan negotiations between women and loan officers in the Jewish community in Palestine during 1930s. The data contains 420 loan protocols made in 1938-1941 by community financial institutions, on which I employ content analysis. Taking a critical feminist perspective (Bruni, Gherardi and Poggio, 2004; Calas et al., 2009), these negotiations for business resources emerge as a political arena that enables us to follow the manner in which women decipher existing power relations and act within them. In these negotiations, women applicants chose to embed their claims not in rational economic considerations but rather to draw upon relevant symbolic discourses: family, community and nationalism, as frames of references. They employ three options of self-positioning (Czarniawska 2006): Some women comply with cultural norms concerning social roles of men and women; some affiliate themselves and their businesses with the business community and some challenge existing arrangements concerning gender business norms. Findings indicate that in some cases, loan officers' response to women's affiliation and challenging positioning was positive.

Hence, these women engage in FemInc.ism (Ahl et al., 2014) as they employed social perceptions as a tool with which they attempt to promote their individual business interests, to become legitimate members of the business community and to reposition women's roles within the national discourse. As micro finance becomes a central global tool to alleviate women's poverty, the analysis offered here suggests that negotiations over petty loans can operate not only as an arena for economic change but also as a space for reconstituting new meanings for gender and entrepreneurship, and, more generally, for a social gendered order.

Precarious Entrepreneurship and Entrepreneurship Context in US and Czech Republic in Intersectional Perspective

Alena Křížková

Marie Dlouhá

Sociology, Czech Academy of Sciences, CZECH REPUBLIC

Nancy Jurik

School of Social Transformation, Arizona State University, USA

Abstract:

Although entrepreneurship is often portrayed as a solution to poverty, social exclusion and gender inequality, research shows that the relationship between entrepreneurship support and women's empowerment is very complex and entrepreneurship is only a partial solution (Strier 2010, Jurik 1998). Entrepreneurship and its gendered nature are embedded in the social context created by welfare policies, tax, employment and business legislation and support programs and institutions (Neergaard & Thrane, 2011; Welter, 2004). The extent to which women and men can develop and control their entrepreneurship strategies is shaped by the gendered social context. More and more entrepreneurs are pushed into self-employment by structural changes in the labour market, which have eroded the availability of secure jobs (Strier 2010). Precarious entrepreneurship is defined by limitations in the quality of work along four dimensions: security of work, control over work process, regulatory protection and income adequacy (Vosko, Zukewich 2006). We compare precarious entrepreneurship (Vosko, Zukewich 2006) in two different social contexts: the US and CR. Self-employment is increasing in the US and Czech Republic especially for women in vulnerable positions (Valdez 2011; CZSO 2014). There is still a scarcity of research on the gendered nature and embeddedness of entrepreneurship within the social context (Orser, 2012). Also entrepreneurship research using an intersectional approach is rare (Knight 2014). Since most previous research on gender and entrepreneurship and the development of feminist and entrepreneurship theories have been based on Anglo-Saxon context, it is important to expand the empirical analysis as well as the theory development beyond this context. In this paper, we draw on empirical evidence from a qualitative study based on 60 semi-structured interviews with self-employed women and men, and with providers of entrepreneurship support services in US (30) and CR (30). We use an intersectional perspective to capture the ways in which differing social categories converge to produce constellations of disadvantage or combinations of advantage and disadvantage. In other words, we study processes and structures of inequality (Knight 2014) shaped by gender, class and race/ethnicity (but also by other characteristics such as age) and the ways that these are experienced, utilized, and resisted by entrepreneurs in the CR and US. Our aim is to provide a more nuanced understanding of the two historically different social contexts for entrepreneurship. We first provide a comparative overview of the macro (welfare policies, tax and employment regulation) and meso (entrepreneurship support) environment. Then we analyse the level of individual experiences with the social context and how it is shaped by gender, class, race/ethnicity and age. While in the US-specific conditions and support initiatives are rich, including focus on particular groups, entrepreneurship support is still limited to training for new entrepreneurs in the CR where the 1989 Velvet Revolution marked the renewal of entrepreneurship. Yet, services are still limited for the most socially marginalized groups in each country. Acknowledging the processes and structures of gendered, classed and racialised entrepreneurship contexts within an international comparative perspective might inform policy making and enhance intersectionality perspectives on development.

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Heeding the Call: Exploring Entrepreneurship as Social Change in the Philippines

Kelly Dye

F.C. Manning School of Business, Acadia University, Nova Scotia, CANADA

Bruce Dye

/ University of Leicester, ENGLAND
Crest Business Development, Bedford, Nova Scotia, CANADA

Abstract

Calás, Smircich and Bourne (2009) suggest that within mainstream entrepreneurship research and theorizing, entrepreneurship is primarily positioned as a positive economic activity in response to a perceived opportunity. A flood of studies exist to support this notion that entrepreneurship exists within the logic of economic rationality and that opportunities should result in actions that lead to the exploitation of what is of value to the market (Calás et al, 2009). Calás et al (2009:553) further suggest that reliance on these traditional understandings of entrepreneurship may discourage exploration of “what else entrepreneurship might be and do”. Our study represents an effort to address this concern as it explores non-mainstream experiences of entrepreneurship and the possibilities for social change. Another area of concern in regards to mainstream entrepreneurship theorizing and research is who is or is not represented. There is general agreement that the entrepreneur is discursively constructed as masculine (Bruni, Gherardi, and Poggio 2004; Ahl & Marlow, 2012), rational (Ahl, 2004), and white (Knight, 2005; Knight, 2010) and that this conceptualization is “universal and applicable regardless of differences in context, class, gender and race (Ahl, 2002)” (in Bruni et al, 2004, p.257-258). Those who do not fit this construction, or those who look to entrepreneurship for reasons other than economic gain through the exploitation of opportunity, are marginalised and their voices silenced. There has been a call for more critical interrogation of entrepreneurialism within the past decade (Bruni et al, 2004; Blake & Hanson, 2005; Ahl & Marlow, 2012; Tedmanson, Verduyn, Essers and Gartner, 2012; Henry, Foss & Ahl, 2015). Calás et al (2009) encourage the use of feminist critique to bring other possible, less benign aspects of entrepreneurship to light and encourage a reframing of the notion of ‘entrepreneurship’ such that an understanding of ‘entrepreneurialing’ is explored as a potential for social change. They contend that this approach will better capture “the contextual dynamics making these activities important for specific people in specific places and for specific reasons – reasons that may differ from the normative premises in the mainstream literature” (553). Our study is a response to this call for a more critical interrogation of entrepreneurialism. As part of a larger study with entrepreneurs in Manila, interviews and focus groups were conducted with 22 female entrepreneurs. Various defined as necessity entrepreneurs, they face a ‘double marginalization’ as not only are they women but they are poor and, as such, are discursively constructed as ‘other’ in the entrepreneurship literature. Critical discourse analysis of interview transcripts revealed that participants use entrepreneurship, not simply as a way to exploit market opportunities, but as creatively deviant (Cullen, Johnson and Parboteeah, 2013) resistance to the harsh external conditions in which they live, the institutional conditions that block aspirations, their constructions by others as ‘other’ and the notion of a permanent underclass. Although discounted from mainstream theorizing on entrepreneurship and entrepreneurs, we contend that these entrepreneurs offer important insight into what is possible through the reframing of entrepreneurship as social change.

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Barbie and “the plastic sexualisation of [the] entrepreneur”

Katrina Pritchard

Open University, Milton Keynes, ENGLAND

Kate Mackenzie Davey

Helen Cooper

Birkbeck College, University of London, ENGLAND

Abstract

Entrepreneur Barbie arrived in 2014; hot on the (pink) heels of her appearance on cover of ‘Sports Illustrated’. This provoked debate in the popular press and across social media (e.g. #unapologetic). Ongoing coverage of her career (e.g. Valenti, 2015) highlights the significance of Barbie as controversial cultural artefact in gender debates. Our research investigates media coverage of Entrepreneur Barbie and the female entrepreneurs involved in Mattel’s marketing campaign. These included ten women (named as Barbie’s ‘Chief Inspiration Officers’ or CIOs) alongside another female entrepreneur featured as a special edition doll. We used images of these women in a photo-elicitation exercise with 58 participants (men and women), exploring their responses to these representations of female entrepreneurship as we posed the question: Can Barbie be an entrepreneur? Subsequently we reflect more critically to ask can an entrepreneur be Barbie? We follow calls to examine complex and contested constructions of female entrepreneurship (Ahl et al., 2014), to “dare to tread more boldly” (Jennings & Brush, 2013: 694) and to look for entrepreneurship in “unusual places” (Sorensen, 2008: 91). We build on the broader utilisation of visual research in gender studies (Pritchard & Whiting, 2015; Duffy & Hund, 2015) and further respond to calls for consideration of the visual in entrepreneurship research (Riot, 2013; Smith, 2014; Galloway et al., 2015). Our analysis focuses on accounts generated by our participants as they viewed images of Entrepreneur Barbie, the ten CIO’s and the Special Edition entrepreneur. The images were presented to the participants in an order that moved from the artificial (the doll itself), the contrived (the marketing images of the ten CIO’s) to what might be called the ‘real’ (an image of this woman from her webpage).

We present the three phases of our analysis. Firstly, we asked what drew the participants’ attention. We identified three themes in participants’ responses relating to the emphasis placed on the specifics of the image (“she looks like she is carrying a lot of clutter”), how the images were viewed as representations of others (“youthfulness and attractiveness rather than credible experience, qualification and skills”) or personal responses to the image (“this kind of unreal presentation of working women makes it difficult for the rest of us”). Secondly, we examined the overall tone of responses which ranged from a positive positioning of the combination of glamour, power and achievement to more negative critiques of associations between beauty and success. Critical responses also engaged in irony and mockery, challenging the notion of ‘having it all’ that some felt was conveyed in the images. Subsequently we noticed the narrative variance in participants’ accounts. Participants’ changed what they attended to and their tone of responses across the three images. These changes were messy and multidirectional but common concerns about authenticity and representativeness emerged in their narratives. Intriguingly these concerns were not solely focused on the doll, but also questioned the ‘real’ women, leading one participant to comment that in the final image the woman appears “like a doll – plastic sexualisation of [an] entrepreneur”. Our analysis thus provokes a more complex and contradictory commentary than considerations of entrepreneurial media representations have uncovered so far. To make sense of our analysis we draw on recent debates about “excessive entrepreneurial femininity” (Lewis, 2014: 1858) and the “diva-entrepreneur” (Smith, 2009) problematizing these ideas as complex social constructions that are interpreted and consumed via everyday images such as those within our study. We aim to contribute to understandings of the messy processes of social construction and move beyond binaries or typologies of female entrepreneurs as our paper tells a story of entrepreneurial consumption.

Provoking and invoking discourses: entrepreneurship and gendered structures in place

Annie Roos

Johan Gaddefors

Rural Entrepreneurship Group,

Swedish University of Agricultural Sciences, / Dept. of Economics, Uppsala, SWEDEN

Abstract

Entrepreneurship and context have recently been recognized as a field of study in need for exploration and a contextualized view on rural entrepreneurship is developing (Welter, 2011; Korsgaard et al., 2015a; b; McKeever et al., 2015). Rural as place and context for entrepreneurship has been discussed based on three aspects: materiality referring to the physicality of place; meaning which is the social construction of place; and practice where the focus is how place is enacted and reproduced (Cresswell, 2014). Entrepreneurship can be understood as processes provoking and changing structures through a variety of different types of organizations, such as private, public or non-profit sectors (Steyaert & Katz, 2004; Calás et al., 2007; Ahl et al., 2014). However, entrepreneurship has been permeated by masculine and economically coded discourses (Bruni et al., 2004; Ahl, 2006; Berglund & Johansson, 2007) and research show how this neoliberal discourse excludes people from taking on entrepreneurial challenges (Hamilton, 2013; Verduijn & Essers, 2013). To elaborate on the exclusion resulted by dominating discourses we propose a context and situational sensitive approach combining business (Korsgaard et al., 2015b) and societal entrepreneurship (Berglund et al., 2012). Our illustrative cases show how men and women entrepreneurs challenge, but also reproduce, dominating discourses of entrepreneurship in place. By provoking and invoking neoliberal discourses the entrepreneurs take part in nuancing entrepreneurship discourses. Thus, our aim is to show how a contextualized view of entrepreneurship improves our understanding of how gendered structures in place are unfolded, provoked and changed. Our empirical material consists of a longitudinal study ranging over a ten year period in a small, Swedish, rural municipality. Narratives was collected through interviews, participation in formal and informal meetings, and shadowing (Silverman, 1993; Alvesson, 2003). The contributions from the study are threefold. We show; 1) how the neoliberal discourse of entrepreneurship is situated in time and place, 2) how the invoking of the societal discourse provoke and enable change of the neoliberal discourse on entrepreneurship, and 3) how this change result in new expressions of entrepreneurship performed by unexpected actors.

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The Limiting Effects of a Gendered Professional Context on Women's Entrepreneurial Activity: The Case of the Feminising UK Veterinary Profession

Lorna Treanor

Ulster University Business School, University of Ulster, **NORTHERN IRELAND**

Susan Marlow

Nottingham University Business School, **ENGLAND**

Abstract

The detrimental positioning of women as a consequence of normative assumptions about their deficient business acumen and entrepreneurial capabilities is well documented by feminist scholars across careers, organisation, entrepreneurship and management literatures. This paper explores how gender, within a feminising professional context, has resulted in industry restructuring which, in turn, limits opportunities for, and the likelihood of, women's entrepreneurial activity.

This paper employs a critical feminist-theoretical perspective considering gender as a social construction underpinning the relational distribution of power and reproduction of social structures within this professional context. This research finds that within the feminising UK veterinary profession, gendered norms, stereotypes and assumptions have resulted in occupational segregation and inhibited career progression and business ownership opportunities for the increasing numbers of women within the profession. The increasing corporatisation of the sector has resulted in industry restructuring due to increasing competition within the sector and barriers to entry for new firms. Against this backdrop of structural and attitudinal barriers to opportunity, women are blamed for the changing industrial landscape due to their essentialist lack of entrepreneurial propensity and capability. In-depth interviews with thirty-one women veterinary professionals in the UK highlights the prevailing ascription to the neo-liberal rhetoric positioning individuals as singularly responsible for their success through individual effort and agency. In this context, these women perceive encountering sexism, gender inequalities or gendered professional outcomes as unfortunate individual experiences as opposed to common occurrences within a highly gendered professional landscape. The desire to be a non-gendered, neo-liberal professional contributes to these women distancing themselves from such unfortunate female colleagues and indeed, accepting responsibility for their own negative experiences. The individualisation of these experiences distracts attention from the structural barriers present and renders feminist collective action highly unlikely. The findings suggest that industry context has a significant influence on women's entrepreneurial activity that has, thus far, been overlooked. These findings illustrate a paradox in that feminisation, when understood as an increasing proportion of women, does not alter the traditional gendering of a profession as might be expected. Instead, feminisation appears to be a process that reproduces and maintains women's subordination in their professional endeavours. The prevailing post-feminist and neo-liberal narratives contribute to the maintenance of women's subordination in this context with these professional women co-authoring their detriment by reproducing and maintaining the existing social structures and professional narratives.

Women entrepreneurs, Trends, Intentions, Scope, limitations: a phenomenological inquiry in context of potential women entrepreneurs in Pakistan

Nadeem Iqbal
Rafia Faiz
Humaira Asad

University of the Punjab, Institute of Business Administration, Lahore, PAKISTAN

Abstract

Challenging the normative assumption of entrepreneurship as being “Male”, Increasing number of women are initiating their ventures as entrepreneurs. Irrespective of the context to initiates, women entrepreneurs have become so prudent that government and semi government institutions have reshaped their structure with the privileged quota and/or sub division reserved only for women entrepreneurs i.e. women chamber of Commerce under the umbrella of Chamber of commerce and industry. In addition, special quota for women in Prime Minister Youth loan program also worked as catalyst to encourage women commence entrepreneurial ventures. Such transitional initiatives has set forth the need for scholarly acumens to be developed empirically yet with certain contextual underpinnings i.e. critical, feminist-theoretical perspectives (Ahl and Marlow 2012; Bruni et al. 2004; Calás et al. 2009). Realizing this precarious need for inventive research on woman entrepreneurs, this study is aimed at exploring the trends, scope, intentions and perceive challenges phenomenologically focusing on the potential women entrepreneurs.

To this end, recently passed out female business graduates will be interviewed face to face and through focus group discussions for digging deep in their Habitus for perceived scope and their intentions for entrepreneurial effectuation in line with their culture for supportiveness and/or for perceived restrictions and challenges. In addition to this, there male family members will also be interviewed to seek the extent to which a female’s entrepreneurial initiative will get accepted in a male dominant society (Ahl, 2006; Mirchandani, 1999; Al Dajani and Marlow, 2010) with clear and distinct gender roles and also to endeavour into the phenomenon of entrepreneurship as being embedded in family (Jennings et al., 2013). Thematic analysis will help derive the key themes grounded in data to propose conceptual framework for women entrepreneurs. In the Pakistani context, this study will be a pioneering entrepreneurial study deriving the gendered biases and reporting relevant contextual constraints to take entrepreneurship as an opportunity to FemInc.ism (Ahl et al., 2014). In addition, this study will also work as catalyst to initiate scholarly investigations regarding approaches to FemInc.ism in a collective yet highly gendered society of Pakistan. Furthermore it will also be an exemplary study for other developing countries and societies with similar norms and cultures.

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Women's entrepreneurship in Burkina Faso: a long path ahead

Lirasse Akouwerabou

Laurice Alexandre-Lecalir

CEDAG Sorbonne Paris Cité/ Université Paris Descartes, FRANCE

Abstract

Classified 181/187 by the UNDP, the Burkina Faso is one of the poorest countries in the world. The women count for 52% of the total population, and they play a major role in the economic and social life of their country. However, men but mostly women are not educated in general. According to EICVM study (2009/2010), 11.5% of young urban people are unemployed among whom 54% are women. The deficit in competencies is very high, 58% of the young aged between 16 and 24 years and 71% are aged between 25 and 35 years. This lack of competencies is linked to the lack of education. Only 12.1% of young aged between 25 à 35 years and 20.4% of young between 16 and 24 years have a secondary level. Less than 2% among the 25 to 35 years have a high level of education. Regarding women between 16 to 35 years, 72% among them are not educated neither alphabetized against 54% for young men. To strengthen the dynamic of job creation in Burkina Faso, the government has put in place in 2014, a new project aiming at the promotion of the youth employment (men and women) and the development of their skills. As regards entrepreneurship, there are no official figures about the number nor the sectors of investment neither about women entrepreneurs. These realities push us to study the Burkina Faso entrepreneurship frame especially women's, since it seems they lag behind their counterparts in the other Sub Saharian African countries.

To answer our questions, we conducted a quantitative research conducted in Burkina Faso (Ouagadougou and Bobo-Dioulasso) before 213 men and 59 women. The results were analyzed thanks to SPSS with different tests of Khi-deux. The main results reveal that entrepreneurship in Burkina Faso is mainly dominated by men. Women represent 21.7% of the total entrepreneurs, they are mainly represented in sectors such as hotels and restaurants (4% women against 2.6% for men), and food processing (3.7% women against 2.6% man) ; However all the other sectors are mainly dominated by men. Women create their businesses only if they have expertise in the field. They are 21.7% to create businesses that are related to their training. As regards funding, women get more government aid and support from organizations (2.2%) for women against (0.4%) for men. Also, through UNDP, a growing number of women from Burkina Faso take advantage of financial services that allow them and their families to become self-reliant and enjoy better lives (UNDP, 2015). However, 11.8% of women recognize that they are reconciling professional life and family life. Nevertheless, compared with men they are more likely not to find that balance between family life and private life (5, 1% against 4%). They are also less numerous to think that women entrepreneurs have more difficulties than men (12.5%).

Women and high-growth entrepreneurship: persistence or reengineering of gendered leadership stereotypes?

Renaud Redien-Collot
Novancia Business School, FRANCE

Stéphanie Chasserio
Corinne Poroli
SKEMA Business School, FRANCE

Abstract

This paper aims at exploring how French women entrepreneurs in a high growth context perceive their leadership. Capitalist growth has been founded for decades on masculine models of leadership. For several years, the women who have achieved leadership positions, as well as those who have researched on this topic, have completely or partially called into doubt these models, and, more broadly, the economic models to which they are linked. Similarly, the academic field of entrepreneurship is also characterized by the domination of masculine models (Calas et al., 2009). The stereotype of the entrepreneur is a man, and it is an image that sometimes approaches mythical proportions of strength, fearlessness, and invincibility (Ahl 2006, Bruni et al. 2004, Ogbor, 2000). To focus on women entrepreneurs in positions of leadership is to dig around in a field that is imbued with a double dose of masculinity. Therefore it appears relevant to examine the articulation of the theories of leadership and entrepreneurship (Vecchio, 2003; and explore how women combine their roles of leaders and entrepreneurs in a context of high growth. In the present study, we have attempted to internally examine entrepreneurial leadership as a reflexive process (and not as a set of traits) in encouraging few female entrepreneurs to convey their perceptions and self-reflection concerning their own trajectories and the development of their firms. As Berger and Luckmann (1966) stress it, reflexivity is a major process in the reinforcement of institutionalized stereotypes and, at the same time, in the emergence of a critical perception of the reified norms. In capturing women leaders' self-reflection, we attempt to see how they respect and deconstruct gender norms in their status of entrepreneurial leaders. Through six in-depth interviews, we have encouraged women entrepreneurs to deploy a reflexive discourse concerning their own entrepreneurial trajectory and the development of their firms. We opted for a qualitative methodological design. Our study focuses on a small sample of female leaders of high-growth businesses listed in the INDEX WE 2010 and 2011. This classification identifies fifty French companies that show exceptional growth rates and are run by women (consult www.women-equity.org). Our results show how these women entrepreneurs analyze the impact of their leadership not per se but according to two dimensions that reveal how they had to negotiate with gender norms. Women entrepreneurs leading fast-growth businesses had to negotiate with a set of social and cultural norms that delineate gender role in entrepreneurship. They attempt at the same time to promote an attitude of identification and an attitude of differentiation. Even though this ambivalent model is an original response towards a set of normative tensions, it also ultimately attempts to articulate entrepreneurial desirability and feasibility for the entire corporation. In the discussion we will look at the ways in which these women entrepreneurs also articulate quite consciously a personal differentiation process; which is to say, how they use transgressive strategies in regards to certain traditional models that, in the context of small French businesses, have up until now been adopted mostly by men. These women leaders attempt to reinforce identification with their employees in order to consolidate the quality of coordination whereas team members rely on the values that characterize the organizational (and their own interpretation of the) identification processes to measure new opportunities feasibility. At the same time, women leaders promote their own differentiation in order to break up with dominant (male) models of leadership whereas employees engage into the differentiation process to stimulate their entrepreneurial desirability towards a new opportunity. Through this communication we aim at contributing to enhance the reflection on gender, leadership and entrepreneurship.

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The community groups as a solution for women entrepreneurship, the case of the Senegal

Mamour Ndour

Laurice Ale Alexandre-Leclair

Sorbonne Paris Cité/ Université Paris Descartes, FRANCE

Abstract

The growth of the proportion of women entrepreneurs in developing countries has drawn the attention of both the academic and the development sector. Donors, international public institutions, national and local governments, NGOs, private companies, charities, knowledge institutes and business associations have initiated programs or policies to promote and develop women's entrepreneurship (Vossenber, 2013).

As regards Senegal, the unequal sharing of roles and responsibilities in the labour market and the privilege granted to men especially in management and control of resources have been an obstacle to the economic and social promotion of the women in Senegal (SNEEG Report 2013; Thiam, 2008; Sarr 1998). This reality has been strengthened by the religious beliefs and sociocultural norms, which provide some elements of explanations on the fact that the role and participation of women have been for so long little considered. However, since the publication of Bosrup's work (1983) denouncing the marginalization of African women in development, the inclusion of women in the country development is encouraged in Senegal and planned as part of the state social policies, combating poverty and promoting of women. Thus, according to the direction of women's entrepreneurship (Survey, 2009), the Senegal has 1,500 women enterprises and the contribution of women entrepreneurs to GDP rose from 0,06 % in 1994 to 0,9 % in 2004 and 5,54 % in 2010 (Niang&Dramani, 2011). Indeed, despite the unfavourable environment, Senegalese women are getting more and more involved into entrepreneurship through challenges in a socio-cultural context not always favourable. They are particularly present in vital economic activities for the country: retail sale, sewing, weaving, home sale, vegetable production, as well as fruits and vegetables, small processing units (curd, paste peanut, local juice ...). To face these challenges, women must stand together, develop and mobilize their relational networks that provide access to useful information promoting business creation associations (Simen&Diouf, 2014).

In this article, we try to understand the motivations of Senegalese women to choose the community groups as a solution for their venture projects. To do so, we conducted a deep qualitative study before four Senegalese women community groups belonging to a network of 12 women communities which include 800 women from the region of Saint-Louis in the Senegal. The results show that the referees have no professional qualifications and with scarce economic means. But, the collective dynamics in the women community groups afford these women to have sufficient forces to embark on an entrepreneurial process; minimizing risks by pooling their resources. Women community groups combine economic viability and collective project, participatory governance, and social innovation. Also, it should be noted that women community groups rarely born of spontaneity; they are the result of the transformation of traditional associations or purely social change models to a mixed or purely economic model.

Women and high-growth entrepreneurship: A typology

Christina Constantinidis
University of Luxembourg, LUXEMBOURG

Stéphanie Chasserio
SKEMA Business School, FRANCE

Janine Swail
University of Nottingham, ENGLAND

Abstract

The objective of this study is to develop a typology of women-managed ventures according to their growth profiles. High-growth companies intensely contribute to our economies and constitute a particular area of interest for entrepreneurship scholars. Growth is also one of the major indicators of entrepreneurial success in the literature. Female entrepreneurs' growth intentions and behaviors therefore constitute central questions for researchers in the field. Previous research comparing the performance of female and male entrepreneurs in terms of business size and growth highlights sex-based differences. Women-owned ventures tend to have a smaller number of employees (Nadesan & Trethewey, 2000; S. P. Singh, Reynolds, & Muhammad, 2001), and report lower growth rates (Cooper, Gimeno-Gascon, & Woo, 1994; Srinivasan, Woo, & Cooper, 1994) in terms of revenue increase (Hisrich & Brush, 1987; Jennings & McDougald, 2007), variation in profits (Watson & Robinson, 2003) or employment growth (Du Rietz & Henrekson, 2000; Nadesan & Trethewey, 2000; S. P. Singh, et al., 2001). Different owner- and firm-related factors are identified as explanatory variables for the gender differences between entrepreneurs in terms of business growth. Women tend to have fewer resources for growth in terms of debt and equity capital, education, business ownership experience, time and energy owing to their domestic responsibilities (Alsos, Isaksen, & Ljunggren, 2006; Brush, Carter, Gatewood, Greene, & Hart, 2004; Manolova, Carter, Manev, & Gyoshev, 2007; Marlow & Patton, 2005; Srinivasan, et al., 1994). Researchers also find gender differences in terms of motivations and risk-taking propensity (Langowitz & Minniti, 2007). At the organizational level, the lower performance of women-owned businesses in terms of growth is mainly attributed to the less dynamic and growth-oriented sectors in which women operate (mainly services and retail) (Cooper, et al., 1994; Du Rietz & Henrekson, 2000; Rosa & Hamilton, 1994; S. P. Singh, et al., 2001), as well as to the smaller size and lower age of women-owned businesses (Du Rietz & Henrekson, 2000; Johnsen & McMahon, 2005; Rosa & Hamilton, 1994). In contrast to the above sources, other comparative studies based on gender find no gender differences with regard to their growth rates (Cassar, 2007; Légaré & St-Cyr, 2000; Menzies, Diochon, Gasse, & Elgie, 2006; R. P. Singh & Lucas, 2005; Smeltzer & Fann, 1989), in terms of sales increase (Ahl, 2006), employment growth (Ahl, 2006; Kyrö, Aaltio, & Sundin, 2009; Lambrecht, Pirnay, Amedodji, & Aouni, 2003), earnings growth (Cliff, 1998), or growth stages (Ahl, 2006). According to these studies, there seems to be more similarities than differences between women and men entrepreneurs in terms of growth. So existing comparative research work on the growth of women- versus men-owned firms generates mixed results. Comparative studies about women and men entrepreneurs have been criticized by several authors in the recent years, both methodologically and conceptually. In terms of methodology, studies that aim to compare women and men tend to evaluate women's entrepreneurship with regard to standards which are historically constructed around a traditional, male-centered model (Ahl, 2006; Fenwick, 2003; Myrie & Daly, 2009). They therefore come to the conclusion that women entrepreneurs are less successful than their male counterparts, without taking into account the diversity of realities covered by women's entrepreneurship. At the conceptual level, researchers tend to reproduce and reinforce the divide between male and female entrepreneurs, which are a priori implicitly seen as two distinct and homogenous groups (Ahl, 2007). Instead of analyzing (once again) business growth differences along gender lines, our contention is to develop a typology of female-managed businesses, differentiating between various growth patterns. We do not consider women entrepreneurs as a homogenous group, rather taking into account the diversity of existing realities. We use an existing French database, Women Equity for Growth, that has been measuring the performances of women-led businesses for five years. We identify clusters based on different growth indicators, including financial growth indicators (evolution of the chiffre d'affaires, evolution of the EBE, evolution of profitability), and size growth indicators (evolution of size in terms of the number of employees, and the number of filiales).

Present and future selves: self-employment and productive ageing in the identity work of older women in Italy and the UK

Frances Tomlinson

Business and Law, London Metropolitan University, ENGLAND

Simona Spedale

Nottingham University Business School, ENGLAND

Abstract

This paper explores the interconnections between ‘doing gender’, ‘productive ageing’ and enterprise. There are strong normative expectations attached to the ideas of ‘active’, ‘positive’ and ‘successful’ ageing; expectations concerning individual activity, autonomy and self-reliance, in line with new orthodoxies of ageing and of the ‘ideal ageing subject’ (Moulaert & Biggs, 2013; Rudman, 2006). The concepts of ‘encore career’ and ‘encore entrepreneurship’ are similarly expressed in optimistic terms – as offering not just a means to an income but as engagement in meaningful activity and in making a wider contribution to society (Simpson et al, 2012). Yet, as highlighted in the stream call for papers, questions remain about what an entrepreneur is, and about who can be called, or call themselves, an entrepreneur.

Our paper pursues these questions through an exploration of the identity work of participants on a development programme for women over 50. Participants were invited to consider themselves at a crossroads in their life, on a programme intended to assist them enhance their prospects in relation to a range of possible future activities, encompassing employment and self-employment, volunteering and community engagement. The project involved partner providers in the UK, Sweden and Italy; this paper draws on interviews with participants from southern Italy and the greater London area who had identified self-employment as a possible future path. The interplay of age with gender is explored in relation to the interweaving of time and space in narrative identity work. Understanding age as representing the dimension of time and the life cycle (Yuval-Davis 2006), we examine the negotiation of identity in relation to the passage of time – how crafting a future, self-employed identity affected or enhanced their identity claims in the present; what past identities were drawn upon as discursive resources in constructing a socially desirable, aspirational identity. Understanding gender as constructed in relation to space – with the separation of the domestic sphere from other domains as the axis around which gender differences are produced – we examine how participants positioned their identity claims in relation to various networks of social/power relations, involving employment, the family, and their immediate social context.

We discuss the contrasting constructions of a self-employed identity that emerged from our analysis in relation to discourses of enterprise and productive ageing, and in relation to the social, cultural and political contexts in which participants’ identity work was carried out. Wilinska’s (2010) study of age-related discourses in Poland led her to conclude that the interaction of older age with gender leads to a strengthening of the gender order in later life. We consider whether self-construction as self-employed mitigates against this; and whether it offers an alternative vision to that of the ‘misery’ perspective that is so often applied to women’s ageing (Krekula, 2007). We thus offer a critical exploration of how encore entrepreneurship is constructed in contrasting social contexts and of the implications, applications and relevance of these varying constructed forms.

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Older migrants and overcoming employment barriers: does community activism provide the answer?

Matt Flynn

Business School, University of Newcastle, ENGLAND

Abstract

This paper explores the interplay between different employment barriers faced by older economic migrants who find they need to delay retirement. It also considers the extent to which ethnic based community activism can support constituents in maintaining employability. Using participatory action research, we work with a group of older migrants who are members of the Manchester UK based Chinese group Wai Yin. Over three months, we explored work and retirement issues. We also conducted interviews with executives, managers and organizers of Wai Yin to explore the support which the group can and does provide older members who seek to delay retirement. The study showed the negative impact of the global recession on economic migrants' retirement plans augmented by their precarious work histories, concentration in self-employment and lack of pensions. Not only do they face multiple forms of discrimination, including ageism and racism, but the intersectionality of such discrimination create a unique set of barriers to continued work. Community activism can play an important role in supporting older constituents, particularly in matching the skills which they have to offer with the needs within the community.

This paper shows that older migrants face significant issues of precariousness with regard to both saving towards retirement and maintaining employability. Community activism can contribute where government intervention inadequately addresses the barriers faced by older migrants. As government seeks to raise real retirement ages, more research is needed on its implications for vulnerable groups of older people including migrants.

Grandfathers, work and care

David Lain

Business School, University of Brighton, ENGLAND

Wendy Loretto

Business School, University of Edinburgh, SCOTLAND

Abstract

This paper explores the role of men in providing care for grandchildren while their adult children are in paid work. Grandparenting in is a neglected facet of 'work' undertaken in later life, and the role of men in carrying out this form of entrepreneurial activity receiving particularly scant attention. In general, most grandparents say they provide at least some care for their grandchildren (Wellard 2011), and around 30% claim to provide care on a regular basis (Glaser et al 2010). Proximity to grandchildren is a known factor influencing care provision, but in other regards 'carer' grandparents appear to be a diverse group. Grandmothers are, on average, are more likely to say they provide care than grandfathers, which is hardly surprising when we recognise that women are more likely to be providing care at earlier stages of the lifecourse. However, analysis of the SHARE survey shows that across a range of EU countries around 40-50% of grandfathers claim to provide regular or occasional care, with the percentages of women in this category generally being around ten percentage points higher (Herlofson and Hagestad, 2012: 36). If we look to the UK, around around 14% of grandfathers are said to provide 10 or more hours a week of care (Wellard, 2011). This is below the 19% of grandmothers providing such care, but it still means that a significant minority of grandfathers appear to be providing care at any one time. One of the suggested explanations for this is 'tagging along' – grandfathers accompanying their partners, while she does the care-work; by implication, this suggest that grandfathers are not very involved or making active decisions to care. While this may be an explanation in some cases, there has been little empirical research on grandfathers and the care they provide (Tarrant 2012).

Given the above gap in the literature, this paper examines the experiences and motivations for caring among grandfathers and grandmothers in Sussex and Edinburgh. Qualitative, in-depth interviews were conducted with 60 grandparents that provide care for their grandchildren while their adult children are working. Purposive 'snowball' techniques were used to achieve a sample of working and non-working grandparents that were stratified on the basis of income, housing circumstances, and education. The interviews incorporated a life-course perspective, asking grandparents about their work, educational and caring histories. The interviews lasted from 1 to 2.5 hours, and covered the nature of the grandchild care they have provided; the family context; the influence of paid work on caring; their financial position; and the impact of caring on their wider lives. The paper draws on the qualitative interviews to show that the concept of 'tagging along' is too simplistic to capture the involvement of men in caring for their grandchildren. While interviews with some women indicated limited involvement of their partner in caring, we also identify a significant number of very involved and committed grandfathers. Retirement offered an opportunity for some grandfathers to establish an encore career in caring for their grandchildren, while others actively sought opportunities to combine work with grandparenting commitments. A key refrain was that grandfathers had missed out on bringing up their own children because of work and did not want to miss out again. We conclude by discussing the implication of the findings for theory and research in the area of care, employment and encore work in older age.

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Towards a Gender-Equitable University

Karin Pittius

Dresden University of Technology, Dresden, GERMANY

Abstract

Over the past few decades, European universities have found themselves confronted with a multidimensional mix of challenges, involving both opportunities and risks. They are under considerable pressure to modernize; the place of the traditional self-administration model of university governance has been taken by a managerial model inspired by the New Public Management, of an increased competition for funding, prestige and students (cf. e.g. Schimank 2005). In particular, this is characterized by a strengthening of the internal hierarchy, a weakening of the collegial principle and an intensified political control of the framework, as opposed to control of details, by the state. On the other hand, structural change also offers opportunities, such as on the path to a gender-equitable university: Gender equality is increasingly understood as a central organizational task (cf. Blome et al., 2013). For a long time, representatives responsible for women and gender equality were assigned rather a disruptive role in the micropolitical structure (Wiechmann et al., 1999: 64). By now, however, at many universities, gender equality has become established at top management level, and is furnished with the potential for incentivizing and sanctioning.

The paper is the result of an empirical research project currently underway, in which, in the context of the Excellence Initiative, changes at the university are being examined in terms of gender equality. In the article, this will be discussed from the micropolitical perspective. Micropolitical conceptions focus on the actions of the members of an organization and their (inter-) relations. These, in turn, are understood as “arenas” of interventions and negotiations that are driven by interests (cf. Riegraf 2013: 174). Consequently, they enable a process-oriented view of organizational policy action. In a first step, the collected data will form the basis for focusing on the following questions: What creative leeway do the stakeholders at the various hierarchical levels of the organization have? How can “Entscheidungskorridore” (*routes to making decisions*) (cf. Ortmann 2009) be described which, while not determining the rationality of the acting persons, nevertheless restrict it? What influence does the university management have on their individual organizational units? In a second step, subjects and measures for improving gender equality will be examined, i.e.: Where in the enforcing and embedding of equal opportunity measures can the described decision-making processes be observed? What effects does the implementation of gender equality as a task of the university management have on relevant organizational processes? How, where and in what context is gender made relevant (and where is it not)?

The data has resulted from participatory observations in various settings (university bodies at the executive and faculty level, interdisciplinary public events, courses etc.) and from group discussions with a variety of status groups (professors, research assistants and students) as well as with university equal opportunities stakeholders at a German “University of Excellence”. The intention is for a subsequent discussion with the participants concerning the extent to which the micropolitical perspective allows boundaries of hierarchical decision-making patterns to be demonstrated, since micropolitical conceptions assume scope for action and creative leeway as well as potential for refusal by stakeholders at all hierarchical levels. (cf. Riegraf 2013: 166).

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Lost in translation? Transitions to managerialism and their challenges for gender equality in university

Angelika Striedinger

Birgit Sauer

Katharina Kreissl

Johanna Hofbauer

Wirtschaftsuniversität Wien, Vienna, AUSTRIA

Abstract

In academic analyses universities are often portrayed as being transformed into purely managerial organizations, or as complex organizations between academic professionalism and new managerial governance. Feminist researchers, too, tend to locate gender equality within the tension between traditional academic professionalism and new public management. These papers conclude that the move towards managerialism either opens up new windows of opportunity for gender equality interventions (Matthies & Matthäus 2010), or that it co-opts gender equality work and robs it of its feminist foundations (Bendl & Schmidt 2012; Morimoto & Zajicek 2014).

In this paper, we challenge these simplifying notions, drawing on ongoing research on governance reform of the higher education system in Austria. We apply the institutional logics perspective (Thornton, Ocasio, & Lounsbury) to our analysis, drawing a picture of universities that captures the complex constellation of multiple institutional logics, and situates gender equality within this complexity. Our aim is to do the groundwork for developing appropriate feminist strategies for institutional change within these organizations. Our analysis contributes to this aim in three ways: First, the idea of institutional complexity (Greenwood et al. 2011) refines our understanding of the organizational context of gender equality work in academia. We find that there is not just a single move from academic professionalism to new managerialism, but that there are actually multiple logics at play at the same time. Second, the concept of institutional vocabulary (Thornton, Ocasio & Lounsbury 2012) allows us to identify core terms in the current higher education discourse at which different logics overlap and blend. Third, and most importantly, this theoretical framework lets us situate gender equality within these complex constellations. This allows us to see the how gender equality can strategically be approached and legitimated through multiple, different institutional logics.

Based on this understanding, we conclude that this high degree of institutional complexity, while challenging for those who move within this institutional context and attempt to effect change, also provides specific opportunities. When gender equality agents understand their institutional environments and see where different logics contradict or reinforce each other, they can develop strategies to use these constellations in order to muster support and legitimacy for their agenda.

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Equality Implementation Standards for Universities in Germany: New Public Management and Gender

Melanie Roski

Institute for Sociology, FernUniversität in Hagen, GERMANY

Abstract

There are several processes that led to a changing perspective on equality work within universities in Germany; 1) a growing impact of Gender Mainstreaming processes (as legal requirement) in public institutions in Germany in general; 2) the enduring drop-out of (female) scientists and a higher gender awareness in some scientific fields, leading to increasing activities for a gender-sensitive promotion of young talents in academia; 3) external incentives for more gender equality, e.g. a performance-oriented allocation of financing or guidelines of research funding organizations that include gender issues.

The research project EQUISTU (Equality Implementation Standards for Universities) analysed the possibilities for a consequent integration of gender issues within the modernization process of higher education institutions (HEI). The project team examined the control tools that can be used in higher education management to ensure a balanced gender ratio in academic life. The project covered both universities and universities of applied sciences and was funded by the German Federal Ministry of Education and Research and the European Social Fund (duration of project: June 2011 to May 2014). Two quantitative surveys were conducted to provide an overview of the current progress in setting up gender-sensitive control tools. The first survey addressed the university directors and the second one all equal opportunity officers of the public funded universities in Germany. Furthermore, qualitative case studies were realised at 13 universities, examining the design of equality-focused control tools and the structural framework and processes that are involved in implementation.

The results show the increasing integration of gender issues in management tools at universities in Germany, e.g. in financing or controlling. The processes of reorganisation and the implementation of management tools that include gender aspects strengthen the need for gender expertise in different organizational units and promote a professionalization of gender work. As a result, there is an increasing number of new and old actors within the management of universities and faculties, becoming crucial for the implementation of a more gender-oriented management. The case studies show the different strategies of the universities, ranging from more traditional approaches, focussing on strengthening the competences of equal opportunities commissioners, to the implementation of new organizational, e.g. cross-faculty task forces for gender equality endowed with extensive decision-making authority. This paper points to the empirical results regarding these new and old actors, their (changing) roles and their ways of co-operation (examples for "best practice") as well as the development of new controversial areas between management and the faculties. Especially the implementation of new corporative actors within the universities, e.g. gender centres and their areas of responsibilities can result in shifts of power and create new conflicts between the university management, equal opportunities commissioners and faculties.

Gender Knowledge: 'Neoliberal' Façade of Legitimation or Starting Point for Change?

Katharina Tampe

Dresden University of Technology, GERMANY

Abstract

The missing link between policy measures aiming at gender equality and what has actually been achieved in terms of equality for women in academic careers has by now become a much discussed topic in science and politics. In this context, the question arises as to why, in spite of so many years of working towards equality at universities, the effect of this work is still relatively minor. While it is true that since 1993 there has been a continuous increase in the proportion of women at universities in all status groups (cf. CEWS 2015: 7f.), the number of women professors is increasing only "at a snail's pace" (Steinweg/Pawlek/Brodesser 2014: 466).

The argument pursued in the article to explain the phenomenon is that (social) change is decided in practice, and that this practice in turn is closely related to the gender knowledge of the stakeholders in an organization (Wetterer 2008, 2009). Accordingly, gender equality in the sense of social change is both enabled and limited by gender knowledge, so that this context-sensitive, refracted knowledge can represent either a resource or a barrier with regard to the implementation of equality measures. (cf. Andresen/Dölling 2008). Simultaneously, far-reaching economic and social changes have been taking place for more than 30 years: The increased (neoliberal) market orientation in the sense of, for example, competition and efficiency also impacts on universities and their internal organization: Away from an institution that requires administration and towards an organization that acts competitively (called for, e.g. by the Science Council in 1985). Tying in with the demonstrated problem of the missing link, it will further be argued in the article that the potential effect of gender knowledge to restrict change is intensified by the strong competitive aspect, e.g. of application procedures. This raises the following question: To what extent does working towards gender equality lose democratic legitimation and emancipatory power – also and even especially within a university context – and adapt, or rather is forced to adapt to business and market rhetoric in order to keep attracting attention and to be integrated into the social and organizational processes of change? It is assumed that the resulting façade of legitimation has a direct effect on the gender knowledge that is becoming virulent in any given organization and as a consequence, on the desired changes. In view of the above, the planned article will focus on the following questions: How are questions of gender negotiated at universities against the backdrop of these institutions acting in a way that is increasingly competitive? What gender knowledge will be brought to bear here, with regard to equality measures in different status groups and contexts? To what extent is this gender knowledge shaped by, among other things, competitive and market-oriented elements and to what extent does it act increasingly as a façade of legitimation, e.g. in application procedures? To what extent can 'neoliberal gender knowledge' therefore function as an impediment or, on the contrary, as an enabler, and what effects does this have on the shift towards a gender-equitable university? These questions will be approached using examples from data collected in the research project, resulting from group discussions with various status groups (professors, research assistants and students) and with actors in university gender equality at a German "University of Excellence". In the subsequent discussion with participants, the intention is to focus particularly on the gender knowledge that exists at the organization in order to derive from it insights regarding the question of the missing link.

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Translating Equal Opportunities: Discourse Analytical Findings from Swiss Universities

**Ursula Offenberger
Julia Nentwich
Carolina Borra Krages**

Research Institute for Organizational Psychology, University of St. Gallen, **SWITZERLAND**

Abstract

When ideas travel across time and space, they are constantly appropriated to fit the new context (Czarniawska & Sevón, 2006). During the arrival of an idea an archive of discourses is created containing a variety of interpretative repertoires to characterize the idea (Potter & Wetherell, 1987). For translating an idea into material objects and local practices, creating local and contextualized discursive packages is necessary. In these discursive packages some interpretative repertoires are woven together while others are set aside. By this packaging process, the idea is appropriated to fit its specific local context as, among others, research on the translation of diversity management has shown (Meriläinen et al., 2009, Boxenbaum 2006; Ostendorp & Steyaert, 2009).

In our paper, we are analysing equal opportunities as an 'idea' that has become a constant issue in debates on change in the European higher education landscapes. Taking Switzerland and three case studies at Swiss universities as our starting point, we analyse how the idea of equal opportunities between men and women arrived via several Federal initiatives and how it was and still is translated into local practices at different universities. Particular attention is paid to the Federal Programme for Equal Opportunities fostering gender equality at universities, the National Science Foundation's measurements supporting individual careers as well as policies with regards to equal opportunities embedded in National Competence Centres for Research (NCCR). The two last measures in particular form part of a discourse on achieving excellence in Swiss academia. Using discourse analysis of documents and interviews we show how the idea of equal opportunities has developed different meanings (Nentwich, 2006) ranging from 1) fairness, 2) the university's business case, 3) the excellence and competitiveness of the Swiss science system to 4) a questioning of meritocracy. In different local settings, different discursive packages are produced from these repertoires, resulting in different consequences for the construction of the "ideal worker" in academia.

Our paper also sheds light on how interrelations between gender equality policies and measures to improve scientific and organizational excellence shape current working conditions in academia.

“There is an issue we haven't talked yet”
Gender constructions and organisational practices into Chilean academia

Marcela Mandiola

Facultad de Economía y Negocios, Universidad Alberto Hurtado, Santiago, CHILE

Nicolás Ríos

Universidad de Chile, CHILE

Alejandro Varas

Pontificia Universidad Católica de Valparaíso, CHILE

Abstract

Since the emergence of the student and social movement of 2011 and 2012, the broad field of education in Chile has turned into a subject of a lingering political discussion. Mainly confronting the so called *commodification of education*, this countermovement has not only problematised the educational policy and the schools and universities' work, also has placed education as a broad object of social reflection and academic research. In a scenary where demands to education acquire an increasing complexity, academic research has underlined issues that go beyond the critique of commodification, contributions from feminist and gender studies have play here a relevant role. A good example are the local studies that have approached gender inequalities into academic work, considering topics as payment, career opportunities and leading positions access among others. Although it has triggered some incipient and very specific policy efforts into some universities, the emerging chilean research in this field has presented certain limits. Particularly, we refer to a dominant approach in which gender perspective tends to be assimilated with a women's one, conducting mainly quantitative studies oriented by binary conception of gender or, ultimately, reifying it from an essentialist standpoint. As a result, the way in which gender differences are produced within current mangerial academic organization remain hidden, misconsidering its no-neutrality and its impacts over subjectivities and organizations.

In an attempt to develop a perspective that pays attention to the practices that builds gender as well as articulates academic organisation, this work presents our preliminar outcomes coming from an ongoing research (2012 – 2015). Our study states the question about the gendered and generizing character of practices and discourses within different academic scenarios, informed by Discursive Theory (Laclau & Mouffe, 1985; Glynnos & Howard, 2007) and a performative glance of gender constitution (Butler, 1990). In this particular article we would like to share first results from the analisis of interviews conducted with scholars from different fields, trayectories and institutional positions. We address the way in which they, through their self-accounts and their practices, construct academia articulating it with gender subjectivities, academic production and knowledge building. In brief, we aspire to make sense about the mutual relation between gender and academic (market) organizations, enhancing the political within higher education, as well as, instroducing new challenges for feminist research and gender studies within our local social practice.

Equality for excellence in transforming Finnish academia?

Johanna Lätti

School of Education, University of Tampere, FINLAND

Abstract

In the Nordic countries, equality has been the cornerstone of education and labour legislation since the 1960s. Nevertheless, its goals fluctuate under the pressure of other educational and economic policies. This presentation examines the equality agendas in the context of Finnish university reform in the 21st century. I analyse the changing conceptions and aims of equality through a variety of documentary materials and key actor interviews. The approach is supported as follows: firstly, the position of Finnish academia transformed after the Universities Act of 2009. However, recent studies ignore the perspective of equality though the organizational changes influence on its understanding (Bacchi, 2001). In addition, in pursuance of reforms, questions of equality were widely left aside in policymaking and in public discussion (Lätti, 2012). Secondly, the equality politics in Finland are increasingly transnational. Gender mainstreaming, as the latest strategy promoted by organizations such as UNESCO, targets to mainstream gender aspects in all levels and fields in education and work. The findings are observed against the conceptual shifts arisen from the adoption of transnational politics. Since the 1990s, the focus of the Nordic "equality model" has moved from the collective ideal towards individual rights and anti-discrimination measures (Svensson, 2006). Gender mainstreaming is related to Narotzky's (2007) idea about the hidden political projects behind the usage of ambiguous concepts. Attention is also paid on the justification and adjustment of the equality aims, since equality is often not prioritized during the organizational reforms (Skjeie & Teigen, 2002). In the increasing market orientation in higher education policies (e.g. Enders & de Weert; 2009; Nevala & Rinne 2012), equality might be seen as an obstacle to excellence and competitiveness (Naskali, 2009; Van den Brink & Benschop 2012). Through the case study from the Finnish context, I observe the changing equality agenda in relation to higher education and science policies relevant to the university reform. The appearance of equality is analysed through documentary materials on equality politics and interviews on key actors, who translate them into practice. Contextualizing the data into wider transformations of academia discovers what is considered important in organisations. The approach offers the means to evaluate the implementation of different, possibly contradictory, politics (Yin, 2003), and thus open up new perspectives on equality in higher education. The findings indicate that equality work, as a part of human resources, is justified through arguments of utility of universities. The equality aims seek to ensure subjective rights and similar opportunities for both sexes to forge a career, compete for top positions and receive the same salary. The abstract rhetoric of gender mainstreaming confirms the individualised view on equality. The values related to economics and power also seem to fit with higher education and science policies promoting competitiveness and efficiency. The study helps to evaluate equality agendas and the appropriateness of transnational equality politics in local academic regime. For academia, it poses also an ethical question. Is the role of universities limited to offering career options, with equality merely contributing to the search for organizational and individual success?

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When Gender Disbalance in Favor of Women is not good for Academic and Research Excellence

Svetlana Shakirova

Research Department, Almaty Management University, Almaty, KAZAKHSTAN

Abstract

According to many gender researchers (Bird, 2011:2014) 'universities are characterized by hierarchical division of labour that is asymmetrically valued and rewarded'. In Almaty Management University, women are over-represented among full professors, senior administrators, decision-makers, teaching experts, those who implements university policies, who supports corporate culture, evaluates candidates in faculty and administrative recruitment, collects data and prepare documentation for national and international accreditations, promotes student research and academic excellence, develops internationalization of university in terms of academic mobility of students and faculty members, etc. In general, both women and men spend more time teaching than doing research. The professional identity of female teaching staff of Kazakhstani university is shaped by complex of socio-economic and psycho-emotional factors most of which were inherited from the Soviet period. Today, being good educators and professionals in their special spheres, women in Kazakhstani academia face a set of dilemmas like: Too busy with teaching than research; Too old to be research-oriented (after defending PhD dissertation); Too far from international research level; Too hard to do research project; Too old to learn English to participate in international conferences; Too traditional mother and wife. In order to satisfy the increasing requirements from top university administration, teaching staff is forced to improve their teaching and research indicators. Almaty Management University's strategy is aimed to academic excellence, internationalization, advanced research, IT development, creating an entrepreneurial university, tri-lingualism policy (Kazakh - Russian - English), knowledge management, corporate social responsibility, and talents' development. The core idea of R&D at the university is comparative and international aspect, with an interdisciplinary and empirical country-specific research. Every faculty member must achieve annual KPI like a publication in international highly-ranked journal (indexed in Thompson Reuters Web of Science or Scopus data bases), paper delivered at international conference, fundraising to attract external funds for research, getting grant for research project, published book or text-book. Our survey conducted among faculty members of this university in 2014 showed that 55% of respondents would prefer teaching without doing serious research, when answering the question 'If you had a choice between teaching and research, what would you prefer now?' I show how competition for academic and scientific excellence can contradict to attempts on fostering more balanced gender structure of university staff and administration. When university top-managers openly articulate their need in 'more men in all positions', women - especially those with family responsibilities - aged, with no fluent English and no demonstrated research potential, will be a less desired 'majority'.

Visions of a gender equal science and research landscape: compatible with or contradicting images of scientific excellence

Angela Wroblewski

Institute for Advanced Studies Vienna, Vienna, AUSTRIA

Abstract

Most European countries face a similar problem with regard to gender equality in academia: Female participation at all levels increased – at least at a moderate pace – while the dominant ideal of “good science” remains unchanged. This ideal – described by Max Weber in 1919 – defines a good scientist as a person who has no other obligations besides science, is mobile and is willing and able to devote his entire life to his profession. Gender studies clearly depicted that this ideal is more difficult to achieve for women than men (e.g. EC 2004). Several countries have been successful in increasing female participation in academia through targeted policies. For example Austria developed a comprehensive policy mix for the university sector which contributed to this development (e.g. specific programmes to increase the number of female professors, quota regulation for university bodies). However, the dominant culture in science didn't change and excellence criteria are still oriented towards the described ideal of good science. This leads to the following question: How to develop the existing policy mix further to initiate cultural change? What would be a relevant starting point to develop policies which reduce the dominance of the traditional ideal of good science? To approach this question the Austrian Federal Ministry for Science, Research and Economics started a discursive process by commissioning a project to collect visions of a gender equal science and research landscape in 2025 (Wroblewski et al. 2015). The project started with a creative exercise to gather visions of different stakeholders in science and research and to detect starting points for further development of existing or development of new policies.

The analysis of workshop results shows that participants call in the first place for a change of working conditions in science and research and in the second place for a redistribution of funding. These requirements contradict – also from the point of view of participants – with international excellence criteria. Policy development is further challenged by the interplay of a complex set of factors: fragmented competences for policies in science and research, different understanding of equality in different policy fields, attempts to strengthen decentral policy development, increasing budgetary restrictions and orientation towards international standards of excellence. The paper starts with visions of a gender equal science and research landscape and resulting starting points for policy development. Secondly in the workshops perceived contradictions of a “good life in science” and “good science” will be illustrated. These contradictions are also visible in the definition of priorities of different actors in science and research policy and lead to a handling of equality issues that might be illustrated with the picture of the “hot potato” (passing on the responsibility from one authority to another). The paper concludes with a discussion of challenges for gender equality policies in that context. The paper is based on results of six visioning workshops (creative exercise, group discussions) as well as an analysis of main strategic documents in the field of science and research in Austria.

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Managing equal opportunities in Swiss universities

Borra Krages, Carolina

Offenberger, Ursula

Nentwich, Julia

Research Institute for Organizational Psychology, University of St Gallen, SWITZERLAND

Abstract

For centuries, universities have been seen as “republic of scholars” (Stensaker, 2012: 4). However, today they are being transformed into organizations with entrepreneurial agency. For instance, they are “*fully capable of behaving more strategically within the emerging higher education ‘market’*” (Bonaccorsi et al.; 2010). This development related to the increased implementation of the new public management (NPM) concept in the Public Sector. By means of NPM, more and more universities implement strategies to achieve “professionalization” (Gornitzka et al.; 1998), “centralization” (Stensaker, 2003), “accountability”, “transparency”, or “rule of law” (Schedler, 2009). In Switzerland, the new university law that re-established the relationship between the cantonal universities and the federal government in 1999 is one important starting point of this development. Furthermore, equal opportunity measurements have gained momentum. In Switzerland, the Swiss parliament established a national programme aiming at fostering equal opportunities in Swiss universities in 2000. This “Federal Programme for Equal Opportunities” aimed at increasing the number of female professors, provided funding for mentoring activities for female young scholars as well as child care facilities. From the beginning it made use of New Public Management as the dominant change strategy and again, the new university law is seen as an important facilitator (Knobloch & Fuger, 2014). Our paper takes these observations as the starting point for its empirical elaborations of New Public Management Reform’s influence on Swiss equal opportunity work in the higher education system. With a discourse analytical reading of documents as well as 10 interviews conducted with experts for gender equality and science policies in Switzerland we take a closer look at how NPM and Equal Opportunities have interacted. Our paper shows how the equal opportunity work stemming from the Federal Programme has changed from its original launch in the year 2000 to its fifth round (2017-2020). With our analysis we show how the interpretative repertoires (Potter & Wetherell, 1987) of “New Public Management” interact with the repertoires of “Equal Opportunities”, resulting in different meanings. Finally, we are discussing the consequences of this interaction for the development of both equal opportunities as well as academic governance.

The challenge of contesting structures that reproduce gender inequalities: the dual power of new managerialism & masculine norms in academic settings

Sarah Barnard

Andy Dainty

Tarek Hassan

Loughborough University, ENGLAND

Abstract

Despite attempts to broaden access to higher education in the UK through widening participation policies from the 1990s onwards and more recent national and local prioritising of gender equality in institutional strategic planning via initiatives such as the Athena SWAN charter, radical gender change in numerical and cultural terms is allusive. This paper proposes that universities, in the context of accelerated change, remain 'conservative' organisations with regards to working norms and career progression. Increasingly research and higher education institutions have multiple demands laid on them – demands for scientific excellence, demands for organisational innovation, the need to respond to student needs – and gender equality is but one amongst many competing demands that require action and reflection. It is important to understand how multiple demands can reinforce or undermine each other in terms of organisational activities and change. Drawing on empirical and action research in a UK higher education institution, this paper explores theories of managerialism and concepts of excellence and meritocracy through a gender-lens.

Excellence can be defined as: high mobility; excellent networks; high citations and; high levels of research funding. The quantitative measurement of performance through instruments like the Research Excellence Framework (REF) recognise and foreground particular kinds of activities at the expense of others. In addition to these aspects, the highly competitive environment in academia may exacerbate inequality as research shows that women are less likely to put themselves forward in competitive contexts and are less likely than men to consider themselves as 'excellent'. Masculine norms of career and working thrive in the environment of increasing competition and recurring research, teaching and administrative performance indicator measurements: women who adhere to masculine norms can succeed, but real change is sidestepped. The lack of meaningful structural change acts as a barrier to gender equality in the academy. The paper concludes by offering some examples and recommendations on how this issue can be addressed.

Gendered Working Conditions in Higher Education: Fixed-term and part-time contracts

Andrea Löther

GESIS – Team CEWS, Cologne, GERMANY

Abstract

In the course of managerialism in higher education, especially changes in funding patterns and management models, the number of academic staff working on fixed-term and part-time contracts has increased in nearly all European countries as well as in the United States and Australia. These changing working conditions are gendered in two ways: On the one hand, women scientists are more often employed under these precarious conditions. On the other hand, the participation of female scientists augmented significantly in the same period as working conditions have fallen off in quality. We know that these insecure employment conditions hinder the advancement of women to higher ranks of universities. But up to now we don't understand the mechanisms which lead to these gendered working conditions in academia. Using quantitative data, this paper will examine the factors which influence the higher amount of women scientists among fixed-term and part-time contracts in German universities.

To analyse the disparities in universities I use Acker's "inequality regimes" (Acker 2006). This approach focuses on practices, processes and structures which result in interwoven inequalities (mainly gender, race and class) within organizations. To understand the connection with patterns outside the organization I differentiate job-related factors like career position, qualification and disciplines and worker related factors like partnership and parenthood, referring to a study of Kjeldstad and Nymoen (2012). Looking on research as "special labour market" (Klecha 2008) helps to take the specific field of academia into account, where transitions periods with precarious employment conditions are much longer than in other economic sectors. The paper is based on a secondary analysis of a survey of German scientists (2008), supplemented by aggregated data of the German higher education statistics. Using these data, the paper examines the job-related and the worker-related factors which influence the gendered patterns of employment conditions, while bearing the interaction of gender, social background and migration in mind. By looking on variations in time we may check if the transformation of universities has led to sharpening or reducing gendered employment conditions. In order to add a macro perspective, I will finally study in which way patterns of the general labour market (amount of fixed-term and part-time contracts among women and men) and of the higher education system (steepness of hierarchy, participation of women scientists) are linked to precarious employment conditions at universities. For this international comparison I use data of the MORE-survey (IDEA Consult 2013) combined with labour market and higher education indicators of different countries. The study reveals that job-related factors, mainly vertical segregation, explain partly the gender gap in working conditions, but effects of direct gender discrimination are visible.

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Selecting early career researchers in times of precarity: The influence of Grand Discourses in academia of excellence and internationalization on formal selection criteria

Channah Herschberg
Yvonne Benschop
Marieke van den Brink

Institute for Management Research, Radboud University Nijmegen, NETHERLANDS

Abstract

This paper will explore how Grand Discourses in academia of excellence and internationalisation, find their way into formal selection criteria for tenure-track assistant professors at the meso level of organizations and how these discourses resonate at the micro level of individual selection committee members. We present the findings of a case study in two departments of a Dutch university by analysing policy documents, HR documents, and a report that describes the formal selection criteria for early career researchers and the selection criteria that are considered important by committee members. By studying an SSH and a STEM department we will analyse if differences between academic disciplines exist. Since mid-1980 Western higher education institutions (HEIs) have become subject to the growing role of market forces and commercial values (Washburn, 2005), resulting in a 'corporatization of academia'. This transition has been fuelled by the growing hesitance of Western governments to spend public money on public services (Deem, 2001), which has led, amongst others, to decreasing investments in higher education. The altered academic landscape instigated a new language in higher education "in terms of practices, values and norms" (Teelken, 2012, p. 272). In the literature on the 'modern university' we identify two Grand Discourses that impact the way HEIs manage and review their staff: the discourse of *scientific excellence* and the discourse of *internationalisation* (e.g., Butler & Spoelstra, 2014; Deem, 2001; Mohrman, Ma, & Baker, 2007; O'Connor & O'Hagan, 2015; Van den Brink & Benschop, 2012). HEIs as well as their academic staff members are increasingly assessed based on 'scientific excellence', portrayed as neutral and objective, merit-based measurements of productivity. Besides, market forces induced global competition in academia and subsequent international mobility of academics, which led HEIs to focus on internationalisation, for instance in staff recruitment (Johansson & Śliwa, 2014). This study sheds light on how discourses of excellence and internationalisation in selection criteria impact the positions of early career academics and possibly (re)produce (intersecting) inequalities with regard to gender, age, and nationality. The Grand Discourses are particularly salient for those workers who hold precarious positions, as the label of excellence and the trend of internationalisation can be key to their inclusion or exclusion in academia. Previous research has demonstrated that the construction of scientific excellence is gendered (O'Connor & O'Hagan, 2015; Van den Brink & Benschop, 2012); causing more difficulty for women than for men to be perceived as meeting the standards of excellence, regardless of their actual performance. Also, as mobility is impacted by the occurrence of children (Leemann, 2010), the process of internationalisation can work out different for women compared to men. Our paper will study the gendered implications of the Grand Discourses on the selection criteria for tenure-track assistant professors at the meso and micro level. Data for this paper was gathered against the backdrop of the EU FP7 project GARCIA: Gendering the Academy and Research: combating Career Instability and Asymmetries. This paper will elaborate on a case study in the Netherlands.

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Organizational Work Arrangements and Gendered Academic Careers: The Case of the Netherlands

Liudvika Leisyte
Bengü Hosch-Dayıcan

TU Dortmund University, Center for Higher Education (zhb), Dortmund, GERMANY

Abstract

In recent decades European higher education institutions have experienced major changes whereby managerial control within universities has been strengthened by new public management inspired governmental policies (De Boer et al. 2007). One of the main implications of this development is the growing audit logic, which entails standardized performance criteria for hiring, evaluation and promotion monitored by a university-wide human resources management policies and processes as well as stronger managerial oversight of academic performance. Further, short-terminism and uncertainty in academic career progression have become a by-product of these reforms. Research so far has limited evidence regarding how these changes have affected promotion and retention of academics by gender. In this paper thus we aim to answer the questions: 1) How are university-level employment policies perceived by academic employees? 2) To what extent do organizational work arrangements in terms of the division of academic tasks among gender groups influence these perceptions? 3) How do the perceptions of the organizational environment and workload division relate to the career outcomes of male and female academics? With respect to the effect of organizational demography on individual careers, Lawrence and Tolbert (2007) note that demographic influences on careers operate at multiple levels of analysis varying from organizational level to the individual level. They argue that individuals' careers are directly affected by one particular organizational-level feature which they label as opportunity structures. An organizational bias towards individuals with particular attributes, such as gender, age, or race, can result in an unequal distribution of these rewards. This, in turn, can influence the actual career progression of employees or their 'career-related decisions and behaviors', e.g. job satisfaction, turnover, or lowering aspirations in terms of being less concerned about performance. Next to the direct effects of objective indicators of the opportunity structure on career outcomes, the model also proposes that careers might also be indirectly influenced by the perception of the opportunities by the employee. Career segregation can occur also due to inaccurate perceptions of the opportunity structure by the employees. Such gaps between the actual opportunities and individuals' perceptions can depend on several factors, such as the size of organization or former experiences of the employees. We apply this theoretical framework to analyze gendered careers in Dutch universities and propose that the effect of organizational-level arrangements (in terms of employment and gender diversity policies) on academic careers is modified by the perceptions of these policies by individual academic employees. Additionally, we hypothesize that organizational work arrangements, such as the unequal division of academic tasks among gender groups, may account for the possible gap between the formal policies and their perceptions. In universities, subtle discrimination of work arrangements might occur because of the specific character of universities as professional organizations. Due to this decentralization and the highly individualized character of work portfolios gender inequality can take place in subtle, less transparent ways. Our analysis draws on policy documents and interviews with human resources managers in three Dutch universities in October to November 2014, as well as an online survey of academic staff in these universities (n=541) carried out in January 2015.

Governing Women: Academic careers, university governance, and gender in two Business Schools

Katja Jonsas

Business School, University of Roehampton, London, ENGLAND

Abstract

In this paper the focus is on the careers of academic women in two business schools, one in Finland and another in the UK. When taking into consideration that Finland has been a forerunner in women's education from very early on and that gender equality has been on agenda in the UK since late 1990s (Husu, 2000; Bagilhole, 2000), it is a bit surprising that the percentage of female in grade A positions defined as 'the single highest grade/post at which research is conducted' was 24 in Finland and 17 in the UK in 2010 (European Commission, 2013: 87, 91). One of the mechanisms influencing on academic women is the higher education governance that currently emphasizes performativity and accountability. The existing research suggests that the implementation of new governance approaches has not only strengthened the existing status quo but also created more subtle forms of discrimination (Teelken and Deem, 2013). In similar lines, there are indications that the position of academic elite has been reinforced by the policy instruments evaluating research performance (Musselin, 2013). As women are in minority in the highest posts in academia, the policy instruments and new governance approaches that reinforce existing power relations may have negative implications for academic women. Following this, this research focuses on the intersection of external higher education governance, academic work, and gender in two business schools.

To explore this issues, this study draws on 25 semi-structured qualitative interviews (10 in England and 15 in Finland) conducted with academic women between November 2014 and March 2015. In addition, a selection of policy documents was analysed. Drawing on practice theory, business schools are perceived as fields of practices in which different sets of seeing, doing and saying, in other words practices, shape subjects and objects and mobilize knowledge (Gherardi, 2006: xiii-xiv). Following this, the changes in the higher education governance shape how academic work is seen, done and talked about in business schools. Therefore, the analysis focuses on how these changes are communicated in the business school and how these changes are reflected in the careers of academic women. Initial results point out how there has been emphasis on developing a research career system to improve the predictability of the research career in Finland. However, as academic women often work on fixed-term contracts their career paths consist of a series of positions that can be either teaching or research focused. Following this, the academic careers are often a bit accidental. In the UK, being submitted to the national research audit, Research Excellence Framework, is highly relevant for career progression. However, teaching quality has become a matter of importance, especially as student satisfaction is surveyed every year. Thus, student feedback is currently one of the promotion criteria, consequently changing what is expected from academic work. Drawing on these initial results, this paper discusses how changes in academic work and gender are intertwined and how this intertwining is reflected in the careers of academic women.

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Work paths of women researchers and academics pre- and post- 1989: The case of the Czech Republic

Marta Vohlídalová

Institute of Sociology, Academy of Sciences of the Czech Republic, Prague, CZECH REPUBLIC

Abstract

The paper focuses on changes in women's careers in science comparing two generations: i) women who built their career under state socialism (before 1989) and ii) the contemporary young generation of women scientists. The intergenerational comparison enables us to track the role of individual, institutional and structural barriers in women's careers in science. The role of such barriers is completely ignored in the present "neutrally" formulated definition of scientific excellence (Gonzalez Ramos et al. 2015). In other words, the current setting of scientific excellence and rules of scientific careers completely ignores the fact that a person's work life strongly interferes with cultural and institutional conditions, as well as family and private life. This interconnectedness is well captured by the life-course approach, which is based on the concept of interdependence of various aspects of life, such as professional and family life and institutional settings. It also focuses on how individual life paths are influenced by historical context and the transformation of institutional frameworks (Elder 1994; Krüger 2009; Krüger, Lévy 2001; Macmillan, Copher, 2005). Attention is also paid to the way how lives of individuals influence each other (e.g. life partners or parents and grandparents) (Krüger, Lévy 2001; Moen, Sweet, 2002). People's lives, their work and family paths are thus not seen as individual projects but as a result of many other factors. The life-course approach thus pays attention to all aspects that are made invisible by the contemporary conception of "research excellence". In my paper, I focus on the career paths of women scientists prior to 1989, comparing them with how women's careers in science and research unfold today. I concentrate on the interaction between scientific work paths, institutional and organizational conditions and family paths. I characterize the generational shift in the career paths with a metaphor of shifts in three main areas: I ask what constitutes milestones that structured the career paths of women now and in the past; how the dynamics of scientific career changed; and how the ways and conditions of the combination of working life and motherhood changed. The analysis is based on in-depth interviews with women scientists acquired for various research projects. The main body of interviews with women scientists who built their careers before the Revolution in 1989 comes from the project "Women scientists in the time of state-socialism" (12 interviews). I also used 4 interviews with women scientists of the older generation made within the project "Academic couples" (these women were mostly between 60 and 70 at the time of the interview). Career paths of the young generation of women scientists were represented by interviews carried out within the project "Women talents" and "Women talents 7 years later" (14 interviews with young women scientists repeated in two waves; when they were mostly between 25-33 and 7 years later). I argue, without downplaying the difficulties associated with building a scientific career under the era of state socialism (with the unquestionable prevalence of gender inequalities and discrimination and political persecutions), the comparison of life stories of women scientists of the two generations shows that the increasing pressure on the competitiveness, efficiency, international mobility and competition for grant funding in science, makes women increasingly less able to fit their life biography into the model, which is built as the only possible and correct one and at first glance "gender neutral".

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Does the 'entrepreneurial university' exclude women? Survey findings on the interaction of working conditions with the private life sphere

Silvana Weiss
Renate Ortlieb

Human Resource Management, University of Graz, AUSTRIA

Abstract

The high persistence of under-representation of women among professorates continues to be of great interest in both, research and academic practice. In this regard, the consequences of New Public Management trends for gender equality in academe have been discussed ambiguously. On the one hand, practices building on meritocratic principles instead of seniority and personal patronage foster gender equality. For instance, higher transparency, clearly defined performance indicators and external audits are said to be powerful tools to combat masculine favouritism or arbitrary decisions in general. On the other hand, the meritocracy discourse is deeply interwoven with traditional masculine ideals of working lives and academic careers. Thus, there is the danger that the new rules even reinforce asymmetric power relations that favour men and exclude women from academia.

The idea of scientific excellence is closely connected to demands concerning scientists' high flexibility, full dedication to work, extreme time investment in scientific work and the readiness to be geographically mobile. Women's careers might be threatened by this ideal because they still have more kinship responsibilities and other obligations related to the private life sphere. These tendencies might be reinforced through the fact that in recent years, the increase of third party funding of academic jobs has led to an increase of short-term employment and higher insecurity attached to early stages of academic careers. In his work *Homo Academicus*, Bourdieu argues that insecurity in newcomers' conditions serves to maintain existing power relations. Since according to Acker universities are gendered institutions that build on patriarchal ideology, we suppose that the increasing insecurity for newcomers will reinforce masculine domination within academe.

Against this background, the aim of our research is to examine working conditions of men and women at academe. Drawing on data of an online survey of scientific staff members of an Austrian university, we compare various features of the work and the private sphere of junior researchers with those of senior researchers. Austria is an interesting country to study, because elements of the New Public Management – under the umbrella concept of the *entrepreneurial university* – have been introduced since 2002. The analysis reveals that scientific work is characterised by long working hours and blurred boundaries between work and private life spheres. Intersecting with high career insecurity, these working conditions are particularly challenging for young women: their wish to stay in academia is negatively affected by the anticipation of high demands regarding time investment and geographical mobility. Furthermore, women's work-life balance is stronger negatively affected through stress caused by short-term employment as compared to men.

Consequently, we maintain that academic career insecurity reinforces the masculine ideal, which excludes women & men who are not the ideal of a permanently available, flexible, mobile individual.

Implementing gender quotas in the academia: staff attitudes at a mid-range Belgian university

Jolien Voorspoels

Petra Meier

University of Antwerp, Antwerp, **BELGIUM**

Abstract

Within Europe, Belgium has been a forerunner in adopting and implementing gender quotas and by now applies gender quotas for all levels of electoral politics, advisory committees at the federal and regional level, and the boards of listed and public companies. More recently, gender quotas were also imposed upon a number of universities, more precisely all of the decision-making bodies within these universities need to comprise at least 1/3 members of each sex. These gender quotas fit in the broader discussion on the persisting vertical sex segregation in the (Belgian) academia. In this paper we investigate the implementation of these gender quotas in the case of the University of Antwerp, a mid-range university in the Belgian academic landscape. We study more particularly how important staff consider gender quotas as a policy measure and how this resonates with their experiences of organizational climate and attitudes towards (gender) equality and diversity at work more broadly. The analysis is based on two surveys on the university as a working environment conducted among the academic and administrative-technical staff of the University of Antwerp. The first survey took place a number of years prior to the gender quotas (2009), the second one a number of years after their implementation (2014). This double set of data will allow us to understand how gender quotas resonate with attitudes towards equality and diversity among the university's staff, also in relation to the norms and values supposed to be put center stage in the academia, such as merit and excellence. Consequently, this paper will contribute to our understanding of the perception and acceptance of these gender quotas, and thus possible thresholds in their implementation.

A Comparative Analysis of Established yet Contradictory Predictors of Support for Gender Equality Policies in Academia

Miriam Zehnter

Erich Kirchler

University of Vienna/ Medical University of Vienna, AUSTRIA

Abstract

Gender-equality policies have been studied from the perspective of various theoretical frameworks, and a multitude of predictors for support for those policies were derived: concern for fairness, self-interest, gender identity, social dominance orientation, and system justification. However, results are divergent and contradictory and dependent on the applied framework, divergent predictions can be made: E.g., women support gender equality policies based on self-interest; or, women *don't* support those policies based on a tendency to justify the status quo. Moreover, the same results can be interpreted in multiple ways: E.g., men don't support gender equality policies based on a concern for fairness; or men don't support those policies based on a higher social dominance orientation often found in men. The aim of this study is to address the divergent and contradictory findings of previous research, and to clarify which predictor of support for gender equality policies is the most powerful. Therefore, we developed a comprehensive and comparative study-design. We chose statutory women quotas as exemplary gender equality policy due to their highly controversial nature in merit-driven academia, and due to the possibility to juxtapose them with statutory men quotas in academia, the introduction of which was recently discussed in Germany and Austria. This allowed separating gender from beneficiary-status. We hypothesize that support for women and men quotas will be highly related to fairness perceptions. We distinguish between general fairness perception, fairness to beneficiaries, and fairness to non-beneficiaries. Applying Social Representation Theory (Moscovici, 1961/2008), we argue that fairness perceptions of women and men quotas don't develop passively; instead, they are created actively with reference to specific (social) interests. Following this logic, five distinct patterns of fairness perceptions were developed, each reflecting one of the following motivations to support women or men quotas: genuine concern for fairness, self-interest, gender identity, social dominance orientation, and system justification.

A total of 322 students from the Medical University of Vienna answered to an online questionnaire on either women or men quotas in academics. Participants indicated their support for the policy and their fairness perception (general, to beneficiaries, to non-beneficiaries). Further, self-interest, gender identity, social dominance orientation, and system justification were measured.

Women as Academic STEMM Leaders - Gender Equality in the University Sector: How far have we progressed?

Nina Teasdale

Colette Fagan

Social Sciences, University of Manchester, ENGLAND

Abstract

Women are under-represented in senior positions in universities, reflecting broader gender inequalities in economic and political leadership in society across the globe. Women have increased their presence at each academic level in the sector in the UK; and by 2013/14 held 22% of professorial positions compared with 7% in 1994/5. Women have also gained ground at the senior management positions in higher education, and by 2013/14 20.1% of vice-chancellors (VCs) were women, up from 14% in 2007/8. Yet this is still an under-representation given that 39% of all academic professionals are now women; and some distance from 50/50 gender parity in the sector. The situation varies among academic fields and is particularly acute in some science disciplines. For example, 92% of professors in mathematics and 83% of all full-time academics in engineering and technology subjects are men. Furthermore, within sciences the UK lags behind some of our European neighbours.

Barriers to recruiting and retaining women in academic careers are beginning to be addressed through initiatives such as Athena SWAN, which is a sector-wide voluntary action plan to redress gender inequalities in STEMM disciplines. The action plan which has three award levels – bronze, silver and gold - was given refreshed momentum by the UK government's decision that from 2011 eligibility for biomedical research funding will require an institution to have silver level Athena SWAN accreditation. In 2015 the Athena initiative was expanded to the humanities, law, arts and social sciences, and pilot studies have been undertaken to develop a Race Charter Mark. Research on gender diversity in leadership largely addresses the corporate sector. The few studies focussed on the Higher Education sector found evidence of stereotyping and negative attitudes towards women as leaders, and draw attention to 'gendered' organisational cultures which hamper the promotion of diversity. However, little is known about the similarities and differences in different subject specialisms. A superficial dichotomy between STEMM and non-STEMM disciplines is sometimes drawn in discussions despite marked variations in the representation of women in leadership positions between different fields within both STEMM and Humanities subjects. Furthermore, statistics for the UK Higher Education sector indicate that some institutions have made more progress than others in terms of diversity and closing the gender gap. Organisational difference persists when subject specialisms are compared across institutions, which indicates that the context of organisational processes and cultures have a bearing on women's entry into, and experiences of, academic leadership positions.

Our research examines how women have become successful leaders in a range of disciplines (STEMM and non-STEMM). The paper opens with an overview of the UK's Athena SWAN action plan. Against this background we report the key findings from our qualitative study in which we have interviewed female Professors and explored their career paths into leadership and their leadership experiences. In so doing, we consider how much progress has been made in terms of gender equality, examining some of the (structural and cultural) enablers and barriers of the interviewees' particular organisational settings and how these shape their experiences of leadership and diversity.

Deconstructive collegiality or just another governance form?

Gendered aspects of higher education managerialism

Ulla Eriksson-Zetterquist

Research Institute, Business, Economics & Law, University of Gothenburg, SWEDEN

Abstract

During recent years, collegiality has been hotly debated, primarily in relation to the New Public Management oriented reforms implemented by in higher education in the Western world. Above all, a critical and questioning attitude has been adopted as regards the fact that collegiality seems to be under pressure to move aside in favour of governance forms like management and bureaucracy (Henkel 2007, Tuchman 2009, Krücken 2011, Björck 2013, Burnes m.fl. 2014).

When collegiality is described by its advocates, it generally stands out as an idealistic form whereby scientific dialogue and its inbuilt form of reaching agreement are responsible for progress. This version mirrors university work that is to be characterised by collaboration, by friendliness, and preferably also by non-competitive research (Jemielniak and Greenwood, 2013). Those who are critical of collegiality, emphasise that it is a governance form which is slow, antiquated and also gendered. Old-boyism and favouritism of (male) professors, are some of the negative aspects ascribed to collegiality. Collegiality has also been problematized as a governance form supporting gender discrimination in the daily practice of academia, for instance in peer review processes (Langfeldt, 2001; 2006).

While the advantages of collegiality have been emphasized in a series of later studies, fewer have reviewed its downsides. Is it a friendly and care-taking governance form, or is it a way for some (men) to gain influence at the expense of others (women and other men)? Does it support collaboration, or is it a forum for cliques? On the basis of previous studies of collegiality, and by means of comparing the governance form of collegiality with other governance forms, e.g. bureaucracy and management, the purpose of this paper is to explore the gendered aspects of collegiality as a governance form. The paper start off with an introduction of the content of the governance form of collegiality, management and bureaucracy as ideal governance forms and then we present the disadvantages that have been put forward concerning collegiality. Since all governance forms contain strengths and weaknesses, a comparison is made between bureaucracy, management, and collegiality in order to investigate the specific disadvantages of collegiality in regards of gender equality.

Restricted claims? Demands of gender fairness & excellence in teaching at a STEM university

Anna Elisabeth Günther
Sabine Koeszegi

Management Science, Labor Science & Organization, Vienna Uni. Of Technology, AUSTRIA

Abstract

Currently universities have to handle different claims: e.g. to increase gender fairness, to be excellent, to educate skilled personnel for the labor market, and others. Here, a switch towards a more managerial university can be observed (i.a. Kreissl et al. 2015). As universities undergo major changes, so does university teaching. Time pressure, a competitive culture, and the pressure to perform – mainly in terms of research output – impact faculty's dedication for teaching. At the same time teaching experiences are considered as necessary but not decisive for an academic career. Furthermore, university teachers act as gatekeepers who ensure that only students with the necessary skills pass. Hence, university teachers cordon the scientific field and secure the value of the symbolic capital associated with a university degree. Therefore, the way university teachers translate the perceived demands in their practices shapes not only future trajectories of different students but also the future characteristics of their own scientific field.

In this paper we elaborate how university teachers in the masculine environment of an Austrian STEM (science, technology, engineering, math) university deal with different demands (meritocracy, excellence, gender fairness) and trace whose claims (scientific, economic, or bureaucratic field) are addressed. We base our deliberations on the results of four group discussions and seven interviews with in total 28 university teachers (out of 90) who teach either math, physics, or computer sciences in the first year of a study program. We asked the study participants to talk about their experiences in teaching and which competencies they deem important for students to have. For the analysis we combine Bourdieu's (i.a. 1977) analytical apparatus (habitus, field, capital) with Bohnsack's (2013) praxeological sociology of science to unveil the underlying interpretative frame. Our data shows university teachers, especially young scholars, struggle with the different, perceived demands. For instance, when talking about quality of teaching an area of tension evolves between selectiveness and profound education. The quest for excellence, also in students, is accompanied by a negligence of intersectional dynamics. This negligence shows in a pre-reflexive referring to social markers of students (e.g. gender) when a »deficiency« is described as well as in ostensible neutral characteristics of an »ideal« student. Hence, it appears as if excellence restricts claims for (gender) fairness, which limits the quality of teaching and maintains inequality also at students' level.

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Are Statutory Women Quotas and Statutory Men Quotas Just as Fair? Segregation or homologation? Gender differences in recent Italian economic thought

Marcella Corsi
Giulia Zacchia

Sapienza University of Rome, ITALY

Abstract

We offer a contribution to the analysis of current changes in terms of scientific productivity and research topics as the result of different strategies that are used by women in Italian economic academic profession to deal with the constraints that they face in recent years for significant changes in academic governance. Despite the progressive feminization of PhDs in economics, the share of women working as academic staff in economics departments at Italian universities is still low: women constitute 30% of academic economists, accounting for 17.4% of full professors, 30% of associate professors, while in the lower ranks they represent the 47% of researchers nowadays.

Recent reform of the Italian university system introduced new rules for accessing academic positions, placing more weight on research evaluation. Following a well-known international trend, this has increased the use of bibliometric indicators for the purposes of selection, creating a progressively competitive environment heavily founded on rigid standardized, maybe biased, indexes of scientific productivity. In this context, recent studies investigate gender differences in the willingness to enter competition. By contrast we aim at describing which have been the trends and strategies adopted by women economists to compete for academic position in Italy with their male colleagues, in order to find out which strategies have been adopted. Specifically we focus on two main paths: "segregation", the specialization in those areas of research less practiced by male colleagues, focusing on the so called "women studies"; "homologation", a convergence of interests on the same fields of male colleagues, more "visible" and therefore more easily measurable by bibliometric indexes.

We want to understand how women deal with new accessing rules and more competitive academic environment at different stages of their career path: in particular, we are interested in finding out gender differences between the breadth of research fields in economics chosen for dissertation research in terms of thesis topics and journal publications of full and associate professors. To do so we compare, for the Italian economics departments, PhD dissertations with journal articles published by full and associate professors in two different periods: 2003-2006 and 2011-2014. We document how gender segregation across economic research fields has evolved over these periods for younger and more mature women economists in Italy by computing the well-known Duncan and Duncan (1955) segregation index. Lastly, in order to improve our understanding of the observed evolution in segregation/homologation over time and career steps we focus on individual choices of research fields estimating a probit model for each field separately. Being our dependent variable the probability that an individual chooses a given field, we point out differences in propensity of women to choose fields chosen by male colleagues both for PhDs and associate and full professors. Finally, in order to find whether pluralism is at risk we concentrate on the probability of choosing three economic sub-fields: Gender studies, Heterodox approaches and History of Economic Thought. We conclude with policy implications on how to monitor the effects of research evaluation of economic thought incorporating a gender analysis.

Different approaches use by women in computer science industry as to sustain and develop in their employment

Kanchana Wijayawardena

Human Resource Management, University of Colombo, **SRI LANKA**

Nilupama Wijewardena

Management Monash University, Clayton, **AUSTRALIA**

Abstract

Joan Acker's influential (2006, 2012) 'Theory of Gendered Organizations', argues that gender inequality is in-built 'into job design, wage determination, distribution of decision-making and supervisory power, the physical design of the workplace, and rules, both explicit and implicit, for behavior at work' (Acker, 2012, p.215) and hence assuming 'gender neutrality' in organizations is highly controversial. Yet organizations continue to reinforce these 'gendered' environments, expectations and norms. Given the extensive gaps and inconsistencies in workplace gender related research, Acker (2012) invites researchers to explore changes occurring in gendered organizations under contemporary economic and social conditions. Research on women who enter gender atypical work contexts and their experiences are currently a fruitful domain of study. Previous studies show that women are required to employ 'stay' strategies (strategies of 'undoing gender') as minorities in these gender atypical work settings, make an effort to reestablish a 'femininity' that has been undermined by the 'masculine' nature of their work and that women exert more effort in identity management than their male counterparts in these masculine cultures.

Against this background, this study examines the gender ideology, work role expectations and the survival strategies employed by women working in the Sri Lankan IT industry. Studies of women in STEM (Science, Technology, Engineering and Mathematics) fields strongly emphasize the challenges faced by women and the high turnover rates experienced. Moreover, seminal literature expounds that women entering to these gender atypical work settings face a number of barriers (Denissen, 2010; Kvande, 1999; Wallace, 2014). First, they are crossing the border of gender atypical labor and entering highly technical professions. Second, they become the numerical and normative minority in a context where men have the greater ruling power. Third they face a number of challenges from living up to the expectations of masculine stereotypes to lagging behind their male colleagues in terms of pay and authority. Hence attracting capable and competent women to traditionally male dominated occupations and retaining them have become an issue for organizations. This study contributes to expanding the existing literature on women's strategies in surviving gender atypical work environments.

The study used in-depth interviews and focus group discussions on a sample of fourteen women engineers from five reputed IT companies in Sri Lanka. Findings from the study show that respondents engage in four distinct strategies, viz., adopting masculine traits, use of a hybrid style, demonstrating self-confidence and being passive and neutral to endure the prevailing work role expectations by compromising their own gender identities. The findings are used to recommend the design of organizational policies that favor women in IT companies. Additionally this study suggests backward implications in terms of education policy reforms to strengthen the women from their childhood to understand and face the challenges in gender atypical work contexts.

Reddit and the Normative Nerd: Interfaces, Discourse and Power in Casual Epistemic Communities

Gabe Malo

Institute of Communications Research, University of Illinois, Urbana-Champaign, USA

Abstract

“Reddit and the Normative Nerd: Interfaces, Discourse and Power in Casual Epistemic Communities” will examine the ways in which Reddit’s overall structure influences its community, its environment, and the tone of its shared culture and discourse, with the goal of articulating a method for using existing virtual-social platforms to foster inclusive techno-scientific discourse within informal epistemic communities.

The Internet in general and online communities in particular have helped to foster popular, informal discourse around techno-scientific topics and fields. One such community is Reddit. Reddit consists of millions of users sharing thousands of individual forums—called subreddits—each of which is dedicated to a particular topic or method of discourse. Many of the most popular subreddits are focused around various technology-based and science-based subjects, such as programming, outer space, and physics. The site’s overall culture lionizes STEM-based knowledge and skills; as a result, it serves as a casual epistemic community. Subreddits can be one of the first epistemic communities encountered by young scholars. However, despite Reddit’s popularity, its ostensibly science- and academic-focused metaculture, and its position as a gateway epistemic community, Reddit’s users and their discourse have been consistently antagonistic to women and minorities in general, and to critical feminist positions in particular. The result has been a culture that is frequently characterized as hate-based, manifested most recently in a series of incidents regarding the harassment of its CEO, Ellen Pao. This incident and others have been well-documented in the public media, contributing to Reddit’s reputation as a male-dominated site of discourse. The structures that I will be examining fit into two broad categories. The first is its corporate and historical social structure. In the late 2000s, Reddit was created by and popularized within an environment dominated by young, affluent, cisgender males. Attempts to alter or address this imbalance have been met with overt hostility and resistance. Second, Reddit’s technical infrastructure—specifically, its interface and algorithms—has enabled the platform to be both used and abused in ways that promote the viewpoints of Reddit’s privileged majority. These two structural realms are related; the interactions of the social and technical structures result in virtual spaces and discourses that are hostile to outsiders in general and women in particular.

Drawing upon Henri Lefebvre’s The Production of Space, I will examine Reddit’s construction as a social space and then analyze how power is allocated and codified within casual techno-scientific discourse. Finally, I will examine ways in which this existing infrastructure can be modified, coopted, and challenged from within the system, drawing upon the experience of creating a subreddit dedicated to discourse around the interplay of feminism and technology.

The hard-soft dualism: Gendering technoscience in a “gender neutral” discourse

Fredrik Sjögren

Business Admin., Technology & Social Sciences, Luleå University of Technology, SWEDEN

Abstract

The production of different gendered binaries, or dualisms, in technoscientific discourse have previously been identified and analyzed by several researchers, both regarding technoscience in general (e.g. Harding, 1986; Wajcman, 1991; Faulkner, 2001), and in the particular case of computing or ICT (e.g. Edwards, 1990; Peterson, 2005; Kelan, 2008). Identified as one of the most salient is the hard-soft dualism dividing different aspects of technology and scientific research into ‘hard’ and ‘soft’, where the former connotes masculinity and the latter femininity, positioned in a gendered hierarchal relation (Harding, 1986; Wajcman, 1991; Faulkner, 2001; Sjögren, 2015). Often, this dualism (as well as others) seems quite simple in that technoscientific (arti)facts and practices can be positioned on one side or the other of the hard-soft split. But is this the case in the practical use of the dualism? Studying four Swedish ICT-research organizations, this paper’s *aim is to conduct a detailed analysis of the discursive use of the hard-soft dualism in the organizations.*

The organizations are two research institutes and two research centers. They are interrelated and for instance share the same headquarters in Stockholm; to some degree they can be seen as constituting a common environment. In this environment research on e.g. data mining, interaction design, infrastructural logistics, and pervasive gaming, is being conducted, thus spanning over a vast field of disciplines and research traditions within ICT. The paper is based on my recently finished PhD research (Sjögren, 2015), and the empirical data consists of 18 in-depth interviews with researchers, as well as observations of meetings and seminars held at the institutes and centers. In the analysis, I will use the notion of (the iteration of) discursive statements (Foucault, 2002; Deleuze, 1999), and the onto-epistemological tool of disclosure (Hekman, 2010), framed by Alvesson’s (2003) reflexive pragmatist approach.

It will be shown how the at first glance quite simple dualism is used and reproduced in many different and sometimes almost paradoxical ways; the dualism is both flexible and malleable, and when in use rather structured as a continuum. It will be argued that rather than being a reflection of gendered modes of thinking within technoscience (sometimes seemingly argued by for example Faulkner, 2001), the hard-soft dualism is an expression of gendered power relations. Furthermore, the hard-soft dualism fits well into a discourse of individualism, neutrality and meritocracy in academia in general (cf. Hearn, 2003; Husu, 2005), sometimes described as a culture of no culture (see Traweek, 1988). In line with this, the gendered hard-soft dualism is for the researchers somewhat paradoxically functioning as a discursive tool for making the organizations appear as gender neutral.

The Spanish context around STEM scientific institutions: an empirical approach to gendering process of scientific careers

Beatriz Revelles-Benavente
Ana María González Ramos
Agnès Vayreda Durán
Ester Torrado Palomino
Esther Conesa Carpintero
Universitat Oberta de Catalunya, SPAIN

Abstract

Scientific careers in all areas of knowledge are globally changing and homogenizing their principles of excellence, promotion and hiring processes. This European move involves a high demand of publications, mobility, project managing and many other structural requirements that enhance a conceptualization of a scientific career as a extremely competitive one. Carrying out a scientific career demands blending professional and personal lives in the name of a passion that becomes more and more neo-liberal and masculine.

The project GENERA: *Development of a more inclusive and competitive knowledge economy* seeks to understand gendered differences in the academic trajectory of men and women in Spain by applying several qualitative methodologies that go beyond the pipeline or the glass ceiling. One of the objectives of the project is to situate (Haraway, 1988) the scientific process in between the hiring moment and the promotion (as a process of becoming in itself). To achieve it, we are carrying out several interviews at different Spanish institutions (research institutes and universities) as well as analyzing legal documents that structure the creation of knowledge production and its circulation in those environments. This allows as to move towards an analysis of the material and discursive practices that create a science blind to what Barad (2007) denominates “gender-and-science-in-the-making.”

This empirical data is also reinforced by experimental projects carried out at those institutions. By experimental, we mean the simulation of a selection committee that chooses in between different curriculums and reference letters in order to acquire a situated knowledge (Haraway, 1988) that gives as the operative practices that move forwards or backwards the professional life of academics, as well as create the production and distribution of a particular type of science. We believe that assessing this environment is necessary in order to understand the multiplicity of the phenomenon in question. Therefore, the authors working behind this paper will present a “diffractive reading” (2007) of their study cases in order to detect what mechanisms are involved in what Longino (1992) calls the social construction of science. Far from falling into the “god trick” (Haraway 1988), we focus on different STEM institutions in order to assess how different patterns are constructing a masculine approach to science that is far from objective, neutral or universal.

The ideal academic: gendering of scientific and technical knowledge in Norway

Lotta Snickare

Centre of Banking and Finance, Cefin, Royal Institute of Technology, **SWEDEN**

Maria Dockweiler

Gender Studies, University of Stavanger, **NORWAY**

Abstract

This paper is based on an empirical study of the constructed meanings of gender as these emerge in narratives among academics working in STEM-Faculties at two Norwegian Universities. We want to examine how scientific and technical knowledge, shapes and is shaped in relation to different conceptions of masculinity and femininity. Starting with the assumption that organizations, universities or technologies are never gender neutral, the study explores meanings of gender as these emerge in and are intertwined with academics' reflections on career choices and opportunities as well as everyday practices. The assumption is that gender is done in people's daily practices, in close interplay with the broader context surrounding and shaping these practices, as people go about their daily activities in teaching, researching and learning at the university.

By exploring narratives about career motivations and perceived requirements, including reflections on the "ideal academic" in these particular research fields, the aim is to critically scrutinize both overt and more subtle uses and appearances of clichés, myths and stereotypes about gender and leadership in academia. The Norwegian setting, often considered equality/gender-friendly, makes for an interesting context. In analyzing the narratives, we draw on conceptualisations of gender as practices, enabling us to show the multiplicities and situatedness of gender.

In the study, 16 researchers, men and women, were interviewed from both universities. Both the two faculties' academic staff are generally dominated by men, with few women professors. A close look at local in-department research collaborations and groupings reveal clusterings with vast men/women majorities. Both universities have explicitly stated an ambition to increase the number of women among STEM faculty and some projects have been launched to reach this goal. However, when looking at the long term impact of measures taken thus far, the findings are that no consistent organizational change occurs. A relatively short time after the projects end, the proportion of women decreases again. The gendered shaping of the scientific career has not been changed. This paper thus aims to explore meanings of gender while keeping in mind this fragmented characteristics of gender balance of the STEM fields. It focuses on the meanings of gender emerging in narratives with sensitivity to how these possibly differ across research fields and even across the two universities. Contextualizing narratives vis-a-vis research fields, departments, faculties and universities is key. The purpose is two-fold as the paper aims to illustrate both (1) the often unarticulated perceptions of the ideal academic and (2) how seemingly ordinary everyday practices in some research fields carry with them gendered connotations that subsequently sustain gender imbalance in these fields.

Implementing gender equality or looking for directions? Women academics gendered views on women in Czech chemistry

Blanka Nyklová

Institute of Sociology Czech Academy of Sciences, CZECH REPUBLIC

Abstract

As the newly prepared monitoring report on the position of women in Czech science reads, although the total number of people employed in research keeps rising, in 2014, “the proportion of women among people employed in research was the lowest since 2001. Women accounted for 30.9%, which is 5.7 percentage points less than in 2001” (Tenglerová, 2015). The percentage of women employed as researchers in natural sciences hit a new bottom in 2014 with 26% (Ibid.), which places the Czech Republic (CR) well below the EU-27 average. The figures fail to reflect the fact that the number of women among university MA and PhD students of natural sciences has grown in the CR and reaches over 40% in both levels. In other words, the problem is clearly not a lack of interest in STEM disciplines on the part of women students, which is something often assumed in the local context (Jarkovská, Lišková, & Šmídová, 2010). The National Contact Centre for Gender and Science (NKC) has long been a leading department in STS research using a gender perspective in the Czech academic environment. Among other things, it has focused on analysing conditions especially within public science through a lens of gender concerning both the content of knowledge produced and the gendered nature of scientific institutions and policies (Linková & Červinková, 2011; Linková & Stöckelová, 2012; Vohlídalová & Červinková, 2012). Since this area is arguably underdeveloped in the given context, the focus is frequently on the gathering of basic statistics but also on the local applicability of universally applied concepts, such as the leaky pipeline, glass ceiling, causes of attrition, etc. Besides research, the NKC also provides counselling and assistance with project applications in the area of implementing cultural and institutional change in order to create gender equality within academic institutions.

The presented research is an outcome of one such gender change-directed project, which is currently under way at a Czech university offering education and research mostly in the field of chemistry. The core of the paper focuses on a discursive analysis of twenty semi-structured interviews conducted by three members of the NKC, including the presenter. The paper is mostly concerned with perceived gender differences identified by the women academics as they emerge at the intersection with newly implemented science policies, which stress excellence ignoring its gendered consequences (Husu & Koskinen, 2010), but also with family policy that has gradually developed to its current extreme form of up to a four-year parental leave combined with little support for childcare facilities in the past twenty years. I attempt to disentangle the overlapping layers of different gender cultures (Havelková & Oates-Indruchová, 2014) referenced in the interviews but also in negotiations with our project partners, which constitute a secondary input. I argue that the ways of doing gender in interaction with how mainstream STEM discourse is shaped impact on what the respective women come to see and define as research as well as on whether they identify themselves as *scientists*. This in turn enables me to critically assess whether and how women academics act as agents of change towards gender equality at their institution and with what consequences for their academic paths.

Overcoming Resistance? The Role of Collective Voice in Sri Lankan Garment Factories

Sue Williamson

School of Business, UNSW Canberra, AUSTRALIA

Arosha Adirakam

University of Colombo, SRI LANKA

Michael O'Donnell

School of Business, UNSW Canberra, AUSTRALIA

Abstract

This paper examines collective voice mechanisms in Sri Lankan garment factories in an Export Processing Zone (EPZ). The authors seek to answer the research questions: what collective voice mechanisms are available to female employees in a Sri Lankan EPZ? Does the existence of any such mechanisms facilitate employee resistance in the workplace? Researchers have found that Sri Lankan garment factory workers are paid low wages and experience harsh working conditions and long hours (Ruwanpura, 2015, 11; Hancock et al, 2011, 6). Formal voice mechanisms have, however, been established in the form of Employee Councils. Ruwanpura has found, however, that these councils were largely ineffective and a management tool rather than a mechanism for genuine consultation. Workers were also unable to access unions in the workplace (2015, 16). Researchers have also found, however, that EPZ workers are 'demanding voice', which includes participating in forms of informal, non-unionised workplace resistance (Gunawardana, 2014, 12-13; Hewamanne, 2008, 68).

Based on eight focus groups with 64 female employees and 13 interviews with managers and representatives from non-government organisations, we found that women in the factories had few avenues to express their collective voice. The human resources (HR) department tightly controlled the Employee Councils and also prevented union access to workplaces. While HR largely curtailed women's voice and participation, women did have access to other voice avenues. In rare cases, employees enlisted the assistance of a local women's organisation, which interceded on their behalf. Additionally, the relevant union had engaged in organising employees outside of their workplace, with varying levels of success. Unlike other researchers, we did not find any significant workplace resistance. The female employees, did, however, demonstrate agency, demonstrated by moving from rural villages to become employed to fulfil long-term goals. We suggest that the lack of collective workplace voice and resistance was inevitable due to the supremacy of the factories' HR and management systems. The workers who participated in our study had decided that the means to achieve their goals was not through using formal voice channels or engaging in resistance. Collective employee 'voice' was traded off for present or future economic independence.

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"The workers know I'll never sell them, the same way a mother doesn't sell her babies": the stories of women trade-unions' leaders in Israel

Dalit Yassour-Borochowitz

Dept. of Human Services, Emek Yezreel College, ISRAEL

Abstract

Women have been in unions almost as long as men have been in unions, yet their leadership has been less represented and acknowledged. This is true in many countries, and also in Israel, where the central workers organization (Histadrut) has always been dominated by men. However - In the past few years, some unions' struggles were led by women, who were their union's leaders. Some of these struggles were covered aggressively by the media, often portraying these women-leaders as "masculine women", "cheap", "with balls", but ignoring their strategies and achievements.

The purpose of the present study is to describe the stories of six women Israeli union leaders, their experiences within a very masculine world of (male) managers, (male) civil servants and government officials, (male) co-workers and (male) other union leaders. The study was conducted in the qualitative tradition of Life History, and the participants were asked to describe how they've become union leaders, how they conduct their struggles and manage conflicts, and how the fact they are women affect their actions and their achievements. The participants were also asked to reflect on how their duty as union leaders affected their personal lives.

Along with each union leaders' personal narrative, common themes regarding gender issues (such as conflict management styles, gender (mis)trust and family-work choices) will be described and discussed. As women's involvement in the work-force in Israel is almost as high as men and as the processes of privatization and globalization cut workers' rights it is important to try and learn whether women union leaders bring in to this arena new and "different voices" and strategies of action.

Men's agency and resistance in the gendered mining workers' collective

Eira Andersson

Lisa Andersson

Business Admin. Technology & Social Sciences, Luleå University of Technology, SWEDEN

Abstract

This paper focus on the gendered nature of the mining worker's collective in Sweden, also emphasis men's agency as individual and collective strategies, in opposition towards the notions of a homogenous worker and stereotyped masculine ideals. Ultimately, these acts of resistance suggest windows for change. The mining industry is an important employer in the northern rural areas of Sweden. The industry is male dominated and men in blue collar work constitute the main body of employees, close to 85%. Also, the tradition of labor unions in mining is strong as well as the symbol of the male miner as a working class hero (Blomberg, 1995). An increasing number of women within the organizations are challenging the structures to some degree, but company and workplace cultures, are still characterized by men and masculine ideals.

To highlight industrial relations and the sociological processes in a blue collar collective, Lysgaard's (1961) seminal work on the workers' collective is revisited. According to him the demands of the techno-economic system of the company (e.g. productivity targets) are inexorable and one-sided, and for the workers to endure these demands, the collective system takes shape. One of the most salient features of this system is that workers develop collective strategies, including limiting output, keeping secret production rates and keeping down working-hours (Fältholm, 1998). This means that 'the workers' collective' is conceptually close to organizational or workplace culture in that it functions as a set of norms, controlling the workers' relations to each other. Materialized by this normative system, the workers' collective is based on a culture of joint resistance in order to gain informal control over the work situation. It can also function as a protector of practical and hard physical work (Willis, 1979), referred to as 'embodied competence' or 'body capital' (Connell, 1995; Monaghan, 2002). This culture of resistance is also gendered. In Swedish mining, an idealization of a certain type of 'macho-masculinity' rooted in the old manual, heavy and dangerous mining work prevails as an ideal (Andersson, 2012).

Further, as the strength of the collective system is manifested by conformity to "rules" of likeness, also regarding gender and certain masculinities as this paper argue, deviations from such norms are accordingly punished. Sanctions against those that break the rules are, though informal, very powerful and may for example result in exclusion from the fellowship of the workers. This means that the collective potentially can be in conflict with ideas of workplace democracy (Hasle & Sorensen, 2013) and gender equality (Andersson, 2012). However, our previous research indicates that members of the workers' collective now are challenging the system from within, concerning its specific masculine connotations and homogenous worker ideal. Drawing on the notion that these individual and joint strategies can be seen as "cracks", in the mining collective, represent possibilities for structural change and could destabilize the prevailing relation between mining, men and masculine ideals.

The empirical base of this paper is semi-structured interviews with male miners active in the Swedish mining industry. Alongside these interviews our collaboration with the industry in several R&D projects made it possible to contextualize the narratives.

Giving an account of oneself

Darren Thomas Baker

Management, King's College London, ENGLAND

Elisabeth K Kelan

School of Management, Cranfield University, ENGLAND

Abstract

In this article we wanted to employ the discourse analytic approach developed by Potter and Wetherell (1987) to examine the accounts given by men and women in the finance and accounting sector on their careers and inequality in the workplace. Despite organisational best efforts to create equality in the finance and accounting sector, data reveals how the representation of women significantly drops off at mid-manager level within this sector (PwC, 2013; Catalyst, 2013). However, research on women in accounting and finance is still relatively scarce (*cf.* Anderson-Gough *et al.*, 2005; Kornberger *et al.*, 2010). The existing scholarship on women in the sector examines their historical prohibition (Lehman, 1992; Loft, 1992; Kirkham and Loft, 1993; McKeen and Richardson, 1998), their hierarchical, occupational and spatial segregation in organisations, their challenges during the promotion process (Kumra and Vinnicombe, 2008), particularly when applying for partner-level positions (Wallace, 2009; Haynes, 2008; Dambrin and Lambert, 2008), and the ultimate failure of organisational initiatives to support women (Kornberger *et al.*, 2010).

Despite this important scholarship, there has been less research on how these inequalities are understood and made sense of by both men and women in the finance and accounting sector and organisational studies more broadly. Drawing on in-depth qualitative interviews, we examine the accounts given by 60 men and women to explain their careers and inequality in this sector. The study found that the majority of the participants dis-identified with the idea that inequality existed in their organisations or had adversely impacted their careers. Three specific interpretative repertoires emerged from the accounts given by the participants in their attempt to disarticulate inequality in the workplace: firstly, they drew on *autonomous repertoires* which represented them as calculating, liberated and able to unblock pathways to personal success; secondly, the participants gave accounts of themselves as independent and successful subjects at work in ways that were gender neutral, therefore, we argue that *de-gendered repertoires* were fundamental in the construction of the neoliberal subject at work; thirdly, the participants employed *repertoires of abjection* to marginalise and detach themselves from others, particularly those they perceived as unable to assume shared categories on the gendered embodiment of labour in the workplace.

There are a variety of reasons for this the dis-identification with inequality in the workplace, including the idea that equality for women is more or less achieved, and the socio-economic impacts of neoliberalism on dissolving the importance and support of others in the workplace (*cf.* Kelan, 2008; Rose, 1992; Scharff, 2011, 2012; McRobbie, 2009). However, we problematise these tropes by drawing on the moral philosophy of Butler in her text '*Giving an Account of Oneself*' (2005). Butler (2005) explains that the self is always addressed to somebody, which in turn forms a part of the self-narrating 'I'. Therefore, the other is always present with the self, and this indicates how one is interdependent, entangled and bound up with others. We argue in this paper that despite attempting to represent themselves as autonomous and detached individuals, the men and women in our study also paradoxically spoke about the importance of others in their career decisions and success, and also their vulnerability to abjection and organisational 'violence' inflicted on them by others. This paper therefore opens up ideas on new ways of thinking about organisational ethics through highlighting the limits on the cohesive self-narrating 'I' and those of others, and as such, provides hope for more effectively understanding how one is dependent on others.

Are women 'fragile'? Gendered power in the Taiwanese primary teaching

Hsiao-jung Li

Sociology, Politics and International Studies, University of Bristol, ENGLAND

Abstract

It has been suggested that male teachers draw upon their traditional socialization experiences and the ways in which they conduct themselves at work to do 'men's work' such as disciplinary or managerial work. Masculine power is produced and maintained through the gendering of segregated work and roles at school (Haase, 2008). Drawing on data collected as part of nine-month ethnographic study exploring teachers' gender and the primary teaching profession at a primary school in southwest Taiwan between 2008 and 2009, this paper examines the dynamics between gender and power. Non-participant observation and semi-structured interviews were the main sources of data collection for this study.

Fieldnotes and interview data point out that the teachers held gender-free or gender-neutral views towards their teaching work, putting more emphasis on the significance of teaching abilities, rather than teachers' gender. Indeed, male teachers commented on their relationships with female teachers as being positive and supportive (Cushman, 2005). Men felt relaxed when working and socialising with women, or being assimilated into 'the realm of women' (Simpson, 2004). Importantly, my research gives evidence that male teachers 'tackled' threatening situations (for example, dealing with uncooperative or irrational male parents) for their female colleagues. In other words, male teachers acted as and were viewed as protectors who needed or were given more authority and higher status, while female teachers were under protection as/so they were regarded as fragile, vulnerable and inexperienced. These all underpin gendered power: male domination and female subordination (Bourdieu, 2001; Li, 2015).

If we ask why in the numerically feminised school women did not resist or challenge gendered power, the answers may reside in the teacher workplace culture. Behind the workplace culture were gender norms and stereotypical values, teachers of both gendered, consciously or unconsciously, accepted and conformed to gender-appropriate work/roles that colluded to hegemonic masculinity and emphasised femininity (Connell, 1987) in order to harmonise the workplace. That is, the teachers accepted these gender norms as an essential part of bolstering 'a climate of harmony' that they valued highly. As Haase (2008) argues, in the masculine school system, men carry greater privilege and power. In contrast, women are positioned as fragile and incapable which place them in a less powerful position (Ridgeway, 1992) and lower status (Glick & Fiske, 2001). Yet, the findings of my study also suggest that men might have different opinions about taking on tasks linked with power and authority. Some male teachers expressed negative feelings and felt pressure derived from expectations placed on their gender, masculinity and masculinized work/roles (Hansen and Mulholland, 2005; Li, 2015; Mills, Haase, & Charlton, 2008).

After the amalgamation: what the Female Confectioners Union women leaders did next

Cathy Brigden

School of Management, RMIT University, AUSTRALIA

Abstract

When presenting my research on the Female Confectioners Union, an Australian women's trade union that existed between 1916 and 1945 and then amalgamated with the male-dominated Confectioners Union, a common question asked was 'and what happened next?'. This interest in the post-amalgamation experience of the women and the members they represented is the rationale for this paper. As a union formed in a period of targeted organising of women workers in which the formation of women's unions was a particular strategy, the Female Confectioners joined the ranks of women's unions including the Office Cleaners, Women Bookbinders and Stationery Employees, and a number of occupational unions in the clothing trades (Brigden, 2007). In contrast to the Female Confectioners, most of these women's unions amalgamated with male-dominated unions within their first decade.

Consistent with my earlier focus on the union's female leadership, both paid and honorary (Brigden, 2012), here I turn to what happened to the women leaders of the Female Confectioners and the profile of women in the merged union over its first dozen years. This is of particular interest, not only as a study of an amalgamation, but also because the amalgamation had been discussed and debated for nearly the entirety of the union's life with protection of the women's sectional interests (as they were described) a particular sticking point. How did the collective of women then fare and were these long-held concerns over the women's sectional interests realised?

Drawing primarily on archival records of the two unions, the analysis will be located within two bodies of literature: union mergers and amalgamation literature (Chaison, 1986, 2004) and gender in unions (Colgan. & Ledwith, 2003; Kirton & Healy, 2013). Its key contribution will be to our understanding of post-amalgamation dynamics and its effect on the merged union's gendered profile. A comparison will be made with the fate of the other women's unions in post-merger male-dominated mixed-sex unions. This paper addresses two of the stream themes: (1) representation of intersectional interests and (2) the historical patterns and practices of women's collectivism. It draws out the gendered dimensions of the merged union and how the representation of women's interests were shaped by the profile and influence of the women within the leadership group and how this changed over the course of the next dozen years. What will be seen is that, after decades of resisting amalgamation proposals seen as compromising their sectional interests, the emergent post-merger union culture experienced by the Female Confectioners was one more aligned with that of the men's union. This meant that, despite the formal structural features concerning women's representation and the emergence of new activists, women's interests proved not to be sufficiently safeguarded.

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Experiences of non-heterosexual and trans youth on career choice and in the workplace

Jukka Lehtonen

Gender Studies, Dept. Philosophy, History, Culture & Art Studies, University of Helsinki, FINLAND

Abstract

Young people are typically working in various kinds of temporary or part-time jobs, often while studying. Many young people also plan their educational and career choices, and they may find it difficult to choose the right path. These aspects also hold for non-heterosexual and trans youth, but some of them feel marginalized because of their gender identification or sexual orientation. This is also typically a period when non-heterosexual and trans youth are constructing their views on sexuality and gender, and when negotiating how to express their sexuality and gender in their environment. I focus in my paper on the stories of non-heterosexual and trans youth, on their career choices and their experiences in the workplace. I look at these themes from the perspective of heteronormativity and young people's experiences and agency. I analyse, what kind of meanings are given to gender identification, sexual orientation and gender. I will also explore meanings related to urban-rural differences and to social class background. This intersectional analysis is based on the responses and stories of non-heterosexual and trans youth in a survey produced in 2013 by the Finnish gay, lesbian, bisexual, trans and intersexual (GLBTI) human rights organization Seta and the Finnish Youth Research Network. The survey data used for this chapter consists of 1,861 responses, of which 994 were written by non-heterosexual women, 380 by non-heterosexual men, 404 by transmasculine respondents, and 83 by transfeminine respondents. I describe differences and similarities between these groups of respondents in relation to their experiences of work and career choice. The survey and stories reveal that trans youth experience their situation at work as more challenging than non-heterosexual youth. There are also gendered differences between non-heterosexual women and men, as well as between transfeminine and transmasculine respondents. Social class and location are as well meaningful aspects to understand the possibilities that young trans and non-heterosexual youth have in their inclusion to labour market. Young people still have to face many challenges in heteronormative workplaces, and heteronormative expectations affect their career choices, but they also resist these heteronormative practises in various ways.

Discrimination because of a headscarf – A reflection on how medical students with a Turkish migration background experience intersectionality

Gloria Tauber

Heidi Siller

Margarethe Hochleitner

Women's Health Centre, Medical University of Innsbruck, AUSTRIA

Abstract

The research focuses on getting a better understanding of medical students with a Turkish immigration background as Turkish immigrants are one of the largest non-German speaking groups in Austria. The objective of this study was to investigate Turkish medical students' experiences with discrimination at the beginning of their medical education using an intersectional lens in interpretation of findings. Intersectionality was coined by Kimberle Crenshaw to depict the constellation of individual experiences regarding inequality, oppression and discrimination. 4 focus-groups were conducted with medical students of Turkish descent (9 men, 12 women). These groups were separated by gender and each group had two appointments that lasted for two hours each. In analysis grounded theory according to Strauss and Corbin was applied. Intersectionality was used as a lens to interpret and discuss findings by depicting aspects that are intersecting with discrimination in medical students with a Turkish immigration background. The female and the male focus group reported that they both experienced discrimination almost daily - because of their name, religion, language, appearance - and especially so during their school education. Most of the discrimination was exerted by their classmates but also by teachers. Almost all participants reported that elementary school teachers produced inequality between them and their classmates who had no migration background, e.g. by hardly providing support to transfer to a secondary academic school. Some participants reported positive experiences in their school career, in terms of teachers supporting them. Those who reported negative experiences in school, tried to compensate the perceived inequality by e.g. studying harder than other classmates or searching for a network in order to get emotional and practical support. Both groups tried to get accepted from the Austrian society, because they wanted to be recognized as Austrians. The social environment was reported to be very supportive; however, the family especially fathers often exerted pressure in terms of applying to medical school. This results from the high status of the profession "medical doctor" in Turkish culture. Female and male participants reported that disadvantages resulting from their name, religion, language and appearance ceased when they started studying medicine. However, female participants had to be disadvantaged on daily basis. Female participants reported to experience prejudices regarding wearing headscarves, e.g. being forced to wear it by fathers or husbands. The female participants tried to ignore the discrimination that is based on the headscarf (e.g. demands to take it off). Different approaches such as origin, class affiliation and immigration background of parents related to medical students' experiences of discrimination. Aspects such as language, religion and appearance including wearing a headscarf or not, decided on the extent of discrimination. These aspects overlap with the classical dimensions of intersectionality and reveal the complex aspects of discrimination.

Gender, class and productivity bargaining in UK local government: the case of the missing female bonuses

Whyeda Gill-McLure

Business School, University of Wolverhampton, ENGLAND

Abstract

Productivity bargaining, introduced from the 1960s in the UK to circumvent incomes policies, was applied to local government manual workers from the 1970s (National Board for Prices and Incomes 1971). As part of this move, work and measurement techniques were implemented by individual local authorities. The local government manual workforce is predominantly (70%) female and part-time. Local industrial relations arrangements in the sector are under-researched but a study of 1982 (Kessler) found workplace bargaining and union organisation amongst male manual full-time staff (refuse collectors, park keepers) well-developed, but generally weak or non-existent amongst part-time female manual staff (school cleaning and catering).

Local productivity bargaining amongst male manuals was one key factor encouraging workplace union organisation and bonuses accounted for one to two-thirds of male take-home pay. Male bonuses were consolidated in the mid-1980s as part of the move to compulsory competitive tendering of manual municipal services, 1988 (Gill-McLure 2001). Consolidation of bonuses meant they were no longer justified by any link to productivity. Fast forward a decade and we find that, as part of the creation of UNISON in 1993 (merging manual and professional unions NUPE, NALGO and COHSE), all 1.5m of the jobs represented by the new super union underwent a job evaluation exercise (Terry 1993). During this exercise, the discrepancy in local pay between male and female manuals came to light triggering a long process of attempts by the women affected to win compensation for years of pay inequality. Two main strategies were employed by the women: some took the legal route using 'no-win, no-fee' solicitors; others used union support to negotiate a settlement. Employers lost money. Both employers and unions lost face for permitting decades of unequal pay practices locally.

The paper uses primary and secondary sources to outline productivity bargaining in local government; presents case study evidence from female manual workers affected and seeks to understand how and why this level of inequality originated; how it was perpetuated and looks at the current situation. The paper questions the problematic assumptions in traditional union organising and bargaining strategy around the homogeneous union member: male, white (?), full-time; and the failure of governments, employers and unions to adequately address low pay. It asks what lessons the unions (and employers) have learned and what can be done to avoid gender (and other) inequalities at work. It is argued that a labour history, labour process analysis of the fragmentation and Taylorisation of work under capitalism (and its intensification under neoliberalism) shows that the process of surplus value extraction is race and gender-blind. Thus, it could be argued that gendered labour market segmentation is a *social* process and not an *economic* one. It is argued that union strategy and education must aim to collectively resist both forms of exploitation – economic and social. The paper will make relevant international and European comparisons on pay inequality and employer and union responses to it.

Gender and health: Analysis of trade union action in the management of protective reassignment for pregnant nurses in Quebec, Canada

Anne Renée Gravel

Industrial relations, Télugu -Distance Education University of Québec, Montréal, CANADA

Abstract

In the province of Quebec, Canada, the Occupational Health and Safety Act allows a pregnant worker to be maintained at work in healthy and safe conditions for her fetus by requiring employers to change the organization of work accordingly (sections 40 to 48). This preventive measure is unique in North American occupational health and safety legislation. According to the feminist theoretical perspective we favor, this right appears as an effective way to recognize the specific place of women in society, and in the world of work. The application of this law in the workplace has been criticized by employers who must pay the costs of the program associated with this right and are responsible for making changes in work organization to enable better integration of pregnant women in the workplace. Employers are reluctant to change work organization to improve the experience of pregnancy at work. Behind this opposition lies a reluctance to accept pregnancy at work. Quebec unions are lobbying government to maintain the program in its entirety. However, it appears that the primary purpose of the law (to favor job retention during pregnancy) is interpreted in divergent ways by union teams that act directly in the workplace. This presentation adopts the French approach to the "théorie des rapports sociaux de sexe" (Kergoat, 2001) that we can translate by theory of social relations between genders. We make visible the paradoxical effect of trade union action in the social recognition of the role of women, with their specificity in the world of work. Thus, while the action of trade unions is to fight for the continued employment of pregnant workers in conditions that respect their health and that of their unborn children, the actions of some union representatives in the field instead favor the withdrawal of pregnant workers from the production site. This approach which seems to correspond to the preferences of some individual pregnant workers leaves the organization of work unchanged. This has a lasting effect on balancing work and pregnancy, the first step in the approach to the more general area of reconciliation of work with family life. Our research results show that the acceptance and integration of some aspects of women's lives considered to be "private", such as motherhood, happen in small steps. This finding is based on the narrative experience of the managers and union representatives responsible for protective reassignment file and on the account of pregnant workers who have used their right to protective reassignment in 10 general care hospitals for three major regions of Quebec. We chose nurses because their profession made the largest number of protective reassignment requests according to the latest available statistics.

Keywords: working women, pregnancy at work, trade union action, feminist perspective, gender relations

Reference

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Challenges and pitfalls for a small public sector professional union following restructuring and outsourcing: a gender perspective

Cecile Guillaume
Gill Kirton

Queen Mary University London, ENGLAND

Abstract

The research presented in this paper concerns a 2014/15 programme of restructuring/outsourcing (*Transforming Rehabilitation*) within the probation service of England and Wales, which comprises around 70% women. It explored the main probation union's (Napo) responses, together with female and male members' work and union experiences in the post-restructuring/outsourcing period. *Transforming Rehabilitation* (TR) split the probation service that had been in existence for over 100 years into two parts. Staff working with high-risk offenders remained in the public sector in a new National Probation Service within the Civil Service apparatus and those working with offenders classified as low to medium risk were outsourced to new Community Rehabilitation Companies (CRCs) (mainly owned by big multinational companies). The research used multiple methods: 40 interviews with union officers and officials, a quantitative membership survey and various observations of union events.

First, the paper analyses Napo's efforts to mount a three-pronged campaign of opposition that combined political lobbying, industrial action and legal action. While the campaign was ultimately unsuccessful in its aim of preventing *Transforming Rehabilitation* from going ahead, the union did succeed in achieving previously unmatched mobilisation of the membership in support of strike action, lobbying and protests, all of which demonstrated the depth of probation workers' opposition. Second, we discuss the multiple challenges Napo encountered as the restructuring programme and its effects unfolded. We argue that sustaining collective bargaining in the new CRCs is crucial to avoid the gradual establishment of a two-tier workforce. However, in the longer term, union recognition by new private employers seems quite uncertain and the maintaining of national bargaining structures will be difficult due to the multiplicity of private and public employers and the problematic coexistence of a commercial and public sector logic. At the local level, the research shows that sustaining branch activism in both CRCs and NPS represents a huge challenge and possible and actual reductions in facility time put a question mark by the "rank and file" organisation of Napo. Recruitment and participation is probably the biggest challenge for the future of Napo with the union facing workforce instability and geographical dispersion. The growing number of young female recruits with childcare responsibilities (but also older members with eldercare responsibilities) accentuates time and location issues for the organisation of branch meetings.

Finally, we argue that Napo's future depends on its ability to keep enough resources to balance its dual professional and union role. Napo's legitimacy has intrinsically been tied to being the "voice of probation" but its capacity to attract and respond to the demands of a growing number of female lower-qualified employees in CRCs and newly hired (graduate female) professionals with a different background and occupational identity (Mawby and Worrall, 2013) is critical. In the main, a generation of probation officers who share the same "social worker" identity lead Napo and they, 1) may retire soon, 2) may find it difficult to address a wider spectrum of demands and expectations.

Corporate feminism and the undoing of gendered inequality in a high-tech firm

Hannelore Roos
Patrizia Zanoni

Business Economics, Hasselt University, BELGIUM

Abstract

In this paper, we draw on the case of SensorInc (pseudonym), a Belgian, multinational high-tech firm that employs a considerable amount of women throughout the organizational hierarchy to theorize 'corporate feminism'. We theorize corporate feminism as a modality of feminism that leverages gendered subjectivities to achieve organizational goals from a business case rationale, yet goes beyond the instrumentality of the business case by rewarding 'masculine' and 'feminine' competences more equally.

SensorInc is a Belgian world player in automotive sensors which scores remarkably well not only by any business standard but also on gender equality. Despite the male dominance in high-tech sectors, one third of the 1,000 employees is made up by women. Also in management positions, 29% of the 194 staff members are women. Since its foundation in the late 1980s, the company has been led by husband and wife and since public listing in 1997, it has always had a fully gender balanced board of directors. This is particularly exceptional in the Belgian context, where until recently only 6% of board members were women (European Commission, 2015) and the proportion of female executives lied below the European average (Straub, 2007). Drawing on qualitative data collected through in-depth interviews up to the board of directors and internal documentation, we analyze how SensorInc achieves high levels of gender equality. The company configures itself as a space that embraces masculinities and femininities as valuable productive resources to innovate and compete, weakening the gendered nature of symbolic and material organizational hierarches. Specifically, it does so by proactively enacting policies, practices and narratives that dilute three institutionalized hierarchized gendered dichotomies of male versus female identities, individualism versus collectivism and private versus public advanced by Ely and Meyerson (2000). Specifically, the company discursively constructs and organizes: (1) masculine and feminine competencies as distinct and 'natural' but – crucially – as equally valuable and acquirable by all individual employees through self-development, (2) innovation as a team-based, collective achievement rather than an individual one, discouraging individualized, masculine heroic subjectivities, and (3) far-reaching individual work and career flexibility re-defining the working subject across the private and the work spheres and life phases. These practices and narratives are fully mainstreamed, as the company does not have a formal gender policy.

Our theorization of corporate feminism rejoins current debates on moderate feminisms by showing how firms can generate higher levels of symbolic and material gender equality through the doing of masculinity and femininity (Lewis, 2014) in ways which at once reaffirm and trouble existing gender binaries (Kelan, 2010). Remarkably, the corporate feminism we could observe does not completely individualize the gendered subject, as suggested by the notions of neo-liberal (Rottenberg, 2014) and choice feminism (Kirkpatrick, 2010). Rather, it juxtaposes multiple subjectivities for employees' consumption: 'traditional' gendered subjectivities reproduced by gender socialization outside the workplace, a neo-liberal subjectivity of individuals as self-managing and self-regulating resources, and a strong team-centered collective subjectivity. It both rests on essentialized understandings of the feminine and the masculine and de-essentializes women and men by highlighting subjects' capacity to transform themselves by making the 'other' own, in a continuous trajectory of self-growth, to contribute to a collective goal. SensorInc's corporate feminism's enjoyment of gender into the corporate logic appears to foster gender equality within capitalism. We conclude with a critical reflection on the theoretical implications of the possibility of corporate feminism as a modality of social change towards gender equality in organizations and the political implications of such possibility for the modalities of the reproduction of class relations in contemporary capitalism.

Moderate feminism in Finnish newsrooms from the 1960s to the present day

Heidi Kurvinen

Department of History, University of Stockholm, SWEDEN

Abstract

The number of women journalists in Finland started to increase in the late 1960s and since 1995 Finnish women have formed the majority among the profession. When comparing Finland to other Western countries, the relative number of women journalists has been – and still is – higher and because of that, it has been easy to argue that gender equality is an accomplished fact. However, inequalities exist within the Finnish profession just like in other countries. In my presentation, I will paint a longitudinal view of the continuities and changes in Finnish women journalists' understanding of gender equality within their profession. I will use the concept of moderate feminism as an analytical tool to understand their experiences. In addition, I will study to what extent moderate feminist stances have emerged in Finnish newsrooms since the 1960s.

The inspiration for this presentation arises from the complex relation between women journalists and gender equality issues. First, as journalists Finnish women journalists are and have been reporting on diverse issues relating to gender equality and feminism in the society since the 1960s. Second, the profession has a reputation of being one of the most equal professions in Finland. At the level of media organizations, this has resulted in women journalists adopting moderate feminist stances towards structural inequalities prevailing within their profession. Although many of them identify themselves as feminists they use the narrative of individuality to explain structural inequalities and do not strive actively towards gender equality in newsrooms. The presentation is based on my ongoing postdoctoral research on Finnish and Swedish women journalists and their views of gender equality since the 1960s. The main data of this presentation consists of 63 oral histories from Finnish journalists that I have gathered during 2014 and 2015. Interviewees were searched for with an open invitation for Finnish women journalists which was posted through the internet page of the Union of Journalists in Finland and e-mail lists of regional clubs of the Union in March 2014. In addition, the invitation was published in trade magazine *Journalisti* (Journalist in English).

The 'F' word: The neoliberal rhetoric on feminism by Australian political actors

**Catherine White
Linda Colley**

Business and Law, Central Queensland University, Brisbane, AUSTRALIA

Abstract

Unlike their male counterparts, a number of current Australian female figures have chosen to speak about, or have been spoken about, in terms of their gender within their political role. What they say, and what is said about them, is significant in that it shapes the discursive landscape of the concept of 'feminism' and 'the feminist'. As within any discursive landscape the conceptual boundaries are contested, that is to say they are drawn and redrawn. Understanding the tensionality within this discourse is important because it unmaskes the politics of the political discourse about 'feminism' and the 'feminist'.

Former Labor Prime Minister Julia Gillard's misogyny speech to the Australian parliament (Gillard, 2012) made international headlines in 2012. In the ensuing debate, those who thought that the 'gender problem' had been addressed were provided with evidence of continued discriminatory perceptions and tangible inequities in terms of women's recruitment, advancement, and remuneration (Summers, 2012; WGEA, 2012). This was not a turning point in the revival of feminism in Australia and, while many celebrated this speech around the world, it was not well received by all women within Australia. The most prominent female conservative political figure, Julie Bishop, who often proclaims that she will not be labelled a feminist and provides her own individualistic account of her career success, criticised Gillard for being a victim. The election of a conservative government in late 2013 brought continued controversy, with Julie Bishop being the solitary female cabinet appointment under the then Tony Abbott Prime Ministership. The recent change of leadership to Malcom Turnbull has led to the appointment of additional female ministers, including the first female Minister for Defence, Marise Payne, who upon facing the media after her appointment downplayed her gender while holding herself as an inspiration for women currently serving in the Australian Defence Force (ADF) or those considering joining the ADF.

The discourse articulated by Gillard, Bishop and Payne serves as an illustration of the current political discursive landscape about 'feminism' and 'feminist'. In this paper we investigate the discourse attributed to and commenting on prominent female political actors, both in response to the Gillard misogyny speech and in relation to their explanations of their own success through means of rhetorical criticism. Rhetorical criticism is the systematic investigation and explanation of discourses as symbolic acts and artefacts (Foss, 2004: 6). In doing so, this research contrasts the more collective feminist struggle discussed by Labor (party) women with the individualistic approach of conservative women. It draws on Catherine Rottenberg (2014) to examine this new neoliberal feminism - the colonisation of feminism to extend neoliberal and individualistic domains, and the move away from feminism as a group struggle or social justice issue to an individual responsibility.

Choice feminism, capabilities and intersectionalities: limits of choice in managing work and non-work boundaries

**Annamari Tuori
Charlotta Niemistö
Jeff Hearn**

Management and Organisation, Hanken School of Economics, FINLAND

Abstract

This paper examines choice feminism in the context of work and non-work boundaries in the 24/7 economy. According to Kirkpatrick (2010) 'choice feminists are primarily concerned with increasing the number of choices open to women and with decreasing judgements about the choices that individual women make (Kirkpatrick 2010:241)'. Choice feminism, along with other third wave feminisms, has been criticized in a number of ways such as pointing out its exaggerated individualism and lack of interest in social justice (Kirkpatrick 2010). In this paper we combine Sen's capabilities approach with intersectionality to discuss two of the criticisms directed towards choice feminism that is 1) the importance of structures of power restricting women's autonomy to make free choices and 2) differences between different groups of women in making the choices.

The first criticism relates to the individualization of the subject in recent feminist thinking such as neoliberal feminism and choice feminism (Kirkpatrick 2010, Rottenberg 2013). We use Sen's capabilities approach to discuss the actual capabilities of individual people to make free choices. Capabilities are defined as possibilities to do things one defines as relevant for wellbeing (Sen 1993). Capabilities approach views the individual subject and her/his capabilities for living the kind of life she/he aspires to live as limited by a combination of individual and contextual factors. The focus of the approach is on what people are actually able to do and be (Sen 1993).

The second criticism relates to choice feminism disregarding differences between different groups of women (Kirkpatrick 2010). By combining capabilities approach with intersectionality as a way of approaching 'the relationship among multiple dimensions and modalities of social relations and subject formations' (McCall 2005:1771) we examine differences in women's capabilities to live the kind of life they aspire to live. Different women, who find themselves in different positions in terms of, for example, their age, ethnicity and class often have very different capabilities even in the same context. These differences are many times intertwined with 'agency inequalities' meaning the disparities in possibilities to make 'real' choices. Thus, an important question is 'what the opportunities to exercise "real choices" are' (Hobson 2011:151) for different groups of women. By looking at choice in the context of work and non-work boundaries we ask the following questions: 1) how are women's capabilities restricted in the context of work and non-work boundaries and 2) how are different groups of women's capabilities restricted differently in the context of work and non-work boundaries? The paper discusses a number of factors limiting women's capabilities to manage work and non-work boundaries such as extensive care responsibilities, challenges related to the reconciliation of work and family (e.g. Hobson 2011, Kauppinen 2015), time poverty and scarce control over time spent working (e.g. Hobson 2011) as well as lack of control over the work load (Karjalainen et al. 2015), all having possible consequences for the kind of lives that women can choose to live. Moreover, the paper discusses differences between different groups of women in their capabilities of managing work and non-work boundaries. Choice feminism has been criticized for having as a starting point economically privileged women, which, however, does very little for understanding other groups of women and their situations (Kirkpatrick 2010). The paper is a critical reading of work and non-work relations, sometimes specified as work-life balance. We focus on literature that takes an uncritical stance towards neo-liberal forms of capitalism, and thus, ignores structural, cultural and gendered constraints, as well as other social divisions and intersections between them (Lewis et al. 2007).

Finally, choice feminism has been developed mainly in relation to Anglophone societies, especially US and UK. Here we consider how examining these questions in the Northern European context introduces some different and critical understandings of choice, feminism and choice feminism.

Opting Out and the Complexity of Choice: Women Leaving Their Careers to Adopt New Lifestyles

Ingrid Biese

Management and Organization, Hanken School of Economics, Helsinki, FINLAND

Abstract

Ever since New York Times columnist Lisa Belkin coined the term 'opt-out revolution' in 2003, opting out has been widely debated. However, research and debates have largely focused on mothers who leave their high-powered careers altogether to stay at home fulltime, while wider societal aspects have largely been ignored. The question of whether these women have opted out or are being pushed out has been central to the debate. In this paper the definition of opting out is broadened to include leaving prevalent masculinist notions of career to adopt new lifestyles in order to live and work on one's own terms. Still, the question of choice is a complex one and needs to be more closely examined.

Choice feminism and the rhetoric of choice appeal to women who struggle to combine a career and family, and offer them a sense of agency. Choice feminism is, no doubt, an attractive idea in situations where combining a career with care responsibilities can be overwhelming: women can embrace traditional gender roles and still be feminist since it was their 'own choice'. However, while choice feminism embraces the idea of freedom of choice, it fails to recognize the extent to which women's 'choices' are affected by societal factors. Women continue to be discriminated in organizations and masculinist working cultures often make it difficult for women to combine care responsibilities with the 24/7 demands of a corporate career. Never the less, although the choices available to women may be less than optimal, the women who opt out are still making a choice when they decide to leave their careers.

However, the concept of choice needs to be critically examined and problematized. Although these women hold that their decision to opt out was their own choice, it is not completely clear what this choice was based on. In addition, choices are not always made after rational deliberation; they are often made on impulse and take into account not only the individual's own wants, needs, and expectations, but also the wants, needs, and expectations of others. In addition coherence is often added to events in hindsight in order to supply the individual with a sense of agency and control.

This paper draws on the narratives of 16 women – nine from Finland and seven from the United States – problematizing and critically examining their choices as well as what lies behind these choices. A free association-narrative approach to interviewing with methods borrowed from psychoanalysis has been used. This approach makes it possible to critically explore contradictions and the 'unsaid' in the narratives in order to gain a greater understanding of the reasons and issues behind decisions to opt out, how the women make sense of their situations, and the identity work they do throughout their opting out processes.

‘There’s Never Been a Better Time to be a Woman’: Neoliberal Feminism and Women on Boards

**Scarlett Brown
Elisabeth Kelan**

King’s College London & Cranfield University, ENGLAND

Abstract

The absence of women from corporate boards of directors has been a key issue in recent years. Since the introduction of gender quotas in countries such as Norway, other countries have followed suit or address the issue with voluntary measures. In the UK this manifested in the Lord Davies’ ‘Women on Boards’ report (Davies, 2011), which set a target for 25 per cent women on boards by 2015, that has been met. This report drew heavily on the business benefits of appointing women directors, with an underlying presumption that having more women on boards will have a trickle-down effect on gender-equality.

The issue of WoB has been widely debated in relation to the current state of feminism in the UK. While it holds a prominent place in business and government debates around gender equality and is largely seen as a success story, its prominence is often held as evidence for the rise of neoliberal or executive feminism (Rottenberg, 2014; Wolf, 2015). Building on this debate, this paper argues for the existence of an individuated, neoliberal feminism, by highlighting how men and women in this corporate elite draw on it to make sense of their experiences of seeking board roles.

Drawing on longitudinal interviews with men and women who are seeking or hold non-executive roles on corporate boards in the UK, we highlight a belief in both men and women that there has ‘never been a better time to be a woman’. Women seeking board roles offer this as part of their motivation for seeking board roles, drawing on discourses of individuality in arguing that they are ‘using this window’ to further their own careers. Similarly, both men and women feel that it is easier for women (than men) to get roles, and this forms part of how men make sense of the difficulty they face gaining board roles. Crucially, rather than discussing the preference for women in relation to business or social justice cases for WoB, it is related to the pressure being placed on boards to appoint women by the Davies’ report and the threat of quotas. We argue that the pressure to appoint women directors acts a discursive, ‘soft quota’ for businesses, and is not representative of collective, feminist action. This has implications for the potential of social change, as it does not offer support for a real commitment to gender equality, either by appointing boards or by the women who are being appointed.

Triggering Feminization: A Critical Reading of the Feminine Leadership Literature through the Concept of Postfeminism

Patricia Lewis

Business School, University of Kent, ENGLAND

Ruth Simpson

Business School, Brunel University, ENGLAND

Abstract

Feminization is understood as the spread of attributes or qualities traditionally associated with femininity to people (e.g. managers, teachers and politicians), occupations (e.g. management, teaching and politics) and areas (e.g. business world, education and government) not normally described or understood in that way. In her ground-breaking paper *Feminization Unveiled: Management Qualities in Contemporary Writings* (1997), Fondas sought to make visible the feminization of managers and management. She did this by demonstrating how traits and characteristics conventionally associated with the feminine were increasingly inserted into the accounts of managerial work contained in management texts published in the 1980s and 1990s. Arguing that these texts acted as carriers of a feminine ethos to practicing managers, Fondas also highlighted the failure of these writers to name this transformation as feminization.

While Fondas unveiled the process of feminization and demonstrated how its existence revealed the gendered nature of management theorising and management practice, this paper seeks to build on her analysis by exploring the impact of one of the *triggers* which gave rise to the process of feminization and also consider what feminization once activated has *done* within organizations over the past 20 years. According to Fondas (1997: 269) ‘...redefining managerial work involves both substantive, structural change and symbolic cultural change’ and we will demonstrate that the fundamental transformation of managerial work that feminization entails is connected to the discursive formation of postfeminism (Gill, 2007) and its validation of feminine difference. Through a critical reading of the feminine leadership literature via the lens of postfeminism, the paper will do two things: first, explore the feminine leadership subjectivities that feminization gives rise to and its impact on the conduct associated with these. Second, consider what has happened to the feminist knowledge upon which feminization is based once it entered into the context of business organizations. The paper will demonstrate how feminization has given rise to a preferred feminine leadership subjectivity deemed suitable for the corporate environment and that the (restricted) take-up of feminist knowledge has contributed to the emergence of moderate feminism.

Mobilising femininities in the workplace: offering intra-gender support as a way to make work 'work'

Melissa Carr

Bournemouth University, ENGLAND

Elisabeth Kelan

Cranfield University, ENGLAND

Abstract

Recent research has highlighted the negative intra-gender relations that occur between women in organisations, focusing on aspects such as micro-violence (Mavin & Williams, 2013), the queen bee syndrome (Derks, van Laar, Ellemars, & de Groot, 2011; Camussi & Leccardi 2005), negative intra-gender relations (Mavin et. al, 2014), and competition and distance between women (Mavin et. al, 2013; Cooper, 1997; Duguid, 2011). These studies have suggested that women's intra-gender relationships are based on competition rather than co-operation, and argue that gendered organisational cultures exacerbate these negative intra gender relationships (Mavin, Williams & Grandy, 2014). However van den Brink & Benschop (2014) expand this conceptualisation by framing both the positive and negative aspects of women's relationships within the context of 'mobilising femininities'. They suggest that women mobilise femininities in both a contested and affiliated way. However affiliation presents risks to the individual as this affiliative behaviour is scrutinised in a way which their male colleagues is not. This growing body of research both overlooks the positive aspects of women's relationships and ignores the impact that conservative feminists such as Sheryl Sandberg are having on discourse within organisations. Although Sandberg's book has created lots of debate in the media, there has been little discussion in the academic community about the impact this conservative feminism has made (GWO 2016 Call for Abstracts, Exploring the Rise of Moderate Feminism in Contemporary Organizations)

The aim of this paper is to further develop our understanding of women's peer relationships and the way in which women mobilise femininities in the context of conservative feminism. This article draws upon empirical data from interviews with sixteen women asked to consider their intra-gender relationships at work. Eleven of the interviews were conducted with women who worked at a corporate bank and five were members of a women's network and predominantly worked in small to medium sized enterprises. The interviews lasted between 40 and 70 minutes, they were recorded and transcribed and analysed using thematic analysis (Braun & Clarke, 2006). The material shows that affiliation and mobilising femininities at work is an important part of the way women make work 'work' for them by providing a buffer from the dominant masculinities that prevailed. Women talked about the support and positive relationships they have being based on four themes. Firstly, 'seeing the whole you', this focussed on the importance of relationships that went beyond work, of being 'tight' and having conversations that were not work based. Secondly, a 'mum's network', this involved a bond that came from being a mother or providing advice to those who were thinking about having children. The third involved 'feedback', the importance of using other women as a sounding board, giving each other feedback and helping each other to advance their careers. Finally, 'I've got your back', a conscious recognition of the need to support each other and defend each other against men and masculinities at work. However, there is a fine line between supportive relationships and the point at which women seek to create distance from each other. A critical engagement existed within the relationships as the women need to enact femininity in an appropriate way or they are penalised. Behaviour that prompted distancing from other women involved 'over-mothering and smothering', women who are over-feminised and smother people therefore holding them back and 'not a real women', women who were too polished or too closed off, described as corporate 'cut outs'.

The paper argues that women's relationships can be conceptualised as a protection from the dominant masculinity that prevailed in their organisations and as a way to bring femininity to the workplace. Furthermore, it is argued that women emphasised the importance of fostering affiliative relationships. The paper thereby makes a contribution to understanding how women's affiliation can be seen in the context of a growing acceptability of moderate feminism within the media and corporate world.

Kardashian & Co: Exploring the Influence of Celebrities on ‘Mumpreneurs’

**Anneke Edmonds
Elisabeth Kelan**
Cranfield University, ENGLAND

Abstract

Kim Kardashian, as well as other celebrities, strategically use their star power to develop their own business (Banister and Cocker, 2013; Hunter, 2009). Such celebrities are savvy business women who use their bodies as aesthetic (Warhurst, et al., 2000; Witz 2003) or glamour labourers (Wissinger, 2015; Howson, 2010). It is also notable that many of these celebrity entrepreneurs use their children actively in marketing their brands. These celebrity entrepreneurs often invoke a ‘you-can-do-it’ attitude which shows that they as women are not held back by their gender. This resonates strongly with a postfeminist sensibility (McRobbie, 2006; Gill, 2007, 2014; Gill and Scharff, 2011) where feminist sounding claims are incorporated into everyday discourses as a form of empowerment but lacking any political content. While there is a burgeoning field of studies that explores celebrities (cf. Beer and Penfold-Mounce, 2010; Bennett, 2015), so far we know little about how the audience, largely women, relate to these potential role models (Barker et al., 2015; Mendick et al., 2015). Unlike in previous times where celebrities were distant role models (Lockwood and Kunda, 1997), celebrities now reach their audiences through more intimate channels such as social media. This raises the questions of if, and how, women entrepreneurs relate to celebrity entrepreneurs.

It has been well documented that women lag behind men in starting up businesses, which has been attributed to a range of factors, including lack of access to funding (Bruni et al., 2004; Marlow and McAdam, 2013) or the lack role models (Boissin et al., 2011). Research shows that role model dynamics are often far more complex and fluid than straightforward identifications (Kelan and Mah, 2014). Rather than just arguing that there is a lack of role models, such research shows clearly that women engage in a multitude of ways with potential role models which may be better understood by drawing on approaches used in audience research (Barker et al., 2015; Coleman, 2008; Kelan, 2012). A group that might particularly relate to these celebrities are women entrepreneurs in general, and women entrepreneurs with younger children in particular. Those women entrepreneurs with younger children are often styled as ‘mumpreneurs’ (Huet et al., 2013), which alludes to the fact that motherhood and entrepreneurship are intrinsically linked. It also constructs women as ‘less serious’ entrepreneurs because they are often constructed as having set up their businesses to balance earning an income with caring for their children (Duberley and Carrigan, 2013; Ekinsmyth, 2014). Through the construction of ‘mumpreneurs’ is not regular entrepreneurs, the norm of entrepreneurship is left intact (Ahl and Marlow, 2012; Lewis et al., 2015).

This paper will explore how ‘mumpreneurs’ relate to celebrity entrepreneurs by offering a critical review of the literature that brings together the literature on gender and entrepreneurship, celebrity entrepreneurs, role model dynamics, postfeminism and audience research. With a view to developing a research approach which studies how ‘mumpreneurs’ relate to celebrity entrepreneurs, the paper will also include a suggested research design of how such dynamics can be explored empirically.

Women's professional career networks: a sisterhood 2.0?

Ida Maria Börjesson

School of Humanities, Education and Social Sciences, Örebro University, SWEDEN

Abstract

Previous research on emergent moderate feminisms has so far been focusing on the creation of a new feminine, or feminist individualized subject, emerging in a postfeminist paradigm (Budgeon, 2015; Rottenberg, 2013; Dean, 2010; McRobbie, 2009). In this paper the aim is to draw attention to the specific forms of *collectivity* that can be said to take place in the discourse of moderate feminisms. This may seem a rather counterintuitive task, considering the apparent focus on individuality circulating within such feminisms. However, as made evident by the advent of *Lean In circles* – a practice informed by the feminist manifesto of Sheryl Sandberg (Sandberg, 2013; Rottenberg, 2013), it seems as though even the pursuit for individuality or individual success can take the shape of collective effort.

During the last decade, Sweden can be said to have experienced a growth in a similar kind of collective effort: that of women's professional career- and business networks. This seems to point to the fact that Sweden, contrary to common belief, is not a gender equal society, but a society in which women need to form strategic alliances with other women in order to make career advancements. At the same time however, this strategy is strongly influenced by individual success and management of the self, pointing to the fact that Sweden also seem to take part in current strands of postfeminist neoliberal imageries. While networking in no way can be considered a new phenomenon, it is often depicted as such in these networks own accounts of what constitutes the networking experience. Drawing on recent theories on moderate feminisms and its relation to the "post" in post feminism, this paper argues that the imagined "newness" of women's professional networking can be said to connect both to current neoliberal strands of individuality, and to more radical feminist notions of "sisterhood" and separatism (often considered vital parts of "second wave feminism").

Empirically the paper is based on the webpages of some of the current professional career- and business networks in Sweden, as well as their representation in the printed press. These accounts are also related to recent Swedish handbooks on how women should form their professional life and career (Marklund & Snickare, 2007; Lumikero & Norberg, 2011; Gustafsson & Sedell 2015). Focusing on the representation of women and networking and how it is related to moderate and radical forms of feminism highlights the fact that when theorising on moderate feminism, attention should be made to the specific kind of relationality that is being promoted within such a discourse. As this paper suggests, the neoliberal appropriation of feminism does not stop at the individual level but also influence the interactional level. It is thus not only a specific kind of subject that is being promoted through the emergent forms of "moderate feminism", but also what could be considered a specific kind of relationality – a "sisterhood 2.0".

Struggling feminisms or feminist struggles?

Laura Visser

Radboud University, NETHERLANDS

Abstract

As the identification of different waves evidences, the feminist movement has always been subject to change. However, with celebrities 'endorsing' feminism and more women (and men) declaring themselves feminists (Valentini, 2014), a new form of feminism has arisen that seems more 'benign' than previous stereotypical images of 'radical' feminists or 'feminazis' (Williams, 2015). These changes in definitions of feminism have been noted by academics as well, describing them as postfeminism (Lewis, 2014a, 2014b; McRobbie, 2004) or moderate feminism (Adamson, Biese, Kelan, Lewis, & Simpson, 2015). Lewis (2014b) understands these feminisms as a neoliberal form of feminism where individuality and empowerment are celebrated, and where women are encouraged to make their own choices. Moreover, both anti-feminist and feminist ideals are incorporated (Gill, 2007). As described in the call for papers in this stream, one might wonder if "these so-called moderate feminisms [are] really feminist?" (Adamson et al., 2015).

The rise of this question constitutes the starting point of this article, in which I am interested in understanding the differences and struggles between and among academic and wider societal feminist thinking(s). More concretely, I will examine the interplay between feminist scholars, as they conduct research in (academic) organizations, and the people they study. My recent experiences with close colleagues doing action research at our own university, has shone a light on the struggles between gender scholars and people in the organizations they try to change. This action research tries to work toward gender equality in our own academic institution by setting up interventions such as mentoring programs and gender monitoring boards. The project has gotten a number of important people (/men) in management positions on board who feel the urgency of addressing gender inequality in their work environment. These managers have been educated on gender issues in organizing, and as this group becomes aware of gender as an important principle in organizational life, they create and carry out their own 'gender knowledge'.

This gender knowledge then becomes a contested subject, as the academics leading the research project, in some cases, experience this gender knowledge as less legitimate, because it resembles postfeminist or moderate feminist thinking (i.e. women in their organization should be empowered to act out their individual preferences) and does not adequately address the structural foundations of gendered organizations. This raises the question of who can lay claim to the definition of 'good' or 'real' gender knowledge. Moreover, I wonder if the advances made by action research do or do not contribute to gender equality (and who gets to define what this is). By following such action research projects over time, observing project meetings and interviewing both the academics leading the project and the people they study, I collect data to answer these questions. I contribute to the developing literature on postfeminism in organization studies, by not just understanding what postfeminism is, but also understanding what it means in relation to other feminisms. In other words, I want to analyze if postfeminism indicates that feminism is struggling or that it is better identified as a cause for (productive?) feminist struggles.

The Impact of Black Feminist Theories on Moderate Feminisms in US Organizations

Melissa S. Fisher

Social and Cultural Analysis, New York University, USA

Abstract

A new trend is on the rise in the US: black feminists, including bell hooks (2013), Brittany Cooper (2014) and Kimberly Crenshaw (2015) are publicly critiquing white corporate feminism, responding to the fanfare surrounding Sheryl Sandberg (of Facebook and *Lean In* fame) and Anne-Marie Slaughter (of New America Foundation and *Unfinished Business* distinction). In an age of purported post-feminism, a debate between white liberal feminists and critical black feminists is being reinvigorated in the public domain. This paper focuses on the writings of hooks, Cooper and Crenshaw over the past several years, reading them with Sandberg and Slaughter. I argue that an emerging young black feminist mostly digital intelligentsia, along with an earlier generation of black feminist scholars, is having a real impact on national narratives of race, equality, and feminism in organizations. They use social media just as black intellectuals of an earlier generation used publications and speaking engagements: to channel black feminist frustration with white corporate feminists and to bring attention to black-feminist theories (Dyson 2005). The latter include intersectionality, whose origins are most often associated with black feminist Kimberly Crenshaw. For example, Slaughter in her new book, calls out "plutocratic feminism," and argues for its replacement by a feminism that emphasizes the intersections of gender, race, class and other forms of difference (2015). Her text can offer insight into how white feminists are incorporating alternative frameworks, including intersectionality, into their writing practice. This paper explores if and how these feminists acknowledge their own whiteness and privilege; and it asks how the visibility of those dynamics reshapes the way these women produce new forms of moderate feminisms in the US.

The past decade has witnessed a number of leading feminist scholars pronounce the co-option of feminist politics in organizations in the wake of neoliberalism (McRobbie 2009). More recently, scholars have critiqued such perspectives for conceiving of both feminism and neoliberalism as singular entities that can be neatly stitched together in an overarching, linear and often epochal account of the present (Fisher 2012; Newman 2012). For example, Prugl proposes "that it is, in fact, more fruitful and necessary to examine the way in which select feminist movement ideas [are being integrated] into neoliberal rationales and logics, what is lost in the process and what is perhaps gained (Prugl 2015)." This paper builds on these more recent nuanced perspectives further and in a slightly new direction: Rather than dismissing white corporate feminists' efforts a priori as instances of co-optation, I look in addition at the ways their ideas may also open spaces for a more progressive moderate feminist agenda. Specifically I pay attention to the ways black feminists critique white corporate feminism as well as what happens when black feminist thought including intersectionality, travel into white corporate feminist projects: Are corporate feminists "whitening intersectionality" - neutralizing the critical potential of intersectionality for social justice-oriented change (Blige 2013)? Or is their use of intersectionality providing new ways for white moderate feminisms to co-exist with black feminisms, ways that have the potential to bring about progressive change within moderate feminist regimes? The main contribution of the paper is my argument that when white feminist and black feminist projects encounter each other, rather than the former erasing the other, they selectively appropriate aspects of their interlocutors' insights and practices into novel configurations and in so doing contribute to the remaking of moderate feminisms within organizations.

From 'Whether' to 'How': Gendering Corporate Social Responsibility

Kate Grosser

La Trobe University, AUSTRALIA

Lauren McCarthy

Copenhagen Business School, DENMARK

Abstract

We face significant challenges in strategising to advance gender equality in organisations in neo-liberal times. Corporate social responsibility (CSR) programmes, practices and policies which ostensibly address gender inequality issues are described as one manifestation of neoliberal feminism (Rottenberg, 2013; Prügl, 2014). Corporate actors such as Walmart, Coca-Cola and Vodafone argue that they are 'empowering' women in their supply chains, and supporting international campaigns such as #HeforShe. 'Gender economics [as] smart economics' (World Bank, 2006) has become an unquestioned reality in many international and national bodies, both public and private (Elias, 2013). Concurrently in recent years a growing number of studies have both praised (Ruiz-Thierry, 2007; Karam & Jamali, 2013) and venerated (Roberts, 2014; Pearson, 2007) approaches to gender equality led by business. Others have adopted a critical but engaged approach to CSR with respect to gender equality (Grosser 2015; Prügl 2015) investigating the way 'selective feminist movement ideas are being integrated into neoliberal rationales and logics, what is lost in the process and what is perhaps gained' (Prügl 2015: 614). Our paper aims to advance feminist CSR research, and practice, by drawing upon social movement theory to inform further critical engagement.

Walby (2011:12), with respect to government policy making, discusses 'the productive tensions generated as feminism is mainstreamed ... changing the mainstream and becoming changed by it in the process'. The success of this strategy in the EU is explained by Pollack & Hafner-Burton (2000) with reference to effective use of new political opportunities, mobilising structures, and processes of strategic framing of gender equality for acceptance by policy-makers. Our paper extends this analysis to apply social movement theories of gender mainstreaming in the context of new governance systems that increasingly involve the private sector (Moon 2002; Grosser and Moon 2005, 2005a). Rather than asking whether we should engage in such governance processes, we explore the question of how we can engage effectively with these as feminists, noting the 'continued need to navigate spaces between co-optation and emancipatory possibilities' when doing feminist research (Calás and Smircich 2009: 267).

We address this question through a comprehensive review of existing literature on gender and corporate social responsibility, asking in what ways gender has been conceptualised, what problems and solutions have been posed, and what empirical lessons can be learnt from a now burgeoning body of scholarship? We also ask 'what is the cost of not engaging?' We thus explore the 'gendering' of CSR, with respect to how strategic framing, political opportunities, and mobilising structures may be used to advance feminist, rather than business agendas within new multi-stakeholder governance.

Feminist feminist what do you see? On feminisms and diversity management

Jonna Louvrier

Michelle R. Clayman Institute for Gender Research, Stanford University, USA

Abstract

Diversity management is a set of organizational practices, values, and statements that directly relate to feminist agendas: the objective of diversity management initiatives is to increase representation of minorities, create inclusion and equality. While diversity management is not a new phenomenon, and despite companies investing considerable amounts of money in their diversity work, organizations have not become considerably more diverse. Many objectives different feminist movements advocate for, such as equal representation of women in leading positions or paid family leaves for one or both parents, are still most often shining in their absence. The critical diversity management literature has pointed to many reasons behind the inefficacy of diversity management initiatives: the atheoretical approach (Prasad & Mills 1997), the reliance on essentialised notions of differences (Nkomo & Stewart, 2006) and the ignoring of minority experiences of difference in work (Zanoni et al. 2010). Less attention has been paid to the ideological frames diversity and inclusion leaders work from. However, the ideological frame taken importantly shapes the way diversity, equality and difference can be seen.

The aim of this paper is to study diversity and inclusion leaders' descriptions about diversity initiatives from a feminist poststructuralist approach. The study explores how different versions of feminism are drawn on by persons who are in charge of planning and executing corporate led diversity work. Most diversity and inclusion leaders are found to draw on moderate, corporate feminism. How diversity and equality come to be seen through the corporate feminist lens, and what remains unseen, will be discussed.

The study is based on 20 qualitative interviews with diversity and inclusion leaders working in globally leading companies located in the Silicon Valley. While the companies studied are among the world's most attractive employers, they have made very limited progress in diversifying their workforce. More generally, Silicon Valley has been described as having a serious problem of sexism, but it is also the home of Sheryl Sandberg's *Lean In* -movement. The paper is based on a larger study exploring the theoretical underpinnings of diversity management and focusing on creating a poststructuralist feminist mapping of the field. The study is based on the premise that the diversity management field, and diversity management practices, would benefit from being more conscious about the assumptions diversity work is based on, as well as from increasingly incorporating feminist theorization into diversity management work.

Governing gender relations: the role of accounting in moderate forms of feminism

Ulrike Marx

University of Leicester School of Management, ENGLAND

Abstract

During the early 2000s social scientists from different fields of research founded a working group within the Committee for Alternatives in Social, Economic and Environmental Policy in Austria to introduce gender budgeting: a feminist critique of national budgets, social and economic policy, and the state. The aim of the committee was to bring critical research into political discourse and shape policy making in Austria. Drawing upon international feminist initiatives such as the first women's budget in Australia 1984 (Sharp and Broomhill 2002), gender responsive budgeting in South Africa in the end of the Apartheid era (Budlender 2002, Budlender and Hewitt 2002), and feminist projects in development aid and global governance (Çağlar 2009), the working group published the first programmatic book on gender responsive budgeting in 2002. The book (BEIGEWUM 2002) contained an extensive feminist critique of the state, national budgets, economic models and instruments, and the accounting profession as well as providing first strategies to overcome the inequalities produced by mainstream budgetary policy and practice. Taken into account the rather conservative political climate in Austria during the early 2000s it was a surprise that in 2009 gender budgeting was passed unanimously by the Austrian Parliament and became part of the Constitution as well as became part of a major budgetary law reform in 2009-2012.

This paper describes how gender budgeting arose from a feminist critique of the state and macroeconomic policy, and examines the first initiatives to translate gender budgeting concepts into practice in public sector institutions. It draws on social studies of accounting, in particular on 'governmentality studies' (Burchell, Gordon et al. 1991, Foucault 1991, Cruikshank 1999, Miller and Rose 2008, Dean 2009, Mennicken and Miller 2012), to investigate the relationship between feminism, neoliberalism and accounting and to critically discuss the intrinsic link between calculative infrastructures and modes of governing social relations. Calculative technologies of accounting are problematized and mobilized by a variety of political programmes to intervene in social life (Mennicken and Miller 2012). Gender budgeting initiatives criticise economic instruments as being technologies of domination, technocratic exercises and technologies of exclusion. However, with the implementation of gender budgeting in the course of a neoliberal budgetary law reform, management accounting instruments seem to become uncontested in practice and the development of performance indicators are regarded as an adequate means to pursue the objective of gender equality. The paper examines the development of a feminist project and its absorption into a neoliberal policy reform which changed the notion of gender budgeting and silenced its potential of voice and representation in favour of a competitive model of resource allocation by means of equality performance indicators.

The 'Feminist and anti-colonialist' identities of Timorese professional women in a Portuguese bank institution

Emília Fernandes

Regina Leite

University of Minho, School of Economics & Management, PORTUGAL

Abstract

Drawing upon a feminist (e.g. Connell, 2002; Butler, 2004) and postcolonial background (e.g. John, 1996; Mills, 2003), we aim to study the work identity of Timorese women professionals working in a bank institution. Specifically, we intent to explore how they can be considered as 'feminist and anti-colonialist subjects' in their personal and professional micro-contexts, even if this work identity is not self-conscious, and does not imply an explicit use of the "feminist" or "anti-colonialist" labels.

Over the past years, East Timor has undergone several contradictory transformations with implications for gender and old colonial arrangements. Before independence, the patriarchal Timorese society was challenged to allow women's involvement in the resistance fight (Fernandes Alves, Abrantes and Reis, 2002) against colonial countries: first, Portugal (1596-1975); then, Indonesia (1975-1999). During Indonesian occupation, Timorese women played a major role in the fight for independence: as warriors, educators and infiltrated agents in the Indonesian services administration and local governments. They were also the main protagonists in the production and promotion of a national Timorese identity that paradoxically reinforced the traditional roles of women in the Timorese family (Matoso, 1999). East Timor gained sovereignty in 2002, and the patriarchal arrangements were reinforced as part of the national identity and enhanced by a conservative catholic church. Nonetheless, new pressures from national and international groups continued to challenge these gender arrangements, such as the United Nations gender equality policies, and some initiatives of the donor countries that financially supported East Timor's recovery (Retboll, 2002). Women are still a minority in the formal economy, work and professional contexts, and those who work are often regarded as exceptions, and as "escaping" from the usual feminine and traditional family roles that women are expected to occupy in the Timorese society. Based on the belief that identity construction can be an important theoretical concept for understanding the impact of all these contradictions on Timorese women professionals, and how they may resist to gender and old colonial regimes, we conducted 21 in-depth interviews with Timorese professional women working in a Portuguese bank institution. Following qualitative data analysis of the interviews, 4 narratives were selected to represent different accounts of women experiences in their private and professional micro-contexts. The narrative analysis makes use of narratives as sociological accounts (Adib and Guerrier, 2003) in relation to identity construction and feminist and anti-postcolonial positioning.

The narratives allow us to identify a growing awareness of the gender inequality in the Timorese society, and the women's willingness to make gender changes in their daily lives, especially in their relations with male family members. On the other hand, in their work relations, women tend to neutralise gender issues and emphasise national identity when working with a non-Timorese Direction, and to soften gender inequality in the relations with their male Timorese partners or managers. In this paper, we explore the negotiation of these paradoxical positions that shape women's identities and their implications for the emancipation of Timorese professional women in their particular contexts.

Junior women rising: An analysis of the evolving landscape for creative women in advertising

**Karen L. Mallia
Jean M. Grow
Sheri J. Broyles**

Journalism and Mass Communications, University of South Carolina, USA

Abstract

Previous studies have explored the underrepresentation of women in advertising creative departments (Grow, 2011, Klein, 2000, Mallia, 2011, Mallia, 2008, Mallia, 2009, Nixon, 2006, Windels, 2012, Windels, 2011, Weisberg, 1997). The majority of studies have been conducted in the United States, and most have explored creative women at the top. These studies have found masculine cultural norms or a “boys’ club” (Grow, 2011, Nixon, 2003) within advertising creative departments. This study takes a fresh look at the topic through the lens of 20 junior creative women, all under 30, with six months to five years experience. These 12 young art directors and nine copywriters are from agencies across the U.S, both large and small. This study represents the untold stories of young creative women trying to break into the masculine environment of the advertising creative.

Two overarching research questions frame this study. First, what are the experiences of junior women in advertising creative departments today? Second, do junior creative women’s experiences suggest any changes for women working in advertising creative departments? The study employs in-depth interviews, each 45 to 60 minutes, recorded and transcribed. Sixteen questions frame five thematic categories: navigating creative, gender differences, growth opportunities, finding balance and future prospects. Content analysis was used to explore the data rich transcripts. Each co-author coded all transcripts separately then analyzed the data as a whole, framing the research via postfeminist and liberal feminist theory. Postfeminist theory suggests the possibility of a “co-existence between femininity and feminism” (Lewis, 2014,1851), while focusing on individualism, choice and empowerment. Yet a focus on “co-existence” with individual choice and empowerment often masks the very issues that disempower women in the workplace. On the other hand, liberal feminism focuses on equity through providing “the same civil liberties and economic opportunities that men enjoy” (Tong, 1989, 17). These two paradoxically opposing theories provide a valuable lens through which to understand these junior women’s experiences. These creative junior women voice conflicting experiences. The majority say women are underrepresented. Yet, they express ambivalence about having experienced discrimination. The findings suggest disconnects between the perceptions of the young women and their actual experiences. Some have witnessed discrimination, yet failed to recognize it as such until it was labeled by another or driven home by a subsequent event. At the same time that these junior women seek to rise through the ranks, there is more discussion about women creatives in advertising media, and increased attention is being paid to gender discrimination by a long silent industry and the groups and agencies within it. (Mallia, 2015, Grow, 2015).

The combination of modest changes for women in creative positions and a growing discussion of the need to raise creative women up suggests junior women may be rising, albeit slowly. The findings have worldwide significance, in advertising where females have long struggled in creative careers, as well as in other cultural and creative industries that share similar issues.

Making the tea, chairing the meeting? The ebb & flow of feminism and femininities in television representations & professional practice

Helen Rodgers

Liz Yeomans

Sallyann Halliday

Leeds Beckett University, ENGLAND

Abstract

Television and other media representations of women in work play an important yet permeable role in the (re) construction and (re) negotiation of gendered professional identities (Czarniawska, 2010; Elliott & Stead, 2014; Mavin, 2009; Mavin et al, 2010; Rehn, 2008). This paper explores the interdiscursivity of cultural meaning (du Gay et al, 2013; Fairclough, 1992, 2010) across three different professions; Police, Government and Public Relations, in relation to television representations. Our research notes an unfolding or broadening out of professional identities within the cultural sphere of professional life, in the "location between liberal feminism and femininity" (Lewis, 2014, p.1857). Across all three professions, tensions between gendered ideologies, television representations and lived realities are played out with multi-layered responses of participants navigating through complex and often clashing cultural constructs. Our research both builds on and challenges the emerging set of post-feminist discourses by offering insight into the emerging multiplicity of femininities (Lewis, 2014, p.1851) lived out in reality, within a broadening, inclusive and open cultural space. In responding, empirically, to the "calls for a research agenda which critically examines how women and femininity are now being included in the organisational sphere" (Billing, 2011; Lewis, 2014, p.1848), we were interested in exploring the shaping of meaning for those working in these professions and consuming television as cultural commodity in an increasingly 'mediatized' society and culture (Couldry & Hepp, 2013; Hjarvard, 2013), within the bounds of existing hegemonic social structures. Our qualitative study comprised a sample drawn from three courses of academic study related to the professions in question, at one University in the north of England and from the three different professions in question, Public Relations, Psychology/Criminology and Government/Politics. We began the research with three focus groups & then conducted 30-40 minute semi-structured interviews with professionals at three different stages of their careers – senior (females with fifteen or more years of professional experience, operating at senior level), middle level (females with between six to fourteen years of professional experience, operating at mid-level) and beginners or early career (females with between one to five years of professional experience operating at junior level). Data were analysed using du Gay et al's Circuit of Culture as a framework, largely focusing on participants' responses to three of the five 'moments' of meaning in the Circuit: representation, consumption and identity (du Gay et al, 2013). For us, the interesting aspect of the 'circuit of culture' is that these moments contribute to a shared cultural space in which meaning is created, shaped, modified and recreated, mirroring organizational meaning making as "multi-directional, socially interacted" (Collinson, 2003, p. 142 cited in Elliott & Stead, 2008, p.164). A critical discourse analysis (CDA) approach enabled us to identify dominant ideologies evident in our participants' talk about media representations and discourses, including support, resistance or ambivalence towards these discourses. Analyzing the interdiscursive and intertextual features of our data enables the interplay of the five moments in the 'circuit of culture' to be articulated. In support of Lewis's (2014) research we find that the participant discourses present a "resignification of femininity, making available to organizational actors a range of emerging femininities" (Lewis, 2014, p.1848). Furthermore, whilst these women demonstrate most of the features associated with a post-feminist regime, in which feminism and femininity co-exist (Baumgardner & Richards, 2004; Genz, 2009; Hinds & Stacey, 2001 in Lewis, 2014, p. 1851), they are not 'retreating to home as a matter of choice' (Gill, 2007a; Negra, 2009 in Lewis, 2014, p.1851) they remain solidly and proudly within the public sphere. By investigating mediated femininities and their shaping of identity across three professions, we assert our empirical contribution to an under-researched field. While recognizing the limits of our study as relatively small and focused, overly reliant on the UK context and weak in exploring cultural production, we argue that for those researching gender, media and the professions and indeed those researching gendered representation and the digital world (Coleman, 2009) the emancipatory nature of the Circuit of Culture, coupled with a connection to emotive realism, within the 'interactive mirroring' (Coleman, 2012) of cultural meaning making, there appears possibility for 'emancipatory' change for women moving into senior positions.

Modelling the Corporate Feminist? Celebrity Business Women as Postfeminist Role Models

Maria Adamson
Middlesex University, ENGLAND

Elisabeth Kelan
Cranfield University, ENGLAND

Abstract

Recent years have seen increased research attention directed at female role models and their ability to aid a much needed increase in the number of women in work and managerial positions. Extant research has explored various issues related to the link between role models and career aspirations and the process of identification (eg. Gibson, 2003; 2004; Lockwood et al, 1999; 2002; 2005; Murrell and Zagenczyk 2006; Singh et al 2006, Young et al, 2013). While the significance of female role models for the increase of the number of women in leadership positions is a regularly rehearsed argument, little is known about the kind of behaviour, traits and characteristics role models actually 'model'. Prior research suggests that women are indeed inspired by outstanding women (Lockwood 2006: p 290). However, Sealy and Singh (2010) highlight that female role models may be rejected by women depending on the kind of femininity they model, e.g. childless businesswomen tend to be discarded by women as role models. Kelan and Mah (2014) show that women's process of identification with role models involves building composite role models, and as Eriksson-Zetterquist (2008) argues, there is a need for a variety of models in order to build such positive 'mental constructs' with combined traits of different people. Yet, Heather Hopfl (2010: 403) in her paper 'The Death of the Heroine' warns that the range of contemporary female role models is limited as they mainly model masculine behaviour and trajectory, and that the figure of a 'formidable woman', i.e. a woman who models the virtues of compassion and dedication to the needs of others is disappearing. To gain a better understanding of what exactly contemporary role models 'model', this paper looks at several popular female business leaders who have 'celebrity' status and who may be perceived by women as potential role models (see Singh et al, 2006) – Karen Brady, Hilary Devey, Nicola Horlick, Arianna Huffington, Jacqueline Gold, Mary Kay Ash, Deborah Meaden, Tamara Mellon, Sheryl Sandberg and Martha Stewart. Many of these business celebrities have recently argued for women's advancement in the workplace and appear to advocate seemingly feminist virtues. Using discourse analysis methodology (Gilbert and Mulkay, 1984; Wetherell and Potter, 1988), we analyse these ten autobiographies and audience responses to find out the type of attitudes, behaviours, characteristics and values that are constructed as desirable in business women. We also analyse the approach to gender equality and the kind of feminism these celebrity business women advocate. We show that whilst gender issues are often acknowledged, they are not systematically challenged. Instead these supposed role models show how they have changed themselves to avoid possible negative implications of gender inequalities. We explore these narratives through the lens of postfeminist sensibility (Gill, 2007; McRobbie, 2006) and raise questions of how and to what extent such forms of executive feminism can challenge systematic gender inequalities.

Men, Managers and Moderate Feminism: Analyzing the Construction of Men in Gender Equality Efforts

Elisabeth Kelan
Cranfield University, ENGLAND

Abstract

While much research has explored organisational gender change processes, the role of men in those processes is less well understood. Men are often seen as hindering progress on gender equality (Cockburn, 1991; McKinsey, 2012; Prime & Moss-Racusin, 2009). However the recent United Nations #HeforShe campaign has led to much discussion about men's involvement in gender change processes in general and feminism in specific. Men can be change agents for gender equality (Vries, 2015). If gender equality is seen as an issue for men, this raises the question how men are conceptualised in gender change processes in an organisational setting.

In order to understand how men are seen in gender change processes in organisations, three male managers who worked in three different organisations (media, professional services and chemical industry) in three different countries (Austria, Germany, United Kingdom) were selected to be job shadowed (Czarniawska, 2004; Noordegraaf, 2014) for a week each. The managers were nominated by their organisation due to their involvement in gender equality processes. In addition, 23 individual interviews with the managers and their co-workers were conducted. The interviews were analysed using the principles and practices of discourse analysis (Potter & Wetherell, 1987). Each of the organisations showed differences in how men were conceptualised in gender change processes. In one organisation gender change was seen as a consequence of the legal requirement to increase the number of women in the organisation. The required rise in the number of women meant that men were seen as losing out on promotion and developmental opportunities. Men were thus seen as disadvantaged because they had to sacrifice their own career advancement for the higher good of gender equality. The second organisation used the concept of inclusive leadership to drive gender change. Here leaders and managers were seen as centrally involved in creating gender inclusion by for instance managing a gender-balanced team. Inclusive leadership was incentivised through the performance evaluation process. In the third organisation, gender equality was constructed as a business strategy. Men in management roles had to be convinced to play a role in gender equality efforts by presenting gender as a strategic issue. The managers' commitment to gender as a strategy was enshrined in individually agreed objectives.

Although the conceptualisation of men in gender equality efforts varies across the three organisations, a commonality that emerges is that men are constructed as not engaging in gender equality efforts voluntarily. Gender equality is in fact often linked to a cost to men. Men are constructed as sacrificing their own career advancement to achieve gender equality. Alternatively, men have to be convinced to be involved in gender equality efforts by being rewarded for it. The article thereby makes a contribution toward understanding how men as potential feminists are conceptualised in gender change efforts in organisations.

Communities of practice and long work hours: Challenging masculine practices in professional services firms

Mayra Ruiz Castro

Business School, Kingston University London, ENGLAND

Abstract

Long work hours is a pervasive expectation of accounting organizations and are characteristic of both organizational cultures and accountants' professional identity (Anderson-Gough et al., 2000, 2001, 2002, Barker and Monks, 1998, Coffey, 1994, Crompton and Lyonette, 2011, Hooks and Cheramy, 1994, Lewis, 2007, Ruiz Castro, 2012; Windsor and Auyeung, 2006). The culture of long hours is based on the ideal worker norm, which expects employees to make themselves continuously available for the job and distance themselves from private or family life (Acker, 1990). Based on stereotypical men's roles and masculinities, the ideal worker norm persists in accounting firms with important implications for gender equality irrespective of cultural contexts (Anderson-Gough, Grey, & Robson, 2001, 2005; Barker & Monks, 1998; Coffey, 1994; Duff, 2011; Grey, 1998; Kirkham & Loft, 1993; Ruiz Castro, 2012; Whiting, 2008; Whiting & Wright, 2001).

Based on semi-structured interviews with 37 female and male employees across hierarchical levels and on observation conducted at a Big Four accounting firm in Mexico, this paper explores the ways in which women and men comply and resist the practice and culture of long work hours in professional services firms. Whereas quitting the job, resentment (towards the compulsory firm-based socializing and contraction of private time), cynicism and dis-identification have been identified as manifestations of resistance in professional services firms (Anderson-Gough et al., 2001, 2005; Coffey, 1994; Fleming & Spicer, 2003; Kosmala & Herrbach, 2006), these behaviors create an illusion of autonomy among employees and fail to challenge the status-quo (Kärreman & Alvesson, 2009). This paper is therefore concerned with informal, nevertheless successful, actions that attain individual time autonomy and transform negative working styles. Using the notion of "communities of practice", this paper highlights how women and men become reflective and learn through the construction of identity, affiliation and meaning (Wenger, 1998) and how their shared meaning and learning contribute to creating sites where particular masculinities and femininities are adopted (Paechter, 2003). The new learning implies moving away from oppressive masculinities to find new ways of organizing work and leading people that are more respectful of people's integrity and personal life. Although among all interviewees only a few cases of resistance appeared and their actions might appear too small or irrelevant when confronted with the deeply rootedness of long work hours cultures, these cases clearly represented a change for some from what used to be before and what it is being attained now.

Queering heteronormativity within the management classroom

Nick Rumens

Organisation Studies and HRM, University of Portsmouth, ENGLAND

Abstract

This paper is positioned as a provocation against, and a reflection on, the management classroom as a site of normative violence toward lesbian, gay, bi and trans (LGBT) and queer students and faculty staff. In particular, I discuss the reproduction of heteronormativity and the varied effects this has on LGB management students and educators alike. In so doing, this paper addresses a serious knowledge gap about the teaching and learning experiences of LGBT educators and students within the management classroom. In this paper, a composite account involving a review of academic sources and my reflections as an openly gay male management educator, I aim to throw into sharper relief two questions: how is the management classroom a site of heteronormative violence toward LGBT and queer academics and students?; how can the management classroom foster research and teaching that problematizes and destabilises heteronormativity, with a view to (re)making queerer organisational worlds? I mobilise a range of conceptual resources from queer theory in order *to queer* the heteronormativity of the management classroom. This process of queering underwrites the content of this paper twofold. First, to draw attention to how the management classroom can (un)wittingly recreate heteronormative conditions of acceptance upon which LGBT individuals are permitted to participate in organizational life. For instance, teaching sexual orientation in the management classroom, particularly when it is couched in terms of diversity management, can marshal LGBT people into a 'gay-friendly closet' (Williams et al., 2009). In this way, students who identify as LGBT and queer may find themselves in a bind: demonstrate similarity with hetero-norms in order to 'fit in', or risk being (re)cast to the margins of organizational life if they choose to adopt queer(er) ways of living sexual and gender identities. Second, queering encourages management educators to consider how we might queer management theory and knowledge production, by for example adopting diverse reading strategies and multiple interpretative stances so that regimes of the 'normal' can be undermined. I argue that such queering tactics, grounded in notions of 'queer pedagogy' (Britzman, 1998), are sorely needed if academics and students are to develop forms of queer activism that refuse the 'heteronormative violence of course content that cannot hold queer lives' (Simpson, 2012, p. 951).

LGBT+ community strategizing: The taking-over of a Pride organisation

Ryan Rumble

Grenoble Ecole de Management, Grenoble, **France**

Abstract

How do Pride organizations strategize in contemporary England? With growing legal, social and institutional acceptance for LGBT+ lifestyles, the goals and strategies of many English Pride organizations is often ambiguous. Liberal voices claim that Pride is no longer necessary, while radicals argue Pride events have lost their purpose, that they are parties instead of protests (Browne, 2007), and that they promote homonormative ideals at the expense of minority groups within the LGBT+ community (Brown, 2009; Weiss, 2008). These arguments are not just academic but find their way into mainstream LGBT+ media (Dawson, 2015)

This research follows a series of events that happen at an English Pride in 2014. Members of the local LGBT+ community and union fundraisers became concerned with the organisation of that year's Pride. The launch event had only four people attending, the union's no longer had a leading position in the parade, barriers were erected around the field where Pride took place, and security were hired to search people's bags for alcohol. Previous board members and disgruntled members of the community shared their concerns amongst each other and decided something should be done. Soon after Pride day they 'stormed' the 2014 AGM, outnumbering the then board and voted in a new board using the lifelong voting rights of the founding members. So significant was this take-over that 2015 has been dubbed by the current board as 'year one', despite the organization being formed twelve years earlier. Despite the ambiguity surrounding the role of Pride, community members still retained strong ideas of what Pride should and should not be. This caused them to rally together to form a new board that embodied the community's vision of Pride. Using the notion of external institutionalisation (Joseph, 2010) I try to capture how the Pride event became part of the wider community's social capital, and that Pride was perceived to belong to the community, rather than its organisers. What is key here is that the strategy-making took place outside the organisation, beyond the control of the then management team, which has interesting implications of strategy-as-practice research. I am using an Archerian Critical Realist approach (Archer, 1995) to structure and analyse my field data, using the morphogenetic-morphostatic cycle to explain why different actors sought to challenge or maintain the status quo. Results are still preliminary and data collection is still underway.

Non- Governmental Organisations of sexual orientation minorities in the context of Turkey and the UK: A documentary analysis

Erhan Aydin

Usak University, Usak, **TURKEY**
/Brunel University London, **ENGLAND**

Abstract

The aim of this study is to explore problems of Non-Governmental Organisations (hereafter NGOs) of sexual orientation minorities in micro-national, meso-organisational, and micro- individual levels in the context of Turkey and UK. In order to conduct this research, documentary analysis has been made on the reports of NGOs of sexual orientation minorities. For Turkey, findings show three main problematic themes relating to legislation and regulations (macro-national), organisational survival and freedom (meso- organisational), and personal life of LGBTs (micro-individual). For UK, findings show three main themes as politics and practices of regulations (macro-national), visibility of LGBT organisations (meso-organisational), and problems regarding the personal lives of LGBTs. The main limitation of this study is to consider merely reports of LGBT organisations and news which are stated in these reports. The originality of this research comes from considering NGOs of sexual orientation minorities in the diversity management studies. The studies related LGBTs are mainly micro-individual level, therefore this study also considers meso-organisational and macro-national level of sexual orientation diversity management.

From outlaws to inlaws: Stealth advocacy on LGBTQ rights in the United States

Todd Brower

Western State College of Law, California, USA

Abstract

The history of LGBTQ rights in the United States is replete with images of protests and strident advocacy: the Daughters of Bilitis and the Mattachine Society in the 1950s; the Stonewall riot in New York in the 1960s; the Silence=Death die-ins, ACT UP, and Queer Nation demonstrations in the late 1980s-90s; and the recent multijurisdictional litigation on marriage equality (D'Emilio, 2014) (Klarman, 2013). Indeed, as Robertson Davies said in a famous twist on Lord Alfred Douglas, “The love that dare not speak its name has become the love that won’t shut up.” While the role of visible confrontation and provocation in LGBTQ activism has been well documented (Klarman, 2013) (Smith, 1999) (Currier, 2011), another type of activism – one which might be described as “stealth advocacy” – is less frequently studied. That advocacy positions itself as neutral and disinterested, even as it inculcates hotly contested values and positions. Using the example of judicial education on LGBTQ legal issues, this paper interrogates that stealth activism. Faced with the difficult task of moving judges towards favorable views on sexual orientation and gender identity issues—often ahead of shared community values—and confronted with individuals whose professional role and self-regard may be particularly resistant to any implication of bias or unfairness (Shafran, 1989) (Armytage, 1996), this advocacy seeks to persuade by not persuading. It views the difficulties inherent in fairness education and judicial temperament as tools for influence, rather than as impediments.

LGBTQ movement goals and strategies in the new millennium

Matthew Green

Cleveland-Marshall College of Law, Cleveland, Ohio, USA

Abstract

My paper will address emerging issues concerning the intersection of United States Constitutional Law and statutory protection for LGBTQ workers. Currently, federal U.S. law does not protect individuals from employment discrimination on the basis of sexual orientation or gender identity. The U.S. Congress has repeatedly attempted but failed to pass laws to protect this community. With the current dysfunction in Congress, it is unlikely that any such legislation will be passed in the foreseeable future. It is therefore imperative that activists and legal advocates be able to use existing statutory schemes to protect LGBTQ individuals from discrimination in employment and other areas. This paper argues that *Obergefell v. Hodges*, the recent U.S. Supreme Court decision that granted marriage rights to same-sex couples nationwide, provides a basis for interpreting existing law in a manner that protects some members of the LGBTQ community from employment discrimination.

Title VII of the Civil Rights Act of 1964 ("Title VII") is the most comprehensive piece of workplace anti-discrimination law in the United States. That statute protects individuals from employment discrimination on the basis of their race, color sex, national origin, and religion. This paper argues that under a sex-stereotyping theory, among others, discrimination on the basis of sexual orientation is a form of sex discrimination cognizable under Title VII. Sex stereotyping theory should make clear that disapprobation of an individual's homosexuality is often nothing more than a condemnation of that person's failure to adhere to gender norms and expectations regarding his or her sexual practices. Some courts and the administrative body that administers Title VII have begun to view sexual orientation discrimination in this light.

However, all forms of sex discrimination do not fall within the scope of Title VII. Courts have traditionally held that the statute protects employees from discrimination on the basis of fundamental rights or immutable characteristics related to one's sex. For instance, an employer violates Title VII by discriminating against a woman with children because the rights to procreate and raise a family are fundamental under the U.S. Constitution. This article explains why, in light of the *Obergefell* decision, sexual orientation discrimination not only constitutes sex discrimination, but is also a form of sex discrimination that should be cognizable under Title VII. In *Obergefell* the Supreme Court for the first time characterized sexual orientation as an immutable trait and affirmed that consensual, intimate conduct between same-sex individuals is a fundamental right under the Constitution's Due Process Clause of the 14th Amendment. The Court's analysis in this regard means that an employer that discriminates on the basis of sexual orientation discriminates on the basis of an immutable characteristic and a fundamental right associated with sex. Thus, advocates should be able to rely on *Obergefell* not just in the context of marriage rights, but also to argue that a sound legal basis exists to interpret extant law to provide members of the LGBTQ community needed protection from employment discrimination.

LGBT and queer workplace activism in the new millennium

Stacey Sobel

Western State College of Law, California, USA

Abstract

Many people expect the wheels of justice to move slowly, but legal rights accorded to lesbian, gay, bisexual, and transgender (“LGBT”) individuals appear to be moving at legal warp speed. Changes over the last two decades stand in marked contrast to the past when there were few legal rights for LGBT people in the United States, and LGBT people were often invisible to their families and communities. Lawyers working for equality were naturally inclined to attempt court intervention to garner recognition of LGBT legal rights. Legal or rule changes without cultural change, however, do not make the type of dramatic transformation that many LGBT people seek.

Culture shifting relating to LGBT rights was originally addressed in a 1997 article, *Bleeding Heart: Reflections on Using the Law to Make Social Change* (“*Bleeding Heart*”), by legal pioneer and LGBT advocate, Thomas Stoddard, who was inspired to write the article after visiting New Zealand. He expected New Zealand to be an LGBT “utopia” because New Zealand’s laws were significantly more progressive regarding sexual orientation matters than laws in the United States. Stoddard was surprised, nevertheless, when he found that virtually all LGBT people he met in New Zealand were not open about their sexual orientation. He reflected upon his contrasting experience in the United States as an openly gay man without many legal protections. Stoddard’s article examined the LGBT culture shift that was occurring at the time in the United States without corresponding rule shifting. First, this Article discusses Stoddard’s analytical framework. Stoddard stated that four factors must be met to determine if rule shifting has become culture shifting: “(1) A change that is very broad or profound; (2) [p]ublic awareness of that change; (3) [a] general sense of the legitimacy (or validity) of the change; and (4) [o]verall, continuous enforcement of the change.” If all four factors are not met, he concluded that only rule shifting had occurred. This Article applies a fifth dimension: public engagement. Public engagement involves active individual or organizational participation in an issue including: discussion, voting, advocacy, education, and mobilization. Public engagement has been a critical component to LGBT social change. This Article incorporates it to explain the rapidity of the culture shift since Stoddard’s article.

This Article then reviews the legal rules that have shifted on LGBT issues since 1997 through court decisions, legislation, and ballot initiatives. Part III of this Article examines the interaction of culture shifting and rule shifting that has occurred since 1997. This Part looks at the discourse and reasoning of court decisions, public opinion, and television to demonstrate the cultural shift in the last seventeen years. Finally, this Article employs the expanded culture-shifting framework to explore how culture shifting has occurred and concludes that it is the last component of public engagement that has caused culture shifting to move at warp speed. This Article concludes that in order for culture shifting to occur, there has to be active engagement in advocacy on multiple fronts. The pace of cultural change would have been significantly slower if advocates had not pursued litigation, legislation, and public engagement strategies. Rule shifting and culture shifting would also have occurred more slowly but for the vigorous efforts of LGBT equality opponents. The competing advocacy efforts on both sides of LGBT issues have resulted in lawsuits and laws limiting the rights of the LGBT community in some instances and granting rights in others. These advocacy efforts created a national conversation which has resulted in a cultural sea change.

Truth or dare? Sexual orientation and masculine professions: Coming out as a professional of the financial services industry

Sebastian Stenger

Management Control Dept,
École Supérieure des Sciences Economiques et Commerciales (ESSEC) Paris, FRANCE

Pierre Lescoat

Management Control Dept., École Supérieure de Commerce de Paris, (ESCP), Paris, FRANCE

Abstract

For the past 20 years, gay and lesbian lifestyles have gained legitimacy, recognition as well as a growing visibility on the public sphere of the Western front. However, the worklife of those individuals is yet to be fully documented. Some French researchers (Chauvin, 2013) have acknowledged that a different sexual orientation has a strong impact as regards their choice of work industry and career. Quantitative studies may have shown that wage inequality does exist (Laurent et al., 2012), however there is a lack of field studies on the very experience of homosexual identity in the workplace, so to say, on what it means to come out at work or what are the identity implications of hiding it.

Structuralist Philippe Adam (1999) has mentioned a disparity of situations among homosexual professionals, a disparity that stems not only from their social position but also from their very occupation. For example, if blue-collar workers do not easily accept the presence of gay and lesbian colleagues (46% reveal that they have a favorable opinion about having colleagues openly out at work), white-collar workers working in service firms score higher on the rate of acceptance (75%). For the upper class, gay and lesbians evolving in artistic and intellectual spheres are very much likely to be known and accepted (83% acceptance rate) whereas this rate collapses in the world of corporate executives (68% acceptance rate). That such a difference exists at the top of the social ladder makes the study of masculine professions with a high economic capital all the more relevant for our research, as homosexuality seems to be more easily accepted when the cultural capital is stronger than the economic one. As Adam (1999) mentions “The bond between power and masculinity may explain the fact that highly-hierarchized professional environments – like the ones where public as well as corporate executives evolve – do not create a propice environment for the expression of a homosexual sexual orientation”. In 1956, M. Leznoff and W.A. Westley noticed that men with highly socially regarded occupations kept their homosexuality private, usually had an heterosexual sociability and would not hang out with well-known homosexuals in order not to be the victims of a negative judgment. C.A.B. Warren (1980) mentions also that social prestige resulted in an increased vulnerability to stigmatization. How can we understand the practical reasons that justify how homosexuals behave in the workplace? This research is specifically focused on financial and accounting professionals, traditionally regarded as masculine professions (Anderson-Gough et al., 2005; Lehman, 1992; Blomberg, 2009; Knights, 2012). How is the professional environment accounted for and how are interactions interpreted to understand the stigmatization of a different sexual orientation? What are the coping strategies that gay and lesbian professionals develop in order to take a better control on the stigmatization they face, with which consequences? In the end, can they really contain this stigmatization? In order to answer those questions, we have conducted a field study based on a participant observation in an audit firm. We have also interrogated 30 gay and lesbian executives in the major audit firms and investment banks, in Paris, as well as in London. We have also interviewed professionals who define themselves as straight, in order to understand social representations of homosexuality from another perspective. Our first analysis reveals that how attitudes and perceptions are structured to model a negative representation of homosexuality. The study reveals that organizational structures do not play a role as important as social interactions to create a hierarchy of sexualities. It is more the subtle game of social interactions, rejection, ignorance or contempt that gives homosexuals, in particular, male homosexuals the constant need to prove their virility. The second part of the study aims to understand the strategies that homosexuals use to cope with the stigma, so to say to manage and control the de-masking of their sexual orientation as well as the behavioral practices they use to prevent a stigmatization of their social identity as well as challenge the heteronormative environment they evolve in (Rumens, 2010). At last, we will try to understand which are the conditions that foster the “coming out” process in those highly-competitive masculine environments.

From self-assertion strategies to passive compliance: A study of the experience of how professional gay men manage their gay identity in the workplace beyond the closet

Simon Roberts

Dept. Leadership, Strategy & Organisations, Bournemouth University, ENGLAND

Abstract

In the UK, as in many western nations, there have been a number of progressive pieces of legislation enacted with the intent to eradicate discrimination on the basis of sexuality in the workplace. The pace and scale of acceptance of gay equality laws has been relatively rapid in recent years. To cite an example, in 2004 gay marriage was only legal in Belgium and Holland, whereas in 2013 it is legal in 11 countries (The Guardian, 2013). There has been little exploration 'beyond the closet', in how gay men manage their identity post anti-discrimination laws combined with more liberal attitudes towards homosexuality. In particular, there has been a paucity of research on the ways gay men challenge, negotiate and conform in the two way process of managing their identities; this paper aims to address this gap. Data were gathered from forty-five semi-structured in-depth interviews with self-identified gay men in a wide range of occupations and ages working in a seaside resort on the South coast of England. The key findings that emerged from the data include; the identification of a range of strategies gay men deployed in how they managed their identity and dealt with discrimination from confrontation to conformity; the multiple constraints and opportunities that impacted upon the ways gay men both managed and disclosed their gay identity; the perceived incongruity around positions of authority, professionalism and a gay identity.

LGBT inclusion at the workplace in Switzerland: Drivers and actors (working title)

**Andrea Gurtner
Dimitri Bucher
Isabelle Clerc**

Berne University of Applied Sciences, Bern, **SWITZERLAND**

Abstract

In Switzerland to date, primarily international corporations have adopted LGBT-inclusion policies and activities, orientated at corporate social responsibility in the USA. However, ninety-eight percent of Swiss companies are small and medium-sized enterprises characterized by little concern with diversity and inclusion in general, and even less when it comes to invisible forms such as sexual orientation. There is a gap between Swiss legislation and diversity and inclusion measures towards sexual orientation in international organizations on the one hand, and awareness in the huge majority of Swiss SME companies on the other hand.

Hitherto research in Switzerland on diversity and inclusion has focused on visible forms, mainly gender and age. In our explorative study, we focused on drivers and actors within work organizations who could promote a more inclusive work environment for LGBT employees. In an explorative study we investigated the motivation of organizations for developing a more inclusive work environment for LGBT employees, where the initial impetus came from and what organizational measures supported inclusive and non-discriminating behavior at the workplace. Our focus was not set on legal measures but on measures that make a difference and enhance the acceptance of gay and lesbian employees in their daily experiences at work.

Our findings show that companies in Switzerland motivated to include LGBT employees more actively are driven by expectations to generate added value such as enhancement of employer branding and customer care and –retention, the attractiveness of the Organization and the improvement of reputation and image. Furthermore they aim to be perceived as more innovative, efficient, productive, and market and customer oriented. Measures taken include support for internal LGBT-networks, the participation of employees at CSD parades or sensitizing workshops for supervisors. On the other hand experiences and opinions of LGBT employees regarding such measures are not unequivocal. Measures to ensure non-discrimination are appreciated; however, measures that enhance the visibility of individual gay or lesbian employees or the LGBT community as a whole are controversially discussed. Nevertheless, the initiative for supportive measures often comes from the LGBT-networks. Finally, if measures are taken, they only show an impact on the acceptance of LGBT employees, if they are actively supported by the top management and supervisors are sensitized and trained. It's worth pointing out that we were confronted with considerable difficulties in finding executives in HR as well as LGBT employees as interviewees. Our sample thus includes only ten interviews conducted in organizations that have already established or are in the process of establishing LGBT-inclusion measures. In spite of these difficulties we were able to formulate first insights and problem definitions we would like to further explore. We would like to continue this research with focus on measures that make a difference for LGBT-employees, such as the role of top management, supervisors and straight allies on the one hand, and the (controversal) role of measures to enhance the visibility of LGBT in organizations, such as questions regarding sexual orientations in employee surveys.

Contesting heteronormativity at work: queer challenges for LGBT activism

Stefanie Worst

Northumbria University, Newcastle upon Tyne, ENGLAND

Abstract

This paper evaluates the impact of LGBT activism on the potential to challenge heteronormative constructions of LG sexual orientation in the workplace. The level of activism in the focus of this paper takes the form of trade union as well as LGBT self-organized group (SOG) membership. Drawing on empirical research it is argued that involvement in LGBT activism at work provided employees with an understanding and awareness of heteronormative assumptions. However despite such involvement it was found that LG employees struggled to actively challenge heteronormativity and reinforced normative values.

The theoretical underpinning of this paper is based on an understanding of heteronormative values and order that permeate the workplace and society (Gusmano, 2010). Following (Cohen, 2005, p.24) heteronormativity is defined as practices and institutions which “legitimize and privilege heterosexuality and heterosexual relationships as fundamental and “natural” within society”. Heterosexuality is rendered universal (Gherardi, 1995) manifesting in the (re)production of unequal power relationships between the non-heterosexual minority (‘Other’) and the heterosexual majority (One) (de Beauvoir, 1953). LGBT activism has contributed to address such imbalance and given voice to an otherwise invisible minority (Foucault, 1978). However whilst space was created within mainstream acceptance by adopting a civil rights and identity politics agenda, the LGBT movement has widely been criticized for reaffirming dominant values and becoming increasingly assimilationist (Highleyman, 2002). Particularly this view is echoed by queer activists who criticize the assimilation of difference into an otherwise unchanged mainstream (Slagle, 2007).

Drawing on Butler’s theory of performativity, the paper develops a perspective that explores and frames gender and sexual orientation as a performance that serves to render people intelligible as women and men (Butler, 1990). Drawing on findings from an empirical study LG performances from trade union activists and LGBT SOG members are explored with regards to their disruptive and queer potential. It is argued that despite their awareness and activist involvement, LG participants struggled to challenge but reinforced heteronormative values in order to become intelligible as LG. As a consequence their LG performances often entered the realm of homonormativity (Duggan, 2003) in which heteronormative values and expectations of LG people are reaffirmed. However taking on a queer perspective to destabilise organisational heteronormativity (e.g. Bendl, Fleischmann and Hofmann, 2009; Lee, Learmonth and Harding, 2008; Parker 2002, Rumens, 2012; Tyler and Cohen, 2008) enabled to read LG employees’ performances differently, and highlight the potential disruption through inconsistent and unpredictable performances outside intelligible behaviours. In this manner heteronormative values may be contested and revised (Rumens, 2012) as activist efforts move beyond an identity politics agenda towards a queer agenda.

In conclusion whilst LGBT activism provides visibility it however constrains LG employee’s performances by wedding them to dominant mainstream values. However the awareness of heteronormativity and visibility that LGBT activism offers may foster queer performances that challenge heteronormative values.

Older lesbians in Austria – Challenges on a structural level

Bärbel S. Traunsteiner

Regine Bendl

Vienna University of Economics and Business, Vienna, AUSTRIA

Abstract

Research on the situation and life conditions of older LGBTQ has a 30-year history especially in the U.S. (e.g. Fredriksen-Goldsen/Muraco, 2010). Regarding central European German speaking countries particularly in the republic of Germany older lesbians have been taken into account as a research target group a decade as well (e.g. Krell 2014, Braukmann/Schmauch 2007, Plötz 2006).

Studying research results focusing on the living conditions of older people in Austria (e.g. ÖPIA 2015, Kolland/Müller 2013) shows, that the perspectives of older LGBTQ have neither been included on the national nor on the regional level. On the contrary, these texts (re)produce heteronormativity by neglecting sexual orientation as a social structural category (Traunsteiner 2014). Recent various governmental founded national reports on specific topics concerning older people in Austria (as for example focusing the general social situation of older people in Austria (BMASK 2012), the one of very old people (BMASK 2009), or the general conditions concerning health and illness (BMG 2012)) continue to reproduce heteronormative patterns. Taking into consideration, that life conditions from a social political view need to be planned and directed by the state and, furthermore, that these specific measures should be based on scientific research results (Backes 1997), the question arises how older lesbians are included as a target group on a structural level. This question can be answered by addressing and analysing the specific positioning of this social group at the juncture between the three structural categories – sexual orientation, gender and age – from an intersectional perspective.

This paper aims at investigating the current life conditions of homosexual women above 60 in Austria, a target group which is overlooked in social political and scientific contexts. By presenting results of the first Austrian study, this paper gives insights into the specific life conditions, challenges and needs of this social group. In the first chapter, we explore and explain the concrete social and structural Austrian context from an intersectional point of view, followed by giving an insight into the methodological (concept of life condition) and methodical conception of the study (qualitative research approach, narrative interviews). In the third chapter selected research results are presented and finally discussed in the forth chapter. Implications for research and practice conclude our paper.

Out of Time, Out of Place?

Formations of Gender, Class and Race in the Vintage Marketplace

Katherine Duffy

Business School, University of Glasgow, SCOTLAND

Melissa Tyler

Business School, University of Essex, ENGLAND

Abstract

"Nostalgia is everywhere. Yestermania is rampant. The past is more present than ever in popular culture...we live at a time when the shock of the new has given way to the schlock of the old"
(Cervellon and Brown, 2014; 271).

An aesthetic popularised in the UK by TV shows such as Kirstie's Vintage Home, Mad Men, magazines such as Vintage Life Magazine and The Vintage Explorer, and sanitized for the highstreet by Cath Kidston, vintage culture has infiltrated how we decorate, accessorize, and curate our lives (Reynolds, 2011; Cervellon and Brown, 2014; Brown, 2001). It is a movement that encompasses production, organisation, marketing and consumption practices, however behind the veneer of cabbage print roses and pussy bow blouses, which nod nostalgically towards a bygone era of a less sexualized and more wholesome femininity, is vintage problematic in its roots and consequences?

Informed by a two-year ethnography, including visual and interview data, the paper grounds an examination of the intersection of gender, race and class within a specific locality of transient vintage fairs. As a retail model the fairs make use of under-utilised urban spaces around the UK (empty rooms, courtyards and closed off areas in commercial spaces), whereby an ephemeral marketplace is created from a careful management of these spatial confines (organising and displaying) to facilitate practices of material browsing and finding, and collective gathering and appreciating. The paper explores these marginal sites of work and organisation as active spaces that are an amalgamation of market objects, actors and influences that encode particular practices (Poggio, 2006; Martin, 2003; Slater, 2002; Geiger et al., 2012; Gregson and Crewe, 2003). The paper commences by focusing on the centrality of the space (Tuan, 1977; Massey 1993, 2005, 2013) and explores these alternative sites of work probing how the vintage 'experience-scape' is created and in doing so how gender is produced, organised and negotiated within the bounded space of the marketplace (Butler, 1990, 1988; Poggio, 2006; Hancock and Tyler, 2007). In exploring the visual culture that accompanies the markets, images of a perhaps 'romanticized vision of the past' (Watson and Wells, 2005) are rife. These images of vintage at once pull on the past and perpetuate its production of the present (Cervellon and Brown, 2014). In replicating the look of iconic historical epochs, roaring twenties, fifties pin-ups and uniformed landgirls, vintage does not focus on the actuality of the decades it revives; instead, it pulls on idealized aesthetic versions of those decades, which results in a tension, as it selects certain aesthetics imbuing them with nostalgia for an ahistoric period. The paper questions this as a form of subversion or lack self-reflection. The paper closes by examining the conceptualisation of vintage as an aesthetic understanding (Hancock and Tyler, 2007) or a product of collective interaction, which we argue necessitates a consideration of access and knowledge required to participate: who can participate, work, consume and be consumed within the vintage marketplace and who is prohibited from this space (Binnie and Skeggs, 2004; Skeggs, 2005).

Veiled Ambitions: Female Muslim medical students and their different experiences in medical education

Hannah Leyerzapf

Hajar Rifi

Tineke Abma

Petra Verdonk

University Medical Center Amsterdam, NETHERLANDS

Abstract

Although cultural minority students are entering higher education at least since 1995 and the medical student population of VU University Medical Center in Amsterdam is among the most diverse in the Netherlands, little is known about female Muslim medical students and their experiences with medical education. Internationally, female students make out the majority of student populations and in the Netherlands, this is also the case among cultural minority student groups. A qualitative study was performed aimed at gaining insight in the experiences of these students from a critical, intersectionality framework with the objectives to give 'voice' to this relatively invisible student group and to formulate recommendations on the interculturalisation of medical education. Fourteen semi-structured, in-depth interviews were conducted with female Muslim medical students in the Bachelor and Master phase at VUmc School of Medical Sciences. Thematic content analysis was performed. Experiences seem to cluster around three 'domains of difference', namely: (1) 'leading a different student life'; (2) 'constituting a different medical student', and (3) 'being a different physician'. The domains seem to represent implicit but dominant social norms on what it takes to be a 'normal' and 'good' medical student and physician. The cultural minority students get confronted with these as they feel the need to position themselves vis à vis the domains, as well as socially identify as 'different' while experiencing these enacted domains. On campus, social segregation of cultural minority and majority students, appears to create enclave deliberation for female Muslim medical students which they experience positively and stimulates personal and social empowerment. However, it also seems to hinder their inclusion in the medical school and professional networks, and as such it may affect their professional development. Intersecting factors of gender, culture, religion and social class appear to create different positions, possibilities and 'spaces' for students who are as 'visibly different' as female Muslim medical students- in particular those who wear a headscarf. Micro-aggressions are experienced during internships and in education activities such as physical examination training and general case study discussions. Female Muslim medical students stress the precarious and tiring balancing work they have to perform daily during their studies within the three domains of difference. They need to and are used to balance the expectations and norms on what it takes to be a 'good' medical student and physician with their personal values and -perceived- identity as a cultural minority and female Muslim student. A question to be considered is whether stereotypical imaging on religion and gender, a believe in culture and identity as static and exclusive and overall categorical thinking underlying the found processes might affect opportunities for medical education and career progress for these students. In this presentation, we reflect on these study findings and focus on how to increase diversity inclusiveness of medical curricula and educational and campus climate. How could restrictive norms within the medical school be critically addressed so that female Muslim medical students can become acknowledged and make themselves positively distinguishable in the medical professional field, and more space for difference can be created generally?

Doing, Undoing and Redoing Gender: Socio-material practices in Aidland

Silke Roth

Sociology, University of Southampton, ENGLAND

Abstract

Gender is an integral part of organisational processes and is expressed in expectations concerning men and women's position and performance in organisations. My paper addresses how gender is done, undone and redone in aid organisations. Aidland (Apthorpe 2011) is constituted by a multitude of organisations which are involved in a wide range of interventions including long-term development work, emergency relief in the context of natural disasters and conflicts, human rights work and peace-building. Like other contexts, Aidland is shaped by intersecting inequalities such as gender, race, class and nationality. I argue that gender is used in normative ways for non-normative purposes and in non-normative ways for normative purposes in strategic ways. My paper draws on qualitative interviews with men and women working for a variety of aid organisations in many regions of the world. The interviews offer reflexive accounts of how gender matters in aid relations and how interviewees describe "doing gender". These accounts need to be analysed from intersectional and socio-material perspectives. Doing gender in Aidland involves signifying power in a highly racialized context. Men and women from different nationalities not only share spaces but are also separated by privilege and disadvantage, security measures and culture. Whiteness and male dominance stay unmarked. Clothing takes on a particular significance of (dis)respecting culture and doing gender. On the one hand, international men and women presented themselves as more sophisticated and more attuned to gender equality than local men and women who were constructed as more backward and constrained by local traditions and religion expressed in clothing, the confinement of women to the private sphere and their exclusion from education, the public sphere and decision making. While women were seen as the victims of backwardness, men were the perpetrators or beneficiaries of outdated beliefs in gender differences. International men could then demonstrate their openness for gender equality by promoting local women and putting them into a leadership position above a male local staff member. On the other hand, international men and women pointed out that it was important to respect local culture and the local gender order. Again, this was focused primarily on women. The emphasis was on the behaviour of Western women to respect the local mores, for example with respect to clothing, in general not wearing revealing clothing which is either tight or low-cut, and covering their arms, legs and perhaps also their heads. Moreover, female respondents in leadership positions deferred to subordinate local men in order to demonstrate respect to a culture in which women are deferential to men. Thus respect for local culture is inextricably intertwined with gender. However, gender is separate from biological sex when a female international aid worker describes how she assumes male expat behaviour in order to gain respect from male national staff. Scholars of gender generally assume that in interactions and power relations gender is most salient, but this does not seem to be the case in Aidland. Respondents were highly reflexive about how they employed gender and socio-material practices to signify power.

Putting a name to sexuality: Sexual (dis)orientations at work

Anna Einarsdottir

Management, University of York, ENGLAND

Abstract

Crossing the boundaries of public and private causes different concerns at work. Much of research has focused on work life balance and possible exploitation (Cannizzo and Osbaldiston, 2015; Paul, Dutta & Sasha, 2015), but less attention has been given to contamination of work of what is considered private (see however for instance Kakabadse & Kakabadse, 2004; Wilson, 2014). Although scholars generally accept the difficulties of separating the public and private spheres (Warhurst, Eikhof, Haunschild, 2008a; 2008b; Cousins and Tang, 2004), attempts to sanitize the workplace from sexuality through policy and policing of sexuality (Shultz, 2003) continue to persist and sexual 'orientations' (Ahmed, 2006a; 2006b) remain profoundly heterosexual. Against the backdrop of discrimination and ill treatment of sexual minorities at work (Ferve, Lewis, Robinson and Jones, 2014; Hoel, Lewis and Einarsdottir, 2014; Einarsdottir, Hoel & Lewis, 2015a; Einarsdottir, Hoel & Lewis, 2015b) sexuality remains a topic of organisational conversation, reinforced by culture of compliance (Interligi, 2010) and wider discourses championing the value of diversity.

Drawing on an ESRC funded study into bullying, discrimination and harassment against lesbian, gay and bisexual (LGB) employees in six public, private and third sector organisations, this paper uses Ahmed's (2006a; 2006b) framework on sexual 'orientation' and 'directionality' to explore how naming (non)heterosexuality reinforces '(dis)orientations' (Riach and Wilson, 2014) of sexual minority workers in organisational spaces. The paper further explores how naming and the alleged need to name non-heterosexuality is highly gendered, but equally, questioned by LGB employees who generally interpret such gestures as evidence of homophobia. In turn the paper sets out to develop arguments to illustrate how non-heterosexuality is perceived as 'out of place' at work, unless it is framed in terms of organisational diversity measure or disclosed through relationship status, cementing ideologies of heteronormativity, coupledness and 'homonormativity' as opposed to placing sexuality at the heart of organisational life and productivity.

Placing Performativity: Doing Gender in the City of London

Louise Nash

Business School, University of Essex, ENGLAND

Abstract

Developing empirical studies of the situated performance of gender in specific organizational settings (McDowell, 2009, 2011), this paper focuses on the relationship between gender performativity and the socio-materiality of a very particular work place, namely the City of London. It focuses on organizational place as 'a dynamic nexus of meaning and materiality in which work is embedded' (Tyler, 2011 :1481), arguing that far from a neutral backdrop against which gender is simultaneously un/done (Butler, 2004), gendered place and performativity are mutually constitutive; gender performativity is not enacted in a social or spatial vacuum, but is situated within specific settings and circumstances. With this in mind, the analysis emphasizes how the socio-materiality (Dale, 2005) of the City both compels and constrains certain gender performativities. These are explored with reference to fieldwork based on photographic and interview data, as well as an embodied, immersive methodology described here as 'streetwalking'.

The paper begins by drawing together recent research on gender performativity (Butler, 2004) and organizational space and place (e.g. Dale and Burrell, 2007, Kornberger and Clegg, 2003, 2004, Taylor and Spicer, 2007), taking Lefebvre's (1991) spatial trialectics and rhythmanalysis as its theoretical and methodological starting point. Considering how the social and the material interrelate within the City of London, the paper explores how the City is imagined, constructed and experienced in and through gender performativity. Drawing together insights from Butler's (2000, 2004) performative ontology of gender and its development within work and organization studies, and Lefebvre's (1991) account of the social production of space, the analysis emphasizes how the socio-materiality of the City connects perception, performativity and place in a way that defines the conditions of membership heteronormatively, so that it is only through the performance, or mobilization of a relatively narrowly defined set of subject positions that men and women are accorded 'insider' status. Non-normative gender performativities, also considered here, may have a physical presence but are largely symbolically absent and 'out of place'. Using a socio-material analysis of place in a setting which is perceived, both historically and in contemporary society, as being the preserve of men, the empirical findings highlight the interplay between two dominant but competing forms of masculinity, referred to here as hypo- and hyper-masculinity, emphasizing how the socio-materiality of the setting both reflects and affects this interplay.

Transmogrifying organisational space

Darren Thomas Baker
King's College, London, ENGLAND

Elisabeth Kelan
Cranfield University, ENGLAND

Abstract

Although there has arguably been something of a 'spatial turn' in organisational studies (cf. Kornberger & Clegg, 2004; Taylor & Spicer, 2007; Clegg & Kornberger, 2006, Taylor & Spicer, 2007; Dale & Burrell, 2003; Hernes, 2004) much of this work, albeit important, has been relatively limited, focusing on spatial segregation (cf. Crompton, 1989; Zimmeck, 1992; Walby, 1988), the construction of dominant masculine spaces (Dale and Burrell, 2003, 2008), and linking space and power (cf. Dale and Burrell, 2008; Fleming and Spicer, 2004). Space is not, however, static and neutral but always in the process of 'becoming'. The histories, meanings and ritual interactions and discursive practices that emerge accumulate and embed themselves in organisational spaces (Halford and Leonard, 2006). However, this is not a seamless 'becoming' but a performative one where inconsistencies occur, which can disrupt the established discursive meaning of space (Hernes et al., 2006; Derrida, 1981). Butler proposed the theory of gender performativity whereby bodies are materialised or de-materialised and perhaps abjected, through discursive acts that interpellate bodies to assume certain 'normalised' gendered categories. However, if bodies are subjected to abjection, Butler explains that new ways of doing gender can simultaneously open up, as injurious speech articulates that which it seeks to repel (Butler, 1997).

This paper seeks to contribute to scholarship on how organisational space is gendered and how gender is turn spaced (cf. Cohen and Tyler, 2007; Cohen et al., 2006; McDowell and Court, 1994; McDowell, 1997; Puwar, 2004; Shortt, 2014). Drawing on the poststructuralist inspired work of Butler on gender performativity, abjection and her later re-imaginings of identity and place, we explore the discursive spatial practices of 30 men and 30 women in the finance and accounting sector: first, we explore the importance of desk spaces and individual objects in the process of abjection and boundary making in organisations; second, we explore how employees create organisational 'safe spaces' with other colleagues in which to dwell and escape the gaze of others, and how these spaces are fundamental in creating a stable sense of 'self' in the workplace; and finally, drawing on the use of conceptual maps, we explore how men and women draw on different discursive logics and their affects as they move through organisational space. These practices show how gender is performatively materialised in and through different spaces and specific objects in space, and also in relation to others at work. Overall, our findings show that although organisations attempt to create homogenised, masculine and exclusive spaces, men and women partially draw on and subvert certain spatial practices in similar and unique ways that enable them to transmogrify space into spaces of resistance, meaning and dwelling, which stabilise and destabilize individual and collective identities in the workplace.

Gender mainstreaming in the State's structure: The Chilean case

Maria Jeesus Tobar Classen
Université Paris Diderot, Paris, FRANCE

Abstract

Gender perspective is a central instrument for the creation and implementation of public policies for equality and equity between women and men, constituting one of the current challenges of Human development and for the Democracies in the twenty-first century. In this context, the political will, it's a fundamental condition for the incorporation of the mainstreaming of gender issues in the State, with the purpose of installing the theme from the symbolic spaces (level of political discourse), since the government agendas and the international commitments made by these, toward concrete demonstrations of these contents, through actions and tools, like indicators of gender.

According to the above, we suggest that since the sociomateriality, it is possible to realise the crossing between the symbolic spaces of the political discursive, that defines and validates (or not), the actions and relations of social actors in front of the gender perspective, and the actualization of these speeches, through the conceptualization of public policies, such as a specific « space-tool » that makes it possible to create places of socio-political-economic and cultural transformations for gender equality and equity, through the installation of specific actions in the different levels of the government structure. In this sense, we believe that gender mainstreaming in the State, it represents a specific example for the study of the implications that sociomateriality has, for the construction of human resources and the different ways like Tics-information technologies. The idea is to think about the relationships for the construction of specific interventions from the State, such as a space in itself, through which gender values and specific behaviors with respect to gender (stereotypes, and the gender ideology) are transmitted, creating a concurrency of spaces the psychic, cultural and political performances.

For make this analyses, we use the case of Chilean model of gender mainstreaming, between the year 2006-2010, that represents one of the models in Latin America in this experience. With the results of the chilean gender mainstreaming, we can understand the synergy and the importance of the concept of sociomateriality, in the different interventions in public policies.

Making space for women? The quest for women in Swedish forestry

Kristina Johansson

Luleå University of Technology, SWEDEN

Elias Andersson

Gun Lidestav

Swedish University of Agricultural Sciences Umeå, SWEDEN

Abstract

This 'work in progress' paper concerns women in the heavily men dominated Swedish forestry. Almost 90 percent of forestry workers and professionals are male and the sector is associated to specific forms of masculinities, and practically and symbolically embodied by the male body through its historically connection to physically demanding harvesting work (Brandth & Haugen, 2005; Lidestav et al, 2011). In tandem with the political interest in gender equality in forestry, most forestry organizations now include issues of gender equality in their rhetoric. Swedish forestry has undergone significant changes in the last decades, the traditional manufacturing and productivity has peaked in relation both to the resource and shifting markets and demands, giving rise to the innovative promises of the bio-based economy the development of the various type of services, what a restructured labour process as a result (Ager, 2014; Staffas et al., 2013). However, 'real work' have traditionally been perceived as being capable of 'adding value' and direct being able to measure in cubic meters or revenue. This contributes to that service, social and preservation work has been portrayed as less productive and associated with women.

Existing literature provides insightful analyses of the everyday situations of women professionals in men dominated industries, however predominate part of the literature investigating this tend to do so from the perspective of women – their experiences, identity negotiations and/or coping strategies (cf Watts 2009; Hartmaker 2013). Rather than their individual experiences as such, the aim of this study is to investigate the organizational spaces that discourses of gender equality and the restructured labour process in forestry make available for women and the positions they are allocated to and assumed to fill in the otherwise men dominated workplaces. When, where and how do women take place in forestry and meet resistance and when, where and how are women admitted in forestry? The empirical base is a questionnaire sent out to women professionals in Swedish forestry where we analyse an open-ended question concerning their experiences of being a woman in forestry. Theoretically we draw on the entanglement of space and gender in organizations for instance how gendered power relations are manifested in the spatial organizing of a workplace (cf. Gregson & Rose 2000; Johansson & Lundgren, 2015).

The results show that women in forestry are welcomed and admitted when, contributing to a "nice" workplace atmosphere within forestry workplaces and being sociable with those outside forestry workplaces i.e forest owners. They are however met with resistance when claiming space as knowing and able, and aiming to climb the forestry hierarchy. Based on these findings, our conclusion is that the organizational spaces made available for women can be understood in light of the described changes in forestry where the forest owners becomes an increasingly diverse, the distinction between production and services are blurred and therefor the need for relational and emotional labour increases.

If we do not talk about it, it does not exist

Karin Staffansson-Pauli
Malmö University, SWEDEN

Caroline Wigren-Kristoferson
Lund University, SWEDEN

Abstract

This paper contributes to the debate on FemInc.ism (Ahl et al., 2014) by discussing a specific entrepreneurial context that reasonable could be expected to be a vehicle for feminist action but where gender was fully neglected. We view entrepreneurship as a societal phenomenon with a focus on how a region mobilizes and creates a regional innovation system (RIS) as defined by the Swedish Agency for Innovation Systems. The process of creating Urban Magma (the RIS) is seen as collective entrepreneurship. Urban Magma is embedded in a political context, a national innovation policy competition. The Swedish Agency for Innovation Systems who is organizing and governing the national innovation policy competition demands that gender and equality is taken into account; the people involved in Urban Magma are women and men representing private and public organizations and several are employed in organizations known for working with gender and equality. During the process of establishing Urban Magma and writing the application for the competition gender was discussed and problematized in the steering committee and in the project group. The main reason for bringing in gender was that the Swedish Agency for Innovation Systems demands it. This is why we argue that this is a political context that could give room for feminist action. That is, however, not the case.

Urban Magma is presented in general and we present an empirical story of how gender was understood; here we rely on semi-structured telephone interviews with 11 representatives from the steering committee and the project group. We have carefully analyzed what the respondents said and how they said it when answering questions related to gender and Urban Magma. We take the organizational context of each respondent into account; that is to say, the organization she or he is employed in.

Our empirical analysis shows that, in general, the 11 respondents had reflected very little on gender related to Urban Magma; simply speaking it was an issue that was overlooked. By using a “doing gender perspective” (West and Zimmerman, 1987; Acker, 1990; 1996; 2006; Martin, 2003; Kvande, 2007) we can conclude that Urban Magma has been materialized and described as gender neutral – implying that the masculine norm dominates. An explanation is that technology is a very dominant part of Urban Magma; tubes, lines and waste sorting have been understood from technological and physical perspectives and the physical buildings and cities have been in focus. The fact that people are using the systems has been overlooked. This is of course very convenient, as dealing with technological and physical things is far easier than dealing with humans. But, it is when humans are taken into account that gender, equality, and simply speaking humanity becomes visible. It is understandable that women and men in this process consciously or unconsciously have overlooked gender and created a sphere not taking gender into account; by doing so they have probably simplified life - especially in a time when it is expected and often taken for granted that gender is naturally embedded as a perspective in organizations everyday life.

Becoming a feminine creative space

Saija Katila

Ari Kuismin

Aalto University School of Business, FINLAND

Abstract

The paper detects how Helsinki Think Company (ThinkCo), a University of Helsinki's space for cross-disciplinary co-creation, entrepreneurial doing and development of business ideas, is practiced and how it emerges as 'gendered creative space' through practicing. Our study combines the discussion of gender as social practice with the discussion of sociomaterial practices.

Our starting point is that 'gender' is a social practice, a product of relational, situational and cultural practice, something we do in relation to each other within various contexts (Gherardi, 1994; West and Zimmerman, 1987) rather unintentionally (Martin, 2003). We do not, however, do gender only in relation to each other but also in relation to material elements of practice like bodies, technology, and space (Barad, 2012; Butler, 1990; 1993; Gherardi and Poggio, 2001; Suchman, 1985). In a similar vein creative space is an outcome of sociomaterial practices. Orlikowski (2007) in accord with Barad (2003), Latour (2005) and Suchman (2007) argue that it is not sufficient to study how the material world and humans interact and influence one another but the focus should be in understanding how materiality is constitutive of our everyday (organizational) lives. According to Barad (2003) there are no human or material entities existing independently with inherent qualities but they are relationally co-constituted. Taking this stance means that gender and creative spaces are outcomes of intra-actions. In order to shed light to the practice of 'becoming a gendered creative space' we follow Gherardi's (2015) lead in using the terms agencement and formativeness. Agencement refers to the idea of how heterogeneous elements like bodies, clothes, space, furniture, people, post-it notes, rules, and the different emotions and rationalities of stakeholders are in connection with each other (by Deleuze and Guattari (1987 [1980], ref. in Gherardi, 2015, p.8; Callon, 2007) whereas formativeness refers to the process of forming the object of practice, and how necessary knowledgeability is invented and deployed to find a way forward (Pareyson 1960, p. vi ref. in Gherardi 2015, p. 11.). From this perspective practice can be seen as mode of ordering heterogeneous elements (Law 1992). In our ethnographic study we will focus on what kind of agencements the formative process creates and how gender is implicated in that process. We pay special attention to how bodies and narratives, rules and norms emphasising appropriate ways of behaving are in connection with other material and discursive elements of practice. Secondly, we show how the different agencements are connected to each other through intra-actions and what kind of gendering implications the agencements in 'enhancing entrepreneurship' as situated practice have. The study identifies three of agencements: Creating a Buzz; Building a Community; and Entrepreneurship as doing (societal good) in 'enhancing entrepreneurship' as a situated practice. It is in and through this practice that the 'gendered creative space' gains its agency producing entrepreneuring where passions flow towards the creative actualization of future possibilities. The study indicates that the number of active female bodies in the space, narratives of female heroines, and the values of societal good, openness, sharing and collective support emphasized in the practice produces simultaneously a feminine creative space and women (along with men) as entrepreneurial subjects.

The disruptive presence of the material body: Women's experiences of dys-appearance in leadership

Claire O'Neill

School of Economics, Finance & Management, University of Bristol, ENGLAND

Abstract

Leadership is often conceptualised as a disembodied phenomenon, involving the interaction of rational minds, rather than emotional, physical, inherently visible bodies. This denial of the material body has a number of implications for the way leadership knowledge is developed. As Ladkin (2010; 2012) argues, by focusing on the cognitive aspects of a phenomenon which occurs between relational bodies, we can merely scratch the surface of our potential understandings of leadership. However, Ladkin's work does not extend to a consideration of the sexed body. By neglecting the body in conceptualisations of leadership, the sexed body is rendered invisible or insignificant and the notion of a universal, neutral, genderless and sexless subject is sustained. There is a great deal of literature which problematizes the supposed gender neutrality of the leadership subject, and argues that doing leadership means doing masculinity (Bowring, 2004; Phillips, 2014). This masculine ideal is culturally ascribed to the male form, resulting in women being regarded as troublesome or 'out of place' in the leadership body. It has "rendered male organisational bodies invisible and cast women's bodies as problems" (Sinclair, 2005: 90).

Using a phenomenological lens, I am exploring how women experience their situated, sexed, material bodies in leadership. As Merleau-Ponty (1945) states, we exist always as lived bodies in the world. We are constantly in a position of "seeing and being seen" (Grosz, 1993: 43), existing as both subject and object of perception - the body through which the subject perceives is at the same time the visible object of others' perception. Leder's theory of dys-appearance (1990) allows us to explore the implications of this condition of bodily visibility on women's subjective experience of leadership. Leder argues that our bodies "appear" to us in an unwanted or disruptive way at times when they are seen to "perform badly" (Leder, 1990: 87), or are experienced as 'out of place' in a particular context. This unsettling consciousness of our bodies when our behaviour or appearance conflicts with the 'neutral' or the 'norm' causes us to objectify our bodies, and come to see them as 'things' that we 'have' rather than part of our subjective being. If women's bodies are cast as problems in organisations, and particularly in the masculine ideal of leadership, Leder's theory of dys-appearance helps us to understand how women may experience their bodies in leadership - the unwelcome visibility of their physical bodies which causes them to perceive themselves as objectified in the gaze of others, and indeed in their own self-perception.

As part of my PhD research, I have conducted in-depth interviews, including photo elicitation, with women who self-identify as leaders. In this paper I will explore one of several themes identified in my research - the experience of bodily dys-appearance in leadership, and how this phenomenon is managed. I will examine the resulting awareness of a body which appears to be 'out of place', and describe some of the strategies which these women have adopted in an attempt to gain the sense of bodily invisibility that the male form is (more readily) granted in leadership.

Space, Gender and Dirty Work: The Experiences of Street Cleaners, Refuse Collectors and Graffiti Removers

Ruth Simpson

Natasha Slutskaya

Business School, Brunel University, ENGLAND

Jason Hughes

Sociology, University of Leicester, ENGLAND

Abstract

Based on an ethnographic study of male street cleaners, refuse collectors and graffiti removers, we draw on Bourdieu's relational sociology to explore how space and place (the where) are implicated in understandings and experiences of dirty work – work generally seen as distasteful or undesirable (Hughes, 1958; Ashforth and Kreiner, 1999). We highlight how the social framework that is rooted in place is enacted and reproduced through the gendered body and bodily practices – leading for example to a spatial fixity on the part of those undertaking dirty work both in terms of social and geographical space as well as feelings of lack of entitlement to autonomy and mobility; how options presented and opportunities offered from the spatial and social context of the 'field' are incorporated into the gendered habitus and become constituted within the self, manifest in bodily terms such as styles of standing, moving, taking up space as well as feelings of belonging or dislocation; and how the presence of (masculine) bodies in particular locales can be seen both as a source of 'order' and as disruption and threat.

Our data shows how, commonly seen to be doing a worthwhile public service, graffiti cleaners were able to draw on a 'higher order' masculinity as they presented themselves as protectors of order – overcoming obstacles (e.g. difficult or hard-to-reach stains) in their commitment to reassert 'civic values'. By contrast, the presence of the refuse team was often viewed by residents and commuters as potentially disorderly – their bodies, visible in the class-locating bright yellow uniforms of the manual worker, 'standing out' in the quiet suburban streets. This as well as other forms of devaluation (e.g. deliberate disruptions to work practices) may over-ride positive resources from the locale such as satisfaction from 'doing a job well'. We point to the importance of the materiality of space and how both the meanings of space (e.g. those attached to an affluent West London area that cast male, manual workers as 'disruptive' and 'out of place') and its physical material conditions (manoeuvring a truck down a narrow street; removing graffiti from a hard to reach underpass; weather conditions that clog gutters with autumn leaves) have to be negotiated and how, together, they underpin and reproduce particular relations of power. In so doing, we point to the intersection of the material and the discursive in understanding dirty work and how place, space and gender offer different resources and challenges in terms of managing taint- highlighting, in Hardy and Thomas's (2015) terms, the significance of (gendered, classed) bodies and space as well as objects and practices in understanding relations of power.

“We are here”, “They are there”: Understanding the construction of organizational boundaries through spatiality

Mariacristina Sciannamblo

Social Sciences, University of Rome Sapienza, ITALY

Abstract

In 1987, Robert W. Connell outlined a practice-based approach to the study of gender relations. His main concern was that of rendering masculinity and femininity as lived experience and social processes rather than an outcome of a pre-given structure. Such understanding of practice as the substance of gender relations has been taken up and further developed by those studies that emphasized the symbolic and performative character of gendering (Butler 1990) both in organizational theory (Gherardi, 1995) and in those studies specifically related to information and computer technologies (Edwards 1990, Eriksson-Zetterquist 2007, Ruiz Ben 2007, Misa 2010).

Alongside these approaches, feminist critique in the field of social studies of science and technology has gone beyond the understanding of gender roles as the manifestation of a single structure that sets up the subordination of women and the superordination of men or as the single outcome of a system of symbols and discourses. Concepts such as ‘situatedness’ of knowledge and action (Haraway 1988, Suchman, 2007) ‘partial perspective’ (Haraway, 1988), ‘standpoint’ (Harding 2001, Wylie 2012) ‘diffraction’ (Haraway 2007) have fostered an ecological approach to the study of work in terms of articulations between human and non-human forces (Hughes & Lury 2013), paying great attention to the ways dynamic and multiple configurations that cross the boundaries between humans and non-humans produce and reproduce marginalities and invisible positions (Barad 2003, Star & Strauss 1999). Such analytical toolbox helps to foreground both the active position of the researcher as an agent able to shape analytically and materially the site s-he interacts with as well as the local character of organizational practices, discourses, objects and places under scrutiny.

On the basis of these assumptions, in this presentation I seek to join the feminist scholarship in science and technology studies with the studies on sociomateriality in organizational contexts (Orlikowski 2007), in order to shed light on the crucial role of spaces and local arrangements in the processes of drawing physical boundaries and power differential among different communities of practices as well as professional expertise. I will draw on more than one year of ethnographic study within a large Italian telecommunication company to show how the location of work groups in central and peripheral spaces is an effective means for building and maintaining a division of labor based on professional hierarchies (e.g. managers, engineers, technicians) and power of control. This is evident not only from the geographies of organization (where employee are located), but also from its aesthetic dimension (Strati, 1999), which comprises both the sociomaterial configurations of spaces (colors, smells, design of buildings and objects, but also body and clothes) and the ability to develop a specific professional vision (Goodwin, 1994). I will focus on two issues related to each other within the framework of feminist studies of technoscience and studies on sociomateriality: 1. How does the practicing of space enact boundaries among people, objects, knowledge and competences? 2. In what ways such boundaries are contested and negotiated by the same means of space, location and positionality? I will explore such questions by drawing on those aspects of my work that have come to take into significant account the importance of spacing as a crucial pattern of organizing.

Safeguarding through work arounds: sociomateriality, gender and the organizing of care in a private hospital

Luisa Toffoli

School of Nursing and Midwifery, University of South Australia, AUSTRALIA

Abstract

Hospitals are locations where medical care is centred or in the terms of this stream emplaced. Historically, gender has been considered through the gendering of the roles of the various health professionals who perform the work of such organizations. Bringing together gender and space affords an analysis of the social relations of work and organizing in an Australian acute care private hospital where nursing staff employ various strategies to cover that space. Since both Lefebvre (1991) and others (Pile, 2008; Thrift, 2006) theorised space, how space is lived, conceived and thought about provides a framework for exploring bodies, power and desire through the relations of social space. With Foucault's conceptualisation of the spaces of hospitals, the grids of specification and networks of social and discursive heterotopic relations, sociomateriality considers how spaces opened to some, included or excluded some objects, was subject to power relations and to integration in sociomaterial relations of technology, subjectivity and discourses, yet also invested in the imaginaries of organizational relations.

Hospital reforms, coming from both inside and outside of the organization provide nurses with moments of spatial imagining that cut across the boundaries set by architecture and management policies that position nurses as powerless workers. In tracing how nurses' work to safeguard patients, across set boundaries defined by ward architecture, how they work to spread themselves out, condense their activities, work out lines of sight, develop flexible patterns of communication and through their talk about the processes they use, engender the performance of safe guarding practices.

Economic rationalist managerialism has led to the intensification of nurses' work, not allowing the space to minimise the effects of bottom-line thinking by health care agencies (Moody, 2011). The study indicated how nurses used various gendered practices to develop networks of care and surveillance to safeguard and continue to provide what they defined as quality care for the patients of the hospital where they worked. It also exposed how nurses' emotional energy was marketed as a commodity by the organisation (Toffoli, 2011). The social relations of care through how nurses conceived of their work space, sees nurses use various forms of technologies and interconnections between their knowledge, power and ability to resist the worst effects of economic stringencies in their workplace.

Nocturnal escapes: the sociomateriality of nurses' night work

Sandra West

Trudy Rudge

Nursing School, University of Sydney, AUSTRALIA

Abstract

Problematization of nurses' work at night is dominated by its temporal and social affects on the lives of nurses, focussing on the effects of desynchronisation of circadian rhythms and "forcing" nurses to work outside of "usual" framings for work/life interactions (Saksvik et al. 2011). As a feminised workforce, many analyses therefore assert that shift/night work places stress on family life, leading to marital strain or divorce, health concerns and occupational stresses and burnout (Costa 2010). Our studies of the night work of nurses have sought to challenge these analyses which fail to provide a place for nurses to stand that recognises their across 24-hours work as societally required (West et al. 2012).

The sociomateriality of nurses' work resides in its location within organizations ostensibly designed to provide 24-hour health care in a place (acute care hospital) constructed/ constituted to maximise the medical gaze and power/knowledge through the organization of the clinic (Foucault 1973; 1977). The gendered sociomateriality of nurses' work is embedded in the structuring of hospitals conceptualised to maximise observation of patients, nurses and others as well as powered by nurses' enmeshed use of, and by ever-changing, technologies (virtual, real and mechanical) (Jones 2014; Barnes & Rudge 2005). Nurses' night work, in acute care where the level of patient care required does not vary much with time of day, has its own signals (although there are variations) of dimness, synthetic silence, shaded lights, bright lights, whispered voices, bursts of noise, ability to extend care, listen to patient's requirement with/in intensified nursing practices and organisational beliefs about workload. Clinical surveillance at night requires a closer and more intimate observation of patients with a close eye kept on breathing, positioning, signs of distress and sleep promotion. Absent though, are the interruptions generated by medical and managerialist gazes of the 'day' nurses' work experience.

In this paper, the spatial organization of nurses' work at night will be analysed in context of the 24 hours of health care, as organization for nights takes place before and throughout the shift in question. Assumptions about work at night have remained captive to its problematic timing, understandings of the work as that which remains from the day; and captured by spaces of care dictated by fragmented and "in sight" care needs of the day that are problematic/not possible during the night. Intersections between technology, work, and organization(s) as well as time and space mean that nurses continue to use work at night to escape many of the current socio-political challenges to their work. There is however, much about nurses' work at night that is anachronistic – stuck in thinking that is used to organise the world during the day, rather than re-imagining nurses' work at night.

In the zone or in the shit: (extra)ordinary affects at work

Lynne Pettinger

Sociology, University of Warwick, ENGLAND

Abstract

This paper considers the aesthetic and sensory experiences of doing work. Smooth workflows and 'being in the zone' are dimensions to neoliberal management's preference for, and insistence on, seamless and friction-free capitalism. 'The zone' involves a denial of labour's subjectivity and of the infrastructural conditions for doing work. The "politics of intensity" of being in the zone that Banks (2014) points to, is inevitably a politics of labour. Metaphors that describe the 'zone' as a state where man becomes machine have echoes of other accounts of working bodies, re-presented to reflect the individualization of 21st century work. This paper takes service work and body work as empirical cases for the exploration of work in the zone, as a way to provide a counter to accounts of the zone that imply it is accessible predominantly to elite workers, and to shed light on thinking about the zone can us about contemporary work. Being in the zone is considered as bodily competency that relies on skill and tacit knowledges, and as an affective state where the assemblage of tools, colleagues, products and procedures make possible the seamless, transcendent flow of work. Here, 'the zone' is re-framed as social, networked and interdependent. I then set up a contrast to the zone by considering a fairly ordinary experience of work: being in the shit. Ripples and waves of interruptions, system failings, trip hazards, errors, and incompetency require skilled repair; excessive demand for work – from client, customer or manager – require negotiation, time or support from others; being wrong, not fitting, looking and sounding out of place is a form of undesirable visibility, where embarrassment and anxiety reign. Being in the shit counters the denial of labour that being in the zone assumes: the worker in the shit is visible, problematic and aware of their own state.

Beyond affect: On the ethics of consumption in the surrogacy market in India

Rashné Limki

Marketing, Essex Business School, University of Essex, ENGLAND

Abstract

This presentation addresses the surrogacy market in India as constituted through an ethical transaction between surrogate mothers and intended parents. As such, it departs from materialist feminist critiques of surrogacy as a form of affective labour and instead posits the transaction as a process of ethico-material consumption. The argument proceeds through an explication of the differential valuation of reproductive capacities and affects that structure the market. In so doing, it highlights how the figure of the 'human' render this market ethically viable, and why is this crucial to understanding relations of production and consumption in the global present.

Surrogacy is a relationship wherein a woman, the surrogate, is sought to bear a child for a third-party parent or parents – commonly referred to as intended parents. Materialist feminist approaches to surrogacy posit it as a form of affective labour, primarily because of its description as being motivated by, and enabling the creation of, relationships founded in love and desire. This paper argues that surrogate labour exceeds the affective for it involves the consumption of the surrogate body as both, matter and signification. Positing surrogate mothers as the objectified 'poor women of the global south' (Spivak 1999), I illustrate their appearance as ethically degraded and hence differentially human (cf. Bataille 1993). Further, I argue that this circumstance of ethical depletion is the condition of possibility for the material depletion ongoing in the process of procreation. The product of this dual depletion then accrues to the intended parents in the form of the child that, as the actualisation of the heteronormative imperative to reproduce (cf. Jordanova 1995; Foucault 1990; Donzelot 1979), confirms the ethical value – indeed, the humanness – of the parents. The surrogacy market thus reveals itself as the scene of the abjection of 'the poor woman of the global south' intended towards the preservation of the heteronormative subject qua human.

In sum, this paper highlights the relation between surrogate mothers and intended parents as one of 'productive consumption' (Marx 1976) in both material and ethical registers. I conclude the paper by arguing that this form of relation is not limited to the surrogacy market. Instead, the surrogacy market epitomizes the relations of production and consumption that underlie the functioning of capital in the global present. I designate this circumstance as the postcolonial capitalist condition.

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Feeling ageing from within: Corporeal Conjecture as a way of conceptualising professional bodies in and over time

Kathleen Riach

Management, Monash University, Melbourne, AUSTRALIA

Abstract

What forms of interior bodywork do we undertake that are often beyond our perception, and how might these influence our experience of ageing at work? This paper begins to explore these questions through drawing on Leder's (1990) phenomenological treatise of the recessive body. The recessive body articulates how we may conceptualise those corporeally 'deep' processes located beyond our immediate perceptual range. Characterised through their interiority, such processes are phenomenologically distinct from the visceral sensations that usually populate accounts of lived experience within organizations. While Leder focuses on the phenomenology of a relatively static body during a point in time, we argue that such a framework may also serve to account for the temporal experience of the situated body and aspects that are associated with living in particular body styles over a period of time (such as fatty build ups around organs, tumours, brain tangles and hypertension). These are 'active' long before we may become aware of an associated dramatic effect or consequence, but nonetheless our vigilance surrounding them is heralded as the key to living longer and better within popular narratives of healthism and productive ageing.

Drawing on a longitudinal 'drop in' study of middle aged, middle class professionals over a period of six years, I use Leder's three aspects of the introceptive body as an analytical imperative to explore the nexus between body interiority and organizational selfhood. 'Qualitative Reduction' – the affective incorporation of practices into the body that are only notable when their absence ceases through pain or dysfunction – provides a means of exploring how self-identified bodily warnings are translated, transformed and incorporated through professional expectations and gendered identities associated with participants occupations. 'Spatial Ambiguity' -the inability to pinpoint particular sensations to a specific location – serves to help understand the challenges of 'fitting' certain bodily experiences into acceptable sensual experiences of the workplace. Finally, 'Spatiotemporal Discontinuity' – the uncertainty and irregularity of introceptive experiences – allows us to highlight how recognition of the erratic body results in both precarity and new modes of potentiality for how we experience our day to day working lives. Together, foregrounding these aspects can help to rethink how we come to know our ageing bodies through ambiguity, and the everyday organizational and organizing practices surrounding healthy identities and working that circulate this mode of knowing. As such, I suggest that in contrast to medically-led causal accounts of later life occupational health and wellbeing, or scaremongering anecdotes of 'silent killers', a socially situated concept of 'corporeal conjecture' may help to provide a context-rich account that speaks more holistically to how people come to understand and live through their ageing bodies in relation to work, professional biographies and occupational trajectories.

PhD Barbie Gets a Makeover! Aesthetic Labour in Academia

Scarlett Brown

Management, King's College London, ENGLAND

Abstract

“As her presence coach, I don't want to turn Scarlett into a Barbie doll; I want to help her succeed. So the first step is to get a read on how she's presenting herself to others. This was the scorecard I gave her:

- Visual: messy, sloppy, writing on her arm.
- Verbal: aggressive and buoyant, nice tone, very smart.
- Kinesthetic: boistrous, puppy, flushed skin.
- Sociability: fine.
- Presence: scattered, young, energetic.

Not bad, but not great. Definitely not who you want to send to meet with a C-level executive for a research-gathering interview” (Masciave, 2014:502).

The need for employees to perform aesthetic labour has been well noted, particularly in industries where the aesthetic quality of the body is part of the work (Mears, 2014), and in corporations, where professionalism is an aesthetic requirement (Kelan, 2013; Witz et al., 2003). Social researchers, particularly those conducting feminist research, have long acknowledged the importance of being reflexive and being aware of how they may impact participants throughout the research process - something that can require high levels of emotional labour (Carroll, 2010). Despite this connection, aesthetic labour is not often associated with academia: due in part to academia's foregrounding of the 'mind' over the body (Spry, 2010).

This paper explores the role of aesthetic labour in academia through an auto-ethnographic account (Alvesson and Sköldberg, 2000) of preparing for and conducting interviews with members of the corporate elite in the UK. Having been recruited to conduct research into women on corporate boards, I was told that my appearance was "not professional enough", and in order to be a good researcher I would need to learn how to 'look good and sound right' (Warhurst and Nickson, 2001:2). Aesthetic labour was required in order to learn how to be 'professional': a purportedly gender-neutral (but in fact, highly gendered) concept (Kelan, 2013). Through a self-reflexive and self-critical process, including sessions with an image consultant (Masciave, 2014), I underwent a transformation from ambivalence towards my body, to (hyper)awareness, and eventually achieving a professional demeanour. This amounted to an accelerated course in 'dressing-for-success', but can be seen as a situated bodily practice (Entwistle, 2000): My unruly (female) body had to be disciplined and made unremarkable to ensure that the interview interaction would not be disrupted by a potentially 'stigmatised' appearance (Goffman, 1963). In addition to highlighting how aesthetic labour is required in academia, this paper shows how expectations about what constitutes an acceptable appearance are gendered and embodied: they went from being something ascribed onto the body to something my body had to do (Crossley, 1995). Acknowledging aesthetic labour's embodied nature (Warhurst and Nickson, 2007) and the body as central to self-identity (Shilling, 1993), this demonstrates how discourses around acceptable appearance, professionalism and what it means to be a good researcher can become inscribed on the body and internalised as part of the individual's sense of self-identity.

Rethinking the Leaderful Body: The Jujutsuffragettes and the Gentle Art of Yielding

Simon Kelly

Bradford University School of Management, ENGLAND

Abstract

The study of leadership has recently taken an 'aesthetic turn' (Hansen, Ropo, and Sauer, 2007) in which traditional leader-centric concerns with personality, style, charisma and authenticity, have been replaced with relationality, discourse, gender, and the body (Cunliffe, 2011; Fairhurst, 2007; Ropo and Sauer, 2008; Sinclair, 2005; 2011; Uhl-Bien, 2006). This paper contributes to this growing field by exploring a largely forgotten history which - through its retelling - has potentially radical implications for rethinking relationships between gender, 'leaderful' bodies (Raelin, 2011), and the heroic. The forgotten history explored is that of the 'fighting' or 'jujutsuffragettes' in Great Britain during the early years of the 20th century. This was a secret and highly skilled group of female bodyguards trained in the Japanese martial art of jujutsu and tasked with the personal protection of Emmeline Pankhurst and other leading figures of the Votes for Women movement (Williams, 2012; Wolf, 2009). The role of the jujutsuffragettes involved close protection (body guarding), but also working as agitators and decoys to confront and distract the authorities and allow targeted individuals to escape arrest during speeches and demonstrations. This secret group also served another function as instructors in the martial arts providing women with simple, but effective techniques for dealing with male violence and oppression wherever they may encounter it. The most influential figure of this group was Edith Garrud, chief instructor and one of the most proficient female martial artists and martial arts instructor in Great Britain at the turn of the 20th century. Through its exploration of alternative aesthetics of leadership, this paper provides an account of the life of Edith Garrud and how her interest in the Japanese martial arts intersected with a late Victorian fascination with Japanese culture and particularly with the new Eastern fighting arts (Wingard, 2003); fighting techniques that privileged softness and precision over brute force and muscular strength. The paper explores how an interest in what was seen as a 'gentleman's art' (Barton-Wright, 1899; Wolf, 2005) provided the means and method for protecting and facilitating the suffragette movement. How it propelled women like Edith Garrud into popular consciousness as a kind of female superhero of the day with associated myths and legends of her exploits battling police officers and throwing men over her shoulder during one of the many staged demonstrations held by Garrud during her martial arts career (Looser, 2011). The paper also explores the content and technique of jujutsu itself as practised and taught by Garrud and others - a martial art whose name loosely translated from Japanese to English means the 'gentle way of yielding' - that became a powerful (but ultimately marginalised) symbol and practical tool for confronting the excesses of an aggressive and often violent patriarchal Edwardian society. In examining this co-opting of what was perceived as a gentlemanly and hyper-masculine violent pursuit into a feminine 'gentle way of yielding', the lives and exploits of the 'jujutsuffragettes' provides an important point of intervention for re-writing and so re-positioning the aesthetic of the heroic feminine within the history of leadership and management studies (Höpfl, 2010), whilst challenging and extending contemporary notions of the leaderful body.

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Death Work: the acquisition of emotional capital

Jenna Ward

Business School, De Montfort University, ENGLAND

Robert McMurray

Business School, Durham University, ENGLAND

Abstract

For most of us in the UK the thought of death is something we routinely shy away from; be that in contemplating our own mortality or confronting the idea of losing loved ones. And yet, we all die. At some point in our lives we will have need of those who guide us through the emotional, legal and financial practices that accompany the death of another, not to mention taking care to process the physical body. This is 'death work' (Henry, 2004). When we die, we create work for others. For those such as the funeral director death work is an industry, a source of employment, an occupation and a social necessity. Yet despite the enduring prevalence of such work it has been largely overlooked in management studies.

Drawing on our recent work on the 'dark side' of emotional labour (Ward & McMurray, 2016) and the construct of dirty work (Hughes, 1958; McMurray & Ward, 2014) we present a new data set that shines a light into corners of 'death work' that have been overlooked by other management scholars. We present a series of gripping and emotional accounts of the work of funeral directors. In so doing, we consider the nature of the practices, experiences and related resources drawn upon by 'death workers' to better understand the nature, texture and lived experiences of those who work in extreme emotional contexts (Zembylas, 2007) in order to make rigorous observations about life experiences that may have contributed to their ability to undertake such work. In this paper we consider what it is that enables some people to cope with the 'dark side of emotional labour' (Ward & McMurray, 2016) where others cannot. Specifically, we consider why individuals have different reactions, tolerances and capacities to perform emotional labour in the face of physical, social, moral and emotional dirt (Hughes, 1958; McMurray & Ward 2014) and why it is that people differ in their ability to thrive in different emotional 'fields' (Bourdieu, 1977).

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Disorderly Bodies and the Aesthetics of 'Cool' in the Tattoo Industry

Ruth Simpson

Brunel University, ENGLAND

Alison Pullen

Macquarie University, AUSTRALIA

Abstract

Drawing on an ethnographic study of tattoo artists in Sydney, this paper explores embodied identities through practices and performances of a masculinized 'cool' aesthetic (Botz-Bornstein, 2015) that draws on and negotiates the negative cultural assessments often associated with the work. Despite its partial mainstreaming and an enhanced social acceptance from a more generalised growth in industries devoted to the improvement or transformation of the body, tattooing is still often viewed as an indicator of sociocultural deviance (Atkinson 2004) and as physically, socially and morally 'tainted'. This can be identified through the routine contact with the body and bodily fluids as well as through the social deviancy (impulsiveness, lack of discipline, lack of self-control) that attaches in different ways to both practitioners and clients. Moreover, tattoos comprise material and moral 'markers' that contain ambivalent cultural meanings influenced potentially by the primacy given to beauty and individualism more widely. This raises issues about the meanings afforded to bodily staining as a form of artistic and embodied identity expression and 'self-ownership' (Adams, 2014) - as well as about the ways in which tattoo artists, as aesthetic workers who, in turn, 'embody' their aesthetic product, seek legitimacy in their work.

Based on observational field work, informal interviews/conversations with 12 tattoo artists as well as visual method, this paper investigates how tattoo artists seek to construct cultural authority and legitimacy. Findings suggest that tattooists reify taint through disorderly bodies (ragged, pierced, heavily tattooed) as well as disorderly spaces (characterised by chaotic objects, dark colours and the macabre). These embodied and spatial practices help construct a 'cool' aesthetic in both artistic expression and physical demeanour that signify rebellion and anti-establishment defiance. Here, social value is drawn from nonchalant displays of autonomy, ironic detachment from norms and expectations and playful refusal of social recognition. Based on our observational field notes, interviews and photographic data, we develop notions of 'cool' as a masculinized, aesthetic field of expressive, embodied performance and a specific mode of individualism within the tattoo industry. We argue for the need to incorporate the significance of gendered and embodied cultural expressions into understandings of how some forms of aesthetic labour are carried out.

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**“There's a reason why I call it hell”:
Work experience of Polish women in the Scottish hospitality industry**

Rafal Sitko

Kate Sang

James Richards

School of Management and Languages, Heriot-Watt University, Edinburgh, **SCOTLAND**

Abstract

Studies suggest that women in the British hospitality industry are prone to emotional (Purcell 1997), aesthetic (Warhurst and Nickson 2007) and sexualised (Gilbert et al. 1998) labour. The hospitality industry provides nearly 4 million jobs in the UK and constitutes a variety of organisations ranging from luxury hotels and restaurants to camping grounds and take away food shops (Oxford Economics 2010). For many of hospitality organisations employees are not only expected to serve customers in a friendly and professional manner but also to embody through their attitude and appearance part of the company's branding exercise, almost becoming 'walking billboards' (Zeithaml and Bitner, 2003 p. 318). In a conceptual paper Warhurst and Nickson (2009) link emotional, aesthetic and sexualized labour to examine sexualisation of work in interactive services. They reassess the distinction between selling a service and selling sexuality. This paper discusses emotional, aesthetic and sexualized labour by examining work experience of Polish women in the Scottish hospitality. Understanding Polish women's work experience in the hospitality industry may be an important factor for the Scottish policy makers. Scotland, relative to the rest of the UK, contains fewer young people and more elderly. Long term projections suggest that this trend will continue (ONS 2011). The EU expansion and opening borders in 2004 created an opportunity for Scotland to attract migrant workers. Despite the improved fluidity and scale of immigration attracting and retaining migrant workers still remains an important concern for Scottish policy makers (de Lima and Wright 2009). Qualitative data about the work experience of the biggest non-UK born migrant group in Scotland, i.e. Polish people, is limited. Further, even less is known about how intersecting social identities affect the working experiences of Polish women. The study aims to understand how interconnections among multiple identities impact Polish women's experience of labour sexualisation in the Scottish hospitality sector. Accordingly, this paper presents the findings from a qualitative study of Polish women's working experiences within Edinburgh's hospitality industry. In search for a solution to this research problem the paper adapts an expanded conceptualisation of intersectionality, which allows understanding the experience of women partly privileged. According to Zack (2005) while the intersectionality theory particularly helps us to understand the position of non-white women it can be referred to the heterogeneous experience of all women. Zack argues that due to differences in class, age, sexuality, ableness all women are intersectional subjects. The findings draw on interviews with 20 women, and the lead researcher's detailed field notes. Early data analysis suggests that Polish women may be partly privileged due to their whiteness but disadvantaged on the bases of their gender or nationality. Through an intersectional lens the, relationships between gender, ethnicity and nationality can be seen, particularly in relation to sexualised labour.

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“Campaigning For More ‘Thigh in the Sky’: Capital Dresses Flight Attendant Labour in the 1970s”

Joan Sangster

Julia Smith

Gender & Women’s Studies Department,

Frost Centre for Canadian Studies & Indigenous Studies, Trent University, Ontario, CANADA

Abstract

This paper uses a case study of a 1970s controversy over Canadian Pacific Air Lines (CPA) flight attendant uniforms – specifically a switch from midi to mini skirt – to explore management strategies to regulate women’s workplace appearance and the largely quiescent worker response at the time. Using both company and union records, and employing an interdisciplinary approach that links historical, materialist, and feminist modes of analysis, we explore how and why notions of aesthetic and sexualized labour change over time in relation to ideological, economic, and social shifts. Comparisons and contrasts are drawn to current debates about the possibilities of worker resistance to continuing employer regulation of women’s aesthetic and sexualized labour.

The CPA mini skirt controversy offers a revealing case study in business-labour relations concerning the regulation of women workers’ bodily appearance. It confirms the expropriation of gender and sexuality by employers for profit, but it also highlights the dualism at the heart of working women’s responses to this objectification, which included both acceptance and discomfort. The employer clearly won this battle, due in large part to their use of new public relations strategies and to flight attendants’ refusal to engage critically with the “thigh in the sky” campaign. While this might appear out-of-step with the history of flight attendant organization which “took off” internationally in the 1970s, in fact women’s resistance to employers’ marketing of their bodies was one part of the story: so too was women’s persisting accommodation to appearance regulation, encouraged by dominant ideologies of gender, the gendered segmentation of the workforce, employer discipline, and women’s agency in making the positive parts of the job “their own.” Accommodation and resistance – both informal and formal – are often intertwined in complex and contradictory ways in the workplace.

The public debate over women’s mini skirt uniforms was framed by changing social, economic, and political factors: on the one hand, airlines’ increasing concerns about competition and profitability, and on the other, an emerging debate about the sexualization of women’s service work. Faced with customer backlash against covered “midi” stewardess legs, the company engaged an American public relations firm, identified a strategy for capitalizing on the controversy, altered its marketing, and ultimately successfully resurrected the mini skirt. Exploring how both capital and labour organized, managed, imagined, and negotiated work which was associated with the body, attire, and sexuality, provides insight into the gendered regulation of embodied labour, and it also points to the theoretical importance of examining the way labour and capital are always implicitly and explicitly imbricated in each other in a historical relationship of contradiction and change.

Reconceptualising emotional labour as mental work through the lens of outsourced cleaning

Lotika Singha

Women's Studies, University of York, ENGLAND

Abstract

There is a general assumption that anyone can do 'women's work', and many people who lack opportunities look towards doing domestic and related service work (such as commercial cleaning) as a 'default' option to earn money. At the same time, both service-users and workers themselves differentiate between good and bad work. For instance, a trawl through the cleaning discussion threads on two British websites, Mumsnet and Netmums will show some posters wax lyrical about their amazing cleaning fairies, while others despair about their experience of outsourcing cleaning. So is anyone be able to clean for a living? My paper aims to show, through the lens of outsourced cleaning, that women's work is more than 'labour' that anyone and everyone can do well. It is work that requires manual and mental aptitude. However, the mental aptitude required for outsourced cleaning is commonly reduced to 'emotional labour'. This conceptualisation is premised on the epistemological assumption that paid women's work is simply manual labour. The emotion work expended by the worker is extra labour that is usually not paid for (e.g. putting on a deferential persona or having to lend a discreet sympathetic ear to a service-user who wants to offload her personal problems in a discrete space).

Drawing on the findings of my ongoing doctoral empirical research project, my paper will present an alternative view of the mental work involved in outsourced cleaning work by elaborating the concept of 'responsiveness'. The cross-cultural research project questions whether paid domestic work can be reconciled with feminism through an analysis of outsourced cleaning. Semi-structured interviews were conducted with two groups of women in the UK and India (White and Indian women, respectively, providing domestic cleaning services and White and Indian academics, respectively, with an interest in feminism/gender issues who use such services (n=91)). Secondary data included two internet forum discussions on cleaners as well as survey data and media reporting on cleaners in the UK and India. Interview data were analysed thematically. My paper will show that good domestic cleaners besides having technical knowledge (about cleaning products and processes) to 'cart out rubble and go away', clean in a way that refreshes but does not disturb the individual 'homeliness' of each house they clean. This requires cleaners to be responsive to differences in notions of 'clean' among their clients and I will show how responsiveness is not a low-status feminine virtue or emotion inherent in the cleaning service-provider, but its development is contingent on a variety of factors and thus is mental work rather than simply emotional labour.

The songline of aesthetic labour

Chris Warhurst

Institute for Employment Research, Universities of Warwick, ENGLAND

Dennis Nickson

Human Resource Management, University of Strathclyde, Glasgow, SCOTLAND

Abstract

This paper seeks to incorporate and weave recent empirical and conceptual research of aesthetic labour into a core understanding. Aesthetic labour is analytically complex but often distilled into employees' need to 'look good and sound right' (Warhurst and Nickson 2001; Williams and Connell 2010). More specifically, drawing on their initial research of jobs in the UK retail and hospitality industries (Warhurst et al. 2000), aesthetic labour refers to organisations employment of workers with certain capacities and attributes that favourably appeal to customers' and clients' visual or aural senses and which are supplied through recruitment and selection processes and then further developed through training and/or monitoring. It is important to note that the type of employee-focused aesthetic appeal can vary from one type of service organisation to another (Nickson et al. 2003; Gruys 2012).

Since its emergence, a substantial body of research has affirmed and sought to extend aesthetic labour. Empirically, it is identified in the retail and hospitality industries both within the UK and other countries (e.g. Hall and Van Den Broek, 2012; McIntyre Petersson, 2014; Williams and Connell, 2010). It has also identified in a range of other industries and in the public, not just the private, sector, and in work that goes beyond front-line, interactive service work. Examples include: acting (Dean, 2005); fashion modelling (Wissinger and Entwistle, 2006); television news readers (Mitra et al., 2014); recruitment agency consultants (Craven et al., 2013); public relations (PR) practitioners (Simonrangkir, 2013); fitness industry personal trainers (Harvey et al., 2014); musicians (Hracs and Leslie, 2014); and even traffic wardens (Dahl, 2014).

These empirical extensions have been complemented by three conceptual extensions. The first highlighting how hierarchy in service work can be reverted with aesthetic labour (Warhurst and Nickson 2007b). The second exploring the articulation of aesthetic and emotional and sexualised labour in service work (Warhurst and Nickson 2009). The third, applying aesthetic labour to understanding how existing divisions of labour centred on gender, race and class are compounded by aesthetic labour (Gatta, 2011; Harris and Small, 2013; Nickson and Warhurst 2007a; Wissinger, 2012). These extensions are welcome, highlighting the new terrains on which aesthetic labour now sits. This paper maps these empirical and conceptual developments. In doing so it provides a pathway towards a core understanding of aesthetic labour that retains its foregrounding of workers' corporality, the importance of perceptual interaction between workers and customers or clients, its consistent strategic intent across industries and sectors, and its embeddedness in the wage-effort bargain between employee and employer.

'Death becomes her?'
Managing gender through commemorative aesthetics

Leanne Cutcher

School of Business, University of Sydney, AUSTRALIA

Karen Dale

Organisation, Work & Technology, Lancaster University, Lancaster, ENGLAND

Melissa Tyler

Business School, University of Essex, ENGLAND

Abstract

This paper focuses on the ways in which organizations manage gender through commemoration, signifying who and what 'matters', and on what basis, aesthetically. Its main concern is with how, by connecting an organization's past to its present, commemoration reflects and reproduces gendered hierarchies of organizational recognition. Illustrated with reference to commemorative portraiture at Keele Hall, the home of the biennial *Gender, Work and Organization* conference, the paper emphasizes how organizations perpetuate a narrow set of symbolic ideals that attribute value to particular forms of gender subjectivity while disavowing others. In doing so, they communicate values that effectively undermine rhetorical statements about equality. Developing a recognition-based critique of this process, the discussion emphasizes how commemorative settings and practices enacted within and through organizations are reliant on patterns of exclusion and over-inclusion. With reference to a second illustrative example, namely the Sackville Memorial Gardens in Manchester, the potential for an alternative, more embodied ethics of organizational commemoration is explored.

The Development of Childcare Policies, Discourses and Practices of Childcare for Children under the Age of Three in a Comparative French-Czech Perspective

Hana Hašková
Radka Dudová

Institute of Sociology, Czech Academy of Sciences, Prague, CZECH REPUBLIC

Abstract

We compare the development of childcare policies, discourses and practices of childcare for children under the age of three from the 1950s to 2012 in France and in the Czech Republic. While in the Czech Republic only 19% of mothers of children under three years were active on the labour market in 2013, in France it was 59% (OECD 2015). In France, half of children under the age of three were enrolled in formal care in 2013, while in the Czech Republic only 4% of children in this age group attended any type of formal care (ibid). We aim at identifying the key factors that led to the formation of the childcare policies and practices of childcare in the two countries with respect to extra-familial and formal care. We build on institutionalist studies and apply framing analysis (Entman, 1993), which allows us to understand the formation of ideas that precede policy changes. We focus on the formative moments, i.e. periods of time when significant policy change occurred (Peters, Pierre & King, 2005). Specifically, we are interested in the different ways in which care for young children was framed by different actors, and in how these framings, in interaction with socio-political, demographic and economic contexts, influenced policy-making. Our analysis builds on the premise that a formative moment involves a broadly defined 'crisis', an ideational change, and subsequent policy change (Donnelly & Hogan, 2012). In the studied cases, political, economic and demographic 'crises' preceded the policy change. The ideational change determined the direction of the policy change. And the discursive struggles that preceded the ideational change were decisive in determining whether the ideational change occurred or not. We analyse the expert discourses, with the psychological, pedagogical and paediatric framings, which had strong influence on the public discourse and the development of childcare policies in the two countries. While in France, mainly empirically-oriented psychologists and pedagogues entered the debate, in the Czechoslovakia /Czech Republic the discursive arena was dominated by clinical psychologists and paediatricians, and the accent on health issues prevailed. The type of expertise that entered into the discourse has been crucial for the framing of an issue. Consequently, in France, the dominating 'regime of truth' differs from that in the Czech Republic. Our analysis shows that expert knowledge and especially how it has been presented in public discourse has had a fundamental impact on childcare policies and the notions of 'good' care.

However, expert discourse is not powerful enough to determine the shape of institutions. Also other influential factors were identified in both countries, such as economic situation and economic framing connected to it, political actors and political situation in general, women's movements/organisations and their equality framings, and sequencing of events. Moreover, in both countries, the pro-natalist framing has been activated in conjunction with other frames. Interestingly, the pro-natalist frame was not re-activated when the Czech Republic experienced the lowest total fertility rate ever. This shows that although the objective situation plays a role in (re)shaping policies, the framing of the situation is even more important for directing policies. Our paper contributes to the debate on the role of discourses in the process of policy change. A range of factors, actors and their framings was identified as having an influence on the development of policies but the expert discourse proved to be crucial for the understanding of the divergent development of childcare policies for children under the age of three in the two countries. Moreover, we show that not only the actual policies impact on childcare practices, but also the discourse on childcare institutions, which is significant also for the further development of these institutions.

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Post socialist childcare regimes in a Czech and Hungarian city

Erika Kispeter

Institute for Employment Research, University of Warwick, ENGLAND

Martina Kampichler

Social Sciences, Masaryk University, Brno, CZECH REPUBLIC

Abstract

There is a growing body of research focusing on work-family policies in the countries of post-socialist Central and Eastern Europe, which has highlighted significant national differences and thus and refuted earlier arguments about the existence of a 'post-socialist welfare regime'. The paper we are proposing will compare work-family policies in two post-socialist countries, the Czech Republic and Hungary. We have selected these two countries, because they have followed similar paths of work-family policy development: both have very long, universal parental leaves and very limited publically funded day care services for children under the age of three (or even four, in the Czech Republic). Given these policies, it is not particularly surprising that these two countries show the largest maternal employment gaps in the European Union. Yet, a more detailed comparison reveals a number of important differences between the two countries, especially in terms of 1) political discourses around childcare and early childhood education; 2) the availability of formal day care for children under the age of three; and 3) the patterns of mothers' labour force integration. The proposed paper will focus on these three issues, using local level quantitative and qualitative data from a Czech and a Hungarian city. Local data are needed for an in-depth comparison, because in both countries local authorities are the providers of publically funded childcare services, even though the division of responsibilities between the local and national governments is different in the two countries. Our analysis of local level policy documents and interviews with policy makers and other stakeholders in the two cities provides insights into how national policies are implemented locally. Furthermore, by comparing two cities, we can better assess the impact of childcare services on women's labour force participation than by using national level data, because both childcare places and jobs are unevenly distributed within countries.

The two case study locations are Brno, the second largest city in the Czech Republic and Szekesfehervar in Hungary. They are relatively prosperous: they have attracted significant foreign direct investment into their economies since the end of state socialism and offer a variety of employment opportunities for women in the services and manufacturing industries. Findings from the city-level comparison support arguments that publically funded childcare services are particularly important for the labour force integration of lower educated and lower earning mothers. Our findings suggest that the labour demand of the local economy may influence local policy makers, and more and more affordable childcare exists when there is demand for women's labour in low-skilled jobs.

Dealing with the flaws in Danish child and elder care provision: Social partners' actions and initiatives at company level

Trine Larsen

Sociology, University of Copenhagen, DENMARK

Abstract

Denmark figures at the very top when it comes to child and elder care provision compared to other European countries. Elder care is provided free of charge, whilst childcare is heavily subsidized by the welfare state; and both types of care services have enabled Danish parents and carers for older workers to combine paid work with care-giving activities. However, in recent years cutbacks in the child- and eldercare provision, along with recent law changes, have to some extent shifted the care responsibilities from the welfare state towards the family, where particularly carers for older people have acquired a more prominent role within the social care law. A key question is, therefore, whether these initiatives have triggered new employee demands at company level and have encouraged social partners to develop company based responses to ease employees' reconciliation of work and care-giving.

Based on a survey with 1.618 managers and 1.169 employees and 7.877 shop stewards under the largest Danish trade union confederation LO conducted in 2010, this paper explores how management and shop stewards deal with the work-life balance challenges faced by Danish parents and carers for older people in terms of responding to their individual work-life balance requests and developing company based responses to ease employees' reconciliation of work and care-giving. This analysis will add new insights as few studies have explicitly compared and examined the joint actions of social partners developed within the local bargaining system to promote work-life balance policies for parents and carers for older people at company level (Rigby & O'Brien-Smith 2010; Ponzellini et al, 2010). In fact, most studies on work-life balance issues often concentrate on either working parents or carers for older people (Daly and Lewis, 2000) and primarily tend to explore the availability of such policies rather than the role of social partners in developing such company based responses (Gregory & Milner, 2009; Wilkinson, 2014).

This paper argues that whilst work-life balance issues are commonly debated and negotiated within Danish companies, employees typically turn to management when they struggle to juggle work and care-giving and less so their shop steward. However, interesting variations exist. Whilst an almost equal share of male and female shop stewards deal with work-life balance requests from working parents and carers for older people on a day-to-day basis, slightly more female than male managers experience that employees turn to them with such issues. Also when work-life balance issues are up for local bargaining do gender play a role and interestingly, it is typically the male shop steward who takes the initiative and sign local agreements on such issues. These results are particularly interesting as within much of the literature, work-life balance issues are often associated with women. It is therefore expected that these topics would be more prevalent among female shop stewards and managers and that female shop stewards would initiate negotiations and sign agreements on these issues.

The UK shared parental leave is a nice idea – but will it work?

Jana Javornik

University of East London, Docklands, London, ENGLAND

Liz Oliver

Leeds University Business School, ENGLAND

Abstract

Over the past few years the UK has introduced some significant changes in childcare policy that may mark a fundamental reorientation in the policy outlook. New shared parental leave, enacted by the Coalition Government in 2014 and analysed in this paper, aims to help working parents reconcile work+care and to 'enable working fathers to take a more active role in caring for their children and [for] working parents to share the care of their children' (Modern Workplaces Consultation: Government Response to Flexible Parental Leave Proposals, 3 November 2012). The involvement of both parents in childcare was defined as 'shared parenting,' with the aim of promoting such practice to dismantle the gendered division of work (Javornik 2014). Here, the Government clearly focused on heterosexual couples.

The Children and Families Act, of which the new Shared Parental Leave regulation is a major feature, is a well-meant piece of legislation, intended to give parents more job security and more control over family life. The policy also aimed to 'create a new, more equal system which allows both parents to keep a strong link to their workplace' - by men spending more time caring. Shared parenting is expected to reduce the gender opportunity gaps, i.e. 'the "gender penalty" that women suffer from taking time out of the workplace with their children'. In this paper, we aim to explore whether shared parental leave is in fact likely to challenge gender inequality through shared parenting.

The new legislation purports to bring equality into the workplace and the home, however, the government has not created a new right here – it is merely allowing parents to split an existing right, making the chances of parents (voluntarily) sharing leave slimmer. Second, it creates a right only to the statutory minimum leave and pay. The Achilles heel of this intervention is that it doesn't apply to occupational schemes. Thus in many workplaces an incentive for the mother to take leave remains.

We argue that the new law is unlikely to encourage more fathers to take parental leave – it appears to provide parents with new rights and choice over how the leave is taken, but in practice, 'the discretion remains with the employers' (Javornik, 2014a; Mitchell 2015). We support this by examining the eligibility, the statutory remuneration and the need for maternal consent to access leave. Using a recent employment tribunal example, we show how legal uncertainty over possible use of anti-discrimination law (to challenge father's exclusion from occupational maternity leave schemes) abounds. We explore the concept of indirect discrimination in this context, and use concepts from the field of social policy to consider whether excluding fathers from occupational schemes can be objectively justified in the context of social norms moving towards greater equality in shared parenting.

Key words: shared parental leave, childcare, gender equity, parenthood penalty

Fathers, Mothers, Happiness, and Childrearing: The Negative Relationship between Subjective Well-being and Parental Leave Inequality

Simon Hedlin

Harvard University Kennedy School of Government / Columbia University, USA

Abstract

This paper investigates the impact of a parental leave reform introduced in Sweden in 1995 that incentivized parents to share paid parental leave days more equally. It studies the proportional distribution of parental leave days between parents and how “parental leave inequality” (as we shall call an unequal distribution of leave days between two parents) is related to the parents’ subjective well-being (SWB). Particular attention is paid to the potential effect that the 1995 reform may have had on mothers’ SWB as the policy change made many fathers increase their involvement in childrearing.

Three key results are reported. First, there is a significant and negative relationship between SWB and parental leave inequality. This implies that parents who share paid parental leave days more equally do, on average, have higher levels of SWB. Second, there appears to be gender differences, where mothers’ SWB is negatively associated with parental leave inequality, whereas fathers’ SWB, on the other hand, is positively associated with the absolute number of parental leave days that they take. Third, Difference-in-Differences estimators using unaffected single mothers as a comparison group find some suggestive but inconclusive evidence that the parental leave reform led caused a significant increase in mothers’ SWB. This effect appears to be driven by a reduction in parental leave inequality. Impacts of early childhood education and care on subjective child wellbeing from European compared perspective

After-work: Flexible work as answer on work-family conflicts in a European perspective

Dries Van Gasse

Dimitri Mortelmans

Sociology, University of Antwerp, BELGIUM

Abstract

Flexible labour arrangements are gaining importance and popularity in today's society. Not only are some labour policies named after their flexibility (e.g. the Danish flexicurity-system, Hansen, 2007), employees become more willing to adjust their working schemes to reduce their work family conflict (Shockley & Allen, 2007). Particularly single parents depend on flexible arrangements to reconcile their work and their caregiving commitments (Papalexandris & Kramar, 1997). This paper provides an overview on the different flexible working systems throughout Europe. Even though most systems are universal to all workers, the paper uses the perspective of lone parents as analytical perspective. As this group is particularly in danger of poverty, labour attachment and a healthy combination are crucial instruments in avoiding the poverty trap (Struffolino & Mortelmans, 2016). However welfare states legislations do not cause the relaunching or retaining of young and single mothers careers, they can certainly enable these women to stay active on the labour market. While more generous services can make it possible to combine work and family, an unemployment trap emerges when single mothers can't afford these services (Cook, 2012). On the other side, employers can use flexible labour schemes to attract and retain this labour force in their company (Allard, Haas, & Philip, 2007). The paper is organized in two parts. First, the different welfare states are evaluated. Kröger (2010) argues that different welfare systems have different ideologies on which their working policies is built. He distinguishes parent/worker models, caregiver models and paid worker and carer models. The first part will examine which welfare states (Uunk, 2004) correlate with which ideology and how they try to facilitate a combination of work and care. Therefore, policies have several means, such as early childhood education and care (ECEC), parental leave, work and school scheduling and so on (Brandth & Kvande, 2001; Ruppanner, 2011; Vandebroek, Geens, & Berten, 2014). These policies are not always gender neutral. E.g. O'Brien, Brandth, and Kvande (2007) call Norway a state feminism because of the promotion of equal labour chances for men and women while other welfare state policies assume classic household specialization (Orloff, 1996). The second part of the paper will deal with the different flexible working practices that are used in different countries. Previous literature distinguished on the one hand flexplace and flextime labor, with subtypes such as teleworking, homeworking or part-time working and flexleave systems (Allard et al., 2007; Gasser, 2015; McNall, Masuda, & Nicklin, 2009; Standing, 1999). These practices will be situated in the welfare states and we explore how they fit in the ideologies towards gender, care-giving and work. To conclude, a linkage will be made between welfare state ideologies (gender and working ideologies) and the actual flexible working practices. The paper will conclude how ideologies (gender and parent ideologies) in the welfare state bring forth flexible working practices. The overall question is whether certain welfare regimes enable lone mothers more to overcome relational crisis better than others.

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Impact of Parenthood on Women's Career in the IT Sector: A Case Study in the Indian Context

Merlin Mythili

Rajalakshmi School of Business, Chennai, INDIA

Abstract

Until recently, the traditional career advancement model, with an emphasis on full-time, long-term organizational employment and extensive commitment to one's organization, has always formed the basis for studying gender issues in organizations (Valcour & Ladge, 2008). In the context of today's knowledge driven economy, today's modern organization is more characterized by downsizing, constant competitive pressures, democratization of work life, decreased job security, increased workforce diversity, expanding use of outsourcing and part-time and temporary employees (Sullivan and Baruch, 2009).

Moreover, there is evidence of poignant changes in individuals' attitude towards their careers due to many factors like increasing life spans and work lives; changing family structures; including the increasing number of dual-career couples, single working parents, and employees with eldercare responsibilities; and an ever-growing number of individuals seeking personal growth and development rather than seeing jobs in the traditional light of earning livelihood (Sullivan, 2010). All these factors have made individuals (irrespective of gender, age, ethnicity) to rethink their career outcomes and thereby to initiate self-directed careers (Tharenou, 2009). Many individuals have begun choosing lateral, or even downward, job moves to fulfil personal needs (Hall, Gardner & Baugh, 2008).

This paper aims to study the Inclusion support provided by Indian Organizations in the IT sector to women at various stages of their career specially their reentry after parenthood. The paper also explores the challenges in implementation of the various support mechanisms devised to facilitate smooth reentry and absorption of women due to parenthood. The paper intends to study the opportunity costs of parenthood and childcare responsibilities and their impact on women's career advancement in the IT sector.

Keywords: Gender, career advancement, Diversity & Inclusion, IT sector

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Doing gendered and classed motherhood: The experiences of academic women in Greece

Maria Tsouroufli

Education, Health and Well-being, University of Wolverhampton, ENGLAND

Abstract

Feminist scholarship has raised consciousness about the material conditions associated with motherhood and the male-dominated ideology in shaping the social construction of motherhood (Oakley, 1974; Delphy and Leonard, 1992). Theories of late modernity on the other hand have emphasized liberation from structures and institutions in post-industrial and post-traditional societies (Giddens, 1998; Cassell, 2004), which allow for reflexively creative maternal subjects with endless possibilities and choices. However, the enduring significance of gender and how it intersects with class in the organisation of parenting, domestic, and professional work has been obscured in contemporary post-feminist and neo-liberal contexts (Skeggs, 1997; 2004; Baker, 2009). This paper examines how academic women conceptualize, enact and reconfigure motherhood within the patriarchal Greek society, and the classed and gendered strategies they adopt to reconcile 'good' motherhood with notions of the 'good' doctor/academic professional.

This paper draws on semi-structured interviews about the career narratives of 15 women in Greek Medical Schools. The study employed a narrative approach with a diverse sample of academic women to initially explore how professional identity and academic professionalism are negotiated under conditions of marginalization within a historically masculinized academic discipline. I conducted discourse analysis informed by a feminist post-structuralist paradigm and an intersectionality framework, to investigate how motherhood is narrated and negotiated in the academic and personal narratives of Greek women. Motherhood emerged as a dynamic concept, and a network of practices both constrained and enabled by gendered and classed family and work cultures. Drawing on the neo-liberal 'DIY' and post-feminist 'girl power' (Allan, 2009), Greek mothers claimed that they could achieve almost anything professionally if they organise their private lives sensibly. Greek academic women drew on idealised and traditional discourses of motherhood in a structure of heteronormativity, but they also contradicted these notions by doing non-traditional forms of motherhood, such as remote or transnational motherhood, afforded by their privileged social positioning and their academic careers. The pleasures and power embedded in Greek women's discourses of 'good', and 'hyper-motherhood', seemed to overshadow the social construction of gender and motherhood and the material consequences for women.

This paper contributes to theory about the intersections of gender, culture, class, motherhood, and the institutional and policy contexts which shape academic women's personal and professional biographies. Attention to the lived experiences and agency of Greek academic women/mothers contributes to understanding of complex processes of challenging and reproducing gendered structures and discourses in patriarchal societies.

Highly skilled transnational career pathways from postcolonial spaces: Gendered mobilities and intersecting inequalities

Carola Bauschke-Urban
Fulda University of Applied Sciences, GERMANY

Abstract

Highly skilled transnational career pathways from postcolonial spaces have gained enhancement by complex processes of globalization. One important factor to increase this trend is – next to multiple forms and reasons of skilled migration - the increasing internationalization of the higher education system which provides multiple opportunities for skilled mobilities and mobile career pathways. Career pathways of highly skilled graduates open the gate to further transnational arrangements of highly skilled work and transnational arrangements of networks and social life. Whereas the focus of research on highly skilled migration is currently almost exclusively addressed to mobility within and to mostly Western countries, our paper focuses transnational career pathways of mobile academics and skilled professionals from postcolonial spaces. We analyze factors enhancing or disrupting mobility as well as the effects of mobility to career pathways, which are deeply gendered as well as shaped by intersecting inequalities.

We present findings from an ongoing longitudinal research (2011-2016) about transnational career pathways of highly skilled postgraduates in 40 MA programs at German Higher Education Institutions from Subsaharan Africa, South East Asia and Latin America. Our mixed methods study refers to multi-sited ethnography (Marcus 2006), to biographical research and network analysis as well as to multivariate analysis of quantitative panel data. Our paper is theoretically based on the discourses on transnationalism and transnational mobility (e.g. Vertovec 2009, Pries 2002); as well as on Bourdieu's theory of capital (1986), which are combined with a perspective on intersecting multiple inequalities (Crenshaw 1989). Our qualitative sample is constituted by 25 highly skilled men and women who are in the early stages of their careers in the engineering disciplines and in applied fields of the natural sciences. We have conducted semi-structured biographical interviews at two stages: The first interviews took place in the first few weeks after MA graduation, the second interviews were conducted two years later. Within this arrangement, we met our interview partners in early stages of their careers, which for most of them took place simultaneously to finding and/or consolidation of transnational partnership arrangements, often combined with parenthood. We found multiple varieties of gendered career pathways, organized between ongoing mobility and return migration to their home countries. Consequently, we will discuss transnational mobility and career pathways of highly skilled men and women from postcolonial spaces as shaped by multiple intersecting inequalities.

Manifold pathways to success: narratives of Ethiopian Immigrant women in the Israeli labor market

Dalit Yassour-Borochowitz

Varda Wasserman

Human Services Department, Emek Yezreel College, ISRAEL

Abstract

The present study is constructed upon the narratives of immigrant women from Ethiopia who have succeeded in the job market in Israel. The study attempts to review their relationships with the Ethiopian community, the barriers the community's expectations pose upon their careers and their coping strategies facing these expectations and barriers. The study is based on the theoretical literature of Intersectionality which has become central in the feminist organizational writings in recent years. Intersectionality stresses the triangular relationship between gender, race and class in an effort to contribute to the cumulating knowledge regarding the relationship between these positions of disadvantage and the labor market. The current study seeks to add to the existing knowledge, which mostly demonstrate the ways in which intersectionality create positions of inferiority (or at least of lack of success), a different prism. We wish to look into the ways these narratives describe pathways to labor market success, and to examine how women break out of this triangular circuit of exclusion and formulate effective coping strategies for themselves. A qualitative analysis of interviews with 29 successful women that emigrated from Ethiopia to Israel found that the relationship between these women (who are often "tokens" in the white work environment) and their home community is complex and multi-dimensional. The employment success of Ethiopian female immigrants in Israel is characterized by ambivalence, both by the community and by the women themselves, and it involves a number of conflicting and contradictory dispositions. In the analysis of their narratives three dialectic axes emerged: The first axis – the interviewees fiercely criticized their community and at the same time they praised and expressed great pride in it; The second axis – they referred to their community both as an important supportive base and at the same time perceived it as an inhibitor of personal development; And the third axis – the interviewees conveyed a desire to exclude and detach themselves from the Ethiopian community alongside the desire to return, embrace and support it.

The findings reveal that Ethiopian immigrant women, in order to succeed in the Israeli labor market, have to deal with the normative requirements of two different social structures, colliding with each other - the system of the Ethiopian community-family and the system of the Neo-liberal Israeli labor market. They do this by using an ever changing cultural repertoire designed to encompass and stretch the normative limits of these two systems to enable them to succeed in the public sphere of the labor market.

The challenge of leadership: ethnicity, culture, gender and class among Higher Education in England and Pakistan

Victoria Showunmi

Institute of Education, University College London, ENGLAND

Abstract

This paper offers a view on narrative inquiries based upon leadership, in order to shed light on women's of colour and multicultural groups experience and nuance understanding of their leadership career path. Since black and other ethnic group women are 'theoretically erased' (Crenshaw, 1989: 139), this empirical study offers an insight into how gender, class and race influence on women's leadership practices in three countries, while it adds to theorising identity and leadership at schools in different international contexts.

Narrative inquiries are treated as a means of a systematic data gathering and analysis which challenges the traditional views of gender discussions (thus gender is predominantly about white women) and incorporating ethnic minority around leadership. Unfolding the stories of women –from multi-ethnic groups and mixed social class- higher education leadership positions in England, and Pakistan, may expose differences of interpretations offered by researchers from a racially and ethnically diverse background (black and white Europeans). Hence, an issue that arises is whether researchers' cultural background affects data interpretation of studies with a highly qualitative stance. The following questions challenge the methodological procedures, since narratives may be shaped based on narrator's positioning:

- Which are the benefits of offering multiple voices and lenses in interpreting narratives?
- Is there any subjectivity in meanings when reconstructing people's experiences?

The effect of culture on the way researchers interpret data derived from the same data sets may induce critique to the level of their objectivity within data interpretation. An inductive approach is adopted, grounded in the meanings research participants give, while the interpretivist paradigm is prominent for the understanding of different 'socially constructed realities' (Blaikie, 2000: 25). The methodological challenge implies that researchers may not 'make sense of field data' (Lincoln and Guba, 1985:202), free of the influence of their cultural values. The aim of this chapter is to examine:

- Whether and to what extent ethnicity, class and gender influence the practice of leadership among female higher education in two countries;
- The challenges (barriers in relation to gender and race that women encounter) and opportunities for ethnic minority women in school leadership roles;
- Potential opportunity for leadership development.

Networks and their Importance for Skilled Migrant Job Seekers in Australia: A Gender and Race Perspective

Susan Ressia
Glenda Strachan
Janis Bailey

Employment Relations and Human Resources, Griffith University, AUSTRALIA

Abstract

The act of migration impacts upon the employment status of women entering a foreign labour market (Boyle, Feng and Gayle, 2009), with similar consequences for some men. However, the migrant literature reveals that women tend to suffer more pronounced feelings of loneliness and isolation due to the loss of established social and familial networks (Alcorso and Ho, 2006; Cooke, 2007; Shinozaki, 2014). These losses result in migrant women finding themselves making a choice between career and family with the effect that migrant women are more likely than migrant men to experience a shift in social outcomes post migration (Ho, 2006). Furthermore, the literature discusses these issues in the context of women who arrive as secondary migrant applicants, yet lesser attention has been paid to the experiences of migrant women who arrive as the primary applicant, or of those arriving as secondary applicants and possess high levels of human capital required to enable access to comparable employment in the immigration country (Kofman, 2013). Furthermore, there is less known about how, or whether migrant women use networks to find work in order to establish their careers, and what form these networks may take (Erel, 2015). Therefore, networks and capital, or migrant capital (Ryan, Erel and D'Angelo, 2015) are explored to provide further understanding in the Australian labour market context. This paper focuses the experiences of 17 female and five male skilled migrant participants from non-English speaking backgrounds, seeking employment in Brisbane, Australia, developed from work undertaken as part of a larger PhD project. The thesis explored how identity characteristics including gender and race intersect in creating disadvantage for skilled professional women in the international employment context (Brown and Misra, 2003; Crenshaw, 1989). The specific focus of this presentation draws upon the issue of social capital and explores how skilled women migrants utilise networks in seeking employment, and how this may differ to the experiences of migrant men. Each participant was interviewed twice over a 12-month period using semi-structured interviewing techniques, which provided rich data to enable a deeper understanding of their job seeking activities and how their migrant capital may translate into finding commensurate employment. This paper highlights that skilled migrants drew upon a range of networks, including those that pre-existed prior to migration, as well as networks they develop post-migration. For some, having connections in Australia helped them to connect with potential employment opportunities. The data show that four types of networks were likely to be used or developed: family, social, job and community networks, with each of these networks playing a unique role in enabling settlement and job seeking. Interestingly, networks appeared to work in different ways for participants. Some were fortunate to have access to multiple networks, while others did not have access to any network or individual, and needed to develop them in order to find suitable work. A gendering effect was observed around the type of networks utilised, the assistance each provided and the outcomes experienced. Therefore, comparisons are made as to how networks may or may not assist migrant women and men as they transition into a foreign labour market.

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Conforming to be or not to be: Gendered Work Role Choices of Migrant Women in Australia

Vidhula Venugopal

Afreen Huq

School of Management, RMIT University, Melbourne, AUSTRALIA

Abstract

People migrate to different countries in pursuit of a better career and improved standards of living. Most migration is a career move for men. However, women usually migrate as dependent spouses. Among these dependent spouses, many of them are highly educated and have been successfully employed in their home countries. However, due to reasons such as language barriers, non-recognition of overseas gained educational and professional qualifications, and racial and gender discrimination, these women find it difficult to find employment in their new country. In most cases, they have to opt for positions which are significantly lower than the ones that they held in their own countries and are often held within sectors different to those where these women have past experience. Further, migration involves increased household labour for the women as they lose the support network that was in place earlier. Therefore, they have to settle for a job that may not be intellectually stimulating or commensurate with their skills. Also, there is increased pressure to ensure that the job does not interfere with their household responsibilities.

In this study, we look at women from the Indian sub-continent who have migrated to Australia and are currently employed in the child care industry. The Indian sub-continental culture is characterised by women's roles defined primarily as homemakers and child rearers. Given the extended family set-up and also the availability of domestic help, there is legitimacy for women to have careers provided they do not interfere with their perceived primary role. This role is underscored in the family context while away from the usual support system which were available to them. For women who migrate to Australia, language and cultural norms are significant barriers. We believe that the child care provider role is interesting because of the following three occasionally conflicting conceptualisations:

- The child care provider role is preferred by many as it conforms to the expected gender roles of homemaker and the idea of a woman.
- The significant step down they suffer in their careers - The child care provider role does not provide any intellectual stimulation or socialisation experiences for personal growth for women. They are largely restricted to their homes or childcare centres.
- The role does provide financial independence to the women engaged.

This study will explore how they reconcile these conflicting notions while they also deal with the institutional issues related to cultural and social norms that dictate their job expectations as well as compliance requirements. The qualitative study will rely on in-depth interviews of the women migrants. The study is currently in progress and we expect to have preliminary results available by February 2016. We believe that this study will help us understand the identity conflicts that arise from significant geographical movement and their influence on career paths of these women. Further, this study will inform policy makers to make more rigorous and relevant policies to ensure dignified and relevant inclusion of women migrants into the country's economic activities.

International mobility experiences of Portuguese working women: Motives and hesitations in the first person

Paula Sousa

Regina Leite

Emília Fernandes

University of Minho, School of Economics and Management, PORTUGAL

Abstract

Despite the unquestionable importance and challenges posed by internationalization to organizations and their members, the role and experiences of women in international mobility missions require further research. This is of particular importance to Portugal because of the growing number of companies investing in internationalization following the financial crisis, namely in countries that were once Portuguese colonies (e.g. Angola, Mozambique, Brazil). The internationalization strategies usually imply the use of expatriates. Despite the new economic scenario, the expatriate selection process tends to favour men and the number of female expatriates remains very low (Briscoe, Shuler & Tarique, 2012). The purpose of this research is then to explore the reasons underlying the under representation of Portuguese women in expatriation missions and international assignments. What are the factors contributing to the reduced participation of women in expatriate and mobility missions? The paper intends to address specifically the influence of expatriates' recruitment and selection process in international missions/assignments, and the host countries' culture influence in the presence of women in those missions. This is particularly relevant in countries and cultures where women are explicitly discriminated and devalued. It also aims to explore the motives and hesitations of women themselves regarding expatriation. To gain a deeper understanding of such reality, we have conducted a qualitative study, and collected data using semi-directive interviews. Ten women from various organizations were interviewed, five of them with previous experience or still participating in expatriation missions, and the other five enrolled in short-term international mobility programs.

According to the content analysis, the interviewees tend to resort to discourses of emancipation and freedom to justify their willingness to participate in international missions, and as a sign of the companies' recognition of their competence and professionalism. On the other hand, the reproduction of the positioning of women in family and the absence of men in such microcontext are discussed. Family arrangements are perceived by the interviewees as conditioning in different ways their participation in international missions, and the duration of the assignment. Interviewees with young children were identified as the factor which contributes most to the under representation of women in expatriation missions. Women who find themselves in this situation tend to avoid or discard being away from home for a long period of time. This does not seem to apply to childless women or women with older children (mainly those that already have their own family). Questions of ethnicity and colonialism and their relation with gender arrangements also emerged in the interviews of the participants with international experiences in countries that were former Portuguese colonies.

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Crossing Academic Borders: Global Obstacles and Opportunities for US Women

Kathrin Zippel
Northeastern University, USA

Abstract

The future of academia lies in international collaborations, as scientific and technological knowledge has been globalizing, and as a consequence academic scientists and engineers increasingly need to, and are expected to engage in international scientific networks. In this study, I ask how does gender matter when professors engage in collaborations abroad? Drawing on rich interview and focus group data, I argue that global academia is a new frontier with challenges but also opportunities for U.S. academics, especially for women. When academics engage in international collaborations, they face glass fences, gendered obstacles particular for women. Unlike glass ceilings for women who climb the hierarchal upward ladder in organizations that are hierarchical, glass fences are invisible hurdles embedded in the gendered organization and culture of academia, though they are horizontal and demarcate national borders and they are not insurmountable. Indeed, U.S. faculty who go abroad also benefit from the status of U.S. science around the world. Being associated with a U.S. higher education institution is visible in .edu email and website addresses. And this .edu bonus opens doors especially for women and makes it worthwhile to overcome glass fences. By extending their professional circles abroad, they can circumvent potentially exclusionary networks at home, and experience enriching collaborations. Therefore, moving horizontally across borders can help women faculty rise vertically, given how important collaborations are in many STEM fields. And even though U.S. faculty at times find that their international engagement is discounted, publications with international co-authors receive more attention and are published in higher quality journals than those with national co-authors. Thus, moving horizontally across borders can enable faculty to move vertically.

The paper calls attention to gender and diversity in international science, concluding with concrete (policy) recommendations to create an inclusive, innovative, productive world of science and academia. It suggests ways to design internationalization strategies to be more inclusive for women faculty and to internationalize existing gender equality policies in academia.

Running with the Wolf Pack: A Honeycomb of Glass Barriers for Female Global Careerists

**Susan Kirk
Valerie Caven**

Nottingham Business School; Nottingham Trent University, ENGLAND

Abstract

The rate of mobility of individuals globally continues to increase and this includes those seeking employment across borders. The pressure to be prepared to travel internationally as part of a career remains high as globalization spreads. Although this presents apparently 'boundaryless' opportunities in career-terms, it is nevertheless the case that barriers are faced by individuals engaging in such global careers. It is argued in this paper, that these barriers are particularly onerous for female managers who encounter more numerous and challenging barriers than their male counterparts in enacting such careers.

A variety of metaphors, ranging from glass ceilings to firewalls have been utilized to encapsulate the discrimination processes inherent in modern workplaces, but none reflect the complexity of the multiple and multi-directional barriers that women in contemporary organizations have to surmount. For women engaged in international careers, it is contended that a further barrier exists and that is in relation to the selection process for expatriate and other forms of global assignments. This leads to a vicious circle of exclusion for women as experience of mobility appears to be a pre-requisite for female managers, which is not the case for their male counterparts. This study comprised of 16 semi-structured, in-depth interviews conducted in the qualitative paradigm with senior female leaders employed in a large multinational organization with a worldwide presence. The women are all globally mobile on a regular basis and are representative of the senior female population within the organization with respect to age, tenure and ethnicity.

Findings from the study reveal that all participants perceive that they have experienced or are currently experiencing barriers which impact on their pursuit of a successful international career. Somewhat paradoxically, these women have already achieved a high level of attainment in their careers but yet are still bounded by gendered 'rules and norms'. Analysis of the nature of these obstacles suggests that they are both externally and internally constructed and maintained as women are victims not only of prejudice and discrimination, but are also constrained by their own role conflicts and associated identity struggles. We draw on the metaphor of the glass honeycomb in order to illustrate the multi-directional paths their careers take and to more accurately depict the barriers from all angles that women in globally mobile jobs need to overcome. We argue there are implications for management which include the need to look for more flexible and innovative approaches to global careers and the identification of positive female role models to encourage women to exercise agency and engage in career self-management to overcome these, sometimes self-imposed, constraints.

Snakes and ladders: comparing the career trajectories of men and women in finance and accounting

Darren Baker

Management, King's College London, ENGLAND

Elisabeth Kelan

Management, Cranfield University, ENGLAND

Abstract

Despite equal numbers of men and women in the finance and accounting sector, data reveals how the representation of women significantly drops off at mid-manager level and above (PwC, 2013; Catalyst, 2013). However, research on women in accounting and finance is still relatively scarce (*cf.* Anderson-Gough *et al.*, 2005; Kornberger *et al.*, 2010). Existing scholarship has shown how women were historically excluded from the sector (Lehman, 1992; Loft, 1992; Kirkham and Loft, 1993; McKeen and Richardson, 1998) and how upon entering the profession, they continued to be hierarchically and spatially segregated occupying primarily administrative and secretarial positions. Later research has explored a combination of structural and cultural causes for the exclusion of women including their challenges during the promotion process (Kumra and Vinnicombe, 2008), women exiting the profession before making partner (Wallace, 2009; Haynes, 2008; Dambrin and Lambert, 2008), the failure of organisational initiatives to support women (Kornberger *et al.*, 2010) and the impact of accounting qualifications on obtaining board level positions (Sealy and Doherty, 2012).

This research has been pivotal in highlighting the obstacles that women face in obtaining senior level positions in organisations but there has been very little scholarship on the enablers to the career progression of women. It is also notable that research often does not compare experiences of women with those of men making it difficult to determine which aspects are gender-specific and which are not. Other research, for instance, by Thomas (2001) has shown how the careers of ethnic minorities take off at a later stage than white executives but this approach has never been adopted for gender. Most of the existing research also only considers the careers of men and women in big four accountancy firms and not at other types of organisations or industries.

The purpose of this paper is to address many of these gaps by investigating the career trajectories of 30 women compared to 30 men both with approximately 10 to 15 years of experience in the finance and accounting sectors. The sample was again divided between 40 executives, consisting of 20 men and 20 women, which were then contrasted with twenty non-executives, 10 men and 10 women. In this paper we explore: first, how the careers of executives in the sector differ from those whose careers have plateaued at middle management; second, how the careers of men and women in the sector take off at different stages; third, we wanted to understand how executives explained their career success and how this differed by gender. We have chosen the analogy 'snakes and ladders' to trace the movement of men and women during their careers. Based on the accounts given by the participants, we found that many of them fanned out into high flyers in their careers whilst others were sidelined as low riders, how some managed to get the right mentoring, opportunities and form strong relationships in the workplace, whilst others faced discrimination and were weighed down by other obligations which had detrimental implications on their career progression. Overall, we found that the trajectories of men and women were different, with the careers of a small number of women taking off much later whilst the careers of many men began to plateau at middle or upper middle management. There were a number of enablers that we have identified to the career acceleration of some women, as well as inhibitors, which continue to lead to large numbers of women exiting the profession or taking alternative paths. Drawing on the work of Judith Butler, we also explore how career paths performatively shaped and continue to shape our participants' sense of purpose and gendered identity in the workplace.

Gender and globalization in the legal profession: A Comparative Study of the Early-Stage Careers of Lawyers in France and Switzerland

Isabel Boni-Le Goff

Nicky Le Feuvre

Eléonore Lépinard

Université de Lausanne, SWITZERLAND

Grégoire Mallard

Associate Professor, Graduate Institute of Geneva, SWITZERLAND

Abstract

Two sweeping transformations are changing the face of the legal professions in Western liberal states: the globalization of legal services to corporate clients (Dezalay and Garth 1996, 2002, 2011; Rajagopal 2003; Merry 2006; Halliday and Garth 2009) and the massive entry of women into the legal professions (Schultz and Shaw 2003, Kay, Alarie and Adjei 2015). For instance, in 2013, women represented 66,7% of young lawyers having passed the Parisian Bar Exam (Observatoire de l'Egalité, Ordre des Avocats de Paris, 2013). However, there is to date little research on how globalization and feminization intersect. Whilst the feminization of legal professions suggest that gender inequalities have been eroded, we do not know whether globalization produces new forms of gendered inequalities or opens up new opportunities for women's careers.

Is the management of job mobility within globalized law firms gendered? How important is transnational mobility for the career track? What are the biographical "turning points" (Hughes 1996) for male and female lawyers in such professional contexts and when and how do career differentiate from one another? What are the various options and strategies of young women facing inequalities and discriminations in pay and career avenues at an early stage of their professional lives?

Our research analyzes how young male and female lawyers balance work and family obligations, and whether organizational changes in the legal profession affect their ability to pursue their career and family objectives. Our focus is comparative, and the selection of our case studies – Switzerland, France and Germany – has been designed to introduce variations in the factors potentially affecting the persistence or erosion of gender inequalities in legal professions. Indeed, we hypothesize that three factors are main contributors to cross-national variations with respect to male and female lawyer's careers: the changing organization of the legal profession (under the impact of globalization, among other factors); the extent to which feminization has affected all corners of the profession and the more or less persisting sexual division of labour; and the national gender regime (especially, the set of welfare institutions providing childcare support). To test the validity of these hypotheses, our research adopts a mixed-methods approach, based on a large-scale survey addressed to women and men who have entered legal practice in 1999-2000 and 2008-2009 in each of the three countries (especially among practicing lawyers in Paris, Zurich, Geneva and Frankfurt), as well as qualitative interviews. This paper will present findings based on the analysis of the first results collected from the surveys in France and Switzerland as well as on face-to-face biographical interviews (n=25) with lawyers in Paris and Geneva.

Older women's retrospective accounts of career development

Jenny Bimrose
Mary McMahon
Mark Watson

Institute for Employment Research, University of Warwick, ENGLAND

Abstract

Equality is a basic human right yet gender inequality is persistently pervasive in labour markets across the world. Gender based economic, political, education and health disparities are evident internationally (World Economic Forum, 2013). Thus, women remain a vulnerable group in society, more likely to experience poverty, social exclusion and a reduced quality of life in older age. Although contested, the concept of intersectionality (Crenshaw, 1991) provides a useful exploratory framework, since the intersection of different dimensions of inequality can exert a profoundly negative impact at the level of the individual. For example, where gender and age intersect, together with other factors, such as race and socioeconomic status, structural factors determine the basis on which older women enter the labour market (Buchmann et al. 2010; Dex et al., 2008) and influence their employment destinations (Moore, 2009). As a result, economic resources are unequally distributed among older women (Del Bono et al., 2007) compared with older men.

In today's world of work, employment transitions are frequent and may be difficult. Those suffering structural labour market disadvantage, such as women, are likely to require formal support that is sympathetic to their particular needs. One form of support, career guidance and counselling, aims to support individuals to realise their full potential in learning and work, irrespective of their circumstances or constraints. However, career guidance and counselling has been dominated by traditional psychological paradigms that assume homogeneity and take little account of context in theory, research and practice. In addition, policy has to date, been slow to respond with career guidance and counselling service provision often targeted for budget cuts in times of austerity, even though demand for support services has increased.

Against this background of gender inequality, women's labour market disadvantage and the provision of limited career guidance and counselling, an international, comparative qualitative research study was conducted to investigate the career stories of older women (aged 45 to 65) in the countries of Argentina, Australia, Canada, China, England, Germany, Italy, Portugal and South Africa. In depth interviews with each participating woman gave them a voice to tell their retrospective career stories which provided rich and deep insights into how they navigated learning and employment, labour markets, political and social upheaval, economic boom and bust, and their life cycles of production and/ or reproduction. In this presentation we review the broad context of women's position in international labour markets, describe the qualitative research methodology employed, and overview the key findings. Based on the women's stories and, in the light of the findings, we consider the relevance of existing support for women, with a particular focus on career development theory, policy, practice, and gendered research.

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Exploring women's careers in leadership posts in Higher Education institutions: a comparative lens in different national and cultural environments

Susi Poli

Institute of Education, University College London, ENGLAND

Abstract

This study aims to shed light on what underlines women's under-representation in leadership posts in Higher Education (HE) institutions in a sample of three European countries (England, Italy and Sweden), so it is thought to be comparative in its look at women's careers in different national and cultural environments. After listing differences in place in career routes in the three countries (routes for academics and for professional staff), this empirical research aims to identify barriers and enablers in women's career, but also to show their strategies, so with the aim to reflect on lessons learnt and possibly share these lessons with other women aspiring to a most senior role. Women's under-representation in HE leadership has become core to my doctoral thesis at UCL since when I came across the Leadership Foundation for Higher Education (LFHE, 2013) report, 'Women in HE leadership: Absences and Aspirations' by Louise Morley. This interest arising from my professional background as university manager, and so the group of women I am looking at are those who have had a professional career path, and who, in some countries, might have begun their career in administration, but currently be in an academic-related post (e.g. pro vice-chancellor). This cross-boundary career path is rather common in England, but it is not in other European countries (Italy and Sweden in here).

This study has been carried out through a theoretical framework shaped around Giddens' structuration theory (Giddens, 1979, 1984), so looking at both social structures and individual agency in relation to the HE sector and its institutions in each country, but also at structures as made up of rules/resources and so embedding barriers/enablers for women: all this stands at the core to Giddens' duality of structure. More specifically, I have looked at how women holding a high degree of power arising from being in a leadership post have overcome barriers, grasped opportunities in the sector, shaped their strategies in career; but also at how these have taken action and enabled other women to succeed and, however, committed themselves for the transformation of 'unfair for women' kinds of structures in HE.

This conceptual framework has then been informed by the career experiences of a group of women in a leadership post in each of the three countries. Findings from the data analysis focus on: enablers and barriers that can be found in any national social structure, including all what is more cultural-specific; dominant attitudes of women in leadership posts in HE management; career types of women in leadership but also on the strategies which have enabled these women to attain a top role. In addition, all these attitudes and strategy shed light on how women help or may help other women in career progression. Identification with leadership roles, but also with institutions, society (features more society-specific) or with professional associations is among themes to raise and share at the conference.

Exploratory study of career chances of female managers within a logistics company in Germany

Yvonne Ziegler
Caprice Weissenrieder
Regine Graml
Tobias Hagen

Faculty of Business and Law, Frankfurt University of Applied Sciences, GERMANY

Abstract

The under-representation of „Women in Leadership Positions” is still a general phenomenon in Germany. Despite the high number of implemented measures, the latest data show that, there is still no significant increase of women in management positions in Germany. The under-representation of Women in Leadership Positions in the logistics industry is even worse. Several studies confirm that the potential of well-educated women in Germany is still to be fully exploited. This empirical study within one of internationally operating German logistics companies tries to explore the effects of the perceived corporate culture with its prevailing values, norms, attitudes, beliefs as well as behaviors and processes on the career opportunities of female leaders. The target was to identify influencing channels through which the corporate culture affects career perspectives of women.

Data was collected through a standardized online questionnaire among 418 managers and high potentials at different hierarchy levels within leading logistics company in Germany. The evaluation of the quantitative survey was done by using methods of descriptive statistics. Multivariate regression was used to analyse differences between female and male managers. The results proved that relationships and networks (76.4%) within the company are perceived to be much more important than professional competence (30.7%). Furthermore, there also exists a significant gender impact regarding the perceived factors for career success. Therefore, visibility seems to be more important for female managers (77.0%) compared to male managers (61.9%; $p=0,001$). Moreover, results show a significant relationship between managerial position and sex ($p=0,022$). After controlling for education, age, working time and period of the last break, women reveal a 5 percentage point lower probability to reach a position in the executive level or in a team/ group leader position. Interestingly, the view of female and male managers differentiates to a high extent in regards to the perception of equal career opportunities for women and men. Thus, 84.1% women assume that men have better career options, whereas 61.0% of the male managers perceive gender equality ($p=0.000$). Further results indicate a different perception of female and male managers. Therefore, women tend to accept more often, if their superiors work part-time ($p=0.000$) or do job-sharing ($p=0.000$) in contrary to men.

Career Choice, Media Portrayal and Investment Management

Corina Sheerin

School of Business, National College of Ireland, Dublin, EIRE

Abstract

Society is relatively unacquainted with what life is like in certain sectors of employment and as such is reliant upon the media to inform them about what the 'right fit' for certain jobs and occupations are. Cohen (2002) and Graber (1994) proposed that media and in particular print media influence people's opinions concerning a wide range of societal issues, including perceptions concerning careers. Milkie (1999) argued that the media portrayal of a career, in print or other media, is often selective and sometimes biased. He claimed that the media embedded stereotypes, rather than acting as an objective purveyor of information. Bosma et al. (2011) agreed, arguing that media role models often reinforce stereotypes of what is 'men's' and 'women's' work and as such have an important role in influencing occupational choice. Chesney-Lind and Eliason (2006, pp.43) claims that "popular media masculinise and demonise a few women, effectively casting them out of the protected sphere of femininity while celebrating the assumed passivity of the rest of womanhood". This research aims to examine the sector of Investment Management and how life in this sector is portrayed by the media. Particular focus is placed upon on how women within the sector are represented and whether this portrayal may be discouraging young women from considering Investment Management as a career choice.

Using a sample of 1460 newspapers across the period January 1st 2014-December 31st 2014 articles concerning Investment Management careers and culture were examined. Barak (1998) and Richardson (2007) both contended that newspapers in particular are a useful barometer concerning stereotypes and in particular in relation to societal perceptions concerning equality and inequality. Phelan (2009) similarly claimed that newspapers "affect what ordinary people think as well as reflecting public opinion, thereby giving particular viewpoints popular currency and navigating dilemmas of society" (p.13). She further proposed that newspapers are a "crucial catalyst in presenting culture, politics and social life; it contributes to the character of society". The newspapers selected for analysis were the Financial Times, UK Telegraph, UK Guardian, UK Times and Irish Times.

By analysing the discourse in newspapers, insight into what "versions of reality are granted 'truth status'" can be gained (Phelan 2009, p.13). In order to analyse the discourse concerning Investment Management as a career choice, two broad search terms were used initially: 'Investment Management' and 'Investment Banking'. Both terms were used to search the headings and lead paragraphs. Preliminary analysis involved scrutiny of all relevant articles featuring the search terms. Thereafter the search parameters were refined whereby articles which focused on life in Investment Management were selected for further examination. From this point the constant comparative method of analysis was adopted which led to the development of themes which provided evidence of the distinct patterns of narrative which appeared in the print media.

This study provides an important theoretical contribution to the growing body of literature concerning Investment Management and its inherent cultures and norms. By understanding how the media portrays the sector facilitates the distillation of stereotypes presumed by potential entrants/young adults. Gaining an insight into how the sector is presented may provide useful understanding as to why some young women opt into certain male dominated fields such as Investment Management while others dismiss it from the outset.

Breaking the glass ceiling, wearing the glass slipper or simply shattered: Mapping the experiences of women leaders in media organisations

Anne O' Brien

Media Studies/ Kairos Communication, Maynooth University, EIRE

Abstract

Understanding women's ongoing marginal position in knowledge production and knowledge work, as exemplified by media organisations, requires exploration of women's participation in the power structures of those organisations. More specifically it requires that the gap in research on women's participation in key decision-making and leadership roles be addressed. Studies of leadership generally have paid little attention to women's experiences (Elliott and Stead, 2008). Moreover contextual issues, which are of immense relevance in understanding women's place in power structures, have not been addressed specifically for media organizations. These lacunae in knowledge reiterate the ongoing need to question why there are still relatively few women in media leadership roles. Women continue to be under-represented in the decision-making structures of major media organisations, both 'at operational levels as senior managers and at strategic levels, as CEOs and board members' (Ross, 2014:39). Nationally, in Ireland, only 12% of women occupy decision-making roles (European Institute for Gender Equality, 2013). Looking at the quantitative dimension of women's presence in leadership positions is important in terms of mapping the extent of their exclusion from such roles. However there is also a need to map the qualitative nature of women's experience of leadership, to ask how women obtain and experience these roles. This core focus generates a cluster of sub-questions: what are women's experiences of becoming leaders?; how do they learn leadership?; what resources do they access?; what influences their practice?; what strengths and limitations do they think women bring to leadership?; how do they negotiate barriers to advancement and how do they lead in a male-dominated context? This article aims to address these questions in order to generate a more nuanced understanding of the nature of women's leadership in Irish media industries and in knowledge work and knowledge production organisations more generally. In so doing however, the article also seeks to question what leadership means in the context of contemporary (post) feminism and for radical feminism in particular. In progressing an agenda of global gender equality and social justice it is not enough to merely identify the source of Northern-hemisphere, white, middle-class women's continued inequality, rather it is important to understand the structural dimensions of how neoliberal capitalism maintains privilege across gender, class and race lines, through the valorization of a particular version of 'leadership' in itself. While this article does not empirically address each of the intersectional variables it does seek to use gender as a category through which to more clearly understand exclusions and the subjectivization process of neoliberal postfeminism in particular. Pointing to the 'systematicity' of the contemporary social ideal of 'leadership' as a site for reproducing individualization and achievement, in itself problematises the phenomena, it reframes the idealization of leadership as part of the challenge to women's equality rather than the achievement of leadership positions becoming part of a, if not the, solution for women's 'liberation'.

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Suck on this! (Self) empowerment in academia through artistic performance

**Dorgerður Einarsdóttir
Gyða Margrét Pétursdóttir**

Faculty of Political Science, University of Iceland, Reykjavík, ICELAND

Abstract

Neo-liberalism with its 'new public management' affects institutions of higher education. The university is increasingly conducting its operations as a business where teachers are seen as service providers and student as customers. Examples of this new trend can be found in The Policy of the University of Iceland 2011–2016 where one of the aims is to make results from teaching surveys public with the purpose of increasing the quality of teaching. The results from the teaching surveys are also used when academic staff applies for temporary and permanent positions and can thus affect their career prospects and progress.

Research has cast a light on the gendered aspects of teaching and teachers evaluations. Hence, men are more likely than women to teach the latter part of the undergraduate studies and graduate studies while women more than men teach introductory courses. This relates to women's status within universities where they are more likely to be found in precarious positions as sessional teachers, adjuncts and assistant professors. Research on teacher evaluations finds that larger courses are graded more unfavorably than smaller ones, younger students tend to be more judgmental than older ones and elective courses are graded more positively than mandatory ones. Male students rate male teachers more favorably than female teachers while female students seem to have a tendency to grade female and male teachers the same. This is interesting when compared to women's position within universities.

Our research analyses our own teacher's evaluations. We are in our forties and fifties, an assistant professor on the tenure track and a full professor, with more than three decades of teaching experience between ourselves. In 1996 gender studies became an independent study line at the University of Iceland and at the same time offering a selection of elective courses in other lines of study. In 2010 a mandatory course in gender studies was offered for the first time at the Faculty of Political Science. Our preliminary analysis of five years of teacher evaluations shows that students in the mandatory course, versus elective courses, grade the course and our teaching negatively and the participation rate of students in the mandatory course is higher than in the elective courses. In the open ended question prevalent comments were on a spectrum of 'lack of objectivity', 'no scholarly value', 'extremism', 'total waste of time', that men in the course were viewed and treated unfairly, and the teacher was not even fit to teach in kindergarten. Instead of sulking over, what we feel are unearned comments that perhaps say more about anti-feminist sentiments in society, we decided to juxtapose the comments from students with comments from known opinion leaders in society and 'frequent commenters' from various media outlets and perform them at two separate occasions: At the so-called Equality days at the university (attended by students) and to our fellow academic staff at a social gathering. In our talk we will discuss our findings, describe and re-in act selected parts of our performance and discuss the reactions our performances elicited.

A Rose by Any Other Name? Title IX as a Gender Mainstreaming Program

Myra Marx Ferree

University of Wisconsin-Madison, USA

Abstract

More than forty years ago US feminists fought for the inclusion of a gender-specific program to protect students from discrimination at all levels from kindergarten to PhD programs. The language of law that was enacted (known as Title IX of the Educational Amendments of 1972) was intentionally broad, and implementation has taken a variety of forms over the years. The achievement in reforming the structure of US educational opportunities for which it has become best known is the opening of sports programs to women and girls and the legitimation of women as athletic competitors. This paper revisits the history of Title IX to reconsider its less-well known but arguably just as important impacts on curricula and knowledge production processes in and out of academia as such. The paper argues that Title IX was in many ways a precursor to the gender mainstreaming mandates that spread globally after 1995 in that it affirmed a politics of consciousness-building about inequalities among decision-makers and supported affirmative actions to change the practices of educational institutions from those that fostered inequality toward those that could produce greater equality. Although Title IX was not used as a model for the development of gender mainstreaming practice, its long history of uneven implementation can provide useful insights into contemporary issues for gender mainstreaming advocates in diverse knowledge-creating industries and organizations.

Although Title IX encouraged anti-discrimination lawsuits that opened up institutions of higher education and postgraduate programs to women who had been formally excluded, its wider impact was felt in challenging the messages of textbooks and curricula that defined women and girls as incapable, uninterested, or unwelcome in the work of knowledge creation. Title IX interventions included workshops focused on portrayals of girls as passive and of gender inequality as legitimate; reviews of teaching materials in terms of exclusionary language; programs targeting women and girls at special risk of exclusion such as pregnant and parenting students; modest funding for active recruitment efforts in vocational and technical education. The broad sweep of Title IX also meant that what it was able to accomplish depended to a very great extent on what issues engaged civil society and drew in mobilized constituencies to press for (or against) the changes it was encouraging. Athletics became a key focus of resistance to Title IX mandates, but also for that reason served as a mobilizing issue for equality advocates.

The experience with Title IX as a proactive tool for gender equality in education suggests some possible considerations for current gender mainstreaming work: first, top-down enforcement was only made possible by continued (or recurrent) bottom-up mobilizations; second, work done by advocates inside institutions was most effective when tied to outsider mobilizations that were dramatic, generated publicity, and changed consciousness among more than the elite decision-makers; most importantly, advancing gender equality normatively is a political program most effectively based in active conflict over ideas, rather than change in elite attitudes through gender training interventions.

Organizations under pressure: Narratives of legitimacy

Helga Eberherr

Institute for Gender and Diversity in Organizations, WU, Vienna, AUSTRIA

Abstract

In view of the visible transformations of gender relations in society many contradictions and paradoxes in organizations are observable. The recent debate about the persistence or erosion of gender inequalities has also created new legitimacy necessities because gender equality at work is increasingly expected in western societies. This can be observed following ongoing discussions about e.g. "quotas for women", "work-life balance", or "the family friendly workplace". Gender and diversity knowledge is widely spread and implemented as professional knowledge in Organizations. It is assumed that women and men in the organizations of our modern industrial societies are on an equal footing. At the same time, the pressure on companies to promote equality points to the continuation of gender asymmetry. This causes uncertainty in the ways in which organizations manage changing societal conditions as well as in individual ways of life. Referring to Bourdieu it can be stated that a type of "illusio" (Bourdieu 1997) has developed, encompassing the claim that it is predominantly performance which matters. Questions of wage equality or equality of men and women in leading positions are, under this premise, no more subject of gendering processes and structures, but only a final product of meritocratic mechanisms or the reflection of a person's subjective capacity to live up to the premises of the modern performance paradigm. Organizations play a major role in enacting and reproducing these principle of performances as 'rational myth' (Meyer/Rowan 1977;). Every reconfiguration of gender relations promises the erosion of old inequalities and the end of traditional roles; it also brings the risk of new, more subtle forms of gender differences gaining hold, or even – following Deleuze (2010) – the risk of a purposeful conservation of old asymmetries. Thus, our research refers to the strategies and practices organizations apply in order to deal with societal pressure for equality. We illuminate how organizations deal with the rise of social expectations about gender equality. But we are investigating not only the conditions and dynamics of the pressure on companies related to promoting equality but also the contradicting narratives of legitimacy such as meritocracy or social justice. Meritocratic discourses as legitimacy discourse are analyzed empirically in various types of organizations (profit as well as non profit) using a strong comparative approach as analyzing heuristic. Based on a multi-level-analysis and a mixed method approach (including qualitative and quantitative methods) results of the international research project „Gender Cage – revisited“: On the reconfiguration of gender differentiation in organizations in postmodern societies are presented.

Gender gap or local practices: exploring academic publication patterns

Siri Øyslebø Sørensen

Vivian Anette Lagesen

Knut Holtan Sørensen

Interdisciplinary Studies of Culture

Norwegian Uni. of Science and Technology, Trondheim, NORWAY

Abstract

Research and consequent publication are core activities in academia. However, publication practices are changing due to changing context. Within the frame of the neo-liberal university, publishing is directly linked to reward systems on institutional and personal level. Excellence in research is measured by publishing prestige defined by "impact factors" and journal rankings. The "economy of publishing" is increasingly emphasized as the premises for making an academic career.

Several studies have claimed that there is a systematic gender gap in academic publishing. Hence, gendered patterns of publishing become crucial to understand if one wishes to make lasting change for gender balance in academia and research institutions. A recent study of publications at the four largest universities in Norway find that age and academic position is statistically more significant than gender as explanatory factors for publication rates (Rørstad and Aksnes 2015). Publication rates are, however, influenced by a number of factors, and combinations of factors, that are difficult to measure; general working conditions, funding, workload in teaching and administration, dynamics of research groups and collectives, participation in networks, length of work hours, etcetera. Gender differences in publication rates are often linked to marital status, motherhood, women's self-policing, relative lack of confidence, or to discrimination (i.e Fox, 2005; Mason et al, 2013). Others have argued that research specialization is the "missing link" to understanding gender gaps in publishing (Leahey 2006). However, publication rates differ substantially between departments; therefore, observed gender differences may be due to a level fallacy. Is the gender gap in publishing a self-sustaining myth? How does the pattern vary across departments?

In this paper we investigate local, organizational cultures as context for understanding publication patterns. We study publication activities and possible gender differences at the level of the department rather than at the level of faculty and/or university, and rather than limiting the study to a particular research field. How may we understand the differences in publication between departments? How are these differences co-produced with other organizational and cultural factors like departmental management, publication policies and consciousness around gender issues? Are there any common features of departments with and without gender differences in publication output? Investigating these questions we challenge the common theories of the alleged gender gap, developing an actor-network oriented approach, which study publication patterns as socio-material assemblages (Latour 2004).

The study is based on a database of all publications by person (scientific employees) at the Norwegian University of Science and Technology, during 2010-2014. In the paper, we compare across departments and positions. Findings from this analysis is further explored through a survey amongst department leaders and focus group interviews with staff in different position categories, providing crucial insight to understanding particular patterns.

Gender and teaching awards: evidence from sixteen years of national data in Australia

Teresa Marchant

School of Management, Griffith University, AUSTRALIA

Michelle Wallace

Business and Tourism, Southern Cross University, Gold Coast Queensland, AUSTRALIA

Abstract

International scholarship regarding the position of women in university life indicates that female academic staff are positioned in the teaching domain, somewhat to the detriment of their participation in the research domain, which is regarded as a higher status academic activity and is male dominated. The values placed on production of knowledge through research and the dissemination of knowledge through facilitation of learning have direct impact on tenure and career advancement. While externally determined teaching awards are only one way of evaluating how women are faring in receiving recognition for their teaching they are a quantifiable way of analysing this aspect of university work.

We have analysed sixteen years of teaching awards externally determined by the Australian government's Australian Learning and Teaching Council (ALTC) and its successor, the Office of Learning and Teaching (OLT). Gender implications of teaching awards have been examined to determine whether women receive sufficient teaching accolades, given their dominant position in university teaching. Quantitative methods and secondary data, informed by critical realism and a feminist standpoint, have provided longitudinal analysis of teaching awards in Australian universities, for the periods 1997 to 2012. Findings indicate that women were over-represented in Citations and under-represented in Awards, the most prestigious accolade. The received wisdom that a PhD is essential for quality university teaching is also challenged by results which show that a large number of award recipients do not have a PhD. Allied to this, a large proportion of women receiving citations were from roles such as librarians and instructional designers/online content experts, who, in Australia are regarded as professional rather than academic staff, with different tenure and career paths. Overall, the results suggest that male hegemony in the academy is asserted, even in the 'traditional' female teaching domain.

Practical implications are that to improve gender equity, more senior male academics could focus on teaching, more junior female academics should apply for awards and more professional staff should be recognized for teaching quality over and above national awards. Further research could explore underlying systems and processes, as the method enabled description but not causality. Potential gender differences in the implications for recipients' careers could also be examined as this may throw light on how to render universities more gender balanced. Resourcing teaching staff to support and engage students may well be the best strategy that universities could adopt.

Gender inequalities in knowledge production & technology transfer

Ana Guil

Concepción Mimbrero

Gender & Knowledge Society, Social Psychology, University of Seville, SPAIN

Abstract

It is presented in this work some of the results of a wide research about "Characteristics of Women's Participation in Technology Transfer Processes to Productive Activity", funded in 2014 by the European Social Fund. The objective of this research was to propose intervention guidelines oriented to integrate the gender perspective at all the various stages of knowledge transfer between Academia and Company, in order to encourage women's participation and developing knowledge with positive impact on gender equality. The context of the research was the Andalusia Region in southern Spain (made up of eight provinces: Jaen, Cordoba, Seville, Huelva, Cadiz, Malaga, Granada and Almeria). The sample was composed by 4 large Andalusian universities -Cádiz, Granada, Malaga and Seville-, chosen for their research activity, level of transfer (patents, contracts, R&D, technology companies...) and for having Equality Units and Plans. We used a mixed methodology -quantitative and qualitative- conducting: documental analysis, 170 questionnaires, 6 interviews, 12 discussion groups and 1 expert panel. The main agents analysed were: University Research Groups, University Offices for Transfer of Results, the intermediation-accompaniment Structures for creating Spin-off, the consolidated Technology Based Companies.

The results show that there is women's segregation in the processes of knowledge generation, transfer and creation of activity from University to Society, reality however is refused in formal speeches. Equality laws are not integrated into policies and framework guidelines, neither in practices for configuring and developing Research Groups, nor in funding projects, thus having these laws only a discursive character, instead of proactive and binding. In universities, the approach and strategies that guide the intervention to encourage the creation of spin-off, are also generic, not mainstreaming the principle of gender equality. The instruments used (days of entrepreneurship, support plans ...) are not designed taking into account the different motivations that women's and men's needs when starting an entrepreneurial activity. Thereby incorporating the gender perspective is subordinated to the degree of commitment of each entity or person, thus being merely circumstantial. Repeatedly, men and many women justify inequalities as a result of motherhood, as a biological determinant that negatively affects the professional development of women and not as a social construct that is capable of being changed if there is intention to carry it out. As a result of this, women have difficulty accessing the position of Principal Investigator, difficulty entering the broadcast channels with greater impact and less likely to start businesses activities. To minimize these problems, we propose: 1) Improving the status of women researchers, 2) Improving policy on Gender Equality and 3) Strengthening Equality Units at Universities, Research Centers and Companies. So we've developed a Decalogue with 10 concrete measures to improve women researchers' status, their visibility and their empowerment, that would be regulated through obligatory policy controlled from Units for Equality.

What knowledge about sex and gender can be true, where?

Mieke Verloo

IMR, Institute for Management Research, Radboud University, THE NETHERLANDS

Abstract

The paper addresses challenges on how context shapes what knowledge on sex and gender can be and can be true. This involves reflections on knowledge content elements that are most affected and on context elements that are most crucial.

Within gender studies and women's studies there has been work on gender bias in knowledge production and transfer from early on. The old scheme of understanding gender bias, however useful in the past, needs adaptation so that it better fits the growing feminist understandings of gender and gender inequality reproduction. First of all, intersectionality is largely missing from these older analytic frameworks. Current knowledge often is insensitive to the realities and consequences of inequalities based on sexuality/race/ethnicity/class, or incorporates a biased normativity that privileges heteronormative lives and experiences, white lives and experiences. Yet, gender bias can only be fully understood if intersectional dynamics with other inequality regimes are included. Secondly, there are new truth claims about sex and gender that are not dealt with in previous analytic frameworks. Based on biased cognitive neuro-sciences there are claims that there IS sex without gender (for an excellent analysis see Rebecca Jordan-Young 2009), and given the high profile of cognitive neurosciences and their power position within knowledge institutions, these biased claims have acquired 'truth' status. Moreover, there is an ongoing truth claim that gender inequality has been overcome. All this calls for reconsidering how to best understand and analyse gender bias in sex and gender knowledge.

As the gendered politics of knowledge are dynamic, new context related challenges emerge. Some are linked to the endangering of the autonomy of researchers in academic and research institutes. In processes of increasing marketization and financialization of universities the material and discursive logic of the financial market and capitalism is pulled into the logic of knowledge and truth production (Ferree forthcoming). There is also a worrying re-introduction of state influence on knowledge production (as valorization; as nationalism; as ethnocentrism), even in developed democratic countries that had abolished such influences previously. By the same token, there is a worrying re-introduction of organized religion influence on knowledge production. All this results in a decreasing power of science to generate successful truth claims that can improve strategies to bring forward gender equality. In the mean time, old challenges are still prominently present: the powerful old boys networks, and the unequal gendered positions in educational and science institutions continue to impact on the possibilities for generating successful truth claims that could challenge unequal gender relations. The low status and institutional power of gender studies in academia is strongly linked to this. Both the representation of women in science and education, and the prominence of gender studies as a respected discipline are positive in a few contexts, but limited and precarious in most. The paper concludes with ideas for addressing gender+ bias, and for strengthening the feminist power base for feminist knowledge production for finding potential allies.

Leading the debate for an economic case for gender equality: perilous for whom?

Pauline Cullen

Mary Murphy

Sociology and Politics, Maynooth University, EIRE

Abstract

Following Elomaki (2015) this paper examines the how the framing of the economic case for gender equality in the European Union translates in a national context. We are interested in the role of leadership and change agents in this process and how different power actors have engaged (positively and negatively) with this framing exercise. We draw upon theoretical work that has interrogated the relationship between neoliberalism, gender inequality and feminist mobilization (Fraser, 2013; McRobbie, 2009; Newman, 2013) particularly work that highlights constraints associated with engagement with marketised feminism and complicity in capitalist processes but work that acknowledges opportunities that exist and how different actors manipulate the paradoxes generated by neoliberalism. Having mapped this theoretical debate we then highlight the role elite power actors play in reproducing key frames and examine the ambiguous engagement of feminist groups with this EU prompted agenda. Specifically we examine four mechanisms through which the economic case for gender equality in the European Union was reinforced, adapted, resisted, and rejected or sabotaged by various Irish actors and in our discussions draw out the constraints, opportunities and outcome in each of these case studies.

The state is a complex actor that includes state- feminism and femocrats in its construction. In the first case study we review the role of the state's active use of EU funding to promote an instrumental view of gender equality but how in the process small acts of resistance to such framing are evident. The power of economic elites is the focus of the second case study. We review a key interest group Ibec, presenting Irish businesses frames the economic case for gender equality stressing the role of both female and male leaders. We find individual agency adapts and reinterprets the framing of the economic case for gender equality. In the third case study we review the power of finance, through the actions of the Irish Directors Association and the Boards of Irish Banks and how they responded to implementation of the EU Capital Directive gender requirement on boards of financial institutions (Elomaki n.d), highlighting effective resistance to and actual sabotage of this Directive at the expense of the economic case for gender equality. In the final case study a leading feminist national CSO utilises state and EU funding to promote, in an instrumentally reflexive fashion, the economic case for gender equality in a broader campaign for gender equality and to the chagrin of other feminist actors and allies. We conclude arguing, in agreement with Newman (2013), that exploring the situated agency highlights how women work do work out the contradictions of neo-liberalism in real life, in their work and activism but that is constrained by the overall relationship between neoliberalism and feminist mobilization. It is clear that a degree of superficial instrumentality is behind most actors framing of the economic case for gender equality. Power dominates, while we find evidence of Newman's (2013) expectation of acts of resistance we finds stronger evidence of Fraser (2014) with the strongest resistance to gender equality from those with the greatest capacity to benefit from the status quo.

Dual Career, Parenthood and Academia within Neoliberal Transformations

Stefanie Leinfellner

Educational Science, University of Paderborn, GERMANY

Christiane Bomert

Political Science, University of Paderborn, GERMANY

The paper focuses on the target group of German dual career families in academia because the mixture of neoliberal economic interests in academia and of family interests and concerns becomes important when scientists decide to have children. Entrepreneurial universities are highly competitive institutions and workplaces that follow economic interests when implementing New Public Management (NPM) strategies (Riegraf/Weber 2013: 67). They also pursue when implementing so called dual career services – brain drain- and brain gain-effects in mind and fighting to keep the best researchers in their country. These services are supposed to help career-oriented couples along the reciprocal coordination of two careers given the requirements of geographically mobility and temporary flexibility as well as of precarious working conditions, insecurity and uncertainty in German systems of academia.

In recent years, productive and reproductive work have become subject to social changes that are embedded in neoliberal policies and framings: “an increasing economization of the social and of politics” (Sauer 2008: 26). These transformations include employment conditions in the economy and in academia – as well as parental employment going along with parental care responsibilities (for children or for other family members in need of care). Neoliberalism articulates demands, standards and expectations due to new forms of political government and a revaluation of societal values – practices of self-governance (Lemke 2006). The new course of market-oriented reform and liberalization in neoliberalism sets the standards for self-optimization and privatization within an increasingly technological, globalised world of control and surveillance systems at the same time.

Based on processes of transformation and reconfiguration within work and family spheres this paper deals with neoliberal modes of the subjectification of dual career parents engaged in science. Subject positionings are defined as discursive effects within a social field, while discourses as practices systematically shape the objects they are talking about (Foucault 1973). Current principles of economization guide and instruct (often indirectly, unconsciously) the subject as a neoliberal self in private and work contexts to act independently, autonomously and self-sufficiently (Sauer 2008: 28) – to use the neoliberal rhetoric as an entrepreneurial self (Bröckling 2012: 131). At the same time, neoliberal invocations and requirements seem to carry a subtext of restoring traditional gender relations (Sauer 2008: 41). Using an analytical governmental perspective, discursive and biographical research results of two projects are linked and assessed to trace the interdependencies between the spheres of production and reproduction and current developments of gender relations concerning the compatibility of scientific work and family. More specifically, the empirical data of a discursive analysis and of an interview analysis are intertwined (Tuider 2007), leading to findings concerning the subject and identity formations (of scientists and parents) and addressing the question how gendered subjects locate themselves within their specific subject positioning.

“Are women taken seriously as public intellectuals?”

Mary Corcoran
Maynooth University, EIRE

Abstract

Intellectuals are relied upon to develop interpretations of our social, political and economic arrangements. As Kiberd has observed ‘an intellectual is someone who ought to be able to take a step outside of inherited social class, outside of gender, outside of national and religious traditions themselves, in order to interrogate all of those things’ (2012, p. 13). Public intellectuals are charged with bringing their insights and analysis into conversation with broader publics, by translating their ideas into forms that find an audience beyond the academy or by engaging organically in dialogical exchanges for mutual benefit with the myriad organisations that make up civil society (Burawoy, 2005). In order to engage with publics, public intellectuals require a platform whether that is the opinion pages of the newspapers, literary reviews, theatre, artistic interventions, cultural commentary, or the blogosphere. In the twenty-first century public intellectuals need to be innovative, versatile and imaginative if they are to occupy any space in the public realm. But do they also need to be male? This paper questions whether the field of public intellectualism in Irish society is gendered. I explore the way in which key public intellectual platforms are framed, and the consequences of such framing for men and women, and for the kind of interpretive frameworks that come to dominate the public sphere. In particular, the paper analyses gender representation and diversity in the book review sections of two reputable broadsheets in the Irish newspaper market, high profile summer schools and selected public events associated with the decade of commemoration.

Public intellectuals constitute a key (if declining) element of the public realm. They have a particular role to play in challenging the status quo, in mobilising wider awareness throughout society and in showing solidarity with those who lack a public voice (O’Connor, 2012). We look to public intellectuals to think openly and quirkily, to think deeply and playfully, to stimulate, represent and activate the citizenry. Publics are ill served, however, if public intellectualism is itself an excluding and exclusive field of practice.

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Leadership habitus, gender and the field of 'scaled up' higher education

Jill Blackmore

Deakin Centre for Education Research, Deakin University, AUSTRALIA

Abstract

Universities are increasingly multinational corporations working in an increasingly precarious context of global edu-capitalism. Universities are now transnational corporations and executive management is increasingly informed and indeed driven by external imperatives and agendas, as well as business consultants. Universities are increasingly confronted with multiple often conflicting challenges and obligations, they have become less nation-centric and more globally oriented in terms of their organisational structures, priorities and values. A key aspect of the restructuring of higher education as a field and the desire of individual universities to reposition themselves as globally competitive has been leaderism. Leaderism is marked by increased executive prerogative and a shift in power from academics and research leaders to management, exemplified in the multiplicity of new roles at the level of Pro- and Deputy- Vice Chancellor and recruitment of non-academics into these roles as well as onto University governing bodies. Executive leadership is the sphere where academic and management identities are negotiated and values around the role of the university are decided. These revamped organisational configurations are underpinned by gendered subtexts which re/produces, despite the increased presence of women in leadership, traditional social relations of gender/power/knowledge e.g. the re/privileging of science and technology and a gendered division of labour between global (research, international) and domestic (teaching and learning, quality) orientations in executive leadership. The paper analyses data from a three year Australian Research Council study, *Leadership in entrepreneurial universities : disengagement and diversity* which involved three university case studies. The focus is on the production, in this rapidly changing global context of higher education, of a leadership habitus as academics move into line management positions, and research leaders are expected to adhere to expectations to be innovative and how this shifts how leadership is understood and practiced, and with what effects. What are the tensions and contradictions that more corporatized university environments produce for those in both academic and managerial leadership? How are these resolved, if at all, in practice? The analysis is informed by Bourdieu's thinking tools, which consider higher education as a field, raise issues around disposition, leadership habitus, and shifting relations between intellectual and academic (managerial) capital and what and who is valued. In turn, these shifts raise issues about the conditions and nature of knowledge production and what constitutes innovation as universities become more industry oriented.

The hidden workforce: clerical and administrative staff within the British Higher Education sector

Kay Tong

School of Health and Rehabilitation, Keele University, Keele Staffordshire, ENGLAND

Abstract

In universities, as in the economy as a whole, employment patterns are very different for men and women. The higher education workforce remains highly segregated, both horizontally and vertically, and the gender pay gap persists for all grades of staff (Smith, 2009:626). Patterns of segregation replicate those found in the general work population with women underrepresented in, for example, technical roles which are 71 per cent male, and over-represented in administrative and clerical roles which are 84 per cent female (ibid). Women also account for 67 per cent of the part-time workers across the sector (ibid) but are under-represented in the higher grades. Traditionally research on inequality within Higher Education has focused on academic roles. The research presented in this paper shifts the focus to support roles and examines the position of the most female dominated workgroup within the sector, clerical and administrative staff.

The research assesses how gender and class structures within Universities work to the disadvantage of this group of workers and how 'gender regimes' (Acker, 2006) operate to restrict the progress of clerical and secretarial staff, creating a female ghetto from which it is difficult to escape. In addition, the role of clerical and administrative staff as handmaidens to the academics has changed beyond recognition over the past 20 years as higher education has become increasingly process driven and managerialistic. Roles have become more complex and expectations have become higher. However, old assumptions based on status hierarchy and gender stereotypes prevail to the disadvantage of the occupational group. Although the number of management roles has increased considerably within the sector there is little evidence to suggest that these opportunities have been open to the vast majority of clerical and administrative staff.

This paper is based on the research conducted as part of my PhD at Keele Management School which included a national questionnaire and follow up interviews. The research provides in depth insight to date of this workgroup and their position within the higher education hierarchy.

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Academic career practices: embedding gendered academic capitalism cross nationally

**Clare O'Hagan
Pat O'Connor**
University of Limerick EIRE

Abstract

'Academic capitalism' is a concept used to illuminate how public research universities are responding to neoliberal tendencies to treat higher education policy as a subset of economic policy (Slaughter and Rhoades, 2000). Academic capitalism is fundamentally academic, in that it is about knowledge, discovery, and excellence; it is also capitalist in its evaluations of what kinds of knowledge are valued, what conditions for discovery created, and what processes are used for identifying and rewarding excellence (Ferree and Zippell, 2015:26). In this perspective, students are perceived as consumers, universities as service providers, and faculty members as participatory knowledge capitalists (Gonzalez et al, 2014; Kirp 2003; Slaughter and Rhoades 2004; Walker 2009). Faculty and professional staff increasingly must expend their human capital stocks in competitive environments, acting as capitalists from within the public sector. Reay (2014) argues that as well as adopting the worst of current neoliberal capitalism, academia has retained the worst of its elitist past. It is a territory which is heavily discursively policed; where, for example, the prevailing hegemony means that modernist statements that assert gender inequality can be discounted, persist.

In this paper, we explore the academic practices of achieving visibility, developing coalitions of support with those in powerful positions and making efficient and moral use of time. These practices are not peculiar to academic capitalism, but, as we will show, the culture of academic capitalism has altered the context so that these practices so that they have a use value which can be career enhancing, and are particularly important in the context of a calculative focus on social relationships.

Drawing on interviews with 106 men and women in universities in Ireland, Bulgaria, Denmark and Turkey, this article shows that men and women both endorse these practices as essential to developing individualised capital and progressing academic careers. However, women are prevented from engaging in these practices to the same extent as their male counterparts by stereotypical gendered beliefs and traditional academic structures, (including exclusion from male dominated networks; the material realities of women's primary responsibility for caring and domestic work in the family in the majority of cultures and countries and the fact that academic capitalism does not accommodate mothers (or anyone) taking time out time out of their career). Thus women often dominate the lower-level and part-time jobs in universities. While it is not explicit that the 'successful academic' should be a man, or indeed a child-free woman, there are barriers which make it very difficult for women to succeed in this field (Raddon, 2002).

Some resistance to the academic capitalist culture is documented with respondents being critical of the culture and values, taking a cynical approach and only adopting those behaviours which could be converted to career enhancing capitals or in the Irish case, opting out altogether.

College Entrants and the Teaching Profession

Delma Byrne
Cliona Murray

Sociology and Education, Maynooth University, EIRE

Abstract

The expansion and specialisation of teacher education in the Irish system means that school leavers can now pursue a teaching qualification at higher education in early childhood care and education, special educational needs, adult education as well as primary and post-primary teaching. Expansion of such means that teaching is now a high demand course among school leavers, as 22% of applicants listed some form of teaching course in their application to higher education in 2012 (Byrne et al., 2014). This paper examines the characteristics of higher education undergraduate new entrants to the field of teaching. Previous research in the Irish context has documented gender differences in entrance patterns and awards in initial teacher education (Drudy 2006), gender differences in classroom interaction between teachers and male and female pupils and students (Drudy and Uí Chatháin 1998; Devine 2000) and explored the impact of feminisation of the teaching profession and the continued under representation of women in senior management positions (Drudy 2008; Lynch, Grummell and Devine 2012). However, the focus on the perceived gender imbalance within the profession and a 'lack' of male teachers in a one-sided debate has received considerable criticism by feminist education researchers (see Francis 2008; Skelton et al., 2009). While the empirical literature on gender and education has stalled within the education domain to some degree in the Irish context, we are guided by research which highlights the gendered social realities that accompany the decision to go into teaching and of early teaching experiences in other institutional contexts (see for example Braun 2009; Santoro 2015; Flores and Hondagneu-Sotelo 2014, 2015). Our paper seeks to advance the literature around gender and education in the Irish context, and is motivated by calls from the feminist literature for more contemporary analyses, placing focus on intersections of gender with social class, citizenship and country of origin, and disability. We approach this issue from a quantitative perspective, using national data on all applicants to publicly funded higher education institutions in the Republic of Ireland in 2012. Our framing of the issue is shaped within a national context of increased ethnic diversity among the youth population, calls to diversify the teaching profession and changes in teacher employment conditions. In doing so, we bring together the literatures on occupational sex segregation literature and feminist scholarship on intersectionality.

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Realities and challenges of observing on the move: exploring the role of gender practices in managerial identity work

Nancy Aumais

Management et Technologie, École des Sciences de la Gestion,
Université du Québec à Montréal, CANADA

Abstract

This research, adopting a gender-as-practice approach, aims at exploring the role of gender practices in the construction of managerial identity in a professional transition context. Conception of gender as a situated social practice (West & Zimmerman, 1987) enables for a processual conception of identity (Schultz & al., 2012) and the exploration of how individuals and positions are attributed gendered attributes. Moving away from statistic approaches to explain inequalities in the workplace, it also allows for challenging binaries of male / female, feminine / masculine. Identity work (Alvesson & Willmott, 2002) and the construction of managerial identity are now well established in research. However, there has been little exploration of the role of gender in managerial identity work. Yet managerial identity construction seems inseparable from gender that permeates most aspects of the organization (Acker, 1990). This ethnographic study of the identity work of an individual in professional transition, is conducted in a Canadian organization. During two months, the participant will be shadowed (Czarniawska, 2007), during her everyday routines and interactions, while taking notes on the actions and interactions that are going on, to access unfolding practices, routines and conversations. This will be completed by reflexive interviews (Alvesson, 2000) at the beginning, middle and end of the project to access self-narratives and individual interpretations of events. The reflexive nature of the methodology is emphasized to highlight that this work does not aim at producing an objective empirical description of objective reality, but of an intersubjectively (Cunliffe, 2011) shared and shaped reality. This approach means that gender practices - not practitioners - are to be analyzed through a performative lens (Butler, 1990), rather than by mere empirical description of the mundane details of everyday organizational life. I focus on the doing and saying gender, shifting away from treating men and women as robust categories, instead studying how these gendered identities came into existence. This offers an alternative to conventional approaches to gender in the organization. However, a number of challenges accompany the use of shadowing as an ethnographic device for accessing gender practices. The aim of this paper is to discuss some of the pitfalls I am encountering and the tricks I found helpful. Examples of challenges include the difficulty of identifying what to observe and how to interpret it. Indeed, while it is possible to observe the practising of gender, the "literal saying or doing of gender" in real time and space (Martin, 2003, 2006), it can be difficult to differentiate gender practicing that participate to identity construction from other gender practicing. It can also take time to understand the nature of what is taking place since I am often excluded from what is considered to be confidential interactions or meetings. Another problem is that practices are notoriously difficult to articulate since they are located, hidden, tacit and hard to describe linguistically (Martin, 2003). Finally, the necessity of framing the research without insisting on gender to avoid influencing the actors' behaviour comes with another set of risks and difficulties.

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A methodology to actively break the ‘uncomfortable’ silence on gender among tourism managers in Portugal

Fiona Bakas
Costa, C.
Breda, Z.
Durão, M.

Economics, Management, Industrial Engineering and Tourism, University of Aveiro, PORTUGAL

Abstract

Paying special attention to the role of the researcher in the research process, the ways in which knowledge is created through asking conflict-generating questions in focus groups is explored. Forming part of a larger investigation of how gender is discursively constructed through Portuguese tourism managers’ narratives of gender roles influencing the tourism labour market, this study comprises a feminist economics reading of tourism labour. It explores the space created for innovative constructions of knowledge within focus group methods, via the use of ‘uncomfortable’ practices. This paper investigates the methodology used to create knowledge on the sensitive issue of gender roles within a patriarchal context, as part of a larger, 3-year study on the role of gender in tourism organisational growth strategies in Portugal. In this study, more than 70 top-level managers from all seven administrative regions in Portugal (including Madeira and Azores), from the private and public sectors, participated. As participants are the embodiments of gendered economic subjectivities, they have a role in creating and transforming managerial discourse, but they are also embedded within it, making it difficult to approach this issue with them. Focus groups were the method chosen to co-create knowledge with participants in this study, as it offers the unique possibility for the researcher to reflect on the co-construction of meanings among people, allowing the participants to prioritise what they want to talk about. Inspired by Pillow’s (2003) call for ‘uncomfortable’ reflexive practices that interrupt the uses of reflexivity as a methodological tool to get better data, this study uses ‘uncomfortable’ practices to gain responses surrounding an ‘uncomfortable’ subject, that of gender equality. It is an uncomfortable subject as many participants perceive that this is a problem that has been ‘solved’.

Despite years of equal opportunity policies, managerial discourse still incorporates a male standard which means that in order to succeed in managerial positions women must manage like a man (Gherardi & Murgia, 2014). When a female leader asserts herself ‘like a man’, she risks undermining her femininity, whereas when she ‘talks like a woman’, and is not aggressive, her integrity as a leader is questioned. Hence a more nuanced approach was perceived as necessary in order to increase the expression of opinions by female managers within the focus groups. This was facilitated by focus group coordinators who, being themselves embedded within the cultural context of Portuguese gender roles, encouraged an environment where men and women could express their opinions ‘free’ of the need to adhere to masculinised managerial discourses. They did this by being actively aware of the gendered powers at work within focus group discussions. A conscious determination to overcome the dominance of masculinity in managerial discourse was applied at the methodological level, by provoking group members and stimulating conflict. Adapting a technique often used in social work, that of ‘active listening’ (Nugent & Halvorson, 1995, p. 152) by using differently worded active-listening responses, this paper investigates how knowledge on gender and organisation within a tourism context can be created using ‘active discomfort’ creation as an innovative methodological tool.

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Women in Management in Non-Profit Organisations: Narrative and Critical Feminist Discourse Analysis

Catharina Jerratsch

Management School, University of Waikato, NEW ZEALAND

Abstract

This paper outlines the methodology used for a doctoral study of organisational employees focusing on their everyday communication in relation to gender and their interpretation of gender and gendering practices in the workplace. The research is situated in the non-profit sector – a domain that has received comparatively less attention than the for-profit business field. The specific context for the research is the Young Men's Christian Association (YMCA), which, despite its name, has been open to female members since the 1970s. The organisation is explored in two national contexts – New Zealand and Germany. The questions addressed by the research call for the use of a variety of methodological approaches and methods. Unusually for this type of research, the study includes interviews with men where they are invited to talk generally about the topic of women in management, as well as their own gendered and gendering practices and experiences in the workplace. Women were also included in the study and also invited to talk about these topics.

In the paper I outline how the investigation innovatively combines narrative and critical feminist discourse analyses. Having conducted the New Zealand segment of the research, one prominent aspect in participants' responses was their 'normalized' narratives of gender. They largely did not consider gender to be an issue in the workplace, and repeatedly advocated for the need to base promotion decisions on merit alone. Yet, while the research participants did not present narratives featuring gender as an element of structural conflict, they did weave pre-existing gender character stereotypes into their stories about the workplace – such as the gossiping woman, and mothers as primary care givers. The combination of narrative and the feminist critical discourse analysis provides the basis through which I explore the use of such gendered stereotypes and the power relations which they work to produce, reproduce and reinforce. It is through these methodologies that I am exploring whether, in a 21st century not-for-profit organisation manifested in humanitarian values, it is really possible to say that gender equality and equity is working in practice, or is it masquerading some still deeply engrained gendered structures of sense making.

Reflexivity is also an important and considered component of the research. Here I reflect on how the participants interacted with me as a young female researcher, and to what extent their answers were shaped by my research agenda and/or their loyalty to the organisation knowing the results would be available to their YMCA colleagues. I also reflect on how much their responses was truly a 'narrative', and how else we might conceptualise them. Additionally, a challenge for this research is that of how to stay true to participants' worlds and words, while at the same time utilising critical perspectives and exploring distorted communication and structures that the participants themselves may not be directly aware but which I identify in their talk. How this research investigates the question of women in management is intended to provide fresh understandings of what needs to be done to increase the prevalence of women in the executive suite of both not-for-profit and for-profit organisations.

KEYWORDS: Critical feminism, Feminist Critical Discourse Analysis, Narrative Analysis, Gender, Non-Profit, Management

Mixed Methods Research through a Feminist Postconstructionist Lens

Inês Carvalho

Carlos Costa

University of Aveiro, Economics, Management & Industrial Engineering, PORTUGAL

Nina Lykke

Linköping University, Gender Studies, SWEDEN

Anália Torres

Technical University of Lisbon, Social and Political Sciences, PORTUGAL

Abstract

Feminists have been somewhat reluctant to quantitative methods, given that feminism has been traditionally more closely related with the postmodern paradigm (Hodgkin, 2008). Postmodernism and poststructuralism's denial of 'grand narratives' and focus on 'small stories' and exploration of multiple and fragmented identities made a significant contribution to feminist thought, and opened up new ways of thinking about gender free from modern thought and the scientific method (Harding, 1986; Lykke, 2010b; Lyotard, 1979, p. 124). However, postmodernism's emphasis on language, discursivity, as well as political and moral relativism, collides with feminist ideas of liberation, emancipation and justice (Lykke, 2010a). Some contemporary feminist theorising has not only embraced the anti-foundationalism of post-modern philosophy, but has transgressed it by focusing on more material analyses (Lykke, 2010b). Some examples are Barad's ethico-onto-epistemology and agential realism, and Haraway's partial objectivity and situated knowledge. Nina Lykke suggested 'postconstructionism' as an umbrella term to bring together these converging trends in feminist thought that transgress positivism, social constructionism, as well as postmodern relativism and anti-foundationalism (Lykke, 2010b)..

This study proposes feminist postconstructionism as a good 'thinking tool' for framing mixed methods research (MMR) in feminist studies, and overcome the apparent irreconcilability of quantitative and qualitative methods. Nina Lykke claimed that it is important to resource to several analytical methods, both qualitative and quantitative, from within a broad range of disciplines, ranging from arts and humanities to biology and medicine (Lykke, 2010a). Mixed methods can be used in transformative research for social justice and to achieve feminist goals, since 'the big picture accompanied by the personal story can bring both depth and texture to a study' (Hodgkin, 2008, p. 297). If the aim of feminist research is to achieve social change towards the improvement of women's lives, quantitative methods used in combination with qualitative ones can give a more powerful voice to women's experiences {Hodgkin, 2008 #1351}. Quantitative data in MMR is more likely to be regarded as reliable and valid, and thus be heard in the policy arena, hence contributing to more easily convince non-feminist decision makers. MMR is also more likely to overcome the shortcomings of both QUAN-only and QUAL-only approaches, since in large quantitative studies women's voices remain unheard, and in qualitative studies there are often problems with poor representation and tendency to overgeneralise (Hodgkin, 2008). This study shows how qualitative dominant MMR with an overarching feminist postconstructionist framework can be a tool for feminist analyses of gender, work and organisations. Qualitative dominant MMR relies on a 'qualitative, constructivist-poststructuralist-critical view of the research process', while acknowledging that 'the addition of quantitative data and approaches are likely to benefit most research projects' (Johnson et al., 2007, p. 124). Therefore, this study begins with a review of selected mixed methods research studies on gender, work and organisation, and a critical appraisal of how the mixing of methods contributed (or not) to achieve feminist goals in investigation. In the second part of the article, an empirical study carried out by the authors is briefly presented. This study analysed gendering processes in the Portuguese tourism sector, particularly women manager's careers in the sector. In the quantitative part a database on the Portuguese workforce provided key data for the analysis of gendered patterns of employment and gendered salaries. In the qualitative part, in-depth semi-structured interviews were carried out with a sample of 23 female top managers in hospitality and travel businesses, and narrative and thematic analyses were used. The aim here is not to discuss the results of the investigation, but to discuss to what extent the mixing of quantitative and qualitative methodologies enriched the study and contributed to achieve feminist goals, as well as to discuss the limitations of this approach.

A method to visualise and change the doing of a gendered meeting culture

Susanne Andersson

Education, Stockholm University, SWEDEN

Abstract

People do gender with a recursive precision intertwined within the everyday life of an organisation. However, this is not something that they usually are aware of and, therefore, do not reflect on (Martin, 2003, 2006). In development work that has the aim of creating gender-aware organisations, an important first step is to reveal how gender is done. In addition, interaction during ordinary meetings is one of the important foci (Acker, 1992; West & Zimmerman, 1987). In these situations, people with formal power have a special responsibility. For managers, it is imperative to reflect on what culture is reproduced during meetings and what conditions the manager's actions create for co-workers (Andersson & Amundsdotter, 2012). However, this is a methodological challenge. How can a gendered meeting culture be revealed for managers when they are not aware of how it is produced and their own role in its reproduction?

In the paper, an innovative research method will be presented. The method has been developed in R&D projects to analyse and change organisational cultures, for example, during meetings, studying managers' actions in their organisations with the aim to increase gender awareness amongst them. Briefly, the method is applied as follows: Participatory observations are conducted in which the interaction is studied in one meeting using an observation schema. After the meeting, the researcher sits down with the manager and discusses the observations. Moreover, grounds for this discussion are the interactions during the just-ended meeting following a special methodology.

It is the subsequent discussion after the participatory observation that makes the method innovative. First, the discussion with the manager enables the researcher to validate the interpretation of the observations. Second, the discussions reveal for the managers how their actions during the meeting contribute to special conditions for the co-worker. Third, doing research in this manner does not just reveal what happens during one meeting. It also reveals the recurring (past and present) practices that reproduce a gendered meeting culture. For the managers, the new awareness and effects of the theory informed reflections on actions (Argyris & Schön, 1974), helped them to realise the importance of working to change the future culture. This is, then, the start of the 'undoing of gender' (Deutch, 2007). The paper will present the process of contextual, theoretical and methodological considerations that contributed to the special and innovative method that emerged. And also descriptions of how the method can be applied.

Avoiding the Medusa effect: Combining innovative methodologies to explore gender and other differences in organisations

Shelagh Mooney

Hospitality and Tourism, AUT University, NEW ZEALAND

Abstract

The study of gender is constantly evolving. Yet, how to research gender in combination with other dimensions of difference continues to present a significant theoretical challenge for gender scholars (Calas, Smircich, & Holvino, 2014). Hesse-Biber and Leavy (2006) suggest that innovative research methods evolve in response to the perception that traditional approaches are failing to answer questions posed by contemporary researchers. Although innovative approaches need to be founded on a clear theoretical foundation (Anderson, 2006), understandably, they lack the clear sequence of steps provided by more established paradigms. Researchers who investigate gender along with other aspects of difference experience an added layer of complexity and it is difficult to work out how best to position gender when using evolving methods, such as intersectionality. Researchers are frequently paralysed by indecision when exploring competing options, for example, they may question whether to research gender as the primary category of difference, recommended by Broadbridge and Simpson (2011) in management studies, or to give gender equal weighting with race and class as suggested by Holvino (2010). Unfortunately, researchers are not always successful when seeking examples of how an innovative method works in practice. Three common methodological problems associated with such methods are as follows: the epistemological base is not entirely clear; the sequence of steps is not easy to follow and some steps may be missing; each step must be justified methodologically and epistemologically. However, this paper argues that resilient researchers can effectively negotiate new ways of carrying out research and advance the theoretical base and practice of innovative methods. The paper details how challenges faced and overcome by this researcher when using an intersectionality framework, in conjunction with memory work and semi structured interviews, to examine influences on the pace of careers in the service sector. Memory-work is an emerging group research method based on individuals independently writing a written memory round a common theme (Haug, 2008). The group then comes together and each writer reads their own piece and opens their insights to discussion; the rich meanings synthesised by the group form the analysis (Small et al., 2007). Semi-structured interviews are another method favoured by feminist researchers as they give silenced or missing voices their opportunity to be heard (DeVault & Gross, 2007). In the study, the analytical tool used to analyse the intersections of age, gender and ethnicity was Winker and Degele's (2011) model of multi-level intersectional analysis, a process model that connects individual identity with organisational processes and societal structures. Although all three approaches appeared compatible, when the time came to analyse the data, problems arose with how to separate the data entanglements (Fletcher, Holvino, & Debebe, 2012) and combine two data sets, while maintaining the methodological integrity of each method within its intersectional framing. The paper discusses how each theoretical decision, for example, the way gender was conceptualised as performance, was resolved. While researchers using innovative methods may lack the guidance of scholars who have used the method previously, they can be more creative as they are unconstrained by rigid existing protocols, which are 'set in stone'. The disciplined freedom of innovative methodologies is what gives such methodologies their exceptional power to liberate thinking, thus advancing gender and organizational scholarship in important ways.

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Collaboration between researchers and journalists: methods in data gathering

Minna Nikunen

Tuija Koivunen

Päivi Korvajärvi

University of Tampere, FINLAND

Abstract

Reading the Riots was a British forerunner in co-operation between the journalists of the national newspaper, The Guardian, and the researchers of the London School of Economics. It was a collaborative social research inquiry which investigated and reported the riots in England in August 2011. In 2015 Kone Foundation launched a Finnish version based on the same idea, but without the riots and with less spontaneity. The research programme, titled as Is Finland Becoming Polarized?, has an overall aim to inspect the divisions and inequalities in Finnish society. Our research project Division into Two? is part of this research programme. Its aim is to investigate inequalities among young adults, their relation to working life and employment, and how they define success and failure. The core of our research group consists of female researchers and journalists, who gather the research material together. The researchers will write academic articles and the journalists feature articles. In addition to the core group, we have outsourced the web design to two male professionals.

Our methods to produce research material, that is, ethnography and interviews, are quite conventional. However, the gathering of the research material differs from our previous research practices, since we work with our freelancer journalist partners throughout the process. The project is still in its early stage, in which we accustom ourselves to each other's working styles. However, we have already found similarities and differences in our ways to gather research material. The common ground for our collaboration forms the similarities between the ethnographic fieldwork and the journalistic reportage. Interviewing is the main method for both; however the interest of knowledge varies. Journalists want to find something original and new; researchers can find continuities interesting as well. To put it roughly, the journalists look for vivid and touching stories to tell for the public, whereas the academic scholars look for rich and interesting material to relate with theoretical conceptualizations and earlier research. These aims lead to somewhat different ways of interviewing and observing people. The journalists seem to be more interested in details than the researchers, who aim to be more systematic than the journalists.

The new collaboration has for instance brought new demands on presenting oneself as a researcher in a new public context. Being a writer in a blog is different from being a writer in a scientific publication. Pictures are often included, and the style of writing is more personal in a blog than in a reviewed journal article. In our presentation we will elaborate the ways, in which the collaboration between researchers and journalists affects the research process and the research design. Particularly, we pay attention both to the contradictory and complementary ways, in which researchers and journalists observe gender related inequalities and gender related aspects in the research field, and their consequences for the analysis of gender regimes. In addition, we will consider the ways, in which this collaboration may change and already has changed the societal impact of our study, particularly in terms of gender. Finally, we will discuss research ethics in comparison to journalistic ethics.

Methodologies in exploring resistance and strategies in gender equality work together with change agents

Eva Amundsdotter

Karlstad University, Centre for gender research, SWEDEN

Sophie Linghag

Ersta Sköndal University College, Civil Society Studies, SWEDEN

Abstract

In this 'work in progress' paper we discuss the methodologies our research group developed in order to work together with change agents in municipalities and authorities in Sweden, to explore resistance towards gender equality work, and in particular to develop strategies to address this resistance. The development of methodologies grew as a result of demands from research funding. The requirements in the announcement of funds were that researchers need to collaborate with partners from business, public sector or non-profit organizations and address applied research on gender equality work that is of relevance to the partners involved in the project. In this project we collaborated with three partners in the public sector. Despite a development of a variety of methods for practical equality work in Sweden, there are experiences of problems in achieving objectives in gender equality due to that gender equality work often face resistance. Therefore, the aim in the project was to explore resistance and strategies in gender equality work together with the change agents in the partner organizations. Based on knowledge on different participatory methodologies, on action oriented research (Andersson & Amundsdotter 2012) and research on resistance to gender equality (Cockburn 1991, Pincus 1997, Wahl et al 2011) the research group developed a concept for a workshop series. As a research team we worked to bring reflective conversations, to spot and portray situations of resistance to clarify and build knowledge about common experiences, and experiment with various resistance strategies based on the organizational contexts which the participants found themselves in. Different methods were used; both by playing situations, and by building scenarios and possible new forms of resistance and how to address those. Analysis and discussion gave rise to that we developed a model to sort different forms of power in resistance and also in developing strategies to meet resistance.

Inspired by Foucault's understanding of power and his insistence that resistance can be understood as part of the dynamics and relationships that produce power relations, we identify various forms and relations of resistance and strategies (Foucault 2002, 2003). A model is developed that aims to describe and understand the relationships between repressive, pastoral and regulatory forms of resistance and strategies. Finally, we discuss the model as a possible tool when working with change in organizations and its potential to make visible the limits and scope of maneuver, as it can be used to spot norms and responses that seem most possible in a context (Amundsdotter et al 2015). The model was useful to be able to sort by both forms of resistance and strategies used to address this resistance. But it was also useful for the participants in their change agent role - to analyse their ability to shift strategy based on assessments of what works in different situations or to reach different people. The project also developed a prototype of a mobile application for training to meet with resistance. The app is based on that the potential user presents a scenario, a story, along with a number of alternative courses of action, in this scenario.

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Feminist Theory of Organisational Change? How to bridge the Gap between Gender Theory and Organisational Practice

Nadine Pieck

Leibniz Universität Hannover, Institut Interdisziplinäre Arbeitswissenschaft, GERMANY

Abstract

In the public discourse gender equity is perceived as already accomplished. But discrimination has become more subtle and often remains invisible for individuals. On the organisational level, mechanisms of discrimination are embedded in organisational structures, rules and practices of daily working routines (Acker). Therefore gender equity is a cross-cutting theme that addresses organisational change and shares major challenges with other cross-cutting subjects such as occupational health management: Raising awareness and legitimating the necessity of action, organising support and resources, designing a procedure model of change and developing effective measures.

How can equal opportunity officers or human resource managers cope with these challenges? The central assumption is that they need adequate knowledge, know-how, and systematic reflection, besides from political opportunities, a supporting legal framework etc. Findings from case studies and workshops with equal opportunity officers carried out by the author show a gap between academic critical gender knowledge and a prevailing dichotomous gender knowledge in organisations. The application of gender equity strategies in practice often lacks a systematic approach on organisational change. Equal opportunity officers find themselves in the role of “firefighters” attending too many time consuming selection processes instead of working on standards for selection processes and qualifications for relevant actors. They hardly manage to gain organisational resources for pilot projects or a systematic approach on organisational development. A main challenge for practitioners is the strategic framing of a project, that legitimates gender equity and allows to develop a theory-based approach on the issue. Methods of change and project management are not an integrated element of qualifications for equal opportunity officers. Change management and the need for individual and collective reflection as a basis for organisational development (Müller 2015) got little attention in feminist research. To develop and evaluate a process orientated approach, the author carried out gender projects within the German police and established a project orientated qualification for equal opportunity officers that accompanied them for at least one and a half year. The core element of the approach is a participatory research process that enables participants (employees) to reflect daily routines, rules and structures and their consequences for gender equity. The workshop based method allows both to collectively reflect gender related practices and common gender knowledge at hand. Secondly, it supports the development of new practices and the implementation of new working routines. In the development of new practices or measures academic gender knowledge cannot simply be applied. The process of altering established routines is rather to be described as a co-production between organisational actors and the consulting researcher. Participatory research implies learning/researching on both sides - researcher and organisational actors. In this process the researchers role changes from external observer to consultant who is actively involved in the incremental improvement process. To perform this role, researchers need additional competencies such as process and person orientated consulting competencies. Research on a feminist approach on organisational change itself remains a challenge as it requires access to organisations and a longitudinal design. Due to the specific contextualisation of each organisation findings cannot be generalised. To validate participatory methods a large number of case studies is desirable. In this stream the author would like to discuss the limits and chances of this approach on how to investigate and support gender equity change in organisations.

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Women in construction: do methodological choices reproduce or breakdown gender inequalities?

**Nicola Naismith
Katherine Ravenswood
Lynette Reid**

Computer and Mathematical Sciences, AUT University, Auckland, NEW ZEALAND

Kate Sang
Heriot Watt University, Edinburgh, SCOTLAND

Abstract

Women are underrepresented in all aspects of construction in New Zealand and comprise only 15% of the construction workforce (Statistics New Zealand, 2013). This parallels an international phenomenon and highlights social inequality for women but also the challenges for organisations in meeting labour demand in a significant and growing industry. Indeed, Powell and Sang (2013) stated that “there is a strong business case for addressing the lack of equality and diversity in the industry” (p. 795). However, how well research has addressed this issue has been called into question (Powell and Sang, 2013). Questions have also been raised about under researched areas such as the role of gender, power and organisations in perpetuating inequality (Powell and Sang, 2013; Powell et al., 2009).

This paper provides a meta-analysis (Timulak, 2009) of the women in construction literature from 2000 to 2015 conducted by a multi-disciplinary team. It focusses on the methodological approaches employed by researchers during this period, examining relationships between research findings and methods chosen. It also investigates the relationship between organisational and funding bodies, methodological choices and the research findings of the papers. It does this with a view to analysing how methodological choices impact on the way in which gender inequalities in construction are revealed or hidden. The aim of the paper is to identify any shifts and innovations in the methodological approaches and how this relates to the development of theory and change in women in construction research. Finally, this paper will establish the theoretical issues raised such as the adequacy (or otherwise) of research methods employed in women in construction research for challenging gender inequality and promoting change.

Uncovering engineers' networks: methods to uncover gender differences

Kim Ball

Malcolm Alexander

Glenda Strachan

Griffith University, AUSTRALIA

Sumanthi Gunawardana

Monash University, AUSTRALIA

Abstract

More than forty years of research on women engineers has identified a plethora of problems associated with women's equity and retention in organisations without providing an improvement in women's position in this highly masculinised and male-dominated profession. Analysis of the gender composition of professional networks has identified crucial issues that impact negatively on women's careers (Burke, Rothstein, & Bristor 1995, p. 26; Feeney & Bernal 2010, p. 785; Xu & Martin 2011, p. 145). The few studies which have investigated professional engineers' networks and the impact of gender have used a mix of quantitative and qualitative methods (Gray, Kurihara, Hommen & Feldman 2007; Xu & Martin 2011), with a heavy emphasis on the quantitative studies (Belle, Smith-Doer & O'Brien 2014; Berger, Benschop & van den Brink 2015; Feeney & Bernal 2010; Shantz, Wright & Latham 2011). Surveys are the basis of this quantitative research with participants limited to answering a range of pre-determined questions to self-report on networks. Relying solely on such quantitative surveys limits the nature and value of the collected data as individuals may not understand what constitutes a network and what part others play in them. How do you research networks through a gendered lens and uncover the impacts of these networks, without relying on anecdotal and self-reported information?

The methodology developed for this research is a whole-network, social network analytic ethnography (WN-SNA ethnography) guided by the critical research approach (Alvesson & Deetz 2000, p. 63; Creswell & Plano Clark 2007, p. 25). Data analysis is achieved through inductive theorising and meso-level theory with both a substantive and formal theoretical focus to develop critical relevant knowledge and practical understanding to enable change, provide new skills, and new ways of operating (Alvesson & Deetz 2000, p. 63; Creswell 2009, pp. 210-216; Creswell & Plano Clark 2011, p. 40). In using this methodology, I return to the origins of Social Network Analysis (SNA), where rich, thick data is collected through ethnographic-based fieldwork (Freeman 1996, p. 40). Data collection was based on ethnographic fieldwork to ensure the integrity of the data (Fetterman 2009, p. 552), socio-cognitive mapping (Cairns, Perrin & Cairns 1985; Kindermann 2007), and social/organisational network analysis (S/ONA) (Hollstein 2011, p. 404). Fieldwork was achieved through participant observation (Atkinson & Hammersley 1994, p. 248; Bachiochi & Weiner 2002, p. 171) of six engineering teams in their daily work over eight months in 2013. Socio-cognitive mapping (SCM) was achieved through observation of interactions (Cairns et al. 1985; Kindermann 2007), and interviews where participants described who they see work colleagues interacting with. The S/ONA data was collected through the interviews, analysis of weekly project team resourcing spreadsheets, and a quantitative online ONA survey of the 700 employees in the Capital City office of the organisation. In both the interviews and the survey, participants were asked who they work with, approach for career and technical advice, who they consider a friend and not just a colleague, and the benefits and value of these relationships. The analysis of qualitative data was achieved through coding, categorising, and connecting data to develop inductive themes (Alvesson & Deetz 2000; Bickman & Rog 2009; Hsieh & Shannon 2005). Qualitative data relating to the SCM, interviews and observations of individual's network connections were constructed into an SNA data set; coded to VNA format; run through UCINET (Borgatti, Everett, & Freeman 2002) and NetDraw (Borgatti 2002) to produce matrices, net diagrams for analysis, and enabled the production of a graphical representation (Buchanan 2002, pp. 23-33; Hollstein 2011, p. 404) and comparison of what people say they do, with what they are actually doing. This is an innovation in this methodology. It facilitates the identification of powerful and influential networks and inequalities women engineers face through their lack of access to, and membership of, informal networks (Acker 2006), which are necessary for their assignment to projects offering challenging and interesting work and career advancement.

Teabags, Tools and Getting my Hands Dirty: The Female Outsider in the Total (Male) Institution

Jenna Pandeli

Business and Law, University of the West of England, ENGLAND

Abstract

I hope she'll be a fool -- that's the best thing a girl can be in this world, a beautiful little fool.

~ F. Scott Fitzgerald, *The Great Gatsby*

Previously, it had been assumed that the fieldworker is 'any man' and that their personal characteristics, such as gender, have no bearing upon the development of trust in the research setting (Johnson, 1975). However, like many researchers (Gurney, 1985; Huggins and Glebbeek, 2009), in reality I found this not to be the case. This paper will suggest that in fact gender and the personal characteristics of the researcher play a central role within the research and whilst it can involve challenges, these challenges can be embraced and utilised to improve the research outcomes as well as the experience of the researcher.

This paper reflexively discusses the complex role that gender plays for the female researcher in an all-male prison (or a 'total male institution'). The paper reveals the way gender influenced the research outcomes and the researcher's experience of the field. The research is based on ethnographic research carried out in a private prison, Bridgeville. Ten months of observations were conducted, both participant and non-participant as well as forty semi-structured interviews with prisoners. This paper refers to the research setting as a 'total male institution' drawing on Goffman's (1961) ideas of the total institution; despite a small number of female staff members this environment is dominated by men where sleep, work and play are all undertaken in the same place, with the same people and, as such, these men have little contact with females during their incarceration. Thus, introducing a female into this environment will have an obvious impact. This will not only affect the prisoners, but there will also be implications for the solitary female.

Whilst being female facilitated access and the building of relationships with participants it also posed challenges in the field. But more than the simple pros and cons of gender in the field, interestingly, the advantages of being a female were paradoxical. Whilst stereotypical female traits such as being nurturing and empathetic encouraged prisoners to open up, the researcher gained respect and admiration by performing masculine activities such as using tools and, quite literally, getting her hands dirty. The paper offers an original insight into the role that gender plays in research. It builds upon existing reflexive papers to deal with the practical and everyday implications that gender has on the fieldwork process. This paper intends to be valuable to ethnographers entering complex terrain. Whilst embarking upon ethnographic research is exciting it can also involve feelings of anxiety and confusion. Knowing that others have faced these same difficulties, and can offer ways of coping with and adapting to them, can be a comfort in what can be considered a very lonely practice.

Narrative analysis: Achieving narrative integrity through a 'cycle of storying'

Barbara Myers

Judith Pringle

AUT University, NEW ZEALAND

Abstract

This paper contributes to discussion on innovative methodologies by demystifying narrative inquiry. It provides a practical example and framework for utilizing stories to gather, present, analyse and discuss research data from a study of older women who undertake self-initiated expatriation (SIE) a period of extended travel and work overseas (Suutari & Brewster, 2000). It is well documented that there are a diversity and complexity of approaches in the field of narrative inquiry (Clandinin, 2007; Pinnegar & Daynes, 2007; Spector-Mersel, 2010) and in the process of narrative analysis (Mishler, 1995). Without any clear models of narrative analysis (Bold, 2012), we read widely and became increasingly committed to preserve the integrity of 'narrative' throughout the research process via the gathering of life stories.

As we became increasingly aware of the power of the life story during the pilot interviews, we considered how we might capture the participant's individual voice as well as examine the more collective processes of all their SIE experiences. Thus we developed a three level framework for the analysis, presentation and discussion of data in a cycle of storying and re-storying. The core (or first level) of this storying process was the creation of 21 individual stories drawing on McCormick's concept of interpretive stories in Bold (2012). These individual interpretive stories were written in stages, reflecting Polkinghorne's (1995) understanding of 'narrative analysis' as "studies whose data consists of actions, events and happenings but whose analysis produces stories" (p. 6). At the next (second) level of analysis we moved away from our situated closeness to the individual and particular, to consider the narrative data in a more holistic way via the writing of five 'journey' stories. These five stories reflected some of the key themes from across the 21 life stories. In his study on wounded storytellers, Frank (1995) suggests that the construction of underlying generic narratives presents another conduit for listening, interpreting and understanding, without diminishing the uniqueness of the individual story. Finally we created one collective 'personal experience' story (McCormick, 2004). An important concern at this third level was not how narrative as text is constructed "but rather how it operates as an instrument of mind in the construction of reality" (Bruner, 1991, p. 6). It is argued that developing one principal narrative (Bell, 1998; Riessman, 1993) is a valid approach to interpret a set of different stories (Bold, 2012), in a final weaving together of findings and insights in a general story (Crossley, 2000).

This research contributes to the field of narrative inquiry theory through the development of a cycle of storying to analyse qualitative data as well as for the purposes of presentation and discussion and in doing so, sheds new light on the professional and personal lives of these older women whose experiences would otherwise remain invisible (Lewis and Simpson, 2012). The storying process starts with the development and presentation of 21 individual interpretive stories and concludes with a collective personal experience story, thus establishing narrative integrity in a 'cycle of storying and re-storying'.

How Biographical Research adds to Organizational and Gender Theory

Marita Haas

Vienna University of Technology, Management Science, AUSTRIA

Abstract

During the last decades, many scholars have argued for a more practice-based research approach in organizations, reflecting on the relationship between organizational structures and individual agency (Miettinen et al. 2009, Schatzki et al. 2001). Practices depict the dynamic aspects of constructing social order and reality at work. Recent studies of gender in organization are informed by this approach (Poggio, 2006, Pullen & Simpson, 2009) and refer to gender as “[...]complex, multi-layered, everyday social practices of distinguishing between men and women (or between masculinity and femininity), which involve both formal and informal power processes” (Van den Brink & Benschop 2014, p.51).

Building my research upon biographical-narrative interviews (Rosenthal 1993; Schütze 1983), I request organizational members to tell me their whole life stories. Among various sociological and business disciplines, people in organizations are considered as storytellers and their stories as evidence of organizations’ practices (Czarniawska 2004, Rhodes & Brown 2005). The inclusion of narratives has been established as a method to gain interesting empirical insights that lead to new theoretical aspects in gender research (Simpson & Lewis, 2007). However, there has been little discussion about how to use the whole life story as a (re-)source for organizational matters. The own story of an individual organizational member is of course particularly related to the individual’s trajectory. People enter organizations with a specific biographical background, their specific history, related with their very individual experiences. On the other hand, their (career) trajectory is subject to the social and institutional setting and co-constructed through master narratives that are in place at the institution (LaPointe 2013, Rosenthal 1993). Informed by the theory of the gendered organization (Acker, 1990), investigating the whole biography illuminates how structural and institutional aspects interrelate with the specific history and background of a person. Further, the process of creation, reproduction and transformation of gendered and social practices can be depicted as the perspective of the protagonists and their involvement in interactions and (gendered) practices are put in a central position (Rosenthal, 1995, Schütze 1983).

Biography analysis combines well-applied qualitative research approaches on the complex and multi-layered interrelation of organizations and individuals with the theory of social and gendered practices. During the course of the manuscript, I will introduce my research approach, including its historical roots and development but also highlighting examples of my empirical work on female professional identities (Haas et al. 2016). I intend to shed more light on a procedure well improved in sociology but rather unknown in organizational research. By doing this, I illustrate that biographical-narrative research is rather a methodology than a simple research method. Working with biographical accounts and the systematic re-construction of individual stories as well as the underlying organizational processes allows studying the interrelation of organization, gender and biography more closely. In the last chapter I will discuss the implications of this approach, highlighting potentials and limitations for further research.

Hermeneutic phenomenology: Searching for meaning in women's career journeys

Margie Elley-Brown
Candice Harris
AUT University, NEW ZEALAND

Abstract

This paper responds to the call for emerging methodologies used in the herstory of gender research. It discusses empirical research which utilized hermeneutic phenomenology (Heidegger, 1927/2008) a methodology previously little used in management research, to study the careers of women working in education. Central to this research is the assumption that every woman has a story to tell about her career. The findings of this research used participants' own words to craft evocative stories—phenomenological anecdotes—of various aspects of the women's lives. These stories have a lyrical quality and provide a means of giving voice to women's concerns, aspirations, and motivations. When read aloud the stories have phenomenological power; they compel the listeners to reflect, and look for themselves in the story. People can become personally involved and look for meaning via their own meaning; they become aware how a story resonates with their own experience. Reading phenomenology can be like reading poetry in that it speaks partly through silence.

In this paper we suggest that phenomenology provides a means to observe and explore career development from a subjective viewpoint—that of the individual—considered as an active and reflective participant, who can discuss her career development from the past to the anticipated future (Grant & Giddings, 2002). The nature of a woman's career, as experienced by women working in education, is exposed, by taking a view from the “inside.” We contend that utilising phenomenology provides much needed fresh understanding of the context of women's careers as a source of social meanings which individuals draw from, to construct a career. Phenomenological research concerns itself with what it means for a person to live a life and involves asking “meaning” questions (van Manen, 1990); it has been proposed to provide the vehicle by which explorations into the development of the human side of organisational enterprise can be undertaken (Ehrich, 2005). Hermeneutic phenomenology has as its aim to “transform lived experience into a textual experience” (van Manen, 1990, p. 36). It is both a descriptive (phenomenological) methodology “it wants to let things speak for themselves” and an interpretive (hermeneutic) methodology “it claims there are no such things as uninterpreted phenomena” (p. 180). Studies, which use phenomenology in organisational research, are scarce in spite of recommendations for its use (Sanders, 1982; Gibson & Hanes, 2003; Ehrich, 2005). This research uncovers the nature of two complex relationships: firstly, the relationship between women's subjective and objective career and secondly, the relationship between women's personal and professional lives (O'Neil, Hopkins, & Bilimoria, 2008; Sullivan & Baruch, 2009). It also contributes to Mainiero and Sullivan's Kaleidoscope Career Model (Cabrera, 2007; Sullivan & Mainiero, 2007b).

We argue that hermeneutic phenomenology facilitates a refreshing and creative means to illuminate previously unexposed aspects of women's career experiences. Further, it provides a powerful platform from which women's voices and concerns can be heard. This paper will also provide an explanation of the methods used in this hermeneutic phenomenological study with recommendations and guidelines for researchers considering using this methodology.

Working in the umbra: methodological uncertainty and affective flows

Nikki Fairchild

Childhood, Social Work and Social Care, University of Chichester, ENGLAND

Abstract

In 1992 Gilles Deleuze argued, in a brief essay, that we are witnessing a transition from societies of confinement to 'societies of control'. In societies of control power operates through a process of 'continuous modulation': a regime of 'perpetual training' and assessment. The focus of my doctoral research is to use Posthumanist theorising to explore how Early Years Teachers modulate their practice within their organizations following the introduction of the Teacher Standards (Early Years) (DfE, 2013) in England. This will allow me to provide an alternative lens on the understanding of professional identity formation and (re)imagine professional becomings (Fairchild, 2015) as a means of charting affective flows in and between Early Years Teacher assemblages. Drawing on St. Pierre (2011:613) my productive engagement with the work of Deleuze and Guattari has allowed me to consider a 'reimagination of social science inquiry'. I have been grappling with how to creatively embrace a Posthuman onto-epistemology of difference and have been working in the umbra (shadows) as I challenge the traditional views of qualitative research practice. Early Years Teachers work in human and material organizational contexts as they engage with children, policy, practice, the nursery/school environment and spaces for play and teaching. Posthumanism allows for an attention to materiality and affectivity and gives a new articulation of the concept of identity leading to the individual emerging as an assemblage. The assemblage as methodology provides the vehicle to explore the affective flows and their relations to Early Years Teacher assemblages. Additionally the assemblage as methodology provides a 'commitment to thinking with materials and incorporating them as forceful agents in the formation of the social world' (Meiches, 2015: 479). In charting affective flows I will explore and be entangled within machinic assemblages at a number of levels - material, affective, embodied, corporeal, political and neoliberal. Being part of the research assemblage my methodology is (re)emerging and I currently am enmeshed in a series of rhizo-affective multidimensional events which have (re)(e)volved around my desire to engage with the perceptual, experiential and sensory nature of affective flows. This engagement has led me to question what data will be revealed, what it might want and how might I move away from representation to mapping and charting and reconfiguring and reimagining data (Koro-Ljungberg, 2016). This paper presents the affective flows of five Early Years Teachers as I consider their experiences both spatially and temporally. Data will be revealed using a range of methods including discursive (interviews), visual, material, and political. There will be visits to Early Years Teachers in their workplace and we will engage in an ongoing co-constructed multidimensional dialogue about their experiences, their affects and percepts (Deleuze, 1995) as they fold and unfold. In this way I can attend to social justice by decentring the role of the Early Years Teachers within their organization as I critically analyse materiality and affect within the new regime of modulation. The resultant data analysis is, as yet, unknown – an immanent methodology becoming.

Writescapes (of spatial difference)

Mirka Koro-Ljungberg

Mary Lou Fulton Teachers College, Arizona State University, USA

Teija Löytönen

Arts, Design and Architecture, Aalto University, FINLAND

Abstract

This presentation does not describe spatial writing or post-qualitative research. Instead, our examples, writescapes, create and produce. We inquiry into the role of space/place in our scholarly encounters and work as female academics. Inspired by Van Manen and Adams (2009) who asked a spatial question about where we are when we write and Speedy (2012) who emphasized the role of writing element and context in this presentation we explore different writing spaces and landscapes in relation to the assumed scholarly discourses and our gendered writing practices. We propose here that through writescape (writing situated within space and place) one does not only write but inquire (into oneself, others, gender, diverse forms of scholarship, materials, environments, landscapes etc.) More specifically we offer a set of conceptual connections, visual, and material experimentations within diverse writescapes and a discussion of how these experimentations shape our perceptions and future practices. For us a Deleuzian experiment is nothing more than its connections and Deleuze and Guattari (1994) proposed that, "to think is to experiment, but experimentation is always that which is in the process of coming about - the new, remarkable, and interesting" (p.111). Following Deleuze and Guattari our writescapes challenge and encourage qualitative researchers to practice young, creative, spontaneous, and mysterious scholarship and scholarly writing; work that is difficult to predict and externally control. Finally, our writescapes is not an act to be evaluated or performance to be judged but it forms an intensive experience which outcome is always unknown. For Deleuze experimentation is an adventure and it involves creativity outside the boundaries of established knowledge and against proper thought. A dice is being thrown in a crossing and experimentation is our only reality.

Posthumanist methodological devices: introducing possibilities for thinking differently about child protection in England

Ruth Hubbard

Faculty of Education, Manchester Metropolitan University, ENGLAND

Abstract

This paper explores the generative potential of posthuman research practices, that is, research that envisions human actors as part of – and inseparable from - complex entanglements. The ontological shifts this involves runs radically counter to current notions of professional practice in education and social welfare that are profoundly dependent upon prescriptions, (re)inscriptions and demonstrations of accountable, responsible, reasoning liberal humanist subjects acting on, or intervening in, the world – as well as, of course, the measurability and audit-trailing of it all. In this way, and according to Braidotti, the sovereign humanist subject is both “a normative frame and an institutionalised practice” (2013, p.30, my emphasis). A really good arena for understanding this is in services for children and young people in England where ‘child protection’ imperatives require the constant monitoring and evaluation of one’s own actions within this practice frame alongside external inspection regimes that require the same. Using the example of child protection ‘failures’ in England, this paper examines ways in which critical posthuman research understandings and associated methodological devices might disrupt such institutionalised practices of self, and potentially generate of different ways of thinking/being/acting. Furthermore, I argue that a need to think differently in child protection (research) – beyond tired (or dead) humanist formulations is both serious and urgent, as well as feasible.

Re-Orienting International students as data in UK Higher Education

Neil Carey

Health, Psychology & Social Care, Manchester Metropolitan University, ENGLAND

Abstract

A current and on-going collaborative qualitative interview study exploring the expectations and experiences of international post-graduate students in a UK university threatens to unfold in the most usual way - of examining what mechanisms the university has put in place to support such students. Indeed, given that the study was part-funded by the university, the imperative for making practical recommendations weighs even more heavily. The temptation in analysing the data is to assess the range, nature and quality of such support mechanisms, using the 'voices' of the international students who were interviewed. International students bear inordinate weights in their being. Feted as an invaluable economic and socio-political resource for the Higher Education (HE) industry at home, they are simultaneously seen as foreign interlopers, imbricated with politically-charged discourses of 'net migration', and even as a threat to the very 'quality' that marks UK provision as competitive in an increasingly globalised HE market. They embody and embolden the contentious construction of 'student-as-consumer', signalling the rise of the neo-liberal university with their market-legitimised demands and needs, as their inter-/trans-national journey into UK HE solidifies and epitomises the transitions that potentially renders all 'non-traditional' HE students as hapless, hopeless victims in need of therapeutic intervention. However, other possibilities steal their way into and out of sight. Post-qualitative imaginaries flounce stealthily on the periphery of my impending data analytic journey, offering the promise of and premise for alternative flights of fancy. The current presentation invites 'the international student', this amorphous and burdened beast - in the form of data - into a post-qualitative arena. In what ways might post- lenses (re)configure the international student in their relation to the work and organization of HE in the UK? How might these lines of sight (re)frame the subject positions available to the international student given the assemblage of capitalist and postcolonial entanglements that haunt their becoming 'Other' in UK HE settings. The presentation is meant as a stall, a paused platform, on which to (un)think my trajectory of framing both the international student and the HE institution in which they become ... objects of and for an 'othering' gaze.

Relationship counseling as affective labor: How to capture affects?

Marjo Kolehmainen

Social Sciences and Humanities University of Tampere, FINLAND

Abstract

This presentation focuses on the challenges of empirical affect research. It is based on an ongoing post-doctoral study on Finnish relationship counseling practices with a special focus on how affects participate in the production of differences, here mainly gender and sexuality. The concept of affect refers to different embodied, potentially non-conscious and non-linguistic systems of meaning-making and knowing. They may include different emotions, sensations and senses but are not limited to these. While there is widespread theoretical discussion and speculation on the value for the humanist and social sciences of thinking in terms of affect, there has been limited accompanying exploration of how affects might be captured empirically. The discussion on suitable methodological approaches alike is still scarce. The ongoing study seeks to employ and/or develop novel methodologies for capturing both affects and their relations to gendered power relations in contrast to simply recognizing, counting, measuring or verifying affect. As a point of departure, it is assumed that counseling has become a realm where gender arrangements are negotiated, regulated, problematized and produced. As a part of the widespread therapeutic cultures and accompanied growth of the market, several institutions, organizations and professionals from health care institutions to community colleges, from parishes to HLGBT organizations and from psychologists to sex coaches peddle advice. Occupational titles are flourishing, and in addition to therapists and psychologists e.g. sex coaches, love consultants, CAM practitioners and tantric instructors serve as experts. Advice is also targeted at diverse groups such as heterosexual, gay and lesbian couples, singles and the recently divorced. In light of this identified growth in the provision and uptake of relationship counselling, the study aims at evaluating how therapeutic cultures support and/or undermine gender equality and sexual rights. Here counseling practices are explored from the perspective of affective labor. The counseling services are indeed immaterial commodities sold to clients who often wish to improve their emotional well-being. However, the study expands on the previous studies on affective labor by shifting focus from employees to trans-subjective infrastructure of affects within therapeutic encounters. In so doing, the study aims at producing novel knowledge on the ways in which affects produce gendered and sexualized power relations within interaction as well as engaging effectively with the methodological challenges of exploring mood, atmosphere and other important non-linguistic elements.

The Use of Triangulated Feminist Participatory Action Methodologies within a Politically Charged Educational Climate Undergoing Organizational Change

Valandra

Kameri Christy

Callie Forbess

Social Work, University of Arkansas, USA

Abstract

This paper is based on a mixed methods research study in which we employed the use of feminist participatory action methodologies to assess the educational and community environment that supports 3rd grade reading readiness in four academically-distressed elementary schools located in a school district in the southern part of the United States. More specifically, community-based participatory action research (CBPAR) and focus group methods were triangulated with individual interviews and quantitative survey methods to understand what skills, strengths, and resources exist within and outside of the school settings among diverse stakeholder groups with differing and shifting positions of power and control, privilege, and access to resources including parents or other caregivers, teachers, school administrators, and the surrounding business and neighborhood community stakeholders. We examine how research engagement within this nexus of competing and collaborative interests influenced the dynamic methodological practices employed and methodological decision making throughout the research process. In keeping with the theoretical foundation of feminist participatory action methodologies, attention is given to how context-embedded historical structures of segregation and discrimination shape and shift the educational and sociocultural climate differentially and the subtleties within and between stakeholder groups, the research team and different stakeholders, and within the research team itself as well as challenge, support, and reinforce race, class, age, and gender-based assumptions in a politically charged, achievement challenged educational environment. Methodological shifting is experienced as an ongoing and normative adaptive response to accommodate and traverse an ever shifting research terrain. Discourses of dominance, marginalization, and counter-narratives and scripts are recognized as constantly fluctuating through the individual and collective diverse experiences of the research team and with respect to the multiplicity of intersecting identities we each bring to the research process and our interactions with various stakeholder groups and the funding organization.

[Data within (data)-bag) diffracted

Angelo Benozzo

Humanities and Social Sciences, University of Valle d'Aosta, ITALY

Mirka Koro-Ljungberg

Mary Lou Fulton Teachers College, Arizona State University, USA

Abstract

This paper extends our previous conversation about data-waves and data-splinters (Benozzo et al., 2013) by expanding the idea of diffracted data-waves and addressing more explicitly data-within-data, data overlaps and flows, and 'within' data(-bag). As Barad (2007) explains, diffraction happens when waves pass through an opening or obstruction and spread differently than they would be otherwise: 'whereas the metaphor of reflection reflects the themes of mirroring and sameness, diffraction is marked by patterns of difference' (p. 71-72). We look at diffraction as a process that continuously and seamlessly produces new and differentiating data-waves. Data as (in) wave movement unfolds and changes shape, expands and intra-acts with landscape (environment), with water (other substances), and beach and shore (particular yet shifting contexts). Differentiating materials and content in-(data)-bags continue to intra-act with us in different ways. More specifically the diffracted data-waves take a point of departure from an IKEA bag (in-data-bag), which appeared in Italy in a gay friendly Company ad. Later in-data-IKEA-bag-wave spread differently and created different diffractions including other in-data-bag company ad which queered the IKEA ad and data-bag, Emily Muller (Marciano, 1994) a short film including in-data-bag improvisations, a piece of art by Sophie Calle questioning ethics, voyeurism and inspections, and in-data-bag image-conversation series produced by the authors. In-(data)-bags are empty and full, private and public, liminal and porous with no boundaries, or their boundaries are continually being reshaped. Through presented examples and shared diffractions others (us, scholars, readers, bag carriers etc.) are invited to explore data-in-bags/in-data-bags/bags-in-data variations.

“.....;)” Communication in a posthuman spacetimemattering

Constanse Elmenhorts
Fjordvangen Barnehage, Oslo, NORWAY

Abstract

The aim of this presentation is to highlight how pacifier, as a non-human materiality, may have agency, and that the pacifier together with human and non-human phenomena, affects and is affected through a time-place-materiality-entanglement (spacetimemattering). I am curious around the phenomena pacifier, or more précis, the becomings of pacifier. Which movements in/around/through spacetimemattering creates pacifiers becomings, and how do this diffractions intra-acts with human and nonhuman materiality in spacetimemattering? By adopting a posthuman scientific theoretical position, I was trying to stay open during inquiry processes, where among many things I, as a scientist, was an active agent. I was experimenting, through exploring “buffet-pacifier”, “paint-pacifier” and “water-pacifier”, pacifiers becomings. I tried to sense and open up something “new” that could appear in or around kindergarten practice, but also what works in a research process. In the process of writing, I focused more and more on data. What happens when “you” read theories and write? What do diffractions between reading and writing create in different spacetimematterings? An inquiry becomes a process where “I” let the materials in spacetimematterings, as diffractions, shape the inquiry. One of the things I have experienced in the inquiry process is how focus changes in different spacetimematterings. I discuss how post-qualitative theory has and still works in/around/through my previous scholarship including my master thesis, and how this experience goes on working in, around and through my daily work in a kindergarten with children between the age of two and six.

Varieties of gender gaps: How regulation distance and labour segmentation interact in the production of gender gaps

David Peetz

Business School, Griffith University, Brisbane, AUSTRALIA

Georgina Murray

School of Humanities, Griffith University, Brisbane, AUSTRALIA

Abstract

The term 'gender gaps' is typically used to refer to proportionate difference in the wages received by men and women (the 'gender pay gap') but here we conceive of it more broadly, relating to differences both in pay and in other workplace outcomes including the conditions under which work is performed and career opportunities made. We aim to move beyond conventional human capital theory and integrate *labour market segmentation* theory with another concept, that of *regulation distance*. This latter term means the extent to which the terms of employment of particular workers are (un)regulated, including by collective agreements, legislation or other instruments. It refers to a continuum from 'regulation proximity' to 'market proximity'.

Existing theories on human capital, labour market segmentation and discrimination fail to fully explain gender gaps – for example, the large gender gap in elite occupations where women apparently possess high labour market power cannot be understood as 'undervaluation' of the occupation. Our paper, based on an overview analysis of a set of country-specific case studies, seeks to provide a complete understanding, through the interaction between labour segmentation, regulation content and regulation distance. This approach most clearly specifies the roles of undervaluation, labour segmentation, group norms and human and social capital in gender gaps, illuminates public sector and union effects, explains why the gender gap is greatest for some women with the most labour market power, and illustrates some non-pay aspects of gendered experience at work.

Our presentation will bring together the conclusions of the book which brings together contributions on: theoretical overview on labour segmentation, regulation distance and gender gaps; class and gender; the changing nature of gender norms and gender regulation by the state; the changing nature of gender norms and gender regulation by unions; cross-national comparisons of gender gaps; the interaction of the domestic and market spheres. there are also a series of case studies on: male-dominated regulation-proximate occupations (coal miners); female-dominated regulation-proximate occupations (librarians and other public sector professionals); female-dominated regulation-distant occupations (textiles clothing and footwear outworkers); male-dominated regulation-distant occupations (senior executives globally); mixed regulation-proximate occupations (academics); and mixed regulation-distant occupations (film and creative industries in Canada).

From wage regulation to wage gap: How wage-setting institutions and structures shape the gender wage gap across three industries in 24 European countries, with a case study of Germany

**Andrea Schäfer
Karin Gottschall**

Social Policy, University of Bremen, GERMANY

Abstract

While a common and persisting feature of advanced market economies, the gender wage gap nevertheless varies across countries. Among the factors impacting this wage gap, industrial relations and industry differences still require further research. Using data from EU-SILC in 25 European countries, this analysis shows how national wage-setting institutions impact wage differences between male and female full-time employees in three distinct industries. Complementing the country comparison is an in-depth study of the German case using data from the Linked Employer-Employee Database, shedding light on the interaction of industry-specific wage-setting regulations and gender equity in living wages. Findings from the international comparison suggest a substantial gender wage gap for full-time employees across industries with specific country patterns. Country patterns seem to be due to the overall influence of trade unions and the relationship between pay bargaining strategies and specific minimum wage policies. The German case adds to these findings by analysing the impact of sectoral models of wage bargaining for industry-specific gender wage gaps, focusing on living wages for skilled full-time employees.

Factors influencing laws promoting equal pay: a comparative study

Valérie Tanguay

Industrial Relations, University of Montreal, CANADA

Abstract

Since 1951, the majority of member states of the International Labour Organization have ratified Convention No. 100 which ensures equal remuneration between men and women, a now fundamental labour and human right in 171 countries. However, it remains an unachieved goal in a large number of these countries (Chicha, 2006). For example, women in OECD countries earn 16% less than their male fellows (OECD, 2013). The persistence of wage discrimination is held in part to the fact that equal pay laws have variable efficiencies in distinct states (Chicha, 2006).

An overview of equal pay policies from a few OECD members shows a significant difference between the adopted courses of action to ensure equal pay. Despite the fact that these national programs are designed to achieve the same goal, the means chosen to attain equality of remuneration depend on the specific institutional frameworks. Chicha (2006) identifies three types of equal pay policies; the extensive model pursues goals in both equality of chances and equality of results, the partial model focuses more on equality of chances, whereas the mix approach uses some equality of chances practices but also targets equality of results.

In order to identify the factors influencing the implementation of equal pay laws, we intersect the aforementioned equal pay policy typology with a comprehensive conceptual framework of societal coherence (Barbier, 1998). With this approach we use the national social protection system (NSPS) (Esping-Andersen, 2008) to identify how social partners within an institutional framework can better implement this fundamental right. We propose that collective bargaining by employers in comparison to the centralised bargaining (Lemière and Silvera, 2008) or even to the multi-level bargaining are determining factors in the observed discrepancies. In order to identify the impact of these specific labour relation structures, we have chosen three jurisdictions with proactive national policies specifically designed to establish equality of remuneration: namely Quebec, Sweden and Switzerland. Our research is imbedded in a neo-institutionalist and feminist approach which puts forward the role of institutions in the regulation of social and labour.

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Rethinking equal pay legislation

Hazel Conley

Business and Law, University of the West of England, ENGLAND

Abstract

Gender pay gaps are a consistent and endemic feature of global labour markets. The majority of national legislation that seeks to address gender pay gaps is based on providing rights to equal pay between women and men doing the same work or work of equal value. The rights are reactive, that is they take effect only after pay discrimination has taken place before a remedy can be sought. The legislation has become technically complex, for example in the UK requiring comparators and job evaluation to determine equal value. Where individuals, almost always women, are brave enough to use the law to seek redress the experience can often be traumatic and lengthy. The individual nature of the law means it has given rise to extensive, often contradictory case law. Furthermore, as it usually applies only to single equality strands, it does not address intersectional disadvantage. Lastly, the persistence of gender pay gaps after many decades of equal pay legislation is a strong indication that rights based equal pay laws are limited in their ability to eradicate gendered pay inequality.

There is a move to supplement rights based, reactive legislation with proactive duties in relation to equality and public services in the UK and in the Republic of Ireland (s. 149 of the Equality Act 2010 and s. 42 of the Irish Human Rights and Equality Commission Act 2014). In Scotland and Wales the law is used to explicitly address gender pay gaps. Described as fifth generation equality law (Hepple, 2010), this new approach is proactive, responsive and reflexive. The legislation is reflexive in that it places positive duties on public authorities to consider the equality implications of their policies and practices. It is proactive because it seeks to screen policy-making and remove potential disadvantage to equality groups before it leads to greater inequality and responsive in that, in some instances, it requires the active participation and engagement of equality groups, as opposed to individuals.

In tandem the reflexive and responsive elements of the legislation have the potential to provide a novel, powerful and collective approach to addressing gender pay gaps that does not require individual women to 'raise their heads above the parapet'. Its less rigid structure encompasses all protected equality groups meaning that it could be more easily applied to intersectional pay inequality. Furthermore it is broad enough to include the gendered inter-relationships between work and home life that fuel pay gaps.

Unfortunately, what seemed to be a turning point in equality legislation in the UK coincided almost head on with the global economic crisis, to which gendered austerity is the political response. In the UK the response is contradictory, undermining progressive equality legislation in the public sector but bringing into force weak reflexive law in the private sector in the form of limited gender pay gap reporting. This paper will explore the concepts and theories that underpin and differentiate responsive and reflexive legislation and how far they inform current legislative, policy and political approaches in the UK.

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Strategies for mobilisation on equal pay: the New Zealand experience

Judy McGregor

Sharyn Graham Davies

Social Sciences & Public Policy, AUT University, Auckland, NEW ZEALAND

Abstract

This paper explores the revitalisation of civil society activism and trade union mobilisation and litigation around the gender pay gap in New Zealand, a country widely regarded as one of the most gender-friendly in the world. In 2010 New Zealand's Equal Employment Opportunities Commissioner worked undercover in the aged care sector and wrote that women's under-valued work constituted a form of 'modern day slavery'. The New Zealand Human Rights Commission's statutory inquiry, and the subsequent report *Caring Counts*, was the catalyst for a revival of public and political interest in equal pay. It prompted renewed mobilisation and coalition building by women's civil society groups and the first test case of equal pay legislation in New Zealand in 35 years. The paper explores the strategies used to re-ignite debate about women's economic rights, the improvement of wage inequalities and under-valued women's work. This new momentum comes after a period of low visibility and an absence of political commitment during and post labour market de-regulation, which particularly disadvantaged working women. The absence of political commitment has expressed itself in the under-resourcing of State feminism and the dismantling of equal pay mechanisms such as the repeal of the Employment Equity Act in 1990 relating to pay equity and the value of women's work, the closure of the Department of Labour's Pay and Employment Equity Unit, and the discontinuing of two equal pay investigations involving predominantly female workers in the Ministries of Education and Social Development in 2009. The United Nations Committee on the Elimination of Discrimination Against Women (CEDAW) has consistently raised its concerns about the lack of progress on equal pay, and regressive measures, with successive Governments.

The paper also analyses the effectiveness of the strategies which include: use of the human rights treaty body reporting processes to draw attention to equal pay concerns internationally and domestically; coalition building among a variety of women's NGOs; sophisticated use of the news media; trade union litigation; improving the agency of previously 'invisible' workers such as aged care workers taking a public voice; and a political campaign across all political parties. The paper has international implications given that the gender pay gap is, of all systemic and ubiquitous gender inequality issues, uniquely vulnerable to the ebbs and flows of public and political will.

The new equal pay mobilisation demonstrates the need for multiple interventions at various levels-political, institutional, sectoral, organisational and individual. Renewed collectivism in an era of embedded neo-liberalism such as that experienced in New Zealand and elsewhere, needs also to anticipate opposition from the Government, State agencies, employers and industry sector groups. Strategies of persuasion require a more sophisticated and proactive response than is traditionally associated with the collective, democratic expression of women's activism and feminism. The paper concludes by discussing how the messaging of equal pay as a fundamental women's human right should be crafted, both to promote the value of women's work and to undermine countervailing arguments.

Exploring pay gaps in public vs private sector organisations

Carol Woodhams

Business School, University of Exeter, ENGLAND

Abstract

Human capital theorists within an economic tradition (e.g. Becker, 1975) have sought to explain pay gaps in terms of differences in skills and experience between different groups of workers (Jacobsen, 2003). The classic application of this idea is to the gender pay gap, where women and men are seen as making different decisions around accumulation and deployment of human capital resulting from their different plans for engagement with paid work over the life course (Metcalf, 2009). Empirical evidence for this approach comes from studies that account for human capital factors and report low residual pay gaps (Jacobsen, 2003; Blau and Khan, 2007). Critics draw attention to the limitations of human capital theory, for example the applicability of the supply-side arguments to groups – other than women – who suffer pay gaps (e.g. disabled, older workers, ethnic minorities). These groups may indeed accumulate less human capital, but a further explanation would then be needed to account for this (for example, discriminatory practices, or unequal structures of opportunity). In relation to gender, sociological commentators fiercely question the notion of ‘choice’, emphasising the (gendered) social contexts that underpin preferences (Ginn et al., 1996; Crompton and Harris, 1998; Kirton and Greene, 2010).

Approaches that offer an alternative to mainstream economic views invoke the actions of employers and governments in creating and sustaining segmented labour markets (Metcalf, 2009), to the detriment of minority groups of workers;. Feminist institutional scholars have considered the extent to which pay detriments affecting minority groups result, at least in part, from discriminatory practices by employers. This may be directly – for example, through the effects of hiring or promotion decisions (Nadler and Stockdale, 2012), gendered and racist assumptions about skill, responsibility and wages (Figart, Mutari and Power, 2002), individually negotiated payment systems design to reward high performance (Acker, 1991); or less directly, through the application of job evaluation systems (Acker, 1989) or via the design and application of payment systems which have the effect of disadvantaging particular groups in the way that ‘merit’ is constructed (Elvira and Graham, 2002).

This paper will present empirical data from two large organisations, one public sector (n=66,000) and one private sector (n=550,000) to illuminate the “link between employer behaviour and the gender-wage gap [which remains] a much less well-researched area than sectoral comparisons or economy-wide and cross-national studies” (O’Reilly et al, 2014 p. 308). By calculating and comparing unadjusted wage gaps and adjusted wage penalties within both organisations and on the basis of sex, ethnicity and disability, the analysis will be able to provide commentary on explanations of pay differentials. Further, by making broad comparisons between the results of adjusted pay penalties in the two organisations, findings will be able to draw out the potentially discriminatory implications of pay- setting practices such as: job evaluation, pay structures, bonuses, long vs short pay scales within job families, collective bargaining etc.

A tool for testing wage discrimination and tackling the gender pay gap: eg-check.de

Andrea Jochmann-Döll
GEFA Forschung & Beratung, Essen, GERMANY

Abstract

One important prerequisite for abolishing wage discrimination and tackling the gender pay gap is to identify possible direct and indirect wage discrimination on company or collective agreement level. eg-check.de is a tool that helps employers and employee representatives, collective bargaining parties, other stake holders for equal pay and – as far as data is provided – employees themselves to create transparency in that sense.

eg-check.de stands for "**Entgeltgleichheits-Check**" (equal pay check) and has been developed in Germany by two researchers – Karin Tondorf and Andrea Jochmann-Döll – with financial support of the union-related Hans Böckler foundation (Hans Böckler Stiftung) and in strict accordance to the legal equal pay principles "equal pay for equal work and for work of equal value". eg-check.de is a set of tools with which the following pay components can be examined: basic pay (factor-based), pay levels (experience-based), performance pay, overtime pay, hardship allowances. For each of these pay components eg-check.de provides a statistical scheme that shows which data should be collected in which way in order to identify potential discrimination. In addition, for each pay component there is a regulation-check ("**Regelungs-Check**") with which discriminatory regulations in collective agreements (either at company level or at branch level) can be found. A third set of instruments is called pair comparisons ("**Paarvergleiche**"). With these, one woman respectively a female-dominated job and one man respectively a male-dominated job can be compared in particular at individual level. One of the pair comparisons turned out to be of specific importance: the pair comparison for determining the value of jobs. In principle, this is a discrimination-free job evaluation scheme comprising of 19 factors in 4 areas (knowledge, psycho-social demands, responsibilities and physical demands), that enable to determine the value of a job free of discrimination.

Since its launch in 2010, eg-check.de has been applied by a number of companies, unions, in equal pay projects, research projects, workshops and in training events. The Federal Anti-Discrimination Agency ("**Antidiskriminierungsstelle des Bundes**") supports the application of eg-check.de by financing a limited number of company projects each year and by awarding a certificate. Up to 2014 eight institutions have been awarded a certificate. With eg-check.de several discriminatory regulations of collective agreements and pay practices could be identified. Nevertheless, due to the lack of statutory equal pay provisions in Germany (e.g. Equal Pay Enforcement Act), a direct reaction to the retrieved discriminating factors can hardly be enforced. Therefore, up to now, the short term effect of eg-check.de lies in the increasing awareness of the legal principle of equal pay for equal work and for work of equal value, the potential of indirect discrimination by collective agreements and the disclosure of ways to stop the undervaluation of female-dominated jobs through job evaluation schemes which have no gender bias. Currently, the German government is preparing a draft for an Equal Pay Act that may, we hope, give tools like eg-check.de a more binding character, because equal pay tools need legal power to tackle the wage gap effectively.

Pay equality: also a question of gender neutral job evaluation

Sarah Lillemeier

Faculty of Education, University Duisburg-Essen, GERMANY

Abstract

The Gender Pay Gap is a multidimensional question of gender equality, because multiple factors are crucial for the differences between women's and men's salary. We know from research that the main reasons for the gap are still qualification differences, the discontinuous and part-time employment of women and the gender-related segregation of the labor market. But this knowledge is especially influenced by the neoclassical theory of wages, which looks at pay levels only like a suitable market result. In this view, it is difficult to analyze discriminations due to gender as a structural reason for the social disparity between women and men. This is especially a problem in relation to the influence of the gender-specific job segregation. In economics the observable differences between the wages in female or male dominated occupations are explained through productivity differentials. This perspective legitimates the income distinctions and suggests rather no political action, except to increase female's share in male dominated well paid jobs. Although research shows that productivity differentials cannot fully explain the lower income level in "female jobs", the economic viewpoint characterizes the German political actions to reducing the Gender Pay Gap until now.

In the coalition agreement we find evidence for political recognition of another theoretical perspective, called "Comparable Worth" (CW). Central to this interdisciplinary concept is the devaluation hypothesis, which is inspired from the sociology of gender. This thesis attributed the merit drawbacks in female dominated jobs to systematically undervaluation of female employment and recognizes them as evaluative discriminations against women. In this view the discriminations are caused by gendered job evaluations, which arises from the take effect of gender stereotypes and gender status beliefs. Until now, we don't know, how relevant such gendered job evaluations are for the Gender Pay Gap as a whole. The problem is to identify the undervaluation of female dominated work by statistics.

We aim in our project first to construct a "Comparable Worth"-Index to judge occupations gender neutral after their demands and pressures in relation to knowledge, responsibility, psycho-social and physical aspects. For this we orient at job evaluation methods, which are especially designed to avoid evaluative discriminations. The "CW"-Index makes all occupations in the International Standard Classification of Occupations (ISCO-08) comparable and allows identification of work of comparable worth. With this knowledge, in a second step it will be possible to calculate a "Comparable Worth"-Gap, to make the income differences between women and men visible, who do work of comparable worth. At the end these results can support pay gap reducing strategies, which focus on a gender neutral job evaluation and the responsible actors.

Gender pay reporting: mechanisms, institutions and organisational change

Susan Milner

Politics, Languages & International Studies, University of Bath, ENGLAND

Marian Baird

Rae Cooper

Business School, University of Sydney, AUSTRALIA

Abstract

A relatively recent trend, across those countries where policy-makers seek to encourage organizational change to address gender inequalities, is the adoption of statutory requirements for gender pay reporting, within the context of a wider legislative framework setting out the responsibilities of private (and sometimes public) sector employers. This paper starts from the broad assumption underpinning this shift, that voluntarism is unlikely to result in widespread organizational change in an area where multiple disadvantage is deeply entrenched. In considering information requirements it is important therefore to assess a range of factors including (a) the strength and scope of legislation; (b) the accessibility of data produced; (c) the form in which data are reported and in particular their comparability; (d) the resources of interested actors such as employers' organisations and trade unions, as well as third sector organisations such as equality campaign groups and advocates. This paper applies these four key factors to four country case studies in order to assess the relative importance of each factor and the relationships between them. The four countries chosen are the UK, Denmark, Sweden and Australia: the first and last usually being classed as liberal market economies characterised by voluntaristic approaches to employment and labour market regulation, Sweden being considered an ideal-typical coordinated market economy with more extensive welfare state provision and strong gender equality norms in public policy, and Denmark sometimes classed among the coordinated market economies although displaying many labour market features closer to the liberal model, and more often described as a hybrid. The UK has been committed to gender pay reporting since the Equality Act 2010 and in 2015 undertook a consultation to determine the mechanisms and institutions it will adopt, following the very limited impact of the previous 'Think, Act, Report' voluntaristic approach. Gender pay reporting is therefore not yet established but the statutory requirements adopted by June 2016 will be assessed in light of the findings from the other three case studies. Sweden was an early adopter of gender pay reporting requirements, following the 1991 Gender Equality Act which also stipulates annual action plans for companies with over ten employees (since raised to 25 but about to revert to ten), so that today there is a very high level of compliance and widespread acceptance of employers' duty to address workplace gender pay inequality, although in practice organisational behaviour varies significantly and 'lip-service' compliance and foot-dragging have been observed (Gonäs and Spønt, 2004). Changes to the reporting requirement threshold have also raised questions about attention to gender pay equality in small companies. Similar observations have been made in the Danish case where the threshold for company reporting, introduced in 2007 for businesses with at least 25 employees, was raised to ten in 2014. However, Danish requirements have been found to be weak in terms of accessibility and comparability (Holt and Larsen, 2011; Meilland, 2015). In Australia, organizational reviews of gender pay were encouraged within the context of equality and anti-discrimination legislation in the 1986 and 1999 acts, but a statutory requirement for companies (in the private sector and higher education) with 100 or more employees was introduced only recently in the Workplace Gender Equality Act 2012. The first full annual round of reporting was completed in 2014. The shift from process to outcomes and the strengthening of obligations on companies have been accompanied by extra-legislative mechanisms to encourage behavioural shift (Charlesworth and Macdonald, 2015; Smith and Hayes, 2015). The paper identifies the innovations which have taken place, and reflects on how institutions – understood broadly as policy design and implementation mechanisms, as well as wider relationships between institutional actors, which includes expert networks and non-governmental organisations alongside policy-makers, employers and trade unions – can help to effect organizational change. In particular, the paper focuses on the role of leaders and networks within the business community and how mechanisms such as benchmarking and champions for change can support new institutional arrangements, showing the strengths and limits of a corporate social responsibility approach. In the UK and Australia the gender pay gap remains relatively high and it has also been stubborn although at a lower rate in Sweden and Denmark. The question therefore remains: what else is needed to close the gender pay gap?

Gendered Pay: A Queensland public sector case study

Linda Colley

School of Business & Law, Central Queensland University, AUSTRALIA

Abstract

Women have made important gains in the Australian labour market. Their employment participation doubled in the last 50 years, increasing rapidly to 52% by 1990, but increasing slowly in the next 23 years to 60% in 2013. However, women often fare worse than men in terms of career prospects and job security (Campbell, Whitehouse, & Baxter, 2009; Gornick & Jacobs, 1998). The most studied indicator of inequality is the gender-pay gap. In Australia, the gender-wage gap narrowed rapidly from 41% to 19.4 % in the decade to 1979, but narrowed slowly in the next 25 years to 15% in 2004 (WGEA, 2012).

While Australia weathered the global financial crisis better than many countries, job losses occurred in most sectors including the highly feminised public sector (Colley, 2012). Gender has been largely invisible in policies and discussions related to the global financial crisis, ignoring women's different exposure to risk and lower position in the labour market (Baird, Charlesworth, Cooper, & Heron, 2011; England, 2010). New trends are emerging, such as the gender-wage gap widening from 15% in 2004 to 18.2% in 2014 (WGEA, 2014). The gender-wage gap depends on the extent of class inequality in the wage structure (the distance between the top and bottom of the wage structure) and women's placement in that structure (Gornick & Jacobs, 1998; Rubery et al., 2005; Whitehouse, 1992).

This research considers these puzzles within the public sector context. Public services are large employers of women, with the expanding welfare state providing employment opportunities for women in health, education and welfare in recent decades. High levels of regulation and unionisation provide uniform and comparatively strong wages and conditions, keeping the lower end of the wage structure higher than other sectors while compressing the overall range and hence the gender pay gap (Fairbrother, O'Brien, Junor, O'Donnell, & Williams, 2012; Mandel & Shalev, 2009). Governments have used public service workforces to model gender equality policies across the labour market, although public management reforms have weakened tenure and equity programs (Fairbrother et al., 2012). And yet the pay gap persists even under these circumstances. The research addresses the puzzles identified above, using a large workforce dataset from one jurisdiction – the Queensland public services - to examine gender, age and advancement across the service as a whole, and in selected female dominated professions (such as heavily unionised teaching and nursing professions). It considers why this convergence in pay that began in the 1970s has been uneven and stalled (England, 2010; Reskin, 2000). Using Acker's (2006) notion of inequality regimes, it examines the structural issues that lead to persistent inequalities within public services, including the undervaluing of feminised occupations and jobs, and women's struggle to gain access to steep career hierarchies.

Ignoring, minding or closing the gender pay gap? Gender and salary negotiations in the Swedish governmental sector

Anna Fogelberg Eriksson

Behavioural Sciences and Learning, Linköping University, SWEDEN

Minna Salminen-Karlsson

Sociology, Uppsala University, SWEDEN

Abstract

The gender distribution among the employees of the governmental sector in Sweden is even, but salaries are not. The gender pay gap is 5.6% after standard weighting. This makes the state government salaries the least gender equal within the public sector of Sweden. This paper addresses the issue on a grass-root level by examining how HR administrators and union representatives, who take part in salary negotiations, discuss gender equal pay. Statistics on pay in the governmental sector is generated by the BESTA-system, which is a national occupational category system with the intention to provide information and produce statistics on different occupations and salaries in Swedish governmental agencies.

The intention of the system is to produce and deliver reliable statistics on an aggregated level, enabling national wage comparisons and providing guidance in setting local wages at the agency level. The system was also originally marketed as a tool for promoting gender equal salaries for work of equal value, by the enabling the salary comparisons between women and men that all Swedish employers are obliged to make every three years. Research has shown that the system as such invites to classifying men's and women's jobs differently (Salminen-Karlsson, 2015) and that the conditions where the classifications are made do not encourage reflection (Fogelberg Eriksson, 2015), which means that gender stereotypes are likely to have an influence on the classification. In this paper we go one step further and discuss how these classifications subsequently are used in salary negotiations. In the Swedish governmental sector, classification of jobs and salary mappings are normally done by HR administrators. Salary negotiations generally happen between managers, HR administrators and union representatives, and the role of HR is to see to the general salary policy of the agency, including gender equal salaries. In this paper we discuss how the people doing the salary mappings and bringing in the gender pay gap in salary negotiations refer to the possibilities that the system gives to them to discover gaps and use these discoveries as argumentation in salary negotiations. The study is based on interviews with HR administrators and union representatives. The analytical entries of 'ceremonial' and 'remedial' work (Gherardi, 1994, 2001, 2004) are adapted to the material and used to discuss how the interviewees on the one hand relate to the salary mappings and how they on the other hand refer to the still existing gendered differences in pay. In our interpretation, HR administrators and union representatives do ceremonial work in finding and documenting existing gender differences in the salary mappings and remedial work when they accept the persistence of those differences and motivate it. To be able to analyse the occasions when gender pay gap is addressed in the negotiations, we bring in Wahl (1992, 2003), and her concepts of "positive strategy", corresponding to our interpretation of remedial work, and "contextual strategy" where the gender pay gap is made visible and criticised.

Trail blazers, change agents and blockers: Addressing the gender pay gap on the ground in public sector organizations

Alison Parken

Social Sciences, Cardiff University, WALES

Rachel Ashworth

Business School, Cardiff University, WALES

Abstract

Governments around the world have identified the gender pay gap as a grand social and economic global challenge, yet progress in reducing gender disparities remains painfully slow (O'Reilly et. al, 2015; Rubery and Grimshaw, 2015). Academic perspectives on the gender pay debate have been vital in terms of providing evidence on the size and nature of the pay gap (Rubery, 1978), whilst also identifying key determinants to be addressed. Several of these operate at the societal level with important implications for global and national government policy and legislation (Peruzzi, 2015). However, in recent years, there have been calls for attention to organisation culture and practices and for employers to be especially mindful of gender implications when introducing new HR policies (Dickens, 1998; Davies et. al, 2015). Further, it is suggested that these practices should be viewed and analysed in conjunction with legislation (Deakin et. al; 2015) as demonstrated in a recent study of equality and diversity officers which highlights their significant interventions in implementing equality duties and brokering new organisational practices (Conley and Page, 2015). In this paper, we demonstrate how a collaboration between academics, organisational practitioners and change management consultants contributed to the development of proactive organisational responses to gender segregation and pay disparities in Wales. Specifically, the paper demonstrates how an evidenced-based approach, based on a combination of individual workplace data analysis and structural explanations, delivered a 'no blame' strategy which legitimised organisational change by emboldening proactive individuals and alleviating the concerns of those might resist and block change. Wales provides a unique empirical context given the introduction of a specific equality duty requiring public sector employers to address gender pay gaps, *Equality Act 2010 (Statutory Duties) (Wales) Regulations 2011*. Also the Welsh employment profile has distinctive patterns of high levels of part-time working in feminised areas of employment (Jones et. al, 2011; Parken et.al, 2014) and a more persistent problem with gender segregation (Felstead et.al, 2013). In the paper we report on data generated through the innovative collaborative research design in outlining the specific change management processes undertaken within the case study organisations. In addition, we reflect on the subsequent introduction of new workforce planning measures designed to prevent the reproduction of gender pay disparities in successive generations. Overall, our findings emphasise that establishing a 'no blame' context is vital within a context where employers fear litigious and reputational damage related to the exposure of equal pay issues. More significantly, the paper sheds important light on the role of key individuals within the change process, along with specific organisational characteristics that facilitate progress. The paper seeks to contribute to debates on the gender pay gap by determining a series of local conditions, which when combined with a legislative duty, begin to deliver progress on gender segregation and pay.

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"No, this gap is not significant! ": battles around equal pay in French private companies

Vincent-Arnaud Chappe
Sociology Innovation centre, Mines Paris Tech, FRANCE

Sophie Pochic
École Normale Supérieure, Paris, FRANCE

Abstract

Since the 1982 Roudy law, large French companies are expected to publish every year an "equal pay and employment report" (rapport de situation comparée), an instrument that quantifies gender pay gaps and can be used for bargaining on gender equality. However, this incentive law has remained largely symbolic (Mazur, 2004). In the 2000s, collective negotiation on equality became compulsory at company level every three years, with financial penalties since 2012 and material consequences since 2014 (not being able to bid for public tendering). This legal pressure greatly accelerated the number of signed agreements.

Feminist experts and unions officials defend the model of a "negotiated equality" (Laufer, 2003), with a growing lists of compulsory indicators to better grasp the systemic dimension of gender discriminations. Unlike pay equity in Quebec, social partners in works councils are autonomous in defining methodology and solutions to diminish wage gap at company level. In parallel, thanks to a union mobilization carried by the CGT (left-wing union), a method of comparing wage careers with "comparators" has become a legitimate technique used by judges to evaluate individual compensation (Chappe, 2013). Given this strong regulation and the increase of legal risks, French company management is now trying to find counter-measures to reduce the cost of wage catch-up in relatively technical debates about the interpretation of gender pay differences, using internal or external expertise.

This paper is based on two organisational case studies (a large utility company, a large computer company), where we had access to personnel databases, archives of collective bargaining, interviews with union and management negotiators and participant fieldwork as independent experts. In each company, equal pay measures been have implemented, once or twice. We highlight employers' tactics of resistance or circumvention of legal obligations, embedded in the company "equality path" and its socio-political and economic context.

Observing these "figure battles" reveals confidential tactics by which directions seek to neutralize the indicators, or to give them an alternative interpretation: reducing the scope of the problem (base salary, excluding very discriminating bonuses), using statistical methodologies "justifying" differences (cross table comparing wage gap and age gap, as if it was only an historical delay), selecting differences "worthy of action" (differences among high earners) or invisibilising them (logistic regression). The purpose of these tactics is to reduce the cost of equality agreements or to justify the abandon of positive action on pay gap to reorient solutions on more consensual dimensions (career progression or work-family balance). These battles of figures are often conducted by male managers, specialized in wages or statistics, insensitive to gender equality issues and convinced by the benefits of pay individualization and "market-pay", that re-create pay gaps. Job classifications, central to the undervaluation of women's work, remain out of reach of these debates because they are still defined at the branch level by employers and union organizations that are reluctant to open this black box. Surveys at the company level reveal the need for statistical skills, training in gender and equality issues, sometimes with external expertise, for union negotiators to be able to build of a power struggle and counter liberal arguments and anti-feminist beliefs of management.

Job evaluation, performance-related pay, and gender pay equity: gendered practices in pay systems & their implications for equal pay policy

Paula Koskinen-Sandberg
Hanken School of Economics, Helsinki, FINLAND

Abstract

Gender pay equity is often viewed as a fundamental aspect of gender equality. In March 2014, European Commission published a new recommendation on strengthening the principle of equal pay between men and women through transparency in wage determination (EC, 2014). In the recommendation, the importance of transparent and gender-equal pay systems and pay policy is highlighted. There is extensive literature on the gender pay gap as an outcome in both academic and policy literature. However, very little research has examined gendered processes in the implementation of pay systems at the organizational level.

This paper analyses wage determination as gendered practice. Job evaluation and performance-related pay were originally designed for purposes other than promoting equal pay, namely as managerial tools for determining wage levels and rewarding good performance. As such, the main objective of a pay system usually is not to promote equal pay. Still, as a tool for assessing the value of work, job evaluation is regarded a central method in promoting equal pay. The use of job evaluation is recommended by the European Commission and the International Labour Organization, as well as often in gender equality policy and legislation. Contrasting with the status of job evaluation, little research exists on performance-related pay and gender pay equity. The paper analyses gendered practices in evaluation-based pay systems, using data from a Finnish research and development project. The cases studied are 18 organizations from different sectors: seven SMEs, three government organizations, five municipal organizations, and three church organizations. The paper has two aims: first, to demonstrate that the way in which job evaluation and performance-related pay are used at the organizational level does not always support equal pay objectives; and second, to present examples and analyses of gendered practices of organizations, which produce, reproduce and hide gender-based disparities in pay. I also aim to produce a theory-driven understanding of the genderedness of pay systems.

Several layers of gendered practices could be observed in the case organizations. Linked to the Finnish industrial relations system, there were often multiple pay systems used within an organization. Since the Finnish labour market is highly gender segregated, this often meant that wages of male and female employees were determined with different pay systems. A major finding of this study is that there often was a gap between the formal pay system and realized pay system. In the realized pay system there may have been gendered aspects that were not present in the formal HRM document. Much of the previous research on the topic has focused on whether the formal pay system (usually job evaluation criteria) is biased. In most of the case organizations in this study, no analytical job evaluation ever took place. Pay systems were often manipulated in order to achieve the desired end-result. Though bias in the formal pay system is obviously an important topic for research, the bias can occur in the realized pay system.

Gender pay inequalities: an intersectional analysis of two occupations

Judith Pringle
Sharyn Davies
Lynne Giddings

Management, Auckland University of Technology, NEW ZEALAND

Abstract

While the principle of equal pay for equal or comparative work has existed for decades, the gender pay gap has been resistant to bridging. Equal pay has been part of legislation and organisational policy in New Zealand since 1960 for government organisations and 1972 for businesses in the private sector. The gender pay gap has hovered around 12% for more than a decade (Ministry of Women, 2015). In this empirical study we bring intersectional theory (Cho, Crenshaw & McCall, 2013) to analyse women's perceptions around equal pay in two disparate occupational groups, distinguished by class. In two separate phases of our study on gendered inequalities we investigated the working worlds of women professional engineers and women carers of residents in aged care facilities. Using a qualitative descriptive methodology (Sandelowski, 2000) we used interviewee responses from a combination of focus groups and individual interviews. The call for volunteers to be involved in the study were made through the New Zealand professional engineers association, and the Service & Food Workers' union for the carers. To both groups we put the questions on how equitable was their pay and what strategies they used to find out how their pay measured up against men working in the same or similar roles.

While the two samples are not strictly comparable, each afforded valuable information on the difficulty of achieving equal pay. For the 21 women engineers, mostly 'white', well educated, and articulate professionals, transparency around pay was clouded. Within this male-dominated occupation women's ability to ask or negotiate for what they were worth (compared to IPENZ pay rates), was curtailed by beliefs in 'naturalized' sex differences (England, 2010). Their social identity was influenced by intersections of gender and professional identity, within a dominant neoliberal discourse (Kelsey, 2015) which emphasizes individual choice. In contrast the ethnically diverse, 30 women carers were paid around the nationally legislated minimum wage. Within this female-dominated occupation the perceived issues were the low wages coupled with their lack of power to negotiate their conditions with their managers. The choice of a comparative male occupation was contentious but all participants knew that they were paid significantly less than, for example, the male gardeners tending the residential grounds. Explanatory analysis moves between the micro level of identities and the macro level of political ideology. In making sense of the women engineers' responses, we draw on recent discussions of how feminist ideas have been integrated into the dominant neoliberal ideology to create a neoliberalised feminist subject (Prügl, 2015). The political context for carers differs. They are led by their union, augmented by passionate champions, in collective legal action for a fair wage. Although occupying a disadvantaged position in terms of class, they were, in many ways, advantaged over the women engineers through their involvement in collective action.

Our discussion will reveal the complexity of cases for equal pay by focussing on how workplaces initiatives in different socio-legal contexts can induce change. The intersections of multiple analytic levels reveal surprising advantages and disadvantages as women struggle for change in their pay and entitlements.

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The gender pay gap among physicians in Italy: same job, different earnings

Camilla Gaiaschi

Sociology, University of Milan, ITALY

Abstract

Women have made a significant progress in the medical profession. In 2013, they accounted for 46.8% of total physicians in OECD countries, a 10% increase from 2003. No matter such a strong feminization of the medical workforce, gender inequalities still persist. Women physicians earn less than their male colleagues (Baker 1996, Hinze 2000, Hoff 2004, Sasser 2005, Jagsi et al. 2013, Magnusson 2015). As for the reasons of the pay gap, Baker (1996) finds that it is due to gender differences in human capital and work characteristics, such as hours worked, specialty and practice setting. Other studies (Hinze 2000, Hoff 2004, Sasser 2005, Magnusson 2015) have challenged this meritocratic view by showing that the pay gap persists no matter equal characteristics between men and women. Researches on the effect of children on pay are not consistent: Sasser (2005) finds that mothers earn significantly less than childless women. On the contrary, Magnusson (2015) finds a positive effect of parenthood on income both for men and women. On the light of the heterogeneity of the results concerning the reasons of the gender pay gap among physicians, further investigations are needed. Most of the studies on gender inequalities in medical careers using quantitative data sources have been taken place in the United States, where federal and national datasets on physicians are easily available. Only a few studies have been conducted in Europe (Crompton and Lyonette 2011, Pas et al. 2011, Magnusson 2015). This study aims to fulfil the gap in the European literature by focusing on the Italian labour market. For this purpose, an online survey has been sent to the physicians of five hospitals (three public and two private) located in the Lombardy Region, Italy. The survey is part of the European project S.T.A.G.E.S. (Structural Transformation to Achieve Gender Equality in Science) at the University of Milan. Out of the 2205 physicians working in the five organisations, 1074 answered to the questionnaire (rate of response: 48.7%). Data suggest that women work fewer hours, do less private practice than their male colleagues, they are clustered in lower ranks and in lower-paid specialties. The division of paid and unpaid work appears strongly unbalanced, with women as the main responsible for the care of children and the elderly. As a consequence, they tend to solve their work-life conflict by outsourcing care activities while reducing the number of children or renouncing to motherhood (39% of women in the dataset have no children). OLS multiple regression analysis has been used in order to investigate the pay gap. Without controlling for characteristics, women earn 30% less than men. Controlling for human capital, work and family characteristics, the gap is reduced to 15% but it remains significant, thus calling for the existence of discriminatory mechanisms (net of unobservable characteristics) at the base of gender inequalities in pay. By adding interaction terms in the model, family characteristics are accounted for their different effects whether they refer to women or men. Hence, being father significantly increases men's income while it has a null effect on women's income. By taking into account the number of children living at home, it appears that the fatherhood premium and the motherhood penalty are significant with the third child, even if for women it is significant only at 90% level. Being married positively increases male's income but it doesn't have any effect on female's income. Overall, the fatherhood and the marital wage premium for men appear stronger than the motherhood and the marital wage penalty for women in engendering the pay gap. This study challenges meritocratic views of the pay gap among physicians and argues that gender inequalities in pay must be understood in the context of structural constraints and family interactions.

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Segregated Integration: An analysis of the gender division of labour in Austria

Margareta Kreimer

Institute of Economics, University of Graz, AUSTRIA

Ricardo Mora

Economics, Universidad Carlos III, Madrid, SPAIN

Abstract

Empirical research on the Gender Pay Gap in Austria show that occupational segregation can explain up to one fifth of the overall Gender Pay Gap. If segregation in education is taken into account, this contribution of segregation to the pay gap would be much higher. Understanding the mechanisms of occupational segregation is therefore an important prerequisite for understand the Gender Pay Gap.

Most analysis of gender segregation in the labor market focus on gender differences in occupational choices within paid work. These studies ignore women's unpaid work, which not only is the sole type of work for a still sizable proportion of women but is also important for many active women and during career breaks. On the other hand, studies that focus on gender differentials in labor participation do not evaluate the extent to which participation decisions create and contribute to gender segregation. This dual approach takes place even though social scientists have long recognized the importance of the notion of the gender division of labor, i.e., the importance of the differences between women and men not only in the realm of paid work but also in unpaid work. However, the empirical attempts to evaluate the relative role of paid and unpaid work on the gender division of labor are remarkably few. With our paper we want to contribute to close this gap of research and to get a better understanding of the role of segregation in the context of the whole gender division of labor.

Using micro data from the Austrian Labor Force Survey, our paper explores how decreases in the gender differential in participation rates together with increasing differentials in the incidence of part-time jobs and stable or rising levels of occupational segregation by gender affect the gender division of labor. To so so, we propose an index for the gender division of labor based on the Mutual Information index. Our main results show that the gender division of labor is very stable along the 16-year period. This is so because although the rising female labor force participation reduces the gender division of labor, increases in gender differences in the incidence of part-time jobs and increases in occupational segregation result in greater division of labor across genders. These results are robust to alternative definitions of economic activity and labor market involvement and can also be found after controlling for educational levels and fields.

Strategies to tackle wage inequalities: Findings from six European countries

Alexandra Scheele

Sociology, University of Bielefeld, GERMANY

Abstract

Though the two principles “Equal Pay for Equal Work” and “Equal Pay for Work of Equal Value” have been legally fixed with the European Treaty of Rome 1957 as well as with the subsequent Equal Pay Directive 1975, the EU shows currently an average gender pay gap of 16% which gives evidence that closing the gender pay gap is still a challenge.

A current research project funded within the EU-Progress Programme seeks to identify strategies of political actors, mainly trade unions, to dismantle wage inequalities between women and men. Researchers of six European Countries (Croatia, Austria, Belgium, Germany, Estonia and Spain) have analyzed two different service sectors in each country, the financial and insurance sector on the one hand and the human health sector on the other hand, regarding the respective income situation. In general, collective agreements can be identified as the dominant type of wage-setting mechanisms within the relevant countries. They are used by half of the six countries, concrete in Austria, Belgium and Germany. Within this type of wage-setting, social partners set the general minimum wage, and often agree upon specific, higher minima for subsectors. In four of the six analysed countries, legal regulations to reduce the gender pay gap do already exist or are under discussion.

On the basis of expert interviews with trade unions representatives, researchers and political actors the sectoral analysis provides insight in the opportunities and difficulties to make the gender pay gap a topic. Though both sectors are classified as services, there are significant sectoral and national characteristics: In all six countries, the gender pay gap in the financial and insurance sector is even more pronounced than the overall GPGs. But since wages in the financial and insurance activities sector are at a comparably high level, it is difficult to make the gender pay gap a topic. Contrary to this, wages in the health and social sector are at average level or – i.e. in Germany – belong to the lowest of all industries. The health and social sector is also strongly female dominated (e.g. in Belgium 78.8% of employees in this sector are women; 91% in Estonia) and can be characterised by high degrees of vertically and occupationally segregation. Different to the financial and insurance services, there are some initiatives to tackle the gender pay gap within the human health sector. The paper will present first main findings from the sectoral analysis in the six countries. Second, against the background of national legislation and political framework it will discuss current strategies and obstacles to tackle the gender pay gap.

Negotiating Privilege and Disadvantage in Elite Professional Identity Construction

Doyin Atewologun

School of Business and Management Queen Mary, University of London, ENGLAND

Camilla Quental

Management and Human Resources Dept, Audencia Nantes Ecole de Management, FRANCE

Ioana Lupu

Faculty of Management, Cass Business School, ENGLAND

Abstract

This study examines how senior executives negotiate gender, ethnic and class-related markers of disadvantage and privilege as members of elite professions, drawing on in-depth career narratives of a diverse group of 101 women and men in senior management roles. Careers in professional services firms (PSFs) (typically, accountancy, consultancy and law) are often construed as 'elite' – allegedly providing the means for the 'best and brightest' management and engineering graduates to establish rewarding and economically successful careers. Researchers draw attention to the effort in creating, constructing and maintaining elite identities in PSFs (Alvesson & Robertson, 2006; Lee, 2002; Rivera, 2012). Additionally, researchers in cognate academic disciplines (e.g. accounting) are considered elites themselves (Lee, 1995). The PSF context is particularly suitable for focus on class (and other markers of) disadvantage because, traditionally, professions such as accounting and law have been important means through which societal status and privilege are maintained through generations (Jacobs, 2002). Historically, the professions were more explicit in sustaining class-based hierarchies through recruiting on the basis of inherited wealth. Today, more implicit methods of maintaining power are prevalent. Current critical perspectives on professions (e.g. Fearfull & Kamenou 2006; Hammond, 1997) attest to the fact that issues of social inequity still prevail, sustained by a myth of meritocracy to maintain class, gender and ethnic hierarchies. However, the processes through which elite professions maintain power and privilege are predominantly examined with a unitary focus on power/status. For example, studies highlighting gendered practices in accounting (Kornberger et al., 2010), adaptive strategies of minority ethnic female lawyers (Tomlinson et al., 2013), and privileged social classes (Maclean et al., 2011; Brown & Coupland, 2015) generally contribute to a binary conversation, contrasting experiences of 'haves' with 'have nots'. In contrast to this, there is evidence that theoretical and empirical insights can be gleaned from examining positions at the axis of privilege with disadvantage (e.g. Atewologun & Sealy, 2014). Rather than focus on binaries, contrasting disadvantage with privilege, we adopt a relative, multi-dimensional view. We examine individuals' simultaneous position of disadvantage with privilege, focusing on how women and men from different ethnic and socio-economic backgrounds deal with this relative positioning when constructing elite careers. We focus on relatively powerful (senior management to executive) roles as, having survived a series of gatekeeping mechanisms including cultural matching (Rivera, 2012), these individuals can be said to have successfully attained elite in-group member status. Their career narratives are therefore likely to reveal the complex dynamics required for accomplishing elite status based on varying degrees of privilege and disadvantage. Our data set comprises 52 men and 49 women in senior manager, director and partner roles (including 26 minority ethnic elite professionals) across 8 PSFs (including all the 'Big 4' accountancy firms) from the UK, US and France. We adopted a broad career/life history approach, exploring participants' experiences, including childhood, education, early and current career aspirations, significant learning experiences and key relationships in their careers. We use an intersectionality framework to analyse the dynamics associated with multiple markers of privilege and disadvantage, attuning to gender, ethnicity, class (including socio-economic background, and cultural capital) in explaining career success in elite contexts. We make an empirical contribution to the evidence demonstrating commonality in the factors determining career mobility in large PSFs (e.g. Kumra & Vinnicombe, 2008; Malos & Champion, 2000). Our rich data set also allows us to attune to ethnicity (including white ethnicity), male and female gender, and signifiers of socio-economic status to see how elite professionals who are simultaneously (but differentially) privileged, accumulate, recognise, or reproduce privilege, and how they challenge, counter, or negotiate disadvantage to be legitimised in powerful roles. Through micro-level analyses we will elucidate identity strategies and practices diverse professionals engage in to support elite identity construction, contributing to advancing theorising on intersectionality and elite identity construction.

Nowhere Woman: Working class interlopers in academia

Sally Jones

Leeds University Business School, University of Leeds, ENGLAND

Marjana Johansson

Essex Business School, University of Essex, ENGLAND

Abstract

In this paper we draw on a Bourdieusian concept of spatiality to explore the lived experience of being a female academic of working-class background. Previous literature on gender and class in academia has drawn on the imposter phenomenon (Clancy and Imes, 1978) and while we acknowledge this, we develop the concept of the interloper, a person who becomes involved in a place or space where they are not wanted or are considered not to belong. We argue that this may be a more productive approach to analyzing the experiences of women who move from working class communities to work in academia in a new and different cultural and national setting, and who continue to move between these spaces throughout their lives. In doing so we draw on the work of Bourdieu (1977, 1986) to examine how classed and gendered dispositions and habitus develop, as cultural, economic and social capital is accrued and transformed in the dual social spaces of 'home' or background community and academia. A lack of fit, with both home community and academic community, is brought sharply into focus, through being positioned in the symbolic realm of working class and female. The potential for symbolic violence is explored, as is our complicity with this, as we struggle with being interlopers in both social spaces.

We adopt an autoethnographic methodology which places embodied subjective experiences at the centre of knowing. Previous autoethnographic research on gender and class in higher education has pointed towards the elitism and structural inequalities that mark academia, including the privileging of embodied representations of a middle-class norm (e.g. Reay, 2004; Wright, 2008). Following such studies we draw on our past and current experiences as 'windows to the world, through which [we] interpret how [our] selves are connected to [our] sociocultural contexts' (Chang et al., 2012: 18-19). Specifically, we employ duoethnography as our principal method (Norris et al., 2012). Building on an autoethnographic approach in which the researcher occupies a dual space as both researcher and participant, duoethnography enriches the research process through extending the dual individual space into a shared space between collaborators. More than simply involving comparing and contrasting experiences, such an approach enables new interpretations to emerge. To create such a shared space our research design incorporates writing autobiographical notes and autoethnographic reflections of work; conducting dialogic iterative conversations grounded in the writings (Norris et al., 2012); and being co-reflexively aware of how our embodied subjectivities shape the research process (Cunliffe and Coupland, 2012). With our paper we also wish to respond to calls for a different, embodied academic writing (e.g. Fotaki et al., 2014; Pullen, 2006), one which 'exceeds the boundaries of convention and emerges from a corporeal place' (Bosanquet and Pullen, 2015: 1). Such writing is an act of resistance which aims to disrupt the dominant masculine paradigmatic model of academic writing and points towards the value of alternative forms of knowing.

Class accent and perceived origins as objects of negative projection

Judith Okley

School of Anthropology, Oxford University/ Hull University, ENGLAND

Abstract

While this professor had to struggle female gender exclusion for years at universities, there are added complexities of perceived class. The presentation draws on auto-ethnography as student, tenured employee of four UK universities and visiting professor elsewhere within Europe. Examples problematise class, alongside nationality and even social science specialism. In some cases, social anthropology was caricatured and argued as misplaced reason against one successful university appointment. This was more likely to have been a latent and ignorant caricature of class antagonism. It is largely unrecognised that the British upper classes have traditionally suspected the intellectual, dismissed even recently as 'boffins'. Gramsci long ago recognised the contrasting respect for intellectuals in French hegemony where ruling aristocrats were, centuries back, eliminated to be replaced by a powerful bourgeoisie who actually read, indeed wrote books valuing original and critical thought. Granted there were inevitable disparities of gender as confronted by de Beauvoir from the late 1940s. But class divisions have remained with relatively less change in the UK prioritising an image, however re-invented, of aristocratic, inherited class hegemony is prioritised. The visible and superficially recognisable 'cultural capital' for secure bio/social reproduction among English, if not British, upper class girls and women has, for generations, indeed centuries, been valued over individual, in-depth and critical education. Given the opportunities for advance tutored exam success for public school, especially male applicants, and elite university entrance, it is presumed that intellectual achievement is preordained only through inbred inherited parental purchase and privilege. Hence the projection of immediate suspicion, sometimes knee jerk anger, directed at anyone presumed to be member of an elite, with neither earned talent nor past intellectual struggle. Simultaneously, and in contradiction to the presumed democratic university institution, individual students, branded working class, may themselves also be vulnerable to class stigma, despite the egalitarian aims and inspired support of lecturers and staff. The latter may lack the Machiavellian power of departmental heads and key Senate networks and cabals.

The presentation explores examples, through decades, of the misplaced projection of class stereotyping onto a female lecturer, professor, author and teacher. Other case studies cover students also classified by social class, regardless of talent and achievement. The British or English response to 'manner of speaking', namely accent and enunciation, before content and intentions, has inadvertently operated as powerful weapon and target between imagined rivals. This is despite the official ideology of international academic excellence and original output. Paradoxically, the new emphasis on impact rarely engages with the face-to-face imponderabilia of everyday encounters whether in meetings, lectures, seminars, tutorials and private corridor talk- all beyond any written and published documentation when encountered and absorbed in unspoken silence.

Social Class and International Migration: Female Migrants' Narratives of Social Mobility and Social Status

Maja Cederberg

Social Sciences, Oxford Brookes University, ENGLAND

Abstract

As illustrated in much of the literature on international migration, migration involves not only geographical but also social mobility, as migrants either achieve improved socio-economic status through improved employment or other economic opportunities, or experience downwards mobility as a result of not being able to transfer their economic, social or educational resources to the receiving country context. However, considering migrants' trajectories in detail often provides a rather complex picture in regards to the question of social class and social mobility, as migrants may simultaneously experience an improved economic position (e.g. through higher wages) and a decline in social status (e.g. through being employed in low-status jobs). Furthermore, migrants' continuing links to the sending country and their simultaneous embeddedness in different sets of social relations (relating to the sending country context, the receiving country context, and the migrant and/or ethnic community in the receiving country) adds to the complexity of their class positioning. This paper aims to explore social class processes in international migration by considering how female migrants in the UK narrate class trajectories as part of their biographical accounts. In doing so, it attends to different dimensions of social class, including social and educational backgrounds, experiences of work and employment in both the sending and receiving country context, and socio-economic positions more broadly – but also a range of social and cultural factors and processes through which class divisions and identities are shaped and reproduced. Furthermore, the paper considers the different ways in which class processes are subjectively experienced and narrated, and how female migrants' social class trajectories impact on their sense of self and belonging to different social and geographical contexts, and, as such, it deals with the intersection of class and ethnic processes.

Negotiating class, femininity and career: Latin American migrant women entrepreneurs in Spain

Maria Villares Varela

Business School, University of Birmingham, ENGLAND

Abstract

Using a translocational positionality approach, this paper examines how the gendered and classed positions of Latin American (LA) migrant women entrepreneurs in Spain explain the divergent meanings of becoming an entrepreneur, and the strategies they employ to run their businesses. Research on the use of family members in immigrant entrepreneurship (Phizacklea, 1988; Ram and Holliday 1993) has found that female labour is a key factor in the formation and continuity of small immigrant firms (Ram and Jones 2014) and that women's contributions, which are largely invisible, contravene their independence (Hillman 1999). Women have been conceptualised either as hidden contributors to the success of the husbands, brothers or fathers who exploit their labour (Phizacklea, 1988) or as entrepreneurs who only escape patriarchal domination if they break away from the ethnic economy (Morokvasic, 1999).

The analysis of the narratives of 37 LA migrant women entrepreneurs, show that 'being an immigrant woman entrepreneur' hides different underlying processes. These divergent processes are conditioned by class-based ideas of masculinity and femininity. The paper argues that middle class Latin American immigrant women, who have experienced strong downwards social mobility by emigrating to Spain, become entrepreneurs for the sake of their spouse's career advancement, thereby preserving their husband's class-based masculinity. They compensate for this loss of social status through alternative strategies of class-based distinction. On the other hand, lower class Latin American women entrepreneurs understand the firm as the highest stage on the social mobility ladder in Spain and they view the business as a space of autonomy, while also complying with their class-based femininities in their care responsibilities.

The analysis takes into account both gendered and classed practices and their interplay to provide a better understanding of the mechanisms surrounding entrepreneurial strategies and outcomes for migrant women entrepreneurs. Using class as a central element in its analysis, this paper challenges the prevailing argument that migrant women escape patriarchal domination through setting up their own business, showing how the fact that women run their business independently does not necessarily reflect their empowerment or self-realisation. The findings of the present research also reveal the centrality of class for understanding the role of ethnicity for women migrant entrepreneurs and for the study of migrant enterprises in general. The overwhelming focus on the ethnic and cultural traits that motivate particular groups to enter the ethnic economy (Waldinger, Ward and Aldrich, 1985; Ram and Jones, 2001) obscures the importance of class resources and class-based identities.

Structural dynamics affecting Turkish female entrepreneurs in the Netherlands and in Turkey

Sibel Ozasir Kacar,

Business Administration, Radboud University, NETHERLANDS

Abstract

Building on the dynamic structure-agency argument, this paper uses semi-structured in-depth interviews with financial organizations, ethnic business associations, tax and trade officials, women platforms, migration institutes, media, and entrepreneurship federations in order to understand the development and change of opportunity structures with the intersection of identity categories of gender, class and ethnicity in the Netherlands and in Turkey. Through the notion of interdependent dynamic relationships between opportunity structures and identity constructions, this study considers intersectional forces of gender, class, and ethnicity as opportunity structures and evaluates opportunity structures extensively.

The impact of opportunity structures in entrepreneurship studies is mostly neglected as a result of a mainly individualistic presentation of an archetypical entrepreneur in the literature: white, middle-class, and westernized man who is an innovative, creative risk taker, and an achievement and autonomy seeker⁵, presuming a character detached from his surrounding environment⁶. However, critical entrepreneurship researchers asserted the importance of the impact of the environment on the entrepreneurial identity constructions, and studied alternative entrepreneurial images like migrant females in relation to their immediate environment as migrant culture, host-country culture, religion, or family affiliations. These opportunity structures, defined as the actions of past actors carried forward and transformed into structural properties, are rearranged and recreated through the axes of disadvantage of gender, class, and ethnicity and influence migrant female entrepreneurs in constructing their identities. Yet, in order to thoroughly understand the structural dynamics affecting entrepreneurial identities, the literature needs an extensive evaluation of the opportunity structures throughout various sectors in consideration with laws, rules, regulations, institutional applications, political climate, societal requirements, class differences among locals and migrants and also men and women, cultural norms, and media discourse together with the inclusion of the structural identity categories of gender, class, and ethnicity separately and intersectionally.

This paper highlights politico-institutional and socio-cultural opportunity structures in order to contribute to the entrepreneurship literature by showing in what ways opportunity structures are developed and under what conditions they change. Structural forces or properties that stimulate development or change within the social system or in the entrepreneurial process and gender, class, and ethnicity as structural inequality indicators are to be assessed in order to provide a better understanding of how the environment affects identity constructions of entrepreneurs. This study analyzes the opportunity structures in the Netherlands but also it broadens its scope to include the context in Turkey, since Turkish female entrepreneurs construct their identities with the impact of both countries. They are liable to the environment in the Netherlands; additionally they are affected by political, cultural, economic, and social developments in their origin country. The results of the study may stimulate equality in society by revealing the barriers and challenges migrant female entrepreneurs face or by presenting the structural impact of gender, class, and ethnicity on them. Government officials and policy builders might gain information about arrangements and applications of each country, and remark the successful ones in order to support (migrant) female entrepreneurship.

Post-racial, Post-feminist Society? Black Women and the Negotiation of Race, Class, and Gender

Alexis M. Dennis

Sociology, University of Wisconsin-Madison, USA

Abstract

Historically, the work and experiences of Black women in academia and mainstream feminist movement has been largely invisible in the U.S. Patricia Hill Collins notes that two types of inconsistencies are commonly reported among African American female scholars. "First, Black female sociologists typically report the omission of facts or observations about Afro-American women in the sociological paradigms they encounter...Similarly, when white feminists produce generalizations about "women," Black feminists routinely ask "which women do you mean?" (Collins 1986: s27). Collins further notes that Black female scholars are troubled by their invisibility as human subjects in sociological facts and observations, and as professionals in the field. According to The Chronicle of Higher Education this issue persists. As of 2009, Black female scholars only make up 7.1% of all women with PhDs compared to 77.3% of their white counterparts. With few Black female scholars, there remains a significant lack in research that explores the lives and experiences of work and familial communities of Black women.

This study explores how Black women from poor and working class communities negotiate gender, class, and race while experiencing upward mobility in what some have argued is a post-racial, post-feminist society. This paper also investigates this group's perceptions of feminist movement, how they make meaning of feminism, and the possible implications their meanings have in their familial and professional relationships. Based on eight in depth face-to-face interviews with Black women who work (and have experienced social mobility) in academia, the findings illustrate how issues of class, gender, and race continue to figure prominently in Black women's lives calling into question claims of post-racial, post-feminist ideology. Interviews conducted with this group of women highlight several themes such as challenges of building community in their professional and personal lives, alienation from communities of origin, negotiation of upward mobility and communities of choice, and the need to redefine the concept of community in their lives. . Moreover, post-racial and post-feminist ideology, when taken together, neglect to acknowledge the ways in which Black women (as well as other women of color) are made to negotiate race, class, and gender in a society that does not provide safe, supportive spaces for dialogue and transformation around race, class, and gender politics.

Negotiating extended working life for workers in precarious and secure employment in the USA: an intersectional, life-course approach

Aine Ni Leime

Sociology, Case Western Reserve University, USA

Abstract

Extending working life (EWL) is increasingly becoming a reality for older workers since governments are reacting to population ageing by raising state pension age and introducing policies that penalise people for retiring early and reward them for continuing to work past normal retirement age (Foster, 2012). However, there has been inadequate consideration of the differentiated gender impacts such policies may have, given the very different work-life trajectories of men and women (Estes, 2004). There has also been relatively little research attention paid to the class implications of being required to work longer, particularly where older workers are engaged in heavy labour and/or in precarious employment (although see Zajicek, Calasanti, & Zajicek, 2007). There is evidence of existing gender inequalities in relation to earnings and pension provision for older workers and that the EWL policies that have been introduced may exacerbate these inequalities (Harrington Meyer, 2013). In order to gauge the impact of these policy changes for individual men and women, there is a need to try to understand the perspective of older workers themselves who are experiencing and negotiating the effects of the policy reforms (Cranford, Vosko and Zukewich, 2003). This paper uses an intersectional approach to analyse the class, gender, age and race dimensions of 'late working' (Moore, 2009). It also highlights the advantages of adopting a life-course approach to data collection and analysis since this enables an understanding of how gender and age inequalities may intersect and reinforce each other (Dannefer, 2003, Moore, 2009). It draws on data from a qualitative study of forty workers in the USA, conducted in 2015. The research participants are aged fifty and over; there are twenty men and twenty women, ten of each in precarious and in secure occupations. Work-life biographies were elicited from the research participants focussing on their work-life decision-making, the constraints and opportunities they faced throughout their working lives and how this intersected with their non-working lives (including the demands of family and caring). The paper discusses the varying employment and pension situations and prospects of these workers and the strategies adopted by men and women in precarious (cleaning/caring/construction) and secure occupations (government/local government) as they negotiate their work-life trajectories. It considers the extent to which gendered work identities and structures such as segregated labour markets shape work-life trajectories and employment and pension outcomes. The implications of the findings for future policy, including the need for more integrated and holistic policy development and for future research are considered.

This paper is based on Phase 1 (USA phase) of a comparative study of older workers and extended working life in the USA and Ireland, funded by the Marie Skłodowska Curie International Outgoing Fellowship Programme (EU Framework Programme 7)

Bourdieu, diversity, governance and UK boards: plus ca change, plus c'est la meme chose

Susan Sayce

Norwich Business School, University of East Anglia, ENGLAND

Kate Sang

Management & Languages, Herriot Watt University, SCOTLAND

Abstract

This paper utilises a Bourdieu framework of capital, habitus fields and illusion (Sayce 2015) to critique government arguments that consider social change has occurred in the boardroom as female board composition in the UK hits 25%. Our review of the Davies reports reports and other governance reports questions the extent to which social change can impact on the re-generational dominant culture of UK boardrooms, which appears to be unchanged despite the advent of new entrants.

Calls for increased governance have stressed the need for greater diversity in corporate boardrooms. In Europe several governments have introduced quotas for women's involvement as a response to European regulatory demands for more female directors (Reding and Buzek 2011). In the UK the Davies Reports (2011, 2015, Cranfield 2013) endorsed the business case approach which emphasises the need for greater diversity to improve corporate governance. Unlike other European countries such as France, Belgium and Norway the UK has not imposed its own quotas but has taken a voluntaristic approach to increasing gender diversity to achieve the female board composition target of 25% by 2015. Lord Davies in his final review has argued that the increasing numbers of women being appointed to UK corporate boards (26.1%) is indicative of 'social change' (FT Times 28.10.15) and this social change at board level will permeate its way to corporate executives and the board pipeline which was considered to be constraining gender diversity on boards (Terjeson et al 2009, Sealy et al 2009). The key question is how much boardroom attitudes and behaviours have changed because of increased gender diversity? Boards do appear to be more sensitive to the reality of diversity to enhance corporate governance and the need to map on to the client and population base (Adams and Ferrira 2009). But while the headline numbers of women on boards has increased closer scrutiny of the figures that the number of women in executive roles as opposed to non-executive roles is still small, there is now 4 instead of 3 female chairs and only 5 chief executives the same number as in 2011. More worryingly the number of ethnic minority directors has fallen.

One barrier to overcome is how corporate boards' narrow interpretation of profiles and skills traps executives without board experience as without sufficient experience your candidature is rejected. Thus boardroom's specific dominant culture, requires board experience and candidates to be plugged into the social connections that are a feature of board composition with non-executive directors often being explicitly recruited because of their social networks (Harvey et al 2008). Thus people with higher levels of culture capital and social capital will have the advantage because they will know similar people or who may facilitate access to board experience in other public and private arenas to overcome this barrier. Board research needs to more explicitly explore the cultural and social backgrounds of all candidates because there is a danger that while the number of women increase they also may be interchangeable through educational backgrounds, enhanced life chances and opportunities that arise from those with more privileged class backgrounds (Maclean et al 2010). Thereby legitimising the replication to another generation of the dominant board culture its customs and practices, or in Bourdieu terms, become social agents enacting the incorporated principles of a 'generative habitus' (1990:9). Thus new entrants will support existing norms and behaviours and maintain 'illusio' because as Bourdieu and Wacquant (1992:98) indicate they have made a major investment into thriving within these specific board environments. While boards continue to stress the importance of social links, (social capital) this will result in board men and women sharing very similar class and educational backgrounds, (cultural capital) thus making it distinguish in boardroom culture, attitudes and behaviour much differences between men and women's behaviour within the boardroom and thereby weakening the impact of diversity.

The intersection of gender and class in the banking sector in India: are the lessons from the West of any relevance?

Supriti Bezbaruah
Independent Researcher, SINGAPORE

Abstract

This paper demonstrates how the intersection of class and gender identities in the world's largest democracy has been crucial for shaping the lived experiences of work and employment for women in the banking sector. Although recent work on women in call centres has enriched discussions on the class dynamics of employment in the Global South, the experiences of women in other professions such as banking has been empirically and theoretically limited. By drawing upon a case study of the banking sector in India's National Capital Region (NCR) (combining a questionnaire survey of 156 female employees with in-depth qualitative interviews with 74 female and male bank employees), this paper addresses this major gap in research with challenging results.

The middle class status of women in the banking sector creates contradictory outcomes. On the one hand, the privilege of class gives women the opportunity to obtain higher education, a necessary prerequisite for entry into professional occupations. This background of class privilege also enables middle class women to secure entry into professional employment (Liddle and Joshi, 1987; Radhakrishnan, 2011). Women in the banking sector could also afford the luxury of hiring domestic workers to balance work with childcare and household responsibilities, a factor that is so often a major stumbling block to women's career progression in developed countries (Kelly et al., 2010). On the other hand, the paper finds that for women in the banking sector, their middle class identity is inextricably linked with respectability. Women felt compelled to enact a form of respectable femininity that requires prioritising family over work, and maintaining women's sexual integrity (Liddle and Joshi, 1986, 1987; Patel, 2010; Radhakrishnan, 2009; Ramu, 1989). Workplace decisions and behavioural norms were subsequently dictated by respectable femininity, affecting women's choice of occupation, job segregation and decisions relating to career progression. Therefore, aside from the gender discrimination that women face everywhere in the world, women in the Indian banking workplace were subjected to specific forms of constraint, for example, restrictions on physical mobility or interactions with the opposite sex, that hindered their career advancement. The pressure to maintain respectability also affected women's responses to discrimination, and in particular, sexual harassment, which in turn, has implications for the effectiveness of legislation.

The emphasis on respectability also guided the conduct of middle class Indian men in the workplace. Shared class and by implication, shared values of respectability created a more congenial and less aggressive workplace environment (in contrast to women in the banking sector in other countries). Women are far from the 'other'. The paper concludes that reducing gender inequality in the workplace clearly involves incorporating an intersectional analysis of class and gender, but crucially, requires recognition of how these dynamics are constantly evolving through the influence of globalisation and wider social changes.

Undoing Class Intersectionally? Alternative Organizations and the Non-Performativity of Diversity

Alex Fleischmann

Regine Bendl

Angelika Schmidt

Management, Vienna University of Economics and Business, AUSTRIA

Abstract

Various scholars are starting to study novel and alternative forms of organizing collective efforts, e.g. on different forms of cooperatives (Cheney et al., 2014), on community banking (Lounsbury, 2007) or on enterprise partnership (Teague, 2005) and come up with notions of transforming organizations (Laloux, 2014), managerial regimes (Sutherland et al., 2013), systems of control (Ansell and Gash, 2008) as well as changes in the field of employment relations. Accordingly, autonomy, equality/equity (“shared opportunity and stake”), participation and democracy, solidarity and connection as well as pursuing practices in accordance with the respective values, can be seen as the principles of alternative organizations (Cheney, 2014). Connected to this is that the boundaries of organizations become metamorphic and porous (Santos and Eisenhardt, 2005) and members are seen as citizens (Scherer and Palazzo, 2011). While these concepts seek for new ways of organizing, often in an effort to challenge capitalistic notions of exploitation and social inequality, most of them tend to ignore intersectional social divisions based on gender, ‘race’ and ability, but also on class. On the other hand, conceptualizations of diversity / diversity management, and in particular their practical implementations within organizations, sometimes also fail to address inequality (Michaels, 2006), which raises the question if the representation of formerly (?) marginalized social groups in top positions of hierarchical organizations may work to legitimize inequalities and class divisions. Regarding whiteness and racism, Sara Ahmed (2012) conceptualizes these phenomena with Butler (1993) as the “non-performativity”, as that which “does not produce ‘the effects that it names’”. In our paper we will examine these ambivalences in an explorative case study. Using the case of a cooperative bank we will look both at the internal structures and processes and external objectives and contextual factors. With their commitment to equity, ethics and sustainability, alternative cooperative banks aim at challenging a capitalistic economy. Hence, we will look on possible discrepancies between these aims and the internal organizational processes. Using a conceptualization of similarities and differences between hierarchy / leadership and class, we want to discuss if it is possible to undo class intersectionally within alternative forms of organizing.

Drawing on our earlier work (Bendl, Fleischmann and Walenta, 2008; Schmidt, 2013), we want to introduce a theoretical framework that links research on intersectionality (Acker, 2006; Adib and Guerrier, 2003; Essers and Benschop, 2009; Holvino, 2010; McCall, 2005; Walby, 2007; Walby et al., 2012), diversity (Mir, Mir and Wong, 2006; Tomlinson and Schwabenland, 2010; Zanoni and Janssens, 2007) and class (Gray and Kish-Gephart, 2013) with conceptualizations of novel and alternative forms of organizing. In doing that we want to address the diversity- and class-blindness of alternative organizations in order to conceptualize new ways for overcoming intersectional class divisions within organization.

Applying intersectionality in organizations: Inequality markers, cultural scripts and advancement practices in a professional services firm

Mayra Ruiz Castro

Kingston Business School, Kingston University, ENGLAND

Evangelina Holvino

Center for Gender in Organizations, Simmons School of Management, Boston, USA

Abstract

Research in professional services firms has primarily explored gender to study discrimination and inequality (Anderson-Gough, Grey, & Robson, 2005; Broadbent & Kirkham, 2008; Dambrin & Lambert, 2008; Jonnergård, Stafssudd, & Elg, 2010; Kornberger, Carter, & Ross-Smith, 2010; Law, 2010; Ruiz Castro, 2012; Windsor & Auyeung, 2006). Furthermore, most research on inequality in this field has focused on understanding the experiences of women, and more specifically, white western women (Hammond, 2003). Other social differences, including class, race and ethnicity, have yet to receive wider attention (Annissette, 2003; Duff, 2011; Hammond, 2003; Kim, 2004; Lowe, Reckers, & Sanders, 2001). But when explored, these social categories are mostly treated as isolated, where their mutually constitutive effects such as how gender is classed and raced are overlooked (Acker, 2006; Holvino, 2012). We know little about the ways in which dimensions of inequality intersect, how those intersections are mediated by culture in specific socio-cultural contexts, and how they are experienced by and affect both women and men.

Considering the recent calls to bring intersectionality into organization studies (Holvino, 2010; Nkomo & Stewart, 2006; Smircich, Calás, & Holvino, 2014), including professional organizations (Muzio & Tomlinson, 2012), one-dimensional approaches present a major limitation for understanding inequality in professional services firms. Furthermore, although empirical studies of intersectionality in organizations are growing, these usually address the construction of identities and the relation between social and work identities (Adib & Guerrier, 2003; Bell & Nkomo, 2003; Boogaard and Roggenband, 2010; Essers & Benschop, 2009; Fearful and Kamenou, 2006; Kelan, 2014). As useful as these analyses are, their emphasis on identity intersections results in an underexploration of the intersections and co-reproduction of identities with macro societal and institutional practices, a key premise of intersectionality theory.

To contribute to filling this gap, this paper applies Holvino's (2010, 2012) reconceptualization of intersectionality as "simultaneity" to reveal how gender, class and racio-ethnicity and culture intersect at the individual, organizational and societal levels to construct and reinforce unequal career and advancement opportunities in a professional services firm. Based on a qualitative analysis of data collected in a Big Four firm in Mexico, this article advances the empirical study of intersectionality in organizations by applying the construct of "cultural scripts" and proposing the use of "markers of inequality" to illuminate the simultaneous construction of differences of gender, class and racio-ethnicity in the Mexican socio-cultural context. Our analysis illuminates how career trajectories and advancement in the firm under study were fairly random and contradictory processes, over-determined by individual employee's identities, work interactions shaped by those identities, as well as formal and informal organizational practices embedded in an already classed, raced and gendered societal context and culture. Furthermore, our analysis reveals that social differences including class and racio-ethnicity need not be defined externally and a priori, but that attending to specific "markers of inequality," derived from both the literature and participants' meanings in a particular context, may help better understand organizational inequalities, especially in global organizations where the meanings of these categories are not universal.

Class-based differences in heterosexual women's and lesbians' experiences of male-dominated work

Tessa Wright

Business and Management, Queen Mary University of London, ENGLAND

Abstract

This paper draws on empirical research in the UK construction and transport industries to examine the diversity of women's experience of gender, sexuality and class in male-dominated work. While there has been much concern to address skills shortages in the UK labour market by promoting women's entry to science, technology, engineering and medicine (STEM) careers, this has largely focussed on professional occupations, with far less attention to women in manual, skilled or operational roles. This is despite the fact that women have made greater inroads into previously male-dominated professions than into working-class manufacturing or blue-collar trades (England, 2010). In construction, women have increased their numbers in professional or managerial occupations, where they now account for around 10 per cent of workers, compared to only one per cent of workers in the manual trades – a proportion unchanged for decades (Clarke et al, 2015). Similarly in the transport sector, women are more likely to be in managerial or administrative occupations than employed as bus or train drivers, however there has been little academic attention to women workers in either professional or operational jobs (Wright, forthcoming).

The paper further explores the heterogeneity of women in male-dominated work by comparing the experiences of heterosexual women and lesbians in sectors where sexuality is often used to control or exclude women through intrusive attention to women's personal lives and the practice of 'dyke-baiting' in which all women face scrutiny about their sexuality regardless of actual or perceived sexual orientation (Frank, 2001). Additionally, research on the experiences of lesbian, gay, bisexual and transgender (LGBT) workers has tended to be biased towards middle-class or professional groups, resulting in the interaction of sexuality and class being one of the least explored areas in intersectionality research (Hines, 2011; McDermott, 2011; Taylor, 2005), with few empirical analyses of working-class LGBT lives. In taking an empirical, intersectional approach, the paper sheds light on how gender and sexual identities shape choice of occupation, but constrained by significant material factors, of which working-class women are highly cognizant, often choosing typically male manual occupations in order to achieve equal pay to men. Discourses of heteronormative and class-based masculinity continue to feature strongly in heavily male-dominated work settings, such as building sites and transport depots, which affects lesbians' decisions around disclosure of their sexuality, as well as the particular experiences of harassment faced by both heterosexual women and lesbians. The paper also reveals that some support structures for women in male-dominated occupations, such as professional networks and employer-established staff groups may favour professional workers, and be more appealing to heterosexual women than to lesbians, suggesting that organisations may need to be more 'intersectionally sensitive' to ensure that such networks offer benefits to a wider group of women.

Unpacking classed structures in organizations: testing combined categories of Joan Acker's inequality regimes and Pierre Bourdieu's multiple social class approach

**Gloria Kutscher
Edeltaud Hanappi-Egger**

Dept. Management, Vienna University of Economics and Business, AUSTRIA

Abstract

The topic of social class has only recently emerged within organizational studies as a reaction to changing processes and increasing inequality (Berry & Bell, 2012; Holvino, 2010; Vallas & Cummins, 2014). This paper focuses on the role of class – with an emphasis on the gender perspective – in the reproduction of organizational inequality. Organizational inequality increases because the organization of work and the treatment of employees are increasingly governed by neo-liberal and the group which engaged in organizational change has been weakened by that process – the working class (Acker, 2006; Phelan, 2007; Pontusson, 2013; Standing, 2011). This is reflected in unfair organizational practices towards different social groups' class background but also gender regarding work security, autonomy, equal career chances (Acker, 2000, 2006; Berry & Bell, 2012). These mechanisms can be conceptually explained as 'class work', i.e. the institutionalizing processes of creating and maintaining class distinctions and leading to inequality structures in and through organizations (Gray & Kish-Gephart, 2013). For that reason it is vital to take a closer look at classed structures of organizations with an emphasis on power relations and its effects on the position of the class differences between groups. Especially it is of utmost importance to identify how class is manifested in organizations, along which categories it is reproduced and how it affects women (among other groups) on different organizational level.

The paper follows a combined methodological approach of the multiple class approach of Pierre Bourdieu (1985a, b) and the concept of inequality regimes of Joan Acker (2006). Bourdieu proposed a holistic view of social class determined by three basic forms of capital: economic, social and cultural capital. The capital distribution is based on power and hierarchical relations which mirror the inequalities based on social class (Müller-Jentsch, 2013). Acker describes social class differences in organizational settings as systematic and enduring. These inequality regimes determine means of access and control (Acker, 2006). Both concepts combined and deduced to analytical categories allow for a detailed analysis of classed structures of organizations. As data source organizational documents (annual reports, CSR reports) were chosen for the period of the last 10 years in four organizations from the industrial sector, two from Austria, one from Spain and one from UK. Using the combined methodological approach a content analysis was applied. The content analysis is best suited to identify latent structures inherent to official organizational documents such as annual reports (Lamnek 1995). The data was analyzed following the Weber protocol for content analysis (Weber, 1990) and using the ATLAS.ti software. The results show that belonging to different groups is legitimated by different social capital accumulations. Barriers between classes are based on different social possibilities within the organizations for example different offered programs or networks. Sponsorship is focused on the organizational elite. In regard of gender for example women on higher level are offered programs to advance the carrier chances whereas women at the lower level are more offered work-life balance measures. The hierarchy structure influences the degree of classed processes. In conclusion this preliminary study strongly indicates that the derived categories are suitable to uncover social class inequalities in organizations. The categories help to unpack unquestioned barriers, inequality legitimations and classed treatment of different employee groups.

Enterprise culture and the obsolescence of class

Sara Nadin

Management School, University of Liverpool, ENGLAND

Robert Smith

School of Business and Enterprise, University of the West of Scotland, SCOTLAND

Sally Jones

Leeds University Business School, University of Leeds, ENGLAND

Abstract

This theoretical paper aims to provide a review and synthesis of the literature and an analysis of our much celebrated UK 'Enterprise Culture' in order to help understand the neglect and stigmatisation of 'social class' generally and by academia in particular. The creation of such a visible, socially constructed 'enterprise culture' as championed by Margaret Thatcher in the late 70's and 80's was not just about re-imagining work in the wake of industrial decline, it was and remains an economic, political and moral project the broad aim of which was / is to shift the responsibilities of the state to the individual, an act of social engineering wholesomely reflected in the emergence of the 'enterprising self'. Nevertheless, traditionally Enterprise Culture in the UK has been predicated on a two class model or typology which emphasises working and middleclass entrepreneurs to the exclusion of other classes such as the under-class and the upper-class.

Academia, itself a product of and shaped by broader social forces, has been complicit in this redefining of subjectivity, rendering certain paradigms of thought obsolete and redundant. We explore this shift in relation to dominant understandings of work, and how the central long standing concern with the link between employment relations and economic performance has transmogrified into its current form, dominated as it is by managerialism, HRM and a concern for all things entrepreneurial. Indeed, Enterprise Education feeds into Enterprise Culture, per se. We thus re-examine UK Enterprise Culture from an academic perspective. In spite of income inequalities being greater now than at any other time in industrial society, scant attention is paid to the existence of such inequalities by academics. Studies of inequalities are all too often problematized in a fragmentary manner, ghettoising certain 'types' of people such that the incumbents of those 'groups' on whom labels are handed down are viewed and interpreted through that label (or combination of labels) alone. As a result, attention is paid to inequalities of salient categories such as gender and race, with class based inequalities silently naturalised and accepted as a 'given'. In addition, the effect of 'othering' academics critical of the mainstream in their struggle to occupy the centre of any debate, helps shed light on how even the most ardent critical management scholars have had limited success in challenging the neoliberal terms of the debate. The totalising effect of neoliberalism such that it is now accepted as 'common sense' leaves little room for the imagining of alternatives, evidenced in contemporary understandings and studies of work dominated by managerial and entrepreneurial discourses and HRMisms. With the related decline of industrial sociology, explanations of economic inequalities rarely acknowledge the role of structural factors, preferring instead a focus on individual attainment and performance. This is an act of symbolic violence of a grand order - defining something out of existence does not mean it doesn't exist anymore, it means it isn't recognised for what it is, an act of misrecognition on a societal scale. This is important because if we do not challenge certain basic assumptions of neoliberalism we turn our backs on those economically marginalised and excluded by it, (the working poor, the unemployed, sick and elderly), and whilst those of us in middle class occupations may regard our own individual attainments / achievements as well deserved, in so doing we stigmatise those less fortunate than ourselves who only have themselves to blame. This is reflected in practices at micro and macro levels, the same assumptions underlying individualistic approaches to performance management & HRM also those underlying the withdrawal of the welfare state and the glorification of entrepreneurialism.

Intermediaries, understanding and misunderstandings of class and gender in cross-cultural research

Heather Jeffrey

Marketing, Branding and Tourism, Middlesex University, ENGLAND

Martin Sposato

Leadership, Work and Organisations, Middlesex University, ENGLAND

Abstract

Much feminist research has considered issues of reflexivity and researcher positionality; in fact these issues have arguably become mainstream. Yet, what is eloquently summed up in one word, is in practice a messy nexus of characteristics pertaining not only to the researcher but also to the research participants and the context. Class and gender have often been noted as an enabling force within the research process especially when it comes to access, and yet as argued here class is potentially far more fluid and complex than can be suggested within the methodology section of a research paper, intersecting with other characteristics and also subjectively decided upon by the research participants. This paper reflexively compares and contrasts two white, London based researchers' experiences of being classed and gendered by and during interviews with working women in postcolonial contexts. Here we draw on two separate research projects, one carried out by a male researcher in China, and the second undertaken by a female in Tunisia. We utilise these two experiences in order to show the contextually bound nature of class based understandings and misunderstandings. We analyse some of the messy intersections found within cross-cultural projects, such as working with intermediaries and how they come to shape the research participants perceptions of the researcher's classed identity, and ultimately the data collection.

Our work highlights the messy nature of working as researchers in cross-cultural projects, a characteristic of scholarly endeavour often summarised to but a few paragraphs. Intermediaries can be key tools in crafting these projects, but often lack full consideration outside feminist literature. By drawing on our own experiences we show how various class and gender aspects must be considered in order to provide and create a more honest (re)production of knowledge. The paper ultimately elucidates a nexus of characteristics to be accounted for in the research process including; gender, class from a researcher perspective, class as a subjective characteristic decided upon by the research participants, and how these intersect with class based identities of the intermediary and participants, as well as contextual factors.

The role of 'wasta' in young Emirati students' perceptions of their future career opportunities

Ann Collins

Link Research Centre, Dublin City University, EIRE

Abstract

This paper is a work in progress with data collection due to begin before the end of December 2015. This paper will focus on the obvious division of class that exists in the United Arab Emirates and it will explore the effects this has on the perceived career opportunities of young male and female Emirati students. The UAE represents a strongly collectivist society, that is, one 'in which people from birth onwards are integrated into strong cohesive in groups, which throughout peoples' lifetime continue to protect them in exchange for unquestioning loyalty (Hofstede, 1994: 260). Omair (2010) examines this belief of a collectivist society further and highlights that in the United Arab Emirates the position of the family and the family tribe form the basis for social status among Emiratis (Omair, 2010). A high social class status is therefore acquired by birth rather than through individual achievement (Hurriez, 2002). Emiratis belong to four main classes: the ruling sheikh families, who have great wealth and political and social power (known as wasta); the business class families, who own groups of companies in the main industries; middle class families, including state-educated professionals with moderate income; and lower-income families including former oasis farmers or seamen who either continue to carry on their family's traditional occupation or seek lower level employment with government institutions, such as the police or army (Omair, 2010). Wasta is reported to be a widespread practice in many Arab nations (Hutchings and Weir 2006), it is specific to the Middle East especially in the GCC region where monarchies are still in place. It is defined as a process whereby one may achieve goals through links with key persons. These links are personal, and most often derive from family relationships or close friendships (Cunningham and Sarayrah, 1993). Omair (2010) suggests that social status and family connections can play a significant role in women's career development. The findings in Omair's study echo the findings of other studies (e.g. Eagly and Carli, 2007; Gersick and Kram, 2002; Powell and Mainiero, 1992; Richardson, 1996; White, 1995) which suggest that due to societal, organizational and personal influences, women's career development is best understood as reflecting several different types. Omair (2010) also highlights that within the UAE context the family, particularly the social status of the family, plays a central role in women's' career development. Social status is directly linked to "wasta" or social connections and networks, which in the business environment can provide important career opportunities for a woman and the lack of connections can severely inhibit the careers of other women. Omair's study also highlights the complexity of family influence in some societies such as the UAE where there are clear social differences between families and different families play different roles in women's career development. Using a possible selves framework, this study aims to identify the role 'wasta' has for the career development of young Emirati students and it aims to identify if the class in which they are born into affects their perception of the future career plan

Researching the motivation of professional women in Pakistan

Wilma Garvin

Hira Hassan

Business and Law, University of East London, ENGLAND

Abstract

Work motivation has been studied by many researchers in developed countries (Shahzad, Bashir and Ramsay (2008) but little research has been undertaken on the motivation of professional women in Pakistan. In Pakistan, several studies have been made into motivation into staff in specific banks such as Qayyum, Sukirno and Mahmood, 2011. However, there is a gap in what motivates professional women especially considering the role of women in Pakistan and how women are discouraged from working outside of the home as well as facing poor working conditions. For example, Barlas writes “patriarchy is a politics of sexual differentiation that privileges males by transforming biological sex into political gender, which prioritises the male while making the women different (unequal), less than, or the other” (2002, p11). This is also supported by Roomi and Parrot (2008) who stress that due to a number of deep-rooted discriminatory socio-cultural values and traditions, women do not get the same opportunities as men. In this survey, the women can be seen as privileged since they have been well educated in a country since Pakistan has the third highest number of out-of-school female students in the world: 55 percent of out-of-school children in Pakistan are girls with 45% of females being literate (Mirza, 2015). In Pakistan in many organisations, women are not given equal status to men and are not provided with sufficient support, cooperation and guidance in regarding their work (Nadeem et al, 2015). Furthermore, they are paid less than men; they are not given career development opportunities and are not provided with a supportive working environment (Yousaf et al, 2014). However, Sabir and Aftab (2007) say that with the recent economic performance in Pakistan, many women have entered the labour market since it did open some work opportunities for women but increased the gender pay gap.

This research was undertaken by sending fifty questionnaires to a sample of 50 respondents by email. These 50 respondents were all professional women who work in different professions in Pakistan. The permission of all 50 women was obtained before the questionnaire was sent to them. The responses to the questions were codified and were stratified based on the age range which were 18-25, 26-35, 36-45 and over 45 years old. Intrinsic motivation was one aspect that was included in the questionnaire. It was found that the relationship between intrinsic motivation and class performance was greater for male compared with female students (Cortwright et al, 2013) but, based on Pinder’s research (1998), women saw intrinsic factors as a bigger driver than extrinsic factors. Results of the research included the following:

- The majority of respondents had been in their current role for between three and five years;
- The working environment was important;
- Respondents were more likely to be motivated by a job well done;
- Being motivated intrinsically was of greater importance than extrinsic motivation;
- A majority said that they felt that they could progress in their career in their organisation but there was strong agreement that in a male dominated society, career opportunities for women are not equal to those given to men;
- A majority felt that training on skills that relate to the job is more important than leadership, team building or coaching/mentoring.

Reconstructing Classed Gender identity of Respectable Femininity: Women in service sector and work-life balance in Bangladesh

Nazia Hussein

Sociology, London School of Economics, ENGLAND

Abstract

This paper places intersection of gender and class through the concept of respectable femininity at the center of analysis to study how middle-class, highly educated, professional women in Bangladeshi service sector use their privileged class position to reconstruct the notion of respectability in the country. In South Asia women are going into service sector jobs at a much faster rate than into manufacturing or agriculture. A recent ILO (2013) report suggests that growth of modern service sectors like education, finance, etc. creates opportunities for employment that fit middle class women's education, skills and preferences; thus contributing to increases in their participation in the labour market in South Asia. In Bangladesh of 16.2 million formally employed women, the second highest percentage of women 21.70% work in the service sector (ILO, 2013:22). Yet when it comes to research on Bangladeshi working women, studies mainly target the empowering and disempowering effect on women workers in the industry sector (garment industry) which employs the smallest proportion of employed women in the country (13.7%). In fact there is no research available on how Bangladeshi middle-class, highly educated women in high commitment service sector jobs produce and reproduce their classed gender identity during the service revolution of South Asia today.

Respectable femininity has been a constitutive characteristic of Bengali middle-class womanhood in colonial and post-colonial Bangladesh. Using Bourdieu's (1992; 2008) relational approach of class through capitals and distinction and West and Zimmerman's (1991) social constructionist understanding of 'doing gender' (and difference) I demonstrate that the participants of this research reconstruct the notion of respectable femininity in the country to fulfill their career goals and meet organizational demands. Respectable femininity is often considered a burden/constraint for women's career progression and work-home life balance both in Western (Skeggs, 1997) and South Asian (Radhakrishnan, 2009, 2011; Fernando and Cohen, 2013; Gilbertson, 2011; Karim, 2012) countries. In addition, respectability and career literature primarily focuses on organizational constraints to women's practices of respectability. I shift this focus from managing practices of respectability at work organizations to management of respectability at home to achieve career success. In so doing I make two arguments. First, I argue that women's high income careers in neo-liberal South Asia and their capital investments in their family's class status enable them to perform respectable femininity differently than the existing studies portray them to be (prioritizing home above work). Secondly, I emphasize the performative nature of respectability which enables participants to utilize more negotiation power within the household to maintain high commitment careers. Throughout the analysis I also highlight how women's age, marital and motherhood status influence their reconstruction of the classed gender identity of respectable femininity in Bangladesh. My focus is on how structural (norms of respectability and women's career demands) and interactional (women's individual preference) levels work together to introduce change in the ways women approach home and career success in neoliberal times simultaneously producing and reproducing their class distinction in society.

Precarious work in Australian universities

Kaye Broadbent

Glenda Strachan

Dept. Employment Relations and Human Resources, Griffith University, AUSTRALIA

Abstract

There is no dispute that higher education systems globally have shifted from elite towards mass access systems (Parker and Jary 1995; Marginson and Considine 2000; Robinson 2006; Mohamedbhai 2008; Dias 2014). The decline in permanent academic positions internationally is leading to the creation of career tracks that are less secure (Enders and Musselin 2008) and with poorer employment conditions compared to permanent academics (Keep and Sisson 1992). The result in the US has been a growing category of 'roads scholars', casual academics who travel between campuses trying to earn a full-time living (Hughes 2015).

Australia has not been immune to these global changes including ballooning student numbers and the decline of government funding. The changes have had a significant impact on employment in the sector with an 'unbundling' of teaching and research. This has occurred alongside a growth in short time contracts for research academics and a casualization of teaching. It is estimated that casual academic teaching staff, on a headcount basis, are the majority of academic staff in the sector. Further the 'traditional' teaching and research academic is now a minority, and primarily located in the professoriate, a demographic trend that is further impacting on the availability of entry level academic posts. These trends have a gendered face as women are the majority of casual teaching academics and short term research contract positions in some disciplines. There are a variety of gendered traps and pitfalls that women encounter in the 'postdoctoral tipping point' (Bell and Yates 2015) particularly where it coincides with family formation and the need for flexibility.

Data from 2011 revealed the extent of employment insecurity in Australian universities. Nationally 21.7 per cent of academics were employed casually (May, Peetz and Strachan 2013: 260) while the Work and Careers in Australia survey revealed 45 per cent of academic staff were employed on fixed term contracts (Strachan, Peetz, Whitehouse, Troup, Bailey and Broadbent 2015: 24). Of those academics employed as research focused, 84 per cent were employed on a fixed-term basis (Broadbent, Troup and Strachan 2013). To understand the issue of insecure employment we asked: what is the impact of insecurity on an academic's career development? What are the gender differences insecure academics face in establishing their careers? To address these questions, the paper draws on qualitative interviews conducted with 18 research academics on fixed term contracts and 12 casual academics on semester-length contracts employed at two different public research-intensive universities in Australia.

Under neo-liberalism the development of the knowledge economy globally has led to low wage employment and lean production. The literature on insecure employment focuses heavily on poor quality 'McJobs' but there is growing insecurity in the professional workforce. We examine how insecurely employed university academics represent and deal with their precarious positions with the paper contributing to the debate around whether insecure employment forms a bridge to permanent employment or becomes a trap and does gender make a difference.

Female academics and precariousness: conditions and consequences

Ana Lopes
Jenny Chen

Centre for Employment Studies Research, University of the West of England, Bristol, ENGLAND

Abstract

Short-term, insecure, and low-wage jobs are becoming the norm in sectors we used to see as secure. The Higher Education sector is a case in point. Universities have become a hyper-competitive job market and this intensifies publishing demands on permanent staff, creating pressures to outsource routine teaching and research tasks to casualised workers. In 2012-13, almost 34 per cent of academics worked part-time, nearly 36 per cent had fixed-term contracts, 25 per cent of all full-time contracts were fixed-term, and almost 56 per cent of all part-time contracts were fixed-term (HESA, 2014).

The casualisation of academic labour that has been underway for decades (see Wilson 1991; Guillory 1994; Aronowitz 2001). However, the phenomenon has gained particular prominence since 1998, as the years that followed saw unprecedented changes impacting the higher education sector in the UK, which created an uncertain funding climate. The casualisation of the academic workforce is symptomatic of the neoliberalisation of academia. Despite the growth of research in the area (e.g. Bryson and Blackwell 2006; Bryson and Barnes 2000) academics on precarious (hourly paid, variable hours and zero hours) contracts remain largely invisible in the sectors' statistics and policies. Adopting a feminist approach to research, this paper aims to contribute to ongoing discussions concerned with the impact of neoliberalism on higher education and specifically highlights the case of female casualised academics. It draws on data collected for a wider study of the experience of hourly paid teachers in higher education in the UK.

The data comprises of:

- 271 responses to an online survey distributed to hourly paid teachers via trade union representatives, university websites, and to participants of a union event held in Bristol.
- 13 semi-structured interviews with female hourly paid lecturers and tutors in universities in England and Wales, held either face to face or via telephone/skype. The sampling was purposive insofar as we sought participants who were working on hourly paid contracts at the time of interview or had done so within the past year for at least one term or semester. Thematic analysis was used to analyze the data set.

The paper explores themes that emerge from our data, focusing on the gendered practical and emotional implications of insecure, hourly paid contracts for academics in different stages of their life and career. We also reflect on a variety of strategies used by female precarious academics to cope with their contract situations, how they perceive their situations to compare to other academics and to what extent they view gender as a significant factor.

Neo-liberal market governance and excellence in academia and its gender effects on precarious knowledge workers

Finnborg Steinhorsdottir

Thomas Brorsen Smidt

Thorgerdur Einarsdottir

Gyda Petursdottir

Faculty of Political Science, University of Iceland, ICELAND

Abstract

In the era of global competition, internationalization and performance orientation, academic institutions are being more and more managed as efficient organizations with the emphasis on scientific productivity. The rising annual number of PhD graduates is an increasing trend in Europe. With a PhD degree being designed as training for an academic career, there are signs that opportunities of full-time academic positions are getting fewer, which can be measured through the growing use of temporary contracts over the years. This 'work in progress' paper examines precariousness in academia, the impact of neo-liberal managerialism and emerging discourses on 'excellence' and its gendered effects on the position and condition of academics that are at the early stages of their academic career. Based on quantitative and qualitative data collected in the FP7 Project "Gendering the Academy and Research: Combating Career Instability and Asymmetries", we argue that neo-liberal managing methods and increased focus on excellence in the contemporary university results in indirect gender discrimination in academia. With gender budgeting initiatives, its gender-based assessments of academic policies, New Public Management methods and budgets, we show how the neo-liberal market governance tends to favour male-dominated fields, which has a great impact on the position and conditions of newcomers in different fields of academia. We will argue that the budgetary policies and distribution of resources that are designed around the notion of 'academic excellence' are more favorable for research in Science, Technology, Engineering and Mathematics fields (STEM) rather than fields in Social Science and Humanities (SSH). Therefore STEM can provide more advantageous position and conditions for newcomers than SSH. With STEM being able to offer their PhD candidates more chances of funding, and a less precarious position of PhD holders inside and outside of academia, while in SSH PhD candidates and PhD holders more often have to provide for themselves as sessional teachers, which is a low paid temporary position with few rights and benefits. The results furthermore reveal that the newcomers in STEM receive assistance on reaching their research peak, with e.g. personal research funding and teaching discounts, and bonuses on their salaries. That is not the case in SSH, with of lack of funding and high student/teachers ratio the newcomers in that field tend to get buried with teaching and 'academic housework', which results in less time to work on what is valued and considered excellent within academia, i.e. research. By analysing what is valued and what is not valued reveals that the academic system is a highly gendered phenomena, and by rewarding male-dominated fields the academic system creates indirect discrimination. By introducing the tool of gender budgeting in academic institutions, we believe that we will be able to demonstrate how the academic system creates inequalities, while simultaneously encouraging the promotion of gender equality within academia.

Embodied gendered effects in scientific institutions: supporting precariousness or abandoning?

**Ester Conesa Carpintero
Ana M. González Ramos**

Internet Interdisciplinary Institute (IN3), Universitat Oberta de Catalunya, Barcelona, **SPAIN**

Abstract

Although multiple equality discourses, policies and programs proliferated in scientific institutions in recent decades, women remain underrepresented in the mid and highest positions in academic careers (European Commission, 2012). Meritocracy and excellence are not impartial forms of assessment, and the power of networks or social capital are also gendered (van den Brink and Benschop, 2012). There is still an overt and subtle discrimination on women's capabilities in scientific positions (Baker, 2010; Van der Brink and Benschop, 2011; Fotaki, 2013).

At the same time, austerity politics have damaged the financial sources of universities and research centres producing job instability and precarious labour conditions in scientific careers. Researchers are expected to be more productive by increasing the pressure to publish and fundraising for research, with the rise of the new managerialism affecting more those who have always been rejected from the scientific fields (Deem and Ozga, 2000; Benschop and Brouns, 2003; Morley, 2005; Baker, 2010; Van den Brink and Benschop, 2011; Fotaki, 2013; Mountz et al., 2015).

This is a work in progress research that focuses on the embodied gendered effects on the neoliberal regimes of power - through precariousness in the regimes of time and productivity - in scientific institutions. The research, framed in the Spanish project GENERA, works with qualitative methodologies using in-depth interviews of women researchers in different departments and research centers. We also include women who abandon their career paths. How do the body and the subjectivity of women researchers embed precariousness within the labour insecurity, the pressure for high productivity, and the high workload? How do doing gender and doing science intersect in these embodied effects in everyday practices? How does flexibility and de-materialization of work, far to become solutions produce power relations through self-governance? Anxiety, illness, guilty feeling or discomfort might be taking the place of this precariousness, what entails the question of the appropriateness of working in these hostile de-materialized work environments. Cares, resistances and limits are at stake in the crucial point of supporting precariousness or abandoning.

Resistances such as feminist ethics of care promoting a slow scholarship or the feminist economics approach of the centered-location in life (Mountz et al., 2015; Pérez-Orozco, 2014) pretend to disrupt the neoliberal regimes of power. These approaches may inspire new responses to vulnerabilities of women in science challenging the binary regimes of gender and such a 'scandalous Thing' (Haraway, 1988).

In the hot seat: Young leaders' careers in the context of the German Excellence Initiative

Sandra Beaufaÿs

Centre of Excellence Women in Science, Leibniz Inst. for the Social Sciences, Cologne, GERMANY

Abstract

In most European countries academic careers are shaped as a “double bottleneck” (Brechelmacher et al. 2015) between doctorate and rare professorship. The postdoc phase is characterized by fixed-term employment and precarious working conditions, while young researchers try to build up their own profiles within their scientific communities. The positions of junior research leaders and junior professors belong to a relatively new institutional arrangement for academic career paths in Germany. Within the Excellence Initiative, a prestigious funding program by the federal and state government to promote top-level research at universities, these initial leading positions play a significant role in fostering young researchers' careers. In the multi-tiered review process the referees also had to make sure that the proposals consider suitable concepts for gender equality.

In my presentation I discuss results from a study that investigated gender equality in the programs and in the actual practice of participating institutions of the German Excellence Initiative (Engels et al. 2015). I will focus on a qualitative part of the investigation, in which (young) researchers in their first leading position were accompanied throughout two years. The longitudinal design of the study allows description of the process of their growing and developing under the conditions of a highly competitive program. In this case, I argue, the process is not the one of growing as a researcher but the one of becoming a scientific leader endowed with specific managerial skills. The latter rather develop from coping with structural, organizational and individual overload than from professional training provided by the institutions. In their precarious situation as non-tenured scholars and under the extreme pressure put on them by the competitive program they attend, the young leaders are forced to adapt to a rigid system: Academic merits, actually used as a sign of respectability within scientific communities, turn into pure capital in a rat race. The structure of the ambitious scientific program does not concede unpredictability in the research process, but rather leads to “contracts of success”. At the same time the necessities of life have to be brushed aside to be able to hold the pace.

By analyzing the situation of junior-research-group-leaders in the Excellence Initiative, I show how the scored standards of gender equality just steam into the air while scientists pursue the established rules of academic practice in an ‘excellent’ research environment. This process is even fueled by the managerial logics of the new research institutions, worked into the structures of universities in transition.

Inside the black box of excellence: An analysis of the early stages of academic career selection processes in Italy

Elisa Bellè

Rossella Bozzon

Interdisciplinary Gender Studies, Sociology & Social Research, University of Trento, ITALY

Abstract

Recent reforms in higher education, occurring at a global level, have changed the organisational and scientific academic culture in the universities in the direction of enterprise culture, new public management and marketization. The managerial and quantitative evaluation system introduced in Italy by the recent university reforms fosters ambivalent dynamics. On one side, academics' identities are even more shaped around productivity, flexibility, adaptation and dynamism. On the other, the need for accountability imposed by the widespread of quantitative evaluation systems leads to a strong bureaucratisation of the selection processes. At the same time, the steady increase in the number of PhD holders, the flexibilization of early stage research positions, and the substantial cuts in public research funding have significantly redefined the chances of pursuing a scientific career for the new generation of researchers.

'Excellence' – whatever the meaning associated to this concept in different contexts is – becomes one of the orienting features in the processes of selection, recruitment, and construction of scientific careers. The clear definition and application of the principle of excellence should guarantee (organizing) development, impartiality, transparency, accuracy, non-discrimination. However, due to its actual paradigmatic value, excellence might also be interpreted as a black box, within which multiple relevant hidden dimensions intersect specific organizational cultures, power structures, relationship networks, prestige production, and reactions to organizational changes.

The primary purpose of this contribution is to understand which specific and context-related meanings are ascribed to the concept of excellence in the case of selection/recruitment processes of fixed-term research positions, in a context of increasing levels of job uncertainty, precariousness and limited resources. Based on an ongoing research conducted in a university situated in Northern Italy, this work focuses on two sides of the recruitment process (both located within the paradigm of excellence): on one side, the recruiters, stable members of the organization, on the other, the "recruitees", those who knock on the organization's doors, looking for a research position. To this end, we interviewed 15 professors who participated in committees for the recruitment of researchers at the early stage of scientific career, and 20 male and female postdocs who participate to the competitions for non-tenured research positions in two departments, one from STEM (Science, Technology, Engineering, and Mathematics) and one from SSH (Social Sciences and Humanities) disciplines.

This paper will explore, first of all, the cultural and organizational construction of excellence that emerges from the interviews in order to disentangle which meanings are associated to "excellence" and which organizational practices are developed. Secondly, it will analyse how the construction of the concept of excellence intertwines with the organizational positioning of recruiters and recruitees, and, subsequently, with lines of power and hierarchy. Thirdly, it will consider similarities and differences between men and women with different hierarchical positions in the two departments in order to understand how the parameters of excellence are co-constructed within the two organizational contexts and different disciplinary environments from a gender perspective. In this framework, gender represents a cross-cutting analytical line, a lens through which power, organizational culture, and excellence will be analysed.

Precarious STEM careers and social inequality in the oil and gas industry

Christine Williams

Chandra Muller

Sociology, University of Texas, USA

Abstract

Increasing the number of STEM graduates has been a priority in the US, as these professionals are considered crucial for continued economic growth, innovation, and global competitiveness. Furthermore, granted the white male dominance in these fields, national policies target women in general and underrepresented minority men for recruitment into these university training programs. However, upon graduation, engineers and scientists face insecure employment conditions. Although they possess skills in high demand in the knowledge economy, the firms that employ them are not the stable institutions they once were. Businesses undergo downsizing, de-layering, and reorganization in response to market downturns and mergers, and also as a routine business practice to satisfy investor interests. Nowhere are these trends more apparent—and their impact on STEM workers more acute—than in the oil and gas industry. Hiring and firing in this industry tracks the price of oil: when oil prices are high, the industry goes on a hiring spree, offers signing bonuses, and implements retention and career development programs. When the price of oil drops, lay-offs occur, assets are sold, and companies close down or position themselves for acquisition.

This paper examines how men and women scientists and engineers experience this precarious work environment. A longitudinal survey was administered to a cohort of scientists and engineers hired by a major oil and gas company headquartered in Houston, Texas. This survey, which was designed to track retention and attrition in the industry, was administered four times at one-year intervals (from 2012-15), to all scientists and engineers hired by the company over a five year period (N=356). At Times 3 and 4 of the survey, respondents were given the chance to volunteer for follow-up interviews. Forty-three volunteers were interviewed at Time 3, thirty of whom were re-interviewed at Time 4. Respondents include 24 men and 19 women, most of whom are between the ages of 26-36.

This unique study design allows us to examine how an elite group of young knowledge workers is impacted by instability in this industry. At Time 3, oil was selling at \$100/barrel and the major preoccupation of the company was recruitment, retention, and replenishment of its senior ranks. At Time 4, oil prices had dropped below \$50/barrel, and a 15 percent reduction in professional staff was underway. Our survey reveals the disparate impact of this instability on men and women scientists and engineers, while our interviews uncover how they make sense of this precariousness, including its impact on their professional identity and career development. We find that neoliberal discourses are common in the career narratives of these highly paid skilled professionals. We argue that by framing their experiences in terms of economic necessity and rational choice, they contribute to the normalization of precarious work throughout the economy and reinforce the dominance of white men in STEM careers.

Precarious work in transnational academic careers

Paula Mählck

Education, Stockholm University, SWEDEN

Abstract

Inequality on the grounds of gender and race is common in everyday academic working life, regardless of where one lives and works (Morley 2005; Law, Philips and Tureny 2004; Mirza 2009; Author ref 2010; Muhs et al 2012). We know that gender and racial inequalities in academic organisations affect how black and minority ethnic female academic staff (BME) experience everyday academic work, shape their career opportunities and advance in their careers. These processes exist alongside equality interventions and other processes that reshape higher education institutions (HEIs) and the working conditions of academics in the direction of more audits, more competition and more internationalisation (UNESCO, 2007). In this context, the increasing attention of policymakers and researchers to the international mobility of PhD holders in HEIs is of key interest. This paper explores how precariousness and intersectional gender relations are articulated in transnational academic careers in two different data sets; i) the mobility-narratives of transnational Mozambican and Tanzanian researchers who have participated in a Swedish development aid funded PhD training program where mobility between Swedish academic work places and their home academic workplaces is mandatory and ii) peer review assessments of applications for Professor positions in Sweden from international and racialised research applicants. Accordingly, the research presented in this paper can also contribute to the existing debate on equality in Higher Education from a transnational and post-colonial gender perspective by interrogating the in-between space of the local and the global and how power relations inside and outside a nation state are reflected in its institutions and people (Mohanty 2003, Mayusumi 2008; 2015).

The total research sample consist of a questionnaire sample sent to 291 individuals (159 in Mozambique and 132 in Tanzania) who have participated in Swedish agency for development aid co-operation (sida) bilateral programmes of support for research capacity-building in Mozambique and Tanzania during the period 1990–2013. From the survey sample 38 individuals have been selected for interviews. The author conducted the interviews in 2013 and 2014. During autumn 2015, 50 peer review assessments of applications for professorships in Sweden have been collected. Here gender and ethnicity of applicants and reviewers as well as its implications for the social construction of research excellence have been analysed. Here the interviews and peer review protocols are analysed according to a multi-method approach (Allwood 2004), which has allowed me to explore various aspects of intersections of gender and precariousness in transnational academic careers at different analytical levels.

It is worth noting that prior to the research presented here, a large-scale investigation on gendered and racialized inequality has been conducted in Swedish academia. The preliminary results indicate that precariousness in academic work relations in transnational academic careers are articulated in complex and shifting ways in the different data sets. Here gendered, racialised and postcolonial inequality are main constituencies.

Precarious work in knowledge societies: Exploring gendered power relations: Negotiating Work and Family Life – Academic Elite Migrants in the Flux of Precariousness and Lived Selectivity

Jenny Jansdotter

Geography, Media and Communication, Karlstad University, SWEDEN

Abstract

Grounded in a qualitative, ethnographic interview study of female and male highly mobile migrant elite academics working and residing in a country foreign to their origin, this paper takes on an intersectional approach to understanding the dynamics of precariousness and lived selectivity in globalised Academia. As academics in this sample come from countries marked by current economic crises while now residing in the UK, the US and Austria, the precariousness of their position is juxtaposed in complexity not only by considering class, race, gender, language and cultural difference, but also with inequalities pertaining to the new economy of world capitalism. Ranging from 34 to 48 years of age, respondents are at different stages of family configuration, where childbearing and rearing puts specific demands on women especially. The vast majority of couples are jointly academic, entailing two mobile knowledge working partners that perform on similar terms in the same professional field, which acuminate power struggles in the intimate sphere. Simultaneously, different cultural scripts concerning motherhood are at play; expectancies displayed by the host country, and invoked by the partners respective original cultures, which in turn may diverge due to that these couples typically are transnational. Being at distance from the extended family also limits possibilities of domestic assistance and help caring for small children. Convivial power relations and family arrangements are closely intertwined with work life, mobility and career moves, and as such structurally gendered on cultural, symbolic and economic levels. Preliminary findings show that the female migrant academics have more difficulties getting included in new research environments and tend to be forced to put forward a larger amount of work and research accomplishments to attain professional recognition, than generally do the male migrant academics. Also, as one aspect of the mediatization of everyday life, (mobile) media facilitate working hours seeping into the home and borders between work and free time blur. Mutual professional and private expectations of ubiquitous reachability and presence for networking mould social spaces, correspondingly in gendered socialising patterns. Simultaneously, media provide a key aspect in the home making practices in the host country, as quotidian and routinized communication with family and friends make media spaces loci of identity affirmation and belonging. In a moral and emotional sense, respondents converge on, media have thus concurrently empowering and obligating affordances; on the one hand facilitating networking, identity conciliation and sense of belonging, and on the other, inciting the immediacy of geographical distance and an emotive lack of not being there, especially regarding the unfeasible care taking of children and elderly parents, leading to experiences of insufficiency mainly expressed by women. This paper intends to unearth the dynamics of precarious elite-ship and the flaw of lived selectivity of mobile migrant elite academics in late modernity.

Gendering and classing the ideal knowledge producer

Rebecca Lund

Educational Anthropology, Aarhus University, Copenhagen, DENMARK

Abstract

This paper presents aspects of an Institutional Ethnography of changing academia in Finland. Academia is changing in Finland as elsewhere, shaped by neoliberalism, late capitalism, the knowledge economy and the so-called feminization of higher education. I explored the textual construction of the “ideal academic” within and around a tenure track career system; put in place as a strategic management tool for making actionable the institutional intention of becoming “world class”. I investigated this from the standpoint of junior female academics standing in a particularly vulnerable position in relation to this competitive agenda. In line with the anti-objectifying agenda of Institutional Ethnography I drew on an anti-categorical understanding of gender, treating it as relational, as a *doing*; that is, a practice and achievement, subject of negotiation, struggle and resistance. Related, I unpacked how making actionable the “ideal academic” involved the competent activation of gendered discourses of affect (optimism and love), practices of boasting and Finnishness. I showed how the social was organized and coordinated through such practices in manners that downplayed certain people, ways-of-knowing and activities, while flagging others. Hence my work illustrated how gender inequality was produced and reproduced through textual forms of organization that would appear objective, transparent and neutral.

In this paper I pick up the thread and seek to develop my work on this further. Firstly, by focusing on how the “ideal knowledge producer” is textually constituted and activated in the context of changing academia. Secondly, and more particularly, I explore how this leads to a reproduction and strengthening not only of gendered but also a classed social organization of academia. Indeed, the ideal when activated increases the polarization between the people and forms of knowledge that succeed and gain support in the form of funding and longer term contracts, and those that do not. In doing so I take up and unpack the discourses of affect and practices of boasting as organized in social and ruling relations of class.

Gendered and classed precariousness among young adults

Minna Nikunen

Social Sciences and Humanities, University of Tampere, FINLAND

Abstract

In the new economy young people have become an epitome of pessimism caused by the austerity measures in many countries including Finland. This refers to the fact that the future of young people in employment is commonly found as precarious in comparison to the older generations. However, the times of austerity are not filled with pure pessimism. Relying on Lauren Berlant, Rebecca Coleman (forthcoming 2016) describes the current mood prevailing in the UK as 'hopeful pessimism'. Accordingly, the visions of the future, especially for the young generation, are presented as grim. At the same time, however, being vigilant might be rewarded in the future. In a similar vein, in a Finnish study, even unemployed young people showed 'forced optimism' to have chances to have access to the employment (Lähteenmaa 2011).

Young adults are expected to be flexible when acquiring new skills, performing themselves, searching for employment, and working, i.e. when adapting themselves to the demands of the knowledge society. They must be alert in their relation to the changing working life and the development of knowledge societies. The core of the optimistic mood (in about a decade ago) was related to growing knowledge work and young adults (generation Y) as 'creative class' and 'digi-natives'. Now, the public and political attention has turned also to other youth, such as at-risk-youth who need to face the demands of knowledge society. In order to be a capable citizen, one must be a competent digital citizen. Thus, young people in search of employment necessarily need to create a relationship to digitalization as a core idea of knowledge society. This relationship is affected differently by gender, age, education and family background.

In our paper, we will explore the situation of two extreme groups of young people looking for their future in employment. One group consists of young people, whose aim is to create a start-up firm and who have chosen an atypical work thus representing a model citizen in the knowledge societies of the new economy. The other group consists of young people who are in political documents easily labelled as marginalized and vulnerable citizens. Their aims are not necessarily recognized by the authorities, however, they are targets of youth guarantee measures, thus objects in the making of decent citizens. Based on our very preliminary results we argue that both groups are far from homogenous. Instead of oozing confidence, young people in their early start up careers may be quite conscious about their individual faults, and the risks that entrepreneurship entails. In the same vein, young people with the label of marginalization can have a good educational background and thus possibilities and capacities for higher education and knowledge work. We ask, 1) how is optimism/pessimism addressed in the future visions of young women and men, 2) how do young women and men reflect their precarious future as gendered and classed, 3) how does being an object of political measures and/or being a subject of one's own aspirations affects the sense of futurity of young women and men?

Transitioning in the knowledge economy: Precarity and gender in regional youth labour markets

**Larissa Bamberry
Fiona Macdonald
Matthew Walker
Iain Campbell
Kay Cook**

Centre for Sustainable Organisations & Work, RMIT University, Melbourne, AUSTRALIA

Abstract

The transition to a knowledge economy has been an uneven, patchwork process globally, and nationally within Australia. Economic change has impacted differentially across Australian regions. Within regions it has had different impacts on men and women from different age groups, giving rise to new and changing power relationships and gender regimes. Youth employment opportunities have been particularly affected by economic transition to a knowledge economy. High levels of unemployment among young people and regional concentrations of high youth unemployment have attracted a great deal of public concern and are currently the focus of renewed policy attention in Australia, as has been the case in many western European countries post-GFC. Much of the concern is to ensure young people engage with employment to prevent long-term unemployment and its potential scarring effects. However the focus on employment outcomes can be criticised for paying inadequate attention to the impact of gender on access to education, training and employment and the nature of job outcomes for young people, including the prevalence of precarious work, poor quality jobs and underemployment. Youth employment opportunities occur at the intersection of key social institutions such as education and training systems, welfare systems, labour markets and gender regimes. Adding to this complexity is the variability of these institutions by place and over time. The transition from youth to adult, from student to worker is challenging, but these transitions become even more complex when the local labour market is transitioning to a knowledge economy.

Drawing on detailed regional census data in combination with in-depth interviews this paper will explore these issues in two regions, Burnie, a predominantly rural region in north west Tasmania and Whittlesea, an outer metropolitan region of Melbourne, Victoria in Australia. Burnie has recently experienced a major industrial shift from a manufacturing-based regional economy to an increasingly knowledge-based economy. Despite the need for more highly skilled workers in the region, training and education opportunities are significantly constrained with less than half (45%) of all 18-25 year olds having completed the final years of high school. Amongst this age group, 71% are not undertaking any form of education or training. The region also has a distinctively gendered pattern of labour force participation, with 87% of young men in the labour market, (albeit with 12% unemployed) compared to only 69% of young women participating in the labour market (8% unemployed). While men's participation rate is higher than the national average (79%), women's is significantly lower (75%). The situation in Whittlesea seems more positive, with high school completion rates of 72% and the proportion of those not attending education and training at only 55%. Labour force participation is close to the national average (80% for young men, (76% for young women). Unemployment levels are likewise less extreme than in Burnie. However, while young people in Whittlesea have access to capital city labour and training markets, they face a range of other complex issues relating to housing affordability and commuting to employment and education.

This paper will explore the lived experiences of young people negotiating post-school education and training, labour market entry, welfare support systems and local gender regimes in each of these regions as they negotiate the transition to the knowledge economy.

Negotiating Precarisation: Feminist Art Practice as Militant Research

Sarah Charalambides

Visual Cultures, Goldsmiths University of London, ENGLAND

Abstract

The term precarisation has mostly been used in relation to the many varieties of unstable, insecure and flexible labour exploitation under neoliberal, post-Fordist capitalism. While recent debates on precarious labour are focussing (implicitly or explicitly) on women, there is either an absence of a feminist perspective or else a reliance on exhausted vocabularies from 1970s Marxist-feminist discussions (McRobbie, 2010). There is the need for a more complex analysis of gender issues in the transformation of (knowledge) work. It is here that I introduce the practice of the Madrid-based feminist collective Precarias a la Deriva. [Precarias a la Deriva is an initiative between research and activism which arose from the feminist social centre La Eskalera Karakola in Madrid, initially as a response to the general strike in Spain in June of 2002].

Drawing upon methods of militant research, the Precarias explore possibilities for collective struggle and agency under precarious living and working conditions. Their practice is inscribed in traditions of worker inquiries and co-research associated with the Italian workers movement of the 1970s, as well as women's consciousness-raising groups deriving from second-wave feminism. Rather than using research as a tool to categorise and separate knowledge from practice, their research operates transversally. It involves becoming part of the process that organises relationships between bodies, knowledges, social practices and fields of political action. Significantly, the Precarias take the subjective experience of precarious labour as a starting point. In doing so, the production of knowledges and subjectivities of precarisation converge in the construction of a new form of commonality, one that involves many.

The Precarias' practice consists in a revision of the Situationist *dérive*. While maintaining a multi-sensory and open character, they substitute the arbitrary wandering of the bourgeois male flaneur for a feminist situated drift moving through the everyday spaces of women working in precarious and highly feminised sectors. Through 'interviews in movement', the Precarias investigate the problematic status of care and reproductive labour done by women in the 'non-productive' sphere. Activities that were historically attributed to women, such as domestic work, nursing, child-raising, education, as well as work in call centres and sex work, have increasingly become part of capitalist modes of production. Despite the insistence on the accumulation of 'surplus value' by care and reproduction labour, the feminisation, devaluation and subsequent de-politicisation of this work persists in contemporary society. Notably, the feminisation of labour goes beyond the precarisation of just women. It describes the changing nature of employment where precarious conditions have become widespread for both sexes. Nonetheless, our modern society is still heteronormatively structured. Women's responsibility for reproduction and care remains unchanged and the gender-specific division of labour is not suspended (Lorey, 2015).

It is important to reflect on gender inequality within precarisation debates, particularly because it addresses those aspects of precarisation that impact everyday life and social reproduction. By enhancing the status of care activities, the Precarias challenge heteronormative ideas of masculine independence and the feminisation of the need for protection. They aim to go beyond a limited and one-sided understanding of care, in which dependents are cared for by those who are independent (Lorey, forthcoming). As a result the Precarias break through existing logics of security and insecurity, and open cracks in the walls of fear and precarisation.

Why the lack of women in innovative entrepreneurial activities? Perceptions and constraints

Ana Paula Marques

Sociology, Interdisciplinary Centre of Social Sciences, University of Minho, **PORTUGAL**

Ana Isabel Couto

ESEIG-IPP, Centre for Research and Studies in Sociology (CIES-IUL), Porto, **PORTUGAL**

Abstract

This paper discusses the different meanings of entrepreneurial activity, as well as the obstacles and opportunities perceived according gender and educational background. It aims to rethink how education and gender inequality challenges us regarding relationship between entrepreneurial characteristics, social resources, academic and professional and economic contexts and, the social and cultural environment. The expansion of education, namely in terms of graduated courses, have been followed by empirical evidence that points to the possibility of obtaining a qualified job linked to higher instruction levels. We may presume that many of these workers in the beginning of a career base their professional performances on autonomy and creativity, and that they also hold high organizational and professionals expectations, particularly in highly competitive and innovative sectors. However, access to the labour market does not present itself as being uniform and stable both for women and men. Furthermore, research on labour markets tends to focus on both the persistency of gender segregation and on social inequalities in access to employment and entrepreneurial career. In fact, the majority of European countries, including Portugal, have already pointed out a range of specific challenges and obstacles faced by innovative women in setting up, running and expanding a business, including within the science and technology sectors. One of them is related with women's educational choices, and women's horizontal and vertical segregation in employment. For instance, the number or stock of women that could potentially set up a business in science and technology or turn an invention into a profitable market product is lower than the number of men. Also science and technology, innovation and inventions are concepts mostly associated with men and male areas making these fields less attractive to women, resulting in women-related invention and innovation being less recognized as valuable business ideas. In addition, many of the stereotypes about women's credibility and professionalism mainly in male dominated sectors like in science and technology remain untouchable. There continues to persist, traditional points of views regarding women's roles in society and in private life, especially related to the domains of domestic and family responsibilities. In this paper, we intent to use empirical evidence obtained from recent empirical research, based on a set of in depth interviews to women business owners and would be entrepreneurs. According to our main findings, the main obstacles that explain the lower participation of women in entrepreneurial innovative activities are related to the following: i) logistical issues; ii) cognitive and education matters; iii) stereotypes about women, science and innovation; iv) and the relationship between family and work. Despite inequalities of gender which are primarily located in the labour market, we point to the existence of an effect spillover into all other aspects of life (e.g. family, justice and citizenship).

Unemployment, underemployment and time autonomy by gender in a context of austerity

Lina Gálvez Muñoz

Pablo de Olavide University, SPAIN

Paula Rodríguez-Modroño

Pablo de Olavide University, SPAIN

Margarita Vega Rapún

Pablo de Olavide University, Spain/ University of Oxford, ENGLAND

Oriel Sullivan

University of Oxford, ENGLAND

Abstract

Within the EU, the post-recession context is characterised by higher levels of unemployment than in the pre-crisis period, and by an important expansion of underemployment. These effects may constitute an important shift in available time and time autonomy among working age people, with consequences for their well-being, leisure patterns, and their ability to return to employment. However, there are only a few studies that link unemployment and available time. These studies show an important gender bias, since unemployed women tend to increase their time in unpaid household work, thereby limiting their possibilities of return to the labour market, as opposed to markedly increasing their leisure time. Unemployed men, on the other hand, tend to increase their study time. While devoting time to studying also does not increase leisure time, it certainly has an important impact on men's subsequent employability and chances of returning to the labour market. The ongoing labour market changes due to austerity policies and an increasing flexibilization and labour market precarity may be altering these patterns previously found in the literature. Time use studies can also inform us about important differences within genders regarding other variables such as education or income. Using the Multinational Time Use Study data we will do a comparative analysis of how unemployed and underemployed men and women spend their increased available time in some European countries. We will study differences both between and within genders.

Gendered impacts of the crisis and austerity policies on employment and working conditions in Spain

Paula Rodríguez-Modroño
Lina Gálvez Muñoz
Pablo de Olavide University, SPAIN

Abstract

This paper studies the gendered impacts of the euro crisis and associated austerity policy on the employment and working conditions of men and women in Spain. Austerity measures have been implemented in many countries around the world after the economic crisis (Ortiz and Cummins, 2013). In the case of the peripheral countries of the Eurozone, countries, such as Spain, have been forced to adopt harsh austerity measures including privatization, public sector and pensions downsizing, or labour market flexibilization. These major reforms are reducing living standards and labour opportunities for many social groups as austerity brings increasing economic inequality, privatization and the individualization of risk. But this affects people in various ways depending on how they are inserted in different markets as labour (Elson, 2014). Moreover, austerity measures bring differentiated gender effects, related to the existing segregation of women in unpaid care work or to labour market discrimination and segregation (Karamessini and Rubery, 2014). Privatization processes and public sector downsizing have largely unfolded on the social side of public budgets affecting social services, including health and education, of which women are the principal users (for themselves or other family members), employees and "natural" providers, increasing the burden of unpaid work for families, and for women in particular. Thus, our analysis shows how women in Spain are suffering both huge restrictions in their possibilities to supply their labour force and a low demand for labour in public female-dominated sectors. Besides Spanish labour market reforms are leading to increasing precarity, underemployment, and irregular jobs. This trend towards precarious forms of employment has increased the proportion of working poor in Spain, being Spanish rates among the highest in Europe, and the impact on women even larger than on men.

Gender and extended working life policies in Greece, Ireland, Italy and Portugal in the context of austerity

Aine Ni Leime

Social Gerontology, Case Western Reserve University, Cleveland, USA

Tindara Addabbo

Università di Modena e Reggio Emilia, ITALY

Paula Albuquerque

Instituto Superior de Economia e Gestao, PORTUGAL

Nata Duvvury

Political Science & Sociology, NUI Galway, EIRE

Pedro Perista

CESIS, Centro de Estudos para a Intervenção Social, PORTUGAL

Antigone Liberaki

Economics, Panteion University, Athens, GREECE

Abstract

This paper offers a comparative analysis of the gendered impact of austerity policies on older workers and the likely impacts of extended working life policies in four European countries that were profoundly affected by the global financial crisis, namely Portugal, Ireland, Italy and Greece. Recent studies have focussed on the impact of the recession on gender and employment for workers of all ages in these countries (Bettio et al., 2012, Duvvury and Finn, 2014, Ferreira, 2014). There has also been some research on older workers and austerity in individual countries and for the EU in general (Bould and Casaca, 2012, Ni Leime et al, 2015, Perista and Perista, 2012). However, there is a relative lack of comparative research specifically investigating the gendered impacts of the recession for older workers in 'austerity' countries and on the likely impacts of policies designed to extend working life in terms of gender inequality. The paper adopts a gendered political economy of ageing approach to analysis, contextualising the discussion with a comparative analysis of the gender regime in each country, comparing employment, pension and caring policies. It will discuss the current gendered employment patterns for older workers and the level of pension coverage across the four countries. The pre-dominance of women in precarious work has been highlighted as an issue of concern in terms of employment and pension outcomes (Cobble, 2007, Vosko, 2008). This paper will analyse trends in relation to part-time (involuntary and voluntary), seasonal, fixed term work and involuntary unemployment and will assess the likely impact of the introduction of extended working life policies for older workers in precarious employment and according to whether their work trajectories have been interrupted. It will consider the likely implications of the introduction of extended working life policies in the context of austerity for gender equality in each country drawing out commonalities and differences in approach.

Youth employment status and conditions in a gender perspective: The case of Italy and Spain

Tindara Addabbo

Università di Modena e Reggio Emilia, ITALY

Paula Rodríguez-Modroño

Pablo de Olavide University, SPAIN

Lina Galvez Muñoz

Pablo de Olavide University, SPAIN

Abstract

Spain and Italy have been deeply hit by the crisis and show evidence of massive youth unemployment. According to labour force survey data, in 2014 youth unemployment rate was 53% in Spain and 43% in Italy, compared to 22% at EU28 level. Also with regards to being neither in employment nor in education or training (NEETs) the youth (aged 15-34) situation was worse in Italy (27.4 %) and in Spain (22.4%) than at EU28 level (16.6%).

The paper aims at understanding the gendered impacts of the crisis on youth labour supply and employment with regard to two countries, Italy and Spain, severely hit by the crisis. Previous analysis on Spain (Addabbo, Rodríguez-Modroño & Gálvez, 2015) showed a negative effect on the likelihood of forming a new household in the context of precarious employment conditions. An added worker effect was found for young women living in couples in 2012, while the discouragement effect was prevalent in the years previous to the crisis. In the present study we will use EU SILC data for Italy and Spain for several years, which will allow us to disentangle the effect of changes of other members employment status (controlling for a set of context indicators) on partner's labour supply. We also study the different employment conditions of young men and women in these countries and the effects of the crisis and austerity policies in youth employment.

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Analysis of the impact of changes on Spanish Personal Income Tax during the economic crisis on women's wages and the changes of Value Added Tax on single mothers

Paloma de Villota
Universidad Complutense de Madrid, SPAIN

Abstract

This paper underlines the decline in the progressive nature in taxing income from the European Commission and the OECD in recent reports, in which they specifically state their concern over the reduction in the redistributive capacity of fiscal systems (European Commission, 2013). Spain has been no exception on this path since the maximum marginal tax rate was 53% and moved to 43% in 2007 (maintained till 2010). The Personal Income Tax (PIT) has been losing its redistributive capacity and showed clear stagnation in the years before the crisis. In fact, from 2005 to 2010 the fall in the Gini inequality index after tax was only 0.04 points. Changes brought about as a result of the outbreak of the crisis in our country (2010 and 2011) have made it possible for a partial recovery of the taxes' redistributive capacity to occur with the rise in tax rates. Consequently, it can be seen that from 2011 to 2012 in just one year the Gini index fell 0.04 (see Adiego et al., 2013). Furthermore, the conservative Government which emerged from the elections in 2011, soon after being formed and contradicting what they promised in their electoral program and campaign, imposed a 0.75 to 7 percentage point *temporary* surcharge on PIT, thus letting the scale of the tax levy fluctuate between a minimum of 24.75% and maximum of 52%. The impact of these measure are analysed in this paper and its different gender effect.

On the other hand, as in many European countries, indirect taxation and specifically VAT was increased during the economic recession but unfortunately there are only few studies related to its gender impact as those done by De Henau et al. (2011) for England and López et al. (2011) in the case of Spain. The Spanish study focused on the effects on different family types of the increase of the VAT, and the authors come to the conclusion that the Spanish households with a greater number of children have suffered the most negative impact. On the contrary, the study done by De Henau et al., which employs a different methodology, considers that, after the austerity measures taken by the Coalition Government, households with children were not specifically mistreated in relation to the other types of families and were not affected so adversely as in the case of Spain. For this circumstance, the authors consider the 0% VAT rate for children's clothing and footwear among others as a very correct instrument in order to alleviate the burden to families with children. But further discussion and comparison should be done all over the European Union in order to obtain more definitive conclusions.

Ecological panic, re-biologization, and ecofascist strands within green philosophy and scenarios for the future

Agnes Bolsø

Sociology, Norwegian University of Science & Technology, NORWAY

Wencke Mühleisen

Sociology, University of Oslo, NORWAY

Abstract

Most scientists and politicians agree that humanity has to act in front of a scenario of global climate crisis. There is a variety of ideologies in swing, within highly politicized streams of philosophy, social science and future scenarios. How to organize society in the future? Is it possible for humans to act as a universal 'one' and what are the implications of thinking of humanity as joint? Evidently, the concepts 'human' and 'humanity' carry the burdens of both androcentrism and eurocentrism, as the modern enterprise of 'civilization' has justified both imperialism and sexism. This begs questions about possible politics for humans as a species. Only rarely, insights from interdisciplinary gender research appear as a resource for green political thinking. In this chapter we discuss an often overlooked ideological legacy in ecological discourses and scenarios for the future, namely one that is historically linked with biologist assumptions, especially in its understanding of the relationship between nature, humans and society: are there tendencies towards undemocratic and even ecofascist strands of thinking within green philosophy and scenarios for the future, what we might call green political reflection with ecofascist traits? If so, what are the ideas about power, democracy and social justice within green politics infused with such ideological tendencies?

According to the German historian Peter Staudenmaier we need to be aware of ecofascist ideology in some contemporary ecophilosophies: "The necessary project of creating an emancipatory ecological politics demands an acute awareness and understanding of the legacy of classical ecofascism and its conceptual continuities with present-day environmental discourse" (2015). Also, in his essay "The next Genocide" published in *The New York Times* (2015), the American history professor Timothy Snyder makes an argument based on an analysis of Holocaust and other fairly recent genocides as struggles for ecological 'lebensraum'. The battle for a nation's right to live ecologically sound, and to protect its borders to make this possible, might very well become an acute issue on the international agenda again.

We would particularly like to investigate notions of 'natural differences' and 'diversity' within ecological discourses. What are the gendered implications? Our analysis is situated within feminist epistemologies that understand all things as having a relational character, whether the 'thing' is organic or non-organic. These are theoretical approaches that also are critical of assumptions about the nature of humans and natural social order, the gender order included. We aim to give tentative answers to our questions about power and social justice related to gender, sexuality and family, by analyzing ideological strands in a selection of literature and visual representations of green philosophy and scenarios for the future. Our empirical material will consist of contributions from behavioral biology, evolutionary psychology, popular science, media and art; textual and visual materials that enables analysis of white masculinism, vitalism and the deep and romantic ecological longings within the Western middle class.

Gender Perspectives on socio-ecological transformations

Uta Winterfeld

Sarah Breitenbach

Wuppertal Institute for Climate, Environment and Energy, GERMANY

Abstract

Socio-ecological transformations (e.g. the "energy transformation/Energiewende") on the one hand and "sustainability and gender perspectives" on the other hand are discussed broadly, yet largely unconnectedly. However, issues such as equal opportunities, social justice as well as precautionary economic activities ("Vorsorgendes Wirtschaften") have gained significance. But precautionary and feminist perspectives on a sustainable development are still underrepresented in recent debates on transformation and the social contract. Therefore subjects like "care" or "regeneration" are also underrepresented in debates such as about energy transformation. This contribution will discuss some elements of regenerative crisis as well as sustainable transformation approaches. The input intends to contribute to the field of gender and sustainability. Focal point is the joint research project "Precautionary Economic Activities - Transformation in Economy and Politics", funded by the German Federal Ministry of Education and Research.

Results may be presented as

- theoretical contribution about the political and economic framing of some documents of German environmental advisory boards
- empirical contribution in terms of transdisciplinary dialogues about transformation

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(Un)sustainable production and women's health: Towards a feminist ecologies of north-south interconnectedness

Rachel Simon-Kumar

Medical and Health Sciences, University of Auckland, NEW ZEALAND

Sara MacBride-Stewart

Susan Baker

Social Sciences, Cardiff University, WALES

Lopamudra Patnaik-Saxena

Coventry Food Justice Network/ University of Coventry, ENGLAND

Abstract

A well-established body of scholarship points to the disproportionate effects of environmental and climate changes on women in the global north and south, given their systemic exclusion from power and consequent vulnerable position in society. Current literature, however, fails to recognize the dynamic state of contemporary north-south interactions that, increasingly, are resistant to being mapped onto erstwhile First-Third world binaries. As a result, the complexity of global environmental degradation on women may be underestimated. To fully address the impact of unsustainable global development on the lives of women it is necessary to understand the contemporary nature of interconnectedness between the global south and north. This paper – part of a wider, developing research programme on Sustainability and Women's Health (SUWH) at Cardiff and Auckland Universities – presents some preliminary reflections aimed at theorizing a feminist 'ecologies' of North-South interconnectedness. Attempts to theorize South-North relationships are not new. Classical development theories like modernization and dependencia depict particular relationships between the two regions but these are rooted in perspectives of binaries or duality. Instead, our proposal is that a framework for interconnectedness should recognize the changing relationship between economic and political structures in the north and the south. Thus, we move away from frameworks that conceptualise North-South relationships solely in terms of locale, and instead draw attention to alternative systems and institutional frameworks in which gender and environmental changes are manifest, including, but not limited to, governance (Baker, 2015). Following Appadurai (2011), we aim to theorize 'eco-scapes' – as an extension of his idea that globalization can be characterized as an assemblage of 'scapes': 'ethnoscapes, finanscapes, mediascapes, technoscapes and ideoscapes' (Appadurai, 2011, p. 285). Within these assemblages women, their livelihoods and their conditions of wellbeing are present in the interstices of changing structures and practices influenced by, and constitutive of, environmental change at the local and global levels. In developing interconnectedness, we bring contemporary understandings of gender inequality and justice alongside current processes of capitalism, as elucidated by writers like Nancy Fraser, to understand impacts on women and the conditions of sustainability. Specifically, our framework for a feminist ecologies of South-North interconnectedness is developed along three axes that reconceptualize existing bodies of scholarship:

- **Women, environment and development interconnectedness:** the first reconceptualises theorizations that link women to the environment, and the relationships between the First and the Third World. We critique the binary constructions implicit in existing WED, ecofeminist, and political economy scholarship, and reexamine the usefulness of perspectives based on interconnectedness and flows.
- **Nature-society interconnectedness:** the second reconceptualizes current theorizations around nature and society. Our framework explores new theorizing on the relationship between sociality and nature, such as in relation to coupled socio-ecological systems analysis, which have remained largely silent on how to encompass gender theorizing.
- **Systems-science interconnectedness:** the third revisits theorizations that link socio-scientific knowledge on gender and the environment to policy and decision-making. We critique traditional characterizations of different forms of governance and locate them instead in the global, multidimensional and borderless logics of growth, capitalism and science across different policy areas pertinent to gender and the environment.

Our paper outlines our proposed 'feminist ecologies of interconnectedness' in the specific context of women's health, wellbeing and sustainability. The paper will draw on case studies and published research to exemplify our framework.

Mothers, grandmothers and other queers in ecofeminist activism

Niamh Moore

Social and Political Science, University of Edinburgh, SCOTLAND

Abstract

Accounts of motherhood spurring women to environmental activism have been key in the founding stories of ecofeminism. Yet motherhood has also become one of the most troublesome narratives of ecofeminism. The figure of the mother – the maternalist mother, or the übermaternalist mother, who not only cares for her own children, but cares for the whole planet – has been at the heart of many critiques of ecofeminism. The problem with maternalism is its purported essentialism, implying that women's nature is to reproduce and to care for children. While critiques of maternalism initially emerged from (other) feminists, increasingly they came from ecofeminists themselves, seeking to prove their feminism through distancing themselves from any possible suggestions of essentialism. While Sturgeon (1997) has defended maternalism as an instance of strategic essentialism, others have invoked alternative figures, including the figure of the queer (Sandilands 1999); the cyborg (Sandilands 1999) and the citizen (MacGregor 2006), figures which are understood to offer more political possibilities than motherhood – but which rely on a disavowal of motherhood and an implicit assumption that it is not possible to be a mother and a citizen, cyborg or queer.

This paper revisits concerns about maternalism through research on an ecofeminist peace camp in Clayoquot Sound, on the west coast of Canada in 1993, set up to protest clear-cut logging of temperate rainforest. Over the course of the summer over 800 people were arrested while engaged in non-violent civil disobedience, blockading the road into the logging area. Yet, despite the prevalence of concerns about maternalism, it is notable that such rhetoric was generally absent in accounts of the organisation of the camp and the wider campaign. However, motherhood did appear in the stories of women activists, although not quite in the ways critics imagined. This paper offers an account of how activists were (un)doing motherhood in the context of their activism and in doing so offers new possibilities for ecofeminism – and feminism. It draws on ethnographic research, on accounts of the activist group the Raging Grannies, and oral histories of women – mothers and grandmothers – who were involved in the Clayoquot Sound Peace Camp. In revisiting these debates, the paper also locates questions about ecofeminism and maternalism in the context of recent interest in narratives of the feminist past. While stories of women from an ecofeminist peace camp may appear an archetypal site for the reinscription and repetition of essentialism and maternalism, I argue that without re-turning to such sites, it remains impossible to go 'beyond' essentialism. Through a sceptical reading of narratives of the end of feminism and a critical engagement with the stories of women activists, I understand this late twentieth century peace camp, not as a quaint throwback to the disavowed activism of the 1970s and 1980s but as a site through which the future of eco/feminist politics was, and can be, (re)imagined.

Queering corporate environmentalism

Mary Phillips

Economics, Finance & Management, University of Bristol, ENGLAND

Nick Rumens

Business School, University of Portsmouth, ENGLAND

Abstract

Corporate environmentalism (CE) has been defined as ‘the organization-wide recognition of the legitimacy and importance of the biophysical environment in the formulation of organization strategy and the integration of environmental issues into the strategic planning process’ (Banerjee 2002, 181). In practice, CE’s focus is on the ways in which environmental policy can be viewed as a useful resource; the management and reduction of environmental impacts is positioned as a strategy (eg Hart 1995; Orlitzky, Siegel & Waldman 2011) which, it is claimed, can add to competitive advantage through stimulating product or process innovation (eg Bansal, Gao & Qureshi 2014) or by generating economic benefits such as higher productivity or reduced material and energy costs (eg Christmann 2000). Most of the literature in the field is therefore managerialist and utilitarian, focusing on potential win-win scenarios that do little to challenge the status quo. While an emergent and growing literature has critiqued this approach (eg Banerjee 2008; Phillips 2015; Wittneben et al 2012) as a dismal failure to respond meaningfully to ecological challenges, there are no voices within management and organisation studies (MOS) that have incorporated queer theory into this critique. Indeed, with very few notable exceptions (eg Mortimer-Sandilands 2010, Gaard 1997), the heteronormativity within dominant environmental discourses is seldom exposed and problematized.

This gap is problematic because, first, the ways in which CE intersects with discourses of masculine heteronormativity are ignored and, secondly, queer theory offers the potential to disrupt the binaries through which the concept of CE is formed and supported. Such binaries disconnect human from nonhuman nature to justify regarding nature as secondary to the interests of organisations and thus as a resource to be consumed (Phillips 2015; 2014). As such, this paper draws on a notion of antinormativity which has underwritten all manner of queer theoretical and political commitments to examining alternative ways of imagining and living identities, selves, futures, utopias, failure and shame that disrupt norms and fields of normalisation (Halperin, 1995; Edelman, 2004; Halberstam, 2011; Jones, 2013; Yekani et al., 2013). Engaging in a process of queering as a way of reading CE that goes against the grain of heteronormative culture, this paper problematizes the absence of debate regarding how heteronormativity has shaped dominant CE discourse in organisational policy and practice. At the same time, we consider the consequences for organisations and individuals of this neglect before turning to mobilise queer theory’s celebration of the antinormative in order to consider how we might think through the possibilities for alternative queer(er) futures. Indeed, we tap into some of queer theory’s impulses to queer the human/non-human binary (Giffney and Hird, 2008), which serves as an interpellating gesture to reconsider, disrupt and rupture the binary relationship between nature and culture. Indeed, we argue for queer strategies that destabilise and denaturalise the normalising binaries associated with CE, so we might nurture scholarship and practice aimed at queer world-making that transcend the limits of CE discourse.

**“There is no such thing as the woman,
where the definite article stands for the universal”:
gendered ecology discourses read with the cultural tropes of Lacan**

Seb Averill

Politics, History & International Relations, University of Loughborough, ENGLAND

Abstract

A central plank of the deconstruction of the Hegelian notion of dialectical totality has been the feminist allegation that Hegel's presumption of 'absolute knowledge' recalls the insidious image of the phallus; where Heidegger elaborated a definition of the way Cartesian impulses towards the technological colonization of 'nature' operate within infra-lexical parameters, Judith Butler reads the infra-lexicity of post-Heideggerian metaphysicality as evidential support for the maintenance of a satirical distance from such impulses, the emergences of which Levinasians, Derrideans and Butlerians fear more in Hegel than in Descartes. The metaphysics of the anti-phallus, with the story of the bogeyman Hegel told to scare theorists into good behavior, is now widespread. It can be credited as having fuelled the Anglo-American, Western European model of open, tolerant democratic pluralism with which Nazism and Soviet Communism were once fought. Slavoj Žižek's recent resuscitation of Hegel through the languages of the psychoanalyst Jacques Lacan has, however, raised problems regarding ecology; is the metaphysics of the anti-phallus methodologically consistent, both internally and in terms of its external applicability, twenty-five years after the fall of the Berlin Wall? The problem seems to be the way Deconstructionists conceive of the problem of lack; 'how can one not recognize,' Žižek asks in the 1989 *Sublime Object of Ideology*, 'in the passionate zeal with which the post-structuralist insists that every text, his own included, is caught in a fundamental ambiguity and flooded with the "dissemination" of the intertextual process, the signs of an obstinate denial (in the Freudian sense of *Verneinung*); a barely hidden acknowledgement of the fact that one is speaking from a safe position, a position not menaced by the decentred textual process?' 'That', he says, 'is why post-structuralist poeticism is ultimately affected[;] the whole effort to write "poetically", to make us feel how our own text is already caught in a decentred network of plural processes and how this textual process always subverts what we "intended to say", the whole effort to evade the purely theoretical form of exposing our ideas and to adopt theoretical devices usually reserved to literature, masks the annoying fact that at the root of what post-structuralists are saying there is a clearly defined theoretical position which can be articulated without difficulty in a pure and simple metalanguage.' 'Lack' for Žižek, then, 'is localized in a point of exception which guarantees the consistency of all the other elements, by the mere fact that it is determined as "symbolic castration", by the mere fact that the phallus is defined as its signifier.' Ecological discourses should therefore interrogate the incompleteness that constitutes metaphysics and metaphysicality, not maintain satirical distances from it. What, for Lacan, is the feminized element of metaphysics if it is not some exteriority? When he wrote in Seminar XX, *Encore: On Feminine Sexuality, the Limits of Love and Knowledge* that 'there is no such thing as the woman, where the definite article stands for the universal', Lacan meant that femininity is formally an incompleteness, a metaphysical inconsistency. This *école Freudienne* offers much to a new ecologism.

The ethico-political practice of care in the context of one autonomous food space

Alice Willatt

Economics, Finance and Management, University of Bristol, ENGLAND

Abstract

The focus of this paper will be my doctoral research, which draws on an ecofeminist ethic of care to explore the ethico-political practices of one 'autonomous food space' (Wilson, 2013). These are social spaces, networks or organisations that resist conventional market orientated patterns of food production and/or consumption by reforming, circumnavigating or transforming the conventional food system. An ecofeminist ethic of care (Warren, 2000; Kheel, 2008) begins from an ontological understanding of the self as in relation to both the human and more than human world. Care ethics draw on lived emotions as they arrive in everyday contexts and foreground ethics based on responsibility, care and compassion. Building on a feminist ethic of care (Tronto, 1993), ecofeminists conceive of care as a social and political practice that rejects the market understanding of the individual as detached, rational and utility maximising. Scholars in organisation studies have drawn on feminist care ethics as a moral political theory in the organisational context to demonstrate how it challenges capitalist imperatives (Gatzia, 2011; Nelson, 2011). However, there is very little empirical research that explores how feminist care ethics, and in particular ecofeminist care ethics (Phillips, 2015), make this challenge in practice.

How can an ecofeminist ethic of care give meaning to organisational practices? To what extent are care ethics negotiated and contested? And, how can they help us make sense of the ethico-political practices of 'alternative' organisations? These are just some of the questions that have shaped my own line of inquiry, which takes the shape of a participatory action research project with an organisation that aims to tackle the environmental issue of surplus food waste and the social issues of poverty and social isolation by providing community meals made from surplus food. This paper will draw on my engagement with the Learning History method (Bradbury, 2006), a narrative approach to Action Research. It will identify how this narrative process has allowed me to explore the ethical interactions between human-human and human-nature relations and the significance of care ethics to these interactions. Finally, the paper will identify the ways in which I have sought to bring an ecofeminist ethic of care to my own research practice and in particular process of ethical reflection. I will identify some of the challenges and struggles this has involved along the way and highlight the significant connection between a feminist ethic of care and the ethical imperatives that lie at the foundations of the participatory action research paradigm.

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Planning an ecofeminist action research: developing alternative vocabularies for organisations' affective engagements with the natural environment

Eeva Houtbeckers

Management & International Business, Aalto University, FINLAND

Abstract

This abstract is written in a transformation-state-of-mind: from finalising a PhD thesis toward action research postdoc plans, from previous concepts toward ecofeminism, and from studying corporations to studying post-capitalist activities. In my research I have followed two entrepreneurs and one cooperative over time in Finland and documented their previously overlooked stories. They established and maintained organisations that aimed to create 'affective engagements with the natural environment' (Phillips, 2014, p. 443) via promoting lifestyles that take into consideration sustainability concerns in urban environments. In effect, they run enterprises dealing with reusing clothing instead of virgin materials, using open data for urban development, and creating co-working spaces for social innovation. Mostly, these initiatives survived by using self-employment, indentured, reciprocal labour, cooperative, and volunteer wages (Gibson-Graham, 2006, p. xiii). In addition, they used materials that others had overlooked, such as clothing waste, openly available data, and inexpensive spaces. These initiatives survived in the space they did not own, and they engaged in tactics (de Certeau, 1984).

They referred to themselves or were referred as 'social entrepreneurship' although this brought them no tangible resources and limited amount of other means, such as publicity. Although I found these initiatives through the label 'social entrepreneurship' for studying their work practices over time (Gherardi, 2012; Nicolini, 2012), I have increasingly felt a need to describe these activities in other ways without imported labels (that they themselves also used). Such a new vocabulary should encapsulate the richness and deepness of such activities, because there is a danger of 'governing through ethicality' when using loaded notions like 'social entrepreneurship' (Berglund & Skoglund, 2016). The studied entrepreneurs and cooperative executives reported a feeling of loneliness despite the use of 'social entrepreneurship' and hoped for peer-support. As a consequence, I have started to plan a postdoc action research which would enable the initiatives, such as described above, to emancipate from existing governing labels and search for more suitable vocabularies that stem from their concerns about the current distorted relationship with the natural environment and their willingness to look for harmonious ways of living. In addition to practical importance, I consider such a project academically interesting since it would enable examining deeper how the used concept(s) affect(s) the practices and the practice the concept(s). In order to plan such research, I have increasingly turned to gender studies, and ecofeminism in particular. The latter seems to enable taking into consideration deep ecological thinking while engaging with feminist critique on gendered relations. While I have familiarised with studies on gender and entrepreneurship (Ahl, 2002; Bruni, Gherardi, & Poggio, 2004; Berglund & Tillmar, 2014; Essers & Tedmanson, 2014; Gherardi, 2015), ecofeminism is still academically an uncharted, although exciting, terrain for me. Yet, I feel it is a perspective I have been looking for throughout my previous research and yet noticed only recently. At the moment, there exists more unanswered questions than answers. However, this leap feels intellectually, emotionally, and intuitively right. Thus, I seek to be involved in discussions with people who conduct such projects empirically and/or have philosophical or theoretical knowledge beneficial for ecofeminist action research.

Engendering the Swidden

Janina Dannenberg

Institute of Sustainability Governance, Leuphana University, GERMANY

Abstract

Swidden cultivation is a system that is used all over the tropics, that has endured 10 000 years and that supports the life of millions of people worldwide (Cairns 2007). It is a combination of agriculture, horticulture and forestry and involves a cyclic concept of the use of areas for different modes of (re)production. While generations of anthropologists have pointed to the cultural embeddedness and sustainability of that holistic system, discipline based scientists from forestry, agriculture or soil science have pointed at it being a destructive practice. State governments have implemented repressive regulations on swidden cultivation, especially where fire was involved. Development agencies have taken it as a challenge to transform agricultural activities into static ones and hand over parts of the forest to conservationist goals that exclude local people. Political ecologists have stressed the powerful relations involved and the colonial background of the described regulation. In the light of the rise of indigenous peoples' rights in the international arena, discourses have partly changed and environmental governance on the issue has become more complex. This paper is an attempt to use ecofeminist theoretical frameworks to approach this contested form of environmental management from a gender perspective. I draw on my own data collected during two fieldtrips to the Philippines in 2013 and 2014/15. These were gathered in the Ancestral Domain of the Matigsalug Manobo Indigenous People. Swidden cultivation is practiced in that area but, to a certain extent, criminalized by Datus (Indigenous male leaders), local government officials and state agencies responsible for the forest. The area is occupied to a high degree by *Imperata Cylindrica*, a grass that is associated with environmentally denuded areas by the mainstream discourses. Many research protagonists are missing certain forms of collective action (Bayanihan) that used to be practiced along with swidden agriculture. My discussion will be structured by three different dimensions, which are used in the social-ecological framework of (re)productivity (Biesecker/Hofmeister 2010) that I apply in my dissertation project, to which this research belongs. Regarding the cultural-symbolic dimension (1) of swidden, I will discuss the issue of naming of the practice. The naming of the practice as slash-and-burn, swidden or shifting cultivation can be linked to different actors in science and society and different views and reactions upon the practice (Cairns 2007) that can be analyzed from a gender perspective (e.g. Banzon-Cabanilla 2002). On one hand, swidden has been romanticized and feminized and therefore described as an adapting, sensitive and holistic system that is applied by somehow noble indigenous people. Something that science based technocrats (masculine symbolization) can neither tolerate nor understand with their fragmenting colonial and control oriented knowledge. On the other hand, swidden can be described as having some queer, some hybrid qualities that makes it even more promising for sustainable development and even more vulnerable at the same time. Here, the socio-cultural dimension (2) is touched upon: The fact that state authorities divide into different agencies responsible for agriculture and forest conservation, with the latter's power continuously increasing, is a threat to swidden cultivation (Fox et.al 2009). Other issues of that dimension are the gender structure of labor in the swidden or in the surrounding labor market (Cramb und Colfer et.al). In each of the points that I will discuss, the material-technical dimension (3) is strongly interwoven. Scientific assessments of the material base of swidden are strongly influenced by symbolic and power related biases (Dove 2004, Rambo 2007). At the same time, the whole discussion has a material base to which I will always keep the connection during the process of engendering.

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Patterns of the ecofeminist quilt: A reading of '*The year of the flood*'

Yasmeen Farooq

Govt. College for Women, Nawakadal, University of Kashmir, INDIA

Abstract

The UN Decade for Women was based on the assumption that the improvement of women's economic position would automatically flow from an expansion and diffusion of the development process. Yet at the end of the decade, it became clear that development itself was the problem. Development or maldevelopment (coined by Vandana Shiva) led to the death of the Feminine Principle -the ethics of caring and sharing which in turn lead to disruption of ecological processes and converted renewable resources into non-renewable ones. It destroyed women's productivity both by removing land, water and forests from their management and control as well as through the ecological destruction of soil, water and vegetative systems so that nature's productivity and renewability were both impaired. At this critical juncture, ecofeminism emerged as a crisis manager by developing relationships within the "web of life" in which both men and women work together. Ecofeminism or the recovery of the Feminine Principle represents an oppositional category of non-violent ways of conceiving the world and sustaining all life by recalling the inter connectedness of all forms of life. It begins with the premise that in transcultural, global patriarchal practices women and nature share a sub-ordinate relationship with men and both are subject to patterns, attitudes and institutions of male domination and control. It refers to a plurality of positions as diverse as the feminist philosophies from which they emanate. It is an umbrella term-multi-perspectival, multi-hued, multi-located but oriented towards praxis. It has its own distinct methodology bringing together feminism, environmentalism, alternative spiritualities, the social justice politics of race, class, gender and other forms of oppression.

Margaret Atwood explores some of the main features of eco-feminism within the historical content of Canada as well as the large feminist movement. She continues to examine ecofeminist issues in her poetry and fiction. Her texts critique the parallel oppression of both women and nature as well as foster an ethic of caring without resorting to essentialism of both femininity and nature. As ecofeminists argue that it is imperative that women recognize the parallels between their oppression and that of the natural world, Atwood's female protagonists undergo a transformative stage in which they acknowledge their power as well as their connection to nature.

This paper attempts to focus on the gender inequality and the devastating effects of the current global practices on nature in Atwood's novel *The Year Of The Flood*. The present paper highlights the desire to contemplate how this practice of 'hope' (ecofeminism) can salvage the world from the barrage of climate tsunamis.

Are bushfire agencies in Australia 'extremely gendered' organisations and does it matter? The case of the Country Fire Authority (CFA)

Meagan Tyler

Centre for Sustainable Organisations and Work, RMIT University, Melbourne, AUSTRALIA

Abstract

Emergency and disaster management agencies often have military-based histories and continue to maintain militaristic, 'command and control' styles of operation. Similarly to the military, these organizations tend to be heavily male dominated and culturally masculinised, they are associated with notions of hegemonic masculinity and – either formally or informally – frequently exclude women. Australian emergency and disaster agencies are no exception to this. As Doone Robertson (1998: 201) noted almost two decades ago, emergency management in Australia has been '[b]y tradition if not by right, a male prerogative...Emergency services organizations, so similar in nature and activity to the military, were regarded as very much a male domain'. This paper argues that this situation remains largely unchanged with regard to rural fire services – those agencies dealing specifically with bushfire/wildfire disasters – in Australia, and that this has serious consequences for how issues of bushfire/wildfire safety are understood and how community engagement programs are undertaken.

Despite the importance of bushfire agencies to many rural, regional and urban fringe communities in Australia, there has been relatively little academic inquiry into the history of these organizations or their current operation. Most, if not all, of these services in Australia are militarised in a variety of ways and are conspicuously male-dominated but there is rarely any recognition, either in the existing literature or within the agencies themselves, of how these organizations are culturally masculinised. The paper considers these issues through the example of the Country Fire Authority (CFA), based in the Australian state of Victoria. Historical and current elements of the CFA's structure and practice are analysed using Orna Sasson-Levy's (2011) conceptualisation of 'extremely gendered institutions', with a focus on how the CFA is 'culturally gendered'. It is argued that, while Sasson-Levy originally intended for the concept of 'extremely gendered' institutions to apply exclusively to the military and military organizations, there is value in expanding the analysis to militaristic organizations such as those commonly found in disaster and emergency services.

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Impact of sex (women, men) on salespersons behaviour

Philippe Coffre

Devinci Business Lab, Universitaire Leonard de Vinci, Paris La Défense, FRANCE

Abstract

This research analyses the influence of gender on salespersons' gestures and behaviours. It contributes to this under-researched field by exploring the impact of female gender versus male gender on salespersons' personal behaviour. The work is based on 1,205 gestures observed during 382 sales interactions that averaged 11 minutes with 382 salespersons. Half were women, and half were men. This study focuses on pharmaceutical products (drugs) in the medical field with 95 doctors, 6 judges, 304 average performing salespersons, 39 high performers and 39 low performers. We show how salespersons' behaviours vary depending on gender. This paper also articulates a new field of sales research that is under-studied by researchers and suggests new training trends in sales management. The objective is to answer such questions as "does gender influence salespersons' behaviour, and what are the most affected gestures by genders?" To evaluate the effects of training on gestures completely, an experiment with 97 salespersons was conducted during a sales training session. This experiment measured whether salespersons *trained about gestures* behaved differently than did those who were *untrained*. In general, sex creates real differences in gestural behaviour. In particular, the best salespersons (women) perform the largest number of gestures during a sales call. For example, women increase the mechanical or emotional gestures in leg movements or number of glances.

Innovation and gender scholarship

Margrete Haugum, Trøndelag Research and Development, **NORWAY**

Ewa Okon-Horodynska, Jagiellonian University, **POLAND**

Johanna Nählinder, Linköping University, **SWEDEN**

Rebecca Gill, Massey University, **NEW ZEALAND**

Barbara Liberda, University of Warsaw, **POLAND**

Abstract

Understanding the phenomenon of innovation and innovation processes is perceived as crucial to enhance economic growth and thereby creating prosperous nations and regions (Lundvall, 1992; Fagerberg et al., 2005; Verspagen, 2005; Alsos et al. (2013). Innovation is considered a central aspect of businesses and nations' competitive advantages, and it is seen as key for technological development within industries and sectors (Malerba, 2002), and decisive for single firms that want to recreate their business model to maintain their competitive advantage over time, particularly in dynamic markets. As Okoń-Horodyńska and Zachorowska-Mazurkiewicz (2015) write, the special role in economic development assigned to innovation triggered the discussion emphasized in current EU policy (Europe 2020). Hunt et al. (2013) state that innovation is a driver of economic growth and a key to a future prosperity. As Scott Shane (2009, p. 146) states, the aim of innovation policy is among other things to take people out of poverty, reduce unemployment, create jobs, and enhance growth. Growth will be highest if the innovative capacity of the whole workforce is exploited. The Schumpeterian understanding of innovation (innovation defined as new combinations of production factors such as production of new goods, introduction of new processes, opening of new markets, access to new sources of raw materials and intermediates, and re-organisation of an industry (Schumpeter, 1934) has been the basis for the influential Oslo Manual on innovation research (OECD and Statistical Office of European Communities, 2005), which is widely used in national innovation statistics. The Schumpeter-associated approach to innovation, then has an important impact on how the concept of innovation is operationalized, for instance in the Community Innovation Survey (CIS). Private companies in the business world aiming for economic growth have been the model for development of the Schumpeterian understanding of innovation. The main perspective calls for science to invent and develop new technological solutions to push innovation processes in companies. This perspective is challenged by innovation as an incremental bottom-up process based on "doing, using, interacting" (DUI-mode) (Lundvall, 2005) as a driving force for innovation. In this mode, individuals have a more evident role in the innovation process and actualize increasingly the question of gender. The DUI-perspective broaden the understanding and may be very useful for applying and understanding innovation in services and especially public sector and public services. Science and society are interdependent, each constantly affecting the other. Technological innovation, like scientific research, are not gender-neutral activities. The gender dimension is deeply embedded in the way we do science and develop new technologies, influencing the entire process of technological innovation (Abels, 2012, p. 187). The European Commission (2001, p. 12) notices, however, that the perception of technology and science is gender-blind. Science through its search for objectivity tends to dismiss gender dimension. However, as Nählinder, Tillmar & Wigren-Kristoferson (2012) contend, the operationalization of innovation has become gender skewed in terms of what industries and sectors are perceived as innovative. Innovation processes are not neutral: power relations are always at play, related to for example decisions about allocation of regional or national resources to innovation projects. In terms of power, gender scholars have pointed to a systematic marginalization of women in the innovation arena, even so-called "gender equal" Scandinavia (Pettersson, 2007). Furthermore, a lack of gender focus allows sexism and gender bias in subtle forms, constituted through non-reflexive practicing, to remain unquestioned (Martin, 2006). Despite this, previous research has critiqued dominant understandings of innovation for feeding into views of such systems and processes as gender neutral and of gender as irrelevant in terms of participating on the innovation arena (Kvidal & Ljunggren, 2014). Research on gender aspects of innovation have been very scarce (Blake & Hanson, 2005; Alsos, Hytti & Ljunggren, 2013), and the scholarly field of innovation is generally gender blind (Blake & Hansson, 2005; Thorslund & Göransson, 2006). Consequently, there is a lack of measures suitable to analyse gender impacts of innovation programs and a lack of tools to work with gender issues in relation to innovation processes. Acknowledging that gender is a key organizing aspect in society and arguably also in innovation processes we follow Andersson et al. (2012) who say: "Dimensions [of innovation] such as gender must be elaborated in order to fully understand how innovation can be promoted in contemporary society" (p. 9).

Developing Weber's notion of charisma: The relevance of charisma to work-identity for firefighters and managers in the UK Fire and Rescue Service

Sarah O'Connor

Social Policy, Sociology & Social Research, University of Kent, ENGLAND

Abstract

Weber's notion of charisma has been subject to on-going academic debate as about its theoretical clarity and power relations within the leader/follower dynamic. Simultaneously, charisma appears as an under-used resource in contemporary academic literature. However, drawing on dimensions of charisma in my own research has proved itself to be an indispensable tool without which, understanding of career choice and workplace relations would be only partially explained. In these respects there remains so much more potential for charisma to be developed further and usefully applied in differing research environments.

Part of a larger project entitled '*The Identity and Career of Watch Managers in the UK Fire and Rescue Service*' this paper first examines how the charismatic effect between new firefighter and role model becomes experienced by firefighters in early career. This includes examples of how the charismatic dynamic appears to operationalise – how we might know charisma, the purpose charisma serves (in certain circumstances) and the types of resources the charismatic effect draws from to operationalise. What is also important to show is the way in which the two-way charismatic dynamic provides dividends for leader/follower(s) and the significance charisma wields as an identity-enabling phenomenon for social actors (firefighters and their managers). Examples also demonstrate the way charisma operationalises to link with other concepts such as emotional labour, homosociality and masculinity. Though charismatic authority is well acknowledged, less so is the way that charisma presents as a relational construct between social actor(s) rather than as a property 'contained' within persons. Addressing this relation, the paper then moves towards explaining how the charismatic dynamic acts in a concertina type way within the watch, which works to produce a sense of stability that maintains the charismatic effect within the watch - off setting the Achilles heel of 'instability' that Weber also refers to.

My PhD research is a qualitative study based on data from two Fire and Rescue Services and includes forty face-to-face interviews with firefighters to principle managers. Whilst I have found charisma a useful tool, it could also be thoughtfully considered in any social context allowing understandings towards the finer nuances in a range of social relations.

Resistance as a tool in gender inequality

Monic Lansu
Inge Bleijenbergh
Yvonne Benschop

Institute of Management Research, Radboud University, Nijmegen, NETHERLANDS

Abstract

Although causes and effects of gender inequality in organizations have been thoroughly researched, much less is known about how programs, designed to achieve transformational change towards gender equality, work. In recent years Group Model Building (GMB) has been implemented in several interventions aimed at increasing gender equality. GMB is an intervention method of supported group learning, specifically designed to address problems that are analytically complex and in which differences of opinions and values lead to differing definitions of the problem. This facilitated model building involves stakeholders, and is claimed to increase individual and group learning, increase consensus about the analysis of the problem and increase commitment to implement policy changes. However, though GMB has been used in several gender equality interventions, systematic research on how this intervention addresses gender inequality in science is still needed.

As part of a larger project within the EU FP7 program (EGERA – Effective Gender Equality in Research Institutes and the Academia), we research how GMB works when implemented as an intervention method in a Dutch Science Faculty. Resistance is one of the aspects we address in this research. Resistance appears to be inevitable because addressing gender inequality means changing power relations and entrenched norms and values. Is resistance therefore necessarily a hindrance? Perhaps not. Recent research points out that resistance can be made productive and can be a resource for change. Also, resistance could be an opportunity to discuss entrenched norms, values, and stereotypes as well as gendered social constructions of quality, fairness, and transparency. Strong and open resistance could thus even be a useful tool in organizational change strategies.

Resistance as a tool is not explicitly researched in GMB literature, though suggestions are made that there is an optimal level of group conflict. This paper aims to answer the following research question: What resistance of participants against challenging norms and values is visible in GMB interventions towards gender equality and what role does resistance play in the development of knowledge on organizational processes of gender inequality? The research is performed as participative action research, which we understand in this project as research, involving organizational members in an intervention aimed at increasing gender equality. It consists of a comparative case study of consecutive GMB interventions in separate research institutes of a Dutch Science Faculty, building on mostly qualitative data collection. We aim to answer the research question by analysing verbatim transcriptions of the audio taped interventions, researcher memo's and observations, material directly resulting from the intervention (such as a causal loop diagram visualizing the group analysis of the problem, and the project report with identified policy levers for change), as well as policy documents.

Interdisciplinarity as an instrument of gender balance/equal opportunities

Marianne Fostervold

Vivian Lagesen

Knut Sørensen

Interdisciplinary Studies of Culture, Norwegian Uni. of Science & Tech. (NTNU), **NORWAY**

Abstract

Drawing more women into design – the configurations of artefacts – is not only an equal employment opportunity issue, but also crucially about how the world we live in is shaped, and for whom. We live in a technological culture, a society that is constituted by science and technology, and so the politics of technology is integral to the renegotiation of gender power relations (Wajcman 2009). The strong, pervasive and durable equation between technology and masculinity has been used to explain men's inclusion and women's exclusion in engineering work and education. In this paper we present an empirical investigation of the Norwegian Public Road Administration (NPRA) and their efforts to promote equal opportunities in their organization, which traditionally have been very men dominated. By extending the concept of technology and introducing a greater emphasis on team-based interdisciplinarity, the directorate has succeeded in increasing its recruitment base for managerial positions through the inclusion of people/(women) with a background in social science and landscape architecture. While the women engineers are held in high esteem, – more so than men engineers who receive a more ambiguous evaluation – they are no longer the only category of women available for promotion.

This paper show how dualisms as technical-social, hard-soft and male-female can be bent and how an extended perception of technology opens up for more diverse and heterogeneous engineering teams that also include what earlier was perceived as non-technical knowledge. Moreover, it show how such a shift can contribute to weaken the bond between masculinity and technology, and this in turn may make an impact on gender equality status.

Gender, Human Potentiality and Organizational Behavior of Information Technology Users in Poland: An Exploratory study

Jolanta Kowal
Alicja Keplinger

Institute of Psychology, University of Wrocław, POLAND

Abstract

The objective of the research is to examine the effect of gender differences on human potentiality (HP) and ethical organizational citizenship behaviors (OCB) of Information Technology (IT) users in Poland, a transition economy. The goal of the study is to explore the levels of HP and OCB and relation between them in the context of gender in transition economy. The following aspects of HP are investigated: holism and harmony, wisdom and consciousness, worldview and fate, ethics, interpersonal aspects, commitment, aesthetic sensibility. The authors analyse OCB in individual and organizational context. The authors used qualitative and quantitative methods during the process of translation and adaptation of the new tools and to examine research hypotheses. The new tools are: Inventory of the Human Potentiality in achieving career goals (HP) and Employee Behavior Questionnaire (EBQ). The data is collected by a structured online survey of 281 IT users employed in various regions of Poland (male 29,3%, female 70,4%).

The new tools (HP and EBQ questionnaires) were adapted to Polish cultural conditions. The results show that IT users of both sexes in Poland have similar and relatively high level of HP and a little less level of OCB. Thus there is no significant effect of gender on the levels of HP and OCB. There was no effect of gender on most of correlations between HP and its subscales and OCB and its subscales. The first significant difference concerned correlation between ethics, morality and consciousness (EMC) and individual OCB evaluation given by bosses to underlying persons (female positive $r=0.3$, $p<0.066$, male nonsignificant $r=-0.1$, ns). The second difference was related to correlation between wisdom, consciousness and meaning (WCM) and organizational OCB evaluation given by bosses to underlying persons (female positive $r=-0.2$, $p<0.1$; male nonsignificant, $r=0.01$, ns). The third important difference was concerned with world view (WV) and individual OCB evaluation given by bosses to underlying persons (female nonsignificant $r=-0.09$, ns, male negative $r=-0.4$, $p<0.1$) On the findings, some promising topics related to this study are discussed. IT users were surveyed only in Poland. That initial report does not include other control variables such as age, salary level, economy sector and type of enterprise. The research could be extended to other transition and matured countries and to various economy sectors, with more numerous research samples. The conclusions of our research can be addressed to IT Users and professionals, especially HR staff in transition economies. The implementation of the results of our research concerning HP and OCB and popularizing ethical ideas can be helpful in human and economic development that increase efficiency and commitment. The results of our study shows that women with higher level of HP evaluate their subordinates in more gentle and democratic way while men are more restrictive in evaluating their subordinates. Obtained results of this research can be considered by senior management in career path planning and development of subordinates. The results of our study fill a gap related to socio-economic IS development research stream in the context of HP and OCB gender differences in transition economy. The authors elaborated and validated two new tools: Human Potentiality Questionnaire testing intentionality, rationality in achieving career goals and OCB Questionnaire concerning ethical attitudes in individual and organizational approach. The cultural differences related to gender aspect in a transition economy were indicated in the sphere of OCB, HP and the relation between them.

Women on corporate management boards in Poland: young people's perception of symptoms of gender inequality in management posts

Teresa Kupczyk

University of Business in Wrocław, POLAND

Abstract

The objective of the study was to identify women's participation in corporate management boards in Poland and young people's perception of symptoms of gender inequality at management positions. The number of women at management boards was determined based on statistical data and original empirical research carried out at 2,000 biggest enterprises in Poland (by sales revenues) listed at the "Rzeczpospolita 2014" ranking. Young people's perception of symptoms of gender inequality at management positions and existing stereotypes in this area was identified based on opinions of 1553 representatives of secondary-level schools from the entire Poland. The research was held so as to allow for data analysis according to young respondents' gender and residence (countryside, towns, cities). The comparative analysis of responses of girls and boys was carried out with the IBM SPSS statistical software. T-student statistic was applied to two independent groups and one-factor ANOVA was applied for comparisons including place of residence. It turned out that the respondent young people were not fully aware of the existing symptoms of gender inequality at management positions. They have small knowledge of this area. Only some of them perceived potential measures which could improve the situations. Girls are significantly more aware of equality issues in management than boys. More often do they perceive stereotypes which exist in this area. A large part of boys do not realise the problem at all or they neglect it. No differences of opinions were identified as far as the respondents' place of residence was concerned. The performed assessment of the situation based on the obtained research results indicates that there is still no gender equality in management in Poland and it is even more worrying that only a part of young people who will soon join the labour market realise that this is a problem.

Shifting pathways and narratives: tracking women's access to board roles

Alison Sheridan

University of New England, AUSTRALIA

Anne Ross Smith

Business and Economics, Macquarie University, AUSTRALIA

Linley Lord

Graduate School of Business, Curtin University, Perth, AUSTRALIA

Abstract

The Australian Securities Commission (ASX) introduced changes in 2010 to Corporate Governance guidelines. These changes require share market listed companies to provide details in their annual reports of the number of women on their boards, in senior management roles and across the organization. Following the implementation of these changes in 2011, there has been an acceleration in the number of board positions held by women in ASX 200 companies. Women now hold 20.1% of directorships of the top two hundred listed companies (31 August 2015); a significant improvement on the 8.4% of board seats held by women in 2010 (Equal Opportunity for Women in the Workplace Agency 2010). This increase in the number of women has been closely monitored and lauded by the ASX and Australian Institute of Company Directors (AICD) as demonstrating that change is occurring. The timing of the increase and the involvement of key players in the corporate sector reflects the power of self-regulation to effect change (Sheridan, Ross Smith and Lord 2012) rather than quotas being imposed by government legislation, as happened in Norway (Hoel 2008).

In this paper, we share the findings of two studies conducted to better understand the rhetoric that shapes the debate about pathways to board appointments and how this influences and impacts on women's pathways to board roles. In the 2010 study, we interviewed 15 key stakeholders (women board members, chairs and professionals engaged in board recruitment). We identified a model that captured elements that influenced and impacted on women's pathways from the perspective of these key stakeholders. The themes emerging from the interviews coalesced around a set of core attributes that were seen to provide a pathway to the boardroom. Gaining a corporate board appointment requires a combination and interaction of the 'right' experience, 'appropriate' skills, an effective network and the ability to fit in. Underlying this view was that merit underpinned board selection processes. We found there was significant ambiguity about proposed pathways to the board with terms such as 'board ready' and 'skill set' and merit discussed in uncritical ways, which appeared to simply reinforce existing practices. Even women who had been in the board roles for some time did not critically question or interrogate traditional masculine norms for a board appointment. In 2015, we carried out further interviews with a similar group of women board members, chairs and board recruiters to determine whether there had been any shifts in the practices and perceptions of the pathways available over the past 5 years. In this paper, we share the findings from the more recent study, and compare the perceptions of the two groups to better understand what shift in attitudes and perceptions among stakeholders had occurred since 2010. In particular we compare the discursive strategies, or narratives, of the various stakeholders to determine whether a more critical perspective is employed in the interrogation of board recruitment practices.

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How Leaders See Gender Quotas: A comparative analysis of attitudes toward legislated board quotas in the EU

Anne Laure Humbert
Elisabeth Kelan
Cranfield University, ENGLAND

Marieke van den Brink
Radboud University, NETHERLANDS

Abstract

Women's under-representation on boards has generated much attention, seeking descriptions, and explanations, but also exploring ways to explore how to tackle the problem. Many European countries have attempted to change the gender representation on boards through hard and soft quotas (Meier 2013; Teigen, 2012). While explanations posit that women are not selected for boards due to a number of factors at the individual level, such as human capital, or at the organisation level, such a promotion practices (Eagly & Carli 2007), these approaches fail to consider the effects that beliefs about women and men as leaders can have and that the presumed meritocratic system is strongly influenced by stereotypical views of gender roles. Positioning women as different from men can act as a legitimating tool to justify women's non-inclusion as leaders, culminating in reluctance to support the implementation of legislated quotas. Thus far, the assumption has largely been that there is support for women as leaders which leaves the resistance to the incorporation of women on boards unproblematised and untheorised. Many calls have been made to involve men into inducing a more balanced representation of women on boards (Catalyst 2009; Wellington et al. 2003) by responding to the 'business case' (Prime & Moss-Racusin, 2009; Hearn 2000) or greater social justice (see UN Women's #HeForShe campaign). Instituting this change is seen as the remit of powerful men that are assumed to have the will to change the status quo. What this masks, however, is that change is neither power nor gender blind (de Vries 2015). Every place that a woman gets through quotas is a place that a man does not get (Duflo 2012), leading to the conjecture that resistance will thus be even higher among those that stand to be displaced, that is men in leadership positions. Based on a secondary analysis of a Eurobarometer survey on attitudes towards women in decision-making conducted in the EU-27 in 2011 (n=26,856), this article proposes to address these gaps empirically by focusing on the relationship between how women are positioned in relation to men to explain their lower representation as business leaders on the one hand and attitudes towards the introduction of legislated quotas on the other. It then incorporates the mediating effect of attitudes towards the legitimacy of women as leaders given equal competence. Finally, it examines the moderation effect that sex and/or leadership status have on attitudes towards the introduction of legislated quotas. First, this research extends current scholarship on gender as a practice by quantifying beliefs about women and men in relation to attitudes at organisational and societal level and how these social constructions potentially hinder gender change. Do leaders hold different attitudes than the rest of the population, and are they more likely to allow access, facilitate and promote women's access to leadership positions? Or are leaders, the majority of whom are men, collude together and in practice prevent equal gender representation on boards, for example through the mobilisation of their masculinities (Martin 2001)? Second, the paper also contributes to existing literature by illustrate how a gendered hierarchy is maintained in leadership based on devaluing women in opposition to the masculine norm and making the resistance built-in at leadership level apparent, and demonstrating that a shift in attitudes is needed for a change to take place.

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STEM organizations' socializing work

Yun Kyung Cho

Sociology, University of Wisconsin–Madison, Wisconsin, USA

Abstract

Although women now earn half or more of advanced degrees in higher education, academic STEM remains overwhelmingly male. Despite the mainstream assumption that the increasing number of women in STEM will change science and technology, numerical interventions such as quota systems have achieved limited success for gender equity in STEM academia. Accordingly, focus shift is in need toward cultural, relational approaches such as professional socialization. This study raises its main argument that techno-scientific organizations do socializing work. To explore organizations' professional socialization work, this study examines how techno-scientific professional and educational institutions construct, maintain, and reinforce workplace/academic cultures through values and practices interwoven with masculinity. With intersectional approaches to study gender constructions of STEM fields in universities and research institutes, this study drew on in-depth interviews with purposefully selected eight women mentoring pairs in governmental research institutes and public universities in the US and South Korea. Two STEM sub-fields were chosen: Biological science with an approximately equal gender representation and electronic/computer engineering with a strong male overrepresentation.

Three major findings stand out. First, STEM organizations were found to socialize scientist and engineers into workplace/disciplinary cultures of particular constructions of masculinity. Techno-scientific research and educational institutions were found to have the international similarities of "engineering masculinity" in electronic/computer (EC) engineering and disciplinary differences from norms in biology. In both countries, "engineering masculinity" was found to be closely tied to tough demeanors and aggressive attitudes and culturally promote individual competitiveness and independent research activities. In contrast, norms in biology were found to be more inclusive and support interdisciplinary research collaboration. Secondly, these discipline-specific cultures persistently shape interactions in gendered patterns in research groups, academic relationships, and laboratory interactions. In male-dominated EC engineering, male students challenge female professors' authority, and male engineers question female colleagues' professional competence. In inclusive biology, everyone takes female department chairs and research group heads for granted and prefers sharing research activities and lab resources together. Thirdly, these everyday interactions were found to function as socialization processes that reinforce engineering masculinity over time and limit the available options for women engineers. In the professional context that socializes them into its conventional patterns of gendered action, the disciplinary culture of engineering masculinity discourages women who attempt to fit in. This helps maintain numerical male dominance, which in a vicious circle supports masculinized professional identities and androcentric perspectives in engineering.

Findings reveal that STEM disciplines and organizations provide discipline-specific cultural contexts, operate as important socializing agents, and reinforce differential inclusion of women across subfields. This mutual influence between gendered disciplinary culture and numerical gender imbalance shapes scientific and technological educational trajectories and career paths in discipline-specific ways, which eventually results in persistent and prevalent gender disparity across STEM subfields. Complementing structural interventions for the numerical gender balance, cultural approaches can remedy gender inequity in techno-scientific organizations by promoting less gender biased professional socialization processes.

The Underrepresentation of Women in the UK ICT Sector: A Life History Approach

Robyn Jelley

Manchester Business School, University of Manchester, ENGLAND

Abstract

While women make up 49% of the UK labour force, they have only accounted for between 16-17% of ICT professionals for the last 10 years. This low and stagnant proportion of women has endured over the same period that saw significant progress in female representation in most other professions, notably accountancy, law and medicine. Consequently the lack of women in ICT has proved particularly newsworthy (Cohoon and Aspray 2008, Misa 2011, Partnership 2015) - yet it seems we still lack a real understanding of the reasons behind it. Much of the research into gender disparity into the UK technology sector has been focused on either explaining it as a function of the “leaky pipeline” in recruitment of girls and young women into ICT related education and employment (Etzkowitz et al. 1994, Woodfield 2012); or through the existence of career barriers women experience in undertaking ICT work, notably those related to combining home and work responsibilities (Grey and Healy 2004, Blickenstaff 2006). Policies and programmes to tackle gender disparity have been designed around these root causes. Initiatives to increase awareness and interest in ICT courses from young girls and women are widespread. Even more ubiquitous are organisational programmes focusing on developing female talent and improving equality and diversity. Despite these, female representation across the industry has remained stubbornly low. It could be argued that these initiatives may be failing due to their inherent assumption that women in ICT follow a traditional career model. There is an established disconnect between the traditional career model, characterised by continuous, fulltime, long-term employment, and the requirements of female workers (Kelly et al. 2010). Women take on disproportionate domestic and caregiving responsibilities, making it difficult to adhere to the norms of the traditional career model, and they are more likely to switch between different career forms across their career lifecycles (Kelly et al. 2010). This, alongside increasing career form diversification more generally, questions the validity of this assumption. Much of the careers literature has noted that ICT careers are typically characterised by tension between more traditionally founded ‘organisational careers’, and the boundaryless or protean careers, purported to characterise new work forms (Cadin et al. 2003) – with real careers arguably lying between these two extremes. In this context previous frameworks for understanding and addressing underrepresentation may be considered limited. Therefore this project explores in more detail women’s experiences of the industry, how these experiences differ to men’s, and what the gendered effect is of these diverse and changing career forms. This paper draws on an original qualitative dataset comprising of case studies across ICT organizations, recruitment agencies and freelance networks. Life history interviews with male and female ICT workers (employees, contractors and recent leavers), and semi-structured interviews with ICT company and agency stakeholders - predominantly HR and managerial staff - provides scope for examination of how different career forms and organizational structures contribute to shape women’s ability to engage with ICT work at different points in their lives. Clarification of these issues will help inform the development of more effective remedial tools to address gender imbalance not only in ICT directly, but also by providing valuable insights about female employment across the professional and STEM occupations more generally.

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Multiplicity of “I’s” in Intersectionality: Women’s Exclusion from STEM Management in the Canadian Space Industry

Stefanie Ruel

Athabasca University, Cote Saint-Luc, Quebec, CANADA

Abstract

The focus of this study is the discursive processes that create and recreate an individual’s identity, how this individual experiences their identity, and how their positional ordering effects ‘who they can be’. The non-additive, ephemeral identity “axes of power” (Cho, Crenshaw, & McCall, 2013, p. 787) – gender, race, class, etc - and their complex intersections and interrelations are conceived here as ‘anchor’ points (Glenn, 2004). These ‘anchor’ points can assist us in understanding how we order ourselves in a social reality (McCall, 2005; Staunaes, 2003). The discursive deployment of these identity ‘anchor’ points within an organizational context can produce and impose limits that (re)create that order imposing difference. This ‘difference’ in treatment – or exclusion - within a specific organizational context is defined as someone not treated equitably and not equally (Bowleg, 2008; Staunaes, 2003) thus becoming the ‘Other’ (de Beauvoir, 1974). Within the specific organizational context of scientific, technological, engineering, and mathematical (STEM)-based organizations, the changing ‘anchor’ points and the power-relations that are inherent in the (re)creations of these positions and how someone becomes excluded are seldom studied (Ko, Kachchaf, Ong, & Hodari, 2013). The STEM-trained woman within the STEM-based organization has a range of intertwined possible ‘anchor’ points such as being gendered, highly-educated, and middle-classed along with race and ethnic identities. This range of identities, how they come into being, are then maintained and subjected to change along with their relationship to structural, discursive and socio-psychological processes will be brought together to study their influence on the exclusion of STEM-trained women from management positions.

The research questions for this proposed study in the under-studied Canadian STEM-rich space industrial organizational context are then: (Q1) What is the range of ‘anchor’ points associated with and available to STEM-trained woman within the Canadian space industry? How does this range come into being, are maintained and become subject to change? (Q2) What is the range of ‘anchor’ points relationship to structural (e.g., organizational rules, formative contexts), discursive (interrelated dominant ideas and practices), and socio-psychological (e.g., sensemaking) processes? (Q3) How do these ‘anchor’ points influence the exclusion of STEM-trained women from management/executive positions within this industry? The research objective is to examine the dominant and mundane, daily discursive processes utilized by STEM-trained women and STEM-trained men, as a relational concept to that of STEM-trained women, in the Canadian space industry in such a way to reveal the disciplinary power-relations. This research objective and these research questions will be answered by analyzing, via a critical sensemaking framework, the narratives, stories, myths and sagas that will come up during unstructured interviews with participants in this industry. The interview data and its analysis will be supported by the analysis of other discursive artifacts including written narratives such as emails, policy documents, and advertised job competitions.

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Locating fertility in the workplace: assisted reproductive medicine, motherhood & full-time employment

Patrizia Kokot

Social & Org. Studies, Henley Business School, University of Reading, ENGLAND

Abstract

Women's fertility is frequently cited as one reason for the gender pay gap and the continuing inequalities observed in modern workplaces. At the same time, one in six couples will face fertility challenges and more than 100,000 women in Germany and the UK undergo invasive fertility treatment such as IVF annually. But both the impact of IVF on women's bodies and the persistent inequalities women experience in the workplace remain underexplored. This paper will discuss the first results of a qualitative research study in Germany and the UK. The project focuses on a number of tensions: (i) the timing of declining fertility and the ways careers are structured around merit and seniority; (ii) the known negative effect of stress on fertility and the demands of full-time employment; and (iii) finally the rights to employment protection for women undergoing treatment hinging upon the body's acceptance of the embryo. This paper will present a review and first results from this research, exploring the ways in which fertility treatments and their side effects interact with women's employment and how women's experiences may differ cross-nationally. The paper will consider ongoing debates about feminism and neoliberalism, about agency and 'choice' on the one hand and structural constraints and bodily limitations on the other hand, and the wider politics of work.

Earning the Bread: the lived realities for Breadwinning mothers

Eimer Sparham

School of Management, University of Leicester, ENGLAND

Abstract

There has been an increase in the number of breadwinning mothers. In 1997 there were 1.2 million breadwinning mothers in the UK (IIP 2013) whilst latest findings show that there are now 2 million (IPPR, 2015). In the UK, one in three of all working mothers in Britain with dependent children is now a breadwinner. In spite of the increase in the number of breadwinning mothers, there is a lack of empirical research and knowledge about them. Most research focuses on breadwinning in general terms, or only provides statistical information about the subject. Owing to the increasing prevalence of breadwinning mothers, it is important that the experiences of these women are more widely understood.

A qualitative method was adopted to gather the data on which this paper is based, and a total of twenty breadwinning mothers participated in in-depth interviews in order to gain an understanding of their lived realities. Initial analysis of the interviews indicated that there were different types of breadwinning mothers; sole breadwinners, clear-cut breadwinners, single breadwinners and circumstantial breadwinners. In order to gain a fuller understanding of the lived realities that these different types of breadwinning mothers face, the paper examines issues related to their two separate spheres of 'work' and 'home'. I explore how these breadwinning women experience motherhood, how they manage their childcare and how domestic labour is carried out in their homes. The paper then explores their 'work' lives and, in particular, the problems they face at work, reasons for working, in addition to structures, processes and mechanisms that support breadwinning mothers in combining family and employment. A significant amount of literature has been written about the difficulties women experience in trying to balance between home and work, which suggests that combining the two areas successfully can be both difficult and stressful (Sharpe 1976, Oakley 1981, Hochschild 1989, Phoenix 1991, Cosslett 1994, Gatrell 2005, Crompton, 2006).

The overall purpose of this paper is to highlight the difficulties that these women experience, and gain a sense of the realities of what it means to be a breadwinning mother. Through explorations of breadwinning mothers' experiences of 'home' and 'work', and the intersections between them, this paper highlights the challenges the women encountered and suggests that these are intensified by pressures resulting from their status as breadwinners.

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Carework as gendered academic labor: Career advancement and the work of institutional reproduction

Dana M. Britton

Center for Women and Work, Rutgers University, New Jersey, USA

Abstract

Much recent research has documented the conflict between family responsibilities and the career of the ideal typical academic. Degree and tenure clocks are often inflexible, and tenure and promotion coincide with prime reproductive years. These effects are particularly pronounced for women; Mason, et al. (2013) and Williams (2015) have shown that women academics pay for childbearing in lower status academic positions and a lower likelihood of tenure and promotion. While responsibilities in the private sphere certainly shape women's career outcomes, in this paper I take a broader view, examining how carework more generally has an impact on men's and women's advancement in universities. I draw on interviews with 178 men and women academics in the US to demonstrate that caregiving both at home and at work is gendered labor, and as such it tends to disadvantage *anyone* who engages in it. I do this by examining the rhetorics around care that emerged in my interviews.

By far the most common way in which the topic of carework emerged was in discussions around family, and the overwhelming majority of such discussions came from my interviews with women. The primary way in which conflicts emerge comes in the context of inflexibility in organizational logics around time; women "time" their own reproduction around breaks and sabbaticals, and the organization strictly regulates time by requiring continuous productivity and the level of commitment of the "ideal worker," who is constantly available for work. Discussions of carework also emerged around teaching and service. Again, these topics arose more often for women than men I interviewed. As many others have also found, women spoke of being held to a higher standard of emotional labor by students, many of whom expected mothering along with teaching. Women were also more likely to talk about being overburdened by service responsibilities, particularly for students but also in the context of performing gendered labor for their departments or universities. There was one group of men for whom rhetorics of care also emerged, however. These were men, mostly late in their careers, who had been hired by their institutions at a time when they were expected primarily to teach and serve students. These men often expressed a deep commitment to those tasks, and to serving their communities. Yet as with women who took on disproportionate carework, they found their advancement stalled, and felt left behind by the transformation of the university into an institution in which faculty are increasingly judged on their ability to produce grants and publications.

I conclude with a discussion of the implications of these findings for our understanding of the university as a gendered organization. I argue that the labor of teaching and of serving students, universities, and communities is the necessary labor of institutional reproduction, and that ongoing changes in universities' missions heighten the conflict between this work and the requisites for career success.

Gender, Bodies and Excellence in the managed University

Bente Rasmussen

Sociology & Political Science, Norwegian University of Science & Tech. (NTNU), **NORWAY**

Abstract

Recent changes in the universities from collegial organisations to a strategically managed university inspired by neo-liberal politics and EU's strategy have inspired the revisiting of analyses of gender in academia. The paper explores the development of the understanding of gender (in)equality in recruitment and career development in academia from the period when women in academia were a small minority till today's situation with a majority of women students and an official ideology of gender equality. Looking at merit, excellence and the practicing of gender (Martin 2006) in academia over the last 30 years, it asks whether the policies of gender equality and the increase in number of women have changed academia from male dominated to gender equality. A central question in the paper is whether the space for academic women and critical gender research that we have seen in the last decades is in danger of closing as a result of an instrumental policy of knowledge as a means to increase the competitive edge of Europe's economies. Using Norway as the primary case, the paper draws on international research and theories of gender and organisation to discuss how we can understand women's opportunities and gender in the strategically managed universities. It argues that internationalisation of research and the quest for excellence are revoking the gendering of merit through the use of accounting systems as indicators of research productivity. When these objectified measures are used, women may automatically be discounted as excellent because of their childbearing bodies and different life courses

Gender, work-linked relationships, and career progression

Sue H. Moon

College of Management, Long Island University, New York, USA

Abstract

Scholars have long documented the existence of a gender pay gap and glass ceiling—or barriers that keep women from making it to the top of organizations. More recently, scholars have attempted to look beyond the glass ceiling and examine the ways in which women may overcome barriers to their advancement. The purpose of this study is to examine the potential impact of a close tie—in particular, being a member of a work-linked relationship—to gain new insights on how relationships, policies, and cultures within organizations relate to status and pay inequality between women and men. We hypothesize that being a member of a work-linked relationship may help women overcome barriers associated with their career progression. We define being a member of a work-linked relationship as being married or cohabiting with someone who shares the same occupation or organization. We hypothesize that being part of a work-linked relationship may be related to faster career progression for women due to several mechanisms: protection from mistreatment, greater career/promotion aspirations, and instrumental (work-related) social support. Among the 1,310 surveys delivered to test these predictions at a large public service organization, over one-third (451) were completed and mailed directly to the researchers.

Among women, we found evidence that being a member of a work-linked relationship is related to significantly *faster* career progression relative to those who are *not*. At the same time, we found no evidence that being part of a work-linked couple is associated with speed of career progression among men. In examining why women who are married to or cohabiting with someone of the same occupation may progress faster, we looked at whether they reported experiencing *less* mistreatment or sex-based harassment—and found no evidence for this. What may contribute to promotion rate, however, is promotion aspiration. While both groups of women (those married/cohabiting to someone of the same occupation/organization versus those who are not) started with similar levels of *initial* promotion aspiration, the former reported having significantly higher levels of *current* promotion aspiration. Furthermore, women who are members of work-linked relationships reported receiving greater instrumental (work-related) support from their spouse. In addition, men who are members of work-linked relationships appear to perform more household tasks (e.g., childcare, meal preparation). While being part of a work-linked relationship is prevalent across society (e.g., actors, politicians, professors), this is among the first study to examine *how* and *why* it affects women and men's careers. We find empirical evidence that being part of a work-linked relationship is related to faster career progression for women. We examined both positive and negative reasons this effect. While we find no evidence for protection from mistreatment, women married to someone of the same occupation reported greater promotion aspiration and instrumental (work-related) social support.

Women in Traditional Associations for Microcredit in Africa: Analyzing a model of Relationships between Market Orientation, Affiliation & Satisfaction

**Ayande Alpha
Sabourin Vincent**

School of Management, University of Quebec Montreal, CANADA

Abstract

The development of small businesses run by women is of great interest among researchers, political and economic decision-makers in Africa. Even though the business management literature reveals several articles that refer to women entrepreneurs in Africa, there is very little knowledge about the conditions that predetermine the women to organize themselves in cooperatives of savings and credit associations.

The traditional nature of associations commonly known as the "Tontines" locally would influence women to engage in the creation and sustainability of their businesses. To contribute to a better understanding of women organized around Tontines, the study developed and tested a model to identify the multiple relationships of causes and effects that are interrelated in such an entrepreneurial approach. The objective of this study is to identify the key criteria conditioning the membership of women in Tontines. Similarly, it also highlights the impact of certain factors of the external environment on these types of women's organizations. Our investigations were conducted in West Africa and involved 1243 members of women's associations distributed among 65 organizations. The first phase of the survey was dedicated to members who have recently joined such associations. The second part of the survey took place six months later in order to determine their perceptions and experiences as a result of this affiliation to benefit from the services of the Tontine. The study identifies four factors that predetermine membership and use of the services of the Tontine: performance, effort and mutual aid, social recognition and proximity of the service. The combination of these four different elements affects the satisfaction of members to maintain their affiliation to cooperative savings and credit associations. Beyond these four factors influencing the satisfaction of members of the cooperative association of savings and credit, the analyses revealed that the conditions for the emergence of such cooperative associations are illustrated by a certain orientation towards the market.

Market orientation among the members results in the acquisition of advantages associated to the sharing of resources and practical knowledge in the markets. Such benefits are available in terms of: feasibility of commercial operations; mastery of the supply of goods and services; business predisposition to face local competition; and ultimately, implementation capacity of objectives to achieve the desired results. Following statistical tests of the studied model, we show that the emergence of traditional cooperative associations is the result of a need to share resources and knowledge in the marketplace. Such a need influences the factors related to membership and use of the services of the 'Tontine'. Adhesion and use of the cooperative's services predict member satisfaction through the development of their businesses. We discuss the theoretical and practical implications for international and national development agencies implementing strategies for SME growth.

Female entrepreneurs, 'push & pull' entrepreneurship

Chandni Chandnani

Faculty of Business and Society, University of South Wales, WALES

Abstract

One domain of female entrepreneur that still needs attention is the motivation of women to start their own businesses (Acs *et al.*, 2004). This makes it necessary to understand the different reasons women start their business based on response to necessity and opportunity. Women get pushed to take up self-employment due to needs of necessity such as unemployment (Cowling and Bygrave, 2002) and other entrepreneurs take advantages of the existing market opportunities pulled into entrepreneurship (Verheul *et al.*, 2005). The distinction is clearly evident in Global Entrepreneurship Monitor (Minniti *et al.*, 2005). The two categories of entrepreneurs have different set of motivations and different responses to different situations (Bhola *et al.*, 2006). The paper sets to study the distinction between female entrepreneurs who are push and pulled into entrepreneurship, by testing the motivation of the necessity and opportunity female entrepreneurs. The paper studies two groups of female entrepreneurs; one is who start their business in response to an opportunity (pulled into entrepreneurship) and other who start in response to a necessity (pushed into entrepreneurship). The comparison is done based on the primary data collected from successful Welsh entrepreneurs. The effect of the variable of necessity and opportunity has been compared with the help of logistic regressions. Results demonstrate the differences between opportunity and necessity female entrepreneurs. The findings help in understand that this variable can either stimulate or discourage female entrepreneurs to start their own enterprises. The finding can potentially be useful for policymakers. The research has collected primary data from 200 respondents who have been successful female entrepreneurs consisting of both early stage entrepreneurs and established entrepreneurs. In order to empirically test the hypotheses data is collected from female entrepreneurs in the United Kingdom (developed country) and India (Developing Country). The aim is to study the factors that drive female entrepreneurs from the two countries towards entrepreneurship. The current research demonstrates how the opportunity entrepreneurs differ from necessity entrepreneurs. The findings will be useful for policy makers. Because the opportunity entrepreneurs play an imperative role in the growth of the economy with their rapid and profitable decision. Thus there is a challenge before the policy makes to either help the necessity entrepreneur or discourage them. However, necessity entrepreneurs provide employment and reduce the rates of unemployment. Thus, the growing importance of entrepreneurship cannot be ignored. This put an important question before the policy makers to decide how to stimulate the opportunity entrepreneurs based on the variables that impact them. The findings of the current research suggest knowing an entrepreneur impacts the opportunity entrepreneur rather than being pushed by necessity. This indicates that the knowing an entrepreneur can produce more opportunity entrepreneurs and this can encourage female entrepreneurs, along with factors such as providing education, and funds to female entrepreneurs that can help the nation create more opportunity entrepreneurs.

Gender perspectives in collective marketing farmer organizations in Uganda and Malawi: implications for agricultural research for development delivery mechanisms

Edidiah Ampaire

E.M. Katungi

International Center for Tropical Agriculture, Kampala, UGANDA

Abstract

Rural producer organizations have been advanced by governments and other development stakeholders as a means for alleviating market access challenges to enable smallholder farmers to compete in agricultural markets. The paper looks at the collective marketing in mixed farmer organizations and asks whether women benefit as much as men. We discuss sources of disparities and suggest possible remedies. The study was conducted in Uganda and Malawi in 2012 focusing on farmer organizations that were involved in collective marketing of beans. Five farmer organizations in each country were purposively selected for the study and data was collected through focus group discussions and individual interviews of respectively 245 and 247 members in Uganda and Malawi. Individual respondents were randomly selected from group registers. Study findings reveal significant disparities between men and women producers that tend to persist even after they become members in the same organization. In both countries, men produced beans for the market and were able to sell more quantities than women who produced for both family consumption and the market. Women also participated less in collective marketing because they sold to middle men to get cash for settling household emergencies. In Malawi, the majority of women could not make decisions on marketing and utilization of accruing income, further motivating them to engage in side selling. Although men and women had comparable access to market information and extension advice, men had more access to management training, credit and business networks than women. We conclude that farmer organizations provide market access opportunities to both men and women but are incapable of redressing gender inequalities without deliberate gender responsive interventions that seek to increase women involvement in leadership, reduce household level gender disparities and access to finances. Inequalities should be dealt with from household level, through gender sensitization and community education about the importance of joint decision-making.

Key words: Rural producer organizations, gender disparities, benefit distribution, Uganda, Malawi, smallholders

**Preferences or a lack of alternatives?
How the reasons for part-time work of men and women have changed over
the recent economic crisis in different welfare states**

**Barbara Haas
Adila Sahbegovic
Nadia Steiber
Michaela Weiß**

Socioeconomics, Vienna University of Economics & Business, **AUSTRIA**

Abstract

The purpose of our paper is to understand whether women and men who work reduced hours do so in line with their preferences or merely due to a lack of alternatives given their constraints. We examine how different labour market and policy institutions have been shaping reasons for working part-time before and during the economic crisis in 15 European countries. While it is well known that part-time rates have increased in Europe, we analyse cross-national differences and changes in two main reasons for why men or women work part-time, i.e., involuntary part-time because full-time is unavailable and part-time work for care-related reasons.

Based on the European Labour Force Survey for the year 2007 and 2013, three distinct country clusters can be discerned: first, countries where involuntary part-time has increased among men (in Finland, France, Hungary, Ireland, Italy, Spain, Sweden and the United Kingdom). Only in three of these countries (in Hungary, Italy and Spain) also female part-timers do so involuntarily. In the second cluster, female part-time for care has been wide-spread already before the crisis and is stable afterwards in Austria, the Czech Republic, Germany, the Netherlands, Norway and the United Kingdom. Finally, in the third country cluster, a large share of female part-time work is either care-related or involuntary (Denmark, Finland, France, Ireland and Sweden). Altogether, these patterns strongly reflect whether full-time or part-time jobs are available and affordable. To investigate the availability and affordability of different working hours, we focus on cross-national changes in the working time culture, childcare facilities and leaves as well as in unemployment and wage rates over the economic crisis in 2008.

Keywords: Cross-national comparison / part-time employment / preferences and constraints/ working hours/economic crisis

Women in Leadership: The Role of Individual Agency in Leadership Career Decisions of Female Executives in South Australian Public Service

Syeda Nuzhat E Ibrat

School of Business, University of Adelaide, South Australia, AUSTRALIA

Abstract

Today there is a wide spread perception amongst young women that career choice and advancement are matters of lifestyle preference of men and women as no structural barriers based on gender discrimination prevail in organisations. Numerous recent studies have also argued that gender equality is a less important goal for the new generation of women as women now enjoy genuine choices in their preferred lifestyles. One very thought provoking yet controversial argument relating to this is that women themselves in many instances choose not to seek leadership positions. In this view the factors in their decision making are less of a socio-economic nature but rather to do with personal factors such as their chosen goals, values, aspirations, motivations and priorities. However, the counter argument is that in spite of this perceived increased choice available to women, most still remain unable to achieve top leadership roles in organisations and the gender pay gap is widening instead of declining.

The broad purpose of this paper is to analyse what factors continue to hold more women back from achieving leadership positions in employment. To do so it adopts a case study approach utilising primary data gleaned from interviews with 30 female South Australian public servants aged from 30 to 55. It critically examines the argument that individual choice and psychological factors have significant impacts on women's career and lifestyle behaviours. The case study focuses this approach by seeking to discover the nature of the choices available to a group of women pursuing careers in a state public service in Australia. The case study findings suggest that gaining leadership positions in their employment was easier for some of these women than for others. Moreover, promotion opportunities generally are restricted, even in a modern public service where equal opportunity and family-friendly work practices are in existence. Although young Australian women increasingly are showing a desire to pursue a career, this research suggests that while the existing policies and structures in the workplace do facilitate and support women's increasing workforce participation they do not in themselves improve women's success in achieving leadership positions in the workplace. The direct consequence is an ongoing low rate at which women achieve senior leadership positions in their employment.

This study indicates that the women interviewed do not possess a lack of career ambition and are aware of their potential for leadership. However, they are also aware that the scales are tilted against combining a leadership role with motherhood and many express the view that combining both aspirations is not easy. The common strategy utilised by women with leadership ambitions is to delay motherhood or to not have children. Therefore, although some post-feminists claim that women are now free to choose between career and family, this choice remains highly constrained, particularly in relation to securing career advancement to senior leadership roles while at the same time maintaining a family life. In conclusion, in addressing the problem of the on-going lack of women in senior leadership positions, this paper argues for policy reforms which go beyond providing access to employment and allow women to combine work and family. Policies are needed to allow women (and men) to parent and fully participate in family life while at the same time fulfilling their aspirations to career advancement. It rejects the idea of 'gender neutral policy' provisions, which are based on the idea of providing free choices of lifestyle for every individual in the society. Society is not yet sufficiently fair or neutral to look after the diverse and sometimes distinct needs of women.

Analysis of equality and promotion in Academia in Spain

**Olga Pons
Marta Tura
Patricia Pardo**

Technical University of Catalonia, Barcelona, SPAIN

**Ana M. González Ramos
Ester Conesa**

Internet Interdisciplinary Institute, Open University of Catalonia, Barcelona, SPAIN

Abstract

Discrimination against women continues in the XXI century despite the advancement in gender policy and equality laws. In Spain, the Organic Law 3/2007 for effective equality between women and men of 22 of March claims sensitive norms about gender issues but stereotypes and non-application of regulation still hinders complete participation of women. Our work is a summary of “Genera Project: Promoting a more inclusive and competitive knowledge economy” and aims at promoting excellence in science and to generate the change and social innovation in scientific institutions. This paper examines changes that organisation should provoke for more inclusive and gender sensitive environments, what implies to address the accountability of law and check how explicit norms influence academia. Although we expect a clear advancement of gender equality due to Spanish progressive regulation, the unchangeable situation of women in science dissuade us of real impact in the academic environment.

Moreover, evaluation of excellence and decision-making process is subject of suspicion (Rees, 2011) because of structural bias linked to influence of male collegiate decisions and supporting networks of the candidate (Sandstrom and Hallsten, 2008; Sealy, 2010). Empirical research shows that decisions are based on personal observation and subjective opinions of evaluators (Campanario, 1998) and the stereotypes about the maturity and suitability of the male candidate (Van der Brink and Benschop, 2011). González et al. (2015) point out that maternity wall is a handicap for women's progression, but glass ceiling is also a great issue since men achieve milestones previously than women even if they have accumulated more years of experience. Zynobyeva and Bagues (2011) state the failures of quality in the decisions of ANECA (National Agency of Quality Assessment and Accreditation) for accreditation of full professor and associate professor positions, since sex composition of panels correlate with the probability of achieving positive evaluation for women.

In parallel with Zynobyeva and Bagues, we examine the evaluators' panel in the ANECA database in the five scientific fields (Arts and Humanities, Science, Engineering and Architecture, Health Sciences, Social Sciences and Law). The gender composition of expert panel should accomplish Spanish Organic Law 3/2007 in order to provide women evaluators in the final committee panels. Our hypothesis leads to compare the fulfilment of gender quotas, which is mandatory by law, and other quotas such as the geographical distribution, and field knowledge representation of the experts. The number of women in this database is fundamental for the accomplishment of Spanish Law and for choosing women experts avoiding repetition of same women in the expert panels. It provokes the fatigue of women experts that they should participate continuously in those process of evaluation because of short number of them in the database. The results of this work provide critical evaluation of Spanish gender policy, and illuminate why gender sensitive measures in Spanish scientific organisations are less effective than expected.

'Occupational feminism': feminism, action research & human resource development – outcomes for women in non-traditional occupations

Deanne Margaret Gibbon

Australian Defence Force, AFPO 19, AFGHANISTAN

/University of New South Wales, Australian Defence Force College, Sydney, AUSTRALIA

Abstract

Drawing on data from a feminist, qualitative, multidisciplinary research project that examines piloting as a non-traditional occupation for women, this paper proposes the concept of 'occupational feminism'. Occupational feminism provides a conceptual framework for the junction where feminist theory, action-research and Human Resource Development (HRD) meet to deliver *outcomes* for working women; especially those women working in non-traditional occupations or organizations.

Women pilots working in military and general aviation contexts in Australia are required to 'negotiate their gender' through a range of complicated work/life scenarios as they progress through various stages of their careers and everyday lives. The formal organizational barriers that once prevented women's access to professional flying roles have been replaced by other, more insidious, but clearly identifiable structural and cultural barriers/challenges that continue to impede the progress of women pursuing flying careers. These structural and cultural barriers require critical interrogation, as for some women pilots, especially those working in the military aviation, the barriers prove insurmountable. A number of pilots in this study have indicated intent to either leave flying all together or change their organisational context. So whilst Australian aviation organizations have openly expressed the desire to increase their ratios of women pilots, they are yet to develop and implement practical strategies that might mitigate those barriers still being experienced by women pilots. This research suggests that only through the development and application of industry/organizationally based policy and practice interventions can aviation workplaces hope to create the inclusive working contexts that will enable higher numbers of women to remain in flying careers.

Occupational/organizational feminism provides a methodological bridge between theoretical feminist constructs and the everyday policies and practices that govern the working lives of women. Using flying within the defence industry as a 'case', this paper compels feminist researchers to view organisationally/industry-based policy and practice interventions as critical considerations when undertaking work-based research about women. This paper argues that only by considering practical, policy-orientated frameworks for interventionist Human Resource Development (HRD) strategies (informed by feminist theory), can we truly begin to erode the structural nature of workplace oppression and the power relations embedded in the workplace. In seeking a way forward, the study highlights several essential elements in analysing and responding to the challenges faced by women in non-traditional occupations; including the value of applying a feminist lens to each research and reform stage and maintaining an occupational (not organisational) focus. The research also demonstrates the criticality of addressing *both* supply (choice) and demand (power) factors impacting women's choices, attitudes and experiences and translating those insights into a comprehensive strategy for delivering occupational reform.

Doing Being a Primary School Teacher: Does Gender Matter?

Joanne McDowell

English Language & Communication, University of Hertfordshire, Hatfield, ENGLAND

Abstract

With the ongoing worldwide debate about whether there is a need for more male primary school teachers especially in regards to classroom management, and the educational performance of school pupils highlight the widening gender gap (confirmed by girls' record lead in UK GCSE examinations in 2013) this paper explores the discursive teaching strategies as well as the proactive and reactive strategies of both male and female primary school teachers when interacting with their pupils.

Some scholars suggest that girls' academic performance may be due to the feminization of the teaching profession which has provided boys with too few male role models. Others claim that male teachers have a different teaching style to females, especially when interacting with boys. Although previous research has examined 'teaching' as institutional talk, men's linguistic behaviour in the classroom remains largely ignored. Men who teach often self-report to do so differently than women, suggesting they can bring something distinctive to the role. Male teachers state they are more disciplinarian; use more 'masculine' teaching methods (i.e. competitions); and are more direct in their teaching style in comparison to females who claim to take a more collaborative learning approach. However there has been little research into the actual language men use in the classroom. Furthermore, research has demonstrated that boys and girls from ages as young as 2-3 want to work in areas which are stereotyped as suitable for their gender. Such ambitions rarely change as children age and make the transition into secondary school. Gender also has a notable effect on what students think they can achieve in subject areas such as English and Maths. Confidence in school performance and perceptions of 'acceptable' future occupation choices are engrained at an early age, and although parental influence is often a driving force, it is critical to examine the role that school and teachers play in laying such foundations.

This paper is based on preliminary data collected in 2 co-ed primary schools in Hertfordshire male and female teachers from each (N= 12). Each teacher video-recorded their lessons for 2 full days, resulting in approximately 120 hours of data. Semi-structured interviews were conducted with all the teachers to gather their views on the key issues prominent in education debates today. All pupils (age ranging from P.1 to P 5) were asked to take part in an activity '*What I want to be when I grow up*' to explore their initial ideas of their life trajectories. Initial data analysis reveals that despite teacher gender, teachers typically employ similar strategies to teach using the Initiation, Response, Feedback (IRF) framework, as well as similar classroom management strategies which are explained in this paper by their surrounding Community of Practice. However, there are some differences in *how* teachers enact such strategies in terms of the linguistic styles used. Early results show that male teachers employ stereotypical 'feminine' strategies, while female teachers utilise what have previously been classes as 'masculine' speech styles. The paper contributes to current debates in education, as well as the arena of language, gender and workplace discourse.

Addressing strategies of inclusion: research on recruiting, retaining and promoting women in ICT jobs

Núria Vergés Bosch

Sociology and Organizational Analysis, Universitat de Barcelona, SPAIN

Ana María González Ramos

Internet Interdisciplinary Institute, Open University of Catalonia, SPAIN

Abstract

The development of information and knowledge society is characterized on the one hand by the inclusion of women in academia and the workforce, and on the other by the growing importance of new technologies. However, technological sectors do not seem sufficiently prepared to adequately recruit, retain and promote women. Gender inequalities are still present and generate equity and efficiency problems that hinder economic growth and welfare for all. In this regard the feminist research of technology traditionally has been focused on explaining the exclusion of women from technological fields which, in turn, developed a series of exclusion narratives with pessimistic and even paralyzing impacts. Therefore, a move towards focusing on inclusion strategies that shows other working conditions and ways to do jobs in ICT is needed, and is already being carried out intensively. This involves investigating the experiences of women in ICT and thereby making visible their trajectories towards inclusion as well as showing the conditions under which inclusion was possible and, moreover, how this might better help to highlight the current challenges and opportunities that are generated by women in ICT.

In our research we aimed at not only identifying the barriers that hinder women's inclusion in ICT jobs, but especially exploring the factors that facilitate their recruitment, retention and promotion in technological occupations. To do so we took into account several dimensions that affect the processes of inclusion and advancement of women in technology, such as family, education, the use of time, work culture and conditions. After carrying out a review and updating data related to the participation of women in technological education and jobs in the Catalan context, in comparison to Spanish and European ones, we distributed an online survey for women in ICT in order to analyse the factors that have helped or hindered them to progress in the ICT sector. Our results show, firstly, that women encounter several barriers and opportunities along their working trajectories and that, secondly and still, their working conditions need to be improved if they are to be recruited in greater numbers, but especially if they are to be retained and promoted. Finally, our results highlight that we still need further research to fully understand the mechanisms at play behind recruiting, retaining and promoting women in the ICT sector.

Innovative gender – relation between gender and the process of innovation

Ewa Okon-Horodynska

Tomasz Sierotowicz

Rafal Wisla

Anna Zachorowska-Mazurkiewicz

Economics, Finance and Management, Jagiellonian University, Krakow, POLAND

Abstract

Innovation is perceived as an equivalent to something new or modified (OECD, 2005). As Alsos *et al.* (2013) contend, innovation is increasingly seen as one of the main ways to enhance economic growth, and thus create prosperous nations. Growth will be highest if the innovative capacity of the whole workforce is exploited. Innovation, like scientific research, is not a gender-neutral activities. And, even if science through its search for objectivity tends to dismiss gender dimension, it is deeply embedded in the way we do science and develop new technologies, influencing the entire process of innovation (Abels 2012, p. 187). Thus learning about the gender dimension of the process of innovation seems to be crucial. Integrating gender in research requires deep transformation of research design, as well as paradigms and concepts underlying the research design. This could be the reason why research on gender and innovation has not been extensive. According to Alsos *et al.* (2013, p. 237) one of the reasons for the lack of studies taking a gender perspective to innovation is the apparent invisibility of people in innovation. Gender in innovation has remained invisible due to the fact that most studies on innovation are about products, processes or organizations, and not about people. When people are not visible in the discourse, gender easily becomes invisible. There are, however, some studies in this research area. A number of studies and reports have stressed the acute problem of women's underrepresentation in science in the business sector (OECD, 2012; Hunt *et al.*, 2013). The results of international empirical comparative studies indicate that, in general, there is a clear statistical pattern that women are less involved than men in the creation of scientific and industrial knowledge (Larivière *et al.*, 2013; Whittington & Smith-Doerr, 2005; Frietsch *et al.*, 2008; Frietsch *et al.*, 2009; Okoń-Horodyńska *et al.* 2015). Research on the role of gender in innovation within private firms seems to be scarce. In the research project "Innovative Gender as a new source of progress" we are exploring the unique features of women and men that influence the process of innovation. In the project we conducted studies focused on innovativeness and creativity in gender perspective, looking at the relation between gender, research and innovation. In the proposed paper we would like to present outcomes of the survey conducted in enterprises that are beneficiaries of EU Innovative Economy Programme in Poland. In the survey we have checked in the process of innovation the importance of factors gathered in six areas: work environment; personal qualities; abilities, skills, competences; attitudes and values; roles and behaviours; and institutional surrounding. The results of the survey are going to serve as a basis for recommendations regarding public policy, since we believe that insufficient use of gender innovativeness limits social and economic progress and hampers gender equality.

Renewable Inequity? Women's Employment in Clean Energy in Industrialized Nations, Emerging Economies and Developing Countries

Bipasha Baruah

Women's Studies & Feminist Research, Western University, London, Ontario, CANADA

Abstract

Employment in the energy industry is extremely male-dominated: globally, women make up only 6 percent of technical staff, 4 percent of decision-makers, and only 1 percent of top management in the fossil-fuel based industry. Women are also highly underrepresented in the renewable energy sector. Available data from OECD countries such as Canada, US, Spain, Germany and Italy estimates that only 20-25 percent of jobs in the renewable energy sector are held by women and these are mostly lower-paid non-technical administrative and public relations positions. This contrasts sharply with the fact that women represent more than 50 percent of university students and almost half the labor force in the same countries. Concerns about environmental sustainability and fossil-fuel insecurity have convinced many industrialized, emerging and developing economies to transition to low-carbon energy supplies derived from renewables such as solar, hydro, bioenergy and wind. Since producing and distributing renewables is more labor-intensive than producing and distributing fossil fuels, this shift is creating new employment opportunities and also addressing energy poverty in remote or under-served communities.

Renewable energy employed almost 8 million people, directly or indirectly, around the world in 2014, excluding large hydropower. This is an 18 percent increase from the previous year and employment in the sector is expected to continue growing rapidly in the future. Although there is tremendous potential to create employment in renewables almost everywhere in the world, there is growing concern that women, who are already severely underrepresented in the sector, will become even more marginalized if gender equity policies and programs are not proactively planned and implemented. In the absence of appropriately targeted training, education, apprenticeships, employment placement, financial tools and supportive social policies, transitioning to renewables may exacerbate existing gender inequities and also hinder broader human development goals. This paper reviews existing academic and practitioner literature on women's employment in renewable energy in industrialized nations, emerging economies and developing countries. It highlights similarities and differences in occupational patterns in women's employment in renewables in different parts of the world. Findings from this research reveal the need for wider socially progressive policies and shifts in societal attitudes about gender roles in order for women to benefit optimally from employment in renewables. Restructuring paid employment in innovative ways – through, for example, the creation of more part-time jobs and arrangements like work-sharing – while delinking social protection from employment status, have been suggested in some industrialized countries as a way to balance gender equity with economic security and environmental protection. However, without critical awareness about the value of gender equity and transformative social changes in gender relations, such strategies may just reinforce rather than subvert existing gender inequities both in paid employment and in unpaid domestic labour. Findings from this research also revealed that grounded interventions to promote gender equality in livelihoods in the renewable energy sector (especially within the context of increasing access to energy services for underserved communities) are more prevalent and better-established in some developing countries and emerging economies than they are in industrialized nations. OECD countries might be well-advised to try to implement certain programs and policies that are already in place in some emerging economies.

Fear and Experience of Harassment in Male-Dominated, Unionised Blue-collar Work

David Peetz

Work, Organisation & Wellbeing, Griffith University Business School, AUSTRALIA

Georgina Murray

Humanities, Languages and Social Sciences, Griffith University, AUSTRALIA

Abstract

We investigate the factors predicting the experience and fear of harassment in male-dominated blue-collar occupations; whether they are predominantly random, psychological or sociological in their explanation; whether women are more likely than men to experience and fear harassment in this situation; and if so, why? Our data come from qualitative fieldwork plus a survey of over 2600 mine and energy workers that includes 100 females. We asked respondents whether they felt unsafe because of harassment at work.

Our analysis dismisses the ideas that harassment is either essentially random in its incidence or has principally psychological or biological explanations. Instead, its incidence and effects are understandable in essentially sociological terms, even though there are some psychological explanations. This is despite the observation that 'prevailing theorizations and policy definitions emphasize the individual aspects of bullying and overlook the significance of organizational, employment and cultural factors' (Hutchinson, 2012). In blue-collar, male-dominated occupations, harassment affects both men and women, but it is more commonly experienced and feared by women than by men. This is not simply due to women's biological characteristics attracting harassment. Indeed, only part of the greater incidence of the fear and experience of harassment by women is due to sexual harassment. In heavily gendered workplaces women have less power than men, they often experience greater social insecurity, economic insecurity and physical insecurity than men, and these insecurities are central to understanding the incidence of harassment. That said, the impact of harassment on job insecurity might be greater than the impact job insecurity has on harassment. Harassment at work is intrinsically related to power, and so it can be understood as a function of the various forms of insecurity experienced by those without power in the workplace. The factors that affect the severity of the fear of harassment in our sample as a whole appear at least as influential for women as they are for men. It seems that women are especially likely to fear harassment (perhaps even by comparison with men) if they lack the relevant support networks, feel unsafe as a result of the attitudes of fellow employees, fear losing their job or perhaps have objective grounds to feel insecure about losing their job.

Workplace Bullying as Organizational Abuse of Power

Galia Schneebaum

Radzyner School of Law, Interdisciplinary Center Herzliya, ISRAEL

Abstract

Workplace bullying, broadly defined as "repeated, health-harming mistreatment of a person by one or more workers that takes the form of verbal abuse; conduct or behaviors that are threatening, intimidating, or humiliating, sabotage that prevents work from getting done; or some combination of the three.", growingly captures the attention of lawyers, legal scholars and policy-makers worldwide. While the phenomenon of workplace bullying (also known as "moral harassment" or "mobbing") is not new, its naming and legal recognition is fairly recent, with various jurisdictions in Europe (including the UK) and in the US designing new laws to tackle the problem, allow redress for victims and punish wrongdoers. Yet, while anti-bullying regulation is on the rise, its conceptualization as a legal wrong is far from clear. The purpose of the proposed essay is to offer a new direction for conceiving workplace bullying, based on the notion of organizational abuse of power and misconduct.

Contemporary conceptualizations of workplace bullying view it either as an offense to dignity (the European perspective) or as a health and safety issue (the American perspective), devising its prevention as part of a general commitment for the protection of basic human rights. Focusing on the injury to victims contemporary conceptualizations, I shall argue, fail to appreciate the abuse-of-power element involved in workplace bullying, as well as note its particular nestling and thriving within *organization* – a distinct sociological entity which carries specific features. Put another way, existing accounts fail to realize that workplace bullying involves not merely the abuse of victims, but rather the *misuse of organizational power* – power vested in individuals for the purpose of conducting their tasks within an organization, and which is not intended to serve non-professional goals or sustain unprofessional conduct.

Abuse of power is a familiar notion of legal wrongdoing, traditionally and paradigmatically applied to the context of state government and anti-corruption regulation. Bullying, I will suggest, should be understood as a (new) form of corruption and, therefore, anti-bullying regulation should take inspiration from anti-corruption models of regulation. Among other things, the analogy between anti-bullying and anti-corruption regulation should provide useful tools for drawing a brighter line between bullying and legitimate exercise of power and authority within the workplace – one of the primary challenges of the emerging anti-bullying regulation and jurisprudence. The paper builds on my previous socio-legal study of sexual harassment in supervisory and other authority relations, which utilized sociological theory of bureaucracy (mostly Weberian) for the legal conceptualization of sexual harassment. Methodologically, the proposed article employs insights from the sociology of organizations and organizational psychology, for studying the legal aspects of workplace bullying.

Dignity and vulnerability: A critique of Kantian conceptions of worker dignity

Laura Mitchell

Management School, Keele University, ENGLAND

Abstract

This paper is based on a comprehensive and systematic literature review of dignity in contemporary studies of work and organization which highlights a five-part typology of dignity. While dignity is a powerful term to invoke in contemporary civil society due to its legal foundation in human rights legislation, it nonetheless is a problematic concept with extensive 'baggage'. This paper outlines the conceptions of dignity as 1) embodied and aesthetic conceptions of worth, 2) historical and hierarchical conceptions of worth, 3) universalist conceptions of worth based on capabilities, 4) Kantian conceptions of worth based on autonomy and reason, and 5) social conceptions of worth based on recognition.

Following these five types, this paper highlights how conceptions of dignity such as the Kantian type emphasise an individualising view that may well serve in legislation to protect individual rights, but which also cast the individual as an isolated victim. This obscures the many ways in which calls for dignity may instead be conceived as attempts to foreground the body in disembodied organization, as collective calls for status and empowerment, as empowering acts in themselves highlighting capabilities and membership, or more broadly as claims to mutual recognition. The paper subsequently calls for possible means of strengthening a social conception of dignity through universalist conceptions of vulnerability and recognition such as that proposed by Petherbridge (2016) which do not isolate any particular disadvantaged group or the individual as a victim.

The Interaction of Gender and Space in Responses to Ethical Dilemmas

Nina Seppala

Lincoln Business School, University of Lincoln, ENGLAND

Abstract

This project explores the relationship between gender and space in producing responses to ethical dilemmas. The focus is on examining how space encapsulates, explains and enforces decision-making mechanisms and gendered behaviours. Previous research suggests that tangible environmental features such as lighting and mirrors have an influence on ethical decision-making and behaviour through their impact on our sense of privacy and anonymity (Gino & Mogilner, 2014; Gino & Pierce, 2009; Zhong et al., 2010). There is evidence to suggest that the physical environment influences the ethical behaviour of men and women in different ways. For example, previous research suggests that men are less affected by the physical features of the office environment than women (Seppala, Studente, & Sadowska, 2015). Furthermore, Dawson's (1995) study of moral reasoning shows that men refer more often than women to "being seen or observed" in justifying their decisions, while female managers resolve ethical dilemmas in the context of social relationships.

Gender is one of the most often researched variables in studies about ethics. Results of empirical research are mixed, but a review of previous studies suggests that when there is a difference in behaviour, women are likely to behave more ethically than men (Ford & Richardson, 1994). Carol Gilligan (1982) argues that women make decisions based on "a network of relationships on whose continuation they all depend" (p. 5). In contrast, men refer to logic, rights and authority in making ethical decisions. According to gender socialization theory, such differences are a result of socialization of women to more communal behaviours and care for the wellbeing of others, while men are socialized into principles stressing logic, assertiveness and authority (Eagley, 1987; Mason and Mudrack, 1996). In contrast to the socialization theory, Dalton and Ortegren (2011) have proposed that gender differences are explained by women's tendency to behave in socially desirable ways. The methodology consists of two interrelated studies. The first stage involves the collection of visual narratives (Warren, 2006, 2009) from office workers about the way in which they perceive and use office space in relation to ethical dilemmas that arise at work. Themes identified through the literature review including relationships, socially desirable behaviour, logic, anonymity, and authority will be used as initial categories in the analysis of data. The second stage consists of an experiment where participants are given an opportunity to behave unethically in a task. The test environment will be constructed around the features identified in the first study. Each participant is interviewed after they have participated to the experiment in order to provide support for the interpretation of the findings and to enrich the analysis.

The present research draws on existing research and takes it further by identifying and exploring the ways in which gender differences in ethical decision-making and behaviour manifest themselves in the physical office environment. Social desirability bias and gender socialization theory have been offered previously as explanations for gender differences, but the impact of space as a 'holder' of learning, heuristics, and ethical behaviours has not been explored. The findings of the present research will show how the office environment as a situational factor captures and influences social relationships, decision-making and resultant responses to ethical issues. The findings will also contribute to the literature on sociomateriality (Orlikowski, 2007, 2007) by showing how decision-making styles and learnt behaviours about ethics manifest themselves in the physical office environment.

Re-thinking Work-Life Balance through the lens of Critical Realism: the 'Work-Care Project'

Emma Roberts

Business & Management, Leeds Trinity University, ENGLAND

Abstract

The notion of the Work-Care Project draws on key work from Fiona Williams and Margaret Archer to capture both the broad nature of care and the agentic actions of the employee. 'Work-Care Project' moves beyond framing 'work' and 'life' as competing entities and makes a more logical and appropriate distinction between paid work and 'care' in its broadest sense. Following (Williams, 2004), this analysis does not reduce care to a simple understanding of the responsibility for dependent children and in so doing provides a more robust and inclusive framework for understanding work-life balance as a concern for all, not only mothers of small children. Secondly, building on the Critical Realist framework of Archer (2007), this concept distinguishes between those agentic actions of the employee's 'project' and the structural and cultural factors that inhibit or enable their fruition in to 'practices'. Hence, this analytical dualism provides greater insight into the structure-agency problem as experienced in the search for work-life balance.

The data presented in this paper is from a study which focused on the experiences of employees who had customised their working patterns. This qualitative study focused on the practical experiences of employees who had sought or negotiated, working patterns which were customised for their own reasons, rather than for, say, specific financial incentives or employer demands. Semi-structured interviews took place with twenty three employees including some with and without child-care responsibilities and included a range of occupational groups. The concept of the Work-Care Project is proposed to articulate the reflexive, relational yet bounded response of individual employees. Reflexivity on the part of the human agents involved is the key mechanism through which such agents act (fallibly) to navigate a more satisfying and meaningful working pattern. This is not to deny the structural and cultural forces at work but that 'due acknowledgement is given to the properties and powers of real people forged in the real world' illustrating that 'value rationality is alive and well' (Archer, 2000: p.306). Secondly, there is a multiplicity of connections and relational considerations that are involved in individuals' working pattern customisations. This is perhaps easily understood for working mothers who seek modified working patterns such as term-time contracts, but this paper presents a range of relational and care considerations that go beyond simple child-care responsibilities. To deepen the complexity further, these also need to be understood as intersecting with a range of structural and cultural factors in ways which are both enabling and constraining. Therefore, the final point of emphasis here is that the customisation of working patterns can be seen as a project driven by Individualisation mediated through a range of relational and care concerns and bounded by structural and cultural factors: certainly well described as 'interwoven layers of consideration' (Mason, 2004: p.166).

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Mason J. (2004) Personal narratives, relational selves: residential histories in the living and telling. *The Sociological Review* 52: 162-179.

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Care and Volunteering: A Lifecourse Perspective

Irene Hardill

Daniel Wheatley

Business School, Nottingham Trent University, ENGLAND

Abstract

This paper contributes to our understanding of volunteering using the conceptual lens of care to illuminate volunteering from a lifecourse perspective; including the role of 'transition' (education, paid work, retirement, childcare, eldercare). Care has become a widely used concept in the social sciences; it is firmly established in feminist social science research as an activity and set of relations lying at the intersection of the state, market and family (and voluntary sector) (Folbre, 2012). It extends into society itself, involving the networks and sets of relations of care in which people are embedded (Lawson, 2007). It is a controversial concept, viewed as an activity which generates social benefits and as a site of inequity and constraint especially for women (McLaughlin, 2006; Hughes et al, 2005). Care incorporates a range of activities, both paid and unpaid; but most care is unpaid and unrecognised as it is provided by family, kin and friends, especially to the young, the vulnerable, the frail and the elderly. Care as expressed as neighbourliness, or more formally by volunteering through an organisation, has long been recognised as underpinning communities of place and identity in the UK (Young and Wilmott, 1957; Hardill and Baines, 2011) and was identified by David Cameron as underpinning communities in the 'Big Society' (Cameron, 2010). If caring – doing things/looking out for others beyond the family – is part of citizenship, some unpaid voluntary acts by individuals within communities can be readily linked to the feminist ethic of care (Williams, 2005).

We explore volunteering at all ages, and reflect on the role of transitions during the lifecourse. Mixed methods are applied drawing on analysis of secondary data from three sources: (1) *British Social Attitudes Survey*; (2) *English Community Life Survey*, and; (3) the combined panel of the *British Household Panel Survey/Understanding Society*. This is complemented by qualitative data from an ESRC-funded case study conducted in a small former industrial town in the East Midlands region of the UK. The empirical analysis finds significant variations in engagement in volunteering, including differences in formal and informal volunteering activity, and by gender. Volunteering is driven by the desire to help, socialise, and the needs of family or friends. Meanwhile, volunteering may provide benefits to subjective well-being: more frequent volunteering is positively associated with satisfaction with job and life (and leisure time for women). Levels of engagement in volunteering, though, appear closely linked to certain transitions in the lifecourse, including: (1) education; (2) paid work; (3) caring responsibilities associated with the presence of dependent children (both parenting and grandparenting) and ill/elderly relatives/friends, and; (4) retirement. Paid work acts as a particular barrier to volunteering among men, while retirement acts as a specific trigger, especially for formal volunteering. In contrast, provision of childcare and looking after the home (especially between the age of 30-39), and caring for the ill/elderly (in older age), constrain women's ability to volunteer at certain stages in the lifecourse.