Gender, Work and Organization 2016

9th Biennial International Interdisciplinary Conference

29th June-1st July 2016, Keele University, Staffordshire, UK

Conference organisers:

Deborah Kerfoot (Keele, UK) d.kerfoot@keele.ac.uk

Ida Sabelis (Vrije University, NETHERLANDS)

Guest speaker:

Prof. Melissa Steyn
University of University of the Witwatersrand, South Africa

As a central theme in social science research in the field of work and organisation, the study of gender has achieved contemporary significance beyond the confines of early discussions of women at work. Launched in 1994, *Gender, Work and Organization* was the first journal to provide an arena dedicated to debate and analysis of gender relations, the organisation of gender and the gendering of organisations. GWO welcomes theory-driven papers or empirical papers that go beyond mere description, using data as a means of advancing, or reflecting upon theory. The *Gender, Work and Organization* conference provides an international forum for debate and analysis of a variety of issues in relation to gender studies. The 2014 conference at Keele University attracted approximately 400 international scholars from over 35 nations. The Conference will be held at Keele University, Staffordshire, in Central England.

Conference Organisers: Deborah Kerfoot (Keele University, ENGLAND) d.kerfoot@keele.ac.uk
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GWO2016 guest speaker:

Melissa Steyn

Professor Melissa Steyn has been developing Diversity Studies as a field in higher education since founding iNCUDISA (Intercultural and Diversity Studies of Southern Africa) at the University of Cape Town (UCT) in 2001. Relocating to Johannesburg, University of the Witwatersrand, she became founding director of the Wits Centre for Diversity Studies and from 2014, taking up the NRF Chair in Critical Diversity Studies. Her work engages with intersecting hegemonic social formations, but she is best known for her publications on whiteness and white identity in post-apartheid South Africa. Her book, *Whiteness just isn't what is used to be: White identity in a changing South Africa* (2001, SUNY Press,) won the 2002 Outstanding Scholarship Award in International and Intercultural Communication from the National Communication Association in the United States. Her co-edited books include *The Prize and the Price: Shaping Sexualities in South Africa* (Vol 2) (2009, HSRC), *Performing Queer: Shaping Sexualities in South Africa* (Vol 1) (2005, Kwela), *Under construction: Race and identity in South Africa Today* (2004, Heinemann) and *Cultural Synergy in South Africa: Weaving Strands of Africa and Europe* (1996, Knowledge Resources). She was named as a Routledge Sociology Super Author in 2013.

GWO2016 hosts the following streams:

Sex Work in the 21st century: inclusion, organization, contexts, and rights
> Stream convenors:
> Lorraine Nencel, VU University, Amsterdam, NETHERLANDS
> Sally Hendriks, Sex Workers Project, AidsFonds Amsterdam, NETHERLANDS
> Rebecca Pates, Political Sciences, University of Leipzig, GERMANY
> Ida Sabelis, VU University, Amsterdam, NETHERLANDS
> Naomi van Stapele, VU University, Amsterdam, NETHERLANDS

Exploring the Rise of Moderate Feminisms in Contemporary Organizations
> Stream Convenors:
> Maria Adamson, Middlesex University, ENGLAND
> Ingrid Biese, Hanken School of Economics, FINLAND
> Elisabeth Kelan, Cranfield School of Management, ENGLAND
> Patricia Lewis, University of Kent, ENGLAND
> Ruth Simpson, Brunel University, ENGLAND

Human and nonhuman actors within organisations: Feminist analyses
> Stream convenors:
> Kate Sang, Heriot Watt University, SCOTLAND
> Charles Knight, Edgehill University, ENGLAND
> Lindsay Hamilton, Keele University, ENGLAND
> Janet Sayers, Massey University, NEW ZEALAND

Em*placing* gender relations in organization: the sociomateriality and spatiality of doing gender
> Stream Convenors:
> Michela Cozza, University of Trento, ITALY
> Lucia Crevani, Mälardalen University, SWEDEN

Foreign Workers: On The Other Side of Gendered, Political and Ethical Borders
> Stream Convenors
> Rutvica Andrijasevic, Management, University of Bristol, ENGLAND
> Carl Rhodes, Management & Organization, Macquarie University, AUSTRALIA

Precarious work in knowledge societies: Exploring gendered power relations
> Stream conveners:
> Annalisa Murgia, University of Trento, ITALY
> Marieke van den Brink, Radboud University, NETHERLANDS
> Barbara Poggio, University of Trento, ITALY

The European periphery: Gender, austerity and the future of work
> Stream convenors:
> Lina Gálvez, Historia Económica, Pablo de Olavide University, Seville, SPAIN
> Paula Rodríguez-Modroño, Economics, Pablo de Olavide University, Seville, SPAIN
> Tindara Addabbo, Political Economics, Uni. of Modena and Reggio Emilia, Modena, ITALY
> Antigone Lyberaki, Economics, Panteion University, Athens, GREECE

Áine Ni Léime, Sociology& Social Gerontology, NUI Galway, EIRE
Nata Duvvury, Political Science &Sociology, NUI Galway, EIRE
Isabel Tavora, EWERC, Manchester Business School, University of Manchester, ENGLAND

Developing feminist ecologics: Politics, ethics, organization and nature
Stream Convenors:
Agnes Bolsø, Norwegian University of Science & Technology, NORWAY
Christine Katz, University of Luneburg, GERMANY
Mary Phillips, University of Bristol, ENGLAND
Uta Von Winterfeld, Wuppertal Institute, GERMANY

LGBT and Queer Workplace Activism in the New Millennium
Stream Conveners:
Nick Rumens, Middlesex University London, ENGLAND
Erhan Aydin, Brunel University London, ENGLAND
Todd Brower, Law, Western State University College of Law, USA

Masculinities: a non/contested terrain?
Stream Conveners:
David Knights, Lancaster University, ENGLAND/ Open University, ENGLAND
Alison Pullen, Macquarie University, AUSTRALIA

Scientific Excellence and Gender Change: Managerialism and Newly Emerging Science Policy
Stream convenors:
Johanna Hofbauer, Vienna University of Economics and Business (WU), AUSTRIA
Heike Kahlert, Ruhr-Universitaet Bochum (RUB), GERMANY
Julia Nentwich, University of St. Gallen, SWITZERLAND

Mind the Gender Pay Gap: New Research Findings
Stream convenors:
Nadja Bergmann, L&R Sozialforschung, Vienna, AUSTRIA
Marie-Thérèse Chicha, University of Montreal, CANADA
Susan Milner, University of Bath, ENGLAND
Sophie Pochic, ENS, Paris, FRANCE
Alexandra Scheele, BTU Cottbus-Senftenberg/University of Bielefeld, GERMANY
Claudia Sorger, L&R Sozialforschung, Vienna, AUSTRIA
Sue Williamson, UNSW Canberra, AUSTRALIA

Emotional, aesthetic and sexualized labour: Theoretical directions and challenges
Stream convenors:
Leanne Cutcher, School of Business, University of Sydney, AUSTRALIA
Karen Dale, Organisation, Work & Technology, Lancaster University, Lancaster, ENGLAND
Sophie Hales, Business School, University of Essex, ENGLAND
Melissa Tyler, Business School, University of Essex, ENGLAND

Writing: That which touches
Stream Convenors:
Sarah Gilmore, University of Portsmouth, ENGLAND
Nancy Harding, Bradford University, ENGLAND
Martin Parker, University of Leicester, ENGLAND
Mary Phillips, University of Bristol, ENGLAND
Alison Pullen, Macquarie University, AUSTRALIA

Class based experiences of work
Stream Convenors:
Caroline Essers, Radboud University, NETHERLANDS
Huriye Aygören, Jönköping University, SWEDEN
Maria Villares, University of Birmingham, ENGLAND
Maja Cederberg, Oxford Brookes University, ENGLAND
Sally Jones, University of Leeds ENGLAND
Sara Nadin, University of Liverpool, ENGLAND
Robert Smith, University of the West of Scotland- SCOTLAND

Gender and Disability in Work and Organisation
Stream Convenors:

Deborah Foster, Cardiff University, WALES
Nancy Hansen, University of Manitoba, CANADA
Stefan Hardonk, University of Iceland, ICELAND
Alan Roulstone, Leeds University, ENGLAND
Jannine Williams, Bradford University, ENGLAND

Gender, knowledge production and knowledge work in education, training and cultural spheres

Stream convenors:
Pauline Cullen, Sociology, Maynooth University, National University of Ireland, EIRE
Anne O' Brien, Media Studies, Maynooth University, National University of Ireland, EIRE
Myra Marx Ferree, Sociology, University of Wisconsin, USA
Rosella Ciccia, Sociology, Social Work and Social Policy, Queens University, Belfast, UK
Anna Elomäki, History, Philosophy, Culture & Art, University of Helsinki, FINLAND
Mary P. Murphy, Sociology, Maynooth University National University of Ireland, EIRE

Parenthood penalties: childcare provision - gendered costs, opportunities and effects

Stream convenors:
Jennifer Tomlinson, Leeds University Business School, University of Leeds, ENGLAND
Stefan Kesting, Leeds University Business School, University of Leeds, ENGLAND
Jana Javornik, Central European Labour Studies Institute, SLOVAKIA
Jo Ingold, Business School, Leeds University Business School, University of Leeds, ENGLAND
Peter Hughes, Leeds University Business School, University of Leeds, ENGLAND

Gender, resistance and the collective at work

Stream convenors:
Julie Douglas, Auckland University of Technology, NEW ZEALAND
Katherine Ravenswood, Auckland University of Technology, NEW ZEALAND
Janet Sayers, Massey University, NEW ZEALAND
Trine Pernille Larsen, FAOS, DENMARK
Jenny Rodriguez, Manchester Business School, ENGLAND
Cathy Brigden, RMIT, AUSTRALIA

Acting for women and equalities in organizations?

Stream convenors :
Cecile Guillaume, Sociology, Lille 1 University, Lille, FRANCE
Gill Kirton, Queen Mary University, London, ENGLAND
Cathrine Seierstad, Business and Management, University of Sussex, ENGLAND
Patricia Gabaldon, IE Business School, Madrid, SPAIN

Entrepreneurship and feminist-theoretical perspectives

Stream Convenors:
Helene Ahl, Education & Communication, Jönköping University, SWEDEN
Karin Berglund, Business School, Stockholm University, SWEDEN
Susan Marlow, Business School, Nottingham University, ENGLAND
Katarina Pettersson, Social & Ec. Geography, University of Agricultural Sciences, SWEDEN
Malin Tillmar, Management and Engineering, Linköping University, SWEDEN

Women & high-growth entrepreneurship: transformation or persistence of gender stereotypes?

Stream Convenors
Stéphanie Chasserio, SKEMA Business School, FRANCE
Christina Constantidinis, Tudor Institute, LUXEMBOURG
Corinne Poroli, SKEMA Business School, FRANCE
Renaud Redien-Collot, Novancia Business School, FRANCE,
Janine Swail, Nottingham University Business School, ENGLAND

Gendered career paths in uncertain and insecure international environments

Stream convenors:
Carola Bauschke-Urban, Fulda University of Applied Sciences, GERMANY
Valerie Caven, Nottingham Trent University, ENGLAND
Anne-Sophie Godfroy, Université Paris Sorbonne & CNRS, Paris, FRANCE
Susan Kirk, Nottingham Trent University, ENGLAND
Felizitas Sagebiel, Educational & Social Sciences, University of Wuppertal, GERMANY
Victoria Showunmi, UCL IOE, London, ENGLAND
Susana Vázquez-Cupeiro, Faculty of Education, University Complutense of Madrid, SPAIN

Methodologies: extending gender and organization scholarship
    Stream Conveners
    Irene Ryan, AUT University, NEW ZEALAND
    Barbara Myers, AUT University, NEW ZEALAND
    Shelagh Mooney, AUT University, NEW ZEALAND
    Judith Pringle, AUT University, NEW ZEALAND
    Regine Bendl, Vienna University of Economics and Business, AUSTRIA
    Angelika Schmidt, Vienna University of Economics & Business, AUSTRIA

`Post-qualitative' methodologies (of difference)
    Stream Convenors:
    Mirka Koro-Ljungberg, Mary Lou Fulton Teachers College, Arizona State University, USA
    Angelo Benozzo, Dept. Humanities and Social Sciences, Università della Valle d'Aosta, ITALY
    Neil Carey, Health, Psychology & Social Care, Manchester Metropolitan University, ENGLAND

Open Stream: Key themes and new directions in gender, work and organisation
    Stream Convenors
    Deborah Kerfoot, Keele University Management School, ENGLAND
    Ida Sabelis, Vrije University, NETHERLANDS

Conference Workshop: Gendering Techno-scientific Organizations
    Workshop convenors:
    Luisa De Vita, Sapienza University of Rome, ITALY
    Orazio Giancola, Aix-Marseille University, FRANCE
    Maria Cristina Sciannamblo, Sapienza University of Rome, ITALY
    Assunta Viteritti, Sapienza University of Rome, ITALY

Conference Workshop: Data Intensive Research Practices: Feminist Perspectives
    Workshop convenors:
    Jörg Müller, Internet Interdisciplinary Institute, Universitat Oberta de Catalunya, SPAIN
    Anne Laure Humbert, Cranfield University, ENGLAND
    Martha Michailidou, Panteion University, GREECE

Conference Workshop: Encore Entrepreneurship - Gender and Productive Ageing
    Workshop conveners:
    Philip Taylor, Federation Business School, Federation University, AUSTRALIA
    Wendy Loretto, Business School, University of Edinburgh, SCOTLAND
    Sarah Vickerstaff, Social Policy, Sociology and Social Research, University of Kent, ENGLAND

Conference Workshop: Using Biographical Methods
    Workshop convenors:
    Astrid Biele Mefebue, Diversity Research Institute, Georg-August Uni. of Göttingen, GERMANY
    Andrea Bührmann, Georg-August Uni. of Göttingen, GERMANY/ Uni. of Klagenfurt, AUSTRIA
    Maggie O'Neil, Criminology, Durham University, ENGLAND
    Elisabeth Schilling, University of Applied Administrative Science NRW, GERMANY

Conference Workshop: Achieving Gender Equity in the Academy? `Activism across the pond'
    Workshop convenors:
    Zelda Abramson, Acadia University, Nova Scotia, CANADA
    Rachel Brickner, Acadia University, Nova Scotia, CANADA
    Rebecca Schein, Carleton University, Ontario, CANADA
    Myka Tucker-Abramson, Warwick University, Coventry, ENGLAND

Sex Work in the 21st century: inclusion, organization, contexts, and rights

Stream convenors:
Lorraine Nencel, VU University, Amsterdam, NETHERLANDS
Sally Hendriks, Sex Workers Project, AidsFonds Amsterdam, NETHERLANDS
Rebecca Pates, Political Sciences, University of Leipzig, GERMANY
Ida Sabelis, VU University, Amsterdam, NETHERLANDS
Naomi van Stapele, VU University, Amsterdam, NETHERLANDS

"Sex workers all over the world face a constant risk of abuse. This is not news. Nor is it news that they are an extremely marginalized group of people, frequently forced to live outside the law. (...) We have chosen to advocate for the decriminalization of all aspects of consensual sex work (...). This is based on evidence and the real-life experience of sex workers themselves that criminalization makes them less safe. (website Amnesty International, August 14, 2015)

This quote from Amnesty illustrates how empowerment, political positioning and social / political involvement of sex workers have become issues on the global human rights agenda (Argento et.al 2011; Asthana & Oostvoogels 1996; Tsai et.al 2013). Locally, however, sex workers remain vulnerable, stigmatized and excluded, notwithstanding their struggles to organize themselves and their peers in terms of (economic) autonomy and advocacy. We would like to go beyond the debate revolving around decriminalization and focus on issues concerning economic and social independence, on ambiguities related to sex work as work, and in learning about forms of organization by and for sex workers. What does the position of sex workers tell us about 'inclusion'? What can we learn from the, often locally based and movement–related, forms of organization by sexworkers? How can we incorporate experiences and achievement by SW organizations into theories of gender, work and organization? This stream aims to bring together research from different countries, and different contexts, to explore, and discuss the positions of sex workers (m/f/trans) in terms of work and organization. Contemporarily, identity politics tied up in the label 'sex work' on the one hand symbolize the increasing strength of the global movement and, on the other hand, are intimately related to NGO-ization, or the specific power relations linked to organizations 'taking care' of socially excluded groups. In the South, policies concerning sex work are often disguised in health regulations on HIV/AIDs; and when put in practice these often contribute to sexworkers' further stigmatization. In the North, more specifically Western Europe, sex work is difficult to discuss without involving issues about migration, trafficking/slavery/exploitation and precarious labour conditions, even in countries where sex work is a legal profession. Ideally, inclusiveness related to sex work, sometimes referred to as 'fair inclusiveness' (e.g. Sachs 2004), is aimed at ensuring political rights, equal access to welfare programs, and public services including education, health and housing, and work for vulnerable groups (*see also* Blankenship et al. 2010; Campbell et.al 2001; Sachs 2004). However, sex workers' inclusion is not only impeded by the absence of these structural components and its criminalization, but chances of inclusion decrease through their personal economic insecurity and risk factors associated with their work (Asthana & Oostvoogels 1996; OECD 2012). We recognize that sex workers' conditions differ across the world, and that local and global influences help or prevent sex workers from engaging in organizational settings.

We discuss papers that present research illustrating its contemporary complexity, be that as individuals, organizations, in research collaboration, in relation to NGOs and in inter/national policies. Thematically, contributions engage in sex work and

- agency / autonomy and in/dependencies
- economic complexities and empowerment
- conditions of work and organization
- discursive framing and alternative voices
- organizational (CBO, NGO) contingencies, local, national and global migration
- methods of (participatory) research
- different realities of male / female / transgender sex workers
- sex work in times of anti-trafficking (exploitation, precarious labour, slavery)
- gender performances and money logics

Email enquiries for this stream to: i.sabelis@vu.nl
Note that no funding, fee waiver, travel or other bursaries are offered for attendance at GWO2016.

Exploring the Rise of Moderate Feminisms in Contemporary Organizations

Stream Convenors:
Maria Adamson, Middlesex University, ENGLAND
Ingrid Biese, Hanken School of Economics, FINLAND
Elisabeth Kelan, Cranfield School of Management, ENGLAND
Patricia Lewis, University of Kent, ENGLAND
Ruth Simpson, Brunel University, ENGLAND

This stream will focus on the rise of moderate feminisms. Initial interpretations of postfeminism – both populist and academic – have highlighted the demise and obsolescence of feminism. Populist accounts have taken a number of forms including a version which highlights 'progressive' movement from a prefeminist era to a feminist era to a postfeminist era; an interpretation which aggressively blames feminism for disrupting women's lives at great cost to their happiness; and a celebratory account of postfeminism which places emphasis on feminism's success in providing choice and opportunity to today's women. According to Projansky (2001) underpinning these populist accounts is the assumption that feminism is no longer wanted or required. Academic accounts (e.g. Gill, 2007; McRobbie, 2009; Tasker & Negra, 2007) while providing more considered and nuanced interpretations of postfeminism, also conceptualise this cultural phenomenon as signifying the simultaneous absorption and denunciation of feminism. As McRobbie (2009) argues feminism has to be understood as having passed away for it to be taken into account.

More recently, the claim that feminism has been completely repudiated as archaic and unwarranted has been contested. Indeed, the emergence of high profile (moderate) feminists such as Sheryl Sandberg and Anne-Marie Slaughter in America and Theresa May and Karren Brady in Britain signals that feminism is experiencing a revival in the public sphere. In addition, the United Nations Women #HeforShe campaign has generated much popular discussion about men's role in gender equality generally and feminism more specifically. According to Dean (2010) the focus on the repudiation of feminism in interpretations of the postfeminist phenomenon, means that contemporary affirmations of feminism are downplayed or ignored. He argues that what appears to be a rejection of feminism does not mean complete renunciation of feminist thinking rather what is shunned is an *excessive* radical feminism in favour of a more moderate, conservative feminism. "Excessive" feminism is associated with the 1970s, characterised by an emphasis on shared struggle, common connection with other women and the pursuit and implementation of collective solutions to communal problems. In contrast, central to emerging moderate feminisms - including neoliberal feminism (Rottenberg, 2013); choice feminism (Kirkpatrick, 2010); conservative feminism (Hinsliff, 2012) and empowerment feminism (Banet-Weiser, 2015) - is the individuated female subject who recognises the persistence of gender inequalities but perceives the solution to inequality as dependent on individual action '…transforming collective liberation based upon a commitment to the common good into a limited form of individuated self-care' (Rottenberg, 2014: 433). In addition, there is a strong rejection of the idea that women are victims requiring ongoing, organized protection and the absence of a critique of systemic male dominance alongside an associated desire to avoid alienating men.

This stream aims to investigate the complexities and complications attached to the emergence of moderate forms of feminism for feminist organization studies. What are the implications of moderate feminisms which conceptualise 'true equality' as '…predicated upon individuals moving up the professional ladder, *one woman at a time* (emphasis in original) (Rottenberg, 2014: 426)? Can moderate feminisms co-exist alongside more radical feminist perspectives within organization studies? What issues come into focus when we investigate gender in contemporary organizations against the backdrop of these developments? Indeed, are these so-called moderate feminisms really feminist? The following issues are indicative of the field of focus of this subtheme:

- The emergence and manifestation of moderate feminisms in contemporary organizations
- The relationship between moderate feminisms, postfeminism and neoliberalism in organizations
- The impact of moderate feminisms on theorising and understanding experiences of work-based gender relations
- The relationship between 'women's choices', individualization and gender discrimination in the context of moderate feminisms
- The rehabilitation of (moderate) feminism and the rise of the corporate feminist
- The potential for progressive change and emancipation within a moderate feminist gender regime
- Moderate feminisms and emerging femininities within contemporary organizations

- Men's involvement in moderate feminism and its potential for organizational change
- The impact of moderate feminisms on men and masculinities
- Can moderate feminisms be considered feminist?
- Is there a place/role for feminisms underpinned by notions of solidarity and the wider social good in contemporary organizations?
- Imagining new feminist futures in contemporary organizations

Email enquiries for this stream to: p.m.j.lewis@kent.ac.uk
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9th Biennial International Interdisciplinary conference, 29th June-1st July, 2016
Keele University, UK

Human and nonhuman actors within organisations: Feminist analyses

Stream convenors:
Kate Sang, Heriot Watt University, SCOTLAND
Charles Knight, Edgehill University, ENGLAND
Lindsay Hamilton, Keele University, ENGLAND
Janet Sayers, Massey University, NEW ZEALAND

Organizational studies has traditionally focussed solely on human animals within organizations (or the organization of human animals). Such approaches neglect other organizational actors, including nonhuman animals which have often been marginalised as 'part of the background', as food, as symbols and as resources. This gap is striking given that nonhuman animals are key 'tools' within organizations providing food, assistance (e.g. guide dogs) and acting as agents of state power (see for example police and armed forces horses, sniffer dogs). Furthermore, recent research has shown how animals can become integral to the meaningful experience of work in such environments as zoos, rescue shelters and veterinary surgeries; often presenting a physical reminder of human value creation in the doing of worthwhile and dignified labour (even within 'dirty conditions'). As such, organizational studies is neglecting an important aspect of organization. The human centric approach which dominates organizational studies is hegemonic, in that it is rarely questioned and is taken as natural. While this is understandable, given that many organizations are 'human' structures, usually managed by humans, the humanist hegemony that dominates organization and management studies reveals only a part of the story.

However, outwith the organizational studies literature, there is recognition that 'organizations' are not limited to human actors. Insects, such as ants, are a frequent focus on research on organizations amongst nonhuman animals. Dussutour et al (2004) investigated how ants organize traffic in bottleneck situations. Ant research has also examined how individuals interact within organizations, and the differences identified in various ant communities (Sanders and Gordon, 2003). Within primate populations, social organization has been discussed as an evolutionary adaptation (Di Fiore and Rendall, 1994). This is by no means an exhaustive list of the study of social organizations amongst non-human animals, however, it suggests that organizational studies which retain a sole focus on human animals are neglecting a broader range of literature and organizational actors. The extent to which organizational scholars wish to draw on the largely positivist, scientific underpinnings of the research on non-human animals is questionable. Alternative frameworks are needed which can incorporate the knowledge from traditional science and the social constructivist/post-structural frameworks which have informed our understanding of humans within organizations. In this regard, organization studies can learn from a range of disciplines which have traditionally been pre-occupied with the human: geography, sociology, ethnography and anthropology, for instance, but which are now turning towards multi-species settings (see, for example, Buller, 2015).

A feminist posthumanist lens may offer a route to extending the analysis of organizations beyond the human animal. Although there is no consensus on posthumanism, general themes emerge across the perspective which aim to make visible the false dualism which underpins the Cartesian notion of humans and animals (Peterson, 2011). Donna Haraway, who does not consider herself a posthumanist, for example, draws on a trajectory of

thought which emphasizes the importance of the subject in terms of both ethical and political accountability. She contributes to critical theory as well as to the social criticism of science (what many term STS) and this can be usefully extended into organization studies, particularly in settings where there is a connection between bio-technical science, humans and nonhuman animals, for example in the meat, farming and veterinary industries. In a similar vein, Rosi Braidotti, emphasizing the gendered elements of this particular interaction, argues that the contemporary era of advanced postmodernity, is one in which "the very notion of ' the human' is not only de-stabilized by technologically mediated social relations in a globally connected world, but it is also thrown open to contradictory re-definitions of what exactly counts as human" (2006: 197). This radical respecification of humanity makes the theoretical space for 'others' of various sorts, be they cyborgs, robots, 'monsters', 'food-producing' animals, working animals or 'pets'.

It is likely that any efforts to understand the research the nonhuman animal members of organisations will need to adopt an innovative and creative lens. Researchers will need to locate their research within the broader debates, outside of organisational studies, in order to consider the vast array of perspectives. The nonhuman animal is a focus of empirical and theoretical consideration within disciplines including eco-feminist theory, zoology, biology, psychology, sociology, legal studies, and criminology (links between abuse of nonhuman animals and domestic violence, for example). Here we can learn from discussions of the presence of culture within nonhuman animals. McGrew (2004) argues that experimental approaches are inappropriate for the study of any large brained mammal, including humans. In part this results from a lack of clear definition of culture, which can also be seen in any discussions of agency or subjectivity (Schnabel, 2014), the focus of much human organisational research.

This stream encourages authors to consider the role of feminist theory in destabilising one of the key tenets of organizational theory - namely a speciesist preoccupation with the (male) human as key to understanding organizations. Submissions may address questions such as:

- How can feminist theory be used to reveal and understand the gendered labour of nonhuman animals within organizations?
- In what ways can feminist posthumanism revision understandings of the organizations which are considered worthy of study?
- How are the relations between human and nonhuman workers gendered, and what are the implications for the (re)production of gender inequalities?
- What are the implications of using feminist posthumanist theory for the ontology of the human worker, or who/what can constitute and organizational actor?
- What is the potential for feminist theory to advance organizational concerns with nature, for example, locating contemporary organizational studies with current debates on the anthropocene and climate change?
- How can we overcome the inherent difficulties associated with researching nonhuman actors, including nonhuman animals within organizations?

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Note that no funding, fee waiver, travel or other bursaries are offered for attendance at GWO2016.

Gender, Work & Organization

9th Biennial International Interdisciplinary conference, 29th June-1st July, 2016
Keele University, UK

Em*placing* gender relations in organization:
the sociomateriality and spatiality of doing gender

Stream Convenors:
Michela Cozza, University of Trento, ITALY
Lucia Crevani, Mälardalen University, SWEDEN

This stream focuses on gender as *sociomaterial practice* accomplished in local, specific organizational environments. Attention needs to be paid to the material form of organizational *place* that secures the production and reproduction of gender relations (Gieryn, 2000; Massey, 1994). This stream aims therefore at enriching our understanding of gender as practice by mobilizing the concept of sociomateriality (Orlikowski, 2006; 2007; 2009), and by answering the call for "bringing *space* back in" recently formulated in different fields (e.g., in organization studies see: Clegg, Kornberger, 2006; Vásquez, Cooren, 2013, Yanow, 1998). Promoted primarily

by Wanda Orlikowski (Orlikowski, 2006; Orlikowski, Scott, 2008), "sociomateriality" is an umbrella concept which has fostered an entire stream of new research based on the so-called "relational ontology". According to the relational underpinning of sociomateriality, "the social and the material are inherently inseparable" (Orlikowski, Scott, 2008, p. 456). This line of reasoning is intertwined with the concept of gender as a *social* practice (Poggio, 2006) through which identities are *discursively* (Martin, 2003) and *materially* (Chia, 2003) negotiated and (re)confirmed. Gendering is situated, carried out in the virtual or real presence of others who are presumed to be oriented to its production (West and Zimmerman, 1987).

Studies on sociomateriality allow to look at the considerable amount of materiality entailed in every aspect of organizing, from the visible forms (e.g., bodies, clothes, rooms, desks, chairs, tables, buildings, computers), to the less visible flows (e.g., data, voice networks) (Cecez-Kecmanovic et al., 2014). Similarly, gender studies emphasize how gendering is performed in context, through materiality of composite assemblages of technology, bodies, practices, and place (Butler, 1990; 1993; Gherardi, Poggio, 2001, Haraway, 1985/1991, Barad, 2012, Suchman, 1985). While studies about gendering in organizing have traditionally privileged time, space and place are now increasingly being focused on. The concept of space, as always under construction (not as stable and "already there"), allows to recognize the provisional nature of spatio-temporal configurations (Beyes, Steyaert, 2012). Such assemblies of humans, artifacts and environments (Latour, 2005; Massey, 2005) are em*placed* by situated practices, such as gender ones, and, at the same time, practices are influenced by the materiality of the place where they are situated (e.g., Ropo et al., 2015). Places are thus negotiated and contested in the ongoing articulation of sociomaterial practices, of which gender is of particular interest (Massey, 2005).

This stream aims to foster a discussion about the mutual entanglement of gender, space and place. The call is therefore directed to those who want to explore the sociomateriality of gender and its spatial dimension, going beyond a concept of place as "container" or "stage". We discuss theoretical, empirical and methodological contributions that explore how gendering and organizing, as sociomaterial practices, are intertwined in place/making place. Contributions from different fields are welcomed. Our discussion encourages an interdisciplinary approach, acknowledging that sociomaterial thinking has numerous intellectual roots and allies:

- Sociomaterial view of gender and other practices producing power relations in organizing processes, as age, ethnicity, sexuality, or their intersections

- Emplacing gender through artifacts
- Virtual and/or temporary places and gendering
- Aesthetics, gender, space and place
- Symbolic meaning of place
- Geographies of gender in, between and around organizations
- Situated and situating gender identities
- Global and local gender practices in organizations
- Connection of gender with space, location, positionality
- Place as orchestrated event and/or as "experience-scape" and gendering
- Spacing gender, for instance exploring multiple gender enactments throughout an organization or how gender enactments "travel"
- The construction of gender and place focusing on stability/fluidity, homogeneity/multiplicity of practices
- The practicing and negotiation of place entangled with multiple gender practices
- Changing places – emergent and designed negotiations entangled with gender practices
- Performing the materiality of body in organization
- Organizing work and gender in/through place
- Gendering in the "presentification" of the organization as it is performed in different places (inside or outside the physical premises of the organization)
- Designing places from a feminist/gender perspective
- Gender, place and politics – possibilities for and challenges in grounding action on a relational, non-essentialist, ontology
- Methodological issues, challenges and new possibilities for doing research
- Space as conceptual tool for foregrounding gender as sociomaterial practice

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Note that no funding, fee waiver, travel or other bursaries are offered for attendance at GWO2016.

Foreign Workers:
On The Other Side of Gendered, Political and Ethical Borders

Stream Convenors
Rutvica Andrijasevic, Management, University of Bristol, ENGLAND
Carl Rhodes, Management & Organization, Macquarie University, AUSTRALIA

What does it mean to be a foreign worker in today's global economy and amidst the current refugee debate? How does being foreign intersect with norms and assumptions about gender and sexuality? What are the ethical ramifications of this foreignness as it plays out in organizations and in labour markets? The questions we wish to explore in this stream are borne out in a long history of the exclusion, abuse and discrimination of foreign workers, especially those who are women and sexual minorities. The conditions of the contemporary economy and conflict all but exacerbate this situation as the intersection of technology and the neoliberalisation of the global economy has ushered in a vast expansion of labour mobility across the world.

We are interested in examining the ethical status and treatment of foreign workers and in particular how legal regulations and work practices are influenced by assumptions and norms about sexuality, gender, race, (refugee) status and nationality. This interest is buttressed by how the notion of foreignness serves to construct specific categories of workers and establish ethical hierarchies between them. Centrally such categories relate to differences in how people are treated, the rights they are granted, the forms of discrimination they face, and the freedoms that are open to them. That hierarchies are organized on both sexual and gendered grounds, risks situations where as foreign workers, women and LGBTI people can be exposed to ethical subjugation on account of their foreignness, and a dissolution of their rights on account of them being deemed secondary to their male or heterosexual counterparts.

To be a foreigner is to have crossed an ethical as well as a political border. Beyond being a national of a different state, to be a foreigner is often associated with being a stranger, an outlander and an alien, without access to the rights granted to locals. This is especially the case when one's foreignness is located in the postcolonial move from east to west, and south to north. By way of example, nowhere is this seen more starkly that in the long held conflation of control of access to work, control of migration and control of women's bodies. This is not a new phenomenon. In the late 1800s, the Page Act in the United States targeted Asian women migrating for sex work. The act restricted Chinese women from entering the United States by effectively conflating Chinese women's migration with enslaved prostitution. Some hundred years late in the 1970s similar practices were in place in Britain. Government policy stipulated that to enter marriage a South Asian women had to be a virgin. Enforcing this, British immigration officers subjected prospective Indian brides to virginity tests at the border. These are but a few examples, but they serve to illustrate how foreign workers are unequal as concerns employment, legal status, social standing, and labour market equality. Cast as a double 'other', the foreign workers who do not fit with white male heteronormative expectations occupy a special ethical position, one where they are, as the etymological trace back to the Latin *foranus* suggests, on the outside. As has long been the case foreigners, slaves, non-heterosexuals and women are excluded from the public space of the polis, not worthy of the same rights as others.

Care needs to be taken not to generalise, and so we are calling for papers that consider individual differences, context specific locations and dynamic processes through which the sexed and gendered category of the foreign worker is constructed. We are also interested in how the category of the foreign worker varies historically both due to the changes in law and government policy, as well as in culture and society. In addition, we wish to explore the ways in which changes in law and culture impact organisations and their work and employment practices. Finally, we investigate how social imaginary and immigration regulations are incorporated into worker's perception of the self and constitutive of labouring subjectivities. In the context of the social imaginary and historical practices in which the category of the foreign worker is rooted, we are also interested in examining instances of exclusion, discrimination, incorporation and resistance that this intersection produces in relation to the possibility and experience of work. Papers consider, but are not limited to, the following topics:

- Historical account of sexed and gendered distinctions applied in labour markets
- Intersections of nationality, (refugee) status, race, and gender as related to workplace discrimination

- Changes to labour market and immigration laws and their effects on men and women individual workers and/or organization's work and employment relations
- Modes of resistance and subversion by foreign workers to gender and sexual discrimination
- Country specific gender and sexuality issues for foreign workers as they relate to legal rights and cultural norms
- Political asylum and the rights of foreigners in the labour market
- Gendered distinctions of wage discrimination amongst foreign workers
- Social status and legal protection of migrant domestic workers
- Transgender workers and the limits of employment rights
- Gendered divisions of labour amongst foreign workers
- Gender and the work of illegal immigrants
- Human Resource Management, gender, sexual identity and foreign workers
- Gendered dimensions of the relationship between multiple generations of foreign workers
- The implications of national difference in ethical and cultural norms regarding gender and sexuality for foreign workers
- Gendered wage differentials between foreign workers
- Forced labour as a mode of gendered work
- The female and LGBTI expatriate as foreign worker
- The experience of female and LGBTI professionals doing foreign work
- Trade unionism and labour organization of foreign workers

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9th Biennial International Interdisciplinary conference, 29th June-1st July, 2016
Keele University, UK

Precarious work in knowledge societies: Exploring gendered power relations

Stream conveners:
Annalisa Murgia, University of Trento, ITALY
Marieke van den Brink, Radboud University, NETHERLANDS
Barbara Poggio, University of Trento, ITALY

The aim of this stream is to advance contemporary thinking about *gender and precariousness* by bringing together international scholars with an interest in the new economy, knowledge work, and the conditions of flexible labour in times of austerity.

In the new economy, work is increasingly characterized by job insecurity, as well as demanding teamwork, career maps and networking (Williams, Muller, and Kilanski 2012). Such conditions also have consequences for production and reproduction of social inequalities in the twenty-first century workplace. Large rises in the use of temporary employment have led to a growing academic interest in precarious work and its gendered effects (Vosko, 2009; Puar, 2012). In particular, the *flexibilization, feminization and de-materialization of work* are phenomena which combine to generate diverse and multiple interactions between individuals and organizations. Flexibility and precariousness cannot therefore be treated as a dichotomy: on the one hand, as a source of greater freedom and autonomy; on the other, as a discontinuous acquisition of skills with varying social and economic risks. This leads us to question how different occupational groups (differing by gender, age, culture, training, background, etc.) are affected by, and respond to, such transformation (Brophy and de Peuter, 2007; Gherardi and Murgia, 2013). Moreover, economic and social transformation stimulates the development of a new representation of precariousness. Going beyond the debate surrounding `atypical' or `non-standard' work, precariousness spills over, extending beyond a descriptor of work to the sense of self and identity of dependent employees. Precariousness thus occurs as an existential condition concerning young people, women and migrants as exemplars of underserved populations only barely protected by a welfare system patterned on a

Fordist model (Armano and Murgia, 2013). Following our interest in the flexibilization, feminization and de-materialization of work, this stream discusses academic research focused on *gender and precariousness* in knowledge societies.

Within the field of knowledge work, we recognize that academia represents a privileged observatory from which to study how gender relationships and precariousness intertwine (Archer, 2008; Murgia and Poggio, 2015), and how insecurity impacts upon identities at work (Clarke and Knights, 2015; Knights and Clarke, 2014). Indeed, increased insecurity within the academic labour market as elsewhere, the processes of commodification and the decrease of resources invested in research and development have shifted the management of human resources within universities (Ylijoki, 2010). Consequently, women in academia often occupy precarious positions, either part-time or in posts that lack stability or the opportunity for progression, that is, not tenured (Bagilhole and White, 2013; Broadbent, Troup and Strachan 2013). Further, the economic crisis together with entrenched New Public Management practices have affected academia and research centres, their organization and culture, in, for example, the weight ascribed to international rankings, excellence, research production criteria and fundraising (Van den Brink and Benschop 2012). These new practices entail fewer permanent positions and more temporary work based on project-length contracts.

Not confined to academia, the spread of very short-term positions across all forms of knowledge work may hinder the potential for change among new generations, leaving many workers with unstable career trajectories at a stage in the life-cycle where important choices are made, for example and particularly in the case of women, decisions concerning motherhood. Consequently, lack of professional stability is not gender neutral but may affect women and men's creativity and autonomy differently. This interdisciplinary stream offers theoretical and/or empirically informed papers that deepen our understanding of precarious work, knowledge work and its gendered effects. We discuss the following, and related, questions:
- How do changing patterns and conditions of knowledge work affect the lived realities of works at multiple intersection of class, race, ethnicity and gender at multiple geo-policies locations?
- How can we reflect critically on the concept of knowledge work, in the light of austerity?
- How does capitalism go beyond labour? What kind of gendered power relations are produced and reproduced?
- How do knowledge workers represent and deal with their precarious positions?
- How does insecurity affect gender identities at work?
- How does resistance emerge from social movements concerned with precariousness in knowledge work and how are gender differences addressed?
- How gender and precariousness are intertwined in the specific context of academia, and how might we, as academics, reflect upon the conditions and consequences of (our) precariousness?

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9th Biennial International Interdisciplinary conference, 29th June-1st July, 2016
Keele University, UK

The European periphery: Gender, austerity and the future of work

Stream convenors:
Lina Gálvez, Historia Económica, Pablo de Olavide University, Seville, SPAIN
Paula Rodríguez-Modroño, Economics, Pablo de Olavide University, Seville, SPAIN
Tindara Addabbo, Political Economics, Uni. of Modena and Reggio Emilia, Modena, ITALY
Antigone Lyberaki, Economics, Panteion University, Athens, GREECE
Áine Ni Léime, Sociology& Social Gerontology, NUI Galway, EIRE
Nata Duvvury, Political Science &Sociology, NUI Galway, EIRE
Isabel Tavora, EWERC, Manchester Business School, University of Manchester, ENGLAND

Austerity measures have been implemented in many countries around the world (Ortiz and Cummins, 2013). Austerity brings increasing economic inequality, privatization and the individualization of risk that affects

people in different ways depending on how they are inserted in different markets as labour (Elson, 2014). Authors such as Blyth (2013) show how historically austerity measures have not been compatible with democracy. In poorly designed political and monetary unions such as the EU and the Eurozone, the `loss' of country sovereignty could arguably further facilitate implementation of austerity measures, especially in the European periphery. In the case of the Eurozone where huge public deficits have been used to justify significant austerity policies, deficit is not a result of excessive government spending but the necessary result of growing trade surpluses in core Europe (Fazi, 2014; Wolf, 2014). Within the Eurozone some countries have been forced, to varying degrees, to adopt austerity measures including privatization, public sector and pensions downsizing, or labour market flexibilisation. These measures have been included in the economic adjustment programmes (memorandum of understanding, MoU) being implemented in countries such as Portugal, Ireland, Italy, Greece and Spain - known in financial markets argot as PIIGS. Major austerity cuts are reducing living standards and labour opportunities for many social groups in these countries. 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 (Gálvez and Rodríguez, 2014).

This stream addresses aspects of the gendered impacts of austerity measures in the European periphery. *Papers also pay attention to labour market arrangements and gender differences in periphery countries where austerity measures have been implemented, often in the face of significant democratic opposition.*

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9th Biennial International Interdisciplinary conference, 29th June-1st July, 2016
Keele University, UK

Developing feminist ecologics: Politics, ethics, organization and nature

Stream Convenors
Agnes Bolsø, Norwegian University of Science & Technology, NORWAY
Christine Katz, University of Luneburg, GERMANY
Mary Phillips, University of Bristol, ENGLAND
Uta Von Winterfeld, Wuppertal Institute, GERMANY

The world faces a multiple crisis that is becoming increasingly manifest in economies, societies and ecologies. Current institutional and organizational policy and practice privilege economic growth while social and ecological imperatives and impacts are backgrounded. Hyper-rationality, relations of domination, and systems and structures that result in the externalizing of costs onto nature and feminized work are destroying natural and societal resources to the point where they can no longer regenerate (Biesecker & Von Winterfeld, 2015 forthcoming). Some feminist scholars argue that the fundamental causes of this multiple crisis originate in binary logic which conceptually links 'woman' (and other subordinate groups) with 'nature' in mutually reinforcing processes of inferiorization (eg Gaard, 1997; Plumwood, 2002) while others focus on an intersectional approach to the present challenges. Eco/feminist agendas have set out to critique these 'unhealthy, life-denying systems and relationships' but also to move to alternatives which are 'healthy and life-affirming' and thus to 'reimagine, rethink and reshape' relations to human and non-human nature (Warren, 2000, 200). This has the potential to mount a radical challenge to current organizational and academic discourses and practices surrounding sustainability, social responsibility and justice (Plumwood, 1993). The stream therefore provides an arena through which multiple forms of feminist ecologics can be further discussed and developed in studies of organization within the context of uncertainty and crisis.

This builds on themes that emerged through similar streams at the 2012 and 2014 GWO conferences which articulated how developing generative approaches to sustainability require perspectives that recognise how

relations between human and non-human nature and society are gendered. Feminist engagements with current conditions of environmental failure and decay and critiques of the gendered ways in which organizations, and organization studies, represent, construct and appropriate nature have gathered momentum (eg Katz, 2015 forthcoming; Niamanis & Walker, 2014; Phillips, 2014; Sabelis 2015 forthcoming). However, we acknowledge the gaps within current ecological feminist philosophy in areas such as engaging with post-colonial thought, the representation/appropriation of indigenous voices and practices, corporeality and embodiment and approaches to an ethics of care and we wish to move these debates forward.

We discuss philosophical, theoretical and empirical papers that explore an ecological and feminist commitment, practice and politics to the study of gender and nature in the field of work and organization relating to the environment, sustainability and social justice. Our focus is thus on feminist ecologics which can provide a critical analysis of gendered relations with nature, and how that might be subverted and re-imagined to interrogate relations of power, resistance and politics. Areas of interest to this stream include but are not limited to:

- Gendering organizational sustainability and environmental change.
- Masculinity, rationality, femininity, nature.
- Enhancing feminist approaches to the environment - resistance, politics, ethics.
- Cross-cultural perspectives on eco/feminism.
- Intersectional approaches to gender and sustainability.
- Post-colonial theories and ecofeminism.
- Feminist approaches to green economics.
- Gendered critiques of globalization.
- Envisioning embodied, emotional or creative responses to ecological crisis and challenges.
- Critiques of the en-gendering of sustainability discourses and practices.
- Political and community environmental activism and gender.
- Eco/feminist spirituality as a means of enacting a critique of hyper-rationality.
- Queering eco/feminism.
- Gendered methodologies for sustainability research.
- Eco/feminist deconstructions of organizational environmental strategy and practice.
- Eco/feminism, organizations and complex systems.
- Global inequalities, social justice and the environment.

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Gender, Work & Organization
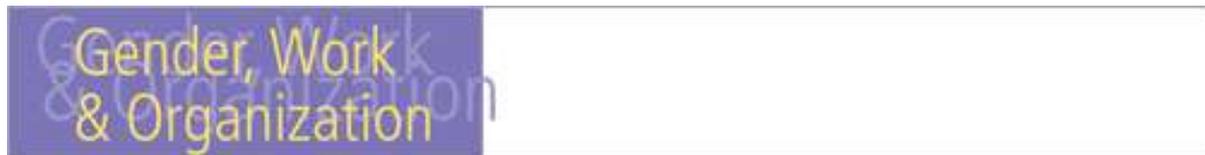
9th Biennial International Interdisciplinary conference, 29th June-1st July, 2016
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LGBT and Queer Workplace Activism in the New Millennium

Stream Conveners:
Nick Rumens, Middlesex University London, ENGLAND
Erhan Aydin, Brunel University London, ENGLAND
Todd Brower, Law, Western State University College of Law, USA

Lesbian, gay, bisexual, trans and queer (LGBTQ) activism and organizing has a long and richly diverse history, with important flashpoints such as the 1969 Stonewall Riots in the US. Crucially, LGBTQ activism and its associated movements has rarely adopted a singular form or name to encapsulate its activities and goals (e.g. gay and lesbian rights, Gay Liberation Front, ACT UP, Queer Nation), with various groups organizing politically in different ways in specific moments in time. Indeed, there is ongoing conflict about how LGBTQ activism addresses a 'politics of difference' in how it engages with the needs of bisexual, lesbian, trans and intersex people. Yet, LGBTQ movements have pursued some broadly shared political and civil goals such as challenging heteronormative constructions of masculinity and femininity, heterosexism and homophobia, the decriminalization of homosexuality and securing legal protection and rights.

Geographically, LGBTQ activism varies enormously, as the achievement of LGBTQ rights and protection from harm in a global context is very uneven (ILGA, 2013). In the European Union (EU), for example, LGBTQ movements have centered on the human rights issues. Some important gains have been made in the EU through lobbying in the European Parliament (Kohler-Koch and Finke, 2007). For instance, the International Lesbian and Gay Associations (ILGA) gained legitimacy in the EU by attending the bimonthly meetings of the European Commission. This helped establish LGBTQ issues on the official political agenda of the EU (Swiebel, 2009). However, countries such as Bulgaria, Estonia, Hungary, and Romania which became part of the EU through an enlargement process have been unsupportive of LGBTQ activism and organizing. Elsewhere, in the US, the twentieth century was marked by the homophile politics of state repression through means such as anti-sodomy statutes which ignited LGBTQ activism through the proliferation of grassroots movement organizations (Bernstein, 2002). After the initial successes such as the repeal of sodomy laws and heightened visibility of the movement, in the new millennium, the movement has focused on neo-liberal goals such as workplace equality and marriage equality. In the global south, though LGBTQ movements have worked to achieve goals such as decriminalizing homosexuality (Ghosh 2015; Kampwirth 2014), their trajectories often mirror their counterparts in the global north. Scholars have contended that an explicit western influence is apparent within LGBTQ activism within, for example, Latin American countries, especially those groups that focus on human rights, nondiscrimination and access to marriage (Pousadela, 2013; Friedman 2012). In India, there has been a proliferation of western funding available to the HIV/AIDS prevention programmes from the 1990s but in recent years, several LGBTQ movement organizations have tried to strike a balance between the cooptation through such funding and pursuing the goals for equality of indigenous LGBTQ communities (Ghosh, 2015). In China, the control of foreign funding through state agencies and local politics has discouraged LGBTQ movement organizations from developing transnational connections (Hildebrandt, 2012).

The wider landscape of LGBTQ activism and organizing has shaped how LGBTQ people organize in the workplace. Of all the equality strands, sexual orientation remains one of the most 'sensitive', and indeed 'invisible' areas of diversity, much less researched in management and organization studies than other 'visible' forms such as gender or race and ethnicity (Colgan and McKearney, 2011). Assumptions of heterosexuality as natural and privileged obscure the fact that LGBT people are an important constituency of countless organizations who must negotiate the norms, values and practices of knowledge coded in heteronormativity (Pringle, 2008). If we fail to confront the heteronormative bias that pervades many workplaces and, the 'theoretical heterosexism' (Dunne, 2000: 134) still evident in many studies of organizations, work and family life, we risk becoming blind to the causes and effects of inequalities grounded in organizational heteronormativity and how they impact on LGBTQ lives. LGBTQ activism and other forms of organizing have a vital role to play in achieving forms of workplace, equality and inclusion.

Research on LGBTQ activism has focused on how LGBT might organize politically to effect a range of reforms and social change, from healthcare provision, equal pay, in the workplace in order to effect such changes. This has included campaigns as both workers and service users to improve provision within the public services (Rayside, 1998). LGBT people have always been active in their trade unions, however after the 1980s the workplace became an important 'site of activism', in order to challenge the 'blatantly discriminatory' policies and practices LGBT people encountered at work (Hunt, 1999: 2). Trade unions, particularly public sector and unions have been progressive in their response to the workplace inequalities affecting LGBTQ people through education and organizing, equality bargaining on LGBTQ issues and the campaigns for and strategic use of LGBTQ and equality self-organized structures (Colgan, 1999; Krupat and McCreery, 2001). Colgan and McKearney (2012) argue that the initial impetus for developing a more inclusive work environment for LGBTQ employees can crystallise out of the activism of LGBT employees and their allies. In line with Raeburn's US based research (2004), they cite LGBTQ company network groups as contemporary examples of LGBTQ activism that appear to offer new employee voice mechanisms in the UK. Research also shows how LGBTQ employees organise politically in the workplace through relationships such as friendship (Rumens, 2010, 2013). Additionally, a growing literature examines how straight allies may play important roles in furthering LGBTQ activism in the workplace (Russell, 2011). Still, much remains empirically open and further scholarship is needed to address regional variations in how LGBTQ activism is conditioned (Ozeren, 2014).

In this stream, we discuss papers that address any aspect of LGBTQ activism and organizing in the new millennium in any part of the world. Topics of interest to this stream include but are not limited to:
- LGBTQ movement goals and strategies in the new millennium;
- Contribution of digital media (internet, social media) in enhancing movement participation and organization;
- LGBT activism at work – its relevance, role and meaning;
- Queer forms of workplace activism and organizing
- Transnational influences on LGBTQ activism;
- How LGBT employees organize politically through friendships, corporate networks, support groups;
- Differences, conflict and tensions in organizing and activism between lesbians, gay men, trans and bisexual people;

- How does LGBT activism align or conflict with other forms of activism grounded in feminism, postcolonialism, crip and queer theory;
- The role of Trade Unions in promoting and sustaining LGBT activism at work;
- The professionalization of LGBTQ activism;
- Straight allies – how can heterosexuals help in LGBTQ activism and organizing;
- National/International/Supranational institutions in LGBTQ movement.
- Methodological issues in studying LGBTQ workplace activism and organizing

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Gender, Work & Organization

9th Biennial International Interdisciplinary conference, 29th June-1st July, 2016
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Masculinities: a non/contested terrain?

Stream conveners
David Knights, Lancaster University, ENGLAND/ Open University, ENGLAND
Alison Pullen, Macquarie University, AUSTRALIA

Since the 1970s discourses of managerialism and masculinity have been pre-eminent in organizations within neo-liberal economies. They thrive on disembodied and phallogocentric modes of rationality (Derrida, 1982; Irigaray, 1985), compulsory heterosexuality (Foucault, 1977) or heterosexual hegemony (Butler, 1990) and the glorification of power (Pullen and Rhodes, 2015). This rationality is tunnel visioned in its pursuit of strategic and instrumental goals designed to increase shareholder value in private and cost effective efficiency in public organizations. While often professing policies of concern for people, equal opportunity and a commitment to diversity, these are supported only where they can be demonstrated to facilitate the achievement of managerial goals either directly through increasing market share or indirectly through enhancing reputation. Interestingly the divide between private and non-private institutions in terms of accountability to shareholders and the public respectively is of less significance than the managerial means of delivering that for which they are accountable. Both rely on the same masculine techniques of audit, targets, competitive rankings and other performative measures that are regulated through material and symbolic incentives and punishments – in short, on the masculine managerialism of 'conquest, competition and control' (Kerfoot and Knights, 1994). Developments in management and organization surrounding masculinity since the 1990s were important in establishing vast inequalities of power and gendered subjectivities in organizations (Collinson and Hearn, 1996; Knights, 1990). In so doing, the subordination of gendered others in organizations that privilege hegemonic masculinity (Connell, 1995) has been recognised (Fotaki, 2012). Theoretically and empirically we have seen the costs of masculinity (Messner, 1997).

In terms of organizations, the masculine body and some aspect of heteronormal masculinity is the default and dominant social order. A recent example is Kachtan and Wasserman's (2015) study of male Israeli combat soldiers, which highlight the way in which the male body becomes a site or resource for status, prestige and dominance in military organizations. The dominance of hegemonic masculinity in organizations presents a white, middle class, able-bodied, heterosexual form. Given the prevalence of multiple masculinities in organizations, we ask why male and female bodies are reproduced dichotomously. Critiques of gender binaries (see for example, Knights and Kerfoot, 2004; Borgerson and Rehn, 2004; Pullen and Knights, 2004; Phillips et al., 2014) informed by poststructuralist philosophy contest gender binaries. Additionally, minority masculinities are well established across cultural and gender studies. For example, Halberstam's (1998) cultural reading of female masculinity asks us to read masculinity outside of the male body. A question arises for organizational researchers; what can we learn from minority masculinities that defy masculinity as mapped between male and female bodies? What alternative gender theorising is possible if new masculinities are not borrowed from male masculinity? Recent work has also asked how disembodied masculinities undermine ethics, calling for an embodied ethics (Knights, 2015) or corporeal ethics (Pullen and Rhodes, 2013). These contributions provide examples of engaging with alternatives to the masculine and organizing, and address the extent to which politics can emerge following feminist philosophy (Braidotti, 2011; Gatens and Lloyd, 1999). Importantly this raises the possibility of an ethico-politics of resistance (Pullen and Rhodes, 2013), or, an ethno-gendered resistance (Kachtan and Wasserman, 2015) where the diverse body is a site of control and resistance. Yet despite these

developments, we suggest that particular heteronormative conceptions of masculinity are reified within management and organizations; indeed, they assume a sovereign space that seems untouchable. Is then the embedded dominance of masculine forms of organizational life beyond challenge or transformation?

This stream asks: why are the same debates around masculinity returning some decades after the initial concerns were voiced by feminists and pro-feminist men? Is this because after the global economic and political crises of the past few years, organizations are encompassing greater ambiguity, insecurity, instability, doubt and even disaster and that such vulnerability seems incompatible with tough, macho masculine discourses of control? Or is the impetus driven by academics who see discourses of masculinity informing men's and women's working practices in such ways as to violate difference, community, sociality and freedom? Are there alternative masculinities that assist in contesting dominant hegemonic, heteronormal discourses of masculinity in organizations? We consider both theoretical and/ or empirical submissions that seek critically to examine various aspects of masculinity and managerialism in contemporary organizations and the new economy, and question how analysis of a range of masculinities can advance critical thinking:

- The masculinity of managerialism and managerial masculinities
- Male/masculine dominated organizations
- Turbo capitalism, organizational performance and masculinity
- Father/motherhood and the management of work and home
- New masculinities/ New men
- Contesting hegemonic, heteronormal masculinities through historical and local contingencies
- Masculinity, minority masculinities and performance.
- Empirical studies of the un/doing of masculinity
- Gendered subjectivities and workplace practices
- Masculinities and intersectional theory
- Masculinities and practice theory
- Diversity theory and masculinities
- Multiple masculinities and sexualities
- Organizational control as masculinity and its queering
- Homo-intimacy and homo-eroticism in organizations.
- Homo/heterosexuality and work/organizations.
- Female masculinity
- Lesbian masculinity, butch, drag kings, trans, tomboys.
- The gender-blindness of neo-liberal capitalism
- Feminism as an alternative to neo-liberal managerialism
- Feminist critiques of hegemonic masculinities

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9th Biennial International Interdisciplinary conference, 29th June-1st July, 2016
Keele University, UK

Conference Workshop:
Gendering Techno-scientific Organizations

Workshop Convenors:
Luisa De Vita, Sapienza University of Rome, ITALY
Orazio Giancola, Aix-Marseille University, FRANCE
Maria Cristina Sciannamblo, Sapienza University of Rome, ITALY
Assunta Viteritti, Sapienza University of Rome, ITALY

We contend that policy discussions over potential interventions to fill gender gap in STEM fields need to address more than `the pipeline' or `the ceiling' problem and should go beyond mainstream, essentialist assumption that more women will change science and technology. In this workshop, we encourage contributors that reflect on a gender critique of science and technology that, although seemingly driven by strong ethical claims, results in the maintenance of difference - a `female style', in science. We contend that this reinforces the assumption that women qua women are agents of change in organizations and in the processes of knowledge production

(Schiebinger, 1997). Accordingly, the gender and ethnic shaping of scientific and technical educational paths and careers, for example, will not be addressed by merely getting more underrepresented groups into the field. A critical awareness of gender is not an exclusive issue *of* and *for* women.

The fields of science, technology, engineering, and mathematics (STEM) have reached a preeminent status in modern society and the growing presence of women in these disciplines is seen as one of the most important phenomena of recent years. However, despite this important change, inequalities between the positions of women and men in terms of a scientific career persist. According to the data, indeed, if in the EU-27 the proportion of female researchers has been growing faster than that of men (5.1 % annually over 2002–2009 compared with 3.3 % for men), and the same holds true for the proportion of women among scientists and engineers (up 5.4 % annually between 2002 and 2010, compared with 3.1 % for men), only 32 % of scientists and engineers were women. The literature on these subjects has emphasized this slow gender integration. Some research focuses on the particularly low rate of female students or women in academic career within STEM realms (Etzkowitz, Kemelgor, and Uzzi, 2000; Hill, Corbett and St Rose, 2010); other studies compare women's employment paths to those of men, seeking to discover the factors that explain the loss of women in STEM employment over time (Blickenstaff, 2005). Some analysis further examines differences in women's retention often focusing on subsectors (Wilson-Kovacs, Ryan and Haslam, 2006). Thanks to these studies a number of mechanisms (stereotype threat, leaky pipeline, sticky floor, Matilda Effect vs. Matthew Effect, work/family conflict) that discourage or hinder women from entering scientific fields or pursuing scientific career have already been well described.

Alongside this research, gender, feminist and post-colonial studies explore not only the mechanisms of exclusion, but also *how scientific knowledge is produced and situated.* The various ways whereby science and technology are constructed as rational, positive, neutral, and then *male*, have been scrutinsed (Fox Keller, 1987; Harding, 1986; 2006; Haraway, 1986; Barad, 1998; Faulkner, 2009) along with the ethical and political implications of such gender bias. Technoscientific fields such as artificial intelligence (Forsythe, 2001), computing (Misa, 2010; Abbate, 2012), physics (Traweek, 1988) are not only quantitatively dominated by men, but also shaped by discourses, practices and habitus that embody masculine values. In this regard, the problematic lies in analysing organizational settings wherein technoscience is designed and produced, by means of material artefacts, discursive practices as well as conscious or unconscious assumptions as to the role of actors and their power positions. *In this workshop, we are less concerned with `more women in science' but with furthering debate on techo-science organisation and the power effects of techno-science discourse.* On the one hand, we can observe how different epistemic communities are shaped through the establishment of specific organizations and workplace cultures (laboratories, research groups, associations); on the other hand, we can examine how the construction of scientific and technical knowledge is entangled with beliefs and values related to particular conceptions of masculinity and femininity.

Stemming from these concerns, research questions are addressed that reveal the power relations of gender and different conceptions of science, exploring novel normative constructions (what science should be) as well as process (science in the making); the presence of gender bias in theoretical elaborations and operative practices within disciplines or through comparative case studies, the role of different environments in shaping life events, opportunities or career courses of professionals. With reference to practices in scientific fields, we aim to highlight power dynamics in everyday organizational practice:

- methodological strategies to explore the gendered character of STEM fields;
- gender constructions of science and scientific practice
- the ways whereby technosceintific domains (i.e. physics, cheminstry, computing and computer science, mathematics) are shaped according to gender patterns;
- the role of epistemic communities and how they are shaped through specific organizations and workplace cultures;
- relations and tensions between formal higher education and career paths in STEM-related organizations;
- intersectional approaches to the study of science and technology;
- gender use of technologies and technical instruments in STEM fields;
- gender leadership and dynamics of power in STEM fields;
- critical assessment of gender and feminist approaches to the study of science and technology;
- case studies on how gender analysis can be implemented in technoscientific projects;
- empirical studies on gender issues in technoscientific institutions (universties, research centre, professional organizations etc.)

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Scientific Excellence and Gender Change:
Managerialism and Newly Emerging Science Policy

Stream convenors:
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Heike Kahlert, Ruhr-Universitaet Bochum (RUB), GERMANY
Julia Nentwich, University of St. Gallen, SWITZERLAND

Currently the global academic world is being re-organized according to the competitive logic of the global marketplace. This restructuring process has a number of far-reaching implications for the governance of the higher education system and the management of its organizations, for the working conditions of academic and non-academic personnel, for scientific knowledge production as well as for the education of students. Furthermore, these effects are gendered, not only in terms of equal opportunities and gender policies, but also with respect to knowledge production in relation to gender and the institutionalization of gender studies. Accordingly, the relevance of gender equality in academia has been on the agenda of political elites for quite some time. It is promoted by many programs and measurements in research organizations and political institutions such as the European Union or research funding organizations. Yet, surprisingly little is known about the ways that contemporary scientific organizations are shaped by the formal and multiple demands they face from international and national policy requirements according to gender equality and how this is linked to demands for improving scientific and organizational excellence.

Moreover, working conditions in academia have changed considerably over the last decades. Besides general effects of the internationalisation of the labour market in academia and the creation of an European Higher Education Area, the governance of universities has changed significantly. Universities have adopted managerial governance models in the spirit of New Public Management. Likewise scientific careers are not only challenged by a higher demand for mobility which impacts on the possibilities of reconciling academic and private live, but there are also new ways of measuring performance or "scientific excellence", as well as the introduction of new payment structures. As a consequence, the current restructuring of higher education institutions in the light of the 'managerial university' does not only impact internal organisational structures, processes and practices and their relations to external actors; it also involves significant changes in the production of scientific knowledge and thus, in scientific knowledge itself. Scientific knowledge is no longer considered as being free from societal, political and economic influences. Instead it is being challenged to be useful for societal, political and economic aims. This is also true for gender studies that have for the longest time been a site for critical and innovative knowledge development.

The purpose of the stream is to help advance our understanding of how the current changes in the development of scientific excellence, gender equality and the significant changes in academic governance mutually shape and produce new ways of working, knowing and living in academia. We consider submissions from the international research community that can help create *theoretically informed, multidisciplinary understandings of the issues affecting the structural and cultural meanings of academic governance with respect to science policies, scientific work and careers, knowledge production and organizational practices:*

- Science policies – research that investigates gender equality and/or excellence in policy making on national and international levels and the translation of the policy measures to universities and other scientific organizations.
- Science organizations and organizing science - research that investigates organizational practices of performing or resisting the major developments towards competition, managerialism, enhancing scientific excellence and fostering gender equality.
- Scientific work and careers – research that investigates the structuring, meaning and changing of academic labour on all career levels within scientific organizations.
- Scientific knowledge production - research that investigates the meaning of gender, also in combination with other inequalities, in the knowledge production and delivering process.

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Note that no funding, fee waiver, travel or other bursaries are offered for attendance at GWO2016.

Mind the Gender Pay Gap: New Research Findings

Stream convenors:
Nadja Bergmann, L&R Sozialforschung, Vienna, AUSTRIA
Marie-Thérèse Chicha, University of Montreal, CANADA
Susan Milner, University of Bath, ENGLAND
Sophie Pochic, ENS, Paris, FRANCE
Alexandra Scheele, BTU Cottbus-Senftenberg/University of Bielefeld, GERMANY
Claudia Sorger, L&R Sozialforschung, Vienna, AUSTRIA
Sue Williamson, UNSW Canberra, AUSTRALIA

In many countries the issue of unequal pay is on political agendas and has gained relevance in public, media and research discourses. 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 provides evidence that closing the gender pay gap is still a challenge. In the USA, Canada and Australia it is around 18%, though equal pay principles and pay equity acts were established decades ago. Many studies identify a multidimensional problem requiring interventions at multiple, inter-related levels: legislative and judicial (anti-discrimination or labour laws), policy (support measures for working parents, and public support for childcare, policies on part-time employment) and administrative (monitoring); educational (tackling gender stereotypes and supporting girls' educational and career choices); cultural and societal (confronting gender stereotypes and negative images of women); within the labour market (access to employment, structure of employment, structure and design of earnings, impact of employment relations institutions such as collective bargaining); and in the workplace, where occupational, career, and job characteristics combine to place women in situations of cumulative disadvantage and where outright gender discrimination may also occur.

Closing the gender pay gap through legislative and non-legislative measures is a core objective of the European Commission's strategy for equality between women and men (2010-2015). European countries show different forms of wage-setting mechanisms such as wage indexation, sectoral collective bargaining, company level bargaining, regional bargaining or a combination of different forms. Despite these differences some common trends are occurring: the decentralisation and individualisation of wage-setting mechanisms and an increase in flexible working forms leading to variable pay, all-in-contracts, unpaid overtime, etc. In many sectors and countries, the capacity of trade unions to promote equal pay has also reduced due to the shrinkage of collective bargaining coverage, and private employers have resisted regulation and mandatory provision. The push for decentralisation of collective bargaining, aimed at anchoring wages to productivity, fostered by the EU's governance reforms responding to the crisis, produces also contradictions in EU equal pay policy. Yet despite innovative et constraining public policies in many developed countries, and various models of workplace-level pay equity approaches, many organisations tend to display foot-dragging and lip service responses to gender reporting and equality measures. Pay equity laws in both Ontario and Quebec have had limited impact in the non-unionised and private sector because of employer non-compliance. In Australia, a new workplace-based mechanism under the Workplace Gender Equality Act 2012 may prove relatively ineffective in both diagnosing and remedying pay inequality, as there are limitations to what can be achieved through targeting within-organisation inequities.

Against this background, our stream brings together current research on the gender pay gap in a comparative perspective. Papers provide new research findings on the causes of the gender pay gap and also reflect on the effect of current economic crisis on wage inequalities. In this context, intersectional approaches are welcome. In addition, we discuss papers which analyze existing or planned strategies to tackle the gender pay gap. Of interest are government strategies (e.g. legal framework such as in Belgium or in Quebec ; the introduction of a statutory minimum wage such as in Germany or in the UK) as well as of trade unions, employers associations or gender equality units. Further, we address measures to combat wage inequalities and policies which, directly or indirectly, influence the gender pay gap. The stream will also focus on how relationships, policies, practices and cultures within the workplace contribute to pay inequalities; and how workplaces initiatives in different socio-

legal contexts can induce change, highlighting both levers for change as well as barriers, and the role of internal and external actors. Topics include, but are not limited to:

- analysis of the gender pay gap in selected occupational groups and/or industries and/or at workplace level which give new insights in the causes of the gender pay gap.
- strategies to tackle the Gender Pay Gap: Which strategies influence the reduction of wage inequalities between women and men? Which strategies seem to be less effective?
- in what way does economic crisis or globalization change the perception of and the awareness of the Gender Pay Gap? Do we need new strategies, drawing on intersectional and transnational perspectives?

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Note that no funding, fee waiver, travel or other bursaries are offered for attendance at GWO2016.

9th Biennial International Interdisciplinary conference, 29th June-1st July, 2016
Keele University, UK

Emotional, aesthetic and sexualized labour:
Theoretical directions and challenges

Stream convenors:
Leanne Cutcher, School of Business, University of Sydney, AUSTRALIA
Karen Dale, Organisation, Work & Technology, Lancaster University, Lancaster, ENGLAND
Sophie Hales, Business School, University of Essex, ENGLAND
Melissa Tyler, Business School, University of Essex, ENGLAND

It is now fifteen years since Bolton (2000) observed how the concept of emotional labour has been stretched beyond its conceptual limits. In recent years, a number of key contributions to the literature have expanded its conceptual repertoire, with typologies of emotional (Bolton, 2004) and sexualized labour (Warhurst and Nickson, 2009) being advocated, and concepts such as 'emotional and aesthetic capital' (Williams and Connell, 2010), 'intimate labour' (Hancock et al, forthcoming) and 'emotionally dirty work' (McMurray and Ward, 2014) being introduced. Yet with a few notable exceptions (see Chugh and Hancock, 2009; Pullen and Simpson, 2009; Knights and Thanem, 2005), much of this analysis continues to draw on relatively well-established theoretical resources such as labour process theory and organizational sociology.

With this in mind, we encourage discussion in the *Emotion, Aesthetics and Sexuality* stream that will explore *Theoretical Directions and Challenges* that take up new and exciting theoretical developments in the analysis of gender, work and organization. We also aim to encourage contributions to the stream that approach the study of gender, emotion, aesthetics and sexuality at work from cross- or trans-disciplinary perspectives. We invite participants to consider the ways in which research into the gendered nature of emotional, aesthetic and sexualized labour and its organization might be developed:

- Socio-materiality and actor network theory.
- Phenomenology and embodiment.
- Feminist theory and philosophy.
- Performance and theatre studies.
- Historical and geographical analyses.
- Post-colonial perspectives.
- Media and cultural studies.
- Arts and the humanities.
- Queer theory

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Writing: That which touches

Stream Convenors:
Sarah Gilmore, University of Portsmouth, ENGLAND
Nancy Harding, Bradford University, ENGLAND
Martin Parker, University of Leicester, ENGLAND
Mary Phillips, University of Bristol, ENGLAND
Alison Pullen, Macquarie University, AUSTRALIA

Writing communicates the immaterial and the material. Over two decades, management and organization studies scholars have playfully engaged with forms of writing that are alternative to the scientific norm (Czarniawska-Joerges, 1995), and some have called for writing differently as a way to communicate less abstractly (Grey and Sinclair, 2006). Academics have written experimentally encompassing mediums of representation that reach beyond the often stultifying norms inculcated by social science and reinforced by the requirements of (many) academic journals (Parker, 2014). These include poetry (Kostera, 1997), textiles (Rippin, 2013) and biography (Rhodes, 2001). These advancements could also be read as challenging masculine writing, some being explicit in offering feminine/feminist writing.

Issues surrounding the voice and material presence of the author have been discussed, especially by those writing autobiographically (Höpfl, 2007). Writing self or as a social practice representative of subjectivity becomes important (Pullen, 2006). The presence of the writer's physical body remains speculative, yet there are writers who write of their bodies and the body has the potential to become a site of power and change, albeit a contested space. Other writings speak of writing from the body (e.g. Pullen and Rhodes, 2008). Some writers equate embodied writing as a feminine alternative to the disembodied masculine (Höpfl, 2000; Fotaki et al., 2015; Phillips et al., 2014; see also special issue on Feminine Writing in *Gender, Work and Organization,* 2015). And, the extent to which embodied writing reveals or conceals self fluctuates. Writing, like dancing, allows the body 'to articulate itself as a complex site of passionate objection' (Sweeney, 2015, p. 30) enabling the presence of materiality and naming its absences (Irigaray, 1985). Critiquing of Western hierarchization of the senses, for Irigaray (1985) without touch there is no seeing. That is, the sensory body becomes recast as the primary location of the political (Sweeney, 2015) and ethical (Bray and Colebrook, 1998). These are writings that recognize the importance of historical and embodied contexts. Management and organization studies scholars', often guided by feminist writing from other disciplines, are exploring how sensory writing captures and conveys affect; and it touches through the flesh. This writing is incomplete. It is vulnerable. Often grammar fails us. Experimental writing carries passion and desire through replacing authorial primacy with relationships between writer and reader that are fluid, dynamic and unconstrained. Writing has the potential to develop relationships between bodies.

This stream builds on emergent work in management and organization studies to develop new ways of writing that oppose masculine scientific writing, opening the discipline to ways of better understanding ways of being and doing in/of organizations. That is, it will explore alternative forms of gendered writing. There are rich precedents in feminist studies for ways of writing differently from which we could draw inspiration. Philosopher-poet Denise Riley (2005) uses language that drips with metaphor and draws in its readers so we feel the meaning of what she is saying viscerally, so that our bodies understand it even though our minds may not. Annette Kuhn (2002) uses her family photograph album to develop a history of the second half of the 20th century, analyzing the writing 'I' reflecting on the 'I' in the photographs. The writing 'I' is caught in its immanence, debating with a younger 'I' and weaving together affect, embodiment, memory and poetry. Kathleen Stewart's (2007) '*Ordinary Affects'* breaks with anthropological tradition to write in short, seemingly disconnected passages of pure, rich description in which the academic self disappears into the quotidian it studies, allowing a rich analysis of contemporary American life to emerge. In Katherine Angel's '*Unmastered: A Book on Desire, Most Difficult to Tell'* (2014), the pornographic novel meets the philosophical text and offers an intensely personal, embodied theory of women's unthought subordination. These writings name the sensuous.

Writing that touches shifts the centrality of the ocular to the skin. We ask what value is there in writing that doesn't touch? We suggest that embodied writing creates the space for affirmative politics (Braidotti, 2011), and ethical encounters on the basis of difference. This is a gendered writing that challenges binary dualisms through radical identity politics. Perhaps it enables us to move from asking 'who is speaking' to 'what affect can writing that touches achieve?' This stream therefore welcomes contributions that question: how do we write from/about

the sensory body? What form of writing could transform academia? How can minority voices surface through embodied or sensory writing? Stylistically, in what ways can our writing be inventive, creative and passionate? How can writing effect ethical and political change? Can writing be activism? What can we develop by working across disciplines, such as writing differently from feminist, queer and gender theorists working outside of management and organization studies?

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Gender, Work & Organization

9th Biennial International Interdisciplinary conference, 29th June-1st July, 2016
Keele University, UK

Class based experiences of work

Stream Convenors:
Caroline Essers, Radboud University, NETHERLANDS
Huriye Aygören, Jönköping University, SWEDEN
Maria Villares, University of Birmingham, ENGLAND
Maja Cederberg, Oxford Brookes University, ENGLAND
Sally Jones, University of Leeds ENGLAND
Sara Nadin, University of Liverpool, ENGLAND
Robert Smith, University of the West of Scotland- SCOTLAND

The aim of this stream is to place class at the centre of our understandings of gender and work. This follows an increasing awareness that inequalities related to class have been overlooked in the study of work, whilst other forms of social division such as gender and ethnicity have gained much more attention in recent decades (Anthias, 2001). Contemporary studies of workplace inequalities have effectively used the perspectives of intersectionality (Crenshaw, 1996) and positionality (Anthias, 2008, 2013) to unpack the complex and multifaceted nature of disadvantage. However, whilst class is often acknowledged as one intersecting force, there are actually few examples that empirically and theoretically focus on class alongside gender. Partially due to reductionist approaches to measuring class, classed and gendered experiences of work still remain under-theorised and empirically limited. *Gender, Work and Organization* has published a number of papers in which class has been a key focus in regards to different realms of work and employment, such as organisation studies (Holvino, 2010; James, 2010), entrepreneurship (Knight, 2014), class-based masculinities and femininities (Lupton, 2006; Lewis, 2012; Ricket and Roman, 2013), and mobilities (Berry and Bell, 2012). Our stream builds upon these contributions to consolidate academic dialogue about the neglect of class, encouraging theoretical and theoretically informed empirical submissions, which take class, alongside gender and other axes of disadvantage, as their focus. Adopting Ackers definition of class, "enduring and systematic differences in access to and control over resources for provisioning and survival" (Ackers 2006:444), the aim of this stream is to understand the intersection of gender and class with other markers of difference in the realm of work. Such differences are sustained and reproduced through the structuring of power relations within the world of work, reflected in organisational hierarchies, which are themselves a manifestation of the patriarchal values of society. Such hierarchical relationships naturalise economic inequality as well as other advantages associated with the patriarchal blueprint of the public realm of work, running the risk of essentialising and depoliticising difference. For example, whilst professional women have benefitted from increased career opportunities and there are positive signs of women now having a greater presence in more 'powerful' roles, both within large organisations and as entrepreneurial business leaders, far less attention has been paid to women at the bottom of the hierarchies, including those in menial jobs and 'entrepreneurs' whose activity is heavily constrained due to limited access to resources.

Within organisations, ways of organising and managing people (e.g. HRM; recruitment; pay/reward) reinforce and naturalise inequalities, invariably favouring white middle-class men and, to a lesser extent, white middle-class women. Similarly, within the rhetoric of entrepreneurship, the heroic male is valorised, and whilst female entrepreneurs are increasingly present, it is largely as the middle-class 'super-woman', which is emerging as the ideal. If class is mentioned in relation to entrepreneurship, it is commonly in the form of individualistic 'rags to riches' stories and as a distancing from working class roots. For employees and entrepreneurs alike, the

assumption is of a level playing field where all can be successful with hard work, irrespective of their initial class location. A damaging corollary of this is that those who do not succeed `have only themselves to blame' thus shifting the focus from structural inequalities (Ahl, 2006). Much research has been done to unpack the inequalities faced by women, revealing the ways in which men are advantaged over women in the workplace (e.g. work schedules incompatible with elder and child care). In this stream, we focus attention on the role of class to reveal how gendered and sexualised assumptions shape the class situations of men and women in different ways (Acker 2006:444), and how different class processes impact on gender structures, roles and identities.

Holvino (2010) argues for the need for more intersectional analyses although her focus is on the simultaneity of race, class and gender. Suggesting that 'white women are privileged too', she contends that only certain women have benefitted from the 'freedom' to pursue professional work opportunities – middle-class white women – at the expense of working-class black women, who find themselves concentrated in low paid menial jobs (cleaning / childcare). Whilst this body of work places emphasis on the salient categories of gender and race, the experiences of white working-class women *and men* have been overlooked. Extending Holvino's sentiment, 'some white women and men are more privileged than other white women and men'. In overlooking class-based (dis)advantages we fail to illuminate how these factors impact upon the femininities and masculinities played out by *all* women and men, including those who are middle class. More research is needed to illuminate how both women and men deal with this positioning, especially amongst working-class men where `appropriately' masculine roles / jobs are in limited supply. A class focus thus furthers the disruption of essentialised cultural and gendered work experiences for both men and women of all ethnicities.

We discuss submissions including but not limited to:
- **Conceptualising and theorising gendered experiences of class.** How has a feminist perspective of work understood class?; how class and gender are reconfigured within the ideology of neo-liberalism; historical accounts of the shift from society to individual; intersectionality and positionality in class analysis; how labour market regulations and policies (such as welfare reforms) are gendered and classed;
- **Legitimation of class-based authority.** How do different institutions (the media, political rhetoric, management, work-based human resources management, entrepreneurship education, etc.) legitimise class-based authority? How class-based masculinities and femininities are constructed in and by the workplace; how the ideal (fe)male worker / business owner / entrepreneur is presented and reproduced; processes of stigmatisation of the working class within experiences of (non) work and employment; the role of class and gender ideologies in occupational strategies; the symbolic dimensions of class affiliation in organisations, entrepreneurship and self-employment.
- **Theoretically informed empirical papers where class and gender is a central focus with other axes of differentiation**. Papers that explore how these intersect to produce different forms of marginalisation or that explain different hierarchies of inequality are encouraged, centred on how class impacts upon the gendered positioning of men and women at work; gendered practices and strategies of those in precarious employment:
  how femininities and masculinities are enacted, contested and/or reproduced in work and employment; how traditional/new forms of work and employment disrupt or reinforce gender ideologies; how class is enacted/produced through the lenses of different ethnic backgrounds and gender; papers looking at the impact of class and gender on masculinities.
- **Mobilities and classed experiences of work**. The divergent meanings of class in cross-national studies; gendered and classed experiences of work for migrants and ethnic minorities; how processes of upwards/downwards social mobility impact on gender ideologies; the impact of de-skilling processes among migrants in their class (re)positioning in the countries of destination; etc.
- **Methodological issues**. Methodological challenges of researching multiple axes of inequality; researcher reflexivity & how academics (re)produce knowledge from particular class positions; exploring methods in class research; breaking Western dominant ontologies we encourage contributions from the Global South, or North-South comparisons on the study of class, gender and work.

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Note that no funding, fee waiver, travel or other bursaries are offered for attendance at GWO2016.

Gender and Disability in Work and Organisation

Stream Convenors:
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Nancy Hansen, University of Manitoba, CANADA
Stefan Hardonk, University of Iceland, ICELAND
Alan Roulstone, Leeds University, ENGLAND
Jannine Williams, Bradford University, ENGLAND

This stream seeks to create a supportive inter-disciplinary forum for researchers in disability, gender and employment. Research in the field of gender and disability has identified important gaps in our understanding of the effects of austerity measures in relation to gender and disability, including the impact on pay, job security, the organization and quality of work, workplace accommodations, and the practices and the motivations of diversity managers. Similarly, in relation to both 'access' and 'treatment' discrimination (Duff and Ferguson, 2010), the experiences of disabled employees working in the public and private sectors, across different occupational groups and in different countries, continues to be under-reported. Building on these observations, we welcome papers that advance our understanding of these issues through theoretically informed empirical studies and theoretically and conceptually driven papers which 'give space' to the intersecting concerns of disability and gender in work. We particularly welcome papers that highlight themes in different, or across, cultural contexts. The stream will examine the under-explored synergies between gender, disability, ableism and impairment in work and organizational contexts. We are interested in papers that contribute to our understanding of how disability is constructed within a category of social relations - in relation to and with non-disability - and how these relations are shaped through and interact with gender and the gendering of organization. Our understanding of how gender inequalities contribute to studies of work and organization is now relatively developed, but how the patterning of organizing along the `divide' between disability and non-disability, and the differences this makes for women and men, remains poorly under-researched and under-theorised.

Feminist academics in disability studies have argued that disability studies has neglected gender, and gender studies has neglected disability (Thomas, 2006). Debates on disability, work and organization have been marginalized and often take place in silos – in the disability studies, sociology, organization studies and, to an extent, in business and management literatures. Important conceptual distinctions in disability studies literature between impairment (bodily variations designated impairments) (Thomas, 2007) and disability (the contextual factors that mediate the experience of impairment, marginalizing experiences of impairment and the social spaces available to disabled people (Williams and Mavin, 2012) continue to be poorly understood in mainstream work and employment debates. Recent research on ableism, that is, the privileging and maintenance of non-disability as an organizing normative principle (Hughes, 2007; Campbell, 2009), has provided a critical lens, questioning the absence of impairment experiences in accounts of work and organizations (Meekosha and Shuttleworth, 2009). Understanding how ableism contributes to gendered experiences of organizing has the potential to bring disability research into line with epistemological critiques in organization studies, which have highlighted the importance of asking for whom knowledge is (re)produced and associated power relationships (Calás and Smircich, 1999; Ferguson, 1994). We discuss contributions that develop these debates further.

In the sociology of work and industrial relations literature, increasingly debates are emerging on disability that address labour market disadvantage, the negotiation of workplace adjustments, the need to improve union workplace representation for disabled workers and which challenge taken for granted concepts of what constitutes an 'ideal worker' (Foster and Wass, 2013; Jones and Wass, 2012; Foster, 2007; Foster and Fosh 2010; Bacon and Hoque 2010; Foster, 2015). Disability, nonetheless, remains under-represented in the mainstream business and management literature (often subsumed in `health and well-being') and the intersections between labour market disadvantages stemming from disability and gender, have been particularly neglected. The stream considers contributions that develop these debates further, particularly where they demonstrate the relevance of both feminist and disability theory and explore new ways of challenging embedded views of work. In this regard, we are particularly interested in debates that focus on job design/re-design, flexible working practices, improving workplace representation and challenging existing HR/management ideologies.

Finally, we focus on impairment and impairment effects (Thomas 2007; Williams and Mavin, 2012) and the gendered / embodied employment related experiences of persons with disabilities, including the organisation of labour and production of impaired bodies. The body is understood not as a 'normal, finished and fixed entity' (Williams and Mavin, 2013:7), but as socially and materially produced, yet its construction is masked by the everydayness of the production of social relations (Dale, 2001). For example Burrell and Hearn (1989) have argued that sexuality is an ordinary public process, intimately tied up with gender power imbalances, and as Hearn and Parkin (1987) argue, is subsumed under and a part of a gender identity. Disability research has highlighted the extent to which disabled bodies are desexualized, or hypersexual/deviant or objects of fetishism (Liddiard, 2011; Shakespeare et al., 1996). We discuss:

- Conceptual and theoretical papers examining the hitherto under-developed synergies and possible tensions between gender, disability, ableism and impairment in work and organizational contexts.
- Interdisciplinary papers that aim to bridge existing gaps in our knowledge and understanding of gender, disability, work and organizations by, for example, engaging with and fusing diverse literatures and methodological debates.
- The relationships between gender, disability, impairment type, and role/sector, country context and how these shape work experiences.
- How impairment effects feature in disabled organizational members' experiences of work and interrelationships with debates around 'ideal' worker norms.
- Embodied experiences of disabled organizational members, the organization and production of impaired bodies and the intersection of gender and disability.
- Gender, disability and the political-legal/ social policy employment context.
- The role of different organizational actors (e.g. HR professionals, managers, trade unions) in perpetuating or challenging established gendered and ableist norms.

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9th Biennial International Interdisciplinary conference, 29th June-1st July, 2016
Keele University, UK

Gender, knowledge production and knowledge work
in education, training and cultural spheres

Stream convenors:
Pauline Cullen, Sociology, Maynooth University, National University of Ireland, EIRE
Anne O' Brien, Media Studies, Maynooth University, National University of Ireland, EIRE
Myra Marx Ferree, Sociology, University of Wisconsin, USA
Rosella Ciccia, Sociology, Social Work and Social Policy, Queens University, Belfast, UK
Anna Elomäki, History, Philosophy, Culture & Art, University of Helsinki, FINLAND
Mary P. Murphy, Sociology, Maynooth University National University of Ireland, EIRE

Organisational contexts where knowledge production and knowledge work predominate provide an opportunity to explore the agents, contests and consequences of projects aimed to acknowledge and address gender inequality and promote diversity. Contexts including higher education and cultural industries such as the media are well established as gender unequal spheres of knowledge production and work where public and private interests have aimed to diversify, gender mainstream and improve gender representation drawing on a variety of rationales. In this interdisciplinary stream, we are interested in scholarship which has explored the implications that the commercialization of knowledge, and the adoption of corporate practices and ideologies has had on issues including working conditions, career paths of knowledge workers and control over the production of knowledge along gendered lines. We discuss scholarship that takes a critical perspective to assess the dynamics of organisational structures, ideologies, actors, discourses and apparatus where efforts to transform knowledge production and work along neo-liberal and mangerialist lines is evident. Topics include: gendered structures and cultures of knowledge production organisations; gender dynamics and conditions of knowledge production in educational, or cultural settings; technology, knowledge workers and working time; gender equality and academic managerialism; gender and precarity in universities and cultural industries; gender, leadership and higher education; men as feminist academics; slow scholarship: diversity and gender equality training in higher

education; work life balance/conflict, intersectional perspectives on knowledge production and work in educational and cultural spheres; employment conditions and collective organising ; control of recognition and reward surrounding knowledge production and work; collective resistance to these changes and or the cooptation of feminist knowledge.

We acknowledge the role of the state, international organisations including the European Union and the market/private sector as agents in changing the conditions under which education, training and knowledge production exist with gendered consequences. We aim to move beyond analyses that have substantiated the degree of gender inequality in knowledge production organisational contexts toward research that explores *reconfiguration or reform*, addressing: gender parity in decision making; career paths; funding for research; terms and conditions of employment; and control of knowledge production and dissemination. Policies for change such as emphases on accountability, excellence, improving gender representation in leadership roles, diversifying disciplines and workplaces have had profound impacts on the dynamics of power and gender in these different contexts (Avdelidou, Fisher and Kirton,2015; Ferree and Zippel, 2015; Gill 2002; Hesmondalgh and Baker, 2011; Mayer et al., 2009; O'Connor, 2014;Prugl and True, 2014; Roberts, 2014). An analysis of these dynamics involves an assessment of the paradoxes that arise as gender equality politics intersect with liberal as well as neoliberal reform projects in universities and in other public and private spheres (Bustelo, Ferguson and Forrest in press; Elomäki,2015; Ferree and Zippel 2015; Mountz, 2015 et al.). Such developments raise issues as to how contexts of higher education and spheres of cultural production, both contexts for knowledge work, operate as gendered domains that create challenges and opportunities for gender equality advocates and feminist knowledge production. We are interested in scholarship that explores the implications for workers but also the responses and strategies that knowledge workers employ as they operate in neo-liberal contexts, including feminist collective resistance. As such this stream also allows for an assessment of debates around the intersection between feminism and neoliberalism (Eschle and Maiguashca,2013; Fraser, 2013; McRobbie , 2008; Newman,2013; Walby,2011) in specific empirical contexts where competing and or overlapping agendas to pursue change may serve or deny the interests of different categories of workers in terms of race, class and gender (Emejulu, 2011).   Ultimately we are interested in papers that explore issues related to organisations including higher education and cultural industries where knowledge production and knowledge work are changing and being changed in gendered terms as a function of struggle and contest over what constitutes `reform' in a neo-liberal context.

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Gender, Work & Organization

9th Biennial International Interdisciplinary conference, 29th June-1st July, 2016
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Parenthood penalties:
childcare provision - gendered costs, opportunities and effects

Stream convenors:
Jennifer Tomlinson, Leeds University Business School, University of Leeds, ENGLAND
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The relevance of early childhood education and care (ECEC) has been widely acknowledged by governments across welfare states: it is central to policies on child welfare and education, social and employment policy and gender equity. Research shows its beneficial effects for children, parents and society (Folbre 2001: Fagan and Hebson 2005). In response to recent demographic, economic and social challenges, ECEC has received more attention: most EU countries have reformed their ECEC system and access to ECEC services has been extended (Eurofound 2015). International organisations such as the OECD, UN and Eurofound have published a series of comparative reports emphasising its significance and relevance to social sustainability and economic development. The development of quality ECEC has become an integral part of the Europe 2020 Strategy and in 2011, the European Commission issued a communication urging national governments to take action by

analysing and evaluating their national ECEC provision, improving access and quality, and investing in ECEC as a long-term growth-enhancing measure (Eurofound 2015). Although critical, ECEC is just one part of the childcare picture, with quality and capacity issues also evident in relation to care provision for school-age children, both disabled and non-disabled.

Liberal welfare states, including the UK, Canada, Australia, US and New Zealand lag behind other countries, particularly social democratic welfare states, in providing cost-effective, quality childcare service. The UK, for example, appears a generous spender on childcare and early education: in 2011, government expenditure represented 1.1% of GDP, of which only 0.4% went into childcare, and the remainder towards the pre-primary education (OECD 2015). While this was above the OECD average of 0.8% or the US (0.4%), it was well behind Denmark (2%), Iceland and Sweden (both 1.6%), France and Norway (both 1.2%), countries that lead the ECEC league and have traditionally spent more on services to families than on cash benefits (Javornik 2014). The liberal welfare states are also considerably less successful than these countries in addressing child poverty and in some cases encouraging mothers' employment participation, with the notable exception of the USA. ECEC also vary considerably across the welfare states in terms of institutional arrangements, funding, coverage, use and provision. Public childcare service can be market-driven (e.g. in the USA, Ireland, Switzerland), or directed and regulated by the state (as in Sweden, Denmark, Slovenia). When regulated by the state, part of the financial burden of childcare shifts from parents to the tax-payers in general, which reduces and redistributes parents' financial burdens. Regulated service provision also enhances parents' confidence in public childcare (Gornick and Meyers 2003), and reduces the transaction costs (Coase, 1960) related to parents and carers 'browsing the care market', shopping around in order to locate day care service of high quality (Pettit and Hook 2005).

Given quality, affordable, flexible childcare provision is central to many parents, and particularly mothers' ability to work and sustain careers, we ask: what are the social and economic costs of inadequate, inflexible or expensive childcare? While the costs and opportunities can be calculated in many ways, we outline three here:

    1. The impact of parenthood on employment participation

While for men the reverse is typically true, women's employment participation is negatively affected by the presence of young children in the household, though this varies across countries. The EC Employment Compendium 2010 reports that the employment gap for women of early parenthood (calculated as the difference in the employment rates between women with a child aged 0-6 and those without children) is 21.1 percent in the UK – a rate which is much larger than in many other countries including Germany (16%), France (13.2%), Finland (10.1%) and the Netherlands (4.9%) (European Commission 2010: 62). What are the consequences of these penalties for women's employment participation, and the gendered organization of work and careers across the life course?

    2. Underemployment

Inactivity and part-time work due to lack of child care and care services for other dependents is particularly high in the UK and Germany: there, 32.2% and 38.1%, respectively, of carers (both men and women) aged 15-64 with care responsibilities would like to work, or would like to work beyond part-time hours but state they cannot due to lack of suitable childcare and/or other care services. This compares with: 15.3 percent in France, 8.3 percent in Sweden, 7.2 percent in Denmark and 6.6 percent in Finland (European Commission 2010). This is particularly salient given the intensification of back to work (activation) policies across OECD countries, which increasingly require all groups outside the labour market to be in paid work on a full-time basis. What are the social and economic costs and consequences of underemployment and how might these be alleviated by alternative approaches to the organization of childcare provision?

    3. Household and child poverty

Most lone parent households are headed by women but in low income families women's as well as men's earning power is critical in terms of the likelihood of families and children experiencing poverty (Women's Budget Group 2014). Because childbearing and –rearing years correspond with core economic activity years when wages should increase and human capital development continues, investments in childcare, and the role of the state and/or private provision, have profound consequences for economic independence, lifetime earnings, likelihood of themselves and their children experiencing poverty, disadvantage and social exclusion over the life course. How can different approaches to ECEC reduce the risk of inequalities and exclusion?

The cultural sense of entitlement and the varieties of institutional arrangements based on different assumptions about the responsibility for care of children can be identified as key factors shaping both the provision and use of childcare, and women's working patterns across OECD countries. In terms of sense of entitlement, Lewis and Smithson (2001) argue that parents make 'judgements about what is fair or equitable' on the basis of normative comparisons with 'others who are assumed to be similar to oneself' and therefore may look just within their national context to determine what is fair and appropriate based on normative and political narratives about responsibility for children and the cost of care. But what if parents in neo-liberal countries were aware of alternative models and different institutional arrangement; would their sense of entitlement to childcare alter, and what, if any, would be their preferred alternative institutional arrangement? It seems timely to ask questions of what societies want from childcare, how it should be funded and who might best provide these services. Which countries might we look to for best practice? While processes of change and reform of welfare states have received great attention, little reflection has been made on issues concerning the complexity of ECEC policies, their internal heterogeneity, uptake and parents' needs to reconcile work and family life.

This stream will explore these issues within and across welfare states. Papers critically engage with comparative policy analysis, interpretative policy analysis, public attitudes and related cultural underpinnings of childcare, the impact and outcomes of childcare arrangements (e.g. cost, provision, availability and flexibility) on child development, well-being, female employment, gender equity and work-family-care trajectories, working-time patterns and the sustainability of work alongside best policy practice and institutional economic analyses. We present interdisciplinary and cross national comparative analysis and papers challenging the boundaries of contemporary welfare state studies:

- Why are there such marked differences in the provision, take up and use of childcare in Europe and internationally? And, relatedly, what are the cultural and institutional perceptions of "good childcare" and how do they impact on gendered patterns of work?
- What are the transaction costs of accessing childcare via the market or through public provision?
- Internationally, what are alternative arrangements to reliance on private sector childcare?
- What kind of childcare provision do parents want and need?
- What can local and national institutions do to support affordable and high quality childcare?
- How have female employment and policy interventions been shaped and legitimized, and how are policy discursive mechanisms framed? For example, how is gender equity understood in policy interventions?
- Measurement indicators are inadequate for describing policies and their effects and data availability, quality and measurement vary across countries, reflecting different national systems. How can the limitation of standard indicators be overcome? How can data sets be improved for internationally comparative analysis of childcare?

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9th Biennial International Interdisciplinary conference, 29th June-1st July, 2016
Keele University, UK

Gender, resistance and the collective at work

Julie Douglas, Auckland University of Technology, NEW ZEALAND
Katherine Ravenswood, Auckland University of Technology, NEW ZEALAND
Janet Sayers, Massey University, NEW ZEALAND
Trine Pernille Larsen, FAOS, DENMARK
Jenny Rodriguez, Manchester Business School, ENGLAND
Cathy Brigden, RMIT, AUSTRALIA

This stream calls for papers that both challenge the 'traditional' organisation of work, and *identify collective ways in which this can be resisted.*

Research has long assumed a homogenous worker (Healy et al., 2006; Kirton & Healy, 2012) upon which many of our models of industrial relations have been based. These do not recognize the experiences of women, and often do not give adequate voice and opportunity to women and other workers (Cooper, 2012; Cooper & Parker, 2012; Douglas, 2015; Parker et al., 2014; Ravenswood & Markey, 2011). Gendered stereotypes of women and their bodies in the public have had ongoing negative effects for women's opportunities in paid work (Rodriguez, 2010; Sayers & Jones, 2014, 2015; Sayers, 2015). Histories of work and collectivism also overlook women's agency in collective resistance (Brigden 2007, 2014). Workplaces are still generally plagued by poor representative and collective processes, particularly for those (such as women, transgender and intersex people) whose identities, occupations and skills are further diminished by the neo liberal driven patriarchal hegemonic worldview. How can effective resistance be created and sustained in a workplace which is still more often concerned with profit maximization and individualism? Despite women's increasing participation in paid work and success in education in many countries over some decades inequality can still be seen in gendered labour market segmentation and gendered organisations. Although some individual women have made remarkable achievements many others continue to experience the workplace as a foreign place as 'space invaders' (Puwar, 2014). For example, women continue to feel defined and constrained by discourses around their bodies such as

their 'looks' (in aesthetic labour) and their so-called 'natural' capacity for emotional labour (in care work). Yet despite their marginalisation, women are increasingly vocal about injustice, with fourth wave feminism becoming a particularly significant force for many women in paid work. While the causes of inequality can often be attributed to ongoing male dominance in work organisation, research has identified the role of class (Acker, 2006) and also the consequences for those who do not fit gender binary expectations.

Our stream aims to bring an industrial relations perspective to Gender, Work and Organisation: indicative themes are:

- **representation of 'intersectional' interests** (representation of diversity/intersectional interests, inclusivity of sub-groups of women and/or minority groups);
- **unorganised workplaces and NGOs** ('voice', processes, and outcomes at work in unorganized workplaces, jobs and industries; and the role of NGOs in representing and advocating for particularly women/minority groups and their workplace experiences with, and instead of, unions);
- **collective regulation and working conditions and pay** (e.g. minimum standards, awards and industry agreements, national systems; how this is distributed across groups within workplaces);
- **historical patterns and practices of women's collectivism (**e.g. highlighting historical role of women and others in collectivism; continuities and change in collectivist practices and discourse; labour history perspectives);
- **women/minority groups and unions, and women/minority groups in unions** (women in/and union leadership, women and union policies, roles and structures, women's self-organising, women and union organizing, women's 'voice' in unions);
- **emerging developments in work and employment and gender implications** (e.g. increased casualization, non-standard and precarious work (e.g. the precariat class – Standing, 2011), the use of IT in the workplace).
- **bodies and work** (mechanisms of collectivism outside of tradition unions, representation and advocacy challenging homogeneity, standardization of the body in the workplace, the role of the body in work, bodywork)
- **sexual orientation and gender identity in the workplace** (eg collective processes and inclusion for the sexually/gendered diverse; recognition of trans gendered rights in the workplace; anti-discrimination laws in the workplace)

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Gender, Work & Organization

9th Biennial International Interdisciplinary conference, 29th June-1st July, 2016
Keele University, UK

Acting for women and equalities in organizations?

Stream convenors :
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Gill Kirton, Queen Mary University, London, ENGLAND
Cathrine Seierstad, Business and Management, University of Sussex, ENGLAND
Patricia Gabaldon, IE Business School, Madrid, SPAIN

A significant body of political science studies exists focusing on the conditions under which female representatives act in the interests of the women they represent `in a manner responsive to them' (Pitkin, 1967) in legislative life and political leadership. Less work has been done on the issue of the substantive representation of women (SRW) outside the legislative arena. Moreover, scholars argue that research should not limit SRW to one set of actors, a single site and/or mode of political representation (Childs and Krook, 2006; Celis et al. 2008) and rather look into multiple and varied actors, sites, motivations, and outcomes of SRW which might include extra-parliamentary actors, such as women's agencies, NGOs and trade unions. These calls resonate with many other studies concerned with the implementation of equality laws and diversity policies outside the legislative arenas, but that also look into the role of multiple actors in the promotion of women's interests (Seierstad et al. 2015) and the effects of senior management feminisation on approaches to business. This stream explores how SRW is achieved in organizations and the conditions for its realization.

Can feminisation be considered to be a necessary although not sufficient condition for `making a difference' in political and economic life ? Whereas many scholars have argued for a "politics of presence" (Phillips, 1995) by which women are represented in decision-making bodies, this presence does not deliver SRW in a straightforward manner (Childs, 2006). The link between descriptive and substantive representation opens up many questions. Whereas scholars argue that shared gendered concerns arise from gendered positions and experiences (Young, 2000), the definition of `women's interests' equates with various concerns that can belong to the private sphere, or refer to the position of women in the public sphere with regard to the labour market and welfare state policy or derive from the analysis of women's subordination (Celis, Childs and Krook, 2009). Clearly, women are not an homogeneous group : individual characteristics (age, race, class, sexual orientation), organisational, and institutional factors can interfere with the ability or propensity `elite' women act for the women they represent or manage. If feminine leadership is frequently promoted as a 'progressive' and `transformative' way of managing organizations, women directors, managers or union leaders are not necessarily inclined to promote feminist values and women's concerns or/and to endorse feminine ways of exercising leadership (Kirton, Healy, 2013).

Literature on equality structures has demonstrated that the presence of a group of minority women can affect the bargaining agenda (Heery, 2006, Dickens, 2000) but it is not a sufficient condition for a gendered agenda (Colgan and Ledwith, 2002; Mc Bride, 2001). Similarly, critical mass theory (Kanter, 1977) argues that once the minority composes between 15 and 30% of a group, it starts to assert itself and from this assertion there eventually follows a transformation of the institutionnal culture, norms and practices. However, scholars are advocating a switch to a focus on critical actors (Childs and Krook, 2009 ; Mackay, 2008 ; Celis et al 2008) - men and women - and the ways by which they seek to promote what they regard as women's concerns and/or equality matters. SRW can then be envisaged as `a market of claims' (Saward, 2010), `an interactive process of interest articulation during which a multitude of interests and perspectives can be formulated by many actors and during which the representative and the represented respond to one another in an interactive fashion' (Celis, 2012, p.527). Against a static vision of interests as entities that exist `out there', ready to be brought into the representational process, studies should look into the ways and manner in which representatives claim to be representative, and in so doing, construct the group that they claim to represent. In so doing, representatives articulate multiple interests in ways that are both enabling and constraining for those represented (Bacchi, 1999). This theoretical framework calls for an inductive approach to women's interests and equality issues, and a more explicit attention to the constitutive aspects of this representation (Celis, Childs, Krook, 2009).

In the workplace/organizational level, this approach leads us to the following research questions :
- where and when does acting for women and equalities occur ? Under which economic, political and organizational circumstances do actors or groups mobilize for the promotion of women's concerns ?
- who are the critical actors defined as individuals (managers, diversity managers, board members, bureaucrats/femocrats, women and men) or groups (trade unions, women's networks, business associations, public bodies) who initiate policy proposals ? What are their relationships (competition and conflict, collaboration and mutual reinforcement) and what are their motivations ?
- why is acting for women and equalities attempted ? What are the a *priori* assumptions about the nature of women as a group and their interests ? Are there conflicting definitions or framing of what `acting for women' and equality mean in terms of its content, direction and purpose ?
- how is acting for women and equalities expressed ? What are the processes through which claims are formulated, refined and advanced ?
- how effective is the representation? What are the effects of the framing of equality bargaining, diversity policies or individual managerial action on the (de)legitimisation of women's concerns, depending on age, qualification, race or family situation? How is this framing consonant with neo-liberal policy orientations or managerial issues rather than socio-economics rights? What are the outcomes of SRW, how can they be evaluated (indicators, measures…) ?

This theoretical and methodological approach is suggestive rather that exhaustive. Contributors draw on material from a wide range of empirical spheres, theoretical perspectives and methodological orientations.

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Entrepreneurship and feminist-theoretical perspectives

Stream Convenors:
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Karin Berglund, Business School, Stockholm University, SWEDEN
Susan Marlow, Business School, Nottingham University, ENGLAND
Katarina Pettersson, Social & Ec. Geography, University of Agricultural Sciences, SWEDEN
Malin Tillmar, Management and Engineering, Linköping University, SWEDEN

This stream calls for papers that respond to calls for research on entrepreneurship incorporating critical and feminist-theoretical perspectives affording attention to how entrepreneurship is shaped by a variety contexts. Research on women's entrepreneurship now constitutes a mature field of study. A recent systematic literature review has identified over 600 academic articles on gender and women's entrepreneurship (Jennings and Brush 2013). Critical analysts have found the field to be characterized by an Anglo-Saxon dominance, with a concentration on issues of 'performance' and 'growth' (Al Dajani and Marlow, 2010; Marlow, 2014). There is also a tendency to consider 'gender' as a variable (i.e. equivalent to sex) with explanatory power (Ahl 2006; Neergaard et al. 2011), instead of considering 'gender' as the relational and socially-constructed concept as originally defined (Ahl 2007). Most studies of women's entrepreneurship are set in a male–female comparative frame, and explanations are sought for women's "underperformance" (Marlow and McAdam 2012). However, this under-performance disappears when one controls for sector; men and women in businesses that are comparable in terms of business sector perform equally well (Robb and Watson 2012; Watson 2002). This particular area of research has been criticized for (i) inadvertently subordinating women through a normative assumption of entrepreneurship as being 'male', (ii) its individualist focus, (iii) its lack of attention to context and structure (Ahl 2006; Mirchandani 1999; Al Dajani and Marlow, 2010), and, not least, (iv) its neglect of how entrepreneurship is embedded in family (Jennings et al. 2013). Consequently, calls have been made for the study of women's entrepreneurship in context (de Bruin et al. 2007; Brush et al. 2009; Welter 2011), as well as for the incorporation of critical, feminist-theoretical perspectives (Ahl and Marlow 2012; Bruni et al. 2004; Calás et al. 2009).

Entrepreneurship research often assumes gender equality to be merely an increase in economic participation or economic parity with men through business ownership (Gatewood et al. 2014). Feminist critiques suggest that entrepreneurship risks shaping women into exemplary neoliberal citizens who may no longer recognize, or even appreciate, structural remedies put in place by earlier, collective and political feminist activism (such as quotas, individual taxation or mandatory paternal leave). But it has also been suggested that entrepreneurship may be used as a vehicle for feminist action, where feminist resistance is put into practice through business. This is, in our view, a phenomenon in search of a name. We have coined the term *FemInc.ism* to denote this phenomenon (Ahl et al., 2014). It can be seen as a special case of the reformulation of entrepreneurship as social change, thereby capturing the many entrepreneurial endeavors that are not businesses, or not just businesses (Steyaert and Hjorth 2006; Calás et al. 2009). A related concept is entrepreneurship as politicizing (Al-Dajani and Marlow 2014). We define FemInc.ism as 'feminist activism through enterprise'. Through this term we acknowledge the changing conditions for feminist action, in tandem with neoliberal expectations to mobilize oneself through enterprise, but also how this transformation may enable institutional change in private, public, or non-profit sectors through enterprise that is individually or collectively made. So, FemInc.ism gives a name to how institutional change can be created through business. It points to the potential for women and men to use entrepreneurship to achieve feminist change, but the term also points to the risks of being trapped in a situation of feminist backlash that may arise because of structural dissolution. We formulate a number of challenges that researching FemInc.ism is faced with. We claim that research must acknowledge (i) the importance of addressing context, including the time dimension; (ii) the importance of avoiding an a priori position regarding entrepreneurship; (iii) the importance of being open to ambiguities in the interpretation of research results; and finally, (iv) the need to develop feminist theory as well as entrepreneurship theory to adequately describe and understand this phenomenon. Suggested themes that may be addressed are:

- Studies of gendered contextual opportunities or limitations for entrepreneurship
- Developments of feminist theory and entrepreneurship theory
- Studies of entrepreneurship used as a vehicle for feminist action (FemInc.ism)
- Studies of institutional change created through business (FemInc.ism)

- Studies of how feminist action through business (Feminc.ism) affects/transforms femininities and masculinities (and vice versa)
- Discussions of what kind of enterprising selves are shaped through feminist action through business (Feminc.ism)

Gender, Work & Organization

9th Biennial International Interdisciplinary conference, 29th-1st July, 2016
Keele University, UK

Women & high-growth entrepreneurship: transformation or persistence of gender stereotypes?

Stream Convenors
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Christina Constantidinis, Tudor Institute, LUXEMBOURG
Corinne Poroli, SKEMA Business School, FRANCE
Renaud Redien-Collot, Novancia Business School, FRANCE,
Janine Swail, Nottingham University Business School, ENGLAND

There is now an extant and sophisticated literature informing a feminist gendered critique of the position and place of women within the entrepreneurship field. However, this confirms that relatively few women pursue entrepreneurial careers and for those who do, gender related constraints affect their efforts as business owners (Calas, Smircich and Bourne, 2009). Addressing concepts of power more explicity, Mulholland (1996) argues that the entrepreneurship literature has never concerned itself with exploring the power relations of economic structures, assuming instead a relationship between the qualities of an entrepreneur (leadership, risk-taking, rational planning) and a stereotype of male rationality. This is particularly pertinent when examining women-led growth businesses pursuing high growth strategies. As Hearn and Collinson (1996) argue, when women reach new frontiers we either observe the consolidation of gender stereotypes or the emergence of new ones such as aggressive masculinity or 'female leader-bashing'. We contend that these behaviours represent subtle forms of power that serve to undermine women's success and limit business development and growth, and that ultimately call into question the legitimacy of women entrepreneurs and their growing organisations.

In this stream, we discuss contributions that show *how women entrepreneurs navigate, resist and transform power relations*; how women entrepreneurs challenge the status quo and develop innovative practices within their organisations. We explore critically the gender dynamics characterizing the realities of women leaders heading growth businesses. Insights can be gained from a number of directions; for example, lack of visibility and role models; lack of legitimacy and expert voices; and lack of influence and networks disqualify women in their attempts to further their firms' success (Langowitz and Minitti, 2007; Calas, Smircich and Bourne, 2009). Moreover, limited gender integration, both quantitatively and qualitatively within private equity both hinders and inhibits women's search for significant financial support and ultimate public achievement. In the banking industry, women's under- representation, negatively preconceived representations and limited mutual exposure of men and women discourages any significant shift in perceptions and embedded values (Blair-Loy, 2001). In combination, this impacts on perceptions of higher risk. Moreover, many women leaders who are supported by the financial community do not always perceive the assistance as positive (Marlow and Patton, 2005). We discuss theoretical contributions or theoretically informed empirical papers (qualitative and quantitative) that explore the challenges and difficulties encountered by women entrepreneurs. With the aim of advancing our understanding of women's low participation, we seek to identify and explore new forms of entanglement between managerial and entrepreneurial domains, revealing either persistent or novel forms of gendered power dynamics. We consider research which illustrates women entrepreneurs' resistance, highlighting strategies developed by women entrepreneurs which aim to counter gendered power dynamics in managing high growth businesses.

Gendered career paths
in uncertain and insecure international environments

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Issues of gender equality, diversity, inclusion, identity and nationality pose social, economic and political policy challenges internationally. Women in particular face significant challenges in already complex careers within contemporary organizational environments, in facing the `glass ceiling' (Christofides, Polycarpou and Vrachimis, 2013) and compromising to accommodate household responsibilities and care (Duberley and Carrigan, 2012). However, career challenges are not only gender-related, but also linked to race. Issues of identity conflict (LaPointe, 2012) further complicate the power/privilege/hierarchy/equality; inclusion/ exclusion of contemporary careers. All of which are magnified by increasing uncertainty and insecurity in both organizational and international settings. Within the last decade, critical organisational theory as well as diversity management studies have taken inspiration from intersectional approaches (Acker 2012) and have started to focus on gender and race in the study of networks and careers in a globalized world: However, research is still lacking on the impact of both race and gender on career advancement (Nkomo & Cox, 1990). Success in career terms is dependent not only on an excellent performance but on the establishment of networks and their maintenance through effective networking (Sagebiel 2014; 2010). Bourdieu (2011/1986) alerts us to the problems of networking in terms of the concepts of capital, habitus and field. Since organisations as well as networks and individual careers become increasingly transnational (Castells 2009, Vertovec 2009; Amelina, Glick Schiller a.o. 2012, Bauschke-Urban 2010), the complexity of organisational forms of inclusion and exclusion has grown. In a globalized world shaped by post-colonial structures and increasing flows of migration, the diversity of people as well as the diversification of organisations becomes increasingly relevant for organisational studies scholars as well as for the empirical analysis of networks and careers.

So what is known about the impact of gender and race relating to the roles of women in international employment? Are they able to play an equal role to their male counterparts? Do they have employment opportunities in comparable professions in different national environments? How are career decisions made? What role do men play in the process of enactment? Do they act as a barrier in the household and/or workplace, or are broader institutional and social factors more central concerns? What is the impact of regulatory frameworks and policy initiatives in facilitating women's increased participation in the labour market? How are these enacted in different national settings where there are complex and varied social, cultural and institutional settings? What is the impact of legislative frameworks such as these on organisations operating in multiple international settings?

Despite the increase in global mobility, the percentage of female expatriates remains small, comprising 10-15% of expatriates in North and Latin America, Asia-Pacific and Europe (Harrison and Michailova, 2012). This can, in part, be attributed to women finding themselves excluded from expatriation through biased, informal and haphazard selection processes as well as misconceptions regarding their willingness to relocate (Shortland, 2011). What role does social capital play in overcoming or reinforcing these barriers? Which criteria of networks/networking are leading to successful careers (EC 2012)? Can HR policies and practices be adapted to accommodate life cycle demands and thus increase opportunities for female participation (Kirk, 2015)? To what extent are opportunities to engage in globally mobile careers facilitated or inhibited by familial networks (Roos, 2013)? How can the compromises demanded, particularly of women, in dual-global career households be overcome (Mäkelä, Suutari and Mayerhofer, 2011)?

We discuss contributions which provoke debate on these questions. The following is an indicative but not exhaustive list of our topics:
- Insecurity and uncertainty in globally mobile careers;

- The impact of race and gender on career success;
- The role of social capital in overcoming/maintaining barriers to women's career advancement;
- The interdependence of men's and women's networks and performance
- Careers in different national, social and cultural environments;
- Gendered analysis of dual careers;
- Reconciliation of home and work in an international context
- Gendered identities in an uncertain and insecure world;
- Inclusivity and exclusivity in gendered HR practices
- Affirmative action and gender equality initiatives

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9th Biennial International Interdisciplinary conference, 29th June-1st July, 2016
Keele University, UK

Methodologies: extending gender and organization scholarship

Stream Conveners
Irene Ryan, AUT University, NEW ZEALAND
Barbara Myers, AUT University, NEW ZEALAND
Shelagh Mooney, AUT University, NEW ZEALAND
Judith Pringle, AUT University, NEW ZEALAND
Regine Bendl, Vienna University of Economics and Business, AUSTRIA
Angelika Schmidt, Vienna University of Economics and Business, AUSTRIA

 "Not only does knowledge come in different forms, the forms of its creation differ." (Eisner, 2008, p.5)

The knotty relationship between gender and organisations has been the subject of much research (Kumra, Simpson and Burke, 2014). This stream provides a platform to address an important and timely question: how can innovative and/or emerging research methodologies reinvigorate and extend understanding of the continuing reproduction of gender inequities in organizational processes and practices? Feminist scholars (Lewis and Simpson, 2012) have noted a trend towards 'gender denial' with paid work organisations viewed as meritocracies and places of equal opportunity. There is a need to look at systemic problems in new ways (Acker, 2012). In this stream we wish to engage scholars in conversations of different methodologies that investigate 'what else' underpins and perpetuates gender inequalities in paid work. How can we add other investigative 'tools' to better address the "changing contours of inequality"? (Calas, Smircich and Holvino, 2014, p.44). Many methodologies have been used in the herstory of gender research but more are emerging, especially within qualitative and non-positivist genres. Using participants' own words has been particularly significant when studying women's stories, ensuring that their experiences are no longer invisible (Simpson and Lewis, 2007). Narrative inquiry has been used increasingly by researchers to connect individual lives to organizations (Clandinin, 2007; Denzin and Lincoln, 2011). There are no set procedures for gathering, analyzing and presenting narratives (Bold, 2012) providing the opportunity for a variety of methodological approaches such as autobiography, autoethnography, biography, case history/study, ethnography, life history, life story and oral history to record, interpret and present individual stories.

More recently, "dissatisfaction with the limits of traditional forms of academic inquiry and representation" (Carless and Douglas, 2011, p.440) has led some researchers to embrace 'arts-informed inquiry'. Such work explores the hidden experiences traditional methods are unable to reach (Leggo, 2008; Kendall and Murray, 2004). A further step in creative methodology draws on poetry, song writing and the presentation of these in a performative context (Douglas 2012). Multimodality represents another emergent methodology in organizational studies (Kress, 2010). While discourse studies have tended to privilege the written and spoken word over other modes of communication the importance of the visual mode has been identified for some time (Potter, 1996). For example, Pritchard and Whiting (2015, pp. 1) use the 'visual analysis of gendered ageing' to explore intersections of gender and age. Communication modes such as blogs, social media and virtual communities also have the capacity to uncover rich layers of visual and textual meanings. Reflexivity is a cornerstone of a feminist epistemology (Alvesson and Skoldberg, 2012), and to be reflexive places the role of researcher/s under

increased scrutiny requiring consciousness of the values, and agendas they bring to the research (Hesse-Biber and Leavy, 2006). *This stream provides a space to disclose the messier realities and dilemmas of our fieldwork.* For example, how can we package feminist research in a way that is acceptable to research participants and their organizations? How do research stakeholders such as funding bodies and organizations influence the way in which we gather, process data and report the findings? How do emergent technologies that blur the boundaries between public and private information impact on the ethics of feminist research (Hesse-Biber and Piatelli, 2014). Given research relationships are reciprocal, the extent to which the researchers may find themselves changed by the research is a worthy area of further investigation. As feminist researchers focussed on gender in organizations, we question the extent to which our research is "changing contours of inequality" (Calas, Smircich and Holvino, 2014, p.44). We invite others to join our methodological discussions, thus "gendering the silences" (Lowe, Mills and Mullen, 2002, p.422) and further challenging the androcentric bias of traditional social science research (Reinharz and Chase, 2002).

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9th Biennial International Interdisciplinary conference, 29th June-1st July, 2016
Keele University, UK

`Post-qualitative' methodologies (of difference)

Stream Convenors:
Mirka Koro-Ljungberg, Mary Lou Fulton Teachers College, Arizona State University, USA
Angelo Benozzo, Dept. Humanities and Social Sciences, Università della Valle d'Aosta, ITALY
Neil Carey, Health, Psychology & Social Care, Manchester Metropolitan University, ENGLAND

Recently, the term 'post-qualitative research' has gained methodological attention and served as an impetus for new methodological directions among qualitative scholars. Various methodological journals have dedicated special issues to post-qualitative inquiry: 1) in *Qualitative Inquiry* – Qualitative Data Analysis after Coding*;* 2) in *Cultural Studies Critical Methodologies* – Data; and 3) in *The International Journal of Qualitative Studies in Education* – Post Qualitative Research. However, post-qualitative research seems somewhat unknown in the field of organization studies. The notion of difference in methodology and 'post-qualitative' methodologies represents methodologies without strict boundaries or normative structures; methodologies that diversify, that may begin anywhere anytime but by doing so can create a sense of uncertainty and loss (or mourning of stable, fixed, repetitive, preconceptualized, or (traditional) historical knowledge). These types of 'becoming', diversifying, and emerging practices bring about methodological challenges and examples that might push current research practices and question rigid methodological traditions. 'Post-qualitative' methodologies can begin anywhere, stay (at least temporarily) lost and uncertain, and still promote change in onto-episte-methodo-logical practices.

Lather and St. Pierre (2013) in their QSE special issue on post-qualitative research put forward engaging ideas regarding the presence and 'future' of qualitative research in the wake of 'after' and 'posts'. Scholars such as Lather and St. Pierre among others have questioned various neo-positivist tenets in qualitative research practice and they have envisioned qualitative research beyond positivism, after interpretive and linguistic turns. Post-qualitative' scholars might focus on ontological turns especially rethinking and moving beyond humanist ontology. Sameness, representation, voice, experience, "I", analysis, data, binary logic, interview, reflexivity and many other central concepts of neo-positivist and interpretive frameworks are put under erasure and are sometimes even completely avoided or found irrelevant. In addition, many recent developments of qualitative inquiry have had to do with new materialism, bringing individuals and their material worlds closer (see e.g., Barad, 2007; Braidotti, 2006; MacLure, 2013). Lather (2013) proposed that post-qualitative research examples utilize multi-directionality, post-human bodies, networks, othernesses, and disparities. In some ways these themes also emerge from the call to explore and exploit post-qualitative research practices and from Lather's (2013) description of QUAL 4.0 which reassembles many of those approaches and thoughts highlighted. For instance, inquiries and methodological approaches might not be tidily described and many instrumental methodologies may not apply to these ideas or they may seem insufficient. In 'post-qualitative' research, terms such as qualitative, methodology, ethics etc. are labels without stable identity and identifiers and are thus always, at least partially, becoming- maybe only referring to conceptual and material differences.

In *Difference and Repetition* Deleuze (1968/1994) devoted an entire volume to the study of difference, which becomes the criterion for *being* in his ontology (Smith & Protevi, 2013; Williams, 2013). Typically we think of difference as difference from some identifiable object or matter, but Deleuze encourages us to think of difference-in-itself. Concerning identity and difference he writes, "That identity not be first, that it exist as a principle but as a second principle, as a principle become; that it revolve around the Different: such would be the nature of a Copernican revolution which opens up the possibility of difference having its own concept, rather than being maintained under the domination of a concept in general already understood as identical." (Deleuze, 1968/1994, p. 41). Deleuze aims to free difference from the dominance of identity by making difference primary and identity secondary. Perhaps another way to take this is that it is difference that creates something rather than commonality or sameness, or that difference is constantly in dynamic tension with commonality or sameness. In this view what a thing *is* constantly fluctuates so that there really is no *being*, but things are *becoming*. Deleuze's conception of difference and identity has resonance with more recent sociological conceptualizations of the intersectional nature of identities (e.g. Choo & Ferree, 2010) which are also reflected in work and organizational literatures. Such theoretical and methodological positions – building especially on long-standing work of feminist and race scholars – stress the multiple, dynamic and situation-specific complexities within and through which one might make sense of identities and identifications of difference in work and organizational contexts. Much of this work has focused somewhat narrowly on the intersections of gender and race as axes of identity, while socio-economic class also features in this scholarship stream (e.g. McDonald 2015a). McDonald (2015a; 2015b), adopting a queer lens in thinking through difference in work and organizational contexts, adds to those scholars who call for alternative ways of thinking about work identities and, perhaps more importantly in the context of this stream, identifications in work contexts. In this, he advocates for a consideration of difference across a wider range of possible identifications that have significance in how work is (co-)performed and how the performativity of work is, itself, productive in framing ideas of difference. Additionally, McDonald's recent work adopts what Mc Call (2005) identifies as an *anti-categorical* approach to thinking about intersectionality whereby the very categories and ontological frames, most traditionally used in difference research practices, are interrogated and threatened under erasure. A corollary of such critique is to (re)imagine existing and envision alternative forms of research practice in revising claims to knowing difference in work and organizational contexts. The debates addressing intersectionality and difference resonate with the increasing criticality that characterizes many social justice approaches elsewhere seeking to understand issues of difference in work and organizational contexts. Our questions is how these diversity discourses could be applied to methodological questions and if one adopts theoretical stances similar to McDonald and Mc Call, for example, how should methodologies be rethought.

Furthermore, *we encourage scholars to consider what kind of methodological work could be possible in the field of gender, work and organization studies when scholarship moves beyond normative qualitative methodologies*. In addition, it might be important to move beyond qualitative research 1.0 or 2.0. toward more complex methodological understandings and practices. More specifically, the purpose of this stream of proposals is to celebrate methodological differences and complexity in qualitative research and advocate for increased openness, creativity, and risk taking especially in scholarship that relies on 'post-theories'. Innovative and critical ontologies call for methodological movement, accidents, conceptual leaps and slips as well as theoretical arrests. As argued by many (i.e., Jackson & Mazzei, 2012; Koro-Ljungberg, et al, 2009; Koro-Ljungberg, 2015; Lather, 2007) theories and methodologies are interconnected actualizations forming practical relations. In addition, theories and accompanying methodological moves could also be seen as political moves against normative science especially among those scholars interested in emergent and experimental ontologies and surprising and failing methodologies. Similarly, when methodologies are seen as imminent, changing, and "becoming" (Deleuze & Guattari, 1994)—and carrying elements of the unknown and unanticipated—research practices seem to draw scholars closer to open-endedness and creativity. Papers in this stream review, expand, and critically examine the status of normative qualitative research in gender and organization studies. We argue that normative qualitative research methodologies also in the field of gender studies and organization studies can be limiting, problematic, theoretically, ontologically, and methodologically, in the dual sense of being open to doubt, and as a source of productive problems. Yet the problematic/problematizing status of conventional, fixed, assimilating, and non-diverse research practices has often been overlooked in methodological texts and discussions. In conventional humanistic qualitative research (St. Pierre, 2011) and method discourses, methods are often construed as relatively simple and concrete, compared to the more complex or abstract entities that they will help to generate: information, knowledge, evidence, concepts, and arguments differently. It is in the nexus of such differences (onto-episte-methodo-logical identities /identifications/ categories), that this stream emerges. We are especially interested in proposals that extend and contend with normative and standardized qualitative research methodologies in exploring difference within organization studies. Furthermore, we encourage authors to consider the notion of difference in their methodological work and address how such differences (of many kinds) function in their methodological thinking and decision making.

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Conference Workshop
Data Intensive Research Practices: Feminist Perspectives

Workshop convenors:
Jörg Müller, Internet Interdisciplinary Institute, Universitat Oberta de Catalunya, SPAIN
Anne Laure Humbert, Cranfield University, ENGLAND
Martha Michailidou, Panteion University, GREECE

This workshop invites feminist reflections on the digitization and quantification of empirical research and its concomitant forms of knowledge production and governance. Our aim is to bring together critical, feminist engagements with data intensive research methods. We are looking for research that treats and reflects upon 'data' and its manipulation in the context of feminist research. This includes statistics but also 'newer' techniques such as text mining applications, machine learning, sensor based monitoring, the (culture) of algorithms and code, the manipulation of 'big data', benchmarking, or visualizations among many others. The initial list and formulation is intentionally kept very broad since we want to avoid knee-jerk reactions following well known debates regarding 'quantitative' vs 'qualitative' methods or hyped celebrations of data analysis and data science. Rather, the idea is to stimulate a much needed discussion about the ways in which new data conceptualizations, technologies, and related social practices are transforming the research landscape and could be used for social transformative change. How can the emerging practices be reclaimed for feminist agendas? What opportunities and challenges do they hold for research practice and social justice concerns?

Savage and Burrows (2007) published a widely discussed paper on the "Coming Crisis of Empirical Sociology" pinpointing the challenges social scientists face by the emergence of 'transactional data', that is, data generated as a by-product of our increasing digital forms of communication. Past methods such as the sample survey but also the in-depth interviews that formerly guaranteed a privileged access to the 'social' are being superseded by the digital traces we voluntarily and involuntarily leave as we communicate over cellphones, GPS, social networking sites, carry out credit card transactions and so on. In addition, more often than not, this data is owned by private companies outside the reach of social scientists, reducing further the once "solid base for the jurisdiction of empirical sociologists in the coming decades". As the issuing discussion shows, Savage and Burrows touched upon a vital nerve within the academic community, from which feminist perspectives, with some notable exceptions, are strangely absent (Adkins and Lury, 2012, Elwood 2008). We addresses this gap by inviting reflections upon the implications of the emerging data horizon not only for empirical social sciences but more specifically feminist research.

One way to engage with this debate could be via the 'uneasy' relation between feminism and statistics or quantitative research. Although there seems to be a certain agreement that there is no single, distinct feminist research methodology, quantitative survey research is certainly not a preferred one either. The short-circuiting of 'gender' and 'sex' to rigid binaries in surveys that do not account for multiple genders and their social construction has been a well-rehearsed critique; similar, feminist scholars have debunked the supposedly value neutral, objective – positivist – epistemological assumptions that accompany much of quantitative research and the 'authority of facts'. However, although from a historical perspective statistical practice has been tightly associated with the power of the state, 'statactivism' for example is a call for reappropriating statistics' capacity of denunciation and emancipation (Bruno et al., 2014). Powerful arguments regarding social injustice and gender inequality have been put forward precisely based upon statistics (Harnois, 2013, McCall 2005, Bericat 2012). As with any research tool, statistical practice is not inherently bad or good but requires a more differentiated discussion how and under which conditions quantification might support feminist research and ideals or rather undermine them.

The ubiquitousness of data spans the widest possible empirical contexts from private cellphone usage to organizational settings, urban planning in 'smart' cities to national benchmarking and governmental policies. What is needed is a critical engagement not just with specific methods but more broadly the emerging apparatus that compose digital devices, i.e. the material, institutional and behavioral elements (Ruppert et al., 2013) that set the conditions for what counts, is rendered visible, conceivable, and negotiable as 'data'. We discuss work on any of the following, or related, topics:

- Implications of 'big data' from feminist perspectives
- Using smartphones and other sensory devices for feminist research

- Innovative and emerging data intensive research practices on the micro-, meso- and macro-level
- Ethics in data intensive research
- 'Statactivism' and its potential to reappropriate statistics for transformative social change
- Inequalities in access and skills of data production and analysis.
- Overcoming the gender binary in survey research and the development of indicators
- Feminist perspectives on data analysis and data mining
- Critical approaches to code and algorithms
- Feminist analysis of institutional 'data' practices, such as for example the 'datafication' of governance or 'transparency' claims

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9th Biennial International Interdisciplinary conference, 29th June-1st July, 2016
Keele University, UK

Open Stream:
Key themes and new directions in gender, work and organisation

Stream Convenors
Deborah Kerfoot, Keele University Management School, ENGLAND
Ida Sabelis, Vrije University, NETHERLANDS

As a central theme in social science research in the field of work and organisation, the study of gender has achieved contemporary significance beyond the confines of early discussions of women at work. Launched in 1994, *Gender, Work and Organization* was the first journal to provide an arena dedicated to debate and analysis of gender relations, the organisation of gender and the gendering of organisations. The *Gender, Work and Organization* conference provides an international forum for debate and analysis of a variety of issues in relation to gender studies. The Conference is organised primarily as a series of streams. Authors whose work does not readily fit one of the stream themes but who wish to present their paper at GWO2016 submit their work to the Open Stream. We discuss theory-driven papers or empirical papers that go beyond mere description: where data is used, this should be data as a means of advancing, or reflecting upon theory. Our stream explores research which is; sophisticated in theoretical, epistemological and methodological content; mature in its engagement of sociological and/or gender theory; engaged with a broad body of international scholarship and highly developed conceptually.

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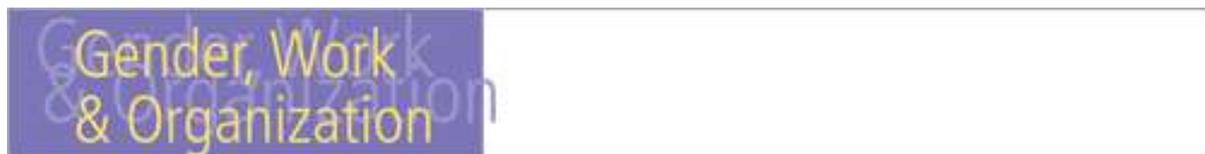
9th Biennial International Interdisciplinary conference, 29th June-1st July, 2016
Keele University, UK

Conference Workshop:
Using Biographical Methods -
Research on equity, inclusion and diversity in organisations

Workshop convenors:
Astrid Biele Mefebue, Diversity Research Institute, Georg-August Uni. of Göttingen, GERMANY
Andrea Bührmann, Georg-August Uni. of Göttingen, GERMANY/ Uni. of Klagenfurt, AUSTRIA
Maggie O'Neil, Criminology, Durham University, ENGLAND
Elisabeth Schilling, University of Applied Administrative Science NRW, GERMANY

Research on diversity in organizations often focuses on diversity management. Organizations, however, (private, public sector or NGOs) manage manifold diversities, ranging from the diversity of products, staff and staff biographies to the narratives/biographies of the organizations themselves. Indeed, organizations create, influence and structure biographies of staff by shaping the conditions and framework of working and wider lives.

A biographical approach emphasizes 'the placement of the individual within a nexus of social connections, historical events and life experiences (the life history)' (Miller 2003:15). It focuses upon 'the collection and analysis of an intensive account of a whole life or portion of a life' (ibid). Further, biographical research focuses upon the ways in which narratives are constructed and reconstructed in response to social contexts as well as psycho-social 'matterings' and internal dialogues. It aims to reveal a subjective view of reality within a given social framework (Rustin and Chamberlayne 2002). This approach does not claim to dicover 'objective reality' but seeks general patterns of perceiving and acting in social situations. Biographical theory enables social scientists to gain important insights into the workings of organisations in contemporary societies 'and the relationship between biographical and collective social processes' (Riemann 2003, O'Neill, Roberts and Sparkes 2014). Biographical methods are increasingly utilised in social work, psychology, education and community studies and have important implications for policy and practice in organization studies. They reflect the structural and cultural constraints on individual action and allow the study of the interplay between individuals, structures and cultures. Hence they can promote the development of social theory which transcends conventional disciplinary boundaries as well as the tension between theory and practice.
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Much been written about those who are considered `non-traditional' (e.g. not male, white, middle class) members of organizations and the need for greater equity and inclusion in labour market policy and social policy. The academic debate on social inclusion opportunities relates to broader public debate surrounding social justice, for example, in national and ethnic background, generation or life style. However, the intended and unintended consequences of the shaping of an individual's biography, in and through organization, and the individual's agency in this process have so far been ignored by mainstream diversity research. *Our workshop aims to advance theory and explore the practice of using biographical research in understanding equity, social inclusion and exclusion in organizations.* Short presentations by the convenors will be followed by panel and open discussion. Areas of interest for contribution may include, but are not limited to the following questions:

- What do organizations manage, while managing diversity? Which differences matter and which not and how are they seen in biographical research on and in organizations?
- What do they structure, while structuring biographies?
- What do the biographies of working lives tell us about organizational policies and governance?
- How do organizations legitimize their activities, and in what situations?
- To what extent does diversity management shape the life plans of organizational members?
- What are the intended and unintended effects of diversity management activities in organizations on the biographies of employees and clients? What are the consequences of these activities for organizations, their structure and culture, for their employees, clients or products?

As this is an open discussion workshop, no abstracts are required in advance. Contact point for this workshop: elisabeth.schilling@googlemail.com
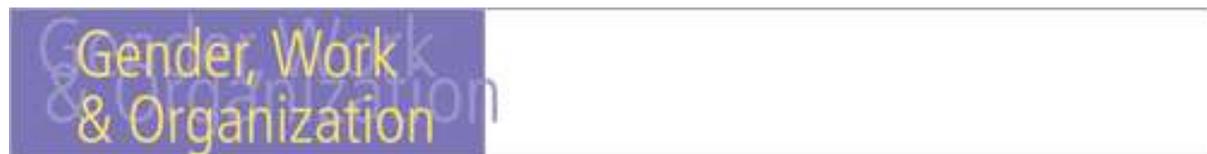
9th Biennial International Interdisciplinary conference, 29th June-1st July, 2016
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Conference Workshop
Encore Entrepreneurship:
Gender and Productive Ageing – New forms of Work Organization

Workshop conveners:
Philip Taylor, Federation Business School, Federation University, AUSTRALIA
Wendy Loretto, Business School, University of Edinburgh, SCOTLAND
Sarah Vickerstaff, Social Policy, Sociology and Social Research, University of Kent, ENGLAND

This workshop focuses on new forms of work organization and the potentiality of women and men aged over 50 as active labour force participants. There is a particular and ongoing interest among public policymakers in promoting 'productive ageing', 'active ageing', and 'successful ageing' as a means of encouraging later life productivity and exploiting solutions to labour supply issues (Walker, 2015). While this focus on productivity is not new, the forms it takes may be evolving, especially towards a neoliberalized approach to retirement as a new form of work organization which places the onus for participation on individuals (Lewis and Walker, 2011), and this may differ for older women and older men. The increasing interest in the employment of older workers is further fuelled by concerns about the future funding of social welfare and health systems and concerns that the pool of younger people entering the labour market may `run dry'. In this context, our workshop responds to postfeminist questions about late- and post-career entrepreneurship in term of 'doing gender' in the third age; choice and agency in/of working in late- and post-careers; changing valuations of interacting forms of capital associated with successful third-age working; and increasing individualization of retirement careers (Adkins and Skeggs, 2004; Bauman, 2001; Grosz, 2011; Lewis, 2014; Nentwich and Kelan, 2014).

While there is increasing interest in 'encore entrepreneurship', there is little clarity about 'who can be and what might be' an entrepreneur (Ahl and Marlowe, 2012), a non-entrepreneur (Ramoglou, 2011), and a 'real' entrepreneur (Bourne and Calás, 2013) in the third age. Encore entrepreneurship may include consultancy and temporary professional work (such as locum doctors), franchisees, direct sales (such as Tupperware), traditionally structured small business, independent online business, online business via an existing structure (such as ebay), food/craft/farmer's market and expo stalls, etc. Additionally, family-based enterprise initiatives (such as renting a room or babysitting) may be regarded as entrepreneurship. Described in popular lexicon as 'gold' collar or 'grey' collar work, such terms fail to capture a gendered dimension to late-career and post-career entrepreneurship where older women and older men engage in qualitatively different forms of entrepreneurial activity, such as nanna-preneurs operating home-located and family-based micro-businesses (Luckman, 2015). These differences may be explored as: encore entrepreneurship – motivated by income generation (profit);
social enterprise –motivated by desires to `do good' and generate income (non-profit or profit); volunteering - motivated by doing good & contributing to the community without generating income .

Conceptualizations of late-career and post-work entrepreneurship are confounded by stereotypes surrounding older women's and older men's skills and attributes. The masculinization of entrepreneurial activities (Bruni, et al., 2013; Lewis, 2006) may, in part, account for women's low participation in self-employment (Kerfoot and Miller, 2010) and for gendered variations in business growth and management across the life course (Davis and Shaver, 2012). Concepts underpinning third-age entrepreneurial activity, such as capital, craft, skill, wisdom, expertise and on-the-job (or in-the-home) know-how can be seen as gendered, and illuminate the qualitatively different value placed on different forms of capital (Bourdieu, 1986). Social capital, skills, knowledge and expertise based on experience may be overlooked in favour of institutionalized cultural capital in the form of academic credentials and formal training, for example. *We call for research on older workers not as a vulnerable labour market group but as active and agentic labour market participants, and the interconnections between 'doing gender' in the third age and encore entrepreneurship.* Moreover, since many organizations hire older workers in precarious employment (Lain, 2012), we invite papers that question the role of the organization in the development and expansion of encore entrepreneurships. Papers cover, but are not limited to, the following questions:

- How might encore entrepreneurship countenance growing casualization and precariousness in employment for older women and/or older men?
- To what extent is encore entrepreneurship an alternative to casualized jobs or late-career unemployment? In what ways is encore entrepreneurship a means to supplementing inadequate retirement incomes, particularly for women?
- What relationships do capital, skill, craft, expertise and wisdom have in encore entrepreneurship? How influential is gender in these relationships?
- What roles do organizations play in late-career and post-career entrepreneurship?
- How might encore entrepreneurship challenge competing explanations of ageing in terms of productivity?

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Note that no funding, fee waiver, travel or other bursaries are offered for attendance at GWO2016.

Conference Workshop:
Achieving Gender Equity in the Academy? `Activism across the pond'

Workshop Conveners
Zelda Abramson, Acadia University, Nova Scotia, CANADA
Rachel Brickner, Acadia University, Nova Scotia, CANADA
Rebecca Schein, Carleton University, Ontario, CANADA
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There is a bountiful literature that identifies many of the problems surrounding gender inequity in the academy, largely focussing on inequitable hiring practices, challenges around promotion, a non-supportive work environment, pay inequity, and work-life balance. There are fewer studies, however, that explore the practices that aim to remedy these inequities and situate them theoretically. *The purpose of this workshop is to bring together scholars who have investigated and evaluated strategies for addressing gendered inequities in the academy.*

Studies from around the world reveal that women are disadvantaged in their faculty positions. For example, research from Australia (Kjeldal et al. 2005; Probert 2005), the Netherlands (Benschop and Brouns 2003), Hong Kong (Aiston 2014; Aiston 2011), New Zealand (Baker 2009), the U.K. (Blackaby et al. 2005), and the U.S. (Allison 2007; Geisler et al. 2007; Laube, et al. 2007; Monroe et al. 2008; Stout et al. 2007) all show there are many more challenges women faculty confront both in their personal and professional lives. They are denied promotion more often than men (Leahey 2006), and when they are promoted, the time period in between promotions is generally longer than for men (Ornstein et al. 2007). Valian (2004) found that their work is not taken as seriously as men's, and women face more difficult conditions of work, such as confronting sexual harassment (Monroe et al. 2008). Women faculty tend to do more service work (Pyke 2011), yet this type of work is not valued for promotion nor does it get recognized in competitions for leadership positions (Monroe et al. 2008; Stout et al. 2007). These researchers also found that the family and home responsibilities of women faculty had an adverse effect on career advancement. Furthermore, there was little support or recognition from the university in matters of familial demands.

In the case of Canada, (Canadian Association of University Teachers, CAUT 2013-2014), 47.7% of doctoral students in 2009-10 were women. Yet in 2011-12, women comprise 32.9% of tenured, and 36.6% of tenured and tenure-track faculty positions in Canada. Furthermore, they comprise 22.8% of full professors, and 36.4% of associate professors. More encouraging is that women comprise 47.7% of assistant professors, possibly pointing to increasing numbers of women being hired in tenure-track positions. In contrast, proportionately more women (62.2%) than men are hired in the temporary full-time and temporary/permanent part-time work force, positions that typify the academy's contingent work force (CAUT 2013-14). Finally, women faculty members at each rank earn on average less than their male counterpart: 95.1% of full-, 97.2% of Associate-, and 98% of Assistant-male professors. There are a number of ways in which the Canadian situation is distinct from both American and European academic settings. There is a federal Employment Insurance (EI) programme in place to support parental leave (Doucet 2009). Most Canadian universities are unionized, and generally speaking, there are thought to be fewer inequities – including gendered wage gaps -- in unionized workplaces (Kidd and Shannon 1996). However, gender inequity in the university workplace still prevails, and these inequities vary by region and field of study. The scant literature that addresses strategies to remedy gender inequities offers critical insights, such as the importance of addressing structural concerns while supporting the agency of women and other marginalized groups (Aiston 2014, 2011), monitoring progress (Goltz and Hietapelto, 2013), and being persistent in promoting equity at all levels of policy making (CAUT 2008). There have also been case studies of concerted efforts to address gender inequities within particular universities including one at a small undergraduate university in Atlantic Canada (Abramson, Rippeyoung and Price, in press), and a second at Harvard Business School, reported in the *New York Times* (Kantor 2013).

Arguably for change to occur, one starting point is through a transparent process that addresses inequities. Such a process, at worst, publically identifies and raises awareness of the extent of inequity. In so doing, this helps an organisation's members realise that what on the surface may appear as an individual problem in fact is experienced collectively. At best, it may result in action taken to remedy the inequities. Although the goals of the

Harvard Business School case study were to achieve a "gender makeover, changing its curriculum, rules and social rituals to foster female success" (Kantor 2013:np) among its Business students, the author makes the point that without an aggressive commitment from senior management to gender equity, the positive outcomes observed could never have occurred. The report also recognizes the importance of hiring more female faculty as one of many strategies to address future gender inequities. Most recently, McMaster University in Canada found that women faculty on average earned $3515.00 less than their male counterpart. To address this inequity, the university adjusted female faculty's salaries by the above amount ("Female McMaster Professors" 2015).

A Gender Mainstreaming (GM) approach to achieving equity in universities has been promoted in Europe, Australia, and some African countries. (In North America, GM is not a term/practice commonly used.) First popularized in the field of international development, and endorsed by the UN General Assembly in 1996, GM aims to address inequities by incorporating a gender equity perspective into all policies and at all levels of decision-making within a given organization or program. Within universities, this includes policies and practices around hiring and promotion, research, curriculum development, and the university culture more broadly (Kwesiga and Ssendiwalal 2006; Association of African Universities 2006; Ils and Van Lamoen 2001; Wickramasinghe n.d). Given its long history, there is a broad literature reflecting critically on GM's effectiveness in achieving equity, including its congruency with neoliberal agendas (Bacchi and Eveline 2003), its top-down and technocratic nature (Verloo 2005), its failure to challenge the market mechanisms that exacerbate gender inequities (Perrons 2005), and tensions between gender and other roots of inequity, such as class, race, and ethnicity (Walby 2005, Morley 2010).

Pursing these points and with regard to furthering our interest in both *theorizing and advancing gender equity in the academy*, we aim to stimulate dialogue across the global academic community. A brief opening presentation will be followed by a panel discussion and open debate, led by the workshop chairs.

As this is an open discussion workshop, no abstracts are required in advance. Contact point for this workshop: zelda.abramson@acadiau.ca   *Note that no funding, fee waiver, travel or other bursaries are offered for attendance at GWO2016.*