

**Gender, Work & Organization
11th Biennial International Interdisciplinary Conference
24th to 26th June 2020**

**Transforming Contexts, Transforming Selves: Gender in New Times
University of Kent, Canterbury, UK
Conference Organizers**

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**GWO 2020 Call for Abstracts – See Stream Details Below
Deadline for Submission of Abstracts: Friday 1st November 2019**

Launched in 1994, *Gender, Work & 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 & Organization* conference provides an international forum for debate and analysis of contemporary debates affecting gender studies. Both the 2016 conference at Keele University UK and the 2018 conference in Sydney Australia hosted by Macquarie University, attracted up to 400 international scholars from over 30 nations.

A central theme for the *Gender, Work & Organization* 2020 conference is Transforming Contexts, Transforming Selves: Gender in New Times – a theme which has particular resonance for our host location, the University of Kent. Kent's main port Dover, less than 30 miles across the Channel from the French port of Calais, is a key route for the movement of goods and people in and out of Europe, now threatened by the UK's withdrawal from the EU. This route and the rest of Kent's coastline have also been at the forefront of attempts to prevent the hazardous crossing of refugees seeking sanctuary and a new life in the UK. Our theme goes some way to reflect the high levels of uncertainty, disruption and transition experienced locally and globally as bordering practices, movements and social, political and cultural demarcations undergo radical change. The erosion of consensus, increasing fragmentation and the rise of populist discourses with their antagonistic attitudes based on gender, sexuality and race have led to new forms of discrimination and disadvantage. The accompanying shifts in gendered power relations, exemplified in re-articulations of entitlement as well as in the #MeToo movement have profound implications for men and women's experiences in organizations, where organizational transitions, precipitated by changes in the social, political and economic context, generate different forms of engagement and disengagement, belonging and non-belonging and processes of sense-making and self-agency. The theme is intended to capture the effects of these and other broader social, cultural, political changes on men and women's lives at work.

Stream No. 1

Troubling/Transforming Working Lives and Contexts: Judith Butler, Gender, Work and Organization

Stream convenors:

Leanne Cutcher, University of Sydney, AUSTRALIA

Moya Lloyd, University of Essex, ENGLAND

Kat Riach, Monash University, AUSTRALIA and Glasgow University, SCOTLAND

Melissa Tyler, University of Essex, ENGLAND

2020 will mark thirty years since the first publication of Judith Butler's ground-breaking book, *Gender Trouble*. The three decades since have witnessed Butler become one of the most widely cited figures in contemporary feminist thinking. Her performative ontology of gender has led many to worship at the alter of 'St Jude' with a fanzine and now various social media groups devoted to her. In Buenos Aires in 2019, queues formed outside the hall where Butler was speaking over 7 hours before the scheduled start time, while in Brazil in 2017, she was burned in effigy by far-Right protestors who had interpreted her work as 'anti-family'. Butler has been hailed as 'a genius for insubordination' (Fraser, 1995: 65) and has been celebrated as a public intellectual whose work reaches well beyond the confines of academia (Fischer, 2016; O'Hagan, 2019), yet she is also known for winning awards as a 'bad writer' (Butler, 1999), derided as a 'professor of parody' who is capable of little more than setting the feminist movement back through her 'hip defeatism' (Nussbaum, 1999: 37).

Responses to Butler's work from within work and organization studies have tended to sit somewhere between these two extremes. A growing body of scholars, practitioners and activists have drawn on Butler's ideas and developed her insights, often re-framing her thinking through an organizational lens where her writing, particularly her earlier work, has lacked this substantive focus. While much of this work has been concerned with management or leadership identity (Harding et al., 2017; Hodgson, 2005; Parker, 2002) and/or gender and sexuality (Pullen and Knights, 2007; Rumens, 2018), recent contributions have drawn on Butler's writing to develop, for example, analyses of violence against workers, local communities and activists in rural India (Varman and Al-Amoudi, 2016), and accounts of those who speak up against wrongdoing in the global finance sector (Kennedy, 2019). As Butler's own thinking about organizational lives and contexts continues to transform, so too do the possibilities of her work speaking to work and organization studies, as well as the range of challenges and limitations of its application to organizational scholarship and practice.

With this in mind, the aim of this stream is both (i) to review, critically and reflexively, the impact that Butler's ideas have had on the analysis of gender, work and organization, to evaluate the avenues it has opened up as well as the dead ends it may have led us down, and (ii) to consider where the field might go in future. The stream is as open to those who have been working with/on Butler's ideas for some time and to those who have yet to engage with her writing, but whose curiosity has been piqued. All are warmly invited to be part of an open exchange of ideas and interests. Contributions from a wide range of geographical regions and disciplinary locations are particularly encouraged.

The stream has three inter-related objectives: (i) to consider the significance of Butler's writing for work and organization studies, and its resonance with enduring as well as transforming interests of organizational scholars and activists, developing some of the theoretical and conceptual inroads that have been made in recent years, particularly in contributions to *Gender, Work and Organization* (see Pullen and Knights, 2007); (ii) to connect the critical evaluation of Butler's work to contemporary organizational settings, relations and practices by considering the ways in which her writing has impacted on the field thus far, and to consider ways in which it might do so in future, and (iii) to draw from insights and experiences across a wide range of geographical and disciplinary 'homes' to consider ways in which Butler's ideas might be mobilized, reinterpreted or challenged in transformative ways within organizational scholarship, activism and practice.

With these aims in mind, papers that are theoretically, conceptually, methodologically or empirically orientated are very welcome, as are single authored papers or collaborative contributions. We would encourage potential contributors to orientate papers with a particular focus on one of the following works and ideas in mind. However, papers that span two or more of the themes below, but seek to make clear connections across Butler's works and concepts through an organizational lens, or which approach Butler's thinking in a different way, are also very welcome. Proposals for thematic 'round table' type discussions are also invited.

- Making trouble: Gender, performativity and parody (Butler, 1988, 2000a [1990])
- Organizational mattering: Bodies, work and organization (Butler, 1993)
- Organizational hate, harm and injurious speech (Butler, 1995, 1997a, 1997b)
- Undoing gender, work and organization (Butler, 2004b)
- Accounting for oneself in/at work (Butler, 2005)
- Organizational/organized precarity and dispossession (Butler, 2004a, 2009; Butler and Athanasiou, 2013)
- (Re)assembling difference – organizing and/as assembly (Butler, 2015), and vulnerability in/as resistance, towards a non-violent ethics (Butler, 2016)

Stream organisers

Leanne Cutcher is a Professor of Management and Organisation Studies at the University of Sydney. Her research explores the relationship between organizational strategy and discourse and how it impacts on inclusion and innovation in organisations. Leanne is currently working on research projects exploring the relationship between age diverse workforces and innovation; role of reflexivity in social innovation; the impact of policy discourse on Indigenous business, and ethical recognition in feminist practice. Leanne's collaborative research on applications to the Australian Stolen Wages Commissions, and on the gender politics of commemorative organizational spaces, draws on Butler's writing on giving an account of oneself, and on the gendering of recognition.

Moya Lloyd is a Professor of Politics at the University of Essex. She has published mainly in the area of feminist and gender theory, and contemporary social and political thought. Her books include *Beyond Identity Politics: Feminism, Power and Politics* (Sage 2005); *Judith Butler: From Norms to Politics* (Polity 2007); and the edited volumes *The Politics of Radical Democracy* (EUP 2009), with Adrian Little, and *Butler and Ethics* (EUP 2015).

Kathleen Riach is a Professor in Organization Studies at the University of Glasgow and a Professor in Management at Monash University. Her research focuses on ageing at work

and the experience of growing up and older in and around the labour market. Kat's current work draws on insights from Butler's writing to explore some of the ways in which sexuality, the body and emotions intertwine with lived experiences of ageing in the workplace. Alongside colleagues from Monash and Melbourne University, Kat has recently launched MIPO (Menopause Information Pack for Organizations), a free, open access suite of resources to help manager's introduce and embed best practice menopause support in the workplace: www.menopauseatwork.org

Melissa Tyler is a Professor of Work and Organization Studies at the University of Essex. Her research on gender, feminist theory and the body has been published in a range of edited collections, authored books and journal articles. Melissa's current research draws on Butler's writing on non-violent ethics and the politics of assembly to develop a critique of rhetorical commitments to inclusion. Her recent books include 'Soho at Work: Pleasure and Place in Contemporary London' (Cambridge University Press) and 'Judith Butler and Organization Theory' (Routledge).

Abstracts of approximately 500 words excluding references (ONE page, Word document NOT PDF, single spaced, no header, footers or track changes) are invited by Friday 1st November 2019 with decisions on acceptance to be emailed to first named authors by Monday 2nd December 2019. All abstracts will be peer reviewed.

Abstracts should be emailed to Melissa Tyler: mjtyler@essex.ac.uk Please include **FULL** contact details, including your name, department, institutional affiliation, mailing address, and e-mail address. Please state the title of the stream for which you are submitting your abstract at the top of the abstract and in the subject header of your submission email: GWO 2020 - 'Troubling/Transforming Working Lives and Contexts: Judith Butler, Gender, Work and Organization'.

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Stream No. 2

GENDER AND ENTREPRENEURSHIP: CRITICALLY TRANSFORMING DEBATE

Stream Convenors

Lorna Treanor, University of Nottingham, ENGLAND

Susan Marlow, University of Birmingham, ENGLAND

Haya Al-Dajani, University of Plymouth, ENGLAND and Mohammad bin Salman College of Business & Entrepreneurship, SAUDI ARABIA

Karin Berglund, Stockholm University, SWEDEN

This stream seeks to advance critical debates on entrepreneurship research. The gendered nature of entrepreneurship has been acknowledged such that we now have a 'mature body of literature' informing such arguments (Jennings and Brush, 2013). Within this stream we hope to advance this literature further through a critical evaluation of assumptions informing contemporary debate. Extant themes which might be challenged and transformed is the association between gender and women – within entrepreneurship research, gender has become a proxy for women and femininity (McAdam, 2013) – can we transform this debate by exploring gender as a multiplicity (Linstead and Pullen, 2006; Greene, Marlow and Coad, 2016; Rumens, 2016)? The body of existing literature is positioned within and assumes upon a global north context yet, we know that women's self-employment is far more common in the global south (Bosma and Kelley, 2018); can we begin to transform such assumptions drawing on theories of gender in context (Al Dajani, Akbar, Carter and Shaw, 2018)? Indeed, can we challenge and transform the narrow focus upon gender as a defining construct in light of theoretical notions of intersectionality (Dy, Marlow and Martin, 2016; Rodriguez and Scurry, 2019)? Underpinning these arguments is an assumption that entrepreneurship, particularly for women, is a desirable, flexible and potentially empowering activity. Given the evidence however, of uncertainty, long hours and poor returns, should we radically challenge these basic tenets and so challenge assumptions that entrepreneurship is a desirable and positive option for women (Alkhaled and Berglund, 2018; Ahl and Marlow, 2019)?

This stream calls for papers which challenge current debates underpinning how we analytically apply the notion of gender to the study of entrepreneurship, in what context it is enacted and with what outcomes. This may include conceptual or theoretically informed empirical work, exploring:

- Entrepreneurial masculinities and femininities as shifting subjectivities influenced by men's social power, interactions between men and women and broader cultural contexts and transitions;
- Entrepreneurial activity and gender in the global south
- Entrepreneurial activity and gender in contexts of crises, conflict and corruption
- Postfeminist feminist perspectives;
- The digital space as a gendered site of entrepreneurship;
- Intersectional analyses of the influence of factors such as race, ethnicity, religion etc. upon gendered entrepreneurial subjectivities and performances;
- Gendered challenges to the efficacy of entrepreneurship as a positive route to meaningful, secure and adequately rewarded work.

This list is not exhaustive; work which generates critical insights to current debates regarding gender and entrepreneurship drawing upon appropriate methodologies would be welcome.

Submission of papers:

Abstracts of approximately 500 words (submitted direct to stream leaders, ONE page, WORD NOT PDF, single spaced, excluding any references, no headers, footers or track changes) are invited by Friday 1st November 2019. Decisions on acceptance of abstracts will be made by stream leaders within one month and communicated to authors by Monday 2nd December 2019. All contributions will be independently refereed. Abstracts should include FULL contact details, including name, institutional affiliation, mailing address, and e-mail address. Abstracts should be emailed to ALL of:

Dr Lorna Treanor (Lorna.Treanor@nottingham.ac.uk)

Professor Susan Marlow (S.Marlow@bham.ac.uk)

Professor Haya Al-Dajani (haldajani@mbsec.edu.sa)

Professor Karin Berglund (karin.berglund@sbs.su.se)

Stream Leaders:

Dr Lorna Treanor, Assistant Professor of Entrepreneurship, University of Nottingham

Lorna undertakes research exploring the influence of gender on entrepreneurial behaviours. Lorna is Co-founder and Co-Chair of the Gender and Enterprise Network and has acted as track chair for the ISBE Gender and Enterprise track since 2015. She is on the Editorial Board of the International Small Business Journal and has been guest editor on several journal Special Issues focussing on gender and entrepreneurship.

Professor Susan Marlow, Professor of Entrepreneurship, University of Birmingham

Susan's research interests lie in the broad area of entrepreneurship and entrepreneurial behaviour, with especial interest in the influence of gender on entrepreneurial behaviour. She has published numerous papers of international standard in leading US, UK and European journals and is Editor of the International Small Business Journal and Field Editor for Entrepreneurship Theory and Practice.

Dr. Haya Al-Dajani, Professor of Entrepreneurship at the Mohammad bin Salman College of Business and Entrepreneurship in Saudi Arabia and Associate Professor (Reader) in Entrepreneurship at the University of Plymouth.

Haya undertakes research exploring gender, migrant and refugee entrepreneurship and family business. She has acted as Guest Editor for several journal Special Issues and is on the Editorial Boards of the International Small Business Journal; Journal of Family Business Management and the International Journal of Gender and Entrepreneurship. Haya is currently Co-Chair of the Gender and Enterprise Network.

Professor Karin Berglund, Stockholm Business School, Stockholm University and visiting professor of entrepreneurship at Linnaeus University.

With a particular interest in the expansion of conventional entrepreneurship into new contexts and in the emergence of alternative forms of entrepreneurship, Professor Berglund has paid attention to the transformation of education, feminism, social change and politics. Her overarching research interest lies in studying entrepreneurship from a sociological perspective, as part of an enterprise culture, and in contributing to critical management, organization, gender and entrepreneurship studies.

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Stream No. 3

Evolving practices, performances and spaces of memories: Exploring memory work as (gendered) emotional labor in neoliberal times

Stream Conveners:

Taylor Brydges, Stockholm University, SWEDEN

Carol Ekinsmyth, University of Portsmouth, ENGLAND

Jenny Sjöholm, Linköping University SWEDEN

It is part of the human condition to want to document our lives and record memories - for ourselves and/or our loved ones. From oral histories and proto-writing to photographs and videos, tracing memory and memory making are examples of the practices and performances of documenting the self, family and friends. While we have always been historians of our own lives, new digital technologies provide a growing range of ways and spaces in which to create memories, both in a personal and professional capacity. This stream calls for papers that critically explore the changing practices, social relations and spaces of this 'memory work' in neoliberal times.

Memory work increasingly takes place in a range of different spaces and at different scales. Indeed, we are now in a time where creating, recording and storing memories is arguably easier than ever before, the smart phone being perhaps the ultimate tool. Social media and new forms of technology provide new ways of documenting the everyday, as well as new audiences for memory work. They also afford new opportunities for professionalization and entrepreneurship related to this endeavor. At the same time, we also see a return to analogue forms of documenting and recording the everyday with new (or indeed, old) artefacts such as diaries, quilting, and scrapbooking making a comeback. With an increasing focus on our digital identities, we might ask new questions: For example, are we now more compelled to record our (digital) selves for posterity? Is memory work now an essential form of labor? Is this labour gendered?

Theoretically, we seek to conceptualize memory work as a distinct form of emotional work. While *emotional labor* is the regulation and management of the body, feelings and expressions while at work, *emotional work*, is understood as the varying forms of unpaid emotional labor one does within the sphere of the home (Hochschild, 1983). The framing above highlights conceptualisations of related forms of labor that might include emotional labor, care and intimacy labor, aesthetic labor, affective labor, or indeed recreational labor. We seek to bring these concepts together, as the distinction between work and home, private and public, and paid and unpaid, are increasingly blurred. On the one hand, memory work may indeed be emotional work: work that is unpaid and done for one's family. On the other hand, there are growing ranges of professional and entrepreneurial memory-activities emerging in the public sphere that meet the criteria of emotional labor.

In this stream we aim to bring together academics whose research addresses 'memory work' in the widest sense. In line with the overarching theme of the conference, we are interested in how transforming contexts, especially those related to neoliberalism and new technology, create new opportunities but also challenges for those who participate in forms of memory work. We aim to investigate the variety of practices of memory work in order to explore ways to conceptualise it. This might involve discussions of care work, both care for others and care of the self (people are often urged to keep diaries as part of mental healthcare for example). It also might involve thinking about the products of

memory work, perhaps from the craft-based (e.g. quilting, weaving, scrapbooking) to the digital (e.g. vlogs, blogs, digital photo archives, Instagram). We might conceptualise these as processes of sense making and self-agency in changing times.

In this context, we seek to explore the changing labours, spaces and practices of memory work. In unpacking and examining these activities, we seek to investigate practices and spaces of memory work and care. We invite papers from a range of disciplines, as well as different methodological and empirical approaches. Papers may wish to consider one or more of the following questions:

- How and why do individuals create spaces of care and memory?
- How can we conceptualize memory work in the digital age?
- In what ways do notions of care permeate memory work?
- How does the role of gender, gender-roles and gendered labor intersect with the key issues above?
- What are the challenges and opportunities for those who participate in forms of re-numerated memory work in neoliberal times?
- What about methods and methodology? How can we study and trace memory work and memory making?
- What are the ethical dilemmas in memory work, especially when for-profit and involving other people's lives and identities?
- What constitutes memory-work? What forms are they? Moreover, does it matter?

Abstracts of approximately 500 words (submitted direct to stream leaders, ONE page, WORD NOT PDF, single spaced, excluding any references, no headers, footers or track changes) are invited by Friday 1st November 2019. Decisions on acceptance of abstracts will be made by stream leaders within one month and communicated to authors by Monday 2nd December 2019. All contributions will be independently refereed. Abstracts should include FULL contact details, including name, institutional affiliation, mailing address, and e-mail address. **Abstracts should be emailed to Carol Ekinsmyth (carol.ekinsmyth@port.ac.uk)**

For stream enquiries please contact one of the stream convenors:

taylor.brydges@humangeo.su.se; carol.ekinsmyth@port.ac.uk ; jenny.sjoholm@liu.se

Convener Biographies

Taylor Brydges is a Postdoc Researcher at Stockholm University and the Institute for Sustainable Futures at the University of Technology Sydney. Originally from Toronto, Canada, she completed her HBA in Urban Studies (with Minors in Political Science and Sociology) and a MA in Human Geography from the University of Toronto. In September 2017, she completed my PhD in the Dept. of Social and Economic Geography at Uppsala University, Sweden. Her research explores economic competitiveness, innovation, and entrepreneurship in the cultural and creative industries. A dominant theme in her research relates to exploring the contemporary nature of work in the creative economy, and the impact of digital technologies on patterns and spaces of labour & entrepreneurship. She is also interested in issues relating to sustainability and the circular economy, with a focus on the fashion industry. This research has been funded by the Swedish Research Council (VR).

Carol Ekinsmyth is an economic geographer at the University of Portsmouth, UK. Her interests lie in self-employment, more specifically, in working practices in the creative industries. She is interested in the recursive relationships between economic practice, social relations (specifically gender relations) and place, at the level of the individual and their everyday lives. Her most recent published research investigates small-scale entrepreneurship carried out (and started up) within the context of motherhood, family life and home/neighbourhood space. She has recently expanded the focus of this work to consider (the awkwardly labelled group) 'Mummy Bloggers'. Her previous research work has explored the working realities of freelance workers in London's magazine publishing industry from the perspectives of employment risk and project-organisation.

Jenny Sjöholm is a senior lecturer at Linköping University in Sweden at the Department for Studies of Social Change and Culture, Tema Q Culture Studies. She held a post doc position at the Department of Social and Economic Geography Uppsala University 2011–2013. Sjöholm has worked in the intersection of economic and cultural geography and has particularly focused on issues of artistic practice, creativity, embodied knowledge, cultural labour and small-scale entrepreneurial activities, and recently together with Cecilia Pasquinelli on artists' branding and professional resilience. Her current research interests also include an interdisciplinary research project on the construction of value in the art market with a specific focus on the on-going the re-privatization of the contemporary art world: a process in which private collectors and artist-entrepreneurs are changing how and where value creation in European art takes place.

Stream No. 4

Gender & Class-based Inequalities and Identities at Work

Stream Convenors

Professor Joanne Duberly, University of Birmingham, ENGLAND

Dr Samantha Evans, University of Kent, ENGLAND

Professor Candice Harris, Auckland University of Technology, NEW ZEALAND

Dr Shelagh Mooney, Auckland University of Technology, NEW ZEALAND

Dr Barbara Myers, Auckland University of Technology, NEW ZEALAND

Dr Susan Ressia, Griffith University, AUSTRALIA

Dr Bridgette Rickett, Leeds Beckett University, ENGLAND

Dr Huriye Yeröz, De Montford University, ENGLAND

Dr Maria Villares-Varela, University of Southampton, ENGLAND

The aim of this stream is to address the question of how social class interrelates with gender at work to improve our understanding of inequalities and other forms of both advantage and disadvantage related to class. We invite studies addressing diverse societal categories of differences reflected in the economic, cultural and symbolic configuration of social class. In defining class, we acknowledge relations of cultural production as important as economic and social relations in understanding the unequal distribution of classed resources and representations (Townley, 2014). We aim at advancing knowledge by emphasizing the cultural and symbolic formation of social class in structuring material (in)equalities and hierarchies between social positions (Acker, 2006a, 2006b; Ortner, 1998, 2002) and shaping identities and societal representations (Lawler, 2005; Reay, 2004; Skeggs, 1997). Gender, ethnicity and class not only shape our social position and class identities (McNay, 1999; Reay, 2004) but also determine the access and valuation of different forms of key capital and resources (Skeggs, 1997). Research adopting a gender focus with regard to classed resources is very scant, yet this topic's importance is well discussed in sociological accounts (DiMaggio, 2004). For instance, although women have increasingly moved into paid-working lives, because they are to the role of symbolic capital manager of the family, they have found themselves mostly in jobs that require them to be involved in "presentation and representation, reception and hospitality," similar to the domestic field (Silva, 2005). Second, middle-class women's educational achievement has historically been far more advanced than their occupational attainment relative to middle-class men (Mohr & DiMaggio, 1995).

This stream seeks to build on an increasing awareness that social class has been somewhat overlooked in studies of workplace inequality with the spotlight tending to fall on other forms of social division such as gender, race/ethnicity, age and disability (Anthias, 2001). Consequently, there exists relatively little research that seeks to understand and tackle the interrelationship between social class and inequality in organizations. Often, organizations themselves rarely consider social class as part of any diversity management strategy. Similarly, in academic research, even when class has been reported in organizational research it is often as an "unexplored adjunct to what is offered as the main analytical perspective" (Hughes, 2004:529), rather than being the central construct of analyses. The same is true of entrepreneurship research where studies examining the ways in which class, intertwined with gender and ethnicity, enter into entrepreneurs' lives are also relatively scarce (Yeröz, 2019; Cederberg & Villares, 2019). This scant attention is despite growing acknowledgement that social class plays a critical role in social and workplace outcomes (Ashley et al., 2015; Friedman et al., 2015) and *Gender, Work and*

Organization publishing an increasing number of papers around social class, gender and employment (e.g. Hughes, 2004; Lupton, 2006; Holvino, 2010; James, 2008; Lewis 2012; Ricket and Roman, 2013; Knight, 2014; Ravenswood and Harris, 2016; Healey et al, 2018; Herrera and Agoff, 2019). Yet, while class is often acknowledged in studies of intersectionality, it is rarely the empirical or theoretical focus, thus rendering the class and gendered nature of work under-theorized and empirically limited. Further criticisms are levied at the dominating middle-class discourse of both organizational practice (such as HRM policy) and academic research with its overt attention on the white middle-class employee and the 'advantage' of middle-class identities (Warren, 2015).

This stream is looking to encourage theoretical and empirical contributions that address the tendency to neglect class in studies of gender and work by taking social class as its focus, alongside other forms of social division. Acker's (2006: 444) definition of class: "the enduring and systematic differences in access to and control over resources for provisioning and survival" highlights the need to look at the holders of power and privilege. As reiterated by Connell (2018:62), it is now necessary to study up such that "when we think of class, we need to think of global power centres and global poverty". This focus on privilege as a core research area is gaining traction (e.g. Tatli and Özbilgin, 2012a, 2012b) with calls to unpack and debunk "the assumptions that inform the idea of meritocracy, which serves to legitimize structural inequalities and privilege in organizations" (Healey et al, 2018:6). In doing so we can better understand the intersection between gender and class and address the oft class-blind analysis that characterizes much of organizational research to date.

As such, the study of class closely accords with this year's *Gender, Work and Organization* conference theme in its focus on new forms of discrimination and disadvantage precipitated by changes in inequality regimes both within organizations and beyond. Class stratification is playing out across the globe with an ever-widening gap between those who control capital and power, and those who do not. The neoliberal discourse only serves to exacerbate these inequalities in its preoccupation with individualism. Personal deficiency is now routinely used as an abject defence for societal inequities (Hyman and Gumbrell-McCormick, 2017), which only serves to shift responsibility away from structural processes (Ahl, 2006). Yet, the structuring of power relations within organizations remain reflective of the patriarchal values of society, further naturalizing inequalities and disadvantage. Too often both our theoretical and empirical work is impeded by a class-blind analysis in many different areas of organizational and gender studies (Healey et al., 2018). This stream is an opportunity to take up recommendations (e.g. Özbilgin et al, 2011) to consider class-based advantage and disadvantage for both men and women and the need for more intersectional analyses (e.g. Ackers, 2006, 2012; Holvino, 2010). In doing so we can better understand the power imbalances relevant to our understanding of gender and work.

This call for papers is interested in both theoretical and empirical papers from all researchers (doctoral, early career, mid-career and senior academics). Submissions can focus exclusively on class and gender, or the intersection between class, gender and other markers of inequality. Those which consider the challenging context from which new forms of class-based disadvantage and discrimination have emerged would be particularly pertinent. Also, papers which address the methodological challenges of such research, including the disputed ideologies and identities of class-based research, are very welcome. Abstracts of approximately 500 words (submitted direct to stream leaders, ONE page, WORD NOT PDF, single spaced, excluding any references, no headers, footers or track changes) are invited by Friday 1st November 2019. Decisions on acceptance of abstracts

will be made by stream leaders within one month and communicated to authors by Monday 2nd December 2019. All contributions will be independently refereed. Abstracts should include FULL contact details, including name, institutional affiliation, mailing address, and e-mail address. **Abstracts should be emailed to: S.J.Evans@kent.ac.uk.**

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Stream Convenor Biographies:

Professor Joanne Duberly, Professor of Organisational Behaviour, Birmingham Business School, University of Birmingham, j.p.duberly@bham.ac.uk

Jo Duberley is a Professor of Organisation Studies. Central to her research is an interest in the concept of career. Her main contribution in this area has been to develop a more theoretically informed and contextually embedded understanding of career. In the last ten years she has developed research examining the impact of gender, ethnicity, social class and age on careers in a variety of contexts including defence, professional service organisations and the police in the UK. She co-directs the Work Inclusivity Research Centre at the University of Birmingham with Dr Holly Birkett and has successfully won over £2 million of research funding to support her research. She publishes her work in journals such as Journal of Vocational Behaviour, Human Relations, Work Employment and Society and Gender Work and Organisation.

Dr Samantha Evans, Kent Business School, Lecturer in HRM, University of Kent, S.J.Evans@kent.ac.uk

Samantha is a lecturer in Human Resource Management and Industrial Relations at Kent Business School, University of Kent. She joined the University of Kent in 2003 and prior to this worked at the University of Greenwich. Her research interests centre around the study of social class differences in the workplace. She is currently working on projects that examine the dynamics of work-life balance through the lens of social class and the experiences of socially mobile individuals.

Professor Candice Harris, Professor of Management, Faculty of Business, Economics and Law, Auckland University of Technology, Candice.harris@aut.ac.nz

Candice is a Professor of Management in the Faculty of Business, Economics and Law at Auckland University of Technology where her primary role is as Head of the Management Department at AUT. Candice has published over 140 refereed academic outputs, including 45 journal articles. Her main areas of research are careers, gendered experiences of work (paid and unpaid) and advancement, media representations and discourses of work, and qualitative and critical approaches to research.

Dr Shelagh Mooney, Senior Lecturer in Hospitality Management, Auckland University of Technology, Shelagh.mooney@aut.ac.nz

Shelagh is a lecturer and hospitality postgraduate program leader in the School of Hospitality and Tourism at Auckland University of Technology, New Zealand. Shelagh's research explores the effects of gender and other dimensions of diversity in employment, focusing on the ways that organizational processes privilege and penalise specific groups. Her critical hospitality research also advocates for a sustainable workforce and decent work in the services sector.

Dr Barbara Myers, Senior Research Lecturer, Auckland University of Technology, barbara.myers@aut.ac.nz

Barbara is a Senior Research Lecturer in the Management Department at Auckland University of Technology. Barbara's research and teaching philosophy centres on narrative storytelling methodologies. She believes there is real value in personal and organisational story telling to support wider business strategy, incorporating history and change into the way we look at a changing world of work. Critical core research interests include gender and diversity, ageing, careers and life development. Through a recent study on older women who have worked and travelled abroad, Barbara has identified changing views on what becoming 'older' means and the possibilities and opportunities for how older people might live their lives differently.

Dr Susan Ressia, Lecturer, Griffith Business School, Griffith University,
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Susan Ressia is a Lecturer within the Department of Employment Relations and Human Resources at Griffith University, Brisbane, Australia. Her research focuses on the job search experiences of independent non-English speaking background skilled migrants in Australia. Susan's research interests also include the areas of work-life balance, managing diversity, intersectionality, equality and social justice issues.

Dr Bridgette Rickett, Head of Psychology, School of Social Sciences, Leeds Beckett University, b.rickett@leedsmet.ac.uk

Bridgette is Head of Psychology in the School of Social Sciences at Leeds Beckett University and also Chair of the Psychology of Women Section (British Psychology Society). Bridgette's main research interests are critical social psychological explanations of health; in particular, feminist perspectives of health, including talk around; femininity, risk and violence in the workplace and organisationally situated sexual harassment, harassment and bullying. She is interested in equality, diversity and organisational identities and more generally debates and issues around gender, class, identity and space.

Dr Huriye Yeröz, Senior Lecturer in Entrepreneurship, Leicester Castle Business School, De Montfort University, huriye.yeröz@dmu.ac.uk Huriye is a senior lecturer in enterprise at Leicester Castle Business School, De Montfort University. Her research concerns intersectional analysis of identity, difference and diversity in the contexts of migrant women's entrepreneurship and family businesses. With her work, she seeks to contribute to relational understanding of legitimacy processes shaped by the contextual and subjective diversity. She combines the insights of entrepreneurship studies with social theories including Bourdieusian Cultural Sociology, Identity Work and Feminist intersectionality perspectives.

Dr Maria Villares-Varela, Lecturer in Sociology & Social Policy, Department of Sociology, Social Policy & Criminology, University of Southampton, m.villares-varela@soton.ac.uk María is a Lecturer in Sociology and Deputy Director of the Social Impact Lab at the University of Southampton. Her research explores work and employment relations in migrant firms, with a particular focus on gendered and classed-based experiences of work. She has published her research in a wide range of journals. She is member of the Associate Board of journals such as Work, Employment & Society and Sociology and has been a visiting scholar at COMPAS (University of Oxford); IMES (University of Amsterdam); ISET (London Metropolitan University); School of Social Sciences and Law (Oxford Brookes); and ERCOMER (University of Utrecht).

Stream No. 5

GENDER AND POLICING

Stream Convenors:

Professor Jenny Fleming University of Southampton, ENGLAND

Dr Marisa Silvestri University of Kent, ENGLAND

Professor Jennifer Brown London School of Economics, ENGLAND

Professor Tara Shelley Tarleton University, Texas, USA

Police organisations are disproportionally comprised of men, although the number of women police officers in the UK and other developed countries has increased over the past decades (Silvestri 2017). In England and Wales, 30 per cent of sworn police officers are women whereas this number has remained fixed at 12 per cent in the United States (Lonsway et al., 2002). In England and Wales, 26 per cent of those women are in senior positions: Cressida Dick is Commissioner of the Metropolitan Police Force; until a few months ago, Sarah Thornton was the Chief Officer of the National Police Chiefs' Council and Lyn Owens is the Director of the National Crime Association. In the United States, women only comprise 7.3 per cent of mid-level management positions and 2.7 per cent of police chiefs. More than half of American police agencies report that *no women hold high-level positions* (Lonsway et al, 2002). Though these estimates are quite dated, they suggest that systemic social and institutional barriers persist in the U.S. (Morabito & Shelley, 2018). In contrast, figures from the UK suggest that gender equality reform in police organisations has been a significant achievement. If we add the senior appointments to the overall improvements to flexible working for all police officers overtime, we might say that policing in England and Wales is a success story. Indeed, its 'narrative of success' tends to dominate discourses about equity and support for police women – a uncritical and artificial sense that 'our work here is done'. Indeed, such a sentiment is not confined to policing – there is a general view across the public and private sector in the UK that 'women have never had it so good' (cited in Adamson et al 2016: 8).

In the context of policing – 23 out of 43 forces in England and Wales have never had a female Chief Constable. The rise of women in policing has also coincided with the loss of men in policing; there is evidence that monitoring and accountability mechanisms around women in policing have been eroded and relaxed somewhat since the arrival of Police Crime Commissioners in 2012. A wealth of academic research tells us we have an enduring white heterosexual culture across our police forces and that discrimination and harassment are still key issues for senior women in policing (Brown et al 2019). More broadly, decades of research tell us that leadership roles generally continue to be handed to men rather than women despite evidence that women are generally 'more effective' in such roles (Powell 2014: 262; see Silvestri 2007). So perhaps not such a 'narrative of success' but an evolving narrative that requires consistent scrutiny and regulation.

Joan Acker's (1990: 139) work reminds us that organizational structures are not gender neutral. 'On the contrary, assumptions about gender underlie the documents and contracts used to construct organizations and to provide the common-sense ground for theorizing about them.' Workers are portrayed as universal and disembodied but such images, 'at least partly, are built upon a deeply embedded substructure of gender difference'. In the police context, if we look underneath that substructure – we are likely to find all the subtle messages and the meanings about who is the 'ideal' worker.

Organisational change and reform provide an opportunity to achieve gender equalities in organisations (Meyerson and Fletcher 2000:128; Ely and Myerson, 2000) although 'changing the processes and practices that reproduce gender in more opaque and subtle

ways has proven to be much more difficult than changing obvious discriminatory practices' (Benschop and van den Brink 2014: 332).

In recent years there have been several trends contributing to a changed police working environment. These include external factors such as austerity resulting in a reduced workforce and advancing digital technologies with implications for changing patterns of crime. Internal factors include new governance arrangements and the mandating of graduate entry for new police recruits. Brown and Silvestri (in press) comment on the impacts on policing practice as they affect women officers. Thus, without careful forethought such initiatives and structural change have the potential to create inequalities and disincentives for women. One key reform in England and Wales – the professionalisation of policing – is essentially a quest for a new kind of officer; a new kind of police recruit and a new, ideal type of police leader. New ways of recruiting, promoting and accrediting officers have the potential to erect new barriers and/or provide opportunities with respect to recruiting, retaining and promoting women police officers. The *Gender, Work and Organisation* conference provides a welcome forum for scholars to share relevant research findings and theoretical framings on any of the following topics:

- Professionalisation: transforming the self?
- Embodying the new 'ideal' body
- Institutional strategies to transform, resource, and empower gender diversity and advancement in gendered institutions.
- Occupational identities
- Managing old and new identities
- The role of reform in 'greedy institutions'
- New forms of discrimination and disadvantage in police work

Submission of Papers

Abstracts of approximately 500 words (submitted direct to stream leaders, ONE page, WORD NOT PDF, single spaced, excluding any references, no headers, footers or track changes) are invited by Friday 1st November 2019. Decisions on acceptance of abstracts will be made by stream leaders within one month and communicated to authors by Monday 2nd December 2019. All contributions will be independently refereed. Abstracts should include FULL contact details, including name, institutional affiliation, mailing address, and e-mail address. **Abstracts should be emailed to j.fleming@soton.ac.uk**

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BIOGRAPHIES FOR STREAM LEADERS

Jenny Fleming

Jenny Fleming is Professor of Criminology at the University of Southampton and is Director of the Institute of Criminal Justice Research at that institution. For the past 25 years, Professor Fleming has worked and liaised with organizations such as police associations/unions, Institutes of Policing, Specialist police units (national and international), police academies, the international police executive forum, the Home Office (UK), the Scottish Institute of Policing, the College of Policing and police organizations generally. Professor Fleming has lectured, taught and worked with police officers at all ranks in China, the Netherlands, the United Kingdom, Australia and New Zealand. She has worked with national and international colleagues in facilitating workshops, seminars, round tables and conferences with and for police practitioners. She has published widely on police practice, police leadership, women in policing and professionalization.

Professor Fleming is the Editor-in-Chief of *Policing and Society*, an international journal of research and policy.

Marisa Silvestri

Dr Marisa Silvestri's main research interests lie at the intersections of gender, crime, justice, policing and organisational cultures. Underpinned by an interest in the ways in which 'care' and 'control' are experienced, negotiated and enacted within the punitive context of the criminal justice system, she is interested in the gendered nature of organisational identities within criminal justice. More specifically, her research focuses on the gendered dimensions of policing and police leadership. Her main current research interests focus on unpacking and better understanding the various critical diversities within policing, together with exploring more complex readings of police organisational culture(s). Dr Silvestri recently published the second, revised edition of *Gender and Crime* (with Chris Crowther-Dowey) and is currently working on two books: *Police Leadership: Changing Landscapes* (edited with Pauline Ramshaw and Mark Simpson) and *Police Leadership: Critical Perspectives* (with Claire Davis, Policy Press).

Jennifer Brown

After completing post-doctoral research on environmental risk assessments Jennifer joined the Hampshire Constabulary as one of the first civilian research managers to be employed by the Police Service in England and Wales. Whilst working for the police she was involved in the setting up of the first Gender Agenda, a policy initiative to mainstream gender in policing, and was also involved in establishing offender profiling as a professional activity to assist the police in hard to solve rape and murder cases. She returned to the HE sector in 1994 firstly at the University of Portsmouth working on a degree programme for police officers and then to the University of Surrey where she set up a Masters programme in Forensic Psychology. She joined LSE's Mannheim Centre in 2010 and was invited to be Deputy Chair to Lords Stevens' Independent Commission of Enquiry into the Future of Policing. She remains an active researcher into police occupational culture, most recently collaborated on a paper about evidence-based practice in policing.

Tara O'Connor Shelley is a Professor and Co-Director of the Institute on Violence Against Women and Human Trafficking as well as the Co-Director of the Institute for Criminal Justice Leadership and Public Policy in the School of Criminology and Criminal Justice and Strategic Studies at Tarleton State University. Dr. Shelley received her Ph.D. in Criminology and Criminal Justice at Florida State University and her MS in Justice, Law and Society from the American University. She previously worked as an Associate Professor and Co-Director of the Center for the Study of Crime and Justice (CSCJ) in the Department of Sociology at Colorado State University. Prior to joining academia, Dr. Shelley worked for the Florida Department of Law Enforcement (FDLE), the Police Executive Research Forum (PERF), and the Justice Research and Statistics Association (JRSA). She has recently published in *Feminist Criminology*, *Social Forces*, and *Policing: An International Journal of Police Strategies and Management*. Dr. Shelley recently received the prestigious designation of Fulbright Scholar. Her Fulbright research will focus on the underrepresentation of Czech women in policing and the social and institutional barriers Czech female officers face at various stages in their career.

Inequalities and discriminations in the restructured public sector: exacerbation or reshaping?

Stream Convenors

Julie Douglas, Auckland University of Technology, NEW ZEALAND

Cécile Guillaume, Roehampton University, ENGLAND

Gill Kirton, Queen Mary University of London, ENGLAND

Katherine Ravenswood, Auckland University of Technology, NEW ZEALAND

Government restructuring and outsourcing programs spanning a period of more than two decades have transformed workplaces and work in public services introducing the 'logic of the market', often with deleterious consequences for professionals. Under the guise of New Public Management, restructuring and increased managerialism have incrementally degraded and de-professionalised public sector work environments. Many studies argue that the outsourcing of public services often leads to work intensification and diminished terms and conditions (Cunningham and James 2009; TUC, 2015), as well as lower job quality including performance pressure, loss of autonomy and lower job satisfaction (Kirton and Guillaume, 2017; Cooke et al., 2004). Moreover, the TUC claims that there remains a risk of emergence of two-tier workforces where workers transferred to the private sector are protected by legal provisions covering transfers of undertakings, while newly hired workers get worse terms and conditions or workers are hired via agencies on a casualized basis (TUC, 2015). In other jurisdictions, outsourced workers may have lower employment conditions than those employed directly by the public sector (Ravenswood and Kaine, 2015).

Gender, de-professionalization and reform in public services all empirically enmesh, although causes and effects of gender dynamics in specific contexts are difficult to disentangle. These trends stretch beyond the UK. Henriksson et al.'s (2006) research in Finland's welfare services, for example, finds that new managerialism created a context of de-professionalization where female-dominated professional groups no longer have the autonomy and legitimacy to define their work. In New Zealand, outsourced groups are often feminized occupations, not 'professions'. The 'second tier' of workers there becomes those who are traditionally less valued and less visible (Douglas and Ravenswood, 2019; Ravenswood, Douglas and Haar, 2018). Such processes ultimately have resulted in the devaluing of some feminized professional occupations (e.g. Bolton and Muzio 2008) and Taylorization of professional work (Bolton 2004) such that gender equality gains have been diluted. Lastly, restructuring is also implicated in the changing landscape of public sector professional work, which is highly feminized. Therefore, public sector restructuring has major implications for women workers and for feminized occupations (Halford 2003). However, gendered effects are uneven and sometimes men may experience more hardship than women. Public sector organisations are part of the most racially/ethnically diverse workplaces, for example, previous research has highlighted career barriers for women and black and minority ethnic workers in the NHS as well as generally deteriorating working conditions for all.

Nevertheless, there are counterpoints to the generally bleak outlook. For instance, in a comparison of three service domains, Bach and Givan (2010) argue that outsourcing support services does not necessarily lead to the degradation of jobs and working

conditions. In health and local authority sectors, co-existing with worker perceptions of the unsuitability of the profit motive in guiding their work, Hebson et al. (2003) also find some evidence of positive adaptation to the private sector associated with perceived opportunities for training and advancement. Such studies contend that it is the way that outsourcing is implemented, the way employees are treated, and what is on offer for them that matter. Individual professionals do have agency such that there is always indeterminacy about how gender is associated with restructuring (Halford 2003). Besides, when it comes to professionals' capacity to resist or contest reform and resulting threats to professionalism, few studies explore the role/action of unions/professional associations in any depth. In the healthcare context, Hendrikx and Gestel, (2017) find that having a proactive professional association contributed towards GPs being relatively successful in safeguarding their autonomy against external interference. Thus, in some cases unions/professional associations remain important actors contesting the neoliberal reform project and its effects on professional workers (Kirton and Guillaume, 2019). At a broader level, unions have played with some success a crucial role in recent campaigns to protect public services from privatization, especially the NHS. Unions have also managed, at a time of diminished membership and weaker structural and institutional resources, to mobilize members to take strike action and participate in demonstrations in support of such campaigns (Coderre-LaPalme and Greer 2018).

We invite papers that examine public sector restructuring and inequalities including:

- The impact of restructuring and outsourcing on working and employment conditions in feminized occupations/professions
- The effects of rounds of reform on gender equality and discriminations in the workplace
- The role of professional groups and trade unions in relation to equality, diversity and discrimination issues
- New frontiers of equality in the public sector, including focus on LGBTQI+, age and race issues
- Re-configuration of equality policies
- Meaning and construction of "discrimination" in the public sector

Abstracts of approximately 500 words (submitted direct to stream leaders, ONE page, WORD NOT PDF, single spaced, excluding any references, no headers, footers or track changes) are invited by Friday 1st November 2019. Decisions on acceptance of abstracts will be made by stream leaders within one month and communicated to authors by Monday 2nd December 2019. All contributions will be independently refereed. Abstracts should include FULL contact details, including name, institutional affiliation, mailing address, and e-mail address. Abstracts should be emailed to: cecile.guillaume@roehampton.ac.uk

Stream Convenor Biographies

Julie Douglas, Senior Lecturer at Auckland University of Technology. Her research interests lie in employment relations, the relationships between society, business and the employment environment, and social justice. This interest is underpinned by a critique of social institutions. She is currently conducting research on the aged care sector; climate change and democracy; and employment equity.

Cécile Guillaume, Reader in HRM and Employment Relations at Roehampton University. Her research interests lie in the area of discrimination and gender equality in employment relations, trade unions and the workplace. She mobilizes gender as a key concept to

reflect on union participation, to discuss the under-representation of women within the trade union movement and to question policies and legal mobilizations led by unions to fight gender discrimination.

Gill Kirton, Professor of Employment Relations in the Centre for Research in Equality and Diversity and Associate Dean for Research at the School of Business and Management, Queen Mary University of London. Her research interests lie in the area of gender, equality and diversity in employment, careers and the workplace. Recent work explores gender, unions and employment relations in public service occupations; unions' external equality strategies and action; women's participation in unions and union gender democracy; diversity professionals' strategies and practices; gender and diversity in the IT industry.

Katherine Ravenswood, Associate Professor in Management at Auckland University of Technology. Her research focuses on the examination of power, gender and diversity in the employment relationship. Her research expertise falls into 3 key areas: care/work regimes, gender and employee wellbeing, inequality, power and voice at work.

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Stream No. 7

Gendering Screen Industries: Representation, Working Conditions and Agency

Stream Convenors

Maria Jansson, Stockholm University, SWEDEN

Frantzeska papadopoulou, Stockholm University, SWEDEN

Ingrid Stigsdotter, Stockholm University, SWEDEN

Louise Wallenberg, Stockholm University, SWEDEN

This stream addresses issues of gender, feminism and sexualities in the film and television industries. We welcome a broad range of papers analyzing gendered working conditions, women's presence, the portrayal of gender relations on screen, gender equality policies, and/or women/feminist organizing in the film and television industries. The stream seeks to broaden the conversations regarding screen industries, and encourage scholars from different disciplines to submit their papers. We also welcome a variety of theoretical approaches, including feminist, intersectional or postcolonial approaches.

There is no doubt film and television produce some of the most influential cultural expressions of our time, and that films and television programmes reflect and mold our understanding of society. It is thus crucial to ask questions about how screen industries are gendered and produce gendered outcomes. In many countries gender equality and diversity in screen industries has been put on the policy agenda (see e.g. EWA 2015; O'Brien 2019; Sink & Mastro 2017). Despite efforts to improve women's conditions, the #metoo-movement revealed how screen industries are entrenched by sexism. In addition, gender gaps in wages and production budgets, gender separated networks and gender discrimination are continuously being reported (SFI 2018; Gurgulis & Stoyanova, 2012; Jansson 2016). The film industry has for a long time been dominated by men, and women who have entered the industry often experience a macho working environment. Further, industry ideals of being constantly available and extremely flexible makes it difficult for women to maintain a work/life balance (Liddy, fc; Dahlström & Hermelin 2000).

In the mid 2010 the Bechdel-test became popular in (see Koivunen et al 2013). While the Bechdel-test has been criticized, it renewed and popularized the debate regarding the portrayal of women and gender relations on screen. In an on-line article Walt Hickey (2014) used the Bechdel-test to conclude that Hollywood makes more films without named women actors than films with two women speaking to each other. Meanwhile, scholars have used theories of post-feminism to analyze how film and television appropriates feminism to portray gender relations in ways that fit into a neoliberal paradigm (see e.g. Tasker & Negra 2007; Gill 2017).

The growing commercialization of film and television is bolstered by the increasingly transnational character of screen industries due to the new distribution windows that have emerged. Further, the number of co-production arrangements involving funding from several countries are rising, and transnational production companies, including

actors such as Netflix and HBO, have become more important for funding productions. In the current situation, nations previously focusing on supporting domestic film production, compete to attract productions from other countries. What gendered consequences these developments have is still a largely unexplored area of research.

The stream welcome papers on topics including, but not limited to:

- Gender equality policies and efforts related to screen industries
- Gender and globalization, regionalization and localization of screen industries
- Gender, management and leadership in screen industries
- The organization of work and working conditions in screen industries
- Women's work experiences in the screen industries
- Screen work and motherhood
- Women screen workers and ageism
- Gender, diversity and intersectionality and screen industries
- Women film/TV workers and sexual harassment
- Women's organizing in screen industries
- The portrayal of women/gender relations etc. in film and television
- Expressions of feminist/feminine cinécriture

Abstracts of approximately 500 words (submitted direct to stream leaders, ONE page, WORD NOT PDF, single spaced, excluding any references, no headers, footers or track changes) are invited by Friday 1st November 2019. Decisions on acceptance of abstracts will be made by stream leaders within one month and communicated to authors by Monday 2nd December 2019. All contributions will be independently refereed. Abstracts should include FULL contact details, including name, institutional affiliation, mailing address, and e-mail address. Abstracts should be emailed to Maria Jansson: maria.jansson@statsvet.su.se

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Maria Jansson is Associate Professor in Political Science at Stockholm University. Her research interests relate to feminist political theory, policies on motherhood, child care and women's working conditions, gender equality and cultural policy.

Frantzeska Papadopoulou is Associate Professor in Law at Stockholm University. Her research interests focus on intellectual property rights in the creative industries.

Ingrid Stigsdotter is Researcher in Cinema Studies at Stockholm University. Her research interests concern film reception, representation, and feminist approaches to film history.

Louise Wallenberg has a PhD in Film Studies (2002) and is Associate Professor in Fashion Studies at Stockholm University. She has published widely in fashion, film and gender studies, and since 2009, in organisation studies.

The streamleaders are all currently involved in the project *Representing Women: Gendering Swedish film culture and production*

Rural Frontiers In-Between Tradition and Change: Gender, Work and Organization in Rural Contexts

Stream leaders

Hilde G. Corneliussen, Western Norway Research Institute, NORWAY

Radhika Gajjala, Bowling Green State University, USA

Minna Salminen-Karlsson, Uppsala University, SWEDEN

Rurality, rural identity and rural regional contexts shape working life in ways that make it different from working conditions in dense urban centres. While rurality is associated with traditions and stability, rural regions are also affected by societal changes and challenges stemming from globalization, migration, digitalization, racism and class hierarchies. The rural is not a romantic countryside frozen in time as nostalgic narrations of rurality in media portrayals might suggest (Bryant & Pini, 2010). In this stream we want to foreground rurality in an intersection with gender in relation to work and organization. This includes perspectives on (trans)gender, race, ethnicity, class, caste and sexuality in relation to how these intersections shape and organize daily life around work

Our understanding of 'rural' is not geographically or statistically defined, but we align with the socially constructed definition (Clope, 2006). 'Rural' means different things in different countries, however, in most countries there is an understanding of an 'urban'--'rural' divide (Buciega & Pitarch & Esparcia, 2009). Our understanding of 'rural' connects to a 'rural identity', i.e. areas which are defined as 'non-urban', in the national or regional context, by the people living there or by people living in the 'urban' areas.

This stream invites to discussions concerning salaried work and entrepreneurship in rural communities. What sorts of work-life balance issues are faced in specific geographies of rurality? For instance, childcare may be organised in different ways, transport to and from work may take longer (if distances are long) or shorter (if homeworking), salaried work may be combined with invisible work in contexts of agriculture or craft production. Innovation and entrepreneurship, in particular when conducted by women, have different conditions from those in urban areas (Fhlatharta & Farrell, 2017).

Gender norms in rurality are also often assumed to be more tenacious when it comes to male and female tasks. What norms and organizations of work impact gender, race, caste, class and sexuality? How do digital media access and social media activism influence rural everyday work organization and entrepreneurial outreach to various consumer markets? Do people largely meet the same people in their working and private lives in a rural context? How might digital connectivity serve to rupture the assumptions that rurality reinforces an all-encompassing norm system? How might working at a distance for an employer in the city, or mobility between urban and rural regions, create a mix of an urban lifestyle and norm system and a rural one (Laegran, 2008; Haley, 2018).

Depending on the geographic context, the labour market has a different structure in rural regions. While in the global north contexts, alternative workplaces may be few or career options restricted, opportunities might present themselves in other ways than in urban centres and in patterns that might affect men and women in different ways. There might be regional as well as international differences in labour markets that also coincide with different degrees of horizontal gender segregation. While some rural regions are tied to industries with strong traditions or tied to natural resources in the region, other rural

areas have to innovate the labour market in order to avoid depopulation. Digitalization and development of information and communication technologies (ICTs) have been associated with new opportunities and hope for reinvigorating the rural areas. ICTs have "revolutionized" working life by increasing the flexibility of where and when it is possible to perform salaried work. This flexibility, however, looks very different for different groups in society, distinguished for example by gender, occupation, and place of residence (Tietze & Musson & Scurry, 2009; Maruyama & Tietze, 2012, Wheatley, 2012).

While rurality in some regions might be constructed around "traditions" not only in work, but also in terms of family structures, gender or religion, others have found that people in rural regions are more apt to discussions and changes in their gender contracts than authorities may assume (Oliva, 2010; Forsberg & Stenbacka, 2017). Traditional rural ideals of femininity and masculinity might also be challenged and change when new jobs appear and old ones change and disappear: when agriculture becomes increasingly a desk job with paperwork, it may be amended with tourism or other small enterprising; when the population gets older and there are more work opportunities in care, some men move over to do such work; and when digitalization is introducing ICTs in new positions across industries, more women enter into work relations with ICT. Rural and sparsely populated regions might experience such societal changes differently from more densely populated regions, as human resources, in particular individuals with higher education, might be a scarcity in the rural labour markets.

Thus, there are many themes concerning working life in rural regions and rurality that are important to explore in a gender perspective. In this stream we challenge the participants to explore how rurality, work and gender affect and construct each other.

This stream invites presenters to share their research that can contribute to filling the knowledge gap of how rurality is intersecting with gender in current working life, where international trends, like migration, digitalization and globalization, are advocating change. Papers are invited to explore the intersection of rurality and gender on topics, such as (non-exhaustive list):

- How gender relations in workplaces are influenced by local community norms;
- How changes in local labour markets influence gender relations in a community;
- How work is integrated as part of a rural lifestyle and how is the tension with globalization and migration negotiated;
- What organizational values and norms, including gendered ones, are cherished and maintained in workplaces that are integrated in rural communities, and how;
- How digitalization introducing ICTs in new work settings affects gendered patterns in work and organization;
- How "rurality" affects work-life-balance;
- How do intersections of race, class, caste and religion play out in contemporary ruralities and specific geographies;
- Theoretical and methodological papers exploring rurality, work and gender.

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Submission of Abstracts

Abstracts of approximately 500 words (submitted direct to stream leaders, ONE page, WORD NOT PDF, single spaced, excluding any references, no headers, footers or track changes) are invited by Friday 1st November 2019. Decisions on acceptance of abstracts will be made by stream leaders within one month and communicated to authors by Monday 2nd December 2019. All contributions will be independently refereed. Abstracts should include FULL contact details, including name, institutional affiliation, mailing address, and e-mail address. **Abstracts should be emailed to hgc@vestforsk.no.**

Stream Convenor Biographies

Hilde G. Corneliussen, Dr. Art. Hilde G. Corneliussen is a Senior Researcher in STS at Western Norway Research Institute. She has a doctoral degree (2003) from Humanistic Informatics, University of Bergen, where she was also a lecturer and researcher until 2016. Main research topics include gender, identity, and information technology in a perspective of inclusion and exclusion. She is currently lead for the research in rural regions under NORDWIT, a Nordic Centre of Excellence on women in technology-driven careers funded by NordForsk.

Radhika Gajjala is Professor of Media and Communication and American Culture Studies at Bowling Green State University. She is currently the managing editor of the Fembot Collective and co-editor of *Ada: Journal of Gender, Technology and New Media*. She is the author of *Online Philanthropy in the Global North and South: Connecting, Microfinancing, and Gaming for Change* (2017), *Cyberculture and the Subaltern* (Lexington Press, 2012). She has co-edited collections on *Cyberfeminism 2.0* (2012), and *Global Media Culture and Identity* (2011). During the year 2015-2016 she was Fulbright Professor in Digital Culture at University of Bergen, Bergen, Norway. Her most recent book was released in July 2019 and is titled "Digital Diasporas: Gendered Labour, Affect and Technomediation of South Asia."

Minna Salminen-Karlsson, Associate professor and researcher at Centre for Gender Research, Uppsala University, Sweden. Her research has mainly been concerned with different combinations of gender, technology, education and organization. She has researched gender in different forms of technology education, in particular engineering education, and gender in high tech and research organizations including gender in the academe, as well as gender issues, such as pay gaps and technology use, in public sector organizations.

Stream No. 9

Constructions of Gender in Organizations in the Middle East: Time for a Rethink?

Stream Convenors

Savita Kumra, American University of Sharjah, UNITED ARAB EMIRATES

Nicolina Kamenou, Zayed University, UNITED ARAB EMIRATES

Although there are many frameworks, models and theories about women in organizations, the majority of them were developed in Western contexts and based on Anglo-Saxon assumptions. Existing work on gender has been criticised for not acknowledging regional, cultural and religious differences when examining women's organizational and career experiences (for example, Kamenou, 2008; Dale, 2005; Bradley *et al.*, 2005; Healy *et al.*, 2004).

This is a gap in the literature in terms of individual and organizational employment theories that specifically focus on issues pertinent to women in the Middle East (ME) region. Thus, we are not able to answer important questions about such issues confidently and the demand for insights about women and their organizational participation continues to increase.

In terms of the current status of research on the construction of gender in Organizations in the ME, Karam and Jamali (2013: 32) argue: *"while gender inequalities are pervasive across the globe, the Arab Middle East has been poignantly and consistently depicted to host the biggest challenges"*.

Afiouni and Karam (2017) outline 6 key myths/assumptions underpinning regionally based work:

1. The Arab Region (and women living in it) is/are homogeneous
2. Choosing to have a career is a positive and encouraged option for women
3. The legal climate safeguards women's equal access to having a career
4. Women have full agency in regards to their career choices
5. Work-life balance policies exist within workplaces
6. Careers occur in the formal economy and/or are an integrated piece of a growing economy

We thus see contemporary scholarship across the region is dominated by challenges and assumptions that could be seen to apply to women almost anywhere and little of the context and lived experience of what it means to be a woman in an organization within the region has been specifically addressed. Are there varieties of practice across the region? How do women navigate their organizational careers in a context which does not necessarily see this as an individual or societal good? What is the legal climate? Is it supportive of women's organizational participation?

To address these issues, it is important to provide a more systematic account of paradigms adopted and the related epistemological, ontological and methodological assumptions made to aid clearer understanding of how work undertaken is philosophically positioned. This enables better informed judgements to be made of the applicability and generalizability of findings and research conclusions.

Also necessary is clarity in respect of assumptions embedded within the work to enable examination of the potential for new learning, or whether through the paradigmatic decision made; existing implicit assumptions are perpetuated. The work of Alvesson and Sandberg, (2011) is of value here. They advocate 'problematization' as an approach which

provides a methodology through which others assumptions and one's own can be challenged; enabling the construction of novel research questions and the development of new theories and schools of thought.

We welcome others to join our discussions on how to develop this increasingly important, but as yet, rather under-developed terrain. You are warmly invited to submit papers that engage in new and innovative ways to explore the construction of gender in organizations in the ME. We encourage conceptual, theoretical and empirical papers from all researchers (doctoral, early career, mid-career and senior academics) who engage in approaches seeking to problematize current approaches, surface embedded assumptions and produce work more reflective of the unique contextual factors that make up the gendered organizational experience within the region.

Suggested Topics include (the list is indicative and not comprehensive):

- What are the experiences of women as they seek to construct their organizational identities? What factors have most/least impact?
- Increasing numbers of women are being educated regionally, but is this linked with a softening of attitudes towards women working?
- What about issues of agency? Who chooses if a woman works in the region? How do women navigate (and utilise their agency) through structural and cultural constraints?
- Are women's work and career experiences and opportunities different based on their nationality/culture/religion? The ME region employs both local (i.e. 'national') and expatriate women. What are the similarities and differences among these different groups of women?
- Who is the 'Ideal' worker in the ME context and how does this impact women?
- What are the sex-role stereotypes of working women in the region?
- Is there a career theory that fits the ME context? Is it gendered?
- How are careers constructed in environments which provide little infrastructure in terms of maternity leave and work/life balance?
- How are careers constructed in organizations where structural inequalities persist in respect of workplace benefits and social security?

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Stream Conveners Biographies

Dr. Savita Kumra is an Associate Professor at AUS. Savita has published two books on gender in organizations and diversity management as well as a number of academic and practitioner journal articles in *Academy of Management Perspectives*, *British Journal of Management*, *Gender, Work and Organization*, *Fordham Law Review* and *Journal of Business Ethics*. She has also contributed chapters in key texts within the field of gender and management. Savita's research interests focus on diversity, the gendered nature of the career development process in the professional services and the importance of

developing and deploying career enhancement strategies. Savita has held academic posts in Dubai and the UK. She is an Associate Editor for Gender, Work and Organization, reviews regularly for a number of journals in the field of equality and diversity management and has consulted internationally.

Nicolina Kamenou is a Professor of International Human Resource Management and has been employed at the College of Business at Zayed University since August 2016. Before that, she was employed at Heriot-Watt University, Edinburgh, UK since 2002. In 2014 she was seconded to Heriot-Watt's Dubai campus (January 2014 to August 2016). She also worked in the Scottish Government as a Senior Research officer. Nicolina's research interests lie in the areas of International Human Resource Management, Diversity Management, Cross-Cultural Management, Human Rights, Career Management and Organisational Sociology. She is currently looking at cross-cultural issues surrounding HR policies and practices and conducting research on work-life balance and gender in the Middle-eastern context. She is an Academic Fellow of the Chartered Institute of Personnel and Development (CIPD) in the UK and a reviewer for a number of HRM journals as well as an ESRC grants reviewer. She is also the Discipline leader for HRM for the Dubai campus.

Daring Gender and Doing Entrepreneurship in New Times

Stream Convenors

Maura McAdam, Dublin City University, IRELAND

Gry Agnete Alsos, Nord University, NORWAY

Elisabet Ljunggren, Nord University, NORWAY

Ulf Mellstrom, Karlstad University, SWEDEN

Sibylle Heilbrunn, Kinneret Academic College, ISRAEL

Since the early 1980s, there has been a growing critique of corporate/welfare capitalism as a sustainable socio-economic model for growth and innovation within advanced economies with an increasing emphasis upon individualism, de-regulation and entrepreneurship (Beck, 1992; Giddens, 1992; Ogbor, 2000). Consequently, a profoundly changed perception of the value and contribution of entrepreneurial activity to economic prosperity and individualised social aspiration has emerged (Smith and Anderson, 2004; Radu and Redien-Collot, 2008). Implicit within this thesis, entrepreneurship is represented as an accessible site of neutral socio-economic opportunity creation/effecting activity imbued with emancipatory potential (Rindova, et al., 2009). Contemporary analyses, however, question this notion arguing that entrepreneurship is embedded within neoliberal ideology and prevailing institutional biases (Ahl and Marlow, 2012) which produce and reproduce bounded constraints regarding who can claim entrepreneurial legitimacy and who cannot.

In the related debate on entrepreneurial identity, critiques have drawn attention to the gender blind assumptions informing this analysis (Bruni, et al., 2004; Ahl and Marlow, 2012) suggesting that the normative entrepreneur is assumed to be 'essentially more masculine than feminine, more heroic than cowardly' (Collins and Moore, 1964: 5). Accordingly, the ideal type embedded within current notions of the entrepreneurial identity reflects a prototype of masculinity as generic suggesting that normative constructions of femininity do not fit well with the historical or contemporary iterations of entrepreneurial identity (Essers and Benschop, 2009; Díaz García and Welter, 2013). This poses particular challenges to women: they must reach into a social space which is fundamentally unsympathetic and often even contradictory to their gendered figuration. These ideal-type assumptions have informed feminist responses with a growing literature exposing the masculine bias and associated stereotypes regarding the normative entrepreneurial discourse and the associated identity work this invokes (MacNabb, et al., 1993; Ahl, 2006; McAdam, 2013).

Aim of the Stream

The aim of this stream is to discuss the new ways 'doing of gender' in the context of entrepreneurship which we refer to as daring gender and to deconstruct the gendered aspects of 'doing entrepreneurship'. Our track will challenge the notion that women are synonymous with, and only have a gender (Kelan, 2009). Whilst the focus upon the perception and positioning of women within entrepreneurial discourse has been invaluable to expose embedded bias and subordination, this has become almost exclusionary. In fact, using women as a proxy for gender within the debate only serves to renders other articulations of gender invisible, creating a default form of masculinity which is subject to neither review nor critique. Indeed, there is a generic and presumed notion of masculinity underpinning entrepreneurial prototypes (Giazitzoglu and Down, 2017); a presumption which has resulted in a paucity of research exploring the complex and heterogeneous ways in which men 'do' masculinity in the context of

entrepreneurship. Equally, gendered analyses of entrepreneurship assume heteronormativity within the entrepreneurial population with the influence of being LGBTQ+ upon entrepreneurial behaviour or the role of queerness remains largely ignored. We therefore concur with Marlow et al. (2018) that it is now time to 'queer' the entrepreneurial research agenda.

Within this track, we recognise such exclusions by aiming for greater conceptual plurality with more nuanced analyses of the influence of gender identity upon entrepreneuring. We therefore welcome conceptual or theoretically informed empirical work, exploring new perceptions of being an entrepreneur such as:

- The complex and heterogeneous ways in which men (and women) 'do' masculinity in the context of entrepreneurship
- Entrepreneurship, masculinity and heroism
- Feminist critique of new forms of masculinities in entrepreneurship
- Intersectional approaches to gender and technology entrepreneurship
- Gendered constructions of technology entrepreneurship and start-up ecosystems
- Gendered use of digital technologies
- Social media and the gendered construction of the entrepreneurial identity
- Gender in construction of self-identity vs construction of entrepreneurial identity
- The extent to which LGBTQ+ entrepreneurial behaviour emerges to counter employment discrimination.
- Sexual orientation and the gender identity of enterprising actors
- Fatherhood/motherhood and entrepreneurship
- Queer analyses upon entrepreneurial activities
- The impact of the precariousness of gig entrepreneurship upon gender identities
- Gender identity construction and the precariousness of specific contexts of academia, gig entrepreneurship and digital entrepreneurship

This list is not exhaustive. We are looking for feminist inspired critical interrogation of the underlying gender subtext informing the entrepreneurship domain.

Abstracts of approximately 500 words (submitted direct to stream leaders, ONE page, WORD NOT PDF, single spaced, excluding any references, no headers, footers or track changes) are invited by Friday 1st November 2019. Decisions on acceptance of abstracts will be made by stream leaders within one month and communicated to authors by Monday 2nd December 2019. All contributions will be independently refereed. Abstracts should include FULL contact details, including name, institutional affiliation, mailing address, and e-mail address. **Abstracts should be emailed to maura.mcadam@dcu.ie.**

Maura McAdam is a full Professor of Management and the first Director of Entrepreneurship at Dublin City University. She is a nationally and internationally recognized scholar within the area of entrepreneurship having particular expertise in gender, entrepreneurial leadership, technology entrepreneurship and family business. Her academic outputs include 50+ journal articles; 6 book chapters; 3 books, 60+ conference papers and managing million Euro research projects from the European Commission.

Gry Agnete Alsos is a full Professor of Innovation and Entrepreneurship at Nord University Business School in Norway, where she also acts as Co-Director of Engage – Centre of Engaged Education through Entrepreneurship. She has published extensively within entrepreneurship, particularly on entrepreneurial behaviour, new venture creation,

entrepreneurship and innovation policy and support systems, and gender in relation to entrepreneurship and innovation.

Elisabet Ljunggren is a full Professor in Organization and Leadership at the Faculty of Social Science at Nord University in Bodø, Norway where she is currently the Vice-Dean for research. Prof. Ljunggren has a particular interest in gender studies and its intersection with entrepreneurship and innovation studies. She has published extensively within entrepreneurship, particularly on new venture creation, new venture funding and innovation policy and entrepreneurial support systems.

Ulf Mellström is Professor of Gender Studies and Sociology at Karlstad University, Sweden. He has published extensively within the research areas of masculinity studies with a particular focus on technology; globalization and higher education; gender equality implementation; gender and risk; gender and transport. He is editor-in-chief of *Norma: International Journal of Masculinity Studies*.

Sibylle Heilbrunn is Professor of Organizational Sociology and Dean of the Faculty of Social Sciences and Humanities at the Kinneret Academic College on the Sea of Galilee. Her research focuses on the intersection of entrepreneurship, migration and social stratification. She also holds a Visiting Professorship at the International School of Management in Dortmund Germany and is research fellow at the Institute for the Research of the Kibbutz and the Cooperative Idea at the University of Haifa.

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Gender in Professional Careers: Disentangling Neoliberal Discourses of 'Success' and Gender Equality Initiatives

Stream Convenors

Jane Creaton, University of Portsmouth, ENGLAND

Nicky Le Feuvre, University of Lausanne, SWITZERLAND

Rebecca Lund, Tampere University, FINLAND

May-Linda Magnussen, University of Agder, NORWAY

Viviana Meschitti, University of Huddersfield, ENGLAND

Areas: Gender and Employment (gender equality initiatives) Gender & Neoliberalism, Careers, Inclusion, Whiteness and Privilege

Despite the widespread adoption of a vast range of gender equality measures, vertical segregation persists across a variety of professions, in Europe (EU, 2018) and elsewhere (Levanon & Grusky, 2016). This reflects what is often described as the 'glass ceiling' (Powell & Butterfield, 2015), 'leaden sky' (Cappellin, 2010) or 'glass cliff' (Ryan & Haslam, 2005) effect .

Attempts to overcome the disadvantages women face in their careers have focused on different levels, often combining attempts to 'fix the women', 'fix the life domain' and 'fix the managers' (this paraphrasing Schiebinger, 2007). Examples of gender equality measures include coaching women to develop their leadership skills, support for childcare, and gender bias training. Within each one of these policy areas, it is possible to identify a neoliberal thread, where 'healthy competition' between equally qualified individuals and rational 'career-plans' are supposed to ensure that meritocracy prevails in the distribution of professional rewards and resources.

While the measures above may improve the career paths of some women, they tend to assume a neoliberal, individualistic, and Western-centric understanding of careers, where careers are seen to result from individual choice, initiative, effort and determination. Thus, women who do not appear to fit into this vision (i.e. who appear to make the 'wrong' choices) may be once again stigmatised (Fassa, 2015; O'Connor et al., 2017; van den Brink, Brouns, & Waslander, 2006).

This observation is in line with studies questioning the effectiveness of gender equality measures in changing organisational structures and cultures (Bhopal, 2019; Jäger, 2010; Ovseiko, Chapple, Edmunds, & Ziebland, 2017), and claiming that the effect of gender equality initiatives is hindered by the current neoliberal context (O' Hagan et al., 2016; Poggio, 2010). Moreover, it has been argued that theories explaining job segregation are based on neoliberal assumptions (particularly the concept of choice), and on an ideal of professional occupation and career which does not fully reflect the current job market and the complexity of professions (Jackson & Grusky, 2018; Williams, 2013).

As a result, it is possible that gender equality measures may contribute to reproduce a **market of privilege**, which we define as the (neoliberal) system modelling the criteria for access to (and success in) professions. These criteria are shaped along the following lines:

1. a (male-centred, middle-classed and raced) definition of 'excellence' and a (masculinist) normative career path, leading to new or redefined hierarchies of power and privilege between men and women, probably under different guises than in the past (i.e. it's no longer a question of **women's exclusion** from these occupations, but rather of their **conditional inclusion**);

2. a (limited) understanding of the idea of 'equal treatment', which focuses on some **categories of women**, this implying new or redefined hierarchies of power and privilege depending on class, ethnicity, age, and sexual orientation.

Furthermore, this market of privilege is limiting the **epistemic diversity**: this because it privileges individuals reproducing systems of knowledge and beliefs which are in line with the neoliberal discourse focused on choice. While capitalism and neoliberalism has survived and thrived through the co-optation of voices of critique, this co-optation usually involves a dissection of the critique so that the core idea and concept becomes disconnected from its political and epistemic implications. This is what happens when neoliberalism and capitalism co-opts the concept of gender and the idea of gender equality. The result is that different people and different ways of knowing are only conditionally included and accepted; that is, to the extent that they accept the basic principles of capitalism and neoliberalism. The critique and the 'different way of knowing' ultimately become defanged and depoliticised (Lund, forthcoming).

This stream wants to generate a discussion about current approaches to tackle vertical segregation within professions. We invite paper proposals that critically investigate the assumptions of gender equality policies and practices, and their implications in relation to the above defined market of privilege. We look for both conceptual and empirical contributions around the following:

- Which concepts, theories and research methods are best suited to investigate the effects of the neoliberal economy and the associated market of privilege over the vertical segregation within professions?
- What are the tensions around the effectiveness, acceptability and unintended consequences of existing gender equality policies and practices?
- Which dynamics characterise the relation between market of privilege and epistemic diversity?
- Are there strategies to help us overcome the effects of the neoliberal economy over gender equality policies? Can we envisage any alternative?
- How to support all the (categories of) women to overcome the market of privilege?
- Are there examples of (inclusive) policies and practices supporting women's professional aspirations? what can we learn from these?

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Stream Leaders Biographies

Jane Creaton is Associate Dean (Academic) and Reader in Higher Education at the University of Portsmouth (UK). Her research is focused on leadership and management in education, particularly the role and identity of middle managers and she is currently working on a project exploring the experiences of academic heads of department in UK universities with Dr Claire Gordon from the LSE. Her book "Academic Leadership and Management in the UK; The View from the Middle" is due to be published by Emerald Publishing in 2021.

Nicky Le Feuvre is Professor of Sociology at the University of Lausanne, where she is Vice-Dean for gender equality and early academic careers at the Faculty of Social and Political Sciences. She has researched extensively on the feminization of higher-level occupations from a cross-national comparative and life-course perspective, notably at the context of the LIVES National Centre of Expertise (www.lives-nccr.ch). She recently coordinated the Swiss contribution to a European research project on gender inequalities in early academic careers (www.garciaproject.eu). She is also working on an SNSF-funded project on the feminization of the legal profession in France and Switzerland (<https://wp.unil.ch/legalpro/>) and is leading a NORFACE DIAL project on the accumulation of disadvantages among seniors in employment (<https://www.norface.net/project/daisie/>).

Rebecca Lund is a Researcher and Postdoc at the Centre for Gender Studies (STK), University of Oslo, Norway. Lund's work focuses on epistemic injustice, knowledge production, academic work, gender and intersectionality, and institutional ethnography. In addition to her postdoctoral project of epistemic injustice in feminist knowledge production, Lund is engaged as a researcher in two Norwegian Research Council funded Balance program projects, FEMPROF at the University of Agder and 'Gender, Love and Passion for Knowledge' at University of Oslo. In addition Lund acts as joint editor-in-chief for NORA: The Nordic Journal of Feminist and Gender Research.

May-Linda Magnussen is Associate Professor at the department of sociology and social work, University of Agder (UiA), Norway. Magnussen's research concerns family life, work life, gender and migration, with a growing focus on gender and diversity in the academia. She was the research leader of UiAs Balance project (2015-2018), financed by the Norwegian Research Council's Balance Program. Now, Magnussen is part of the FEMPROF project (2019-2022), financed by the same program. The Balance program aims at gender equality in the academia, particularly among professors and research leaders.

Viviana Meschitti is Senior Lecturer in Management at the University of Huddersfield (UK). Her research is focused on gender, careers and academic identities. She has previously worked at Birkbeck (University of London, UK) for the EU-funded project TRIGGER on gender in science, and at the University of Lugano (USI, Switzerland) for the Swiss Federal Programme "Equal Opportunities at Universities". She has a longstanding experience of coordinating mentoring programmes for women and she is a member of the Athena SWAN (the UK Charter for gender equality) self-assessment panel in the Business School of the University of Huddersfield.

Stream No. 12

Technology, Gender and Working Life: Organisational Technologies and the Nature of the Gender-Technology Relationship

Stream Convenors

Julie Monroe, Newcastle University, ENGLAND

Gunilla Widén, Åbo Akademi University, FINLAND

Ana Lopes, Newcastle University, ENGLAND

Sara Zaeemdar, Newcastle University, ENGLAND

Ana Marija Sikirić, University of Rijeka, CROATIA

Gender relations are interwoven with technology and culture (Wajcman, 2006). In workplaces, hierarchies of difference relating to gender, have sometimes relied on a perceived mastery of particular technologies to provide power (ibid.). Wajcman highlights the rapidly changing nature of the gender-technology relationship. Faulkner (2001) argues for a “feminist gaze” of technological artefacts, in order to explore how these are gendered. Using a “hard-soft dichotomy”, kitchen appliances are examples of smaller scale and therefore “soft technology” (Faulkner, 2001, p. 85). This as opposed to the “hard” technology of “industrial plants, space rockets, weapon systems ... large technological systems associated with powerful institutions” (ibid.). Technology may be gendered in a material way, or symbolically, by association.

The boundaries between everyday life and digital media are dissolving (Wajcman and Jones, 2012) and the spread of smart mobile technology to the domestic realm has challenged the meanings of ‘work’ and ‘home’ (Chambers, 2016). While communication media and machine intelligence are transforming the labour process through workplace technologies that are ubiquitous and increasingly intangible, technologies in the home environment may present different challenges for the mediation of work and life. Since the advent of the first smart phone in 2007, a proliferation of devices and associated connectivity has changed our technology behaviour beyond recognition (ibid.). Technology is now integrated with all areas of life. Therefore, an integrative analysis, that takes everyday life into account, is needed.

The core question of this stream is: *How does the gender-technology relationship impact everyday life at home and at work?* Organization and management research has often neglected organisational technology (Orlikowski, 2010) and ontology of organisational technology is often taken for granted. Different technological capabilities produce particular effects for example, the materiality of specific technologies afford particular modes of interaction (Orlikowski, 2010). A relational ontology rejects the idea of a world made up of individuals and objects with separate properties (ibid.). Some organisation scholars have used perspectives such as Actor Network Theory to examine workplace sociotechnical relations. The conceptualisation of sociomateriality for example, can be used to focus on how materialities and meanings are enacted in everyday practices.

Submissions are welcomed from a wide variety of ontological and epistemological positions. Please submit papers on the following indicative topics:

- Information literacy, the digital workplace and organisation level information culture; technological literacy and gendered practices in organisations

- Gendered relationships between ICTs, workplace technology use and work-life articulation: the use of workplace internet for leisure or life project pursuits; rules and norms pertaining to technology use at work and equality of access to technology goods at work
- Human-machine interfaces at work and individual technology behaviour: the regulation of algorithmic governance in the workplace; exploring quantification and the infiltration of metrics to everyday life, in the quantified and gendered self
- Technologies that are implicated in the work of social reproduction for example the use of internet and Apps to manage housework tasks like food shopping, bills and remote parenting
- The connections between gender, work-life navigation, labour market power and attitudes to technologies
- Feminist philosophy of technology perspectives on how the social world of work is mediated by technology
- Agential and structural factors that enable and constrain technology adoption by women and men
- Industry 4.0, cyber-physical systems, Internet of things, cloud computing viewed through the lens of the gender-technology relationship
- Gendering of technology in the career context; the relationship between technology and gendering of work in the gig economy; the role of technology in gender segregation
- Gender-sensitive issues of the 'people analytics' organisation agenda and the HR use of people analytics to address business performance and productivity
- Technology, activism and organisational democracy: How technology is implicated in producing gender (in)equality; Technology's role in the project of gender equality in organisations
- Digital divides, emerging from gendered participation in the digital world

If you wish to propose a session within the stream, that is, 3-4 papers tied together with a specific focus or theme, the organizers will try to accommodate them in the programme.

Abstracts of approximately 500 words (submitted direct to stream leaders, ONE page, WORD NOT PDF, single spaced, excluding any references, no headers, footers or track changes) are invited by Friday 1st November 2019. Decisions on acceptance of abstracts will be made by stream leaders within one month and communicated to authors by Monday 2nd December 2019. All contributions will be independently refereed. Abstracts should include FULL contact details, including name, institutional affiliation, mailing address, and e-mail address. **Abstracts should be emailed to j.monroe@newcastle.ac.uk.**

Convenor biographies

Julie Monroe is a PhD candidate at Newcastle University Business School (UK). Julie's doctoral research explores the way that work-life balance is mediated by technology use in work time. The significance of occupational class and gender are considered in order to explain differences in how workers navigate the boundary between the domains of work and home.

Gunilla Widén is a Professor of Information Studies at the Faculty of Social Sciences, Business and Economics, Åbo Akademi University (Finland). Gunilla does research in the area of information behaviour, information literacy, and knowledge management. Her current project is 'The Impact of Information Literacy in the Digital Workplace (DiWIL)', funded by the Academy of Finland (2016-20). Other current projects are focusing youth information behaviour and refugees' information practices.

Ana Lopes is a lecturer in Human Resource Management at Newcastle University (UK). Her research focuses on gender, work and employment relations; gender, careers and the workplace; equality and diversity, equal opportunities, diversity management; gender and precarity, including precarious work in academia, and living wage campaigns. Ana is an Associate Editor of the journal *Work, Employment and Society* and a book review editor of *Gender, Work and Organization*. She is a board member of the Gender Relations in the Labour Market and the Welfare State research network of the European Sociological Association; and a founding member of the Gender Issues in Business Schools (GIBS) Network, a newly formed UK based PhD and early career researchers' network.

Sara Zaeemdar is a Lecturer in International Human Resource Management at Newcastle University Business School (UK). Her research focuses on identity construction in and around organisations, with special focus on identity issues related to gender in contemporary organisations. She has completed her PhD studies in Management at Macquarie Graduate School of Management (MGSM) in Sydney, Australia.

Ana Marija Sikirić, PhD is an Assistant Professor at the Faculty of Economics and Business at University of Rijeka (Croatia). In May 2017 she successfully defended her doctoral dissertation "A Gender Perspective of Budget Process". During her almost seven years of scientific research at University of Rijeka she published as author or coauthor 13 scientific papers and 7 professional papers and participated in six international conferences. Main research objects of the published papers are: gender equality, unpaid work, gender budgeting, gender sensitive budget analysis. She is a leader of the scientific research project "Budgeting Process from the Gender Equality Perspective". She is one of the creators of a course covering gender theory and LGBT rights that will be held within the Cultural Studies Faculty of Philosophy at University of Rijeka.

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Gendered Spaces, Places and Temporalities of Work: Methodological Directions and Challenges

Stream convenors:

Louise Nash, Business School, University of Essex, ENGLAND

Dawn Lyon, University of Kent, ENGLAND

Darren Thomas Baker, University College Dublin, IRELAND

Ariel Ducey, University of Calgary, CANADA

It is almost twenty years since Gregson and Rose (2000) claimed that spaces need to be thought of as performative, and that more needs to be made of the complexity and instability of performed spaces. The interplay between gender performativity and industry sector has been well documented (e.g. McDowell, 1997, Knights and Tullberg, 2011), yet the materiality and temporality of places of work (in the sense of the wider geographical location of multiple organizations), and how best to research them, are relatively under explored. Thinking through how spaces of organising are constructed and experienced in and through gender performativity leads to questions about the relationship between materiality, gendered performances and places and times of work, and how they can best be empirically researched. As Taylor and Spicer (2007) point out, although a rich understanding of organizational spatiality has emerged over recent years, most studies have focused on the 'micro' scale of individual buildings and with limited attention to time. A number of contributions to the literature have included the materiality of place and time when considering the social practices which operate within them (Dale, 2005, Lyon, 2012, Shortt, 2015). Immersive, ethnographic approaches to researching place (Tyler, 2011, Lyon, 2016, Nash, 2018) in the context of calls for multi-sited ethnography (Marcus, 1995) provide a guide to how places of organization might be empirically explored, without necessarily using a single organization as a basis for research.

This stream considers innovative ways of how the 'space outside' traditional, bounded organisations as well as the 'space within' can be researched through a gendered lens. If such places might compel particular gendered performances, immersive methods of understanding place can be a means through which gender performativity is documented and analysed. Within research on space, time, gender and organisation, there is also growing attention to sensory approaches, for instance inspired by Henri Lefebvre's *Rhythmanalysis* (Lefebvre, 2004) and its intersection with gender (Reid-Musson, 2018). Such studies respond to a growing interest in the potential of Lefebvre in organisation studies (e.g. Chari and Gidwani, 2018; Dale et al, 2018). A focus on an embodied, sensory understanding of place situates such research within a social science tradition of reflexive ethnography (Pink, 2007, 2008, Lyon, 2016, 2018) and feminist approaches to studying time and space (e.g. Rose, 1993, Listerborn, 2002, Sharma, 2014).

With this in mind, we encourage discussion in the *Gendered spaces, places and temporalities of work* stream that will explore *Methodological Directions and Challenges* that take up new and exciting methodological developments in the analysis of the spatial and temporal aspects of the relationship between gender, work and organization. We particularly aim to encourage contributions to the stream from cross-or trans-disciplinary perspectives. Possible contributions might include (but should not be limited to) papers drawing on, developing or originating from, any of the following:

- The rhythms of working lives
- Socio materiality in organisational life

- The sensory aspects of working practices
- The haptic and working life
- Embodiment and immersive methods in organization research
- The limits of the body and the senses as instruments of research
- Feminist theory, space, time and organisation
- Space, performativity and boundary work
- The multiple temporalities of place and place-making
- At the margins: researching in-between spaces
- Researching (at) different spatial scales and temporal registers
- Spaces of control and containment

Abstracts of approximately 500 words (ONE page, Word document NOT PDF, single spaced, excluding references, no header, footers or track changes) are invited by 1st November 2019 with decisions on acceptance to be made by stream leaders within one month and communicated to authors by Monday 2nd December 2019. All contributions will be independently refereed. **Abstracts should be emailed to: louisen@essex.ac.uk.** Abstracts should include FULL contact details, including your name, department, institutional affiliation, mailing address, and e-mail address. *State the title of the stream which you are submitting your abstract.*

Convenor biographies

Louise Nash is a lecturer in management at Essex Business School, University of Essex.

Her research interests are in interpretative, qualitative studies of the lived experience of work, particularly in the spatial and temporal rhythms of everyday working life, and in exploring and developing sensory and embodied methods of research.

Dawn Lyon is a Reader in Sociology at the University of Kent. Her research is broadly in the sociology of work and time. She is interested in the meanings work has for people (past, present and future), the (gendered) interconnections between work activities undertaken in different socio-economic relations (e.g. paid and unpaid), the rhythms of working life, the embodied experience of work and the deployment of the senses in everyday working practices. She is also interested in creative, visual and sensory qualitative research methods.

Darren Thomas Baker is Assistant Professor / Lecturer of Business in Society at University College Dublin (UCD). He is also currently Adjunct Fellow at University Technology Sydney Business School and has previously been a Visiting Fellow at Macquarie University Faculty of Business and Economics, Cranfield University School of Management and the Open University of Catalonia. Darren has taught at King's Business School and Queen Mary University, London. He read for an MA at the University of Oxford and holds a PhD from King's College London. Darren draws on psychoanalysis for ontological, epistemological and methodological inspiration to explore how subjectivities are forged at the intersection of class and gender, as well as broader ethical considerations, including capacities to care, in precarious and 'elite' banking and finance professions in the UK and Australia.

Ariel Ducey is an Associate Professor in the Department of Sociology, University of Calgary, Canada. Her research centres on issues of responsibility, ethicality, knowledge, and emotions in the institutions and practices of health care and medicine. Her 2009 book, *Never Good Enough: Health Care Workers and the False Promise of Job Training* (Cornell), examined the political economy of the training and upgrading industry for frontline health care workers in New York City, showing the industry's limitations as a response to health care restructuring and the undervaluation of caring and hands-on

work. She also published two book chapters on affective and caring labour in this training industry. Currently, she is completing a qualitative research project about values and practices in pelvic floor surgery, for which she has carried out in-depth interviews with surgeons and other stakeholders in surgical innovation and observed international medical meetings. Ariel has also recently collaborated with an interdisciplinary research group based at the University of Toronto examining the processes around medical device adoption, regulation, and surveillance in Canada.

Beyond the Binary Divide: Empirical Research and Conceptual Developments in Times of Transformation

Stream Convenors:

Ursula Offenberger, University of Tübingen, GERMANY

Julia Nentwich, University of St. Gallen, SWITZERLAND

Almut Peukert, University of Hamburg, GERMANY

Tiina Suopajarvi, University of Tampere, FINLAND

More than thirty years after the groundbreaking work on *doing gender* and the outstanding international and interdisciplinary career of the concept, researchers have called for more reflexive takes on gender analyses and interrogated how theoretical assumptions predetermine the possible results of any research. Although the heterosexual matrix and the gender binary still form crucial institutions in late-modern societies of the global North, gender is neither considered as omnirelevant nor as a category with a general master status (Hirschauer, 2001; Poggio, 2006; Pullen & Knights, 2007; Risman, 2009). Developing our understanding of the major transformations in gender relations, the notion of *undoing* has entered the debate (Deutsch, 2007). As a matter of fact, conceptual and empirical foci have shifted towards context-dependency, situatedness and the simultaneity of diverse forms of *doing differences* (West & Fenstermaker, 1995; Kelan, 2010). These developments reveal varieties within sex categories and highlight how gender is done differently according to the respective context and situation. While gender is done in one context, it might be *undone* in another or *not done* at all. If doing gender is part of the varied practices of doing difference, it remains an empirical question which differences are made more (ir-)relevant than others in particular settings and situations, and which institutions and political settings strengthen or weaken difference and social inequality. As a matter of fact, these theoretical developments request for both intensified empirical scrutiny and reflexivity upon the historical moment in which theories are constructed. For example, how might discourses of neoliberalism impact on understandings of (un)doing gender and differences, resulting in a decoupling from questions of collective power struggles against social inequalities?

“Doing gender” has been applied in multiple ways and focused on different elements of interactional and institutional settings and situations (for an overview see Nentwich & Kelan, 2014). Conceptual considerations of doing difference, undoing and not doing gender vary with regard to theoretical references, empirical results and understandings of what undoing, not doing and (un)doing differences can mean: Is it a form of Butlerian subversion (Butler, 1990), a reduction of differentiation (Deutsch, 2007) or an accomplishment that is not necessarily always ongoing and hence a contingent category (Hirschauer, 2001; 2014)? For instance, scholars have discussed the example of women in top-positions. Should we interpret their downplaying of femininity in a male-dominated workplace as *doing* or as *undoing gender*? (e.g. Kelan 2010). Furthermore, from the backdrop of a postfeminist framing (Lewis, Benschop & Simpson, 2017), shouldn't it be interpreted as merely silencing gender norms and hence an instance of “rhetoric modernisation” (Wetterer, 2003)?

Identifying and “showing” something that is *undone* or *not going on* is indeed a challenge for empirical projects. How can we address the possibilities of doing, but also undoing or not doing gender at all? Is it possible to empirically „show“ that *undoing* and not *doing* is what is happening at a certain moment and a certain place without either reifying old gender binary thinking or downplaying and overlooking the postfeminist

rhetorics of equality and individual agency? What are the respective implications for sampling, research design, and data analysis? While established methods of data collection such as interviews, documents, visual analyses and observations are suitable for reconstructing happenings, doings and sayings, those methodological reflections are still under development that aim at reconstructing something that is being avoided, not talked about, forgotten or even set aside. For instance, we should focus on affective practices, intensities or instances of episodic initiation or suspension of differentiation (Pullen, Rhodes & Thanem, 2017). Moreover, following Gherardi's (2018) provocative question "*do we need 'gender' any longer?*", what ideas can we gain from post-humanist research practices and post-qualitative methodologies for the conceptualization and exploration of un/doing gender? Instead of un/doing gender should we talk about gender as "becoming with" other elements in the intra-actions of human and non-human agents (Barad 2007)? Would this kind of framing affect our research processes, methodologies, theoretical readings and understanding of power relations? Would it help us to see the *undoin*gs, invisibilities, silences and understand their meanings, or agencies, better, or differently?

Our stream invites contributions that aspire to bring together theoretical, methodological and empirical reflections of researching *doings* and *undoin*gs of gender as well as other doings of differences. The following questions may be relevant, but are of course not exhaustive:

- How can we conceptualize and empirically investigate different possible ranges of *undoing* and *not doing* gender? We suggest that understandings of not doing and undoing gender need to be specified with regard to different levels of analysis, such as materialities, discourses, institutions and interactions. Even if only separable analytically, empirical investigations should differentiate in order to determine and empirically depict possible ranges of undoing and not doing gender.
- How can we empirically capture the complexity of differentiation processes (by gender, age, class, race, ability, citizenship, etc.) and conceptualize them? Moreover, how can "(un)doing differences" be conceptualized and taken up empirically?
- How should we conceive the relation between theory and methods? As our above considerations show, theory and methods always constitute each other and can best be thought of as theory-methods packages, which „produce“ or generate their very subjects. Which "packages" can tackle the complexities of persistence and change relevant for understanding recent transformations?
- What kind of methods and methodologies have been developed for the analysis of (un)doing? Where can we identify needs for future developments, and how can we address these needs?
- How and in what ways are questions of *undoing* and *not doing* gender related to questions of structure and agency? What are conceptual expansions that are promising and fruitful?
- What are the affective practices and different intensities of (un)doing gender? How useful is the recent turn to affect for studying doing gender and differences?

Submission of Abstracts

Abstracts of approximately 500 words (submitted direct to stream leaders, ONE page, WORD NOT PDF, single spaced, excluding any references, no headers, footers or track changes) are invited by Friday 1st November 2019. Decisions on acceptance of abstracts will be made by stream leaders within one month and communicated to authors by Monday 2nd December 2019. All contributions will be independently refereed. Abstracts should include FULL contact details, including name, institutional affiliation, mailing

address, and e-mail address. **Abstracts should be emailed to:** ursula.offenberger@uni-tuebingen.de; julia.nentwich@unisg.ch; almut.peukert@uni-hamburg.de; tiina.suopajarvi@tuni.fi

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Ursula Offenberger currently works as an assistant professor for qualitative research methods at the University of Tübingen, Germany. She holds a PhD in sociology and has worked as a research assistant at the University of St. Gallen. She is interested in qualitative methods and methodologies, gender and technology studies as well as pragmatist social research.

Julia Nentwich is an associate professor at the University of St. Gallen, Switzerland where she teaches psychology and critical thinking. In her research, she is interested in social and discursive practices of doing gender and diversity, organizational change, change agency and resistance. She has published widely on these topics, both in English and German.

Almut Peukert currently works as Assistant Professor in Sociology at the Department of Socioeconomics, University of Hamburg, Germany. She is the principle investigator for the research project “Ambivalent recognition order. Doing reproduction and doing family beyond the heterosexual nuclear family” (2018-2021, German Research Foundation). Her

research focuses on un-/doing gender, care and the gendered division of labour, sociology of intimate relationships and LGBTQ*Families.

Tiina Suopajarvi currently works at the School of Social Sciences and Humanities, University of Tampere. She is a senior researcher in the NordWit project “Beyond the Gender Paradox: Women's careers in technology-driven research and innovation in and outside of academe”. Her research focuses on ethnographic and participatory research in gender, work and place and Urban Politics. She is also Editor-in-Chief of NORA- Nordic Journal of Feminist and Gender Research.

Transgender People and Institutions and/or Institutionalising Transgender People

Stream Convenors

Saoirse Caitlin O'Shea, Northumbria University, ENGLAND

Olga Suhomlinova, University of Leicester, ENGLAND

In recent years organisation and management researchers have begun to show interest in the experiences of transgender and gender non-conforming (TGNC) people (Connell, 2010; Knights and Thanem, 2011; Linstead and Pullen, 2006; Muhr and Sullivan, 2013; Muhr, Sullivan and Rich, 2015; O'Shea, 2016; Schilt and Connell, 2007; Schilt and Westbrook, 2009; Thanem, 2011; Thanem and Knights, 2012; Thanem and Wallenberg, 2015). Most of this research, however, has been limited in two ways. Firstly, it has focused on transgender people, to the near exclusion of gender nonconforming identities. Secondly, it has concentrated on the experiences of employed individuals in workplace – an important, but narrow institutional and spatio-temporal context.

The realities of TGNC lives are much more varied and diverse, depending both on their unique identities and on specific institutions with which they interact. Thus, workplaces where TGNC individuals are employed are usually categorised in broad brushstrokes based on occupational gender stereotypes as 'masculine' or 'feminine'. Yet, this provides a very limited consideration of differences between work institutions and the institutional policies and practices of regulating TGNC employees. Furthermore, many TGNC people are unemployed or under employed (e.g., in the UK, the unemployment rate for transgender people was 17% in 2012 – double the national average (Office for National Statistics, 2012)); and some of them are pushed into the underground economy, such as sex work and drug trafficking (Barton, 2018). Their lives bring them in contact with a very different set of institutions, from employment agencies to the criminal justice system. Our own research on TGNC prisoners in England and Wales suggests that prisons as a quintessential 'total institution' severely constrain the 'performance' of TGNC identities by, inter alia, limiting access to gender appropriate clothes and products and, consequently, undermining the opportunity to demonstrate the 'real-life experience' required to access gender affirmative health care.

In this stream we invite presentations that illuminate the ways in which TGNC people negotiate their lives in different institutional settings, such as education, healthcare, criminal justice, different types of employing organisations, and organisations ministering to the unemployed, as well as across multiple institutions.

We are interested in, but do not limit our interests to, presentations concerned with:

(1) from an institutional perspective:

- How do specific institutions regulate and place specific demands on TGNC people?
- How do different institutions regard TGNC people? Are they welcomed or are they seen as a source of risk to be contained?
- Do all institutions affect TGNC people in the same way?
- How do different institutions conform to and interpret legislation?
- How do different institutions coordinate the regulation and treatment of TGNC people in multiple institutional settings?

(2) from a TGNC perspective:

- Are TGNC people able to transform institutions and particularly those that explicitly regulate aspects of their lives (such as healthcare institutions)?
- How do TGNC people negotiate with and conform to or resist multiple and potentially conflicting institutional requirements and regulations?
- Which institutions are considered as requiring transformation and why by TGNC people?
- How are TGNC people affected by a confluence of multiple institutions? Is it more onerous to negotiate different, conflicting institutional demands or by an escalation of a demand across different institutional settings?
- How do TGNC people cope with being accepted by one institution, ignored by another and rejected by a third?

How to submit

Abstracts of approximately 500 words (submitted direct to stream leaders, ONE page, WORD NOT PDF, single spaced, excluding any references, no headers, footers or track changes) are invited by Friday 1st November 2019. Decisions on acceptance of abstracts will be made by stream leaders within one month and communicated to authors by Monday 2nd December 2019. All contributions will be independently refereed. Abstracts should include FULL contact details, including name, institutional affiliation, mailing address, and e-mail address. **Abstracts should be emailed to saoirse.oshea@northumbria.ac.uk**

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Convenors' biographical note

Dr Olga Suhomlinoa

Olga is a trans ally and raised a daughter with a trans parent. Her research has covered a variety of industries (e.g., construction, banking, secondary education, healthcare), countries (e.g., Russia, Bulgaria, the UK), and topics (e.g., identity, organisational change, leadership). She has published in *American Sociological Review*, *Human Relations*, *Journal of Management*, *Journal of Management Studies*, and *Organization Studies*.

Dr Saoirse Caitlin O'Shea

Hi, I identify as non-binary and am currently in medical transition. Still – 4 and ½ years and counting. I usually write about the experiences of trans and non-binary folk in the UK and some journals are generous to publish my fluff including *Organization*, *Management Learning*, *Culture and Organization* and *Sociology*. I like chocolate, cats, DMs and stuff.

The Present and Future of Intersectionality: Controversies, Challenges, Transformations and Opportunities

Stream Conveners

Jenny K. Rodriguez, Work & Equalities Institute, University of Manchester, ENGLAND

Elisabeth Anna Günther, WU Vienna, AUSTRIA

Stella M. Nkomo, University of Pretoria, SOUTH AFRICA

This stream interrogates the present and future of intersectionality. Intersectionality has undoubtedly transformed the way feminist research is conducted, and has become “an institutionalized intellectual project, and the dominant tool for excavating the voices of the marginalized” (Nash 2008, p. 13). However, there is talk of intersectionality having run its course, with some scholars referring to a post-intersectionality turn (see Chang & Culp, 2002). This post-intersectionality narrative has its roots primarily on the critique of intersectionality’s apparent inability to “grapple with subjects who occupy multiple social positions and those with “partially privileged” identities in particular” (Cho, 2013:388). At the same time, the post-intersectionality turn speaks to the particularities and challenges of the present socio-cultural and political moment, and its conceptual, theoretical and empirical implications for scholars and organizations.

We invite works that engage with the overall theme of this stream. Below, we set out some themes/questions that are of particular interest but note this list is not extensive:

- How do we do ‘intersectionality’ within a post-identitarian, dis-identity or identity-sceptical theoretical milieu whilst maintaining its possibilities for exposing racism, patriarchy, heterosexism, ableism and classism and interrupting oppressive power and privilege (Calás et al., 2013)? What is the role of intersectional research in the context of discourses of post-racialism? In a context where white supremacy is a global phenomenon, pushing back on intersectionality through the reconfiguration of white power and whiteness (Tate & Page 2018), we see the development of new strategies, such as white fragility, that evidence the growing racial resentment at the ground-breaking theoretical and analytical work of intersectional scholars (DiAngelo, 2018; Tuch & Hughes, 2011). What strategies can intersectional research bring to the fore to challenge this pushback?
- How can we prevent the co-optation of intersectionality and a whitewashing of power dynamics and forms of oppression in the name of intersectionality? The social justice roots of intersectionality, and its strong foundation in Black Feminist thought seem to have been abandoned and some argue that intersectionality has been co-opted and whitewashed, for instance, in discussions about the marginalised that do not centre their racialised and gendered privilege (e.g. Coston & Kimmel, 2012)
- Decolonial critiques to the use of intersectionality - There is an empirical void created by un-reflexive intersectional work that whilst focusing on oppression, seems to want to move on from its racialised nature. In this sense, ‘colour-blind intersectionality’ may mute the experiences of people of colour in ways that minimize their continuing subjugation and marginalization in organizations (Carbado, 2013). In addition, discussions and contributions from scholars and activists from the margins are

obscured and overlooked as the dominant theory and research on intersectionality emerges from dominant academia.

- Intersectionality as a travelling concept - Another challenge intersectional scholars face is the implications of intersectionality as a travelling concept. By using the same terminology, such as class, race or intersectionality, one can overlook the difference in meaning and connotation. For instance, class and race have different connotations in Germanophone and Anglophone scholarships (Knapp 2005, Ferree 2013). Therefore, the nuances of intersectional work need to be interrogated with regard to the situated nature of intersections and their particularities at the structural/institutional level (Knapp 2013).
- How can we use the concept of intersectionality to tackle existing inequalities within work, employment and organisations? Whilst we understand that the 'multidimensionality' of marginalized subjects' lived experiences leads to particular forms of disadvantage, inequality and oppression (Crenshaw, 1989: 13), we are still unable to use this understanding meaningfully to address, let alone eliminate, them in workplace settings, which leads to questions about intersectionality's empirical validity (see Nash, 2008). To what extent is it necessary to complement intersectionality with other frameworks (e.g. queer theory, new materialist scholarship) in order to strengthen its analytical insight?
- How can we use the insights of intersectional scholarship to co-draft and design work, organisations and employment in times of digital transformation and data analytics? New ways of working are increasingly relying on data analytics, artificial intelligence and data mining. What insight can intersectionality bring to these debates and what are the challenges and opportunities for intersectional scholarship?

Submissions

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Decisions on acceptance of abstracts will be made by stream leaders within one month and communicated to authors by Monday 2nd December 2019. All contributions will be independently refereed.

Abstracts should include FULL contact details, including name, institutional affiliation, mailing address, and e-mail address. **Abstracts should be emailed to Jenny Rodriguez:** jenny.rodriguez@manchester.ac.uk

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The Afterlife of *Lean In*: Neoliberal Feminism and the Ideal of Work-Family Balance

Stream Convenors

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Catherine Rottenberg, University of Nottingham, ENGLAND

Siri Øyslebø Sørensen, Norwegian University of Science and Technology, NORWAY

In the past few years, we have witnessed significant shifts in gendered power relations, particularly as the #MeToo movement has gained widespread visibility and feminist discourse has reentered public discussions in arguably unprecedented ways. Concurrently, however, we have also seen the intensification of sexism and misogyny as well as increasing threats to women's reproductive rights in the U.S. and elsewhere. Questions around work and organization have been absolutely central to these shifts: from the pouring forth of stories about sexual violence in workplace contexts to debates led by high-powered individuals and organizations on gender inclusivity and diversity in the workplace.

One key moment in the resurgence of discussions about gender, work and organization in mainstream Anglo-American public discourse was the 2013 publication of Facebook COO Sheryl Sandberg's bestselling 'feminist' manifesto *Lean In: Women, Work, and the Will to Lead*. Sandberg's text, which sold more than 4.2 million copies in 30 languages, and played a pivotal role in revitalizing discussions about gendered power relations, the obstacles women face in the workplace, and why women still find it difficult to enjoy successful careers while raising children. The book urges women to assert themselves in the workplace in order to move up the professional ladder and achieve leadership positions. Yet, at the same time, *Lean In* calls on women to cultivate a felicitous work-family balance. Indeed, Sandberg's manifesto has helped cement the notion of work-family balance at the very heart of recent feminist discussions, firmly coupling a woman's quest for balance with happiness and the project of what she calls "internalizing the revolution." In so doing, *Lean In* has helped to conjure up a new feminist—and feminine—subject, the white middle-class 'balanced woman,' (Rottenberg) who adeptly manages her responsibilities in the sphere of paid work as well as in unpaid reproductive work, prospering in both. As various feminist critics (Adamson, Banet-Weiser, Gill and Orgad, McRobbie) have argued, *Lean In* has been instrumental in replacing key terms traditionally inseparable from public liberal feminist discussions and debates, namely, autonomy, rights, and liberation, with terms that help constitute a new variant of feminism, namely, neoliberal feminism (Rottenberg).

Neoliberal feminism is a particular variant of feminism that has emerged and become dominant on the Anglo-American cultural landscape over the past decade. It is a hyper-individualizing feminism, which incites women to perceive themselves as human capital, relentlessly encouraging them to invest in themselves and to be empowered and "confident." Ultimately, this feminist discourse helps to produce a new feminist subject who is incessantly pressed to take on full responsibility for her own well-being and self-care, reframing issues about systemic and structural inequality in individual and psychological terms, while locating the responsibility and blame for—as well as the solutions to—pain and injustice in women's own psyches and bodies.

Crucially, since the publication of Sandberg's manifesto, neoliberal feminism has not only been on the rise, circulating in the media and across other cultural sites, but its construction of work-life balance as a feminist ideal has increasingly been incorporated into workplace discussions of inclusion and diversity. At the same time, there have been more and more critical responses to both *Lean In* and iterations of neoliberal feminism as well as efforts

by individuals, communities, networks and organizations to resist and present alternatives to the individualizing and self-responsibilizing imperative of this strand of feminism and its work-life balance ideal.

This stream of the Gender, Work & Organization Conference 2020 is therefore interested in engaging with the afterlife of *Lean In* as well as the various iterations of and responses to neoliberal feminism in discussions, literature, practices and policies of or around work-life/work-family balance. This includes questions such as: how has neoliberal feminism reorganized gendered power relations in the 21st century? How has *Lean In*'s vocabulary and advice been taken up in workplaces, in social and government policy and/or by communities, networks and individuals? How has neoliberal feminism developed, extended, and/or complicated debates about women, organization and work? What types of critiques and contestations to the neoliberal feminist ideal of work-life/work-family balance have emerged in work and employment discourses and/or in practice? What, if any, alternative vocabularies have been developed to challenge notions of work-life balance, and, if they have, in what contexts and by whom? How do the racialized, heteronormative and classed aspects of neoliberal feminism's exhortation to cultivate work-life balance manifest themselves and/or are they being challenged and transformed?

Possible topics/areas of investigation include:

- * workplace practices and policies related to work-life balance
- * *Lean In* circles
- * neoliberal feminism and work-life balance in social networking sites
- * government policy around work-life balance
- * post-*Lean In* Advice literature about women and work
- * contemporary representations or discussions of work-life balance in the media
- * Critiques of the notion of work-life balance
- * critiques/challenges to balance as a feminist ideal
- * Responses to the racialized and/or classed and/or heteronormative aspects of neoliberal feminism

Abstracts of approximately 500 words (submitted direct to stream leaders, ONE page, WORD NOT PDF, single spaced, excluding any references, no headers, footers or track changes) are invited by Friday 1st November 2019. Decisions on acceptance of abstracts will be made by stream leaders within one month and communicated to authors by Monday 2nd December 2019. All contributions will be independently refereed. Abstracts should include FULL contact details, including name, institutional affiliation, mailing address, and e-mail address.

Abstracts should be emailed to Catherine.rottenberg@nottingham.ac.uk

Convenor Bios

Shani Orgad is Professor of Media and Communications at LSE. She is the author of several books including *Heading Home: Motherhood, Work, and the Failed Promise of Equality* (2019, Columbia University Press), *Caring in Crisis? Humanitarianism, the Public and NGOs* (with Bruna Seu, 2017, Palgrave), *Media Representation and the Global Imagination* (2012, Polity) and *Storytelling Online: Talking Breast Cancer on the Internet* (2005, Peter Lang).

Dr. Catherine Rottenberg is Associate Professor of American and Canadian Studies at the University of Nottingham. Her most recent publications include *The Rise of Neoliberal Feminism* (Oxford UP 2018), “#MeToo and the Prospects of Political Change” (*Soundings* 2019) and “Postfeminism, Neoliberal Feminism and Popular Feminism? A Conversation with Sarah Banet-Weiser, Rosalind Gill and Catherine Rottenberg” (*Feminist Theory* 2019).

Dr. Siri Øyslebø Sørensen is Associate Professor and head of the Center for Gender Studies in the Department of Interdisciplinary Studies of Culture at the Norwegian University of Science and Technology. She recently co-edited *Bodies, Symbols and Organizational Practice. The Gendered Dynamics of Power* (2018, Routledge, with Agnes Bolsø and Stine H. Bang Svendsen). Previous publications include *The Performativity of Choice: Postfeminist Perspectives on Work-Life Balance* (Gender, Work & Organization 2017).

Silence in the Workplace: Emotions and Body Work at Work

Stream leaders:

Petra Verdonk, Amsterdam UMC-VUmc, THE NETHERLANDS

Elena Bendien, Amsterdam UMC-VUmc THE NETHERLANDS

Tamara Shefer, University of the West Cape, SOUTH AFRICA

Ida Sabelis, VU University Amsterdam, THE NETHERLANDS

With '*Silence in the workplace*' we focus on the practices and structures of silencing emotions and other gendered bodily expressions and experiences at work. In particular, we aim to explore the gendered role of emotions and the body, or bodies (Mik-Meyer et al. 2018), in relation to work-life balance, work-performance, lifecourse and health issues, as well as the persistence of existing practices of taboo surrounding these in the workplace, the latter often reinforcing the silencing.

Work and organisation are environments that shape people's emotional and physical health risks, the opportunities they have, and their gendered biographies. Work and organization are also *spaces* where social relations are reproduced, which are fundamental to the maintenance of societal structures such as patriarchy, or capitalism (Oliffe & Greaves, 2012), and racial as well as age-related specifics (Acker, 2006, Sabelis 2010). Antecedents of mental and physical (ill-)health and health consequences of society's gendered nature are "deeply entrenched and rarely questioned, but hugely influential" (Oliffe & Greaves, 2012, p. 21).

Literally, the body forms a boundary between the private and the public, and with the body being the battlefield between 'work' and 'life', or even understood as 'polluting' the work environment (Douglas, 1966), emotional and physical health experiences can be explicit markers of a struggle for work-life and age-health reconciliation. With emotions and body work-at-work we refer to the regimes of silencing gendered bodily experiences that particularly occur for instance when work itself is not the source of emotions, such as in bereavement of a loved one which often results in disenfranchised grief at work (Ragins & Winkel, 2011; Eyetsemitan, 2017), or menopausal health complaints which are not supposed to 'interfere' or even discussed (Gatrell et al., 2017; Geukes et al., 2016; Bendien et al., 2019a; Bendien et al., 2019b). Workers *are* bodies, and hence, gendered bodies. Spending a huge part of our time at work, emotions and bodily experiences have to be dealt with in the workplace, also when those emotions and experiences are not supposed to be present at work. Partly or fully silencing emotions adds to work load (extra work), and influences 'work presence'. Reasons for silencing can be multiple, e.g. shame, insecurity, fear of stigma, anxiety about material consequences for jobs and careers, a lack of narrative skills, or -more in general- the absence of a language or vocabulary to address these issues in the first place (Gatrell et al., 2017; Bendien et al., 2019b).

In our approach we see the female body in particular as transgressing work-private life boundaries and perhaps even dissolving, or even dismissing that distinction. Problematising work-private life and age-health distinctions proposes a different view on those boundaries and its sometimes confusing consequences for all realms and all phases of life.

Themes associated with emotions and bodies at work can be studied within various domains. For instance, in organizational and occupational health studies, gendered emotions and gendered bodies are often studied as burdened by work, such as in Hochschild's (1983) iconic study on emotional labour in flight attendants when feelings are commodified for organizational purposes; or studies on emotional and physical job demands which leaves older women overly tired after work and at risk for many physical health complaints (Verdonk et al., 2010a). Other researchers may for instance focus on workers' health in relation to working conditions from a class perspective of a 'lower educated body at risk', from an age perspective showing how productivity loss and sickness absence are likely to occur as a consequence of 'a body in decline' (Riach et al. 2014, Sabelis & Schilling 2013), from a racial perspective showing how race discrimination is 'a body under siege' (Tammy? -), or from a gender perspective presenting women's pregnant bodies as in 'need of protection'. Alternatively, working conditions and health may affect male and female workers differently (e.g. Houkes et al., 2011), and doing health may present ways of doing masculinity or femininity at work (e.g. Verdonk et al., 2010b). But despite the attention for occupational health, many in particular women's and gender mental and physical health issues are greatly overlooked in work and organization studies (e.g. Bendien et al., 2019a) - often through a business case perspective advocating health promotion to contain costs for individuals, organizations, and society. Silence, also in occupational research, is deafening about many topics: intimate partner violence, divorce, miscarriage (Porschitz & Silerr, 2017), postpartum depression (Frankhouser & Defenbaugh, 2017) and menopausal experiences (Bendien et al., 2019a; Bendien et al., 2019b). In 2003, Hazen published work on women and work after they perinatal loss, when their baby died before, during, or shortly after birth, and how they negotiated their grief with their work. Some women reflected on their working lives decades after the loss of their child, and gave an insight in how this experience had affected their working lives in the short and the long run (Hazen, 2003). However, not much has been published on this topic since. And only as recently as in 2017 in *Gender, Work & Organization*, Porschitz and Siler published their autoethnography on miscarriage work.

Since feminist research is grounded in people's lived and gendered experiences (Ramazanoğlu & Holland, 2002), across their intersections including race, age, or class, it is important that we bring the diverse emotional experiences and physical bodies of men and women in the workplace into our research. Therefore, in this stream we invite researchers who work on so far un(der)explored and silenced aspects of Emotions and Bodies at the Workplace; we encourage contributions concerned with gendered emotional and bodily experiences, including but not limited to female-specific lifestages and work, such as divorce, loss, and violence, menstrual pains, breastfeeding, menopause, or miscarriage and abortion, or to male-specific (health) issues.

Stream leaders' short bios:

Elena Bendien is a social scientist, social and cultural gerontologist, senior researcher and lecturer at the department of Medical Humanities of Amsterdam UMC, location VUmc. Her research interests focus on the transdisciplinary domain of ageing studies. This comprises i.a. the relation between the increasing life span, work and gender aspects of ageing.

Ida Sabelis is associate professor at the Faculty of Social Sciences, department of Organisation Sciences, Vrije Universiteit Amsterdam, and former Joint-EIC for GWO. Her work centres around gender diversity, ecofeminism, the positioning of sex workers, cycling cultures and time studies – all inspired by human rights' issues coupled with calling attention to global environmental and social hazards.

Tamara Shefer is professor in the Women's and Gender Studies Department, Faculty of Arts, University of the Western Cape, South Africa. Besides for her scholarship on intersectional sexualities and gender, she has had a long interest in the politics of higher education and scholarship, particularly within patriarchal and (post)apartheid contexts with focus on socially just and feminist pedagogies.

Petra Verdonk is an occupational health psychologists and works as an associate professor at Amsterdam UMC-VUmc, dept. Medical Humanities. Her work focuses on gender, diversity and public health, including but not limited to gender and occupational health issues and mainstreaming gender and intersectionality in medical education.

Abstracts of approximately 500 words (ONE page, Word document NOT PDF, single spaced, excluding references, no header, footers or track changes) are invited by 1st November 2019 with decisions on acceptance to be made by stream leaders within one month. All abstracts will be peer reviewed. New and young scholars with 'work in progress' papers are welcomed. Papers can be theoretical or theoretically informed empirical work. In the case of co-authored papers, ONE person should be identified as the corresponding author. Note that due to restrictions of space, multiple submissions by the same author will not be timetabled. **Abstracts should be emailed to: i.sabelis@vu.nl**

Abstracts should include **FULL** contact details, including your name, institutional affiliation, mailing address, and e-mail address. *State the title of the stream to which you are submitting your abstract.* Note that no funding, fee waiver, travel or other bursaries are offered for attendance at GWO2020.

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Critical Approaches to Equality, Diversity and Inclusion in the International Sciences

Stream Convenors

Dr Udeni Salmon, University of Lincoln, ENGLAND

Dr Tana Joseph, University of Manchester, ENGLAND

Dr Anne Laure Humbert, Oxford-Brookes University, ENGLAND

Professor Kate Sang, Heriot-Watt University, SCOTLAND

Despite substantial investment in Equality, Diversity and Inclusion (EDI) initiatives in science research organisations, there is little evidence of significant improvement (OECD, 2017; WISE Campaign, 2019). Women, non-white people, LGBTQ+ and disabled people remain under-represented at all levels in university and R&D departments in industry. Our focus is on minority science workers who are marginalised, despite science in general being a mainstream phenomenon of interest.

The exclusion and marginalisation of scientific researchers takes place against an international background of assault on reproductive and gay rights, online harassment of women, racism and Islamophobia. Institutional responses to equalities problems have been limited to simplistic approaches that evade open discussion of race, gender and homophobia (Ahmed, 2012). The wider discourse of neoliberal feminisms and post-feminism has been argued to compound the problem: these have encouraged women to remake themselves as corporate subjects (Gill, K. Kelan, & M. Scharff, 2017; Rottenberg, 2014) who maximise individual gain at the expense of the minorities to whom their childcare and domestic labour is outsourced (Ehrenreich & Hochschild, 2003). A market-centred view of equality has dovetailed with corporate enthusiasm for diversity, with the aim of women attaining social parity with men of their own class (Arruzza, Bhattacharya, & Fraser, 2018) rather than addressing repressive power structures. Voluntary regulation, such as Athena SWAN and the Race Equality Charter in the UK or ADVANCE in the US, have failed to eliminate discriminations from the international research sector.

The aim of this stream is to bring together research that takes a critical approach to EDI strategies and initiatives to explore the complex nature of systemic bias in science research organisations across a range of countries. This stream addresses calls to examine not only gender but also race, disability, sexuality and other intersecting systems of power (Liu, 2017; Sang, Al-Dajani, & Özbilgin, 2013) in organisations. We are particularly interested in how wider political and social realities (austerity, Brexit, #MeToo) have been ignored by mainstream EDI strategies. Our stream contributes to critical diversity studies which examine who is allowed to participate in organisations, the terms of their participation, and who remains sidelined (Brewis, 2018; Swan, 2017). We continue conversations previously published in special issues of GWO on critical diversity work (Pullen, Vachhani, Gagnon, & Cornelius, 2017) and on intersectional theory in work and organisations (Rodriguez, Holvino, Fletcher, & Nkomo, 2016). Specifically, we seek to extend knowledge about the processes of inclusion in science organisations across an international spectrum; we seek to build on previously published work in GWO which covered Spain (Vayreda, Conesa, Revelles-Benavente, & González Ramos, 2019), the Netherlands (Lansu, Bleijenbergh, & Benschop, 2019), Europe (Haas, Koeszegi, & Zedlacher, 2016), Italy, France and the Netherlands (Herman, Lewis, & Humbert, 2013). We welcome contributions from other disciplines, including the arts and humanities, social sciences, medicine and healthcare studies. We also encourage auto-ethnographic accounts by science researchers (Opara, 2017) and EDI practitioners of their lived

experience of the workplace. Contributions from policy-makers are also welcome. Consistent with previous work which centres under-represented voices in creative ways (Dar, 2018), we are open to non-traditional formats, such as poetry, plays, art, or digital interventions.

Questions and topics of interest for this stream includes:

- Critiques of EDI training, such as unconscious bias and online training
- Critical analysis of policy interventions across an international spectrum such as Athena SWAN, Disability Confident, the Race Equality Charter, or ADVANCE.
- Explorations of how the wider political and social environment affects science researchers and the organisations in which they work
- The role of neoliberal feminism in perpetuating class and race inequalities in science research organisations
- The lived experience of minorities: backlash, complicity, and burnout in researchers in international science research organisations
- Work-life balance and unequal pay in international science research organisations
- Racism and Islamophobia in international science research organisations
- Gender identities and sexuality in international science research organisations
- Gender and disability/chronic health conditions in international science research organisations
- Disparities between how minority science researchers and their organisation view EDI interventions
- Race, sexuality, social class, disability, age and their intersections with gender in the context of international science research organisations.
- Racialised and gendered research and teaching in science research organisations and the role of science departments in perpetuating inequalities

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Biographies

Tana Joseph, PhD, is a Royal Society Newton International Fellow in the Jodrell Bank Centre for Astrophysics at the University of Manchester. Originally from South Africa, she uses data from the two Square Kilometre Array precursor telescopes, MeerKAT and ASKAP, to search for and study black hole and neutron star binary systems. Tana is the outreach and science engagement lead for one of MeerKAT's large science projects, TRAPUM. She is the Founder and Director of [AstroComms](#), a Science, Technology, Engineering and Mathematics (STEM) Consulting and Communications company which seeks to assist STEM practitioners, institutions and policy makers to effectively leverage STEM as a driver for economic and social development. Tana has frequently been interviewed for the [New Scientist](#) and will be presenting at New Scientist Live in October 2019.

Anne Laure Humbert, PhD, is a Reader in Gender and Diversity and Director of the Centre for Diversity Policy Research and Practice at Oxford Brookes University. Anne is very experienced in gender equality research at national and EU level, policy analysis and assessment as well as gender statistics. She specialises in applying advanced quantitative

methods to comparative social and economic analysis, particularly in relation to work and organisations, entrepreneurship, and work-life balance. She has also developed several composite indicators at international level. She has previously held positions at Cranfield University and Middlesex University London. Anne is a regular public speaker on gender equality and she enjoys the opportunity to make connections between theory, practice and activism.

Udeni Salmon, PhD, is Research Fellow at the University of Lincoln and an Honorary Research Associate at the University of Keele. Entrepreneurship and innovation in family firms, SMEs and regional development is the focus of her research and the topic of the mixed methods PhD which was awarded in 2017. Her subsequent research interests apply entrepreneurial and family firm theory to issues of social justice. She is currently researching EDI initiatives in STEM research organizations (EPSRC-funded). She has over 20 years of experience as a senior manager at large, global organisations such as IBM, Deloitte Consulting and Leonard Cheshire Disability. She is proud to be a member of the Building the Anti-Racist Classroom Collective <https://barcworkshop.org/>.

Kate Sang, PhD, is Professor of Gender and Employment Studies at Heriott Watt University. Her research examines the workplace as the site where gender, and associated inequalities, are reproduced. She is particularly interested in how gender intersects with other categories of difference resulting in complex patterns of (dis)advantage. Her current projects include disability Inclusive Science Careers (EPSRC funded - £494k), working from the margins: disability inclusion in Malawi (GCRF £25k), menstruation research network (Wellcome Trust – Col), disability and academic careers (EPSRC and SoSS funded). She is currently on the Editorial Board of Work, Employment and Society (ABS 4).

Gendering Place, Placing Gender: Place, Space and Gender in Turbulent Times

Stream Convenors

Ruth Simpson, Brunel University, ENGLAND

Alex Simpson, University of Macquarie, AUSTRALIA

Darren Thomas Baker, University College Dublin, IRELAND

Debates in social geography about the potential interrelationships between place, space and gender reflect in part fundamental disruptions and transformations in local/global social relations (see Ceron-Anaya, 2018; Massey, 1994; 2005; McDowell, 2016; Sassen, 2005). These include migration and population movements, environmental challenges, conflict, austerity programmes, bordering practices and reconfigured relations between the secular and the sacred with profound implications for gender and the 'segmenting of a new gender order' (McDowell, 2016). Against this backdrop, the stream explores the situated nature of masculinities and femininities both in terms of the significance of place and space for gender divisions and 'lived experiences' (e.g. gendered experiences of accessibility, feelings of dis-placement, place attachments, security and belonging) as well as for how places and spaces themselves become gendered through the activities and practices of men and women within them.

Place can be seen as a constellation of local and global processes that create varied and evolving opportunities, relationships and resources (Massey, 2005). These help to shape experiences of advantage and disadvantage through, for example, the constitutive elements of daily routines. At the same time, meanings attached to place are defined in part by individual and collective actions and practices, giving meaning to concepts of 'guest', 'stranger' and 'citizen' (Sack, 1993). Places are accordingly relational – defined and shaped by unequal power relations and by socio-spatial practices that underpin social relations of inclusion and exclusion (Lefebvre, 1982; Soja, 1996). As McDowell (2004) notes, place/gender are interconnected where place represents particular sites that are both shaped by and shape the lives of men and women within them.

At the same time, places can be seen to represent specific locations in space, made meaningful as spaces are used and inhabited. Locales can therefore comprise simultaneously a certain kind of space, with its distinct shapes and scales, and a particular meaningful place. Organizations are not only places but are also made up of multiple spaces, each offering resources for the negotiation of gender identities (Halford and Leonard, 2006; Kerfoot and Knights, 1998; Saad and Carter, 2005). Here, studies of organizational space have focussed on physical geometry or 'patterns of distance' (Walby, 1988), such as the gendering of organizational workplaces through layout and design and how these may encourage certain behaviours and interactions (Taylor and Spicer, 2007). 'Architectural power' (Muetzelfeldt, 2006), hierarchy and authority are accordingly inscribed in such physical arrangements (Spencer, 2016). Other work, as with studies of place, explore how spaces are 'produced and manifest in the experiences of those who inhabit them' (Taylor and Spicer, 2007: 333). Spaces from this perspective are performative (Gregson and Rose, 2000) in that they are articulations of power produced inter-relationally through the performances and subject positions of men and women as well as through artefacts, aesthetics and symbolic order (Tyler and Cohen, 2010). A further dimension focuses on 'information space' that goes beyond material space to include remote communications and interactions through, as example, facetime and electronic media where people 'meet' using mediating technologies (Wajcman, 2014). Both place

and space can therefore be seen as unstable and in process: simultaneously gendered (e.g. through artefacts, design and embodied practices) and gendering, reflecting in different ways the wider disruptions and transformations in social relations such as those relating to employment and work.

In this stream, we are concerned with how place and space both reflect and construct the gender order and gender divisions in the face of wider, turbulent changes in economic, social as well as local/global relations. Rather than viewing place/space as a mere environmental 'backdrop' to gender experiences, we present the place/space nexus as fundamental to how gender relations and gender divisions in different contexts are understood and experienced. We welcome empirical and theoretical papers that address these issues. Areas of interest to the stream may include:

- Gendered experiences of place and belonging in the face of economic and social transformations; how gender and other categories of difference are implicated in shaping the meanings that are attached; how place engenders particular gendered subjectivities, affects and emotions; place as a gendered identity resource.
- Changing opportunity structures associated with place; the implications for aspirations and work experiences; implications for mobilities, accessibility, exclusion and participation; how these generate (new) gendered experiences of advantage and disadvantage
- The role of space in producing and reproducing power, order and authority; specific spatial structures, authority and control; spatial orderings and characteristics of work
- The architectural ordering of space; the role of aesthetics and the implications for gender identities and for articulations of gendered power; the reproduction of gendered inequality through spatial design
- Designing and employing spatial methodologies and theories to understand the intersection between gender, affect and power in turbulent times, for instance, the potential for maps and mapping and how space can be understood through embodied practices
- How men and women interact and operate with and in space according to norms of engagement in organizational contexts; the significance of spatial hierarchies, access to space, opportunities for mobility; the link and importance between space and resistance in challenging inequalities
- Gender, contradictions and complexities of 'debounding' space; e.g. virtual spaces, new temporal dynamics to space, hyper-technologisation, fluid boundaries, transgressive/subversive space and the relation to gendered social practices.

This list is not exhaustive. Work which generates critical insights to current debates regarding gender, place and space in times of transition are welcome.

Submission of papers:

Abstracts of approximately 500 words (submitted direct to stream leaders, ONE page, WORD NOT PDF, single spaced, excluding any references, no headers, footers or track changes) are invited by Friday 1st November 2019. Decisions on acceptance of abstracts will be made by stream leaders within one month and communicated to authors by Monday 2nd December 2019. All contributions will be independently refereed. Abstracts should include full contact details, including name, institutional affiliation, mailing address, and e-mail address. **Abstracts should be emailed to r.simpson@brunel.ac.uk**

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Ruth Simpson is Professor of Management at Brunel Business School, UK. Her research interests include gender and organizations; inequality and 'dirty work'; and gender and careers. She has authored, co-authored and co-edited several books including *Gendering Emotions in Organizations* (2007); *Men in Caring Occupations: Doing Gender Differently* (2009); *Emotions and Transmigration* (2011); *Dirty Work: Concepts and Identities* (2012) and *The Handbook in Gender and Organizations* (2014). She has published in a variety of academic journals and currently has a Leverhulme fellowship to explore the role of place in defining the experiences of men in manual occupations.

Dr Alex Simpson is Senior Lecturer in Criminology at Macquarie University, Australia. His research brings together inter-related themes of class, gender, embodiment and organisational practice to examine the embedded, and often hidden, cultures of finance. Recent work has included questions of harm and deviance in the City of London's financial services industry and he is currently focussing on space and place making as well as gendered performativity and embodiment in the context of sport. His work has been published in *Work Employment and Society*, *Gender Work and Organization* and *Sociology*.

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The Performance of Gender and Gender in Performance

Stream Convenors

Robbin Derry, University of Lethbridge, CANADA

Saga Darnell, Reed College, USA

This stream welcomes papers and presentations related to the ways that gender is performed in the many structures and organizations in our lives. Second wave feminists raised questions about constrained gendered roles for women and men. Third wave feminists raised questions about the fundamental nature of gender. We want to interrogate the dynamic between social expectations of gender performance and lived gender identity. While gender non-conforming people are increasingly acknowledged in some societies, they are strictly prohibited in authoritarian regimes, where such non-conformance is seen as a violation of either religious or secular moral codes. Even in societies where a wider range of gender identities and performance is acceptable, levels of violence towards transgender people are dramatically higher, and there are rising political threats of diminished protections of basic human rights for gender queer and non-conforming individuals. On the personal level, the lack of support and acceptance by families, schools, and churches, leave gender queer youth at extreme risk of suicide. Transwomen of color are uniquely vulnerable to expressions of social violence and hatred. In corporate environments gendered performance is both policed and exploited: dress codes are generally narrow and based on longstanding cisgender norms; products are designed specifically for use by or appeal to men or women (or girls or boys) based on gender binary stereotypes. While broader gender norms are occasionally used in advertisements to signal progressive attitudes or to acquire increased social legitimacy (e.g. ad campaigns by Coke, Gillette and Nike), these are rarely supported by changes within their respective workforces, hiring practices, or political lobbying efforts (Moeller, 2018).

Breaking the social rules of gender performance has long come with a high price. In the transition from the middle ages to capitalism, witch hunts emerged as a means of enforcing gender conformity on women (Federici, 2004). Enlightenment scholars notably excluded women and non-Europeans from their theories, entrenching gender and racial bias (Bem, 1993); less frequently recognized is how subsequent practices strengthened and enforced the gender binary, setting the stage for contemporary struggles over recognizing and accepting gender non-conforming people (Erickson-Schroth & Jacobs, 2017). During the 20th century in the U.S. racialized and low-income women were imprisoned at increasing rates for non-violent crimes, including sex work: "Throughout modern Western history it was primarily women who were burdened with the maintenance of bourgeois morality, and who have paid the price for society's lapses from class-defined gender standards" (Faith, 2011; 40).

We encourage contributors to reflect on institutional as well as individual biases that constrain gender identity and expression. What initiatives do we take to recognize our own biases and to articulate practices that would better support marginalized gender nonconformers?

As well, we extend this stream to include explorations of how gender is designed, portrayed, and performed in media, including, but not limited to, journalism, advertisements, movies, television, theatre, and pornography (Senelick, 2000). These

embodiments, performances, and portrayals are powerful communicators of acceptable as well as rule-breaking gendered roles within society.

The following questions are suggestive but not exhaustive of possible topics:

To what extent are the shifting social norms of gender identification and transgender recognition influencing how gender is performed within workplace, religious, educational, family, and / or community organizations?

How do race, ethnicity, nationality, and culture interact with social norms for gender performance? How do racial or ethnic stereotypes contribute to differing standards of gender performance for people of color? (Sycamore, 2006; Browning, 2016)

Family acceptance contributes significantly to the well-being of gay, transgender and gender nonconforming people. What are contemporary examples of work organizations fostering, enabling, and normalizing such acceptance?

How do restrictive social rules of gender performance contribute to the precarity of physical or mental health? What roles could organizations play to mitigate this precarity?

What are strategies for challenging the hegemonic norms of gender performance?

Why does sex work divide feminists? Many self-identified radical feminists do not support sex workers' rights to a safe work environment. Can one be a feminist while choosing to/not to support sex work?

What institutional structures, systems, and practices reproduce constricted gender performance? What justifications are used to enforce current norms of gender performance and who benefits from these norms?

How does an intersectional analysis enable us to recognize the matrix of oppression (Collins and Bilge 2016) working to limit the free expression of gender identity by all people?

What gendered expectations or roles do we consciously or unconsciously incorporate into our teaching? In what ways do we reward gender conformity or alternatively, support resistance to conformity?

How does trans exclusion within the LGBTQ community affect that community and what forms might constructive inclusion take?

Submission Guidelines

Abstracts of approximately 500 words (submitted directly to stream leaders, ONE page, WORD NOT PDF, single spaced, excluding any references, no headers, footers or track changes) are invited by Friday, November 1, 2019. Decisions on acceptance of abstracts will be made by stream leaders within one month and communicated to authors by Monday, December 2, 2019. All contributions will be independently refereed. Abstracts should include FULL contact details, including name, institutional affiliation, mailing address, and e-mail address. **Abstracts should be emailed to robbin.derry@uleth.ca**

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Stream Convenors' Biographies

Robbin Derry (she/her) is on the Dhillon School of Business faculty at the University of Lethbridge in Calgary, Alberta. Her research is currently focused on applying intersectionality to business ethics.

Saga Darnell (they/them) is a 4th year student at Reed College in Portland, Oregon, majoring in theater and dance. At GWO 2018, Robbin and Saga co-presented a paper on Feminist Ethics, from Care to Intersectionality, and also collaborated on a performance of shared letters about coming out as non-binary.

Gendered Ageism and Dis/Abl(e)ism in the Workplace

Stream Convenors

Mariska van der Horst, VU University, Amsterdam, THE NETHERLANDS

Sarah Vickerstaff, University of Kent, Canterbury, UNITED KINGDOM

An important recent policy goal in many Western countries is to extend individuals working lives. It has been claimed that certain policies may have had unintended consequences. Frameworks such as “successful ageing” and “active ageing” may have led to a ‘new ageism’ where a fear of ageing is replaced with a more specific fear of ageing with a disability (Angus & Reeve, 2006: p. 143; Moulaert & Biggs, 2013). An important stereotype of ageing is that individuals will be in worse mental and physical health (Lamont, Swift, & Abrams, 2015). As such dis/abl(e)ism may be a component of ageism and the two -isms may be strongly intertwined. As the philosopher Overall (2006) argues “there is a real (though quite imperfect) correlation between years lived and certain bodily features designated as impaired. [...] [B]ecause of imperfect correlations such as these, ageism and ableism are strongly linked and even reinforce each other. A large number of years is stigmatized at least partly because people associate it with the supposedly inevitable development of features regarded as impairments” (p. 132).

The link between ageism and dis/abl(e)ism may have grown stronger over recent years with technological advances. As Ayalon and Tesch-Römer (2018) argue, technological advances have kept more older people alive, resulting in them becoming “a common occurrence generally associated with frailty, morbidity, and disability” (p. 7). At the same time, their knowledge for which they may previously have been valued (sometimes referred to as ‘sageism’—see e.g. Minichiello et al., 2000) is less necessary due to technological advances. As such, with technological advances, the link between age and disability may have grown stronger, and therefore the overlap between ageism and dis/abl(e)ism as well. This may have particular consequences for the labour market. Goodley (2014) writes in this respect about “compulsory neoliberal able-bodiedness” (p. 29). The structure of the labour market has changed to more competitiveness and emphasis on productivity, which stereotypically is bad for older workers (Stypińska & Nikander, 2018) and probably especially if the link between age and physical and mental decline has become stronger in people’s minds.

Moreover, both ageism and dis/abl(e)ism are claimed to be gendered (e.g. Meekosha, 2006; Duncan & Loretto, 2004, Gransleese & Sayer, 2006). For disability it has for example been claimed that “the image of disability may be intensified by gender – for women a sense of intensified passivity and helplessness, for men a corrupted masculinity generated by enforced dependence” (Meekosha, 2006, p. 170). For ageism it has been claimed that women are ‘never the right age’ (Duncan & Loretto, 2004).

In this stream we aim to bring together the fields of [gendered] ageism and dis/abl(e)ism in the workplace. We would like to explore questions on the various ways individuals experience ageism and dis/abl(e)ism in the workplace. To what degree are these experiences gendered? To what degree do they overlap and to what degree are they unique? What is done in the workplace to make it more inclusive for older workers and people with a handicap and what else can be done? To what degree is the workplace disabling and to what degree is this gendered? What are the best ways to research such questions? Which interventions can make workplaces more inclusive, and how can we test their effectiveness?

We are looking for papers on themes related to these issues and would like to bring together researchers from various disciplines to think about these subjects. Themes can for example include:

- Gendered ageism
- Gendered dis/abl(e)ism
- Internalised ageism and/or dis/abl(e)ism
- Intersectionality
- Workplace discrimination, based on age, health, and/or sex
- Workplace inclusiveness
- The ideal worker
- How to research -isms

Submission of papers:

Abstracts of approximately 500 words (submitted direct to stream leaders, ONE page, WORD NOT PDF, single spaced, excluding any references, no headers, footers or track changes) are invited by Friday 1st November 2019. Decisions on acceptance of abstracts will be made by stream leaders within one month and communicated to authors by Monday 2nd December 2019. All contributions will be independently refereed. Abstracts should include FULL contact details, including name, institutional affiliation, mailing address, and e-mail address. **Abstracts should be emailed to m.f.j.vanderhorst@vu.nl.**

Biographies:

Mariska van der Horst is lecturer (Universitair Docent / Assistant Professor) at the department of Sociology, VU Amsterdam, The Netherlands. Her research focusses on a variety of labour market issues, with a special interest in older workers, gender differences, disability, and intersectionality. She is also interested in research methods and the opportunities these bring for social science research. Recently she received ESRC research funding with Professor Sarah Vickerstaff for the project *Internalised and gendered ageism and disableism and its consequences for labour market participation of older workers: a mixed method study* (ES/S00551X/1). She is a 2019 nominee of the Rosabeth Moss Kanter Award for Excellence in Work-Family Research. For more information see her website: <http://mariskavanderhorst.com>.

Sarah Vickerstaff is Professor of Work and Employment at the School of Social Policy, Sociology and Social Research, University of Kent. She is an internationally recognised researcher into paid work in later life. In the last 15 years her research on older workers and retirement has been funded by research councils, charities and the UK Government. She recently led an Economic and Social Research Council (ESRC/MRC) funded research consortium undertaking a mixed method study of: *Uncertain Futures: Managing Late Career Transitions and Extended Working Life*. She has edited 3 books, written 5 reports, 25 journal articles and many book chapters in this field. She is Fellow of the Gerontological Society of America. In 2017-2018 she was a Specialist Adviser to the House of Commons Women and Equalities Committee's *Older people and employment inquiry*.

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Gender Fatigue: Dimensions, Concepts and Solutions

Stream Leaders

Dr Sue Williamson, University of New South Wales, AUSTRALIA

Professor Elisabeth Kelan, University of Essex, ENGLAND

Professor Marieke van den Brink, Radboud University, THE NETHERLANDS

A/Prof Linda Colley, CQUniversity, AUSTRALIA

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There is little doubt that gender equality is central to public debates in many Western countries. The latest surge of activism consisted of the #MeToo movement in North America, which resulted in an avalanche of stories from women about their experiences of sexual assault (Anderson and Toor, 2018). #MeToo has since swelled to become an international movement (Zarkov and Davis 2018). Academically the changes in how gender equality is being discussed in popular discourse and in relation to feminism has often been situated in debates about postfeminism, neoliberal feminism and popular feminism (Banet-Weiser, Gill and Rottenberg, 2019).

Progress towards gender equality, however, is uneven and can be impeded by a backlash against gender equality, for instance, by men. A backlash is a “strong adverse reaction by a group of people who think that others have received undeserved benefits” (Soklaridis et al. 2018, 2272). Backlash is a form of resistance to the implementation of gender equality initiatives and occurs in response to perceptions that women are gaining equality.

At the individual level and in response to the #MeToo movement, researchers have found that some men are saying that they are too ‘afraid’ to mentor women. They express reluctance to meet female colleagues alone or meet with women they do not know well (Soklaridis et al. 2018). At the organisational level, resistance and backlash take many forms, including silence and inaction on equality issues, and framing equality issues as a ‘non-issue’ (Thomas and Plaut, 2008). New discourses and forms of feminist activism are leading to new forms of resistance. Even in organisations that are committed to equality, backlash can manifest as resistance to the implementation of gender equality programs because of a sense of threat to privilege (Burke, 2005; Soklaridis, 2018).

Backlash may be accompanied by gender fatigue, which is part of a larger suite of behaviours that constitute resistance to workplace gender equality, and diversity more broadly (Thomas and Plaut, 2008). Gender fatigue arises when organisations purportedly are gender-neutral, yet discrimination continues to exist, or is possible (Kelan, 2009). Workers weary of gender issues construct their narratives in the workplace to position gender discrimination as occurring in the past, and which has now been fixed; or view acts of discrimination as an exception (Kelan, 2016; Gill, Kelan and Scharff, 2017).

Despite the existence of gender fatigue, many organisations have been implementing gender equality initiatives. Interventions, however, are often fragmented, superficial and poorly implemented, including by managers untrained in gender equality issues (Benschop and van den Brink, 2014; Williamson, Colley and Foley, forthcoming). An environment of “corporate-friendly popular feminism” sees action taken to progress workplace gender equality, but it is individualistic and simplistic. It is “defanged” of oppositional force, such as that inherent in the #MeToo movement (Banet-Weiser, Gill and Rottenberg, 2019).

Feminist researchers have considered how gender equality can most effectively be achieved as part of organisational change mechanisms. For gender change initiatives to be successful, organisations require ongoing, iterative workplace interventions that “degender” organisations (Benschop and van den Brink, 2014; Ely and Myerson, 2000). It is a rare organisation, however, which is willing to go down this path (Lewis, Benschop and Simpson, 2017).

The Gender, Work & Organisation conference provides a welcome forum for scholars to share relevant research findings and theoretical framings on any of the following topics:

- Theoretical framings and dimensions of gender fatigue, backlash, and resistance to gender equality
- New forms of backlash and resistance in response to #MeToo, and how these might be overcome
- Understanding the relationship between postfeminism, neoliberal feminism and popular feminism in organisations
- Empirical applications of gender fatigue, backlash and resistance to gender equality
- Strategies to overcome gender fatigue and resistance to gender equality
- Feminist perspectives on organisational change
- The role of men in changing organisations towards more gender equality

Abstracts of approximately 500 words (submitted direct to stream leaders, ONE page, WORD NOT PDF, single spaced, excluding any references, no headers, footers or track changes) are invited by Friday 1st November 2019. Decisions on acceptance of abstracts will be made by stream leaders within one month and communicated to authors by Monday 2nd December 2019. All contributions will be independently refereed. Abstracts should include FULL contact details, including name, institutional affiliation, mailing address, and e-mail address. **Abstracts should be emailed to sue.williamson@unsw.edu.au.**

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Biographies

Sue Williamson is a Senior Lecturer in Human Resource Management at the University of New South Wales, Canberra (Australia). Sue is currently examining how public sector organisations can create and sustain gender equitable, and inclusive cultures. Her latest research examined how public sector middle managers can progress gender equity. Sue has published widely, including in the media, and regularly shares her findings with the human resource practitioner community.

Elisabeth Kelan is a Professor of Leadership and Organisation at Essex Business School, University of Essex, UK. Her research interests are gender in organisations, women in leadership, men as change agents for gender equality and gender and digitalisation. Her work has been published in journals such as *Gender, Work & Organization*, *Human Relations*, and the *British Journal of Management* as well as in two books.

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Marieke van den Brink is Professor of Gender & Diversity at the Institute for Social and Cultural Research at Radboud University Nijmegen, the Netherlands. Her main research interests are gender and diversity in organisations, organisational learning and processes of power and resistance. She is an elected member of the Young Academy of the Royal Netherlands Academy of Arts and Sciences. Her work has been published in the *Journal of Management Studies*, *Organization Studies*, *Organization*, *Human Relations*, *Gender, Work & Organization*.

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Gender, Diversity, Work and Transport

Stream Convenors

Tessa Wright, Queen Mary, University of London, ENGLAND

Hazel Conley, University of the West of England, ENGLAND

Susan Durbin, University of the West of England, ENGLAND

Debbie Hopkins, University of Oxford, ENGLAND

Rachel Mence, Monash University, AUSTRALIA

The transport sector has been heavily affected by global trends impacting on the organisation of work and employment more broadly, including globalisation of trade and production, digitisation, privatisation, deregulation, outsourcing, the 'gig' economy and platform working etc, as well as facing developments that affect the sector specifically such as containerisation and vehicle automation. Furthermore the transport sector is central to tackling climate change, through transition to low or zero carbon emission vehicles, electrification, automation, encouragement of public transport use and sustainable modes of travel such as walking and cycling. All of these factors have a significant impact on the organisation and experience of transport work, yet there is limited existing research on the lived experiences of workers in the wide-ranging transportation sector, and a particular shortage of research that explicitly focuses on gender equality, and diversity and inclusion. Indeed discussion of gender, inclusion and transport often centres on gender differences in transport use or on improving access to public transport for those with mobility difficulties or limited access to labour markets (Dobbs, 2007; Hamilton et al., 2005), rather than the experiences of transport workers (Wright, 2016).

While there has been an increase in the participation of women in the transport sector in recent years, they still represent a minority of the transport workforce worldwide - an estimated one in seven workers (Turnbull, 2013). Longstanding patterns of gender segregation mean that women are typically concentrated into the lower-paid administrative and customer service functions, or roles requiring aesthetic labour such as cabin crew, with fewer occupying the better-paid management, technical or operational roles, and only tiny numbers reaching prestigious positions such as airline pilots. Significant gender pay gaps have been revealed in the aviation and rail sectors, with further evidence of ethnicity pay gaps in among London transport workers (Transport for London, 2018; 2019). Male-dominated transport workplaces may be associated with cultures of bullying and harassment of women, BAME and disabled workers (Conley et al, 2018), even though, in the UK for example, migrant workers have formed an important part of the transport workforce (Our Migration Story, n.d.). Women may face further isolating or hostile environments in seafaring, freight transport and other heavily male-dominated segments of the transport industry (ILO, 2003; Thomas, 2004). Platform work in the taxi sector has been hailed as offering opportunities for flexible work for women, but brings significant safety risks (IFC and Uber, 2018), as issue for both female drivers and passengers. Transport design raises further equality concerns, and Criado-Perez (2019: 29-46) provides some shocking examples of how transport systems are designed by men with only male travel requirements in mind.

However industry and employer bodies are increasingly responding to business case arguments for addressing gender and diversity issues in the sector, not least in terms of overcoming skills shortages, requirements to report on gender pay gaps, improving CSR, customer service and corporate image, in addition to social justice and equity

considerations, addressing climate change and new forms of working. Strategies may include diversifying recruitment strategies, equality auditing, leadership programmes, mentoring and networking, among others. Additionally some countries have strong traditions of worker organisation in the transportation and logistics sector, as well as global solidarity action among dock and port workers, for example, and trade unions are key actors in promoting equality and diversity. The global union, the International Transport Workers Federation (ITF), for instance, has given increased priority to gender equality actions (Wright, 2019).

This stream aims to seek out and bring together researchers interested in any aspects of gender, diversity, equality and inclusion in work and employment across the transport sector, adopting a range of theoretical approaches and methodologies. It welcomes papers on any modes of transport including land (road, rail, inland waterways and logistics/supply chain), aviation, maritime, and active transport (walking and cycling).

By focusing on a significant employment sector undergoing substantial challenges and transformation, the stream brings new perspectives to bear on a range of questions that underpin the conference theme of *Transforming Contexts, Transforming Selves: Gender in New Times*, as well as being pertinent to its location near the busy transport hubs and ports of Kent. Cross-cutting themes of interest include mobility and migration; intersectionality (gender, race, class, sexuality and other categories); climate change; new forms of work, including platform work; gendered impact of technological change; gender and economic and social development; sexual violence in the workplace and #MeToo movement; gender and leadership; work-life balance; unequal pay; men and masculinities; public management and organisations; and work identities, among others.

Therefore the stream invites contributions from researchers working within any disciplinary, theoretical or methodological approaches that address the overarching theme of gender, diversity, work and transport. The following is a list of indicative areas of interest to the stream, but is not exhaustive:

- International, national or regional analyses of gender, equality and inclusion in any transport sub-sectors, including aviation, seafaring, road, rail and urban public transport, freight and logistics, walking and cycling etc;
- Technological innovation and implications for work, including platform work, digitisation, automation, driverless vehicles etc;
- Regulation and operation of transport provision, i.e. public/private interface; commissioning; procurement and implications for workforce;
- The role of key actors – i.e. industry, employer, trade union and civil society bodies – in advancing change in the transport sector;
- Women in transportation leadership;
- Theoretical understandings of the persistence of occupational gender segregation, pay gaps and inequality in the transport sector;
- Workplace and organisational cultures, work and identity, including intersectional approaches;
- Men and masculinities in transport;
- Equality and inclusion in transport design and provision.

Abstracts of approximately 500 words (submitted direct to stream leaders, ONE page, WORD NOT PDF, single spaced, excluding any references, no headers, footers or track changes) are invited by **Friday 1st November 2019**. Decisions on acceptance of abstracts will be made by stream leaders within one month and communicated to authors by Monday 2nd December 2019. All contributions will be independently refereed. Abstracts

should include FULL contact details, including name, institutional affiliation, mailing address, and e-mail address. **Abstracts should be emailed to Tessa Wright: t.wright@qmul.ac.uk**

Stream Convenors

Tessa Wright is Reader in Human Resource Management at the Centre for Research in Equality and Diversity, Queen Mary University of London. She has researched and written widely on equality at work, with a focus on gender, sexuality and intersectionality, in particular in male-dominated sectors such as transport, construction and the fire service. She is the author of *Gender and sexuality in male-dominated occupations: women workers in construction and transport* (2016) and co-author of *Fighting Fire: One hundred years of the Fire Brigades Union* (2018) (with Sian Moore and Phil Taylor).

Hazel Conley is Professor of HRM in Bristol Business School at the University West of England. She has researched and published widely on gender equality, with a particular interest in the role of the State and legal interventions. Her publications include *The Gower Handbook of Discrimination at Work* co-edited with Tessa Wright and *Gender Equality in Public Services: Chasing the Dream*, co-authored with Margaret Page.

Susan Durbin is Professor in Human Resource Management, University of the West of England, UK and researches and publishes on women in male dominated employment. She has published her work in a number of leading journals and is the author of *Women Who Succeed: strangers in Paradise?* (2015) Palgrave Macmillan. She has previously co-edited two special issues: Gender, Work and Organization, Austerity': Vulnerabilities, Resistance, and Change (2017, 24, 10); and Equality, Diversity and Inclusion, Gender Inequality and Employment, (2010, 29, 3).

Debbie Hopkins is an Associate Professor in Human Geography at the University of Oxford working with the Transport Studies Unit on projects that investigate the intersections of gender, freight and vehicle automation.

Rachel Mence is a PhD Candidate within the Department of Management, Faculty of Business and Economics, at Monash University. She is undertaking an industry-based PhD within the Public Transport Research Group to inform labour market measures aimed at increasing women's workforce participation in transport. Her research explores whether discursive constructions of gender and diversity within the transport sector disrupt or support existing organizational processes and practices. She has a background in various research and policy roles across the community, public and private sectors.

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Transforming Survival and/or Surviving Trauma

Stream Convenors

Rima Hussein, Northumbria University, ENGLAND

Saoirse Caitlin O'Shea, Northumbria University, ENGLAND

Steff Worst, Northumbria University, ENGLAND

30 years after Donna Haraway questioned the preferencing of work as a patriarchal public space that reaches beyond itself in to a private sphere and 20 since Samuel Delaney traced the increasing domination of public space by neo-liberal institutions work increasingly becomes a promotion and protection of the values of a putative neoliberal, white, masculine but fragile ego, which the marginalised benefit little from and must resist it in order to survive.

The #MeToo (sexual violence) and Extinction Rebellion (XR, global warming and the environment) are important recent examples of people attempting to speak out and speak up on social issues. In this stream we wish to ask what and how have the organization and organising of individuals and organizations fundamentally been transformed beyond brief spells of media interest and the arrest and prosecution of a few high profile individuals? Has the focus on high profile cases or the mass arrest of protestors transformed the lives and the ability of silenced voices to speak out and be heard? What has changed in the sphere of work now that a patriarchal society has re-centred itself to protect fragile yet abusive male egos (Peck, 2019)? Does the deliberate appeal for mass arrest by XR take away limited resources that other, less financially privileged protestors require (see Green and Black Cross, 2019)? This is not to say that #MeToo victims or XR protestors should be silent but to ask how we may also respect the voices of those who are too often silenced and silent in a world of gender, social and financial privilege.

We draw attention to systems that propagate the shutting down of voice and consequently thrust the silent into navigating labyrinthine institutions that present truthiness (Colbert, 2005) whilst gendered privilege continues unabashed in organizations. The (re)presentation of truth provides us with pale imitation and illusion; 'justice' within law courts, 'autonomy' in medical decisions over bodies and normativity within corporate life that shut us up and keep us down. The prevalence and practice of non-disclosure agreements exercised within academic institutions, prominent corporates as well as political leadership render silence cheap whilst keeping reputations neat and tidy. We call out this consistent sanitising and silencing of the messy, distressing, violent ramifications for the vulnerable, as it is those on the margins that see this truthiness as neo-liberal facade.

Surviving and witnessing these systems hold invaluable narratives of experiential truth of brokenness, vulnerability and scarring. This raises questions of how we enact spaces for these truths to be heard fully and enable potential resistance, surrender and mobilisation. There is rage to be felt meaningfully in public spaces.

Where are the voices of those who are not a privileged, mostly white, well-educated and social media astute elite in management studies? If the privileged struggle to have a voice in a modern patriarchal society when will others more marginalised be heard? As we move from the centre to the margin why do the marginalised seem to be heard less and silenced more in ways that marginalise them further (Scheman, 1997)?

A different world is possible if we can move toward a non-normative, queerer future that breaks down and unlearns the perpetuation of patriarchal power dynamics. Can organizations that are stuck reinforcing neoliberal discourse become transformative

vehicles? In a world where we continue to discuss how to 'fix' and 'cure' the marginalised, may we draw on queer resistance and rage to examine transformative potentials? To what extent and how may we harness this rage to become meaningful and transformative beyond lip service?

In this stream we wish to invite contributions that may consider but are not necessarily limited to:

Body/embodiment as sites of resistance to violence and transformative work:

- What does it mean to survive trauma/violence?
- How do survivors see/speak/reclaim themselves and what impact does this have within organisational spaces?
- What might that look like in a relational and embodied world?
- Is the growth of 'well-being' sufficient and/or appropriate to support those who have suffered abuse?
- Who are those who suffer sexual violence – only women, what 'types' of women; women as perpetrators?
- What can we understand about lived experiences of violence/ abuse towards different bodies, including queer ones; how do experiences resist or reinforce patterns?

Organising of violence

- How do neoliberal systems including work attack the autonomy and rights of the person through bodies including abortion legislation in US, birth oppression, body modification, trans* rights?
- How are these attacks constructed and how is violence organised and normalised through silencing, marginalisation, containment, further victimisation...?
- How do we unconsciously, inadvertently or purposefully buy in to, perpetuate, resist or embody a potential to transform?

How may work be transformed

- Is there a need to critically reassess neo-liberalism and public space?
- How can we challenge neo-liberalism and begin transforming and queering spaces to allow for non-normative embodiments, identities and conceptualisation of family?
- How and why are work and organizations structured to support sexual violence materially, relationally, hierarchically and socially?
- How are victims transformed at work to become the source of abuse for male fragility?
- How should organizations, including universities, respond to the victims of abuse to hear and support them rather than, say, protect the organization's reputation?
- Why is abuse a private matter particularly where it occurs in the public space of work that expands in to private space in neo-liberalism?

How to submit

Abstracts of approximately 500 words (submitted direct to stream leaders, ONE page, WORD NOT PDF, single spaced, excluding any references, no headers, footers or track changes) are invited by Friday 1st November 2019.

Decisions on acceptance of abstracts will be made by stream leaders within one month and communicated to authors by Monday 2nd December 2019. All contributions will be

independently refereed. Abstracts should include FULL contact details, including name, institutional affiliation, mailing address, and e-mail address.

Abstracts should be emailed to saoirse.oshea@northumbria.ac.uk

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Convenor biographical notes

Rima Hussein

Mother, Senior Lecturer, DV survivor in the family law courts. I work at Newcastle Business School as Senior Lecturer and the experience of being mother, academic and survivor shapes my research world as I focus on how systems perpetuate silencing, the treatment of 'others' and the enacting of spaces of activism and visibility. Current projects explore the public sector landscape within Palestinian occupied territories and the experience of working within an austerity driven UK Fire Brigade.

Saoirse Caitlin O'Shea

Hi, I identify as non-binary and am currently in medical transition. Still – 4 and ½ years and counting. I usually write about the experiences of trans and non-binary folk in the UK and some journals are generous enough to publish my fluff including *Organization*, *Management Learning*, *Culture and Organization* and *Sociology*. I like chocolate, cats, DMs and stuff.

Steff Worst

I'm a Senior Lecturer in the department of Leadership & Human Resource Development at Newcastle Business School. I hold a PhD exploring lesbian and gay experiences of expectations on gender and sexuality at work. I am passionate in researching the day-to-day life of LGBT* people and the potential of non-normative identities to challenge and broaden embedded modes of thinking from a queer theoretical perspective.

Transforming Transparency? The Strength and Limitations of Voluntary and Regulative Approaches to Transparency in the Context of the Gender Pay Gap

Stream Convenors:

Cynthia Forson Lancaster University Ghana, GHANA

Cecile Guillaume University of Roehampton, ENGLAND

Geraldine Healy Queen Mary, University of London, ENGLAND

Jana Javornik Leeds University, ENGLAND

David Peetz, Griffith University Brisbane, AUSTRALIA

Emily Pfefer Queen Mary University of London, ENGLAND

We welcome papers that enable a critical exploration of the complex nature of transparency, its potential transformation and the strength and limitations of voluntary and regulative approaches to transparency in the context of the gender pay gap.

2020 marks 50 years since the UK's Equal Pay Act (1970) passed; 45 years since the European Community's Equal Pay Directive (75/117/EEC) enshrined the principle of equal value and 100 years since the International Labour Organization (ILO) first stated the principle of equal remuneration for women and men. Yet the gender pay gap (GPG) has been resilient internationally with multiple interconnected explanations for the reasons (Healy & Ahamed, 2019; Milner et al, 2019; Peetz and Murray 2017; O'Reilly et al. 2015; Rubery & Grimshaw, 2014). Acker's (1989, 2006b, 2006a) conceptual and empirical analysis (focusing on high-income countries) demonstrate that gender and intersectional inequality is re-produced through embedded organisational structures that challenge genuine and sustained reform.

We are witnessing emerging international movements promoting pay transparency to combat the GPG through both voluntary and regulative approaches. Governments are increasingly regulating transparency with the intention of narrowing the GPG. The UK introduced annual mandatory GPG reporting for companies of 250+ employees in 2017. Several nations already require similar reporting, including Austria, Belgium, Denmark, France, and Sweden (Bennedsen et al, 2018; European Commission, 2014). Degrees of pay transparency are found at multiple levels from country (enabling comparative analyses), to organisation to the individual, and points to the relevance of regulatory distance (Peetz and Murray, 2017) For Acker, transparency included company reporting, protecting pay discussion rights, establishing pay bands through union-negotiated job evaluation (1989) and we add radical transparency of individual salaries. Research on the assessment of pay transparency's capacity to narrow the GPG is limited in the European context (Conley and Torbus 2019). US legal researchers have explored the pay gap but focused on executive pay or high/low earners (Estlund, 2011; Mas, 2017; Ramachandran, 2012). Despite pay gap reporting regulations, UK companies have no obligation to analyse the contribution of their pay-setting principles to inequality or to narrow their GPG. Moreover, the lack of regulatory sanctions is a recurrent concern (Healy and Ahamed 2019) indicating the importance of voluntary action from unions and pressure groups.

Fundamental to different forms of transparency is data publication. Pochic and Chappe (2019) in their European study, remind us that figures are at once a framework, an object and a resource for power struggles between social partners. Unions seek pay data by gender (and increasingly ethnicity) to engage in equality bargaining (Pillinger, 2014).

Indeed, it is argued that UK reporting, unlike equal pay audits, may not tackle the persistent GPG (Rubery 2019). However, despite a high GPG, voluntary pressure from state institutions and unions, Healy and Ahamed (2019) expose the persistence GPG in the UK financial services sector but point to a lower GPG for union members and those covered by collective bargaining. Guillaume (2015, 2018) underscores the role British trade unions have played through equal pay litigation primarily in the public sector. The use of litigation depends on the legal opportunities offered by each national legal system (Fuchs, 2013 in Milner et al 2019), and also on social justice frame and union equality awareness (Guillaume 2015).

Paradoxically, pay transparency is contextualised by an income-talk taboo (Fox 2014). While the headline GPG is widely-reported, individual-level wage inequality is frequently deemed taboo (Pfefer, forthcoming). Acker's (1991) analysis of Swedish unionised banks suggests that this taboo reflects capitalist control, maintained by an understanding that pay reflects a judgment of workers' value. Legislation to protect pay discussions were passed in the US in 1935 (Colella et al. 2007), yet, many US employers still impose secrecy (Rosenfeld, 2017). The UK's Equality Act (2010) protects pay discussions if employees suspect illegal discrimination (Doherty, 2011). However, the Fawcett Society (2018) found 60% of UK workers are not aware of the protection, while 31% believe they are contractually banned from discussing their pay. Colella et al. (2007) suggest pay secrecy may be a cultural construct, relevant in western 'individualist' cultures but of little concern in eastern 'collectivist' cultures.

Few studies explore the relationship between the gender pay gap and a reluctance to discuss pay. Pfefer (forthcoming) found an opacity of transparency and income-talk taboo in a multi-layered analysis of the relationship between organisational salary environment and the gender and gender/ethnic pay gap inside UK higher education. Baker et al. (2019) revealed that radical transparency laws has narrowed the GPG by 2.2-2.4 percentage points (30%), mainly due to slowing male salary growth. Organisations have adopted numerous strategies to lower their GPG, from, for example, the University of Essex's one-off blanket increase for women (Grove, 2016) to organisations' soft measures focusing on additional development opportunities for women rather than confronting the material and structural factors that sustain the pay gaps between men and women. A key question that we seek to examine is the impact, processes and outcomes of different forms of pay transparency on transforming the GPG/unequal pay. We invite contributions that might take: a broad view of pay transparency, encompassing interlocking influences of multiple actors, including governments, social, legal and political actors, the media, unions, employers and pressure groups; explore research gaps on the nature of the pay gap, intersectional differences and forms of transparency in high-, middle- and low-income countries; and be theoretically-informed with strong empirical analysis. Papers are welcome in the broad field of unequal pay and transparency and might include explorations of:

- The effect of pay transparency strategies to close the gender and/or gender-ethnic pay gap in a country, sector or organisation or a comparative analysis by country or sector.
- The strengths and weaknesses of voluntary or regulative approaches to improving the transparency of transparency thereby narrowing the GPG?
- How consistent/variable is the 'income-talk taboo' and its determinants across different national contexts?
- Does radical pay transparency (of individual salaries) strengthen individual or collective equal pay negotiation?
- The role of unions in negotiating systemic change to tackle unequal pay.

- Do 'one-off' pay reforms to remedy the GPG result in sustained reduction of the gap?
- The emergence of new collective actors in challenging unequal pay and the pay gap.

We aim for this conference stream to generate important conversations about opaque transparencies that remain/grow, despite/due to voluntary or regulative approaches to pay transparency by actors, including governments, unions, industry associations and organisations, pressure groups. We welcome those working on gender and/or gender/ethnicity pay gaps from multi-disciplinary perspectives, including economics, law, sociology, employment relations and psychology. Issues raised may be universal across national boundaries or context-specific and multi-layered with respect to a country, sector, organisation. Importantly, papers exploring the experience of those living and working with unequal pay are of interest. Finally, we intend this stream to foster connections for future collaborations.

Abstract submission: Abstracts of approximately 500 words (submitted direct to stream leaders, ONE page, WORD NOT PDF, single spaced, excluding any references, no headers, footers or track changes) are invited by Friday 1st November 2019. Decisions on acceptance of abstracts will be made by stream leaders within one month and communicated to authors by Monday 2nd December 2019. All contributions will be independently refereed. Abstracts should include FULL contact details, including name, institutional affiliation, mailing address, and e-mail address. **Abstracts should be emailed to Emily Pfefer, e.d.pfefer@qmul.ac.uk with c.c. to Geraldine Healy, g.m.healy@qmul.ac.uk.**

Convener biographies

Cynthia Forson (Lancaster University Ghana, Ghana)

Associate Professor Cynthia Forson is the Deputy Provost at Lancaster University Ghana. Cynthia teaches Organisational Behaviour and Human Resource Management and her research centres on the work, leadership and management experiences of women in the labour market and organisations and has published several articles in this area. She focuses particularly on gender, ethnicity, class and migrant status and the intersectional influence of these structures in the lives and careers of women. Dr Forson's pays particular attention in her research on black and ethnic minority women in the labour market and organisations and has conducted several projects on the issues of equality and diversity in this regard including projects for the UK Department of Constitutional Affairs (now Ministry of Justice), the UK Equal Opportunities Commission (now called Equality and Human Rights Commission), the British Broadcasting Corporation (BBC) and the Royal Academy of Engineering, UK. Cynthia's research interests now extend to the work and labour market encounters of African women in Africa and the Diaspora and has a particular interest in the development of management theories that reflect the lived work experiences of women in different African contexts.

Cecile Guillaume (University of Roehampton, UK)

Dr Cécile Guillaume is Reader in HRM and Employment Relations at the Business School, Roehampton University. Her research interests lie in the area of discrimination and gender equality in employment relations, trade unions and the workplace. She mobilizes gender as a key concept to reflect on union participation, to discuss the under-representation of

women within the trade union movement and to question policies and legal mobilizations led by unions to fight gender discrimination.

Geraldine Healy (Queen Mary, University of London, UK)

Professor Geraldine Healy is professor of employment relations in the School of Business and Management at Queen Mary, University of London. She has published widely on inequalities in employment and the workplace, including the intersectional nature of discrimination; inequality regimes; individualism and collectivism; career and the gap between equality policies and practices. Relevant to this GWO theme is her recent work on the gender pay gap including her co-authorship of a European project on 'The Gender Pay Gap and Social Partnership in Europe' (Routledge).

Jana Javornik (Leeds University, UK)

Dr Jana Javornik is Associate Professor of Work and Employment Relations and is a member of Centre for Employment Relations, Innovation and Change at Leeds University Business School. Her research interests include gender opportunity gaps in the labour market; parental employment; comparative work-family policies and their impact across social groups and welfare states; equality, diversity and inclusion in the labour market; workplace sustainability; and indicator development.

David Peetz, (Griffith University, Brisbane, Australia)

Professor David Peetz is professor of employment relations at Griffith University and a co-researcher at the Centre de recherche interuniversitaire sur la mondialisation et le travail in Canada. He was recently a Distinguished Visiting Fellow at the Advanced Research Collaborative in the Graduate Center of the City University of New York, and is co-author of *Women of the Coal Rushes* and co-editor of *Women, Labor Segmentation and Regulation: Varieties of Gender Gaps*.

Emily Pfefer (Queen Mary University of London, UK)

Emily Pfefer is a Teaching Fellow in the School of Business and Management, Queen Mary University of London, where she is also nearing completion of her mixed-methods PhD: *The Silence of Transparency: A Critical Analysis of the Relationship between the Organisational Salary Environment and the Gender and Gender/Ethnic Pay Gap in UK Higher Education*. Her research interests include the gender pay and promotion gap, intersectionality, pay secrecy/transparency, social norms about discussing pay, pay negotiation, and trade unions.

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New Tales of Equality, Diversity and Inclusion in Professional Service Firms

Stream Conveners

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The aim of this stream is twofold. First, it aims to advance our understanding of equality, diversity and inclusion (EDI) issues in professional service firms (PSFs) in non-Western countries and the Global South. Second, it aims to stimulate a deeper reflection and dialogue between research and practice.

Gender inequality in professional service firms in industrialized Western countries has been widely documented. Studies have shown the ways in which gender creates unequal outcomes for women and men in terms of job satisfaction, career progression, career strategies, work-family conflict, feminization and sexualization (e.g. Adapa et al., 2016; Ashley & Empson, 2016; Bitbol-Saba & Dambrin, 2019; Haynes, 2012, 2017; Kokot, 2015; Lupu, 2012; Tomlinson, 2013; Sommerland, 2016). Research on gender and organizational practices in PSFs in non-Western countries and the Global South has been conducted to a much lesser extent (e.g. Ruiz Castro, 2012; Cooke & Xiao, 2014), providing important insights into how various contextual factors, including culture, religion, symbols and language, shape professional women's experiences. Research in Japan, for example, has shown how women have historically developed a unique relationship with the accounting profession using their social roles (i.e. motherhood) in innovative ways to overcome social and organizational barriers (Komori, 2007, 2008, 2012).

Going beyond gender, some scholars have paid attention to race, ethnicity, class and disability as salient categories of difference (e.g. Ashley & Empson, 2017; Duff, 2011; Duff & Ferguson, 2007; Edgley, Sharma & Anderson-Gough, 2016; Gorman, 2015; Jacobs, 2013; Kyriakidou et al., 2016; Tomlinson, 2013). Many of these studies, however, have tended to be conceptual, focus on the imagery representation or narrative of diversity, analyze groups indistinctively (e.g. "professionals", "white women" or "BME professionals") or focus on one single category of difference (e.g. class or disability). Few empirical studies have analyzed the *intersection* between gender, race and class (and other relevant categories of difference) and how intersectionality affects professionals' lived experience and career outcomes (e.g. Tomlinson et al., 2019). Furthermore, only a limited number of studies on inequality in PSFs situate their analysis within the wider historical context of imperialism, colonization, globalization and political and social systems (e.g. Annisette, 2000; 2003; Hammond et al., 2009; Kim, 2004a, 2004b; Ruiz Castro, 2016). We call therefore for more comprehensive research on intersectionality in PSFs particularly in non-Western and the Global South as it represents important opportunities for theorizing and contributing to a wider equality agenda.

The common one-dimensional understanding of gender inequality in PSFs might be also affecting research impact. We, scholars, experience a high level of frustration while repeatedly reading the same stories of gender inequality in organizations and/or realizing that our research is helping little tackle inequality and exclusion in the workplace. Within accounting studies, the significance of the interaction between practice and research has been highlighted (e.g. Turley, 2004). Some management scholars have addressed the research-practice divide, documenting the intense identity conflict that an academic can experience when engaging with practice (e.g. Empson, 2013). We recognize that there is

still a great need to communicate with practitioners and build more impactful research-practitioner collaborations specifically aimed at promoting equality in PSFs.

Thus, this stream aims to identify and create “new tales” in the study of equality, diversity and inclusion in less explored contexts as well as to bridge the research-practice divide. We particularly welcome scholars from the Global South and non-Western countries as well as all scholars interested in or working on these regions. We also welcome practitioners, and encourage scholars collaborating with practitioners to attend this stream together. We are interested in both qualitative and quantitative papers on the following or related topics:

- Equality, diversity and inclusion in professional service firms in non-Western and developing countries
- The intersectionality of gender, race and class (and other categories of difference) in the professions and professional service firms
- Professions, professional service firms and decolonization
- Practitioners’ perspectives on equality, diversity and inclusion in professional service firms
- Reflections on collaborations between researchers and practitioners
- The process and effects of research-informed organizational change/EDI initiatives in professional service firms
- Comparative research on equality, diversity and inclusion in old (e.g. accounting, legal, consulting and investment banking) and new (e.g. data analytics) professions.

Submission guidelines

Abstracts of approximately 500 words (submitted direct to stream leaders, ONE page, WORD NOT PDF, single spaced, excluding any references, no headers, footers or track changes) are invited by Friday 1st November 2019. Decisions on acceptance of abstracts will be made by stream leaders within one month and communicated to authors by Monday 2nd December 2019. All contributions will be independently refereed. Abstracts should include FULL contact details, including name, institutional affiliation, mailing address, and e-mail address. **Abstracts should be emailed to Mayra Ruiz-Castro (mayra.ruizcastro@roehampton.ac.uk).**

Convenor Biographies

Mayra Ruiz Castro is a Senior Lecturer in Ethics at the Roehampton Business School, University of Roehampton, UK. Mayra studies gender, race and class inequality in organizations and the professions. Her research has been published in international journals, including *Work, Employment and Society* and *Gender, Work and Organization*. Mayra is currently studying data scientists’ professional identity, ethical decision-making and career trajectories. She advises corporations in Mexico on diversity, equality and inclusion initiatives and collaborates with practitioners and activists in the UK to explore the experiences of ethnic minority professional women.

Nathalie Bitbol-Saba is an Associate Professor in Corporate Finance at the Paris School of Business, France. Her current research deals with the accounting profession, professional services firms and governance structures from a gender and diversity perspective. Her research on gender, bodies and accounting has been published in *Critical Perspectives on Accounting*. Prior to her academic career, Nathalie was a business controller and finance manager for more than 20 years.

Naoko Komori is a Lecturer in Accounting at Sheffield University, UK. Naoko studies how international audit firms have integrated with Japan's indigenous culture, and how this process is impacting the way in which professional identities are constructed. She has examined the historical relationship between Japanese women and accounting in non-Anglo-Saxon socio-cultural contexts. Her research has been published in *Critical Perspectives on Accounting* and *Accounting, Auditing and Accountability Journal*, among others.

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“Extending the Boundaries”: Thinking about Diversity, Difference and Otherness in Entrepreneurship Research and Practice

Stream Convenors:

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Banu Özkazanç-Pan, University of Massachusetts, Boston, USA

Caroline Essers, Radboud University, THE NETHERLANDS

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Mine Karataş-Özkan, Southampton University, ENGLAND

Seray Ergene, University of Rhode Island, USA.

In this stream, we set out to explore how diversity, difference and otherness can be theorized and engaged in entrepreneurship research and practice. In particular, we call entrepreneurship scholars to attend to one of the most basic yet intriguing questions of our contemporary organizing: “how do we live (and work) together in a world beset by difference?” (Rhodes & Wray-Bliss, 2013: 40). To tackle this question, we seek interdisciplinary perspectives, inviting inquiries on how, where and with what effect discursive and material (re)production of gendered and racialized bodies, borders and difference take shape. We also invite feminist and critical discussions about alternative conditions of possibilities for ethical engagement with the embodied-human and non-human ‘others’ of entrepreneurship.

Previous research described ‘entrepreneurship’ as highly diverse, heterogeneous and contextual form of organizing (Karatas-Ozkan, 2018). As entrepreneurship often moves beyond dominant institutional arrangements, organizations, and practices (Garud, Hardy & Maguire, 2007), it is the tension within which a ‘particular imagination-practice relationship’ (Schatzki, 2001: 3) comes to fore, which lies at the heart of entrepreneurship. Yet, multiple theoretical streams have pointed out that inquiries such as ‘who can be recognised as an entrepreneurial actor’ and ‘what constitutes entrepreneurial process and actions’ are yet to be thoroughly discussed (Welter, Baker, Audretsch, & Gartner, 2017). Thus, scholars from different perspectives have been increasingly voicing concerns about approaching an ‘epistemological dead-end’ in entrepreneurship research (Ahl & Marlow, 2012) by favouring few subject positions (Lewis, 2006; Ogbor, 2000) and contexts (Blake & Hanson, 2005) at the expense of majority ‘others’.

Taking emancipatory sensibilities and perspectives on tackling questions of difference and otherness, feminist and critical entrepreneurship scholars have shown the ways difference/ otherness is being discursively re(produced) by attending primarily to gendered but less so ethno-racial and otherwise power relations. Being other and less than the masculine male is discursively constructed in and through research (Ahl, 2006), media (Achtenhagen & Welter, 2011) and policy texts (Ahl & Nelson, 2015); in classrooms (Jones, 2014); and in ‘high-flyer’ meetings in Silicon Valley (Ozkazanc-Pan, 2014). This occurs both in rural and ‘distant’ indigenous settings (Banarjee & Tedmanson, 2010) and in Western societal encounters, e.g., where Muslim immigrant woman entrepreneurs are labelled as cultural ‘other’ (Essers & Tedmanson, 2014). Exploration of the ways individuals come to negotiate their own and others’ difference in response to universalizing and homogenizing discourses of entrepreneurship provides additional depth towards understanding how similarity and difference are negotiated and legitimated in specific entrepreneurial encounters (Aygören & Wilińska, 2013; Essers, & Benschop, 2007).

These few examples not only foregrounded struggles of not fitting into heroic, western and masculine archetype subject of entrepreneurship – thus documented what it is like to be an(other)– but also revealed ongoing negotiations and contestations against otherness. Taking these insights further, we argue for going beyond the backdrop of popular narratives, clearly drawn discourses of social distinctions, and categorizations informing most entrepreneurship research in this stream. We invite scholarly attention for thinking more carefully about gendered and ethnicised borders, boundaries and relationality in entrepreneurship practice and research. The range might vary from multi-cultural and multi-ethnic, (post)colonial, transnational encounters (Khader 2019) as well as those occurring across all, and often intersecting strands of diversity i.e. gender, class, race, ethnicity, religious expressions, sexuality, age, (dis)abilities and so on. Such research can open up further inquiries on meaning, power, subjectivity, identity and ethics. Attending to this will allow for reflection upon the organization of diversity and gender and the gendering of organizations via engagement with the unpredictable ways in which difference and similarity are negotiated, enacted, legitimated and even internalized and normalized through societal discourses and categorizations.

Yet, we observe that the mode of engagement with the other and/or otherness has been primarily framed around domination and submission. As bell hooks (1990) reminds us sometimes the margins can be spaces for radical openness as well as resistance. Therefore, we suggest directing attention towards alternative and more positive possibilities for theorizing relationality and inter-subjectivity (Kenny & Fotaki, 2015). It is thus, a request for theoretical attendance to the capacity and activity of relational connectivity of the subjects, as opposed to the typical ‘self-centered-fashioning’ of neoliberal entrepreneurial identities and subjectivities.

Finally, in addition to critical neoliberal and emancipatory agenda as outlined above, multiplying unorthodox epistemologies (Calás, Smircich & Bourne, 2009) and ‘empirical ontologies’ (Lüthy & Steyaert, 2019) in politicizing entrepreneurship practice and research have gained increasing momentum. This interdisciplinary body of research have advanced the debates by questioning the involvement of other-than-human, i.e., the material and affective nature of entrepreneurial resources, actors and forms of organizing. Instead of divisions and asymmetry, these studies have shifted attention towards assemblages, attachments, affective relations and narratives of being alongside by paying attention to ‘socio-material negotiations’ (Symon & Whiting, 2019), ‘ecologies of sustainable concerns’ (Ergene, Calás, & Smircich, 2018), and ‘tinkering with space’ (Barinaga, 2017). Doing so has expanded the limits of available terminologies to discuss (un)making relations with heterogeneous others in entrepreneurship.

Following these discussions, we invite scholars to inquire both theoretical and methodological inquiries including but not limited to the following questions:

- 1) What is the role of entrepreneurship scholar (ship) in encountering diversity and otherness? Does s/he prevail over research subject (s) or demonstrate efforts towards a more reflexive, inclusive and symmetrical approach? How does entrepreneurship researcher(s) help enact different realities?
- 2) What are some entrepreneurial accounts of *margins as spaces for radical openness and resistance*? Can these accounts illustrate formation of new entrepreneurial subjectivities?
- 3) How does the inclusion of non-humans contribute to studying difference and otherness in entrepreneurship scholarship? How do accounts of affective relations further politicize entrepreneurship research and practice?
- 4) How do different meta-theoretical approaches, such as (post)colonial, transnational, and posthuman, inform research designs as we attempt to observe diversity, difference

and otherness in entrepreneurship scholarship? What are some of the challenges they each bring, and how do we deal with them?

With this stream proposal, our aim is to expand our collective capacity to further challenge mainstream and conventional thinking on entrepreneurship, diversity and otherness. As such, we invite empirical and conceptual inquiries that consider questions similar to those above.

Abstracts of approximately 500 words (submitted direct to stream leaders, ONE page, WORD NOT PDF, single spaced, excluding any references, no headers, footers or track changes) are invited by Friday 1st November 2019. Decisions on acceptance of abstracts will be made by stream leaders within one month and communicated to authors by Monday 2nd December 2019. All contributions will be independently refereed. Abstracts should include FULL contact details, including name, institutional affiliation, mailing address, and e-mail address. **Abstracts should be emailed to huriye.yeroz@dmu.ac.uk.**

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Biographies

Andrea Jimenez is currently a research fellow at the Sheffield Institute for International Development (SIID), although starting September she will become a lecturer at the Information School at the University of Sheffield. She holds an MSc in sustainable development and a PhD at the School of Management at Royal Holloway University of London. For 7 years she has been interested in exploring how the concepts of innovation and entrepreneurship have entered the international development sector as a buzzword, to mean everything and nothing at the same time. Her research interest evolves around the impact of inclusive innovation and digital entrepreneurship from lenses of intersectional feminism and decolonial thinking. Through this exploration she has come to the realization that most of what we know around innovation is embedded in Western thinking, characterized by individualism and an obsession with growth and progress. She suspects that there is a need to adopt alternative epistemologies that work in conjunction - not opposition to ontologies and value systems in the global South.

Banu Ozkazanc-Pan, Ph.D. is an Associate Professor of Management and member of the Organizations and Social Change faculty at the College of Management, University of Massachusetts, Boston. Prof. Ozkazanc-Pan is currently Visiting Associate Professor of Sociology and Faculty at The Jonathan M. Nelson Center for Entrepreneurship, Brown University. She is also a visiting scholar at The Pembroke Center for Teaching and Writing on Women at Brown University during 2018-2019. She is the current co-PDW chair and incoming co-chair for the Academy of Management Diversity and Inclusion Theme committee and past co-chair of the Critical Studies Management Division. Her research interests include leading for diversity and inclusion in organizations and entrepreneurial ecosystems, examining the Future of Work and its impact on different people, organizations and societies and studying the intersections of culture, postcoloniality and transnationalism as they relate to changing nature of work and societies.

Dr. Caroline Essers is an Associate Professor Entrepreneurship and Leadership at the department of Business Administration, Radboud University Nijmegen, Faculty of Management. Caroline's research particularly centers on the identity constructions of female (migrant) entrepreneurs in which she focuses on the intersections of gender, ethnicity, religion as well as class. She uses diverse perspectives in her research, such as intersectionality and postcolonial feminist theory, and is specialised in the narrative/life-story approach. Her work has been widely published in high rated journals such as Organization Studies, Organization, Human Relations, Gender, Work and Organization, British Journal of Management, Entrepreneurship and Regional Development, and International Journal of Entrepreneurial Behaviour & Research.

Dr. Gemma Lord has recently completed her PhD at The University of Manchester. Her current work focuses upon austerity policies, non-profit organization, and the mobilization of entrepreneurship in organizational change. Gemma is particularly interested in the marketization of public and social care and also the implications of this upon work, and has recently published in the Journal of Organizational Ethnography. Gemma's other publications have focused upon identity work and organizational culture in the academy and in industry.

Huriye Yeröz is a lecturer in entrepreneurship at the Leicester Castle Business School, De Montfort University Leicester, United Kingdom and a research fellow affiliated with Gothenburg Research Center, Gothenburg University in Sweden. Her research concerns socio-cultural and material processes of identity formation of immigrant women entrepreneurs and family business founders. She uses diverse perspectives in her research mainly feminist theory and practice theory. Methodologically, she draws on ethnographic approach and life story narratives. Her work has been published in international peer reviewed journals and conferences such as International Journal of Entrepreneurial Behavior & Research, European Journal of International Management, Equality, Diversity and Inclusion: An International Journal, etc.

Mine Karatas-Ozkan is a Professor of Strategy and Entrepreneurship and Associate Dean for Research for the Faculty. Her research focuses on social and diversity dimensions of entrepreneurship. She has published several books and articles in these areas.

Seray Ergene is an assistant professor of management at the University of Rhode Island. She received her Ph.D. in Organization Studies and Graduate Certificate in Feminist Studies from the University of Massachusetts Amherst. Her research explores nature-human relations, and she utilizes feminist materialist theories to advance more-than-human and more-than-capitalist approaches in organization studies.

Gender in Political Spaces

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The aim of this stream is to advance thinking about gender in political spaces. The nature of 'political work' is broad and wide-reaching, encompassing not only the political nature of roles within traditional organisational structures, but also the work done by those within legislatures and by elected representatives.

In organisations, politics is an inherent part of the workplace, where individuals compete for resources and power (Mintzberg, 1985). Although organisational politics is often considered underhanded, Machiavellian and undesirable, scholars are increasingly recognising that becoming politically effective is essential for employees to thrive in the workplace and progress in their careers (Ferris, Ellen, McAllister & Maher, 2019). The ability to influence, network, build alliances and understand political landscapes is vital, particularly at senior levels (Ammeter et al., 2002; Doldor, 2018). While politics is part of the workplace dynamics for most employees, and particularly for leaders in business, politics *is* work for politicians who need to engage in political behaviour to effectively serve democracy (Silvester & Wyatt, 2018). Thus, the metaphor of organisations as political arenas (Mintzberg, 1985) remains compelling whether we examine corporations, governments, professional services firms or third sector organisations.

Attending to the political aspects of working life is particularly relevant to understanding women's uneven access to power in the workplace and the persistent gender gap in leadership. Navigating political spaces in the workplace may be more challenging for women, who have less access to the patronage, sponsorship and informal relationships that help employees develop the political savvy, knowledge and skills required to become politically effective (Perrewé and Nelson, 2004). Women may also be less willing to engage in the gendered nature of organisational politics, questioning the use and ethics of political cultures like 'old boys clubs' and potentially finding it emotionally draining to attempt to embody masculine norms (Doldor, 2013; McKinsey Davey, 2008). From an intersectional perspective, ethnicity compounds this challenge as black and minority ethnic employees experience and make sense differently of the formal and informal/political organisational processes conducive to career progression (Wyatt and Silvester, 2015). Yet, some have suggested that women's career progression could be facilitated by political skill (Perrewé and Nelson, 2004; Mainiero, 1994). More scholarly work is needed to unpack women's experiences with organisational politics, and the repercussions these have in terms of preserving or transforming gendered organisations.

Mirroring corporate workplaces, women are also underrepresented at senior levels in politics: just 24% of national parliamentary roles and 18% of ministerial positions across the world are held by women (UNWomen, 2018). While all-women short lists have been adopted to redress these imbalances (c.f. Nordic countries), women still experience challenges navigating these political spaces (Charles, 2014). Stereotypes about the

suitability of women for political leadership are rife in the portrayal of female politicians (Schneider & Bos, 2016) – Hillary Clinton, Theresa May, Julia Gillard and Angela Merkel have been criticised for their lack of warmth and femininity. Yet, the example of Prime Minister Jacinda Ardern, who recently gave birth while in office, suggests that things may be changing. What can we learn from how a new generation of women leaders is engaging and navigating political spaces? To date the nature of leadership work in political (governmental) spaces remains under-examined, as do women's experiences in this sector.

In this stream we encourage papers that consider how gender issues play out in political spaces and how women navigate these environments. We wish to explore the ways in which organisations in business, the public sector and government can improve the representation and experience of women leading or seeking to lead in these spaces. Papers might consider, but are not limited to, the following topics:

- Developing women's political skill, savvy and understanding at work
- How do we increase women's presence and success in political spaces?
- Political awareness and gender
- Do women 'do' politics differently?
- How/when does women's engagement in politics disrupt or perpetuate gendered hierarchies in the workplace?
- Leadership journeys of male and female political leaders
- Learning how to navigate political spaces, gendered experiences and political seasoning/ political maturation
- The role of politics in career progression and how this shapes women's career experiences and journeys to leadership roles
- How does power intersect with gender and politics?
- Women's access to and representation in political leadership
- The glass cliff in political spaces
- How women navigate the politics of very senior corporate roles such as board directorships

Abstracts of approximately 500 words (submitted direct to stream leaders, ONE page, WORD NOT PDF, single spaced, excluding any references, no headers, footers or track changes) are invited by Friday 1st November 2019. Decisions on acceptance of abstracts will be made by stream leaders within one month and communicated to authors by Monday 2nd December 2019. All contributions will be independently refereed. Abstracts should include FULL contact details, including name, institutional affiliation, mailing address, and e-mail address. Abstracts should be emailed to **Joel Montgomery at jjwm2@kent.ac.uk**

Convenor Biographies

Dr Elena Doldor is a Senior lecturer in Organisational Behaviour at Queen Mary University of London, School of Business and Management. Elena's research interests are in the field of diversity and leadership, with an emphasis on power and politics in organisations, and the role of organizational politics in the experiences of male and female managers. She also examined diversity on UK boards of directors, and the role of executive search consultants in increasing board diversity through the board appointment process. She has written book chapters and co-authored several reports on these topics, and has published

in the British Journal of Management, Human Resource Management Journal and Equality, Diversity and Inclusion: An International Journal. More recent research projects investigate the experiences and identities of highly skilled Romanian professionals in the UK, and the gendered nature of developmental feedback provided for political leaders.

Professor Jo Silvester's research focuses on how individuals make sense of each other and their environment by drawing on attribution theory to explore how people explain experiences at work and the impact of these attributions have on performance and leadership journeys. Over the past decade she has become increasingly interested in political work and political effectiveness, which lie at the intersection of psychology, management and politics. Her work identifying and developing political talent has made a significant impact British political parties, and she has developed a unique data set of self-report personality ratings from several hundred politicians, together with performance ratings from officers and political colleagues. These quantitative and qualitative data continue to form the basis for publications in leading psychology, management and political science journals. More recently she has begun to work with the Civil Service, and House of Commons, on projects investigating political work in government settings.

Dr Madeleine Wyatt is a Senior Lecturer and Director of the MSc Human Resource Management at Kent Business School, University of Kent and is a Chartered Occupational Psychologist. Her research uses mixed methods to examine the role of informal and political behaviour in the workplace and its impact on the leadership journeys of women and minority groups. Recently, her research has examined the psychological predictors of leadership emergence and effectiveness of politicians as political workers and the social cognitive factors that influence success in elections. Her work has been published in The Leadership Quarterly, Human Relations and Journal of Occupational and Organizational Psychology.

Joel Montgomery is a doctoral candidate at the University of Kent and has been awarded the Vice Chancellor's scholarship. His research draws on his background in political science and human resource management to investigate leaders' motivations to act politically in political work-spaces.

**Lesbian, Gay, Bisexual Transgender, Queer+ Organization Sexualities and
Genders: Contemporary Workplace Issues**

Stream Convenors

Professor Nick Rumens, Oxford Brookes University, ENGLAND

Dr Anna Einarsdóttir, University of York, ENGLAND

Professor Todd Brower, Western State College of Law, USA

Ongoing social, legal economic and cultural transformations have (re)shaped organizational contexts in which lesbian, gay, bisexual, trans, queer and Other (LGBTQ+) employees work (Colgan and Rumens, 2015; Rumens, 2018). The nature and effects of these transformations are apparent in the wide array of topics and issues researchers have addressed, such as the embodiment of LGBTQ+ sexualities and genders in the workplace, forms of LGBTQ+ entrepreneurship, LGBTQ+ workplace inclusion, diversity, identities and relationships (Einarsdóttir et al., 2015; Einarsdóttir et al., 2016; Köllen, 2016; Ozturk, 2011; Ng and Rumens, 2017). While aspects of this scholarship have shed light on how some of these transformations are progressive, the same literature reveals that heteronormativity and cisnormativity persist.

For example, studies show that developing LGBTQ+ inclusive work settings requires anti-discrimination policies but, equally importantly, supportive workplace initiatives, managers, supervisors and coworkers, all of which open up opportunities for LGBTQ+ employees to feel they are accepted and their contributions valued in the workplace (Everly & Schwarz, 2015; Huffman et al., 2008; Ragins & Cornwell, 2001). In inclusive organizational environments, LGBTQ+ employees appear to have less need to conceal their sexual orientation, greater voice, lower stress and symptoms of depression, and improved mental wellbeing (King & Cortina, 2010). Equally, research highlights the necessity of interrogating LGBTQ+ inclusivity. For instance, Einarsdóttir et al. (2016) explore how lesbians and gay men become recognised and known in organizational settings, pointing out the tensions and consequences when lesbians and gay men continue to collide with normative social expectations and stereotypical ideas of how sexual identities should be embodied, 'worn' and performed. Similarly, Brower (2013) examines US case law on dress codes and employee appearance standards to examine issues of gender and sexual orientation identity on the job. Additionally, Williams et al. (2009) develop the metaphor of the "gay-friendly closet" to describe how LGB inclusion and visibility in the workplace is contingent upon meeting heteronormative standards of LGB behaviour and identity. As this literature reveals, LGBTQ+ workplace inclusion is linked to old and emerging forms of LGBTQ+ exclusion.

Regarding LGBTQ+ diversity, organizational research has examined how organizations are confronting the challenge of creating LGBTQ+ diverse workforces (Colgan et al., 2009; Huffman et al., 2008). One driver of change here is the employment legislation introduced in some countries to protect LGBTQ+ people from discrimination, but another significant driver is the business case for workplace diversity. As Herring (2009) notes, a "value-in-diversity perspective" asserts that a diverse workforce, relative to a homogeneous one, is generally beneficial for business. However, research shows that the effects of cultivating a diverse workforce are unclear (Choi & Rainey, 2010). Nonetheless, the business case has been mobilized as an incentive for employers to cultivate LGBTQ+ workplace diversity and inclusion (Stonewall, 2017), even if it is unclear how, in what employment sectors and organisations, and to what extent LGBTQ+ diversity "pays" (Badgett et al., 2013).

In this stream we invite papers that address contemporary LGBTQ+ workplace issues. Topics of interest to this stream include but are not limited to:

- Developing LGBTQ+ work environments that are inclusive and diverse;
- Exploring organisation sexualities and genders that are under-researched;
- LGBTQ+ sexualities and genders in under-explored cultural and organization settings;
- LGBTQ+ identity disclosure and management in the workplace;
- The representation of LGBTQ+ issues in the management curriculum;
- Economic research on LGBTQ+ employees and labour markets;
- The role of the law in securing LGBTQ+ employment equality;
- Intersecting differences – sexuality, gender identity and expression, ethnicity, race, age, class, religious beliefs and (dis)ability;
- Contemporary forms of workplace cisnormativity, homonormativity and heteronormativity;
- LGBTQ+ bodies and issues of embodiment in organization settings;
- Forms of LGBTQ+ activism at work;
- Straight allies – how can “heterosexuals” help in campaigning for LGBTQ+ inclusion and diversity;
- Queer theory critiques of organization sexualities including heterosexualities;
- LGBTQ+ sexualities, genders and organization ethics;
- Methodological issues in studying LGBTQ+ sexualities and genders in the workplace.

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Convenor Biographies

Nick Rumens is Professor in Business and Management at Oxford Brookes University, UK. His main research interests are lesbian, gay, bisexual, transgender and queer (LGBTQ) sexualities and genders in organisations, workplace friendships and queer theory. He has published on these topics in journals including *Human Relations*, *Organization Studies*, *British Journal of Management*, *Organization*, *Journal of Personal and Social Relationships*, *Sociological Review* and *Gender, Work & Organization*. He has also (co)authored and (co)edited books including *Contemporary perspectives on ecofeminism* (Routledge, 2016); *Sexual Orientation at Work: International issues and perspectives* (Routledge, 2014); *Queer Company: Friendship in the work lives of gay men* (Ashgate, 2011). His latest single authored book is *Queer Business: Queering organisation sexualities* (Routledge, 2018).

Anna Einarsdóttir is senior lecturer in Work, Management and Organisation at The York Management School, University of York. With longstanding interest and contribution to issues faced by LGBT+ communities largely centred on social and organisational injustices, Anna has worked on major funded projects with large public, private and third sector organisations to investigate and address issues such as bullying, harassment and discrimination and is currently leading on a major ESRC funded study into LGBT+ employee networks operating with the National Health Service in Britain. Anna is particularly interested in forms of collectivism, practices of emancipation and suppression of gender

and sexual minorities/identities and has published widely in the areas of formalised same sex unions, family life and workplace bullying.

Todd Brower is professor of Constitutional Law at Western State College of Law in California and is the Director of the Institute for Global Law and Policy there. He has an LL.M from Yale Law School, a J.D. from Stanford Law School, an A.B. from Princeton University, and was a Fulbright scholar in France. Professor Brower is also the Judicial Education Director for the Williams Institute on Sexual Orientation Law and Public Policy at UCLA School of Law. He served on the California Judicial Council - Access and Fairness Advisory Committee and is the author of various law review articles, research studies and publications on the treatment of lesbian, gay, bisexual and transgendered persons in the courts of the United Kingdom, California and New Jersey. He has worked with the courts of several nations in Europe, Africa, and North and South America, with many US states and federal agencies on judicial education programs, and with international and national judicial organisations. He is the current President-Elect of NASJE, the National Association of State Judicial Educators.

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**White Feminisms and Organization Studies: 'Inhabiting the Critique'
(Ahmed, 2004)**

Stream Convenors:

Associate Professor Deborah Jones, Victoria University of Wellington, NEW ZEALAND

Dr Elaine Swan, University of Sussex, ENGLAND

Associate Professor Deirdre Tedmanson, University of South Australia, AUSTRALIA

In this call for papers we seek to bring feminist organisational studies in dialogue with critical whiteness, critical race, Indigenous, anti-racist and postcolonial theories to reflect critically on white feminism. By 'white feminism', we draw on a term developed by feminists of colour which critiques forms of feminist theorising and political projects which come from, and universalise a white perspective (Aziz, 1992 cited Jonsson, 2014). White feminism takes white middle-class women as its subjects, erases the racism in white feminism and ignores, or co-opts, the thinking and experience of women of colour. In so doing, white feminism reproduces racism, oppression, and white feminine privilege. Women of colour and Indigenous scholars emphasise that one key consequence of this persistent and profound neglect is that white feminists assume the universality of a feminist sisterhood, and gate keep feminism as a project which belongs to white women (Ahmed, 2019; Jonsson, 2016). In so doing white feminists ignore the many ways in which white women benefit from whiteness (Holvino, 2010). Indeed, white women's desire for innocence means they/we forget their/our complicity in white domination (Moon, 1999; Fellows & Razack, 1998; Moreton-Robinson, 2000; Liu and Baker, 2016). White feminism is the effect of white feminists avoiding analysing white femininity as racialised; understanding white feminist politics in the context of white supremacy and colonialism; and willfully ignoring how 'appropriate' femininity is entangled with performing idealised whiteness (Daniels, 2015; Ferreday, 2017; Jonsson, 2014). What's important here is a focus on gendered whiteness and racism specific to feminism, and connected to white supremacy, slavery and colonialism- what Terese Jonsson (2016) calls 'white feminist racism'.

It is vital to take account of the sustained history of women of colour, Islamic feminists and Indigenous women challenging and confronting white feminists and feminisms on a range of counts: excluding women of colour's lives, theories and problems; marginalising faith; and ignoring our/white feminists' collusion in racism, imperialism and colonialism (for instance see Amos, Lewis, Mama & Parmar, 1984; Carby, 1982; hooks, 2000; Mahmood, 2011; Moreton-Robinson, 2000).

What this scholarship shows us is that white feminism and white femininity vary across historical, colonial, and national contexts. Accordingly, any consideration of white feminism must attend carefully to positionality and location in time and place, and the specificity of femininity and gendered and racialised power relations. In this vein, Australian Indigenous scholars insist that Australian white feminism ignores how white women's race privilege is tied to the dispossession of Indigenous peoples (Huggins, 1994; Moreton-Robinson, 2000). In Aotearoa New Zealand, indigenous Māori women have emphasised the importance of an epistemology based on a Māori world view, a mana wahine perspective, as the basis for an encounter with feminism which validates matauranga wahine (Māori women's knowledges' (Jenkins and Pihama, 2001; Simmonds, 2001).

In this stream, we are interested in papers that examine white feminism and white feminist racism in the academy, and in other organisational contexts. In the academy,

white feminism erases racial specificity, diminishes the research of women of colour, proclaims white innocence and injury and 'hoards' academic resources, 'asset-stripping' the academic achievements of women of colour (Tomlinson, 2019). Indeed, even when white feminism claims to be anti-racist, it can reproduce whiteness (Moreton-Robinson, 2000). This is particularly stark in the ways that white feminism has 'whitened' the Black feminist anti-racist concept and politics of intersectionality (Bilge, 2015; Liu, 2018). Moreover, women of colour have stressed the toll they experience negotiating academic white feminism (Johnson, 2019). As Black British feminist Heidi Mirza explains, 'The sheer effort to raise the racial consciousness of white feminists since 1970s through engendering critical self-reflection and the recognition of racism in white feminist theorizing has so often left us 'angry', exhausted and in need of self-recovery' (2015:5).

Mainstream organisation studies to date has marginalised race, racism and whiteness. In contrast, Stella Nkomo has argued for over 25 years that 'race has been present all along in organisations' and that we can put our attention to race as an analytical category for *any* organisational topic (1992: 488). And although there is emergent literature in feminist organisation studies on whiteness (e.g., Grimes, 2002; Hunter, Swan, and Grimes, 2010; Liu and Baker, 2016; Liu & Pechenkina, 2016; MacAlpine & Marsh, 2005; Nkomo and Al Ariss, 2014; Samaluk, 2014; less attention has been given specifically to white feminism and white femininities (but see Swan, 2010, 2018). For instance, Evangelina Holvino insists that 'affluent white women...have openly exploited women of colour as domestic workers and organizational assistants', deploying racial and class privilege to diminish their social position and options (2010:254). Mirza (2015) asks how the white feminist preoccupation with (white) gender equality, precarious careers, work-life balance, success, leadership and power in male dominated boardrooms, connect with issues facing women of colour such as racist policing, Islamophobic state surveillance, growing incarceration, and forced migration.

But we acknowledge it is not an easy project for we/white feminists to interrogate white feminism and white feminist racism. Thus, we subtitle this call 'Inhabiting the Critique', after Sara Ahmed (2004). By this, she means that white feminists need to listen to their/our racism and complicity in colonialism rather moving on and away from hearing about racism and white supremacy. She notes that white people often ask what we/they can do when hearing about our/their complicity which acts as a defence and as a 'premature impulse' to make things better. There are therefore potential problems such that our stream could easily re-centre white agency, encourage white racist confessionals, making it a space which doesn't address racism, reproduce the idea that white feminists can transcend whiteness or claim anti-racism as a source of white pride and cultural distinction (Ahmed, 2004). Indeed, as Akane Kanai (2019) notes, white feminists sometimes try to renounce 'bad' white feminism by declaring themselves a 'good' 'intersectional' white feminists, and individualising what is actually a systemic form of power. Moreover, Terese Jonsson (2014) stresses that drawing on the concept of white feminism developed by women of colour in a white-dominated academic feminism which excludes them can reproduce the very racial hierarchies it seeks to disrupt. Accordingly, we call for a critical engagement with white feminism as academics working within white-dominated academic institutions, and as actual or potential anti-racist scholar-activists. Our aim is to find ways to transform feminism in organisational studies and build anti-racist scholarship and practice which challenge the structures that reproduce normative whiteness (Johnson, 2019). Accordingly, we will chair the stream strictly according to anti-racist pedagogical principles.

Indicative Topics

We call for papers which address organisational studies of white feminism, and/or white feminism in academia. Topics may include, but are not limited to:

White feminism and white feminist racism in academia

- Critiques of white feminism in the academy from critical race theory, decolonising theory and activism, and intersectionality theory which challenge and extend organisational studies
- Critical evaluations and practices of white allyship in organisational and academic feminisms
- How feminist methodologies, theories, and concepts including 'intersectionality' diminish women of colour's scholarship and theorising and reproduce racism and exclusion
- How reviewing, editing, publishing and citational practices marginalise and appropriate writing by Indigenous scholars and scholars of colour and reproduce the institutional whiteness of British academia and publishing. How is white feminism reproduced in organisation studies' journals and books? How do practices of reading, arguing and writing protect white feminist racism?
- How white feminists co-opt and use anti-racist scholarship by women of colour is to centre whiteness and benefit white feminists, not to transform white feminism (Mirza, 2015).

Organisational studies of white feminism and white feminist racism

- How white women's rights and freedoms in organisations are often gained on the backs of women of colour (Holvino, 2010; Jonsson, 2014)
- How white women racially oppress women of colour at work
- How organisational studies' concepts and central categories such as emotional labour, aesthetic labour, body work etc. would be reconfigured through the critiques of white feminism
- How white feminism in organisations shift white women into positions of privilege while marginalising women of colour and Indigenous women
- Critical evaluations of case studies of white feminist activisms such as Sandberg's *Lean in* and the white *MeToo* movement (Daniels, 2016)
- How white women reproduce micro-aggressions in the workplace or the university and their effects on and resistances by women of colour
- White feminism and HRM, marketing and PR, and coaching (see for instance, Swan, 2017)
- White femininities and practices of equality, diversity, and inclusion
- How whiteness works through institutional habits and bodily orientations to enable white women, and to constrain minoritised others (Ahmed, 2004)
- How white feminism and white femininities collude with patriarchy and heteronormativity in organisations
- How white feminists and feminism defend against critique and protect white femininity - White tears, white denial, white confessionals, white ignorance, white fragility, white rage, white guilt, the performance of vulnerability (Lewis & Hemmings, 2019).
- Ways to interrupt, contest and destabilise white femininities and white feminism in organisations
- Feminist and women-dominated organisations, occupations and professions and encounters with/reproductions of racism

For stream enquiries please contact: e.swan@sussex.ac.uk

Submission of papers:

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Abstracts should include FULL contact details, including name, institutional affiliation, mailing address, and e-mail address.

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Convenor Biographies

Deborah Jones is an Associate Professor in the School of Management, Victoria University of Wellington, and she is a Pākehā feminist researcher on working lives in terms of gender, race/ethnicity and sexuality.

Associate Professor Deirdre Tedmanson is a staff member of the School of Psychology, Social Work and Social Policy at the University of South Australia and her research focuses on Indigenous policy and governance, social analysis, whiteness, postcolonial theory and critical management studies.

Elaine Swan is a senior lecturer at the University of Sussex Business School where she researches food, race and gender; critical diversity studies; and ‘psy’ practices in the workplace drawing on critical race feminist theories and critical whiteness studies.

Stream No. 32

Women on Boards and in Senior Leadership: Exploring Change Strategies Within International Contexts

Stream convenors:

Elena Doldor, Queen Mary University of London, ENGLAND

Cathrine Seierstad, University of Southern Norway (USN), NORWAY

Heike Mensi-Klarbach, University of Vienna, AUSTRIA

Alison Sheridan, University of New England, AUSTRALIA

Women remain underrepresented on boards and in senior leadership positions, despite an increased focus from academics, practitioners and policymakers (Terjesen and Sealy, 2016; CIPD, 2015; Kirsch, 2018) and the introduction of an array of national level initiatives ranging from quotas (e.g. in Norway, Spain, Iceland, France, Italy, Germany) to more voluntaristic approaches (e.g. UK and Australia). Global political pressure at national and supranational levels (e.g. EU) and public condemnation of this persistent gender gap in senior leadership have resulted in a transnational change movement towards more gender balanced boards (Seierstad, Gabaldon and Mensi-Klarbach, 2017). Yet, there is much debate around the unresolved question of which policies or initiatives are most likely to transform the corporate context, create broader social, cultural and political changes and achieve the goal of gender equality in senior leadership ranks.

Scholarship in the field reflects an increased interest in examining and theorizing how the landscape of boards can be transformed. Moving beyond a descriptive focus on the characteristics of female versus male directors (e.g. Singh, Terjesen and Vinnicombe, 2008), or the contested link between board gender composition and organizational outcomes (e.g. Post and Byron, 2016), recent work in the field seeks to grapple with how change on boards and in senior management can be advocated for and implemented through public policy initiatives such as quotas or voluntary targets (De Vos and Culliford, 2014; Seierstad and Opsahl 2011; Wang and Kelan 2013; Teigen, 2012; Kirsch, 2018). For instance, several studies mapped out macro-level national and institutional conditions shaping WoB public policies, particularly more radical change strategies such as quotas (Grosvold and Brammer, 2011; Iannotta, Gatti, and Huse, 2016; Teigen, 2012; Terjesen et al., 2015; Seierstad et al., 2017; Rouault, 2017). Other studies have examined the actors, processes, and controversies involved in shaping and implementing voluntary and mandatory WoB policies (Seierstad et al., 2017; Doldor et al., 2016; Sealy et al., 2017; Sealy and Terjesen, 2017; Sheridan, Ross-Smith and Lord, 2014). Recently, calls have been made for a shift of focus from studies focusing on board diversity and the narrowly defined corporate outcomes towards wider equality and diversity impact of board level initiatives (e.g. quotas and targets) on societies, organisations and individual directors (Hughes et al., 2016; Kirsch, 2018; Terjesen and Sealy, 2016).

Considering the mounting practical and scholarly interest in changing the landscape of boards and senior management, our stream seeks to explore the following key themes:

- **International insights into change strategies and stakeholders.** What can we learn from various countries that have pursued mandatory or voluntary change strategies for boards and senior leadership? What arguments are being used to make the case for change and frame the debate? Who are key actors driving the debate? What role, if any, do more peripheral actors have? We welcome papers from any national context, and cross-country studies.
- **Pipeline and progression processes.** What are women's leadership progression experiences? How do their career trajectories differ from those of men? How can organizations create inclusive working cultures that enable women to progress at higher rates? What organizational measures are radical in terms of fostering gender balance on boards and/or in senior executive roles? How do changes in board or management diversity impact norms of 'good' leadership?
- **Boardroom and executive dynamics.** How does increased gender balance on boards and senior management change the behavioural dynamics in senior teams? How can we discuss these changes due to increased gender diversity without essentialising gender differences? We welcome empirical, but also conceptual papers in this regard.
- **Equality reach of quotas/targets.** Building more gender balance in senior leadership through initiatives such as quotas and targets remains of contemporary significance; yet, the wider equality implications of these initiatives, beyond the board level, has largely been neglected. Do quotas/ targets lead to wider equality beyond the board/ senior managerial level? What are the 'trickle down' mechanisms? Do mandatory versus voluntary initiatives impact wider equality differently? Does gender diversity on boards mean equality in the sense of equal power and thus, can power differences among men and women be reduced in gender diverse boards?
- **Quota design variations.** While multiple countries have introduced quotas, these vary tremendously in targets set, scope of companies affected, enforcement mechanisms and evaluation mechanisms. We call for more systematic knowledge beyond the narrow distinctions between quotas and targets to capture similarities and differences of quota laws. Similarly, we welcome studies exploring voluntary gender targets.
- **Intersectionality.** Intersectionality (Crenshaw, 1989; Acker, 2006) is an important lens in equality and management research, allowing scholars to explore how gender overlaps with other forms of exclusion in the workplace. However, women on boards research has largely neglected this important area. How do current theories and policies address intersectionality on boards and in senior management? How does increased gender diversity impact other aspects of diversity on boards, such as age, ethnicity, social class? We welcome studies with an intersectional focus.

This list of topics is suggestive rather than exhaustive. Contributors may draw on material from a wide range of empirical spheres, theoretical perspectives and methodological orientations. Papers can be theoretical or theoretically-informed empirical work.

Abstracts of approximately 500 words (ONE page, Word document NOT PDF, single spaced, excluding references, no header, footers or track changes) are invited by Friday 1 November 2019, with decisions on acceptance to be made by stream leaders within one month. All abstracts will be peer reviewed. New and young scholars with 'work in progress' papers are welcomed. In the case of co-authored papers, ONE person should be identified as the corresponding author. Due to restrictions of space, multiple submissions by the same author will not be timetabled. **Abstracts should be emailed to: e.r.doldor@qmul.ac.uk** and should include **FULL** contact details, including your name, department, institutional affiliation, mailing address, and e-mail address. *State the title of the stream to which you are submitting your abstract.*

Organizing Childhood: Growing Up and Looking Back

Convenors

Nina Kivinen, Åbo Akademi University, Turku, FINLAND

Carolyn Hunter, University of York, York, ENGLAND

Deborah Brewis, University of Bath, ENGLAND

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With this stream we call for an exploration of how 'childhood' influences the ways in which work and workplaces are organised. Childhood is relatively unexplored in the area of organization studies (see exceptions Russell and Tyler, 2002; Kavanagh, 2013; Griffin, Harding and Learmonth, 2016; Kenny, 2016; Hunter and Kivinen, 2016; Cardell, 2018). On one hand, children and childhood are frequently excluded from organizational life and spaces, and yet, childhood is reproduced through products and services directed at children. Some practices in contemporary management deeply connect to childhood, such as play, games and creativity (Bolton and Houlihan 2009; Plester, Cooper-Thomas and Winquist 2015). Childhood may sustain organisation of the 'adult' world by serving as its 'other' (Costa, Crump and Holm, 2005). However we call for greater recognition that these practices can be constructed in gendered and racialized ways.

The intersection of organising, childhood and gender raises question such as:

- How can children and childhood expand our understanding of organising concepts such as leadership, strategy and creativity?
- What can we learn from childhood pursuits such as games and play in organising and research?
- How are industries that cater to children gendered, racialised, ableist?
- What are the affective, emotional and embodied experiences of working with and for children?
- How do industries that focus on products and services for children conceive of 'childhood'?
- How is childhood 'consumed'?
- How do notions of childhood position adulthood in relation to work?

We understand relatively little from our discipline about the experiences of working with and for children. Marketing for children often constructs age categories which reciprocally shapes the practices of its workers (Siegel, Coffey, & Livingston, 2004; Steinberg, & Kincheloe, 1997). Similarly products are frequently gendered (Russell and Tyler 2002, Griffin, Harding and Learmonth 2016) which in turn can gender the identities of workers (Hunter and Kivinen 2016). Experiences of working with and for children may provide insights into an industry where enchantment, nostalgia and fantasy come together (Langer, 2004). We might consider how the discourse of childhood operates in notions of career, authenticity and memory (Ingersoll and Adams 1992), and how children

learn to consume management concepts (Rehn 2009). In this embodiment, we ask in which these industries are also marked by race, disability, and sexual identity. We welcome engagements that mobilise childhood as an organising discourse; for example aesthetic spaces which construct a child consumer (Russell and Tyler 2002). emerging industries popular among children, like new media, where consumption and production are blurred (Brewis, Bishop, & DeGama 2018, Fuchs 2014), or industries or spaces which focus on the management or exclusion of children. In exploring this, we consider too how professional identities may be shaped by experiences of childlessness, being child-free or caring for the children of others. Does the potentially 'feminised' positioning of workers within the childhood industries devalue skills associated with work for adults? We encourage submissions to consider how the merging of children and childhood into the spaces and processes of work, such as working in the home environment or incorporating them into professional identities, could offer new possibilities for organising that would promote greater equality and inclusion or refuse the positioning of women in the reproductive economic role.

Themes:

- Childhood in the practices, narratives and metaphors of management and business
- Play, games and organising with children
- Emotions, affect and emotional labour related to childhood
- Theorisation of the production and consumption of childhood
- Feminist, decolonial and queer critiques of childhood and children's' industries
- Nostalgia and historical discussions of children's industries
- Gendering of products or services for children
- Childhood in organising concepts such as career and authenticity
- Children becoming part of organisational space

Submission of papers:

Abstracts of approximately 500 words (submitted direct to stream leaders, ONE page, WORD NOT PDF, single spaced, excluding any references, no headers, footers or track changes) are invited by **Friday 1st November 2019**.

Decisions on acceptance of abstracts will be made by stream leaders within one month and communicated to authors by **Monday 2nd December 2019**.

All contributions will be independently refereed.

Abstracts should include FULL contact details, including name, institutional affiliation, mailing address, and e-mail address.

Abstracts should be emailed to Nina Kivinen nina.kivinen@abo.fi

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The Answer Lies in Our Humanity: Research and Methodologies that Facilitate Healing and Hope

Stream Convenors

*Barbara Myers,	Auckland University of Technology, NEW ZEALAND
Fiona Hurd,	Auckland University of Technology, NEW ZEALAND
*Irene Ryan,	Auckland University of Technology, NEW ZEALAND
Shelagh Mooney,	Auckland University of Technology, NEW ZEALAND
Susan Ressa,	Griffith University, AUSTRALIA

The headline read: You can't copy love: why other politicians fall short of Jacinda Ardern (Hage, 26 March, 2019). It was written in the aftermath of an unprecedented event in this locale, where on the 15th March 2019, 51 people were killed or fatally wounded during Friday Prayer at two mosques in Christchurch, New Zealand. The New Zealand Prime Minister Jacinda Ardern, seemingly stunned the world with her response.

"What could have become an ugly slugfest of recrimination and blame, fuelling hatred as the attacker hoped, became instead a moment when a nation came together, honoured its differences, accepted its failings and united behind a future vision of a land where bigotry and racism are not welcome. "The answer lies in our humanity," Ardern said. "We each hold the power – in our words, in our actions, in our daily acts of kindness. Let that be the legacy of the 15th of March." (Hage, 2019)

In her words and actions since March 15, Jacinda Ardern has not just called out white nationalist racism, but also structural racism and the numerous inequalities that pervade, polarise and paralyse our social, economic and political landscape. Hage (2019) suggests that Jacinda Ardern has demonstrated a different way of leading, a "special kind of love", that crosses boundaries and has the power to heal and restore.

We, too, are heartened to see a reorientation away from recent politics of fear and division (Wodak, 2015), often aligned with heteronormative masculinity and the 'normalization of exclusion' (Wodak, 2015, p. 205). The possibilities are indeed exciting, and beyond the political sphere, hold potential for progress to be made by researchers concerned with issues of equity and social justice. Indeed, the notion of a relational ethic or ethic of care is one which is familiar to many feminist researchers (e.g. Eagley, Gartzia & Carli, 2014; Harre, Grant, Locke & Sturm, 2017).

However, we also add a note of caution. Too often the position, progress or profile of one woman has been used as liberal justification of meritocracy and individual achievement, thus silencing a collective need for change. Through the metaphor of an 'infinite game', Harre et al (2017, p.5) point to the neo-liberal university as an exemplar of the opposite i.e. the 'finite game' where research can often be "misaligned, harmful or a distraction from what really matters". Such a context focuses our efforts on what 'counts' and 'records'. This approach arguably lacks an ethic of care and produces an academic politic of fear and exclusion.

Nevertheless, we remain inspired by the collective global response to the potential of a politics of love and hope exemplified through the actions of Jacinda Arden. In this call for papers, we wish to encourage work that may be seen as representing the 'infinite game', a game that speaks to "our potential as people living together to be open and inclusive, and to promote the life and growth that helps us flourish as individuals and communities" (Harre et al., 2017, p.5).

To illustrate our desire to play the 'infinite game' we have observed many innovative methodologies being used such as intersectionality and participatory action

research and more are emerging, especially within qualitative and non-positivist genres (e.g. Booyesen, Bendl & Pringle, 2018). Using participants' own words has been particularly significant, providing the opportunity for a variety of methodological approaches such as autobiography, autoethnography, biography, case history/study, ethnography, life story and oral history to record, interpret and present individual stories. These stories often go beyond the traditional 'tidy' and sanitised accounts encouraged in traditional academic studies, oftentimes encompassing the personal, embodied and reflexive (Boncori & Smith, 2018). More recently researchers are looking to embrace methodological creativity as apparent in multimodality, 'arts-informed inquiry', poetry, song writing and the presentation of these in a performative context (Kress, 2010; Leggo, 2008; Kendall and Murray, 2004; Douglas 2012). Such efforts share an interest in the human(e) and lead the way for researchers to further explore an ethic of care in their research practices.

However, our efforts towards the infinite game also may go beyond the methodologies we use. The act of presenting our research differently has also been highlighted as a form of praxis. Indeed, for Kiriakos and Tienari (2018), conceptualising 'writing as love' formed a direct challenge to the masculinity of the finite game.

We encourage conceptual, theoretical, and empirical papers from all researchers (doctoral, early career, mid-career and senior academics) that engage with innovative methodologies that speak to the 'infinite game'. 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 us in challenging the academic politic of fear and exclusion manifest in the 'finite' game. Praxis requires this to be our legacy, in fighting bigotry, inequalities and racism, and facilitating research spaces for healing, hope and humanity.

Submission of Abstracts

Abstracts of approximately 500 words (submitted direct to stream leaders Barbara Myers and Irene Ryan, ONE page, WORD NOT PDF, single spaced, excluding any references, no headers, footers or track changes) are invited by Friday 1st November 2019. Decisions on acceptance of abstracts will be made by stream leaders within one month and communicated to authors by Monday 2nd December 2019. All contributions will be independently refereed. Abstracts should include FULL contact details, including name, institutional affiliation, mailing address, and e-mail address. ***Abstracts should be emailed to barbara.myers@aut.ac.nz AND irene.ryan@aut.ac.nz.**

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Convenor Biographies

Barbara Myers is a Senior Research Lecturer in the Management Department at Auckland University of Technology. Barbara's research and teaching philosophy centres on narrative storytelling methodologies. She believes there is real value in personal and organisational story telling to support wider business strategy, incorporating history and change into the way we look at a changing world of work. Critical core research interests include gender and diversity, ageing, careers and life development. Through a recent study on older women who have worked and travelled abroad, Barbara has identified changing views on what becoming 'older' means and the possibilities and opportunities for how older people might live their lives differently.

Irene Ryan has had a range of career transitions prior to joining academia and AUT University in 2004 as a Senior Lecturer in Sport and Recreation moving to the Management Department, Faculty of Business, Economics and Law in 2009. Irene's research interests are reflective of her life experiences. Her research interests exemplify the tendency of critical diversity and feminist scholars to initiate wide ranging, interdisciplinary projects in different contexts using a variety of qualitative methods. She is one of the co-leaders of the Gender and Diversity Research Group at AUT.

Susan Ressia is a Lecturer within the Department of Employment Relations and Human Resources at Griffith University, Brisbane, Australia. Her research focuses on the job search experiences of independent non-English speaking background skilled migrants in Australia. Susan's research interests also include the areas of work-life balance, managing diversity, intersectionality, equality and social justice issues.

Fiona Hurd is a Lecturer in the Department of International Business, Strategy & Entrepreneurship at Auckland University of Technology. Fiona's current research explores how we create, and foster, collective spaces for resilience, well-being and resistance in organisations. More broadly, Fiona's critical management research interests surround how the changing nature and structure of global work and organisations impact

individuals, families, workers and communities. She also has a strong research interest and background in critical pedagogical approaches.

Shelagh Mooney is a lecturer and hospitality postgraduate program leader in the School of Hospitality and Tourism at Auckland University of Technology, New Zealand. Shelagh's research explores the effects of gender and other dimensions of diversity in employment, focusing on the ways that organizational processes privilege and penalise specific groups. Her critical hospitality research also advocates for a sustainable workforce and decent work in the services sector.

Transformative Crafts at Work

Stream Convenors

Lynne F Baxter University of York, ENGLAND

Emily Benson Keene University, USA

Alexandra Bristow Open University, ENGLAND

Elizabeth Siler Worcester State University, USA

Sheena Vachhani University of Bristol, ENGLAND

How can we use handcrafts such as crochet, knitting, sewing and marquetry to make work healthier, more diverse and transformative spaces? Crafts can inspire emancipatory practices and foster social activism (Bell et al, 2019). Craftivism is said to communicate emotions and ideas, from outrage and anger to humour and love. Crafting is increasingly associated with wellness, relaxing the mind and lowering blood pressure (Shin and Ha, 2011; Corkhill et al., 2014; Weldon et al., 2016).

Campaigns use crafts to protest the exploitation of the environment such as the knitting Nannas of Australia fighting mining and gas extraction (Ercan et al., 2018) or against sexual assault through the Pussy Hat movement (Black, 2017), and the more intersectional campaign of #hatnothate against bullying (Gonzalez, 2019). These crafts serve to bring people together to create something positive, affirming and transformative in the face of adversity.

A perhaps gentler form of craftivism can be seen in yarn bombing urban spaces (Vachhani, 2013). Anonymous overnight yarn decoration changes public aesthetics to intervene and protest urban development, for example. Decorations can be seen as wigs or perruques, reconfiguring an aesthetic. 'Michel De Certeau's notion of la perruque suggests how such devalued activities as crochet and knitting can be envisaged as strategies or tactics that afford agency and shape distinctive social relations (Hackney, 2013: 170). Yet not all yarn bombing is benign: Hahner and Varda (2014) note the similarities between yarn bombing and graffiti, arguing yarn bombing is a class and race appropriation of another's form of expression, reinscribing a privileged aesthetic. Crafting is often perceived as addictive (Shin and Ha, 2011), causing symptoms such as repetitive strain injury (MacEachen, 2005) and failure to craft can create feelings of inadequacy (Corkhill et al., 2014). Yet on balance we believe crafting can be a force for good, transforming contexts and serves as the conference theme suggests.

Craftivism affords a tempered, quieter form of protest (Meyerson, 2001). It can be seen as a metaphor for an integrated life, bringing together separate "strands" and making a new whole from them; and of healing, as when bones knit together. For many, crafting calms body and mind like meditation, work carried out through love (Hackney, 2013; Sennett 2008). Although we 'craft' papers, crafting is the opposite of most of the work we do as academics. It is tangible and colourful and textured; it is kinetic, material, and non-verbal. We see the results of the act of making in knitting as soon as a stitch is moved from one needle to the next. At both an individual and social level we can build connections in groups, such as 'knit and natter' and 'Stitch and Bitch' groups, between people and generations (Stoller, 2003; Minahan and Cox, 2007) for charity and wellness.

So, how would workplaces such as academic conferences look like if they intentionally incorporated these characteristics and metaphors? We invite scholars to write abstracts that are inspired by crafting techniques, metaphors and practices. How can a crafting approach transform the way we perform work? How can our work become more inclusive by using these non-dominant approaches?

We invite submissions that engage with craft as a critical and fruitful activity, including but not confined to the following where craft can be seen as:

- Metaphors for work
- techniques and organization
- perruque
- connection/ disconnection
- forms of communication
- wellness/ illness
- subversion/ assimilation
- reinscribing intersectional inequalities
- tempered radicalism

Submission of Abstracts

Abstracts of approximately 500 words (submitted direct to stream convenors, ONE page, WORD NOT PDF, single spaced, excluding any references, no headers, footers or track changes) are invited by Friday 1st November 2019. Decisions on acceptance of abstracts will be made by stream leaders within one month and communicated to authors by Monday 2nd December 2019. All contributions will be independently refereed. Abstracts should include FULL contact details, including name, institutional affiliation, mailing address, and e-mail address. ***Abstracts should be emailed to Lynne Baxter lynne.baxter@york.ac.uk; Emily Benson Emily.Benson@keene.edu; Alexandra Bristow Alexandra.bristow@open.ac.uk; Elizabeth Siler esiler@worchester.edu; Sheena Vachhani s.vachhani@bristol.ac.uk;**

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Islamic Feminism, Equality and the Muslim Woman at Work

Stream Convenors:

Cinzia Priola, Open University, ENGLAND

Shafaq Chaudhry, University of Lahore, PAKISTAN

Within the central theme for the *Gender, Work & Organization* 2020 conference: Transforming Contexts, Transforming Selves: Gender in New Times, we wish to reflect and debate on theoretical and empirical developments in/of Islamic feminism/s.

Islamic feminism has emerged in the early 1990s as a new feminist paradigm seeking equality and justice for women within the Islamic theology (Badran, 2002). The term was initially used by women rights activists in Iran who questioned the legitimacy of the state in its application of Sharia and opposed its patriarchal laws considered as Islamically unjust. Since then, Islamic feminism has gained popularity among scholars, including Muslim scholars and activists. However, the term remains contested as many authors (e.g. Bartkowski, & Shah, 2014; Koehler, 2011) argue that religion, and in particular Islam, is mostly oppressive to women and irreconcilable with ideas of gender equality. Alternatively, many Muslim women also reject the term in support of the view that feminism is a Western movement.

Islamic feminism has been defined as “a feminist discourse and practice articulated within an Islamic paradigm”; it is not ascribed to a particular national movement and it can refer to the project of “articulating and advocating the practice of Qur'anically-mandated gender equality and social justice” and/or as an identity (Badran, 2002). Badran also argues that Islamic feminism is a global phenomenon, transcends East and West and is being produced by women within Muslim majority countries as well as women from minority communities, among Muslim diaspora and convert communities in the West, as well as on-line communities. In view of such plurality it would be apt to refer to multiple Islamic feminisms.

One of the tenets of Islamic feminism is the reformist interpretation of the sacred texts in relation to gender issues. By questioning the authority to interpret sacred texts and, in particular the hadiths (words, practices and traditions attributed to the prophet Muhammed and his companions), Islamic feminists seek to promote ideas of justice, egalitarianism and equality between women and men, that many argue are actually embedded in the Qur'an (Mirza, 2008; Mernissi, 1991). In fact, in order to deconstruct inequalities, patriarchy and gendered discourses of men's superiority and authority, multiple approaches have been adopted by feminist scholars to challenge what are often considered religious predicaments (rather than socio-cultural 'traditions'). Some exponents of Islamic feminism draw heavily on renewed Qur'anic interpretations for putting forward an egalitarian view of Islam (Kirmani & Phillips, 2011; Wright, 2011; Wadud, 2009). Others mainly focus on scrutinising and challenging the authenticity of Hadith, avoiding any historicization of the Qur'an, considered the word of God. While drawing on different perspectives and methodologies, Islamic feminism is viewed as a promising way for speaking about the rights of Muslim women and the gendered nature of practices within the boundaries of the faith (Coleman, 2010).

One debate often articulated within Islamic feminism is that between gender equality and equity or justice. Such debate is grounded on specific references according to which the Qu'ran advocates the differential treatment of men and women according to

their role and needs (Mirza, 2008). Rather than equality across all aspects of life, gender equity refers to fairness of treatment for women and men, and would include equal as well as different treatments, but considered equivalent in terms of rights, benefits and opportunities (<https://unesdoc.unesco.org/ark:/48223/pf0000121145>). The support for gender justice or equity instead of gender equality can be problematic as often such 'differences' between women and men (i.e. the ability to give birth to children) are used to confine the woman to specific domains (i.e. the house), precluding her presence from positions of influence and authority at work and in society.

We invite submissions to reimagine and interrogate Islamic feminism/s itself, as well as its relations to the practices of men and women. We therefore ask:

- In what ways can Islamic feminism address gender inclusion and equality for Muslim women of different ethnicities, locations, abilities, classes, ages and sexualities?
- How can Islamic feminism support women (and men) seeking gender equality in work and organisations?
- How can Islamic feminism challenge extremisms and engage with pluralities and multiplicities of views and identities?

Submissions to the stream may engage with, but are not limited, to:

- Theoretical or empirical contributions exploring Islamic feminisms as pluralities.
- Theoretical or empirical contributions exploring Islamic feminism in relation to questions of gender equality, gender justice and gender equity in work and society.
- Theology, spiritualism and Islamic feminisms.
- Empirical studies which centres on the work experiences of Muslim women across the world (Global North, Global South, Muslim Diaspora, converts etc.).
- Gender issues for migrant Muslims.
- Islamic feminism as a social movement.
- Islamic feminisms in relation to non-Muslim women living in Muslim majority societies.
- Men and Islamic feminism.
- Islamic feminism, gender violence and sexual harassment in work and in society.
- Islamic Feminism and research methodology/ies.
- Islamic feminism and ethics.
- Islamic feminism and technologies.

Submissions

Abstracts of approximately 500 words should be submitted directly to stream leaders (WORD NOT PDF, single spaced, no headers, footers or track changes) by **Friday 1st November 2019**.

Decisions on acceptance of abstracts will be made by stream convenors and communicated to authors by Monday 2nd December 2019. All contributions will be independently refereed.

Abstracts should include FULL contact details, including name, institutional affiliation, mailing address, and e-mail address. **Please send your abstracts to:** Cinzia.Priola@open.ac.uk and shafaq.arif@lbs.uol.edu.pk

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Unpacking the Nature of SME Responsibility through Feminist Epistemology

Stream Convenors

Alain Daou American University of Beirut, LEBANON

Charlotte Karam American University of Beirut, LEBANON

**Harry Van Buren American University of Beirut and the University of New Mexico
LEBANON & USA**

Deadline for abstracts submitted to the stream: 1 November 2019

Co-convenors' decisions on abstracts submitted to the stream will be communicated by 2 December 2019

In this stream, we are seeking out scholarship that explores the “nature of responsibility” with a specific focus on the role and experiences of small-to-medium size enterprises (SME). With feminist epistemology as our base, our aim is to provide space for local knowledges related to SME responsibility, grounded in feminist epistemological approaches to *knowing well* and *knowing responsibly* (Code, 1987, 1991). To privilege local knowledges, we follow the recommendations of the postcolonial transnational feminist theorist Chandra Talpade Mohanty, who calls for comparative dialogues that emphasize the “relations of mutuality, co-responsibility, and common interests” (Mohanty, 2003: 521). Although Mohanty (2003) was specifically referring to the building of transnational feminist solidarity movements, her work can usefully (albeit controversially) applied to SMEs notions of responsibility in MNC-dominated capitalism. Therefore, we strive to unpack the social and political locatedness of our knowledge about SMEs' responsibilities, as opposed to striving to put forward claims of objective and generalizable knowledge that are disconnected from local realities, cultures, and ways of knowing (Doucet, 2018).

Focusing on local SME struggles, particularly in weak and failing economies, we aim to provide a dialogic space to trace and explore the interconnectedness of SME struggles, histories, and their attempts to forge communities that are more just, peaceful, and supportive of genuine human flourishing. The focus is on the perceptions of the social and economic processes shaping notions of SME responsibilities in these communities, thereby highlighting dialogue as a space for the narratives of relationality and “common difference” as opposed to individuals and separation (see Mohanty, 2003: 522). To do this, we will attempt to simultaneously illuminate the micropolitics of place-based consciousness and the oppressive macropolitics of global capital and markets.

Methods tied to feminist epistemologies often aim trace the sociality of knowledge, with emergent knowledge seen as community-based and as the interconnected product of values, beliefs, experiences, power structures, and judgements (Harding, 2000). Papers submitted to the stream should aim to better understand the “nature of responsibility” as situated (Harding, 1993), and as part-and-parcel of the geopolitical and historical realities of everyday life (Mohanty, 1984). Adopting feminist epistemological methods leads us to bring multiple voices to the table, particularly from

underprivileged and oppressed communities, and also to pay particular attention to the intersection and interconnectedness of multiple power dynamics within and among those communities (Hill Collins, 2000) that privilege certain notions of responsibility over others (Harding, 1993). It also leads us to reflect on how privileging upholds particular structures and patterns of everyday industry and business practices, as well as particular groups and communities as the worthier receivers of the benefits of responsible business.

More practically, the value in adopting a feminist epistemological approach is that it calls on us as scholars to: (a) be cautious in the way we build forums for multi-stakeholder dialogue; (b) be more inclusive of the voices of the marginalized (e.g., women-owned businesses; SMEs in minority or immigrant communities in developed countries; SMEs in grey and informal markets; community enterprises in rural contexts; etc.); and (c) ask ourselves about the ways in which we privilege certain knowledges and sources of knowledge over others. In this way, we hope to better illuminate the local SME knowledges anchored in communal realities, and to simultaneously provide space to discuss the micropolitics of SME socioeconomic struggles in these fragile contexts as well as the contentious macropolitics of global capital and markets.

Papers submitted to the stream can use a variety of research paradigms, including theory building, normative analysis, as well as quantitative, qualitative, or mixed methods. The stream co-convenors also have a proposal for a special issue for this topic under review at *Equality, Diversity and Inclusion: An International Journal*; if that proposal is accepted by the journal, full papers will be due for consideration by 1 December 2020.

Submission of Abstracts

Abstracts of approximately 500 words (submitted direct to stream convenors, ONE page, WORD NOT PDF, single spaced, excluding any references, no headers, footers or track changes) are invited by Friday 1st November 2019. Decisions on acceptance of abstracts will be made by stream leaders within one month and communicated to authors by Monday 2nd December 2019. All contributions will be independently refereed. Abstracts should include FULL contact details, including name, institutional affiliation, mailing address, and e-mail address. **Abstracts should be emailed to Alain Daou ad73@aub.edu.lb; Charlotte Karam ck16@aub.edu.lb; and Harry Van Buren hjvb3@unm.edu**

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Gender and Embodied Knowledge in Post-Truth Times

Convenors:

Torkild Thanem, Stockholm University, SWEDEN

Katie Beavan, University of the West of England, ENGLAND

Laura L. Ellingson, Santa Clara University, USA

David Knights, Lancaster University and Oxford Brookes University, ENGLAND

The study of gender, work and organization is not merely in a time of transition but under severe contestation. While one of the most prominent thinkers of gender and embodiment Judith Butler was literally told to go to hell by far-right protesters outside her speaking venue in Sao Paulo in November 2017, some commentators are suggesting that the extreme relativization of truth by right-wing populists, fascists and religious extremists was enabled and legitimized through the critique of grand narratives launched by post-structuralists and feminist theorists such as Butler (see e.g. Calcutt, 2016; Hillier, 2016; Lilla, 2018). From here on, it is easy to get the impression that only a return to the rationalist knowledge of 'hard facts', 'objective truths' and 'disembodied reason' may break the current post-truth crisis where aggressive appeals to feelings, personal experiences and tweeted gut reactions contest evidence, expertise, research and scholarship.

This does not only beg us to think through the general conditions upon which knowledge about gender, work and organization is produced. Since the renewed appeals to rationalism and objectivism once again render embodied forms of knowledge taboo, it is particularly important that we explore the possibilities and limitations of studying gender, work and organization through embodied research methods and theories. Indeed, the promoters of post-truth seem immune to factual and rationalist correction.

Despite the current predicament, this is not a completely hopeless time to do so. A massive and multiverse literature on embodiment now flourishes in gender and organization studies (e.g. Acker, 1990; Tretheway, 1999; Hassard et al., 2000; Dale, 2001; Morgan et al., 2005; Sinclair, 2005; Wolkowitz, 2006; Höpfl et al., 2015; Brewis et al., 2017), and there is a growing interest among gender and organizational scholars in the embodied aspects of the research process and the methodological challenges of studying embodiment (e.g. Slutskaya et al., 2012; Riach and Warren, 2015; Ellingson, 2017; Pullen, 2018; Thanem and Knights, 2019; see also Pink). Working with and beyond these contributions, we may not only recognise that the body is a primary instrument of research, but that reason is possibly our strongest bodily affect.

With this stream we therefore invite contributions from a range of different perspectives, fields and methodological traditions, and we encourage contributors to engage with a variety of problems, questions and themes which include but are not limited to the following:

- *Methodological, epistemological, paradigmatic, and conceptual contributions* that explore and assess the possibilities and limitations of embodied research methods, concepts and theories to investigate issues of gender, work and organization. For example, what methodological practices are required to flesh out embodied gender practices and gender relations in organizational life? How can we probe

into visceral and even unconscious experiences of embodying gender in organizations? In what ways may theoretical concepts be worked through the body to enable movements in gender and organizational thought and practice? And how can we work with and through our bodies to analyse and interpret issues of gender, work and organization?

- *Empirical contributions* that employ embodied research methods to investigate issues of gender, work and organization. For example, contributors may want to use embodied methods to examine what it is like to embody gender, in work organizations, at this moment in time, or investigate how political action is embodied, organized and exercised in current social movements such as #MeToo, BlackLivesMatter, Occupy, and the Alt-Right.
- *Narrative or poetic contributions* that craft embodied ways of writing gender, work and organization, from *écriture féminine* and beyond. For example, contributors may position participants' narratives about gender and work in resistance to grand narratives about equity and work-life balance or form poetic transcriptions or construct found poems based on participants' interviews concerning marginalization of nonheteronormative family structures within supposedly equitable workspaces.
- *Dramaturgical or mixed media contributions* that experiment with embodied ways of presenting research on gender, work and organization, such as performative and affective auto/ethnographies, use of social theatre, web-based archives, or installations of photos, music, recorded performances, or digital artwork.
- *Activist contributions* that pursue affirmative change through collectively embodied practices and formations. For example, contributors could explore strategies for enacting trans-friendly organizational policies or describe action-research projects that attempt to foster accountability for confronting implicit, intersectional gender bias in employee evaluations.

Submission of Abstracts

Abstracts of approximately 500 words (submitted direct to stream convenors, ONE page, WORD NOT PDF, single spaced, excluding any references, no headers, footers or track changes) are invited by Friday 1st November 2019. Decisions on acceptance of abstracts will be made by stream leaders within one month and communicated to authors by Monday 2nd December 2019. All contributions will be independently refereed. Abstracts should include FULL contact details, including name, institutional affiliation, mailing address, and e-mail address. **Abstracts should be emailed to Torkild Thanem torkild.thanem@sbs.su.se; Katie Beavan katie.beavan1@gmail.com; Laura L. Ellingson lellingson@scu.edu; David Knights d.knights@lancaster.ac.uk**

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Stream Convenor Biographies

Torkild Thanem is Professor of Management and Organization Studies at Stockholm Business School, Stockholm University. He is an Associate Editor of the journal *Organization* and a former Associate Editor of *Gender, Work & Organization* (2009-2018). He has published widely on issues of transgender, sexuality and embodiment, and he is currently conducting an ethnographic project on life and work in a corporate performance culture. His most recent book is Thanem and Knights (2019) *Embodied Research Methods* (Sage).

Katie Beavan, Ph.D graduated in 2019 from the University of the West of England. Her feminist research is focused on exploring the inclusion of, and harm done to, all who are othered in the workplace, and the self as researcher. She uses embodied theorising and embodied methodologies seeking to help extend the ways knowledge is made in MOS and to help bring knowledge back into organisations to help effect change. This includes the use of affective and sensory auto/ethnography, feminist social theatre and vulnerable poetics.

Laura L. Ellingson, Ph.D, is the Patrick A. Donohoe, S.J. Professor of Communication and Women's & Gender Studies at Santa Clara University (USA). Dr. Ellingson enlarges possibilities for spanning paradigmatic boundaries through her development of a crystallization framework for qualitative research (*Engaging Crystallization in Qualitative Research*, 2009, Sage), articulation of embodied research strategies (*Embodiment in Qualitative Research*, 2017, Routledge), and reimagining (with Dr. Patty Sotirin) of data collection practices as critical materialist data engagement.

David Knights is Professor at Lancaster University Management School and at Oxford Brookes Business School. His research interests include the body and ethics, gender and diversity, identity and power, and management and leadership. He was co-founder and editor of *Gender, Work and Organization* from 1994 to 2016. His most recent book is Thanem and Knights (2019) *Embodied Research Methods* (Sage).

The Transformation of Gender in Times of Transition

Convenors:

Ciara Cremin, University of Auckland, NEW ZEALAND

Torkild Thanem, Stockholm University, SWEDEN

In some sense, gender has never been more fluid. In many western countries, the roles, practices and appearances that used to define what it means to be a man or a woman are called into question as more women have executive and political careers, more men take parental leave from work, and more people identify as trans or undergo gender transitioning.

At the same time, we are a long way away from a condition where the transformation of gender is not policed or regulated, directly by others or indirectly by ourselves. Many women leaders and executives still find that they need to incorporate the styles and practices of their male peers in order to be effective in their role. Very few men make long term exits from the career trajectories offered by full time employment in formal work organizations. And few trans people admit that their adoption of styles and clothes typically associated with the opposite sex has anything to do with the sheer pleasure of doing so. In other words, we find ourselves at a point in history when the conditions of gender transformation and transition remain ingrained in a politics of il/legitimacy.

With this stream, we therefore invite a wide range of theoretical, empirical, political and aesthetic contributions that engage with, and challenge, the broad question of what it means to be a man, a woman, or trans, at work, in an organization, in society, at this moment in time. To do so, we encourage contributors to work from a diversity of perspectives and traditions (feminist, Marxist, affective, corporeal, psychoanalytical, postcolonial, institutional, etc.), and to deal with a variety of problems, questions and themes which include but are not limited to the following:

- How may changing and diverse gender roles and identities offer ways to rethink and re-embody what it means to be a man or a woman, in the world of work and organization?
- In what ways may those who embody non-normative gender identities be testing the boundaries of organizations and their cultures?
- What forms of gender transformation and transitioning are rendered legitimate or illegitimate? Through what discursive and institutional pressures, mechanisms and relations do such processes of il/legitimation work, and how do they play out within and across work organizations and industries, community organizations and social movements, government bodies and professional associations? In other words, who ticks the 'diversity box', and why?
- Given its tendency to call what is considered normal into question, may desire itself be a revolutionary force or a force of radical organizational change that transgresses or displaces these frames of il/legitimacy? How may radical change be entangled with, or undermined by, fetishistic or other pleasures and joys?
- What are the potential alignments between trans and gender diverse issues with other class and identity-based struggles?
- Does it matter to capitalism, patriarchy and its organizational manifestations that trans identities and embodiments remain 'non-normative'? Is there a materialist

explanation for the persistence of gender normativity within and beyond work organizations?

- What does it mean to be a cis-gendered woman in the world of work and organization when the category of woman is called into question? How are cis-gendered men situated in respect to this?

Abstracts of approximately 500 words (submitted direct to stream leaders, ONE page, WORD NOT PDF, single spaced, excluding any references, no headers, footers or track changes) are invited by Friday 1st November 2019. Decisions on acceptance of abstracts will be made by stream leaders within one month and communicated to authors by Monday 2nd December 2019. All contributions will be independently refereed. Abstracts should include FULL contact details, including name, institutional affiliation, mailing address, and e-mail address. **Abstracts should be emailed to Ciara Cremin c.cremin@auckland.ac.nz and to Torkild Thanem tt@sbs.su.se.**

Convenor Biographies

Ciara Cremin lectures in sociology at the University of Auckland. She is author of a number of books, including *Man-Made Woman: The Dialectics of Cross-Dressing* published in 2017 with Pluto Press.

Torkild Thanem is Professor of Management and Organization Studies at Stockholm Business School, Stockholm University. He is an Associate Editor of the journal *Organization* and a former Associate Editor of *Gender, Work & Organization* (2009-2018). He has published widely on issues of transgender, sexuality and embodiment, and his most recent book is *Embodied Research Methods* (with David Knights, published by Sage in 2019).

**Gender and Power in Higher Education
(The Women in Higher Education Management Network)**

Kate White, Federation University AUSTRALIA

Brigitte Bonisch-Brednich, Victoria University Wellington NEW ZEALAND

The Women in Higher Education Management (WHEM) Network invites conference participants to join a workshop that will explore the issue of gender and power in higher education.

The vision of WHEM, a collaborative feminist research network, is to analyse the challenges for women in university management and leadership and to develop strategies that can empower them to apply for and succeed in senior management roles. Established in 2007, it now encompasses 14 participating countries: Australia, Austria, the Czech Republic, Germany, India, Ireland, New Zealand, Portugal, South Africa, Sweden, Turkey, United Arab Emirates, the United States, and the United Kingdom.

This new project explores why gender equality in higher education has not been achieved, even though there have been various interventions particularly aimed at increasing the number of women in leadership positions. It investigates the power of neoliberalism as well as organisational factors in maintaining the status quo.

This workshop will unpack the multiplicity of factors that continue to preserve the masculinist leadership culture, and why interventions on the one hand and the resistance of women in the academy on the other have not led to significant change in the gendered leadership of higher education institutions or its leadership culture.

The Workshop will explore a number of emerging themes that might explain why higher education is still struggling to attain gender equality. They include the impact of interventions such as leadership development programs, policy implementation and measures of accountability; the need to change the leadership culture of universities; lack of transparency and the gendering of the criteria in recruitment, promotion and retention despite universities having equality and diversity policies; rhetorical compliance including box ticking; the effect of flexible work options on career progression; and younger women dismissing leadership careers in HE.

Feminist institutionalism will be the theoretical perspective for this project. It acknowledges that gender exists in the practices, processes, ideologies and distribution of power in institutions (Acker 1992) and provides a framework to address the gendered nature of institutional change. Feminist institutionalism touches upon all areas involved in the construction of institutions and has a direct effect on things such as policies, legislation, laws and/or quotas (Kenny 2014). It explores how gender patterns operate within institutions and how institutional processes establish and maintain gender power dynamics. It focuses on how institutions are gendered and how their formal and informal rules shape their organisational culture, and offers a new way of interpreting institutions through the lens of gendered discrimination and the gendered outcomes this then produces.

You are invited to participate in this workshop which will be an open forum to discuss these and other emerging themes that explain the slow pace of change in gender equality in higher education. It will also examine interventions that perpetuate and/or can impact on gendered power in universities.

The workshop will begin with two short presentations outlining the purpose and the conceptual work behind the workshop. We will then invite participants to discuss the emerging themes. Each theme will then be discussed in small group sessions (30 minutes) that will be facilitated by a chairperson. All participants are invited to share their personal experiences so as to explore the relevance of these themes in different campus locations and gain insights into their national frameworks of higher education. We invite you to contribute ideas that connect themes to the reasons for inhibiting progress; these can be the 'macro level of patriarchy and neoliberalism', 'policy mechanisms preventing change' or 'appropriation of the gender agenda for other purposes'.

The workshop will close with an hour-long forum where the discussions of each session will be reported and linked together. We will then attempt to formulate ideas about what transformational change could look like for different university scenarios.

Submissions or suggestions to the workshop of approximately 500 words (submitted direct to stream leaders, ONE page, WORD NOT PDF, single spaced, excluding any references, no headers, footers or track changes) are invited by Friday 1st November 2019. Decisions on acceptance of abstracts will be made by stream leaders within one month and communicated to authors by Monday 2nd December 2019. All contributions will be independently refereed. Submissions should include FULL contact details, including name, institutional affiliation, mailing address, and e-mail address. **Submissions should be emailed to Kate White kate.white@federation.edu.au; Brigitte Bonisch-Brednich Brigitte.bonisch-brednich@vuw.ac.nz**

Vulnerable Ethics

Panel for the *Gender, Work & Organization* Conference

Stream Convenors

Jenny Helin, Uppsala University, SWEDEN

Saija Katila, Aalto University, FINLAND

Susan Merilainen, University of Lapland, FINLAND

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While often thought of negatively, vulnerability can in fact harbour a productive capacity for affirmatively changing the ways in which we relate with each other, live, work and write. This capacity is especially related to the ethical dimension of vulnerability as it relates to a capacity to be open and responsive to the needs of others. Moreover, it is with vulnerability that we reflexively experience ourselves, making aware of our own limitations and failings. As Gilson notes, '[t]he experience of vulnerability presents us with the reality of fallibility, mutability, unpredictability and uncontrollability. We are affected by forces outside our control, the effects of which we can neither fully know nor fully control' (2013, p.3).

This panel will consider the relationship between vulnerability and ethics as it emerges in our own work as well as in feminist research more generally. An ethics of vulnerability places empathy and care at the heart of what it means to be human as positive affects such as love and compassion surge alongside negative affects of pain, loss, trauma. An ethics of vulnerability can be seen as one 'defined by responsiveness and a critical disposition. Such an ethic calls us to be responsive to our own vulnerability and to the vulnerability of others, but also be critical of the norms that orient those responses' (ibid. p.177-178). Care needs to be taken here in understanding the danger of how a limited understanding of vulnerability can be complicit in oppression and facilitate inequality. In response, a questioning of the norms that perpetuate unawareness, irresponsibility and oppression is required.

This is a panel discussion between long standing and new friends, our collective bodies of work being motivated by vulnerabilities in our lives and informed by research done solely and collectively. The conversation will aim to trouble our own practices and how they might enrol us in the dominant ideal of invulnerability – an ideal that permeates academia in enacting 'an ethical closure of the self' (ibid. p.91). Against this, our writing strives towards being entangled with life itself (cf. Richardson, 1997) as we 'bear witness' (hooks, 1989) to the vulnerabilities women face in doing feminist research (for example, fear, avoidance, defensiveness, and disavowal), and the ways in which we become ourselves through our text.

Vulnerability is no longer an experience to be overcome or avoided, but an important resource for feminist research and ethics, as long as we give up dominant ideal of predictability and control so often valued in our fields. This is not the easy road to travel, and in being vulnerable we expose ourselves in a potentially uncomfortable project of ethical openness to others (human and non-human). In exploring the productive potential

of vulnerability and ethics we also acknowledge that vulnerability can also put us at risk from others who may harm us. Butler (2009) reminds us that vulnerability is linked not only to violence emerging from, for example, gender norms, or the opening up to potentially harmful others, but also from being affective, creative and resilient, or after Butler 'a feeling of aliveness' (p.55). As Cixous and Clement (1986) say, the capacity of vulnerability lies in the openness that enables us to move forward, to change, to have new experiences, to learn, to be ourselves, to understand ourselves, to become ourselves. Recognising vulnerability as an ethical basis for gender and feminist research, this panel asks: what does vulnerability mean for feminist research and what ethical and political potential does it hold? In pursuing this question we will consider how embodied lives and experiences inform a way of being that influences not only the way we do research but has the potential to inform our relationships with others, and shape collective academic values.

In this panel each presenter will address vulnerable ethics in their own research and feminist practice, exploring how their work constitutes critique as well as imagined futures different from today thus expanding the ways in which we relate to vulnerability and ethics. Topics are:

- 'Vulnerability and slow philosophy', by Jenny Helin
- 'Vulnerability, bodies and writing', by Saija Katila
- 'Vulnerability and silence', by Susan Merilainen
- 'Vulnerability and the affective materiality of rocks', by Anu Valtonen
- 'Vulnerability as ethico-political feminist potential', by Alison Pullen

Session structure (1 hour 30 minutes for the session)

Opening

The panellists make a short introduction of the different themes, 30 minutes in total.

Group discussion among all participants.

Closing

References

Cixous, H. and Clément, C., (1986). *The newly born woman*. Trans. Betsy Wing.

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Richardson, L., (1997). *Fields of play: Constructing an academic life*. Rutgers University Press.

Gilson, E., (2013). *The ethics of vulnerability: A feminist analysis of social life and practice*. Routledge.