Gender, Work and Organisation International Interdisciplinary Conference

EVENT PROGRAM

13-16 JUNE 2018
Welcome

This conference would not have been possible without the sterling support of many people and much gratitude goes to them.
The skilled Events Management Team who have been great to work with: Fiona Tan, Courtney Burton, Koos Gruntjes, Afiyat Mustaq.
The events team at the Hyatt Regency Darling Harbour.
The GWO Sydney 2018 stream convenors

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Wiley publishers of Gender, Work and Organization
Nicole Gower, Director of Human Resources, Macquarie University

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University of Sydney, Leanne Cutcher
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UTS, Carl Rhodes

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Sharon Collett and Maryam Mathers conference administrative support

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Fiona Schuller

Technology
Generous support from the team at the Faculty of Business and Economics, Macquarie University

Alison Pullen and Anne Ross-Smith

Hyatt WIFI
Hyatt Regency Sydney offers complimentary internet for conference guests with 8MP of upload and download data available to you. Your log in will expire after 8 hours, at which point please log in again.

Network: GWO Conference  Password: GWOC2018
### Conference at a glance

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<tr>
<th>Wednesday</th>
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<tbody>
<tr>
<td><strong>13 June 2018</strong></td>
<td><strong>14 June 2018</strong></td>
<td><strong>15 June 2018</strong></td>
<td><strong>16 June 2018</strong></td>
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<tr>
<td>6pm – 8pm</td>
<td>9am - 9.30am</td>
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<tr>
<td>Conference Welcome and Registration</td>
<td>Welcome</td>
<td>Keynote: Professor Raewyn Connell</td>
<td>Stream Sessions</td>
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<td>Grand Ballroom</td>
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<td><strong>9.30am - 10.30am</strong></td>
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<td>Keynote: Professor Maggie Walter</td>
<td>Morning Tea</td>
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<td>Grand Ballroom</td>
<td>Grand Ballroom Foyer</td>
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<td>Heritage Atrium</td>
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<td><strong>10.30am – 11am</strong></td>
<td><strong>10.30am – 12pm</strong></td>
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<td><strong>11am - 12.30pm</strong></td>
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<td>Stream Sessions</td>
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<td>Lunch</td>
<td>Keynote: Professor Silvia Gherardi</td>
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<td>Networking drinks &amp; book launches</td>
<td>Meet the GWO Editors</td>
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<td>Grand Ballroom 2</td>
<td>Heritage 1</td>
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## Program

### Thursday 14 June

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<tr>
<td>8am</td>
<td>Registration Opens</td>
<td>Grand Ballroom Foyer</td>
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<tr>
<td>9am</td>
<td>Welcome address</td>
<td>Grand Ballroom</td>
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<td><strong>Keynote address &amp; Q&amp;A</strong></td>
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<tr>
<td></td>
<td>Professor Maggie Walter, University of Tasmania</td>
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<td>10.30am</td>
<td>Morning tea - Grand Ballroom Foyer</td>
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<td>11am</td>
<td><strong>Workshop: Gender and leadership development in rural and regional Australia: How context and culture matter</strong></td>
<td>Grand Ballroom 1</td>
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<td></td>
<td>Jillian Blackmore, Julie Rowlands, &amp; Andrea Gallant, Deakin University</td>
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<td>11am</td>
<td><strong>Men, Change Agency and Post Feminism</strong></td>
<td>Grand Ballroom 2</td>
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<td></td>
<td><strong>Session 1/3: Men resisting and supporting gender equality at work</strong></td>
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<td></td>
<td>Jennifer de Vries, University of Melbourne</td>
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<td>Tim Muirhead, CSD Network</td>
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<td>Fiona Jenkins, Australian National University</td>
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<td>Charlotte Holgersson &amp; Anna Wahl, KTH Royal Institute of Technology</td>
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<td>11am</td>
<td><strong>Gender and Resilience at Work</strong></td>
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<td><strong>Session 1/4</strong></td>
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<td>Donna Bridges, Larissa Bamberry, Branka Krivokapic-Skoko, &amp; Stacey Jenkins, Charles Sturt University</td>
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<td>Agnieszka Rydzik, University of Lincoln</td>
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<td>Anita Bosch, University of Stellenbosch Business School</td>
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<td>Madelyn Geldenhuys, University of Johannesburg</td>
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<td>11am</td>
<td><strong>Feminist Experiments: Alternative Knowledge Productions and Organising for Solidarity</strong></td>
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<td><strong>Session 1/8: Other ways of knowing and presenting research</strong></td>
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<td>Anu Valtonen, University of Lapland</td>
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<td>Piikka-Maarja Laine &amp; Susan Meriläinen, University of Lapland</td>
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<td>Janne Tienari, Hanken School of Economics</td>
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<td>Chloe Vitry, University of Leicester</td>
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<td>Rebecca Lund, University of Tampere</td>
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<tr>
<td>11am</td>
<td><strong>Gendering Work and Gender at Work</strong></td>
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<td><strong>Session 1/6: Gender in Entrepreneurship and Leadership</strong></td>
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<td>Karin Berglund, Stockholm University</td>
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<td>Monica Lindgren &amp; Johann Packendorff, KTH Royal Institute of Technology</td>
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<td>Zsófia Tóth, University of Nottingham</td>
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<td>Martin Williams, University of Technology Sydney</td>
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<td>Kate Lewis, Manchester Metropolitan University</td>
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<td>Amy Brosnan, New Zealand Army</td>
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**Thursday 14 June**

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<th>Time</th>
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<tr>
<td>11am</td>
<td><strong>Social Reproduction: Family Upbringing, Households and Inequalities in Work and Organizations</strong></td>
<td>Heritage 4</td>
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<td><strong>Session 1/5: Gender, flexibility and parental leave in context</strong></td>
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<td></td>
<td>Deborah Widiss, Indiana University</td>
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<td>Olof Juliusdottir, University of Iceland</td>
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<td>Lara Corr, Swinburne University of Technology</td>
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<td>Lyndall Strazdins, Jane Dixon, &amp; Cathy Banwell, Australian National University</td>
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<td><strong>Deviating from Agreed Standards</strong></td>
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<td><strong>Session 1/5: Gendering Corruption</strong></td>
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<td>Lynne F Baxter, University of York</td>
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<td>Alison Matthews David, Ryerson University</td>
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<td><strong>Indigenous Knowledge and Organization: Considering Experience, Practice and Methodology</strong></td>
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<td><strong>Session 1/4: Indigenous Feminisms</strong></td>
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<td>Ana Guil-Bozal, University of Seville</td>
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<td>Ruby Espejo-Lozano, University of Colombia</td>
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<td>Adrianne Taungapeau, Auckland University of Technology</td>
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<td>Celine Camus, IMF - CSIC</td>
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<td>11am</td>
<td><strong>Gender Perspectives on Self-Employment Focusing on Work - Life Balance and Working Conditions</strong></td>
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<td><strong>Session 1/3</strong></td>
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<td></td>
<td>Gender Perspectives on Self-Employment Focusing on Work - Life Balance and Working ConditionsCinzia Priola, Open University (UK)</td>
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<td>Silvia De Simone, University of Cagliari</td>
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<td>Emma Haggqvist, Stig Vinberg, &amp; Bodil J Landstad, Mid Sweden University</td>
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<td>Alexei Tretiakov &amp; Jo Bensemann, Massey University</td>
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<td><strong>Toxic Gendered Workplaces and Workplace Aggression in Academia</strong></td>
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<td><strong>Session 1/3: Performance, excellence and the gendered culture of toxic workplaces in academia</strong></td>
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<td>Sarah Wieners, Philipps University Marburg</td>
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<td>Diele Lobo, University of Minnesota</td>
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<td>Silvia Casa Nova, University of São Paulo</td>
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<td>Uschi Bay &amp; Deborah Western, Monash University</td>
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<td>11am</td>
<td><strong>Working in Non-Traditional Employment Roles: Understanding and Breaking Down the Barriers to Gender Segregation</strong></td>
<td>Wharf 3</td>
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<td><strong>Session 1/12: Engineers</strong></td>
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<td>Kim Ball, Glenda Strachan, Malcolm Alexander, Griffith University</td>
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<td>Samanthi J. Gunawardana, Monash University</td>
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<td>Susan Durbin, University of the West of England</td>
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# Gender Work and Organisation

## Thursday 14 June

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<td><strong>Mind the Gap: Gender, Embodiment and Identity in Organizations</strong></td>
<td>Wharf 4</td>
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<td>11am (cont.)</td>
<td><strong>Session 1/6</strong></td>
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<td><strong>Beyond the Cute: The Gendered Climate of Political Agency</strong></td>
<td>Wharf 5</td>
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<td><strong>Session 1/3: Crafting Reality</strong></td>
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<td><strong>Working Women’s Progression and Experiences in Context</strong></td>
<td>Pyrmont 1</td>
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<td><strong>Session 1/7: Women in transition</strong></td>
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<td><strong>Cis/trans binaries and LGBT politics at the dusk of neoliberal capitalism</strong></td>
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<td><strong>Flexibility and Career</strong></td>
<td>Pyrmont 3</td>
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<td><strong>Session 1/4: Flexibility and gendering</strong></td>
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<td><strong>In/Equality</strong></td>
<td>Pyrmont 4</td>
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<td><strong>Gendered Work-based Meanings and “Meaningfulness”</strong></td>
<td>Pyrmont 5</td>
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**Mind the Gap: Gender, Embodiment and Identity in Organizations**

- Orna Blumen, University of Haifa
- Gabriele Griffin, Uppsala University
- Katie Lauve-Moon, Texas Christian University

**Beyond the Cute: The Gendered Climate of Political Agency**

- Marybeth Stalp, University of Northern Iowa
- Jo Turney, Winchester School of Art, University of Southampton
- Theresa Winge, Michigan State University

**Working Women’s Progression and Experiences in Context**

- Mahan Poorhosseinzadeh & Glenda Strachan, Griffith University
- Tsuyako Nakamura, Doshisha University
- Beth Tootell, Susan Fountaine, Jo Bensemann, & V. Rao, Massey University

**Cis/trans binaries and LGBT politics at the dusk of neoliberal capitalism**

- Anna Einarsdóttir & Dr Bridget Lockyer, University of York
- Hélio Arthur Reis Irigaray, Fundação Getulio Vargas (FGV-EBAPE)
- Stefanie Worst, Northumbria University

**Flexibility and Career**

- David Maume, University of Cincinnati
- Heather Griffiths, University of Warwick
- Githa Heggde & Sangita Dutta Gupta, IFIM Business School
- Susmita Chatterjee, Maharaja Manindra Chandra College
- Madhumita Guha Majumder, Welingkar Institute of Management Development & Research

**In/Equality**

- Kate Farhall, RMIT University
- Leila Khanjani, Jason Mazanov, and Nelia Hyndmn-Rizk, University of New South Wales
- Vijaya Nagarajan, Macquarie University
- Caroline Dimond, Policy Officer New South Wales Council of Social Services

**Gendered Work-based Meanings and “Meaningfulness”**

- Susan Mate, Mathew McDonald, Lan Nguyen, RMIT University
- Crystal Gaudet, University of Western Ontario
- Bronwen Dalton, University of Technology Sydney
- Linda Peach, Macquarie Graduate School of Management
- Lan Snell, University of Technology Sydney
### Thursday 14 June

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<th>Time</th>
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<tr>
<td>12.30pm</td>
<td>Lunch - Grand Ballroom Foyer</td>
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<td><strong>Gendering Recognition</strong></td>
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<td><strong>Roundtable (part 1)</strong></td>
<td>Grand Ballroom 1</td>
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<td></td>
<td>Marjan De Coster &amp; Patrizia Zanoni, Hasselt University</td>
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<td>Marianne Ekman, Charlotte Holgersson, Monica Lindgren, Johann Packendorff and Anna Wahl, KTH Royal Insitute of Technology, School of Industrial Engineering and Management</td>
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<td>Claire Farrugia, Macquarie University</td>
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<td>1.30pm</td>
<td><strong>Men, Change Agency and Post Feminism</strong></td>
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<td><strong>Session 2/3: Keynote &amp; Panel</strong></td>
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<td></td>
<td>Keynote from Kate Jenkins, Sex Discrimination Commissioner, Australian Human Rights Commission</td>
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<td>Panel including Kate Jenkins, Jennifer de Vries, Michael Flood, Graeme Russell, Jill Armstrong, Charlotte Holgersson.</td>
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<td>Moderated by Catherine Fox – Journalist and author of “Stop Fixing Women, Why building fairer workplaces is everybody’s business”</td>
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<td><strong>Gender and Resilience at Work</strong></td>
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<td><strong>Session 2/4</strong></td>
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<td>Hope Witmer, Malmö högskola, Kultur och samhälle,</td>
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<td>Lotta Snickare, University of Oslo, Norway,</td>
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<td>Ylva Elvin-Nowak, Provins Fem</td>
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<td>Nadira Sultana, Macquarie University</td>
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<td><strong>Feminist Experiments: Alternative Knowledge Productions and Organising for Solidarity</strong></td>
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<td><strong>Session 2/8: Political Poets</strong></td>
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<td>Jamie Ku Ting Chee, Upper Iowa University</td>
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<td>Rebecca Lund, University of Tampere</td>
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<td>Katie Beavan, University of the West of England</td>
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<td><strong>Gendering Work and Gender at Work</strong></td>
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<td><strong>Session 2/6: Gender, Entrepreneurship and Gender Strategies</strong></td>
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<td>Yidong Tao, Caroline Essers &amp; Roos Pijpers, Radboud University</td>
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<td>Joshua Kalemba, University of Newcastle (AUS)</td>
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<td><strong>Social Reproduction: Family Upbringing, Households and Inequalities in Work and Organizations</strong></td>
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<td><strong>Session 2/5: Fathers, mothers and shared childcare</strong></td>
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<td>Marc Grau-Grau, Harvard Kennedy School</td>
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<td>Michelle Brady and Emily Stevens, University of Queensland</td>
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<td>Holly Birkett, Sarah Forbes, University of Birmingham</td>
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### Thursday 14 June

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<th>Time</th>
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| 1.30pm | Deviating from Agreed Standards  
Session 2/5: Inequalities  
Emily Pfefer, Queen Mary University of London  
Khalida Khan & Arabella Bhattu, Mehran University Institute of Science, Technology and Development (MUISTD) MUET  
Nazareth Gallego Morón & Lina Gálvez Muñoz, Pablo de Olavide University | King 1   |
|        | Indigenous Knowledge and Organization: Considering Experience, Practice and Methodology  
Session 2/4: Indigenous Research Processes  
Dara Kelly, The University of Victoria, Canada  
Nimbus Awhina Staniland, Auckland University of Technology  
Tyron Love, University of Canterbury  
Ella Henry, Auckland University of Technology | King 2   |
|        | Gender Perspectives on Self-Employment Focusing on Work - Life Balance and Working Conditions  
Session 2/3  
Constanze Eib, University of East Anglia, Norwich Business School  
Steffi Siegert, Neoma Business School  
Claudia Berhard-Ottel, Stockholm University  
Susanna Toivanen, Stockholm University  
Aleksandra Bujacz, Karolinska Institute  
Constanze Leineweber, Stockholm University | King 3   |
|        | Toxic Gendered Workplaces and Workplace Aggression in Academia  
Session 2/3: Bullies at work in gendered academia  
Eva Zedlacher & Sabine Koeszegi, Vienna University of Technology  
Wendy Cook, Central Washington University  
Alemayehu Bishaw Tamiru Bahir Dar University  
Genanaw Jemberu Debre Tabor High School | King 4   |
|        | Working in Non-Traditional Employment Roles: Understanding and Breaking Down the Barriers to Gender Segregation  
Session 2/12: Gender Segregation  
Sunrta Dhar-Bhattacharjee, Anglia Ruskin University, Cambridge.  
Clary Krekula, Karlstad University  
Owain Smolović Jones, The Open University Business School  
Scott Taylor, University of Birmingham Business School | Wharf 3  |
|        | Mind the Gap: Gender, Embodiment and Identity in Organizations  
Session 2/6  
Eileen Otis, University of Oregon  
Fitri Oktaviani, The University of Queensland Business School & Universitas Brawijaya  
Bernard McKenna & Hataya Sibunruang, The University of Queensland Business School | Wharf 4  |
# Thursday 14 June

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<tr>
<th>Time</th>
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| 1.30pm (cont.) | **Beyond the Cute: The Gendered Climate of Political Agency**  
**Session 2/3: Craft in Past and Present**  
Berea Antaki and Katalin Medvedev, The University of Georgia  
Máire O’Sullivan, Edge Hill Business School  
Rebecca Schuiling, Michigan State University                   | Wharf 5        |
| 1.30pm   | **Working Women’s Progression and Experiences in Context**  
**Session 2/7: Women in context**  
Charlotte M. Karam & Fida Afiouni, University of Beirut  
Elizabeth Ablett, University of Warwick  
Noelle Donnelly, Victoria University of Wellington  
Sarah Proctor-Thomson, Nelson Marlborough Institute of Technology | Pyrmont 1      |
| 1.30pm   | **Cis/trans binaries and LGBT politics at the dusk of neoliberal capitalism**  
**Session 3/5**  
Ankita Mukherjee, Newcastle University (UK)  
Daryl Adair, University of Technology Sydney  
Ged Oliver Ridley, Newcastle University (UK)  
Lourdes Turconi, Sally Shaw, & Mark Falcous, University of Otago | Pyrmont 2      |
| 1.30pm   | **Flexibility and Career**  
**Session 2/4: Dual-earners**  
Maude Boulet & Céline Le Bourdais, McGill University  
Suzy Morrissey, Victoria University of Wellington       | Pyrmont 3      |
| 1.30pm   | **In/Equality**  
**Session 2/3**  
Shamalka Perera, James Arrowsmith, Janet Sayers, Massey University  
Lydia Hayes, Cardiff University  
Sara Charlesworth, RMIT University  
Jean François Amandieu & Alexandra Roy, Université Paris | Pyrmont 4      |
| 1.30pm   | **Gendered Work-based Meanings and “Meaningfulness”**  
**Session 2/2**  
Ruth Simpson, Brunel University  
Alison Pullen, Macquarie University  
Natasha Slutskaya, University of Sussex  
Jason Hughes, University of Leicester  
Generoso B. Pamittan, Jr., Far Eastern University | Pyrmont 5      |
<p>| 3pm      | <strong>Afternoon Tea - Grand Ballroom Foyer</strong>                                |                |</p>
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<td>3.30pm</td>
<td><strong>Gendering Recognition</strong></td>
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<td>May Isaac, Queensland University of Technology</td>
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<td>Renze Klamer, Aarhus University, Denmark</td>
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<td>Barbara Plaster, The University of Auckland Business School</td>
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<td>Jannine Williams, Queensland University of Technology</td>
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<td>Valerie Stead, Lancaster University Management School</td>
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<td>Carole Elliott, University of Roehampton Business School</td>
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<td>Sharon Mavin, Newcastle University Business School</td>
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<td><strong>Men, Change Agency and Post Feminism</strong></td>
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<td>Session 3/3: Panel extended &amp; synthesis</td>
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<td><strong>Gender and Resilience at Work</strong></td>
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<td>Sheree Gregory, Western Sydney University</td>
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<td>Yarrow Andrew, Jessie Jovanovic, &amp; Zijia Wong, Flinders University</td>
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<td>Jennifer T. Okolai, Coventry University</td>
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<td><strong>Feminist Experiments: Alternative Knowledge Productions and</strong></td>
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<td>Organising for Solidarity</td>
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<td>Session 3/8: Solidarity in the face of neoliberalism</td>
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<td>Fahreen Alamgir, Monash University</td>
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<td>Klara Regnò, Mälardalen University, Sweden</td>
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<td>Kristin Hübner, University of Warwick</td>
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<td><strong>Gendering Work and Gender at Work</strong></td>
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<td>Session 3/6: Gendered Work Experiences I</td>
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<td>Ian McGregor, Natalie Kuivanen &amp; Alicia Hennig, University of Technology</td>
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<td>Jennifer Dahmen &amp; Andrea Wolffram, RWTH Aachen University</td>
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<td>Vasudha Bhide, Massey University</td>
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<td>Work and Organizations</td>
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<td>Session 3/5: The effects of the conflict between organizational and family</td>
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<td>Amanda Cooklin, Stacey Hokke, Simon Mason, La Trobe University</td>
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<td>Amanda Cooklin, Elizabeth Westrupp, Jan Nicholson, La Trobe University</td>
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<td>Stacey Hokke, Shannon K. Bennets, Naomi J. Hackworth, Sharinne Crawford,</td>
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<td>Catrnam Nguyen, University of Melbourne</td>
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### Thursday 14 June

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<td>3.30pm</td>
<td>Deviating from Agreed Standards</td>
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<td><strong>Session 3/5: STEM and Gender</strong></td>
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<td>Yun Kyung Cho, University of Wisconsin</td>
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<td>Meredith Nash &amp; Robyn Moore, University of Tasmania</td>
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<td>Valerie G Hardcastle, Farrah Jacquez, &amp; Stacie F Holloway, University of</td>
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<td><em>Indigenous Knowledge and Organization: Considering Experience,</em></td>
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<td><em>Practice and Methodology</em></td>
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<td><strong>Session 3/4: Indigenous Theory and Practice</strong></td>
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<td>Kiri Dell, University of Auckland</td>
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<td>Angus Macfarlane &amp; Sonja Macfarlane, University of Canterbury, Christchurch</td>
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<td>Heather Douglas, University of Queensland</td>
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<td>Deirdre Tedmanson, University of South Australia</td>
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<td>Gender Perspectives on Self-Employment Focusing on Work - Life Balance</td>
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<td>Penelope Williams, Robyn Mayes, &amp; Paula McDonald, Queensland University</td>
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<td>Sujana Adapa &amp; Alison Sheridan, University of New England</td>
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<td>Angela Hirst &amp; Jo Bensemann, Massey University</td>
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<td><em>Toxic Gendered Workplaces and Workplace Aggression in Academia</em></td>
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<td>3.30pm</td>
<td>**Session 3/3: Reporting, sharing and (not) caring – how to deal with</td>
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<td>gendered toxic environments in academia*</td>
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<td>Chris Lyle, Angela Morgan, &amp; Karlie E. Stonard, University of</td>
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<td>Maria Tsouroufli, University of Wolverhampton</td>
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<td>Heidi Siller, Marius Schäfer, Manuel Sarcletti, Margarethe Hochleitner</td>
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<td>Gender Medicine Unit, Medical University of Innsbruck</td>
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<td>Working in Non-Traditional Employment Roles: Understanding and</td>
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<td>Breaking Down the Barriers to Gender Segregation*</td>
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<td><strong>Session 3/12: IT/Computer Science</strong></td>
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<td>Anna Szorenyi, Dee Michell, Claudia Szabo, &amp; Katrina Falkner, University</td>
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<td>Dee Michell, Claudia Szabo, Anna Szorenyi and Katrina Falkner, University of Adelaide</td>
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<td>Doerte Resch, Jonas Konrad, Anke Kundert &amp; Iris Graf, University of</td>
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<td>Applied Sciences and Arts Northwestern Switzerland</td>
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<td>Mind the Gap: Gender, Embodiment and Identity in Organizations</td>
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<td>Maria Carolina Baggio &amp; Clara Zeferino Garcia, University of São Paulo</td>
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<td>Ronny Martins Baptista, Universidade Presbiteriana Mackenzie</td>
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<td>Ana Carolina de Aguiar Rodrigues, University of São Paulo</td>
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<td>Varina Michaels, University of New South Wales</td>
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<td><strong>Beyond the Cute: The Gendered Climate of Political Agency</strong></td>
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<td><strong>Session 3/3: Panel - Gender &amp; making</strong></td>
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<td>Working Women's Progression and Experiences in Context</td>
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<td><strong>Session 3/7: Women's work-life experiences</strong></td>
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<td>Louise Oldridge, Nottingham Trent University</td>
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<td>Anne-marie Greene, University of Leicester</td>
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<td>Dominique Tanguay &amp; Isabelle Auclair, Université Laval</td>
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<td>Susan Russia, Glenda Strachan &amp; Janis Bailey, Griffith University</td>
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<td>Rosalind Dixon, University of New South Wales</td>
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<td>Fiona Jenkins, Australian National University</td>
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<td>Lyndall Strazdins, Huong Dinh and Jennifer Welsh, Australian National University</td>
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<td>A.H.M. Enshad Uddin, Marmara University</td>
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<td>Migration, Gender and Organizing: Organisational and Employer</td>
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<td>Edwina Pio, Auckland University of Technology</td>
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<td>Smita Singh &amp; Edwina Pio, Auckland University of Technology</td>
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<td>Varaidzo Wekwete, University of Johannesburg</td>
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<td>Anita Bosch, University of Stellenbosch Business School</td>
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<td>Roslyn de Braine, University of Johannesburg</td>
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<td>5.45pm</td>
<td><strong>Networking Drinks &amp; Book Launches – Grand Ballroom 2</strong></td>
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# Gender Work and Organisation

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<tr>
<td>9am</td>
<td><strong>Keynote Address</strong></td>
<td>Grand Ballroom</td>
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<td>Professor Raewyn Connell, University of Sydney</td>
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<td>10am</td>
<td><strong>Gender and Resilience at Work</strong></td>
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<td>Maria Simosi, Royal Holloway, University of London</td>
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<td>Maria Daskalaki, University of Roehampton</td>
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<td>Denise M. Rousseau, Carnegie Mellon University</td>
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<td>Ita Geyser &amp; Madelyn Geldenhuys, University of Johannesburg</td>
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<td>Heidi Siller, Silvia Exenberger, &amp; Margarethe Hochleitner, Medical University of Innsbruck</td>
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<td>10.30am</td>
<td><strong>Feminist Experiments: Alternative Knowledge Productions and Organising for Solidarity</strong></td>
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<td><strong>Session 4/8: Solidarity Politics</strong></td>
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<td>Erica Lawson, University of Western Ontario</td>
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<td>Purnima Anjali Mohanty, Tania Saritova Rath, &amp; Mousumi Padhi, Xavier Institute of Management</td>
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<td>Sanela Smolovic Jones, Caroline Clarke, &amp; Nik Winchester, The Open University (UK)</td>
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<td>10.30am</td>
<td><strong>Gendering Work and Gender at Work</strong></td>
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<td><strong>Session 4/6: Gendered Work Experiences II</strong></td>
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<td>Kristina Johansson, Luleå University of Technology</td>
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<td>Margit Scholl and Frauke Fuhrmann, Technical University of Applied Sciences Wildau</td>
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<td>Ze Gao, Malgorzata Ciesielska, &amp; Xiaoxian Zhu, Teesside University</td>
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<td><strong>Social Reproduction: Family Upbringing, Households and Inequalities in Work and Organizations</strong></td>
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<td><strong>Session 4/5: Maternal employment and adult children’s outcomes</strong></td>
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<td>Kathleen McGinn, Harvard Business School</td>
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<td>Mayra Ruiz-Castro, University of Roehampton</td>
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<td>Elizabeth Long-Lingo, Worcester Polytechnic Institute</td>
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<td>Jill Armstrong, Cambridge University</td>
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<td>10.30am</td>
<td><strong>Corporate Responsibility, Gender and Feminist Organizing in a Neoliberal Age</strong></td>
<td>King 1</td>
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<td><strong>Session 1/6: Moving beyond our Current Perspectives 1: Re-framing the Issues</strong></td>
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<td>Laura Kauzlarich-Mizaar &amp; Regina Taylor, Creighton University</td>
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<td><strong>Indigenous Knowledge and Organization: Considering Experience, Practice and Methodology</strong></td>
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<td>Jarrod Haar, Nimbus Staniland &amp; Peter McGhee, Auckland University of Technology</td>
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<td>Diane Ruwhiu, Maria Amoamo, Katharina Ruckstuhl, &amp; Anaru Eketone, University of Otago</td>
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<td>Janine Kapa Blair, Otago Polytechnic</td>
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<td><strong>Changing Writing/Writing for Change</strong></td>
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<td><strong>Session 1/4: Exploring the possibilities in narrative writing</strong></td>
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<td>Saija Katila, Aalto University School of Business</td>
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<td><strong>Migration, Gender and Organizing: Organisational and Employer Practices of Inclusion</strong></td>
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<td>Nimeesha Odedra, Massey University</td>
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<td>Ana Carolina Oliveira Rodrigues Costa, Silvia Pereira de Castro Casa Nova, Alexander Ardichivili, University of São Paulo</td>
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<td><strong>Working in Non-Traditional Employment Roles: Understanding and Breaking Down the Barriers to Gender Segregation</strong></td>
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<td>Lina Gálvez Muñoz, Paula Rodríguez-Modroño, &amp; Lucía del Moral Espín, Universidad Pablo de Olavide</td>
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<td>Paul Michaels, Durham University</td>
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<td>Barbara Myers &amp; Irene Ryan, Auckland University of Technology</td>
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<td>Aparna Venkatesan, University of Sussex</td>
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## Friday 15 June

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<tr>
<td>10.30am</td>
<td><strong>Working Women’s Progression and Experiences in Context</strong> &lt;br&gt;<strong>Session 4/7: Women and sector I</strong> &lt;br&gt;Aparna Venkatesan, University of Sussex  &lt;br&gt;Ildikó Asztalos Morell, Janet Johansson, &amp; Eva Lindell, Mälardalen University  &lt;br&gt;Nilupulee Liyanagamage, Queensland University of Technology  &lt;br&gt;Thilakshi Kodagoda, University of Colombo</td>
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<td><strong>Cis/trans binaries and LGBT politics at the dusk of neoliberal capitalism</strong> &lt;br&gt;<strong>Session 1/5</strong> &lt;br&gt;Ciara Cremin, University of Auckland  &lt;br&gt;Teddy Cook and Mark Latchford, ACON  &lt;br&gt;Louise Wallenberg, Stockholm University  &lt;br&gt;Ryan Rumble, Grenoble Ecole de Management</td>
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<td>1pm</td>
<td><strong>Flexibility and Career</strong> &lt;br&gt;<strong>Session 3/4: Work-life balance</strong> &lt;br&gt;Ulrika Danielsson, Emma Haqvist, Lisa Harryson and Karin Danielsson, Mid Sweden University  &lt;br&gt;Susanne Burri, Utrecht School of Law  &lt;br&gt;Mohammad Rezaul Karim, Bangladesh Public Administration Training Centre</td>
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<td><strong>Critical Race and Feminist Studies of Food, Work and Organizing</strong> &lt;br&gt;<strong>Session 1/4: Food production and consumption</strong> &lt;br&gt;Emine Erdogan, University of Warwick  &lt;br&gt;Kate Barclay, University of Technology Sydney  &lt;br&gt;Janet Sayers, Massey University  &lt;br&gt;Barb Plester, University of Auckland</td>
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<td><strong>Race and Coloniality at Work</strong> &lt;br&gt;<strong>Session 1/6: Performing Race</strong> &lt;br&gt;Deborah Jones &amp; Sally Riad, Victoria University of Wellington  &lt;br&gt;Sweta Rajan-Rankin, University of Kent  &lt;br&gt;Mariana Johansson &amp; rashné limki, University of Essex</td>
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<td>12pm</td>
<td><strong>Lunch - Grand Ballroom Foyer</strong></td>
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<td>2pm</td>
<td><strong>Keynote Address</strong> &lt;br&gt;Professor Jill Rubery, Founding Editor, GWO Journal  &lt;br&gt;Professor Silvia Gherardi, University of Trento, Italy</td>
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<td><strong>Feminist Experiments: Alternative Knowledge Productions and Organising for Solidarity</strong> &lt;br&gt;<strong>Session 5/8: Whose knowledge? Whose science?</strong> &lt;br&gt;Deirdre Tedmanson, University of South Australia  &lt;br&gt;Tilly Milroy, RPA  &lt;br&gt;Leanne Cutcher, University of Sydney  &lt;br&gt;Melissa Tyler, University of Essex  &lt;br&gt;Farah Fayyad, Macquarie University</td>
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<td><strong>Social Reproduction: Family Upbringing, Households and Inequalities in Work and Organizations</strong></td>
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<td><strong>Session 5/5: Family influences and choices</strong></td>
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<td><strong>Corporate Responsibility, Gender and Feminist Organizing in a Neoliberal Age</strong></td>
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<td><strong>Session 2/6: Corporate Gendered Responsibilities in Global Value Chains</strong></td>
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<td>Lauren McCarthy, Royal Holloway, University of London</td>
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<td><strong>Deviating from Agreed Standards</strong></td>
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<td><strong>Session 4/5: Gendered Leading</strong></td>
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<td>Tanja Paulitz, Technische Universität Darmstadt</td>
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<td><strong>Session 2/4: Drawing on different sources for the questioning of traditional power</strong></td>
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<td>Louise Wallenberg, Stockholm University</td>
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<td>Sarah Oxenbridge, Rae Cooper, Marian Baird, University of Sydney</td>
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<td>Sabine H. Krauss, Goethe University Frankfurt a.M., &amp; University of Augsburg</td>
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<td>Shelagh Mooney, Auckland University of Technology</td>
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<td><strong>Working Women’s Progression and Experiences in Context</strong></td>
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<td><strong>Session 5/7: Influences on women’s career progress I</strong></td>
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<td>Sujana Adapa, &amp; Subba Reddy Yarram, University of New England</td>
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<td>Meraiah Foley &amp; Sue Williamson, UNSW Canberra</td>
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<td><strong>Cis/trans binaries and LGBT politics at the dusk of neoliberal capitalism</strong></td>
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<td><strong>Flexibility and Career</strong></td>
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<td>Lyndall Strazdins, Australian National University</td>
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<td><strong>Critical Race and Feminist Studies of Food, Work and Organizing</strong></td>
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<td><strong>Session 2/4: Gender, race and food social enterprises</strong></td>
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<td>Christina Schwabenland, University of Bedfordshire</td>
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<td>Maud Perrier, University of Bristol</td>
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<td>Elaine Swan, Sussex University</td>
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<td>Informational session: Servings - new international network and blog on gender, race, food and organising.</td>
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<td><strong>Race and Coloniality at Work</strong></td>
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<td><strong>Session 2/6: Questioning Leadership</strong></td>
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<td><strong>Afternoon Tea - Grand Ballroom Foyer</strong></td>
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<td><strong>Feminist Experiments: Alternative Knowledge Productions and Organising for Solidarity</strong></td>
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<td><strong>Session 6/8: Resistance and Solidarity 1</strong></td>
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<td><strong>Gendering Work and Gender at Work</strong></td>
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<td><strong>Session 5/6: The Lived Experience of Work I</strong></td>
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<td>Tania S. Rath &amp; Mousumi Padhi, Xavier University</td>
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<td><strong>Beyond the Glass Ceiling? Women Professors Between Recognition and Marginalization</strong></td>
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<td>Julia Leser, HAWK</td>
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<td>Tanja Paulitz and Anina Engelhardt, Technische Universität Darmstadt, Germany</td>
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<td><strong>Session 3/6: Gendering Corporate Responsibilities: Global Cases</strong></td>
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<td>Lisa Ringblom &amp; Maria Johansson, Luleå University of Technology</td>
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<td>Laura K. Brown, Susan Prentice, Elizabeth Troutt, &amp; Renée Hoffart, University of Manitoba</td>
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<td>Susanne Maria Weber &amp; Sarah Wieners, Philipps University Marburg, Germany</td>
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<td><strong>Session 3/4: Writing that enables self-multiplicities</strong></td>
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| 4pm (cont.) | **Women on Boards: Stalled Progress or New Opportunities for Increasing Board Diversity?**  
**Session 1/4: Gender and the Construction of Leaders**  
David E Gray, University of Greenwich  
Sally Bonneywell, Consultant  
Erik de Haan, Ashridge Business School  
Sarah, E. Saint-Michel, University Paris  
Michelle Duguid, Cornell University | King 4        |
|       | **Working in Non-Traditional Employment Roles: Understanding and Breaking Down the Barriers to Gender Segregation**  
**Session 8/12: Health/Education**  
Isabelle Auclair & Dominique Tanguay, Université Laval  
Stephanie Flanagan & Susan Ainsworth, University of Melbourne  
Mahwish Khan, Bristol Business School, University of the West of England | Wharf 3       |
|       | **Mind the Gap: Gender, Embodiment and Identity in Organizations**  
**Session 6/6**  
Gemma Piercy, University of Waikato  
Peter Ghin, The University of Melbourne  
Sammar Abbas, Zeeshan Zaib, & Muhammad Khushnood, Kohat University of Science and Technology  
Manuela Nocker, Essex Business School | Wharf 4       |
|       | **Methods and Methodologies: Interrogating Knowledge, Power and Privilege**  
**Session 1/2**  
Adeline Tumenggung-Cooke, University of Central Lancashire  
Evanthia Kalpazidou Schmidt & Ea Høg Utoft, Aarhus University  
Natalie Galea, Abigail Powell and Adam Rogan, University of New South Wales | Wharf 5       |
|       | **Working Women’s Progression and Experiences in Context**  
**Session 6/7: Women and sector II**  
Nathalie Bitbol-Saba, Paris School of Business  
Kerry Brown, Edith Cowan University  
Karyn Cooper, Organisational Development and Change Specialist  
Ben Farr-Wharton, University of Technology Sydney  
Katarzyna Kosmala, University of the West of Scotland  
Nina Baker, Women’s Engineering Society | Pyrmont 1     |
|       | **Cis/trans binaries and LGBT politics at the dusk of neoliberal capitalism**  
**Session 5/5: Panel session - Trans politics and cis-trans alliances** | Pyrmont 2     |
### Friday 15 June

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<td>4pm (cont.)</td>
<td><strong>Challenging and Rethinking Hegemonic Masculinity</strong></td>
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<td><strong>Session 1/4: Challenging hegemonic Masculinity</strong></td>
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<td>Alicia Hennig, Harbin Institute of Technology</td>
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<td>Ian McGregor, University of Technology Sydney</td>
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<td>Julia Leser, Leipzig University</td>
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<td>Dana Grosswirth Kachtan, Open University of Israel</td>
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<td>4pm</td>
<td><strong>Critical Race and Feminist Studies of Food, Work and Organizing</strong></td>
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<td><strong>Session 3/4: Race, cooking and eating</strong></td>
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<td>Sukhmani Khorana, University of Wollongong</td>
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<td>Elaine Swan, University of Sussex</td>
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<td>5.30pm</td>
<td><strong>Race and Coloniality at Work</strong></td>
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<td><strong>Session 3/6: Under Western Eyes</strong></td>
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<td>Mayra Ruiz-Castro, University of Roehampton</td>
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<td>Mariana I. Paludi &amp; Albert Mills, Saint Mary's University</td>
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<td>Vijayta Doshi, Indian Institute of Management</td>
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<td>Eileen Otis, University of Oregon</td>
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<td>5.30pm</td>
<td><strong>Meet the GWO Editors</strong></td>
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<td>6.30pm</td>
<td><strong>Dinner - Grand Ballroom</strong></td>
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| 9am   | **Gendering Work and Gender at Work**  
**Session 6/6: The Lived Experience of Work II**  
Ting Wu, Macau University of Science and Technology  
Solange B. de A. Hamrin, Mid Sweden University  
Tammy Shefer, University of the West-Cape, South Africa  
Ida Sabelis, Vrije Universiteit, Amsterdam, The Netherlands                                                                 | Heritage 1 |
|       | **Feminist Experiments: Alternative Knowledge Productions and Organising for Solidarity**  
**Session 7/8: Resistance & Solidarity 2**  
Rosa Cristina Lima Ribeiro, Fabiola Faria Tostes de Oliveira, & Ana Silvia Rocha Ipiranga, State University of Ceará  
Lara Owen, Monash University  
Erica Lewis, Edge Hill University                                                                                             | Heritage 2 |
|       | **Corporate Responsibility, Gender and Feminist Organizing in a Neoliberal Age**  
**Session 4/6: Broader Mobilization and the Gendering of Corporate Responsibilities**  
Beatrix Dietz & Frauke Fuhrmann, Berlin School of Economics and Law  
Larissa Petrucci, University of Oregon  
Charlotte M. Karam & Beverly D. Metcalfe, American University of Beirut                                                                 | King 1     |
|       | **Gender and Public Management: Doing and Redoing Gender?**  
**Session 1/3**  
Linda Colley, CQUUniversity  
Sue Williamson, University of New South Wales, Canberra  
Tricia Rooney & Gillian Whitehouse, The University of Queensland                                                                 | King 2     |
|       | **Women on Boards: Stalled Progress or New Opportunities for Increasing Board Diversity?**  
**Session 2/4: Gender and Boards 1**  
Karen Handley  
Anne Ross-Smith, Macquarie University  
Sue Wright  
Linley Lord, Curtin University  
Anne Ross-Smith, Macquarie University  
Alison Sheridan, University of New England  
Subba Reddy Yarram & Sujana Adapa, University of New England  
Erica Salvaj, Universidad del Desarrollo and Universidad Torcuato Di Tella  
Andrea Lluch, CONICET-UNLPam and Los Andes University                                                                 | King 4     |
|       | **Work in Later Life: A Gender Perspective on Extended Work and Entrepreneurship in Later Life**  
**Session 1/3: Extended Working Life**  
Aíne Ni Léime, NUIGalway  
Clary Krekula, Karlstad University                                                                                                                                                                                                 | Wharf 1   |
## Saturday 16 June

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<td><strong>Working in Non-Traditional Employment Roles: Understanding and Breaking Down the Barriers to Gender Segregation</strong></td>
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<td><strong>Session 10/12: The Emergency Services</strong></td>
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<td>Tessa Wright, Queen Mary University of London</td>
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<td>Sarah-Louise Weller, University of the West of England</td>
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<td>Sally Hanna-Osborne, University of Sydney Business School</td>
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<td><strong>Working in Non-Traditional Employment Roles: Understanding and Breaking Down the Barriers to Gender Segregation</strong></td>
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<td><strong>Session 6/12: Care work</strong></td>
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<td>Chen Yin-Zu &amp; Jing-Yi Wang, National Taipei University</td>
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<td>Megan Moskos &amp; Linda Isherwood, University of Adelaide</td>
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<td><strong>Methods and Methodologies: Interrogating Knowledge, Power and Privilege</strong></td>
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<td><strong>Energy, Gender and Inequality</strong></td>
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<td><strong>Session 1/3: Energy and Women’s Empowerment</strong></td>
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<td><strong>Challenging and Rethinking Hegemonic Masculinity</strong></td>
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<td><strong>Session 2/4: Challenge masculine environment</strong></td>
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<td>Kate Martin, Charles Sturt University</td>
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<td>Eva Lindell, Mälardalen University</td>
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<td>Lauren Riley, Robert Gordon University, Scotland</td>
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<td><strong>Beyond the Glass Ceiling? Women Professors Between Recognition and Marginalization</strong></td>
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<td><strong>Session 2/4: Female leadership - woman in executive position</strong></td>
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<td>Tanya Fitzgerald, La Trobe University</td>
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<td>Patricia Sheehan, University of Queensland Business School</td>
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<td><em>Session 4/4: Food femininities</em></td>
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<td>Natalie Jovanovski, Lara Corr, &amp; Kay Cook, Swinburne University of Technology</td>
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<td>Stephanie Dunk, The University of Sydney</td>
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<td>10.30am</td>
<td><strong>Race and Coloniality at Work</strong></td>
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<td><em>Session 4/6: Accounting of the Self and Other</em></td>
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<td>Claire Farrugia, Macquarie University</td>
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<td>Fahreen Alamgir, Monash University</td>
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<td>11am</td>
<td><strong>Changing Writing/Writing for Change</strong></td>
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<td><em>Session 4/4: Writing for freedom</em></td>
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<td>Jamie Ku Ting Chee, Upper Iowa University</td>
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<td>Carol Ann Davis, Fairfield University</td>
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<td>Katie Beavan, University of the West of England, Harvard Kennedy School and Liminal</td>
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<td>Carl Rhodes, University of Technology Sydney</td>
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<td>Cristiana Pagliarusco, University of Trento</td>
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<td>Michela Cozza, Mälardalen University</td>
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<td><strong>Feminist Experiments: Alternative Knowledge Productions and Organising for Solidarity</strong></td>
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<td><em>Session 8/8: Solidarity in working life</em></td>
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<td>Trudy Bates, Macquarie University</td>
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<td>Kris de Welde, College of Charleston</td>
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<td>Marjukka Ollilainen, Weber State University</td>
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<td>Cathrine Richards Solomon, Quinnipiac University</td>
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<td>Ruth Weatherall, Victoria University of Wellington</td>
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<td><strong>Corporate Responsibility, Gender and Feminist Organizing in a Neoliberal Age</strong></td>
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<td><em>Session 5/6: National Legislation and World Bank influences on Gendered CSR</em></td>
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<td>Catherine White, Central Queensland University</td>
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<td>Alice de Jonge, Monash Business School</td>
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<td><strong>Gender and Public Management: Doing and Redoing Gender?</strong></td>
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<td>Gill Kirton, Queen Mary University</td>
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<td>Cécile Guillaume, Roehampton Business School</td>
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<td>Jill Rubery, Chloe Watts, &amp; Anne McBride, University of Manchester</td>
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<td>Anne Junor, University of New South Wales</td>
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<td>Alison Barnes, Macquarie University</td>
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| 11am (cont.) | **Women, Collectivism and Wellbeing**  
**Session 1/2**  
Julie Douglas, Katherine Ravenswood, & Jarrod Haar, Auckland University of Technology  
David Peetz & Georgina Murray, Griffith University | King 3         |
|            | **Women on Boards: Stalled Progress or New Opportunities for Increasing Board Diversity?**  
**Session 3/4: Gender and Boards 2**  
Lotta Snickare & Inga-Lill Söderberg, Royal Institute of Technology  
Nadia Loukil, University of Tunis  
Ouidad Yousfi and Raissa Yerbanga | King 4         |
|            | **Work in Later Life: A Gender Perspective on Extended Work and Entrepreneurship in Later Life**  
**Session 2/3: Entrepreneurship in Later Life**  
Elizabeth Brooke, University of Melbourne  
Diele Lobo, Silvia Casa Nova (University of Sao Paulo), Alexandre Ardichvili | Wharf 1        |
| 11am (cont.) | **Working in Non-Traditional Employment Roles: Understanding and Breaking Down the Barriers to Gender Segregation**  
**Session 11/12: Women’s ‘voice’**  
Birtha Langhinrichs, Helmut-Schmidt University  
Ana Lopes, Newcastle University Business School (UK)  
Susan Durbin, University of the West of England  
Tanya Jurado, Alexei Tretiakov, & Jo Bensemann, Massey University | Wharf 2        |
|            | **Working in Non-Traditional Employment Roles: Understanding and Breaking Down the Barriers to Gender Segregation**  
**Session 7/12: Construction**  
Abigail Powell & Natalie Galea, University of New South Wales  
Karen Struthers & Emeritus Glenda Strachan, Griffith University | Wharf 3        |
|            | **Organizing Childhood**  
**Session 1/2: The “Child” and “Childhood”**  
David Cardell, Stockholm University  
Carolyn Hunter, University of York  
Nina Kivinen, Åbo Akademi University  
Harriet Bradley, University of the West of England | Wharf 4        |
|            | **Energy, Gender and Inequality**  
**Session 2/3: Energy and gender inequality**  
Jesse Salah Ovadia, University of Windsor  
Mingyue (Selena) Sheng, Yaxiong (Sherry) Li, & Siwen (Addison) Pan, The University of Auckland | Pyrmont 1      |
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<td><strong>11am (cont.)</strong></td>
<td><strong>Challenging and Rethinking Hegemonic Masculinity</strong>&lt;br&gt;<strong>Session 3/4: Gender inequality</strong>&lt;br&gt;Ildikó Asztalos Morell, Janet Johansson, &amp; Eva Lindell, Mälardalen University&lt;br&gt;Dr Lisa Carson, University of New South Wales&lt;br&gt;Raghu Anandan Reddy, Indian Institute of Technology Kanpur</td>
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<td><strong>Beyond the Glass Ceiling? Women Professors Between Recognition and Marginalization</strong>&lt;br&gt;<strong>Session 3/4: Disciplinary cultures, professionalism and identity</strong>&lt;br&gt;Maria Da Gloria Bonelli, Federal University of Sao Carlos, Brazil&lt;br&gt;Tanja Paulitz and Stephanie Braukmann, Technische Universität Darmstadt, Germany&lt;br&gt;Vani Naik, Loughborough University</td>
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<td><strong>Individualised Funding and the Feminised Paid Care Workforce</strong>&lt;br&gt;<strong>Session 1/2</strong>&lt;br&gt;Kostas Mavromaras, Megan Moskos and Linda Isherwood, University of Adelaide</td>
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<td><strong>Race and Coloniality at Work</strong>&lt;br&gt;<strong>Session 5/6: Ethics of Listening, Politics of Speaking</strong>&lt;br&gt;Deirdre Tedmanson, University of South Australia&lt;br&gt;Tilly Milroy, RPA&lt;br&gt;Leanne Cutcher, University of Sydney&lt;br&gt;Melissa Tyler, University of Essex&lt;br&gt;Farah Fayyad, Macquarie University</td>
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<td><strong>12.30pm</strong></td>
<td><strong>Lunch - Heritage Atrium</strong></td>
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<td><strong>1.30pm</strong></td>
<td><strong>Expert early career writing workshop</strong>&lt;br&gt;Ruth Simpson, Brunel University, United Kingdom</td>
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<td><strong>Travelling with Joan: A Panel of Global Feminist Scholarship in Honor of Joan Acker</strong>&lt;br&gt;Eileen M. Otis, University of Oregon&lt;br&gt;Rhacel Parrenas, University of Southern California&lt;br&gt;Lamia N. Karim, University of Oregon</td>
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<td><strong>Corporate Responsibility, Gender and Feminist Organizing in a Neoliberal Age</strong>&lt;br&gt;<strong>Session 6/6: Special issue planning &amp; discussion - Where do we go from here?</strong>&lt;br&gt;Greta Gober, Lotta Snickare, &amp; Øystein Gullvåg Holter, University of Oslo&lt;br&gt;Ruth Ballardie, The University of Greenwich&lt;br&gt;Richard Gough, Victoria University&lt;br&gt;Eileen Willis, Flinders University&lt;br&gt;Larissa Bambrick, Charles Sturt University</td>
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<td><strong>Gender and Public Management: Doing and Redoing Gender?</strong>&lt;br&gt;<strong>Session 3/3</strong>&lt;br&gt;Greta Gober, Lotta Snickare, &amp; Øystein Gullvåg Holter, University of Oslo&lt;br&gt;Ruth Ballardie, The University of Greenwich&lt;br&gt;Richard Gough, Victoria University&lt;br&gt;Eileen Willis, Flinders University&lt;br&gt;Larissa Bambrick, Charles Sturt University</td>
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# Gender Work and Organisation

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<td>Gill Kirton, Queen Mary, University of London</td>
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<td>Susan McGrath-Champ, Mihajla Gavin, Meghan Stacey, Rachel Wilson, University of Sydney</td>
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<td>Scott Fitzgerald, Curtin University</td>
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<td>Mihajla Gavin, University of Sydney</td>
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Crafting provides a wonderful, creative way in which to tap into calmness. It is what people turn to when they are facing a crisis, as a form of personal and community therapy (Enarson 2000). As of late, it feels as though the national and international crises have picked up pace, and we find ourselves trying to make sense of senseless acts – some natural disasters, some human made. In all of this, we have crafters, who engage in carework for the self (Stalp 2007) who feel better when they are doing something they like to do, knowing that their efforts will assist another.

At times, this can cause more trouble than good, and this topic has become discussion for many in the crafting world to think on. In the summer/fall of 2017 alone, multiple devastating hurricanes have struck the US, Puerto Rico, and surrounding islands. Helplessly, we watch The Weather Channel as there is virtually little else that we can do. After the hurricane, crafters rally on social media, posting, “What can we do? Make quilts. Send quilts and old clothes.”

Crafters can be caring people, and just like the US Midwestern “Minnesota hot dish” (When you take whatever the hell you want, mix it with cream of whatever soup, and proceed to put it in a pan and bake it [Urban Dictionary]), a quilt is made and shared with great care (Turney 2012). Yet, is a quilt (or a hot dish, or a casserole if you’re not from Minnesota) always the best answer? Maybe it’s an easier answer than sending money.

Crafters have raw material surplus (e.g., stash) from which to make a handmade treasure. Many crafters also have guilty feelings attached to their stash, sometimes looking for a reason to dig into it and make something. A disaster fits the bill in this sense, as crafters have too much “stuff.”

Where are we left? How can we help? If we MUST make a quilt, we can buy a pattern where the sales proceed to relief funds. Or, we can raffle a quilt and send the money from the raffle. But, we’re more likely to raid our overabundant stash. After all, it’s just sitting there.

We are slowly learning that cold hard cash is much more useful (or a donation of cold hard cash to a charitable organization) than material goods in times of natural disaster. In other words, clean water outplays a quilt most days. And, we have viewed multiple images of piles of ruined material goods in news stories, but also in crafting blogs, asking quilters to find another way to “help”.

In this paper, I discuss the “pin money philosophy” tied up in disaster support efforts. I explore the tensions women face while “trying to help” through crafting when cash is the solution, including how “intensive mothering” practices (Hays 1998) and carework through foodmaking (DeVault 1991) help us understand the recent conversations within the crafting world bringing awareness to the issue of money vs. handmade good in disasters.

This paper is concerned with the feminization of the language (written/spoken/visual) of amateur craft making and the ways in which these tropes reiterate the seemingly disparate ideologies of Patriarchy and ‘lifestyle’ as expressed in Western neo-liberal societies.

Initially, considering the reclaiming of craft language and discourse by feminist writers, academics and makers from the 1970s onwards, the paper develops into a discourse surrounding new and disempowering terminology that negates women’s creativity and the pleasure inherent in making. Here
the feminine is the ‘good mother’, is ditsy, cute, useless – bar creating decorative ephemera, and un-ambitious, lost in a utopian (and often pastoral) narrative emanating from a nostalgic, neo-liberal malaise. We might consider the literature on making and the crafting goods on sale in Cath Kidston shops as a starting point, which develops into ‘easy to make’ all-inclusive sewing and knitting kits aimed at middle class women consumers. These items offer a brief foray into making, but not into creativity; there is no margin for error, everything is measured from the fabric and thread to the time needed in construction. This is merely a nod to a ready-made lifestyle that incorporates terms such as ‘vintage’, ‘shabby chic’, D.I.Y, and ‘frugal’.

However, one might also consider that crafting in this context for some, is not merely a longing for the simple life, as it frequently is presented as embodying an element of the political which might add agency to the lifestyle. With particular emphasis on the hand/home production of food and clothing (sewing/knitting/weaving/bonding/recycling or up-cycling) and the increased use of blogs and Pinterest, crafting has been beautifully represented as part of an anti-Capitalist act. By making one’s own clothes, one not only gets a bespoke product one also sticks ones fingers up to the likes of H&M, GAP and other global brands. Likewise by making one’s own meals, one uses food without waste and eats better, cheaper even. The message is clear; make and you are a good, thrifty and useful person, who helps the planet and is concerned with the ethics of production.

But is this not merely another form of the same language; a class-centred pat on the back for those who do and a thumbs down for those who can’t? What is really at play here, and can we ever celebrate women’s creativity without the rhetoric of middle-class, western Patriarchy?

With this in mind, under discussion are the ways in which women’s creative practice and in particular, knitting, has been used over the past 10 years as a means of expressing political opinions. It focuses on the notion of craftivism and draws on a wealth of historical and iconological examples of feminist artworks to discuss the ways in which knitting has been utilised as a tool for social change, and culminates in a case study of the ‘Pussy Hat’, the hand knitted hat that came to symbolise the Women's March on Washington in January, 2017.

The key discussion will centre on whether such actions are empowering or can effect social change, or, whether they are party of a wider social discourse that places ‘activism’ within a neo-liberal consumer culture. Effectively, can knitting change the world or is this a story we are sold?

Pink Craft Movement: The Pink, the Privileged, and the Powerless

Theresa Winge, Michigan State University
Contact: winge@msu.edu

After thousands of women wearing pussyhats marched for the 2017 Women's March, the media suggested that pink craftivism was new phenomenon. The pussyhat, however, is not the first example of pink craftivism, nor the first time female genitalia were the focus of craftivism. In 2012, ABC News reported that supporters of Government Free VJJ, a women’s rights activist group, for example, mailed handcrafted pink uteri to members of Congress to dissuade them from passing laws and regulations that attempt to regulate women’s bodies (Bingham 2012; Winge and Stalp 2014).

In the last two decades, there are numerous examples of craftivism taking shape as the Pink Craftivist Movement (PCM), where crafts primarily made from pink materials challenge dominant, hegemonic power structures (Winge and Schuiling 2017). PCM is evident in examples of craftivism, such as Government Free VJJ (i.e., reproductive rights’ craft uteri), Guerilla Woolfare (i.e., seven-mile peace scarf), and Pink M.24 Chaffee (i.e., anti-war tank cozy). Issues addressed utilizing PCM not only directly impact women, but they frequently develop from issues inhabited by and spheres common to women. The PCM utilizes soft pink materials for crafts, such as hats, scarves, and even uteri, as a means of defusing the issue and disarming the viewer while also recognizing its sociopolitical message of activism. Craftivists are aware of the symbolism of pink hues and the association with girls/women, as well as the marginalized positions of women and crafts within Western society.

Crafts occupy a similar vulnerable position that parallels and entangles with the position of women in Western culture. Embedded in every stitch, crafts carry many of the same stereotypes, biases, and
impediments associated with women. When examining the PCM, my research reveals craftivists use these understood visuals to empower ubiquitous crafts as political weapons and its wearer with pink agency. The intimacy of crafts and the associated power may be utilized as visual political rhetoric and activism. Craftivism and its artifacts of material culture address sociopolitical idioms confronting contentious social mores and assumptions regarding feminism and positionality of women. I offer discussions around the themes of privilege, politics, power, and gender in connection to the Pink Craft Movement.

SESSION 2/3: CRAFT IN PAST AND PRESENT

Exploring the Potential of Sumak Qumaña in Reforming Indigenous Gender Relations, Preserving Traditional Ecological Knowledge, and Preserving Bolivian Craft Culture

Berea Antaki and Katalin Medvedev, The University of Georgia

Contact: medvedev@uga.edu

This paper is an exploration of the Andean cosmology Sumak Qamaña. We investigate its role in preserving traditional ecological knowledge, its potential effects on Bolivian material culture, namely textile crafts, and its impact on gender relations within Bolivian indigenous communities. The Sumak Qamaña, or buen vivir, cosmology is a theory of communal development that situates the success of the individual within the context of their social, economic, and environmental communities. This cosmology argues that indigenous peoples prioritize their sense of rootedness in their particular socio-cultural and natural environment over the maldevelopment of an inequitable global economy. This indicates a repeated and deep level of interaction with and respect for the natural environment. The practice of this Andean cosmology been shown to create spiritual and ethical attachments to nature that have tangible benefits in regards to resource management and conservation. An ethic of respect for the natural environment tends to foster agency and stewardship of natural resources, contributing to the formation of adaptive behaviors—even in the absence of formal regulatory institutions. For example, adaptive behaviors might include sustainable resource management or regenerative agriculture, enabling indigenous communities to maintain local systems of governance and regulation that are motivated by the shared and continual use of their ancestral resources. The Sumak Qamaña cosmology allows for the exploration of non-market approaches to sustainable resource use in artisanal craft production. Prioritizing local knowledge may have the largest impact on female artisans to conserve resources and control the means of production while preserving traditional artisanal craft cultures. In addition, the Sumak Qamaña cosmology has inspired and strengthened a political movement centered on indigenous rights to land and resources, equal and fair representation in the Bolivian government, and reforming gender relations within indigenous communities. This paper examines Sumak Qamaña's potential to form non-regulatory, grassroots sustainability initiatives within Bolivian textile craft communities. We explore whether sustainability can be defined by the craft producer rather than the craft consumer by placing the power of production in the hands of the artisan rather than the ethical consumer, thus empowering the local female labor force. Through extensive participatory observation and interviews, this study presents an exploration of methods to observe the effects of the Sumak Qamaña cosmology among Bolivian female artisans. First, we intend to establish a standard of measurement that can determine whether the Sumak Qamaña ideology is present in Bolivian craft production. Second, we examine how and if the female artisans incorporate the Sumak Qamaña cosmology into their natural resource extraction and subsequent craft production. In addition, we are trying to answer the question if Sumak Qamaña is an ideology that provides more than a spiritual alternative to unregulated global capitalism. This highly specific knowledge of human-nature interaction is considered to be vital to environmental preservation, especially under the threat of the industrial destruction of the global apparel industry. Extending ethical and spiritual consideration to nature can strengthen the resistance to monolithic capitalist culture in defense of a rooted way of life, traditional ecological knowledge systems, and regional craft cultures. The importance of maintaining regional craft cultures for indigenous communities in Bolivia is not simply a matter of preserving material heritage but also a means of enabling indigenous female artisans to practice their traditional livelihoods while advocating for a more just and equal political and economic system within Bolivia and on a global scale.
Overthinking it': A rejection of feminist meaning by an ostensibly third-wave feminist group
Máire O’Sullivan, Edge Hill Business School
Contact: osullivm@edgehill.ac.uk

The call for papers by Stalp, Winge and Turney asks whether crafting can truly be considered an activist pursuit or if it has become a ‘fluffy’ distraction from efforts at progression and feminism. The craft consumer is one who takes an “active and creative role” (Watson and Shove 2005, 11) and exercise control over the consumption process and “bring skill, knowledge, judgement, love and passion to their consuming” (Campbell 2005, 27). As these consumers are “manipulating commodities to produce symbolic meanings and constitute identities” (Williams 2008, 315), it is perhaps unsurprising that for some craft consumers these meanings and identities would be political, feminist or subversive in nature. Several papers have considered and discussed crafting as subversive and how political subversiveness has come to “play a role in defining contemporary handcraft culture” (Winge and Stalp 2013, 73).

The results of a longitudinal, ethnographic study carried out in an Irish Stitch ‘n’ Bitch context would suggest that third wave feminist ideals hold little interest or relevance for some contemporary crafters. Far from being ‘subversive’ (Parker 2010; Winge and Stalp 2013), the members of this local Stitch ‘n’ Bitch resisted any efforts to label their craft consumption as political and even dismissively suggested that those with an interest in the area (Alkenbrack 2010; Bratisch and Brusch 2011; Groeneveld 2010; Myzelev 2009; Pace 2007; Pentney 2008; Portwood-Stacer 2005; Pritash 2014; Robertson 2007; Wallace 2013; Winge and Stalp 2014, and indeed the author) ’may be over thinking it’!

Though Debbie Stoller (the founder of Stitch ‘n’ Bitch as a movement and editor of feminist magazine BUST) describes the movement in terms of reclaiming the feminine and promoting ‘women’s work’, all but one member of the Irish group were entirely unaware of Stitch ‘n’ Bitch’s ostensible feminist orientation, prior to the author’s approach. While Kelly (2014) suggests that knitters could perhaps be participating in a larger feminist project without articulated intention, this strips knitters of their agency in a decidedly unfeminist way. Participants largely rejected any political meaning behind their crafting. For this group at least the personal was not political.

Rather, the primary reason for most members’ decision to join the group was social isolation and the group functioned in much the same way as a therapeutic self-help group. The members engaged in therapeutic group consumption where the purchasing and use of certain brands and products allowed continued access to the therapy provided by the group.

Gone with the Knits: 1930’s Knitwear Aesthetic through the Lens of Popular Culture
Rebecca Schuiling, Michigan State University
Contact: rebeccaschuiling@gmail.com

In the midst of a turbulent era, i.e., Dust Bowl, rise of Fascism and Nazi power, crash of the Hindenburg, Stock Market Crash, and Great Depression, the 1930s were a noteworthy time for knits and women’s dress. Subsequently, Western fashion and styles reflected these crises and moved to more conservative aesthetics, such as matte fabrics instead of shiny, longer hemlines, somber colors, and clothing for more than one season. These aesthetics were starkly juxtaposed with silver screen Hollywood movies, such as Gone with the Wind (1939) and Snow White (1937), as well as starlets Greta Garbo, Rita Hayworth, and Edith Head who exemplified idealism and glamour as escapism from the trials of everyday life in the 1930s.

Women were a significant focus in the 1930s from Amelia Earhart to Bonnie Parker (and Clyde Barrow). Women’s changing positionality in Western culture manifests in their dress with innovations, agency, and idealism. For example, the major emphasis on the bust during this time period and less emphasis on the restraining girdle. Due to innovations in fabrics, foundation garments changed dramatically with the utilization of elasticized yarns and the introduction of the zipper. In addition, the alphabet system for bra sizes was invented in the 30s. The structure of knits easily emphasize and exaggerate the women’s silhouettes.
Women’s fashions and styles also echoed the tempestuous epoch. Accordingly, politics and economics significantly contributed to the resulting aesthetics for the decade. The economic strife and subsequent DIY ethos led to proliferation of hand knitted sweater dresses and accessories. Contrasting the escapism provided by Hollywood, the Western world was in the grips of a depressed economy and the knitwear in the 1930s reflected the bold binary in the zeitgeist.

In this paper, I discuss the aesthetics of 1930’s knitwear within popular culture. Correspondingly, I provide a historical context for the 1930s as it is associated with the pertinent popular culture designers and artists. I also draw on the Art Nouveau and political movements as influences for aesthetics, visual and material culture. I follow with visual and material cultural analysis of the socio-cultural role of knitwear in the 1930s. Throughout this paper, I present examples of knitwear as visual and material culture that represented the aesthetics and popular culture of the 1930s.

SESSION 3/3: PANEL - GENDER & MAKING

BEYOND THE GLASS CEILING? WOMEN PROFESSORS BETWEEN RECOGNITION AND MARGINALIZATION

SESSION 1/4: SYMBOLIC ORDER AND ECONOMIES OF RECOGNITION

Performance and intimacy: understanding the relational economies of recognition for women professors in universities of the arts, music, and theatre

Julia Leser, HAWK
Contact: julia.leser@hawk-hhg.de

The landscape of the national higher education system in Germany includes a concise number of universities of the arts, universities of music, and theatre. In recent years, heads of such universities of the arts and music have made public statements and issued various publications, trying to differentiate their institutions from ‘normal’ universities in order to avoid the implications of education reforms that aim at the implementation of new public management structures in institutions of higher education. The essence of these attempts lies is the emphasis of the uniqueness and particularities of universities of arts and music. Indeed, the acquisition of third-party funds and long lists of scientific publications or research projects are not as defining for being a successful music or art professor. Rather, teaching is highly valued and regarded as a currency of success, and the relationship between the ‘master’ and the student – often in the form of intimate one-on-one seminars – is crucial. Further, the conventional career paths of university professors – a PhD, a tenure position, or habilitation – are the exception. It is rather a practical career as a successful musician, artist, or stage director that guarantees access to a position within the institutions of higher education. Thus, the economies for recognition in these institutions vary considerably from those we usually encounter within non-artistic universities.

In order to understand the economies of recognition for women professors in universities of arts and music then, we need to establish an understanding for the particular mechanisms that shape and structure the experiences of women in these institutions. Recognition, here, is differently situated and contextualized, and women do not only have to grapple with interferences of ‘gendered organizations,’ but further with the highly gendered narratives of art and music traditions, of the grand masters who defined schools and fields of expertise, of their genealogies of prestige, and of the missing female figure in art and music history. Further, they have to manage the tensions and dynamics between the intimacies of everyday teaching and the performances ‘on stage.’

As a part of the German research project ‘Beyond the Glass Ceiling’, the analysis of interviews with women professors in universities of the arts and music will contribute to illuminate their – so far under-researched – experiences of recognition that are coupled with managing tensions of performance and intimacy, traditional and gendered narratives, and the value of prestige and expertise. A relational perspective, as is argued in this presentation, can further situate the experiences and knowledge of art and music professors along historically and narratively structured as well as gendered dimensions.
Evolution of professional identity in academic women
Ana Guíl-Bozal & Elena Parra-Laguna, University of Seville
Contact: anaguil@us.es or eleparlag@alum.us.es

We present the results of a study whose objective is to analyze, from the gender perspective, the professional identity of university professors, comparing two temporal moments 1993 and 2017. Using the main questionnaire of a doctoral thesis carried out in 1993, 24 years later we were able to analyze the different evolutions of Professional Configurations and Equilibrium in women and male university professors.

The instrument used in both temporal moments has been the M.I.S.P.E. (Intra and Interpersonal Matrix of Professor Professional Self) by Ada Abraham. It is a questionnaire with psychodynamic fundamentals, consisting of 30 items that are repeated 4 times in different order and different professional positions: real, before the student, ideal and before the academic authorities.

After its correction, 12 possible Configurations and 4 Equilibrium are obtained. The latter are found by comparing the two configurations that are usually more frequent: Configuration 1, Perfect Harmony (the different images of the self are in the same position) and the configuration 10, Anguish of being unmasked (the image that is given before the students and authorities, is closer to the ideal than the actual image itself.

Both samples -1994 and 2017- were taken in the same place, the University of Seville, one of the largest and oldest universities in Spain and therefore quite representative, founded more than 500 years ago and with almost 75,000 students and more than 4,000 professors.

The results show greater changes in women than in men, especially in Configurations, but not in Equilibrium. In both temporal moments, the predominant Configuration among men is Anguish of being unmasked, whereas in women it is Perfect Harmony, although in 1994 there were significant differences between men and women in both configurations and in 2017 there are no more.

Women have approached men in Anguish of being unmasked, which represents the mask that the professors uses before students and academic authorities, so that they see him or her even better than they really are and consequently, trust and support them. Despite the greater use of this kind of professional mask, women still need to feel in Perfect harmony to a greater extent than men. Because in the background, the Equilibrium remain the same. In 2017, the same significant differences continue to exist at this level of deeper analysis: in men the real Equilibrium is predominant, Balance and Confidence prevails to overcome, which compensates for the predominance of their Anxiety to be unmasked; while in women predominance Denial of Anxiety and Inhibition, which indicates that their apparent greater Perfect Harmony is only a form of cathartic self-demand, given the stress that gives them the least perceived social support, which seems not to have changed over time.

Formal equality and informal processes of marginalization: First findings of an empirical study on women professors in higher education in Germany
Tanja Paulitz and Anina Engelhardt, Technische Universität Darmstadt, Germany
Contact: paulitz@ifs.tu-darmstadt.de

In Germany higher education organizations are – at least to some extent – constituted by democratic structures of self-government, with the status group of professors holding the most of the institutional power. Thus, formally, the rise of women (professors) in academia has led women to participating in the governing and decision-making processes of academic organizations. It has been primarily due to gender equality measures by the Federal Ministry of Education and Research (BMBF) that women professors have been promoted and that the proportions of women professors have been raised significantly, albeit not satisfactorily, up to currently approx. 22 %. Accordingly, for the first time in German history, today, there is a noteworthy number of women in permanent and institutionally powerful positions in the
Gender Work and Organisation

academic field. However, the question remains whether women professors can actually mobilize the power related to their newly won positions or whether they face marginalizing academic practices also ‘beyond the glass ceiling’ and are, thereby, confronted with gendered forms of judgement and decisioning (cf. Morley/Crossouard 2016, 153pp.) or “subtle forms of resurgent patriarchal power” (McRobbie 2009, 47), producing inequalities even within the leading positions? How important are informal practices of bonding and networking in terms of gendered practices on the level of professorships and how do women professors experience them?

Our paper will address these questions by illuminating the tensions between formal equality and informal processes of marginalization that women professors describe as ubiquitous in the everyday procedures and interactions of decision making in higher education organizations.

Empirically, our paper is based on a work-in-progress study, consisting of qualitative semi-structured interviews with women professors at different types of higher education institutions in Germany. Most of these interviewees hold or held leading positions within their universities and have been recruited after 1995.

The paper presents first findings on models or scenarios of the relation of formal and informal power. Specific attention will be paid to the problem of how informal practices of decision making on the level of professorships undermine the formal status of women professors and their possibilities to gain power according to this status. On the basis of empirical data, the analysis aims at reconstructing the variations and guiding patterns of these tensions between the formal and the informal, and at a better understanding of the respective role of the institutional context. A relevant focus will further be the question of how informal power games play an important role in reproducing the marginalization of women professors. Thus, the paper will deal with the question whether these tensions between the formal and the informal are a significant part of the gendered institutional power game.

SESSION 2/4: FEMALE LEADERSHIP - WOMAN IN EXECUTIVE POSITION

Strangers on the landscape? Senior women in universities in Australia and New Zealand

Tanya Fitzgerald, La Trobe University
Contact: t.fitzgerald@latrobe.edu.au

Leadership has the capacity to be deeply seductive yet it is not an immediately attractive option for women. Leadership is exhausting; the bureaucratic demands and institutional pressures are unrelenting, the emotional labour is exacting, and the constant call for organizational change and renewal is nothing less than monotonous (Acker, 2010). Finding a space for leadership and leading is no easy task, and especially so for Indigenous women. Yet despite the almost pessimistic research evidence, women do occupy senior leadership positions in higher education (White, Carvalho and Riordan, 2011). Given the numerical dominance of men at these senior levels however, women appear to be out of place, strangers on the landscape. Routine organizational activities are premised on male and masculine ways of working (Priola 2007) thereby reinforcing normative expectations. This therefore women leaders navigate and negotiate the masculine terrain of leadership.

For those women who do succeed, they sit precariously on a glass cliff. Women are more likely than men to occupy leadership positions associated with greater risk and increased possibility of failure. Thus, any disproportional representation of women in senior positions may expose them to far more extensive criticism and rebuke in these unstable times (Morley, 2013). The presence of women in senior roles in organizations can be deeply threatening. Women can, for example, expose what is missing from an organization such as the ethic of caring, attention to equity and diversity, collaborative ways of working and, furthermore, can interrupt prevailing policies and practices by placing gender on the management agenda (Acker, 2012; Mavin and Grandy, 2012). Not only then are senior women potentially threatening to the organizational status quo, they occupy a dangerous terrain precisely because of their gender. Responses to this threat are varied; women are simply ignored, excluded, or regarded as ‘lightweight’ by their male colleagues. These responses are symptomatic of historical and cavernous organizational problems as well as the debilitating and exclusionist male culture that frequently exists in management.
In this paper, I draw on a research project with women leaders in higher education across Australia and New Zealand and ask the following questions:

1. How do women talk about and engage in their work as leaders?
2. Do they learn to 'fit in' or do they navigate leadership differently?
3. How might we change organizational norms?

**Between structure and agency: women professors within academic self-government at Universities of Applied Sciences in Germany**

Leonie Wagner and Anne Dölemeyer

HAWK - University of Applied Sciences Hildesheim/ Holzminden/ Goettingen

Contact: leonie.wagner@hawk-hhg.de

Universities (as gendered institutions) are complex, polycentric organizations with heterogeneous logics and structures of power. These logics and structures additionally vary considerably between different types of universities. In the German context, there are remarkable governance differences between the more research-oriented full universities originally based on the model of the “Humboldt university”, and the much more teaching-oriented universities of applied sciences which developed since the 1970s from former professional schools. Thus, being a dean, for example, entails quite different responsibilities and powers in full universities than in universities of applied sciences.

Focussing on Universities of Applied Sciences, we explore the relationships between institution and subject, i.e. between structure and agency: How are the positions of the dean, the president etc. formally defined at the universities of applied sciences, and how do they differ from those in “full” universities? How do women professors act within these specific, but always gendered institutional contexts? We analyse the narratives of women professors regarding the strategies they develop when pursuing their projects within the formal and informal mechanisms of academic self-government in universities of applied sciences and show differences to women professors at “full universities”.

Our research is based on issue-centred narrative interviews with women professors who have assumed leadership positions, on the analysis of institutional governance structures as defined in university bylaws and on what we know from research literature on the governance of universities types. In our paper, we focus on women professors’ accounts of their strategies of action within their universities and relate this with university constitutions and bylaws as well as literature on the governance of universities and gender relations (Aulenbacher et al. 2015), on women in science (e.g. Beaufays & Krais 2005; Paulitz 2012) and (feminist) organisational sociology (ACKER 1990, 1992; Müller et al. 2013). Thus, we trace the meaning of institutional frameworks for (gendered) leadership practices and subjectivities in academic self-government.

**Senior academic appointments in STEM: Understanding institutional interventions to progress the careers of women.**

Patricia Sheehan, University of Queensland Business School

Contact: p.sheehan@uq.net.au

This project seeks to identify, through the lived experiences of senior academics, administrators and university leaders, why, despite clear policy goals and initiatives, it remains difficult for universities to achieve gender diversity in the STEM academic workforce and in progressing women into senior academic positions. The research will use qualitative methods to uncover the nuanced costs and benefits of implementing gender equality policies, as well as the barriers and facilitators of female academic career progression. The project will add to a considerable literature on gender, academia and organisational change by focusing on the dynamism between individual and organisational levels of action as change cycles operatively generate new impedances and localised outcomes. The project will also contribute new understandings of the topic by using a novel life narrative qualitative method approach to interrogate the
lived experience of intervention outcomes from the perspective of senior academics which are typically measured quantitatively by institutions and gender researchers generally.

SESSION 3/4: DISCIPLINARY CULTURES, PROFESSIONALITY AND IDENTITY

Women and difference among Brazilian legal professoriate
Maria Da Gloria Bonelli, Federal University of Sao Carlos, Brazil
Contact: gbonelli@uol.com.br

This paper focuses on how the fragmentation of higher education models and the diversification of the social composition of faculty through the incorporation of women and difference have changed the legal academy in Brazil. It examines if this process de-centers the practice and the professional identity of legal professorate at the same time that it produces certain homogenization of teaching. The research links such dislocations and how they are sutured in the subjectivities, building a categorization of the identifications of the group. Methodologically, the study compares data provided through the National Higher Education Census in 2009 and 2014, focusing on law programs and faculty, as well as 60 qualitative interviews with male and female legal academics on the meanings of these experiences.

Resources for participating in gendered informal power games ‘beyond the glass ceiling’. First findings of an empirical study in higher education in Germany
Tanja Paulitz and Stephanie Braukmann, Technische Universität Darmstadt, Germany
Contact: paulitz@ifs.tu-darmstadt.de

Despite the efforts of gender equality measures aiming at increasing the proportion of women in the German higher education system, the number of women professors still ranges at approx. 22%. Nevertheless, this percentage of women professors leads to a historically unique situation, namely that women today constitute, for the first time in history, a numerically visible group within the university system.

Still, considering the long-standing history of the institution as a field dominated by men, there is almost no research on the question of what resources women professors, as highly gendered newcomers, can mobilize in order to participate in decision-making processes. As the available literature shows, in the academic field practices of how actors gain power and influence have been established over a long period of time and are of informal character (Krais 2000). Further, these practices have been identified as gendered. Accordingly, one can expect that women professors as a new group of actors, as a highly visible minority group in the field (Kanter 1977), and to a large degree as a marginalized group, face challenges that are not gender-neutral. Taking further into account that decision-making processes on the level of professorships largely take place in informal arenas of interaction to which women often have no access, we ask about the concrete resources women professors are able to mobilize for taking action and for influencing decisions within their universities.

Empirically, our paper is based on a work-in-progress study, consisting of qualitative semi-structured interviews with women professors at different types of higher education institutions in Germany. Most of these interviewees hold or held leading positions within their universities and have been recruited after 1995.

This paper presents first analyses on the broader bandwidth of resources we can reconstruct from the narrations of women professors. Therefore, we keep an open mind – theoretically when it comes to what counts as a resource in the academic context, and empirically when it comes to approaching our empirical data with the help of Grounded Theory methodology. Thus, a potential resource might be the way of understanding oneself as a professor, but also biographical, personal, social or structural forms of “capital” that women professors describe when explaining their ways of gaining institutional power.
Women Engineering Professors in the UK: The equation to success?
Vani Naik, Loughborough University
Contact: S.Naik@lboro.ac.uk

The lack of women academics has usually been studied from the perspective of early career researchers such as doctoral and postdoc researchers (Nielsen, 2017). However, the lack of women professors has received much less attention. This may well be because there are so few of them. In the UK, only 20% of professors are female. Fortunately, this issue has received some much needed international attention through the UN Women’s HeforShe Impact 10x10x10 campaign (UN Women, 2015) which specifically aims to increase the number of women professors in ten designated universities around the world. However, this project looks at the overall figure of women professors across the university as a whole, glossing over disciplinary differences.

Sadly, the lack of women professors is far more acute in the field of engineering, where the figure halves from the UK average to 9.5% (Neave, 2015). Parsons and Priola (2013) noted that women academics in different fields will have different experiences. Therefore, it is essential to research the lack of women professors from the perspective of the discipline. This is particularly true for engineering which has a long tradition of finding it difficult to attract girls into this university degree. Caprile et al. (2012) found that girls’ school subject choices are directly influenced by how much gender equality they see in society. Therefore, it is vital to increase the number of women professors in engineering to in turn influence the number of females who enter the engineering profession.

As the intersection of job hierarchy (professor) and discipline has been neglected, this presentation focuses on a small pilot study of in-depth interviews with three female professors in engineering based at a British university. This pilot study is part of a wider research project investigating sub-disciplinary differences in the experiences of women professors in engineering. In this pilot study, findings from the detailed interviews will be presented. Interview questions covered areas such as their early background, career journey narratives, perceived barriers to progress and everyday work practices. These women professors were also specifically asked about Athena Swan, the UK’s national system to advance women to academic leadership positions.

The findings presented here will add to the nascent growth of study in the area of lack of women professors. In particular, this research will lend a UK perspective to complement existing work on women professors based in other countries e.g. USA (O’Connor, Gahn, & Bowen, 2012). Most other work in this area has drawn on a population of academics as a whole (e.g. Britton, 2017). Otherwise, work on academic leadership has focused on women at the very peak of an academic career e.g. Burkinshaw and White (2017) interviewed women vice-chancellors of UK universities. Thus, this study makes a valuable contribution to shed light on both the UK context and on women professors specifically. Furthermore, the scope is further narrowed by presenting a discipline-specific focused lens of women professors in engineering.

SESSION 4/4: WOMAN PROFESSORS AND FEMINIST COMMITMENT

Transforming from the sidelines? How senior feminist academics practice (inter)disciplinarity in the social sciences and humanities
Rebecca Pearse, University of Sydney
Helen Keane, Australian National University
Contact: rebecca.pearse@sydney.edu.au or helen.keane@anu.edu.au

This paper examines the research practices of a group of senior Australian feminist academics. How do they practice feminist scholarship in relation to the gendered authority of the mainstream disciplines? We analyse the career trajectories and research agendas of 44 feminist researchers in Australia, in 5 different disciplinary ‘homes’: sociology, history, political science, economics, and history. The careers and institutional setting of our interviewees signal change and contestation in all disciplines. No discipline is transformed, but sociology and history stand out as much more reformed than political science,
economics and philosophy. A pattern of dis-engagement from the disciplinary mainstream is evident across the groups of researchers in our study. However, we found disengagement comes in degrees and in different forms, with uneven effects. Disengagement can mean marginalisation. It can also be a signal of collective strength where new vibrant fields have been forged, creating new centres of intellectual authority.

Academic Careers and Feminist Commitments: Reflections on Fifteen Years as Feminist Academic Sociologists
Heather Laube, University of Michigan-Flint
Contact: hmlaube@gmail.com

In 2002, I interviewed 50 academic sociologists (49 US- and 1 Canadian-based), all women, who self-identified as feminist. All held positions in various types of colleges and universities and ranged from assistant professors, to associate professors with tenure, to full professors approaching retirement. I explored their experiences as feminists, sociologists, scholars, and teachers. I asked about the relationship of their feminism to their scholarly and professional work, how the type and status of their university shaped how they practiced their feminism, the importance of intersections of gender and race, and how they thought about professional success and their political commitments. I examined how the structure of academia, definitions of science, and expectations about the production of knowledge shaped their work, careers, and feminist identities.

I return to this work fifteen years later and focus on the two-thirds of the original participants who were assistant or associate professors in 2002. In semi-structured interviews, I ask them to share their experiences and reflections on how their careers have progressed and feminist practice has evolved, since the initial interviews. I ask whether and when they earned tenure and/or promotion, and what that process was like for them. I explore who moved institutions, chose administrative or other leadership roles, and who may have left academia and why.

As feminists, many of them will have engaged in attempts to change their individual institutions and perhaps discipline, challenged mainstream assumptions of the production of knowledge, and engaged with broader publics. As women (and for women of color in particular) who identify as feminist, my respondents will have likely engaged in high levels of service in a number of areas. How has this affected their careers? Some have been marginalized for the supposedly political nature of their work, while others have developed strategies and mobilized resources that have led to some success (by mainstream standards and their own sometimes different criteria). I explore how the ways they practice their feminism may have changed as they progressed through their careers, how the structure of academia has shaped their feminist practice, and how their positionality has shaped their professional success.

As sociologists, my participants are especially well equipped to reflect on the broad changes in higher education, and to situate their struggles and successes in the gendered (and raced) power structures of academia. I ask them to reflect on what has changed in fifteen years, what has stayed the same, and how this has shaped their day-to-day work and their career trajectories. Expectations at highly ranked research-intensive institutions are different from those at small liberal arts colleges or regional public institutions, so I analyze differences and similarities along types of institution.

I analyze how, as women, feminists, and sociologists, these professors have grasped opportunities to challenge and disrupt the institution in the face of structural constraints, while attempting to maintain and advance their careers.

Teaching at the margins. How female senior professors look back at their academic and activists’ career.
Gyða Margrét Pétursdóttir and Thamar Melanie Heijstra, University of Iceland
Contact: gydap@hi.is or thamar@hi.is

Research shows that academics are generally passionate about their profession, and that they perceive it as a lifestyle rather than a job. They are dedicated, put in long working hours and find the boundary
between work and personal life often fluid, not in the least because of Internet and Communication Technologies but also because the boundary between work and leisure time can be hard to define. Changes in the academic environment however, deriving from globalisation and neoliberalism, put an additional strain on this way of living. Academic institutions are increasingly run as businesses, and in order to subsist in the era of ‘global competition’ many universities have introduced an audit and efficiency culture in which incentive systems and students feedback plays a larger role than ever. The data collection is build on a purpose sample selecting women that also can be defined as feminist activists that have been teaching at the margins of the cultural sciences field in Iceland, in disciplines such as gender and disability studies of which the scientific value is even today still regularly questioned. Not only do these disciplines discuss groups of people that are not considered to be the norm, but their often interdisciplinary nature makes them sit somewhat uncomfortably between the more traditionally established disciplines. This means that the academic women in these disciplines presumably not only have to attain to their already challenging academic workload but in addition have to spend time on defending their discipline too. The aim of this study is to examine the changes that have occurred within the academic environment and that can be related back to neoliberalism, and to look at these changes from the position of senior academic women that are teaching at the margins. How have they experienced these changes and developments over time, and how does it influence their wellbeing? In a work environment that revolves around competition, endurance and hard work, discussions on wellbeing are rare. In this study we are therefore particularly interested in the burnout experiences of these academic women, as we imagine them to be highly motivated and committed which, according to previous research, should prevent them from burning out, while a heavy workload and a lack of resources and support has been positively related to burnout. While quantitative research has shown links between burnout and various work-related variables, in this study we go beyond the numbers and gain insight into the actual experiences of these women.

CHALLENGING AND RETHINKING HEGEMONIC MASCULINITY

SESSION 1/4: CHALLENGING HEGEMONIC MASCULINITY

**Feminist Perspectives on Experiences of and Challenging Masculine Hegemony**

Alicia Hennig, Harbin Institute of Technology

Ian McGregor, University of Technology Sydney

Contact: alicia.hennig@t-online.de

Feminism pre-dates the coining of the word with its roots in the Suffragette movement which emerged in the 19th century (Humm 1995, p251). Societal, political and organisational structures continue to be dominated by a masculine hegemony (or hegemonic masculinity). In Western cultures, much of this is rooted in the patriarchal interpretations of the Abrahamic religions of Judaism, Christianity and Islam (Harrison 2007). These ideals and structures are still prevalent today despite feminist movements starting from the mid-19th century.

Accordingly, we would like to explore the current status of awareness regarding masculine hegemony and its perceived manifestations in the professional and organisational environment. The research also seeks to identify and explore the ways in which rethinking of masculine hegemony is taking place and being challenged.

In order to explore and evaluate the current status of awareness regarding masculine hegemony and its perceived manifestations in the public arena, we will undertake both a social media analysis (eg Twitter, Facebook) and a survey. However, since both masculine hegemony and hegemonic masculinity are predominantly academic terms, we will link it to other topical terms also used in the media (i.e. newspapers) referring to manifestations of masculine hegemony, such as questions of ‘equal pay’, ‘gender equality’ etc. Specifically, we will aim to establish what the main perceived manifestations are and whether these are also seen as clear issues of gender inequality.

So far we have done some initial testing of the methodology of using social media (Twitter and Facebook) to gather some personal experiences of and ways to challenge masculine hegemony. Our methodology
included tweets including the following hashtags #masculinehegemony, #genderequality, #genderinequality, #equalpay, #femaleinequality, #sexualequality, which were sent out twice a day to mostly reach US audience. Furthermore, we initiated a group on Facebook with 20 members for idea sharing.

We plan on developing an online anonymous questionnaire and promoting it on via various networks on Facebook and Twitter. The questionnaire will have some classification questions, gender, age, country etc and some open-ended questions on experiences of and ways of challenging masculine hegemony.

Our initial experience indicates that we can successfully refine this research methodology to generate useful results. Facebook and Twitter are the most widely used social media platforms, although each is based on a different mechanism and different mode of engagement. Hence, a combination of both provides us with a broader basis for our research.

An analysis of social media will be undertaken as it will provide insights into how the broader public perceives what we in academia call masculine hegemony. These insights will include what are seen as the major issues and how they are or might be addressed.

Challenging the entrenched masculine hegemony will require a change in mindset of most men so it will take time. By exploring the perception and manifestations of masculine hegemony in the public sphere, our research aims not only to further illuminate the current situation but also to contribute in some way to progress towards challenging and even overcoming masculine hegemony.

*Male bonding and ‘copsplaining’: ethnographic explorations of the performances of masculinities in vice squad policing*

**Julia Leser, Leipzig University**

Contact: julia.leser@uni-leipzig.de

The institution of the police has been analysed as a gendered organisation (Martin & Jurik 2006) and is usually associated with traditional notions of being ‘female’ or ‘male’ (Westmarland 2001). Prokos and Padavic (2002) for example have illustrated that police culture is conceptually defined through ‘hegemonic masculinity’. The question remains how these masculinities are mobilised and ‘made hegemonic’ in daily police practice (Herbert 2001). In the literature, a multiplicity of different forms of masculinities have been discussed in relation to policing, but within this field, masculine expressions prevailingly revolve around notions of bravery, aggression, and violence. In explaining ‘hegemonic masculinities’ in policing, authors have turned to history (Herbert 2001) and orders of ‘symbolic domination’ (Bourdieu 2001, Hunt 1984). This paper will use an ethnographic approach to draw closer attention to the performances of masculinities in daily policing and the function of gender in ordering a population. Based on an ethnographic study that has been conducted within a German vice squad for 12 months, and drawing on praxeographic and state ethnographic approaches to understand how (and why) gender is being done in practices, this paper will exemplify the complexities of performing masculinities in daily police practice with two distinct patterns: male bonding and ‘copsplaining’. I will demonstrate what these two practice patterns entail, in what kind of situations they occur, and how they make sense as components in the arrangements of daily practices of vice squad policing, such as in brothel raids. Further, I argue that these performances, i.e. these instances of ‘doing gender’ (West & Zimmerman 1987), have to be understood as complex, nuanced, and situational enactments of masculinities that cannot be captured within the commonplaces of bravery and aggressiveness. Rather, the enacted masculinities of male bonding and ‘copsplaining’ allow for illuminating an unknown perspective on policemen, i.e. the affective and emotional dimensions of policing, as well as for a challenging perspective on ‘hegemonic masculinities’, i.e. the elusive, ephemeral, and fragile character of these masculinities in practice. Finally, I argue that the performances of male bonding and ‘copsplaining’ can be analysed as tools that police officers deploy within their daily tasks of order-making: here, rituals of male bonding serve to contribute to a homogenizing idea of a unified police and to strengthen a sense of coherence; ‘copsplaining’ on the other hand can be understood as a tool officers deploy in situations that call for maintaining, demonstrating, or performing authority.
Lessons in [Soft] Masculinity”: Psychological Discourse, Masculinity, and Whitening of the Oriental Subject

Avi Shoshana, Haifa University
Dana Grosswirth Kachtan, Open University of Israel
Contact: danakc@openu.ac.il

This article is based on ethnographies at a high school located in a low socio-economic neighborhood in Israel. In order to deal with “disciplinary problems” among boys at the school, the administration of the school decided to obligate the boys to participate in “discipline and violence prevention” seminars. The seminars were officially and openly described to the students as seminars whose objective is to handle disciplinary problems. Ethnographies of the staff meetings at the school show that the hidden objective is “to expose the boys to alternative models of masculinity” as a solution to dealing with disciplinary problems. The masculinity of the boys (all of whom are Jewish boys whose parents immigrated to Israel from Arab countries, called in Israel “Orientals”, as well as Jewish Ethiopian boys) is defined as “problematic”. This masculinity is explicitly discussed as “Hyper-Oriental masculinity”. Ethnographies of the seminars show the attempt to construct “alternative masculinity” that is actually based on the logic of the psychological discourse which also encourages what is called “psychological masculinity” or “new masculinity” (Illouz 2008). In each of the seminars the teachers encountered strong resistance on the part of the boys. Three main claims lie at the foundation of the boys’ accounts: the attempt to whiten them; the attempt to “turn them into females ["pussyboy"]”; and the gap between the cultural values of the “teachers” and the (school) “system” and the “Oriental” or “Ethiopian” culture. The discussion section will seek to deal in this connection between the psychological discourse, masculinity, and whitening of the Oriental subject. One of the primary assertions that we proffer will be that the psychological discourse spurs white masculinity that suits the hegemonic cultural scenarios and which endorses apolitical subjects (absent of ethnic awareness or promoting an experience of transparent ethnicity).

SESSION 2/4: CHALLENGE MASCULINE ENVIRONMENT

Moving forward – identity work post service for Australian uniformed professionals in the Defence Force, Police and Emergency Services

Kate Martin, Charles Sturt University
Contact: director@clet.edu.au

This paper examines the impact of collective identity on individuals who were previously employed in occupations that are renowned for hegemonic masculinity (Barrett, 1996; Connell & Messerschmidt, 2005). Connell and Messerschmidt (2005) have reformulated a number of the earlier concepts of hegemonic masculinity founded by Connell (Connell & Messerschmidt, 2005) and their work on the relationship of dynamics of masculinities to gendered power are of influence here. This paper explores the challenges facing men and women in male dominated workplaces to redefine their masculinity after leaving.

Based on the narratives of 32 former uniformed professionals from Australian police, military and emergency services organisations, the study explores the identity connect of individuals to their former service and barriers to job satisfaction in post service employment. The findings reveal the struggles of individuals as they are forced to redefine their identities after long term immersion in a male dominated workplace. The exit from the service organisation leaves them disoriented as they try to reintegrate into a community from which they self-ostracized and, against expectations, there was little to no difference in the struggles of both the men and the women as they try to find their feet outside of service.

The paper explores the impact of male dominated workplaces on both the men and the women through the development of skills and knowledge that are unique to those workplaces and non-transferable to other employment sectors. In particular, the paper examines the expectation for the development of masculinity in the women in the roles and the confusion they face when expected discard that masculinity and engage their femininity post service. Further, it addresses the identity work that is needed by the men
and women post service to disconnect themselves from their service identity, and explores the reasons why this is so difficult. By exploring the concept that organisations such as police, military and emergency services are exemplars of masculinity, and that individuals who move out of these organisations are confronted with no longer living up to these expectations.

**Repositioning the businessman**

Eva Lindell, Mälardalen University

Contact: eva.lindell@mdh.se

Business administration is one of the largest educational subjects and one of the most popular educational choices at universities in Sweden. Students enrolled in business administration programs are as many females as males, which makes business administration one of the few gender neutral study choices at university. However, after finishing their university degree the salary gap between female and male business students is the second largest of all professions requiring a university degree in Sweden. This paper builds on an interview study with first semester business students at two Swedish universities. The students were asked to describe and explain their study choice and their expected future. Interpretative repertoires are locally produced discourse or locally available linguistic constructions. We use interpretative repertories for positioning, which means linguistic construction of identity. Through language we can both construct positions, adopt positions, and resist positions in a given social context. The aim of this paper is to discuss how business students, females and males, position themselves in relation to a hegemonic business masculinity. The analysis show that females and male student especially differ in their accounts of future responsibility for home and children. This is discussed as a way for female business students to handle an ideological dilemma connected to business masculinity. In order to challenge this hegemonic business masculinity and to challenge gender inequality in their student’s future careers universities that teach business administration must find ways to reposition the business man.

**Incorporating Inequality Regimes to Understand the Experiences of Women Working in Masculinized Organizations in Aberdeen, Scotland**

Lauren Riley, Robert Gordon University, Scotland

Contact: l.riley@rgu.ac.uk

Despite an increase in research and social action to investigate and improve the experiences of women in the workplace, gender norms still persist within many organizations, putting women at a disadvantage professionally and obstructing their career trajectories. This problem is particularly exacerbated in male dominated fields. The theory of gendered organizations has brought to light the impact of masculine traits which pervade most professional organizations, marginalizing the gender minority and contributing to occupational segregation (Acker 1990). Born of a system which idealizes a specific figurative worker, gendered organizations privilege men and attribute power, prestige and pay to work that is given a masculine gendering (Patterson, Damaske and Sheroff 2017). Fundamental to Acker’s theory of gendered organizations is the acceptance that hegemonic masculinity privileges a very narrow definition of person and excludes others in varying degrees. Thus it is important to investigate the impact of inequality regimes on individuals based on characteristics such as race and class in addition to gender (Acker 2006). This paper looks further into hegemonic masculinity and how it relates to gendered organizations in a city particularly influenced by a masculine industry. Case studies are compiled from two organizations in the oil and gas industry of Aberdeen, Scotland to explore the impact of masculine substructures on workers who fall outside of the ideal worker narrative. The findings describe the impact that organizational leadership, policies, culture and discourse have had on the women in each firm. Key members of both organizations are interviewed to investigate the outcome of recent redundancies on women workers compared to men. Furthermore, race and gender are analyzed to determine their collective impact on the experiences of BME women in the workplace. To conclude, ways in which to further investigate the varied
experiences of workers are proposed for the purpose of identifying ways to systematically identify the levels of inequality created by gender, race and class substructures.

SESSION 3/4: GENDER INEQUALITY

Gendering the digital revolution of metal industry
Ildikó Asztalos Morell, Janet Johansson, & Eva Lindell, Mälardalen University
Contact: Janet.johansson@sh.se

Digitalisation and automation changes the conditions of both traditionally "male" and "female" labour. On the one hand physically demanding and dangerous activities are among those being replaced by automated machines. On the other hand, administrative functions which are traditionally regarded mainly as feminine occupations are replaced by IT technologies.

Physical power and operation of technologies, both characteristic of metal industry jobs, has for long been one of the privileged components of masculinity construction in industrial societies. Metal and Manufacturing industry is traditionally regarded as a man's industry because of its large involvement of heavy bodily labour. Women were only allowed to pass the prohibiting gender boarders in periods of crises and lack of labour such as in war or in periods of high economic development, as exceptions. Automation and digitalization has eliminate much of the hindrance and obstacles that previously prevented women from taking on jobs in metal and manufacturing industry. At the same time, large part of industrial work transforms to duties of supervising machines and digital programs governing production, which brings into metal industry jobs tasks that were previously associated with “feminine” duties, such as handling statistical data. Hence many believe that digital technology is a means to eventually democratise production and enable discursive and bodily transcendence, and to liberate mankind from gender inequality. Yet, other opinions express the concern that digital technology is the extension of the masculinity. For example, the type of competence that are increasingly demanded in digitalized industrial organizations – such as computer and data scientists, algorithm architects, and process expertise – demonstrates an obvious ‘male advantage’.

This paper is based on empirical data from six case studies in a research project on “Digitalized Work and Organizations” in Metal and Manufacturing industries in Sweden that takes place in 2017. In this paper, we argue that technological transformations do not determine how the gender division of labour is formed (Sommestad, Wikander, Cockburn, Asztalos Morell). Rather, it forms a new arena in social life in which gender relations are adjusted, produced, modified or reproduced. To understand how digital (re)arrangement of work produce, reproduce or sustain gender values and norms is to gain insights about whether digital technology opens for the erosion of gender hierarchies or becomes yet another arena for the reinterpretation of gender hierarchies in a new technological context.

We adapt notions of Theories of Discourse (Billig, 1991; Edwards and Potter, 1992; Wetherell, 1998) in our investigation of the gender (re)production in traditional industrial organizations. We contend that social interactions actively contribute to shape (new) discourses which come to shape our behaviours in interactions. Upon this theoretical stance, we aim to explore, how new tasks connected to the handling of digitalised and automated technology become organised and how this organisation induces gendered (discursive) notions that either challenge the dominance of masculine hegemony or reinforce or reproduce it in new manners.

Wetherell and Potter (1992) describe interpretation repertoires as locally-induced discourses. These locally produced discourses, or available stories, are used in the conversation as flexible resources, for example, to describe, and present their own individual and / or group in relation to work and to other individuals and / or groups. By identifying interpretation repertoires and understanding how text, speech are organized to make sense in social interaction we can therefore examine how and what discourse is produced. In this study, focusing on speech construction in interactions at work, we try to recognize how men and women at work produce discourses to address the nature of the work, to deal with daily routines, and to interact with each other.

This study primarily contributes to understanding the shift of discourse regarding gender equality in the digital age. It also sheds light on understanding the interactive nature of the relation between human
society and technology advancing. That is, the increasingly pervasive use of digital technology does not
determine (re)arrangement of gender production at work, but it participates in social interactions by
providing an arena upon which exiting gender norms are challenged, interrogated, or reproduced and
reinforced. In this process, new notions emerge that may both erode existing hegemonic masculine
discursive construct and create new basis of inequality. It is vital for both researchers and industrial
practitioners to understand the emergence of indicators of inequality in the process of digitalizing work.
This way, we are able to prevent potential harm and to help to build organizations and the society as truly
sustainable, ecological and ethical places.

Feminist knowledge transfer in male dominated environments: Questioning the usefulness of
“gender” in practice.
Dr Lisa Carson, University of New South Wales
Contact: lisa.carson@unsw.edu.au

This paper focuses on the complexities of feminist knowledge transfer in male dominated environments.
Using a case study on UN Gender Training, the paper draws on the perspectives of those who work in the
area and explores the complexities of using the term and understandings of “gender” in peacekeeping
environments. Based on confidential interviews with staff, the paper suggests that the term and the way in
which it appears to be understood may hinder, rather than help the implementation of Gender Training.
Using a critical feminist perspective, this article makes a contribution by suggesting that there appear to
be at least three related dynamics that influence the way in which “gender” appears to be used in training.
These appear to revolve around the way in which the term is open to multiple interpretations, differing
levels of acceptance and resistance, and varying perspectives about the suitability of particular
terminology. Overall, the article draws attention to the existence of bottom up dynamics from participants
that shape how topics can be discussed, especially in hyper masculine environments. Whilst nuanced
understandings and in-depth debates exist in the literature, the realities faced by those on the ground
requires further investigation and reflection in order to bridge theory and practice. The findings are
relevant to broader discussions about the significance of terminology in engaging men and ways of
implementing gender equality and mainstreaming policies in practice.

Hegemonic Masculinity or Masculine Domination: Towards a Comprehensive Social Theory of
Gender
Raghunandan Reddy, Indian Institute of Technology Kanpur
Contact: raghureddy12@gmail.com

The concept of hegemonic masculinity has been used to explain gender hierarchy and gender relations in
a variety of empirical research. However, the concept has attracted criticism from time to time. In
response, R W Connell and James W Messerschmidt reformulated hegemonic masculinity, by retaining
some original precepts, by modifying some propositions and by dropping some aspects. They also
Pre-empt a possibility of a positive hegemonic masculinity that seeks equality with women. The
proposition is problematic both in terms of its theoretical adequacy and practical viability. The article
critically evaluates the proposition using Bourdieu’s sociological concepts and the construct of masculine
domination. The paper establishes that the concept of masculine domination is a comprehensive social
theory of gender than the notion of hegemonic masculinity. The paper also demonstrates that the concept
of masculine domination is compatible with contemporary feminist thought, and can inform future feminist
politics.
Making military work masculine: the role of physical and symbolic violence
Kate Huppatz and Selda Dagistanli, Western Sydney University
Contact: k.huppatz@westernsydney.edu.au

Focusing on the employment context of the Australian Defence Force (ADF), this paper examines violence as a process of occupational gender segregation. Our pilot study on the career trajectories and exit experiences of women and men who served in the ADF finds that violence continues to be integral to the masculinisation of the military. Women identify how physical and symbolic violence undermines their participation in military training, limits women’s career progression and even forces them to exit service. The narratives show how symbolic violence operates through a variety of mechanisms including the exclusion of maternal bodies, routine skill-building exercises, sexist terminology and naming. In particular, essentialising dualisms are drawn upon to characterise women as hypersexualised while male corporeality is seen as rational, neutral and desexed. In this cultural context, symbols of homogenous neutrality such as the uniform are sexed, but only on women’s bodies while women’s bodies are constructed as contaminating and compromising the masculinised culture and military capability. Through Bourdieu and Gatens, this paper traces how gendered dualisms lay the foundations for material consequences.

Men sexually harassing men as performance of hetero-masculinity in the workplace
Cynthia Deitch, George Washington University
Contact: deitch@gwu.edu

“This is a construction site; this kind of thing goes on all the time.” According to a U.S. Equal Opportunity Commission (EEOC) lawsuit, this is what a male employee was told when he complained of ongoing sexual harassment by a male supervisor. In another EEOC lawsuit case, a male employee’s male supervisor admitted in court that he harassed the employee because he thought the man was feminine and did not conform to the supervisor’s gender stereotypes of “rough iron workers.” The analysis I present of the “same sex” harassment lawsuits puts insights from Jane Ward’s Not Gay (2015), into dialogue with the discourse of sexual harassment literature, law and policy. However, whereas Ward studied consensual sexualized behavior between men who identified as heterosexual, my focus is on unwelcome sexual interactions.

For this research, I collected information on all the identifiable “male on male” sexual harassment lawsuits filed by the EEOC in 2007-2017 for a total of 50 cases. As the U.S. Federal agency responsible for enforcing employment non-discrimination law, the EEOC selects to litigate only a small percentage of the thousands of complaints filed with it each year. But unlike most private attorney lawsuits, EEOC settlements are made public and the EEOC regularly issues press releases about lawsuits it files. I found that most of the 50 cases involved repeated physical touching or threats as well as demeaning taunts. Almost all resulted in settlements with a few jury trials, which is also typical of most other sexual harassment lawsuits in the U.S. The alleged harassers in all of these cases appear to have been identified as heterosexual. A substantively significant small subset of cases involved racialized sexual harassment of racial or ethnic minority or immigrant men and allow for an intersectional analysis. Many (but not all) of the harassed workers were employed in manual labor in diverse organizational settings including agribusiness, construction, hospitality, food service, and health care. For comparison purposes, I also refer to data I have analyzed elsewhere on hundreds of lawsuits by women alleging harassment by men, and small numbers of cases where men allege harassment by women or women allege harassment by women, as well as a few private-attorney “male on male” harassment lawsuits.

This paper contributes to the stream by asking: how behavior that might be interpreted as counter to hegemonic masculinility may, in fact, reinforce it; how men’s use of organizational power and position to sexually harass other men is similar and different from the more widely studied and discussed sexual harassment of women by men; and how sexual harassment is used to perform racial/ethnic/nationality
dominance. Issues of domination and subordination, of intersectionality, and of various (non-normative) manifestations of hegemonic masculinity are addressed.

CHANGING WRITING/WRITING FOR CHANGE

SESSION 1/4: EXPLORING THE POSSIBILITIES IN NARRATIVE WRITING

Narrative Transvestism
Torkild Thanem, Stockholm University
Contact: tt@sbs.su.se

“Madame Bovary, c’est moi.” While there is no evidence that Gustave Flaubert actually uttered these famous words – indeed, he explicitly distanced himself from the main character of his most famous novel – Flaubert has become widely associated with the writing strategy of ‘narrative transvestism’. According to Madeleine Kahn (1991), who coined the term in her study of 18th (not 19th) century English (not French) literature, narrative transvestism involves a male author “temporarily abandoning himself for a female voice and sensibility”.

As a male academic, transvestite and writer on gender I struggle to find my place in feminist scholarship and activism. This is not because I feel unwelcome. I never feel more welcome, and at ease, than when in the company of feminist friends and colleagues. You enhance my capacities to affect and be affected, not least because you free me from the masculine pressure to compete and fight against other men.

However, I wonder if narrative transvestism might have a role to play in feminism. If so, what form might narrative transvestism take, and what impact might it make on men’s and women’s writing, and on our politics? In what ways might we need to deviate from Kahn’s notion and Flaubert’s practice? Indeed, if narrative transvestism is to play a role in radically transforming the politics of writing and action within and beyond academia, do we need to reinvent it in ways that more powerfully subvert, underdo and undo the gender binary?

If accepted to this stream, I look forward to sharing these concerns, and learning more about what I, and we, can do to write and act in ways that rip apart the current sexist backlash and shatter the phallogocentric dominance of malestream writing and politics.

When Words Flow: Writing the PhD Differently
Lara Owen, Monash University
Contact: lara.owen@monash.edu

In the most straightforward of terms, when we write up our research we are telling a tale and recounting our journey. Narrative techniques are central to such an endeavour, yet they are often neglected in PhD study. Drawing on the work of scholars such as Yiannis Gabriel, Jenny Helin, Alison Pullen, and Carl Rhodes, and on my background in teaching and writing creative non-fiction, I am writing a management PhD (somewhat) differently, integrating four inter-related elements:

1. Techniques from literary narrative non-fiction.
2. Rigorous, multi-levelled reflexivity.
3. Experimentation with form as well as language and writing style.
4. A commitment to feminist, inclusive methodology.

These elements communicate with each other and interrelate: for example, reflexive use of the personal voice has long been espoused in feminist scholarship and was also a major component in the revolution in long form non-fiction pioneered in the 1980’s by writers such as Bruce Chatwin and Jonathan Raban. Academia brings certain constraints and specific problems to the writing endeavour: for example we have to engage with the problem of agonisingly high levels of self-consciousness, the bane of good writing.
Narrative is not just telling a story: to be successful, it demands inner work on the part of the writer. How do we find a way through when good writing involves the “writer” being seemingly absent even when “the writer” is key to the story? “Making it look easy” is a major component of excellent writing, yet runs counter to the common academic inclination to make it look as hard as possible. How can we reduce or refine the cumbersome, multi-syllabic, caravan neologisms prevalent in contemporary academia to create PhD writing that is more enjoyable to read and write?

PhD conventions and expectations, (certainly as communicated in graduate research seminars), continue to evoke unconscious internalisation of constipating inhibitions regarding foregrounding the author’s experience and, heaven forbid, feelings, even when these may be central to rigorous analysis and description. As well as supporting the commitments of feminism to integrate the personal with the political and academic, reflexivity also introduces the possibility of passion and of communicating the often hidden and exciting aspects of research. While these are an important ingredient in the psychic fuel of the academic enterprise, such moments are often omitted from the literature.

Allowing subject to inform structure is an interesting possibility in writing up the PhD. My own subject matter is menstruation, so leakiness, the unpredictable, the cyclical, and the disturbing are themes I develop to allow more structural flexibility. This elasticity of form becomes especially useful in the attempt to underscore prejudice and to more fully describe and discuss the research journey and the process of noticing and developing glimmering findings.

I explore how we can write well and satisfy examiners at the same time, and how we can pay homage to the most important and useful of existing conventions, use these to good effect, and successfully subvert those that get in the way. Depending on what happens as I develop these ideas further over the next few months, this presentation may have a short workshop component.

From elite to immigrant other via Hell

Saija Katila, Aalto University School of Business

Contact: saija.katila@aalto.fi

“When Pol Pot’s army marched into Phnom Penh we, like the rest of the city welcomed the soldiers open heartedly. People were playing folk music and cooking food for the soldiers. When they had eaten, the expression on their faces changed completely and they told everybody to leave the city within four hours. In order to make their point the child soldiers who were barely able to carry their guns started shooting women, children and elderly people on the streets and randomly throwing bombs into flats.” I am interviewing a Chinese entrepreneur in their family own bar in Helsinki, Finland. I have always found life history interviews highly relevant when interviewing family business members. They enable us to understand the entangled histories, familial moral orders and the simultaneous becoming of family, business and gender (Katila 2010) but this was quite not what I expected hear.

Seeing the quote in print on the screen in front of me while thinking about not killing you with linearity (Burrell, 1997 ref. in Pullen and Rhodes, 2008, 242) feels absurd. A simultaneous sensation of shame, uncertainty, guilt, and share happiness for my privileged position. The story of the migrant family has not left me in peace over the years. In this paper, I will do a diffractive analysis of the narrative of this migrant family traversing through time and space. In diffractive analysis, knowing emerges during the writing process where theoretical understandings, emotions, concepts, discourses, embodied experiences and affects come together (Davis, 2014). The paper focuses on gendered story of a family attempting to survive economically, corporeally and emotionally in times when the society where they are living in is suddenly crumbling down. The paper is attentive to the micropolitics of context and struggle while it will give less attention the macropolitics of global economic and political systems and processes, yet their presence is crucial in the unfolding of the events.

In my narrating I will merge interview accounts and secondary sources with fictional material to produce an evocative and plausible narrative (Brown and Kreps 1993; Watson 2000). The narrative will make unexpected turns through my reflective sensemaking that connects past event of the family members to here and now. I will use my own affectual experiences (Roberts, 2013) and my cultural understandings (as well as lack of it) as empirical material (Bell and Davison, 2013; Coffey, 1999; Reed-Danahay, 1997).
The narrative aims at giving the reader an opportunity to experience some of the thoughts, feelings and affective intensities (Blackman & and Venn 2010; Ellis and Bochner, 2000; Ringrose and Renold, 2014; Schouten, 2014) experienced by the family on their journey from elite to immigrant others, and those experienced by me when conducting the research and writing the text.

The paper celebrates the resilience of family as an organizational unit and the spirit, endurance and flexibility of the human body and mind – the human ability to maintain agency in times of domination, humiliation and terror.

**SESSION 2/4: DRAWING ON DIFFERENT SOURCES FOR THE QUESTIONING OF TRADITIONAL POWER**

**Cine-écriture: Feminine Writing in Images**
Louise Wallenberg, Stockholm University  
Contact: louise@fashion.su.se  

This paper explores the ways that ‘cine-écriture’ – a term coined by Agnès Varda already in the 1950s – may serve, just like ‘écriture féminine’, to counter and upset patriarchal, sexist, mainstream and Oedipal (cinematic) narratives (de Lauretis 1984) in order to open up for radical change. By visualizing and narrating other stories – herstories – and by offering other kinds of visualisations, feminine writing in images makes possible other modes of narration, modes that make possible a combined subject/object position while questioning phallocentrism, sexual difference as dualist, and heteronormativity.

By bringing together and comparing notions and practices of ‘cine-écriture’ and ‘feminine writing’ – i.e. by relying on a cross-reading of both textual and visual texts – the paper seeks to uncover and analyse how the ‘feminine’ (as in ‘non-mainstream/non-malestream’) is differently and/or similarly expressed in the transferral from written word to visual image, and from visual image to written word. What happens to feminine writing when it is a writing in images? And how can, if at all, a writing in images affect and influence a feminine writing in words? Guiding this exploration are some now ‘classic’ notions discussed in feminist studies, all of which will work as strategic, aesthetic and political tools for both the textual and visual reading: the existence of a ‘feminine aesthetics’, the ‘de-aesthetization’ of feminist film, and the possibility of creating a radically ‘feminine text’ (Bovenschen 1977; Kuhn 1982; de Lauretis 1985).

At center for this textual and visual reading are pertinent texts by Luce Irigaray (1977) and Hélène Cixous (1976) and as some of the most important avant-garde films made in the 1960s and 1970s ([Cléo de 5 à 7 (Agnès Varda, 1962); Dyketactics (Barbara Hammer, 1974); and The Girls (Mai Zetterling, 1968)].

**On ‘Crimes against nature’ and writing**
Janet Sayers, Massey University  
Contact: j.g.sayers@massey.ac.nz  

By the time of the 2018 GWO conference I will have finished the first draft of the first of three novels I am writing in a ‘Crimes against nature’ series about Bobby, a sexually confused wildlife forensic scientist who investigates crimes against animals, aided abetting and sometimes thwarted by a cast of idiosyncratic human and non-human characters. All quality issues aside, I am learning a lot about writing experimentally and accessing the unconscious, and I am using my academic writing to inform the themes of the novels and to inspire relevant scenes. I will probably self-publish the novels on www.radishfiction.com in chapter installments, as an exercise in publishing differently. I propose sharing some insights I have gained about writing differently, and about writing about organizational writing differently, with a kind and generous audience of fellow writers.

For the presentation, I will draw on my previous work on story-telling, literature analysis, and dog and bird-writing in organizational studies, all of which draw on the work of organizational studies writers of feminist écriture and gendered or bisexual writing. I will also talk about the animal-writing methods of Kafka and
Ursula Le Guin.

Writing for change: Teaching-based research
Benedikte Borgström, Malmö University
Contact: benedikte.borgstrom@mah.se

Writing matters, says Grey and Sinclair (2006). It is a question of being inclusive and influential. In this paper, I depart from my privileged position as a scholar at a university with broader recruitment and participation. 70 per cent of the students at Malmö University come from non-academic backgrounds, and around 30 per cent of them have an international background. At this university, as well as at most other higher education institutions, teaching is based on what is termed as research-based teaching. A top down dissemination of research. Privileged knowledge from above.

In contrast, I would like to explore the possibilities of teaching-based research. The ambition is to write in relation to societal challenges and with students such as speaking partners. Students that will populate management positions with possibilities to influence society. Situated, contextual knowledge.

Research is often said to be done on the shoulders of giants. The edited Scandinavian book with that specific title draw together scholars within the field of organization studies that explain their relationship to these big heroes (Jensen & Wilson, 2011). I am also influenced by different sense-makers, researchers that make me see things in new ways. Research that adds to or twist what I already thought I knew. In contrast to most of the chapters, Czarniawska's chapter in the book on the shoulders of giants speaks about a position, not on the shoulders but in a place with a view. Thus, science needs not to be seen as accumulation such as “discovering truth based on previous discoveries” but as conversation. In academic writing, big-hero researchers are privileged as conversation partners. Students are an unrecognized part of the conversation, which I am about to explore.

SESSION 3/4: WRITING THAT ENABLES SELF-MULTIPLICITIES

If on a summers day a researcher: self-multiplicity in writing research
Ruth Weatherall, Victoria University of Wellington
Contact: ruth.weatherall@vuw.ac.nz

You are scrolling through the results of your latest search for papers. You wade through the papers you’ve been planning to read for ages; papers on a topic you’ve been planning to write about; papers you really should have read by now; papers you could put aside to read this summer; papers that you say you’ve read but really haven’t; papers that you’ve actually read, but don’t remember; when a paper catches your eye.

You read the title and are intrigued. Or perhaps you aren’t really that interested. Maybe you just skim the abstract. But something compels you to keep reading. After all, you derive a special pleasure from the fresh, crisp feel of a contemporary paper.

You read the title and are intrigued. Or perhaps you aren’t really that interested. Maybe you just skim the abstract. But something compels you to keep reading. After all, you derive a special pleasure from the fresh, crisp feel of a contemporary paper.

You prepare to puzzle through complex explanations of VERY IMPORTANT CONCEPTS and the (unfulfilled?) promise of a contribution to *the literature*. But as you start reading you are pleasantly surprised. The tone is almost jovial; the writing is fresh and accessible.

But there seems to be an error; the paper is missing the discussion and conclusion.

You try and track down the original paper, but end up with a different paper. You contact the journal and ask for a replacement, only to find yourself with a different paper again.

But slowly, you’re beginning to enjoy yourself. Each paper you read leads you on a different journey. A flurry of words, styles, genres, tones.

And in all the papers is you: the reader, the researcher, the text.

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Inspired by If on a Winter’s Night a Traveller by Italo Calvino – a novel of experimental structure which alternates between a story of a reader trying to finish his novel and beginnings of multiple, diverse narratives - this paper explores the intimate relationship between the researcher, the text, and the reader. I offer four different tales of the researcher writing a text on a summers day; based on my experiences writing my doctoral thesis about women, domestic violence, identities, and change. The tales produce a non-linear, cyclical reading in which the details are shuffled, the voices shift, practices alter, and the possibilities of writing differently are opened. Drawing on Alison Pullen’s (2006) feminine writing practices of self-multiplicity in research: re-citing, re-siting, and re-sighting, I explore how in the processes of writing we can construct our selves in text as more feminine, more creative, and open up the possibilities of change. Each tale re-cites previous selves to explore how self and text are generative; re-sites the self in the narrative, at times reproducing power relations and at other breaking them; and re-sights the practices of how we write. The tales also address the reader, directly positioning the reader as the co-producer of the text, to encourage them to (re)consider their own writing practices. Ultimately, through offering multiple, shifting tales I consider the possibilities of reconceiving our selves as researchers, and how our texts can provoke our readers to think about how they write, and why.

Presenting the working woman as entrepreneur and leader: Discursive positioning in Mary Kay’s autobiography

Elizabeth Parra & Sally Riad, Victoria University of Wellington
Contact: Sally.Riad@vuw.ac.nz

Over the last few decades, the literature has featured burgeoning interest in entrepreneurship and leadership, and specifically in the intersection of each with gender. One also increasingly finds research at the juncture of entrepreneurship with leadership. However, less is known about the ways in which all three areas come to ground women’s work. Accordingly, this paper is situated at the novel nexus of the literatures on gender, entrepreneurship and leadership. Theoretically, it draws on positioning, the discursive process whereby an individual adopts a certain social position along with various categories assigned to it (e.g. personal characteristics, roles, etc). Interest here is in the multiple ways in which the working woman positions herself within dominant discourses on entrepreneurship and leadership. Since writing is one of the means by which positioning is enacted, the focus in this work is on autobiography. The research examines the autobiography by Mary Kay Ash (1981), a woman considered a pioneer in the world of cosmetics. In 1963, on retiring from a job for which she did not receive enough recognition, she founded Mary Kay Cosmetics Inc and invested her life’s savings into the business. By the time of her death in 2001, the company was operating across 37 countries and had generated US$2.4 billion in sales. Various writers have presented Mary Kay as an exemplar of entrepreneurship and leadership. Interest here, however, is in how she situates herself within these discursive spheres. The analysis focuses on her own positioning as a working woman who is simultaneously an entrepreneur and a leader. Drawing on a narrative approach, the paper juxtaposes dominant discourses across these domains with textual patterns in the autobiography and situates the account within its historical context.

The findings illustrate how the autobiography draws on gender to position Mary Kay as a working woman who is family driven, compelled to take on multiple roles, and inherently different. These gendered dynamics, in turn, shape the positioning of the woman entrepreneur (who is a risk-taker, innovator and an opportunity seeker, finder and creator) and the woman leader (who is transformational, heroic and authentic). By deploying what are now normalized discourses, the text is ahead of its time; but on the other hand, its reproduction of the naturalized difference of women is emblematic of its historical context. The paper poses two themes that cut across the three domains. First, it demonstrates how difference is rendered into differentiation, whereby the strategic deployment of “femininity” offers a generative advantage. Second, it depicts how positioning employs various gendered forms of value: aesthetic value through women’s “beauty”, moral value(s) that shapes their leadership and economic value that drives their entrepreneurship. As a secondary contribution, the work forwards the relevance of autobiography as a valuable source from which to glean an understanding of the historical experiences of working women and their enterprising initiatives. Altogether, the paper opens the space for future research at the intersection of gender, leadership and entrepreneurship by offering insight into the roles that working
women adopt and articulate.

**Dream writing: Writing through vulnerability**  
**Jenny Helin, Uppsala University**  
Contact: jenny.helin@fek.uu.se

‘Dreams remind us that there is a treasure locked away somewhere, and writing is the means to try and approach the treasure. And as we know, the treasure is in the searching, not the finding.’ (Cixous, 1993: 88)

Wet bed clothing that gets cold. The smell of sweat. A disrupted, unpleasant night again where my dreaming had me; a felt vulnerability that was impossible to hide from. Sometimes I know already at bedtime that this will be a tough night. At the same time the night offers experiences that radically differ from my everyday life. I want to learn from how these experiences unfold; what can my dreaming body teach me that can be generative for my writing? Inquiring into my night dreaming and reading Hélène Cixous’ work on dream writing I elaborate on how dreaming offers possibilities for a writing that is different from my usual thinking-through-writing.

I am doing this because I am longing for those moments in writing when I can all of a sudden embrace something new: these rare moments when things are coming together as for the first time. The beauty of this writing is that, when it happens, I don’t judge what I write. I am not thinking through first what to write and then write. Nor is it about scrutinizing and evaluating every word. I am in the flow where the writing has me and brings me to places, thoughts and ideas previously un-thought. During these occasions I don’t even think about if my textual attempts are scholarly enough, interesting enough or strong enough, if they are convincing, clean and clear. To the opposite, it is writing first, ‘deep in my body, further down, behind thought’ (Cixous, 1993; 118).

With inspiration from fellow scholars that inquire into the possibilities of the writing body (i.e. Höpfl, 2000) as well as the questioning of ‘dominant structures and practices that seek to limit what organizational researchers are allowed to write and how they are allowed to write it’ (Pullen & Rhodes, 2015: 89), I wonder: how can night dreaming be explored in order to learn more about these occasional moments of writing in flow? In order words, what can my dreaming body teach me that can be generative for my writing? I am not doing this for the sake of interpreting my dreams, but rather, for learning from how my dreaming body moves me in non-linear ways that cannot on before be predicted. How can this subversive force be let out also during my daylight practices of writing? What kind of writing possibilities can this generate?

Written in the form of seven invitations, I notice how these possibilities are not about finding ways to overcome vulnerability in writing, but rather writing through vulnerability as a gift from the dreaming-writing-body.

‘I go to bed in order to dream. Carefully. And with hope and curiosity. While I sleep, the shooting (the sleeping, the scenarios) takes place. In the morning I harvest.’ (Cixous & Jeannet, 2013: 123)

**SESSION 4/4: WRITING FOR FREEDOM**

**Poetic Transgression in Film Studies: A Feminine Postcolonial Voice from Hong Kong**  
**Jamie Ku Ting Chee, Upper Iowa University (Hong Kong Campus)**  
Contact: kut@faculty.uiu.edu

Scholarly research conducted on the study of gender and sexuality in Hong Kong cinema has so far mostly been published in English. Being a means of linguistic imperialism, feminist scholars in Hong Kong, ironically, have been required to be well-versed in English in order to get their papers published in respectable journals – If not, their voices would be silent, or marginalized at best. With the fact that Hong Kongers’ mother tongue is the rare dialect of Chinese named ‘Cantonese’, and all Hong Kong films are
scripted and shot in Cantonese, this paper calls in doubt whether the English language, being a colonial tool, can ever be a mode of creative expression for feminist scholars to instigate positive social changes in their research about gender.

While the application of mostly American and European theoretical models has been helpful and insightful to a certain extent in enabling self-reflexive feminist readings of Hong Kong films (for example, an understanding on how women represent a form of castration complex in martial arts films [Garcia, 1981]), the culturally-unique yet problematic nature of female representations in Hong Kong cinema has been discussed (Cheung & Ku, 2004), but not fully addressed in English publications. To escape/challenge the masculine/colonial hegemonic way of writing, some contemporary feminist film scholars resort to write in Chinese and have their works published in China and Taiwan (Yau, 2017), or shift their research interest to the representations of LGBT communities in Chinese cinemas (Lim, 2006).

In struggling to find my own voice for 15 years amidst the academic requirements to conform to conventions established during the colonial period, I personally tried to destabilize my imperialistic research routines through writing experimental poetry (Ku, 2005; Ku, 2016). Inspired by Pelias’s (2005) performative writing within the academic discourse, this presentation in Sydney blends academic writing with poetry. Besides, in an attempt to re-engage in performative writing using English, this presentation adopts a transgressive methodology to dissolve the absolute distance between colonizer and the colonized. Peppered with disruptive anecdotes, this presentation enacts the sense of displacement and alterity that being a feminist scholar in Hong Kong feels like, with an ultimate aim to open up ‘theory’ – Western film theories per se – to social, cultural, and political developments in the Hong Kong context.

Forming the Manifesta of the Crazy Women’s Irregular Friendship and Resistance Society: (Irregular) Members Wanted

Carol Ann Davis, Fairfield University
Katie Beavan, University of the West of England, Harvard Kennedy School and Liminal

Contact: cdavis13@fairfield.edu or Katie2.beavan@live.uwe.ac.uk

We the Crazy Women’s Irregular Friendship and Resistance Society step forward into our own light to bring into body the work of our feminist forebears through our own manifesta féminine; languages of circular and figurative power, alight with the hysteria of our bodies, alert to our six senses, angry with everyone and no one, simultaneously texts and writers. We begin the CWIFRS by being no one’s wife—we come unencumbered by any fixed identity to mix our words with those of others to build the house in which we want to live by dismantling the master’s house of subjected subjects and passive verbs. In our bisexual creation -essay-poem-performance -we stir poetry of Lorde, Cixous, Ahmed, Rankine, and other sisters, mixing them with the spinning metaphors and wildness of Crazyhorse , and the circling planets in the head of poet Mina Loy; and we come crashing forward into the present day, multiplying, flowering, dying, living, flowing, summoning into being by our words, the worlds we demand.

write with us of unspoken irregular friendships

ongoingness of our simultaneity no longer untrue ripe like our bodies dismantle the master’s house

middles untrue to ends we are told liberating yet disassembled like our bodies

text-perimenting radical poetic implosion like our bodies and other tools repurposed

new and untrue so what’s true of structure and meaning ripe to build by undoing

undoing to build expectations liberating yet assumptions we should make stories should we make stories whose master what kind of house simultaneous ongoing like our bodies we seek to undo not from within but without a radical poetic and other tools to build by undoing loving not knowing loving notknowing

in affirmation like our bodies like our lives our words in ultimate daring

manifesta féminine irregular academy
I have tried, in my way, to be free... Feminine scriptologies in organization studies

Carl Rhodes, University of Technology Sydney
Contact: carl.rhodes@uts.edu.au

Leonard Cohen is dead. He died on 7 November 2016. For more that my whole adult life his words have been echoing in my mind … ‘like a bird on a wire, like a drunk in a midnight choir, I have tried, in my way, to be free’. As far as I can tell he died well. He just wanted it not to be too painful a slippage. He knew his was dying. He recorded an album with his son. He had tried, maybe harder than most of us, in his way to be free.

Freedom! Cohen teaches us of its value and its delusion. This is a freedom that cannot be achieved, but only, and of necessity, attempted with singularity … I have tried in my way… and that attempt is meaningful no matter how pathetic, failing or futile. One remembers one’s own abandon as a drunken singer. That moment when the line that between communication and expression is straddled, no longer limited by one’s imagining of how a joyous caterwauling might be judged, no longer censored by a propriety whose origins have been long forgotten.

This freedom is implicated in writing; the ways we are variously held back or enabled from forms of expression, by ourselves and by the weight of our institutions. In the bounds of organization studies we have long been disciplined to write in manner that voids the desire, passion and romance of thought. The power of this writing comes from the inhibition of freedom, and succumbing to the demand to write in the right way. Have we tried in our way to be free? Or at least whether we have tried enough?

To address this question, this paper considers non-conventional writing in organization studies from the 1980s to the present day as it relates to the relationship between freedom, politics and theory. Just as research justifies itself through an elaboration of methodology, it is suggested that we can consider ‘scriptology’ – the reflexively aware articulation of the relationship between writing and knowledge – as a means to liberate what makes sense as knowledge in organization studies.

While there are numerous actual examples of non-conventional scriptologies in use, the most politically radical and emancipatory of them can be found in contemporary feminine and feminist writing. Such writing provides a new textual aesthetic for organization studies that promises a democratic and egalitarian practice where expression seeks to defy the rules that would inhibit it rather than adhere to the ones that would authorize it. Such scriptologies provide a way that knowledge can try, in its way, to be free.

Radicant Writing

Cristiana Pagliarusco, University of Trento
Michela Cozza, Mälardalen University
Contact: c.pagliarusco@unitn.it or michela.cozza@mdh.se

[W]hy don’t you write?
Write! Writing is for you,
you are for you;
your body is yours,
take it. (Cixous, 1976, p. 876)

I have things in my head that are not like what anyone has taught me… I began with charcoal and paper and decided not to use any other colour until it was impossible to do what I wanted to do in black and white. (Georgia O’Keeffe, 1976, np)
This text(ure) (in organisation studies, see: Cooper and Fox, 1990; Emery and Trist, 1965; recently: Pullen and Rhodes, 2008; Gherardi, 2006) embodies and performs a “radicant writing”—as we call it.

In an attitude of disposition towards otherness and alterity (Höpfl, 2007), we borrow the term “radicant” from French art critic Nicolas Bourriaud (2009) who, in turn, structures his analysis drawing from the botanical systems present in nature. A radicant designates an organism that grows its roots in motion and adds new ones as it advances. It differs from the radical whose growth is determined by its anchorage on a specific soil. The radicant grows its secondary roots alongside its primary ones harmonising with its host soil. In an effort of contributing to the “movement of dynamic belays”—as evocatively referred by the convenors—we explore the concept of radicant writing, inspired by Georgia O’Keeffe’s art and work (Pagliarusco, 2016). The American painter put herself in motion and in dialogical terms with the environment, feeling the plural need to connect to the place and to uproot. She experienced the oppressive order of a patriarchal circle of artists and intellectuals but, aware of this soon, she offered resistance and created a system of relationships that enabled her to develop a liberating new artistic language. Inspired by Georgia O’Keeffe, and by the radicant community of writers and artists who bloomed around her, we propose the radicant writing for disrupting the academic order: the texts it produces reflect the contemporary emergent, evanescent, decentred and heterogeneous life (Marcus and Saka, 2006) and it engages affective communities (Gandhi, 2006) that contrast any form of domination within and beyond the Academicmachine.

We started nurturing this proposal by enthusiastically experimenting and reciprocally contaminating our ways of insisting, persisting, and resisting within the Academicwritingmachine (Henderson, Honan and Loch, 2016). bell hooks’s (2000) words resonate in this texture while we are embroidering it: writing is a way to experience the ecstatic, where “the root understanding of the word ecstasy is ‘to stand outside’” (p.1). We want to experience an-other language, an écriture féminine (Cixous, 1975) in the communities to which it is supposed we belong to, while setting our roots in motions. We staged ourselves in heterogeneous (academic) contexts and formats, denying them the priority to define our identity. It’s a dirty writing (Pullen and Rhodes, 2008). It’s not an academic practice but a practice of freedom in an academic territory that is increasingly structuring and entrenching while the contemporary (digitised) world, and the sociomaterial assemblages (Marcus and Saka, 2006; Orlikowski and Scott, 2008) in which it is embodied need more generative (Yoo et al. 2014) and contaminated narratives (we use “narrative” as explained in Gherardi, Cozza and Poggio, forthcoming). All around, the tables are turning (Yoo, 2013): how can we tell about such an overflowing fluid heterogeneity within and beyond our academy? How can we resist and oppose to a compartmentalised disciplinary academic order?

A radicant writing reflects this urgency and offers a “method”—the word is used as Kostera (1997) does—of learning and knowing in/about/beyond gendered organisations.

CIS/TRANS BINARIES AND LGBT POLITICS AT THE DUSK OF NEOLIBERAL CAPITALISM

SESSION 1/5

INCLUDE ME, OUT! THE PLACE OF NON-IDENTITY IN THE LGBT + SIGNIFYING CHAIN

Ciara Cremin, University of Auckland
Contact: c.cremin@auckland.ac.nz

With the addition of a plus sign - “+” – in the LGBT signifying chain, a solution to the problem of alphabet soup was found. The + stands in for orientations that already have names and letters to represent them - eg queer (Q) and intersex (I) – and also for orientations that do not have names or which do not have letters to represent them. The plus is tacit recognition that human sexuality cannot be fully represented and even that attempts to represent sexuality always commits a ‘symbolic violence’ against someone. It also presumes the need for recognition: that a person who deviates from a heteronormative orientation requires or demands a name.
This was the situation in which I found myself in 2015 when first presenting in women’s clothes. Literally overnight I went from being a white heteronormative male to a marginalised minority. I opposed identity thinking but an identity was nonetheless imposed upon me, that of a transwoman (T), or if not then gender queer (Q). The + stitches up the problem of missing names but not the depoliticising effects of identity thinking. What I propose here is the addition of two further signs, one that registers the refusal of identity, but nonetheless solidarity with those who like myself are subject to abuse and prejudice, and another that politicises the multiplicities of sex as a unified position against patriarchy. To aid this endeavour, I draw on works in the critical theory tradition.

Trans Health, Workplace Inclusion and Regional Outreach Development at ACON
Teddy Cook and Mark Latchford, ACON
Find out more: https://www.acon.org.au/

In this presentation representatives Teddy Cook and Mark Latchford from the LGBT community organization ACON will talk about the work they do to promote health and wellbeing among LGBT people in New South Wales.

Fashionably Trans: Model Bodies on the Catwalk and in Fashion Representation
Louise Wallenberg, Stockholm University
Contact: louise@fashion.su.se

While the androgynous, slender and young body has constituted an aesthetic ideal for many (male) fashion designers, and certain kinds of unisex fashion – like the unisex jumpsuits designed by Sighsten Herrgård in the early 1960s – have ‘erupted’ at certain points in fashion history, the model body has (almost) always been a cis body. Until now.

With high fashion models like Andreja Pejic and Lea T, the trans body is now in vogue – and it is the male-to-female transsexual body that has become fashionable. Trans models occupy the cat walk, and populate the cover of fashion magazines and they appear in fashion spreads and in fashion films – and there are model agencies that specialize in transsexual and transgender models. Within the context of fashion as both production and consumption, the trans body is as desirable and valuable as any cis body – that is, as long as it is tall, skinny, white and pre-pubescent. Hence, the ideal model body is – still – androgynous.

This new idealization of the trans body and its sudden, yet not unexpected, inclusion, in the fashion world is in line with high fashion production and design becoming increasingly transgressive in terms of blurring the gender lines. And while this sudden visibility and idealization of trans bodies within fashion may be applauded and welcomed as a step towards a greater acceptance of trans individuals, and while this visibility may help to further to blur the once strict gender boundaries in fashion design, there are critical questions to be asked since the fashion industry is one of the most exploitative and unethical industries.

Do trans models change the industry by their mere existence within it at trans bodies? Is the general model ideal being challenged, or is it just reinforced – if the latter, what are the consequences? What kind of agency is the trans body allowed to have as a model, if any? We need to remember that the use of models in fashion is one that has always been dictated by use and waste. As long as the model body holds use value for the industry is its used and exchanged, but once it stops having a use value, it is discarded of. There is money in bodies – and the trans model body risks, just like the cis body, becoming pure commodity, and object perfected for our consumption, while serving the economic benefit of the industry.
Changing of the Guard: Ensuring the Legacy of LGBTQ + Pride Organisations
Ryan Rumble, Grenoble Ecole de Management
Contact: ryan.rumble@hotmail.co.uk

LGBTQ+ Pride organizations have undergone a recent flourishing in the UK. The number of Pride organisations has risen by a third over the past two years to a total 129 in 2017, meaning that the UK now hosts over a quarter of all Prides in Europe. Estimates put the total number of attendees in 2017 at around one-and-a-half million. Much of this growth has been fuelled by the formation of new organisations in smaller towns, many of which lack permeant LGBTQ+ centres of community, such as pubs and cafés, that form the local-community infrastructure relied on by larger organisations.

Coupled with this growth is the low retention rates of committee members. High turnover in committee members results in frequent losses of pertinent skills, as well as key contacts in local government, something exacerbated by fact that many Pride volunteers join without backgrounds in event management. In addition to this natural loss of human capital, interviews with respondents in these organisations have unearthed a worrying trend for exiting committee members to leave on hostile terms, in some cases refusing to transfer contact details, bank accounts, etc.

Yet, despite this, almost all organisations interviewed have reported year-on-year growth in both attendance and in revenue. Therefore, my research question is: How do these organisations not only survive, but thrive such hostile transitions?

Using a long-term, exploratory methodology, I have followed the case histories of UK Pride organisations over the past three years. I have also been granted access to the UK Pride Organisers Network (UKPON) and its associated conferences, including the network’s founding in 2016.

My interviews and observations have illuminated how the UKPON has provided a digital infrastructure that has facilitated the transfer of skills between Prides that would otherwise be lost during total or hostile transitions. Additionally, a growing eagerness on the part of local governments to support Prides in their constituencies has provided complementary support and openness to engage with new committee members. As such, I argue that the success of Prides and their proliferation is, to some degree, contingent upon supra-organisational infrastructure.

While this is a welcome trend, it also has a number of implications. Recent reversals in political support for LGBTQ+ rights in Russia, India, and many other nations highlight the danger of being overly dependent upon government infrastructure. Secondly, as Prides become more legitimate, they also become more susceptible to isomorphic pressures. The growing support by some LGBTQ+ people of ‘counter-Pride’ events, such as Glasgow Free Pride, are explicitly a response to growing corporatisation of incumbent Prides. However, as long as these organisations continue to find support within political infrastructure, their incentives to continue to engage in politically legitimate activity seems likely to increase, and their capacity for radical action is likely to diminish.

SESSION 2/5

Lanyards, Mugs and Shoe Laces: LGBT + Activism at Work
Anna Einarsdóttir & Bridget Lockyer, University of York
Contact: anna.einarsdottir@york.ac.uk

LGBT+ employee networks have become part and parcel of organisational life in many large UK and US based organisations. As a rule, the networks are seen as an important vehicle for increasing visibility of gender and sexual minority workers and to offer voice mechanism for otherwise silenced minorities (Bell, Özbilgin, Beauregard, and Sürgevli, 2011; Colgan and McKearney, 2012; Priola, Lasio, De Simone and Serri, 2014). Networks are also seen as a key element of the equality and diversity strategy or ‘package’ of an organisation (Friedman and Craig, 2004; Fullerton, 2013; Goode and Dixon, 2016; Lieber, 2012; Mercer, 2011), fuelling concerns of co-option and of commercialisation of networks by managers (Briscoe and Gupta, 2016; Briscoe and Safford, 2010; Colgan and McKearney, 2012; Donnellon and Langowitz, 2009; Singh et al., 2006) and underlining the dual roles as activist and employees, that network members
hold within their own organisations (Briscoe and Gupta, 2016; Briscoe and Safford, 2010; Creed and Scully, 2011; Githens, 2009; Githens and Aragon, 2009; Meyerson and Scully, 1995; Scully and Segal, 2002). Yet the overall understanding of the forms and relevance of LGBT+ activism at work remains patchy at times, juxtaposed by adversity against gender and sexual minorities and the rhetoric of inclusion.

To explore the role and meaning of LGBT+ workplace based activism, this paper draws on a large ESRC funded study into LGBT+ networks operating within the UK National Health Service. The study design involves a number of different stakeholders and engagement with LGBT+ networks and their members, largely to build understanding of their operation, but also, to explore how networks can be used as mobilisers for creating and/or sustaining inclusive work environments. With a learning agenda of this kind for networks and the organisations that they serve, our analysis is foregrounded in what Staunæs (2016) refers to as affirmative critique. This approach moves away from mirroring realities to advocating the need to turn to tendencies and reconfiguration of the world without predetermining change or the direction of change. Thus, criticality is balanced against learning, in this case, learning by different stakeholders, networks and organisations.

To illustrate the applicability of affirmative criticality in research driven by participatory observations, we focus on networks’ tendency to organise themselves around ‘calendar of events’ and the distribution of material goods. By examining the way in which lanyards, mugs and shoelaces are used in promoting inclusion or received as badges of acceptance, affirmative critique offers a way of questioning the outcome of such practices for networks and organisations, but at the same time, upholding the possibility for an informed self-directed change. For critical scholars this also opens doors to work with research subjects in a socially responsible yet meaningful way.

**Workforce Diversity Policy: For whom?**

Hélio Arthur Reis Irigaray, Fundação Getulio Vargas (FGV-EBAPE)

Contact: helio.irigaray@fgv.br

The diversity of workforce has been the object of research in the academia, as well a recurrent theme in the corporate agenda throughout the world. Indeed, many organizations claim to be committed to achieving diversity in terms of gender, nationality, physical disabilities, culture, race, educational background, and sexual orientation.

Notwithstanding, historically, organizations have been analyzed and managed as aseptic entities in which individuals coexist in a functional and neutral fashion in the pursuit of economic objectives; thus, I have developed a research project to analyze the effectiveness of these diversity policies; but, how are they perceived by the minority groups?

In this specific research we have focused on the LGBTT individuals, who work in organizations in Brazil, which claim to be biased-free and gay-friendly and our research question is what do these workers have in common besides sharing the same sexual orientation, and how do they perceive their companies’ policies and working environment?

My basic ontological assumption is that an individual shares multiple identities (race, social class, age) and he or she may be discriminated against on account of these secondary traits. Moreover, I question the functionalist paradigm, which fails to consider that individuals from distinct psychographic segments and with different styles of life exist coexist in the organization and that, in order to survive, often have to remain silent, hiding behind a wall of professional impersonality.

Methodologically, I have carried out a research on 37 companies in Brazil, of different industries, sizes, sectors and country of origin. I interviewed their Human Resources General Manager (or equivalent) on the company’s diversity policy and employees’ profile. I also interviewed most of the LGBTT employees. These interviews, when allowed, were recorded; when that was not the case, I took notes. These interviews were transcribed and submitted to discourse analysis. Discourse analysis made it possible to apprehend verbal and non-verbal enunciations as communicative behaviors, constituent elements of the identity of a group, seen as a community of speech. As they express discursive ideological persuasion strategies, the research analyzed the following aspects: a) the relation between the discourses’ explicit
and implicit contents (implied and presupposed); b) silencing, themes on which the discourse silences; c) lexical selection, or the discourse’s formal elements; d) the construction of characters, mobilized according to discursive intentions; e) selection of intra-discourses which deal separately with the views of the company, minorities and non-minorities, and inter-discourses, discursive enunciates that are distinct from the enunciators’ discourses.

I also took field notes throughout the data-collecting process and analyzed the public documents and websites of these companies. This data was submitted to content analysis.

Basically, we found that only gays and lesbians are hired. Individuals are not present in the mainstream workforce. Besides, most of the LG employees are white, well educated, and upper middle class. Finally, especially the gay employees testified that they are forced – or suggested – to “act like men”; i.e., more effeminate behaviors are frowned upon and, not rarely and these individuals tended to be fired.

**Toward driving organisational diversity in light of contemporary pressures for recognition and inclusion beyond normative binaries**

**Stefanie Worst, Northumbria University**

Contact: steff.worst@northumbria.ac.uk

This paper is concerned to highlight a critique of established discourses of LGBTQ+ inclusion within organisations through a lens of doing difference and multiplicities in gender and sexuality that aligns with queer theoretical challenges to break through dichotomies of normative systems. It aims to do so on the backdrop of recent discussion and voices towards a fluid, non-binary understanding of gender.

Organisation literature, in particular works within Gender, Work and Organization has drawn on approaches that conceptualise the idea of (un)doing gender as useful to investigate organisations (e.g. Czarniawska, 2006; Hancock and Tyler, 2007; Kelan, 2010; Linstead and Pullen, 2006; Mavin and Grandy, 2013, 2016; Nentwich and Kelan, 2014). In particular works argue for multiplicities in the expression of gender and thus acknowledge the fluidity of gender (e.g. Linstead and Brewis, 2004; Linstead and Pullen, 2005, Martin, 2006). However as Souza, Brewis and Rumens (2016: 600) contend even those studies that treat gender as fluid may invoke “crystallization” of gender identities as somehow unproblematic. This paper argues that similarly studies problematizing LGBTQ+ sexualities and gender struggle to convey the complex nature and fluidity of sexualities. Whilst the latest wave of LGBTQ+ scholarship addresses issues such as countering hetero- and cisnormativity in the workplace (Colgan and Rumens, 2015), studies largely explore these in terms of binary gender and sexual orientation, thus excluding the non-normative identities within the LGBTQ+ umbrella. In this context, we can see organisations increasingly striving for LGBTQ+ inclusive policies in the effort to comply with employment legislation and to mobilise the business case for LGBTQ+ diversity (Stonewall, 2017). However, it is argued that these efforts are largely framed by mainstream, homo- and heteronormative discourses and expectations of LGBTQ+ employees and a normative employment legislation. Thus whilst such inclusive initiatives and the related body of policies may posit a starting point for driving LGBTQ+ diversity, there is much to be missing, as inclusion cannot simply be conflated with affirmative action (Boncori, 2017). Furthermore research suggests that while new policies are increasingly entering the world of work, social stigma linked to LGTQ+ people (Boncori, 2017) and the ways that lesbians and gay men are expected to do gender and sexual orientation to meet heteronormative standards (Einarsdóttir et al., 2016; Williams et al., 2009) still remain prevalent within organisational settings. Further challenges emerge from recent discussions in media on social attitudes towards non-binary gender identities and sexualities, which render organisational settings ill equipped to respond. This paper thus echoes and builds on such research that calls out for the incorporation of a more queer, non-normative understanding of LGBTQ+ employees instead of a ‘washed’ and simple version of inclusivity.
Creation of Solidarity Networks and Politics of Naming and Membership Among Hijras
Ankita Mukherjee, Newcastle University (United Kingdom)
Contact: a.mukherjee3@ncl.ac.uk

My research focuses on hijras a spirited subculture of performers encompassing transgender women, cross-dressers, and eunuchs (Pattnaik, 2014). There are an estimated 50,000 hijras living in India, whose deprivation has been shown to rank among the very worst of India’s disadvantaged groups (Chakrapani, 2007). As befits early work on marginalised social groups, the overriding objective of research on hijras has been to chart the experiential ‘topology’ of hijra life, especially that resulting from their marginalisation, which has been revealed to be exacerbated by a (1) lack of networks of social support, and (2) a repressed political voice. Yet in recent years, hijras have made significant progress in redressing this dual deficiency. To learn how, we must depart from existing research by focusing explicitly on the structural dimension of hijra life, and their strategies of resistance and empowerment. This requires analysing their principal sources of social support: 1) hijra gharana (traditional hijra home) and 2) newly emerging political activism: community-based organisations (CBOs).

At a gharana, I propose that hijras employ disidentification (Munoz, 1999) to preserve their uniqueness and simultaneously find a place within the penumbra of what is considered ‘legitimate’ in Indian society. Hijras learn to slot their subjectivities in different social contexts – the assertive ‘male-loathing’ woman in the streets, the femme fatale under street lights, and the loving and nurturing woman having motherly sensibilities at birth ing ceremonies (Nanda, 1993). However, my fieldwork among the hijras suggests that hijras increasingly feel that their unique communal living and the guru-chela (master-apprentice) relationship that underpins it are under attack. With the advent of NGOs, more and more people strategically use the Western category ‘transgender’ or ‘TG’ to define their gender identity to eschew the working-class stigma associated with the hijra identity (Monro, 2005). I will explore the changes in the dominant cultural patterns within a hijra gharana, more specifically changes in their group dynamics, transgressive power and disruptive practices with the advent of transnational NGOs and CBOs.

For the last two decades sex workers (both female and MSM) have galvanised to fight as a body politic to redress the stigma and deprivation faced by their communities. In this regard, various civil societies have worked alongside local activists and community mobilisers to promote education, raise HIV/STI awareness among hijras and raise a consolidated voice against Section 377 (India’s anti-sodomy law). Since 2006, more than 200 hijra CBOs have been established in seventeen states in India with the help of civil societies (HIV Alliance Report, 2012). CBOs act as sanctuaries for the hijras – a place where they commiserate, share their innermost thoughts, present their gender identity without any fear or inhibitions, and discuss intimate details of their sexuality. Using in-depth interviews, I will explore (1) CBOs’ responses to their members’ discrimination and marginalisation, and (2) the sources of CBOs’ growth and increased political influence, especially their recruitment of new hijra members, fundraising, media strategies, and forms of political organisation and activism, community building and mobilization at grassroots.

The Sport of Surveillance: Athletic Workplaces and ‘Authentic’ Women
Daryl Adair, University of Technology Sydney
Contact: Daryl.Adair@uts.edu.au

There are few workplaces where men and women are separated by agreement. Professional sport is a domain in which people (athletes) are segregated according to a binary view of sex status. This paper examines how sport organisations are trying to come to terms with the difficulty of sex determination, the reality of sex differentiation, and questions of ‘fairness’ in terms of athletic competition. It is a complicated quest. In policy terms, there is a goal of finding a place for everyone, but within traditional male and female participation categories. As we will see, this debate has focused inordinately on female athletes and their physiological ‘status’ as women; male athletes have never faced the burden of being ‘sex...
The rise of women as professional athletes presents a modest challenge to entrenched male dominance, but in a very different way to other workplaces. With almost all professional environments, men and women work together: in sport, by contrast, there is no appetite for female athletes to ‘take on’ their male counterparts (Sandbakk et al. 2017). This reflects a widely accepted view that small, yet significant differences in physiology between men and women mean that the former is imbued, as a consequence of their genotypic and phenotypic sex, with advantages in athletic attributes like speed and strength (Handelsman 2017). That position is not disputed by women in elite sport: their struggle revolves around improved prizemoney, salaries and media coverage for a female workplace.

A major issue for women in sport has been the question of ‘performance equity’ during competition between female athletes. During 1968-1999, female athletes underwent various chromosomal tests or physical examinations in order to convince sport authorities they were ‘authentically’ women. These procedures were abandoned from 2000 because of a realisation that science cannot accurately determine sex, as well as a growing awareness that biological sex exists across a spectrum rather than as a simple binary (Pieper 2016). That position was challenged in 2008, when female athletes demanded that outstanding 18-year old South African runner, Caster Semenya, be subject to ‘sex verification’ – the assumption being that she was either a man or of intersex status (Nyong’o 2010).

Semenya, along with several other female athletes, were found to have naturally occurring high levels of Testosterone (T). The response by sport authorities was for these women to undergo surgery (as in the case of internal testes) or to take androgen blockers to suppress their T levels (Karkazis et al. 2012), (Martinez-Patino et al. 2016). In 2015, this ‘hyperandrogenism’ policy was challenged at the Court of Arbitration for Sport. CAS found that sport organisations had not provided sufficient scientific evidence to justify their policy (Camporesi 2016). That decision is in effect but under appeal, the result of which will be revealed by CAS in early 2018 (Ospina Betancurt et al. 2017), (Huang & Basaria 2017).

A second major issue for women in sport has been policies to accommodate male-to-female transitions. The Stockholm Consensus of 2003 initially allowed for the participation of athletes who had gone ‘sex reassignment’ via surgery; this was later expanded to transgender women who had undergone hormone therapy. Trans-sport has, more than ever, become a lightning rod for debates about the ‘authentic’ woman and ‘performance equity’ in sport (Jones et al. 2017), (Genel 2017), (Pitsiladis et al. 2016).

This paper will critique policy interventions in the case of (a) hyperandrogenism and (b) sex-gender transition, both of which exemplify the extraordinary difficulties faced by ‘women of difference’. Especially when their principal antagonists are other women.

Queering Space: An Exploration of Transgender Experiences of Public Bathrooms

Ged Oliver Ridley, Newcastle University (United Kingdom)
Contact: m.a.ridley@ncl.ac.uk

The aim of this paper is to explore how the geographies of fear are produced, experienced and managed by transgender people in the context of public bathrooms. For transgender people, fear in the public sphere has a stark impact upon their experiences of everyday spaces. The toilet, as a site for study, is a mundane yet vital part of everyday lived experience, access or lack of access to these basic facilities has a clear and wide-reaching effect on transgender people and their ability to fully participate in everyday life. The paper and project as whole emerges from the field of feminist geographies and feelings of fear and exclusion in public space. As with Valentines (1984) work I seek not to prove that these spaces are dangerous but instead explore how cultural understandings of space produces places that feel exclusionary and inaccessible to marginalised groups.

Broadly this paper aims to explore (and question) the where, why and how access to public toilets is felt to be the most limited or unsafe by the participants. I will also look at the ways that these experiences shape the ways that transgender people construct and perceive their own identities in differing geographical locations. By using a broad umbrella definition of transgender, one that encompasses those medially transitioning, those not and identities outside of the (gender) binary. I aim to explore notions of passing and how these ideas inform the strategies used by trans people when navigating gendered spaces. In
doing so I hope to make connections between the intimate and individual experience of fear and violence, and explore how these are affected and produced by broader structural inequalities.

Data for this paper is drawn from 40 semi-structured interviews, with 20 participants, located in the United Kingdom. The data was collected through a series of repeat interviews with the same participants over an 8-month time period. Further to the in-depth interview I will also be using field dairies kept by the participants that document their feeling around bathroom use over a period of approximately 8 months. These methods where chosen and inspired by the feminist principle of giving voice, and actively involving marginalised groups when conducting research with and about them.

From Homophobia to Heteronormativity: A ‘queer’ Approach to New Zealand Sport Organizations

Lourdes Turconi, Dr Sally Shaw, & Dr Mark Falcous, University of Otago
Contact: lourdes.turconi@otago.ac.nz

The first international study into homophobia in sport, Out on the Fields (Denison & Kitchen, 2015), revealed that 78% of New Zealanders have witnessed or experienced homophobic episodes within sporting settings, whilst most LGB youth are likely to keep their sexuality concealed. Relatedly, a collaborative process initiated by New Zealand Rugby has recently brought together a group of six National Sport Organizations (NSOs) committed to developing inclusion and diversity policies for their codes. Reporting on the initiative, Shaw (2016: 15) noticed that diversity was largely described by these organizations ‘as fixed to demographic attributes that act as markers of similarity and difference’. On that basis, and although homophobia is identified as problematic by most of the participating NSOs, the development of anti-homophobia policies tends to sit within broader, overarching inclusion policies (ibid). Furthermore, in a context where NSOs face many and varied priorities across performance levels and interest groups, and are conditioned by limited resources and organizational capacity, sexual orientation is not given the same consideration as comparable issues on gender or race (ibid.). This ‘hierarchical diversity’ is also apparent in the sport management literature (Cunningham, 2015). Here sexuality has received little academic attention, most of the efforts focusing on the (debated) benefits that a multeity of ‘sexual identities’ may bring to an organization, disregarding the role of power and heterosexuality as the norm.

The prompt for this study is the recognition that scholarship, policy, and practice regarding sexuality in sport management is still at an elementary stage, and that there is a need to further investigate whether, how and why sport organizations address sexual orientation. From a Critical Theory paradigm and drawing on Queer Theory, this research aims to move beyond demographic identity constructs to interrogate, rather than presume, their differences. A key premise is that organizations operate in a context characterized by asymmetrical power relations, which are historically crystallized into social structures that are assumed to be natural or real (Guba & Lincoln, 2000). In this light, it is argued that sexuality is a salient element in the configuration of modern sport, where heterosexuality is maintained as a natural, taken-for-granted phenomenon that prescribes the boundaries of ‘normal’ genders and desires (Johnson & Kivel, 2007). This leads to multiple exclusions of those who do not conform to gender expectations or fixed identities, whether these people define themselves as lesbian, gay, bisexual, heterosexual, or in any other way (Jackson, 2006). Thus, deconstructing heterosexuality as the norm is central to the conceptual understanding of this project. In particular, it explores how heteronormativity is (re)produced within sport organizations, for whose benefit, and with what consequences. In doing so, we develop an analytical framework based on Bourdieu’s Theory of Practice (1977), which provides a rationale for adopting a systemic, contextual, and multilevel intersectional approach to New Zealand sport. A Bourdieuan theoretical lens also offers a novel view for researching the dynamics between diversity management, sexuality, and sport, by acknowledging the interplay between discourses, practices, and structured power relations that shape social reality.
SESSION 4/5

The death of the transvestite
Torkild Thanem, Stockholm University
Contact: tt@sbs.su.se

The past couple of decades has witnessed the slow disappearance of transvestism from public life and scholarly discourse. As ‘transgender’ has established itself as the prevailing identity marker within the LGBT movement, within anti-discriminatory policy-making, and in contemporary diversity management, more trans people are undergoing sex reassignment therapy while few of us seem to openly identify as transvestites.

In this paper, I will trace the discursive history of trans terms, and try to explain why transvestism is increasingly being replaced by transgender. I will also discuss what consequences this may have – for trans people and cis people, and for the future of trans politics. What is the political potential of transvestism, and how may trans people and cis people work together in our struggle to subvert the gender binary?

Coming Out and Questioning the Gender Binary
Robbin Derry, University of Lethbridge
Saga Darnell, Reed College
Contact: robbin.derry@uleth.ca

This submission will be written in the form of letters and dialogue between the co-authors who are mother and child, who identify as cis and transgender, respectively. The letters will share personal questions and answers that emerged in the coming out process, experiences, doubts, fears, and evolving understandings being explored. It will include research on who is holding onto the cis-trans binary and whether that binary matters and to whom. It will be personal, but also consider questions beyond our own experience. We will share our differing perceptions about how the critical concerns of gender identity have changed over time and what has influenced those changes.

Identifying as transgender or non-binary is often described as a journey of self-discovery, full of bruising interactions with friends as well as with strangers (Bornstein and Bergman, 2010; Wilkerson, 2015; Davis, 2017;). Families are commonly sources of pain and rejection, although some parents actively take on the role of advocate for their gender fluid and transgender children (Ehrensaft, 2011). In attempting to support gender authenticity, parents, friends, and co-workers confront their own questions about the formation of gender identity and gender essentialism. Is gender something we discover through open exploration or is it imposed and shaped by social norms about sexuality? Heath Davis argues that we should reduce the role of sex markers in society, virtually eliminating gender identification on identity documents, on college or job applications, in bathrooms and other sex segregated facilities, and on sports teams. This would require the development of other measures or designs to do the work attributed to the current gender separation, such as safety, fair competition, and personal identifiers.

The question of gender essentialism and the role of binaries is unresolved and understudied in organizational theory. Challenges to individual transgender authenticity are raised by cis people as well as by other members of the LGBTQ communities, indicating significant concern about what it “really” means to be transgender and who the gatekeepers are (Namaste, 2005). As we, child and mother, work to gently communicate our concerns and mutual support, we share here several of our favorite authors from our learning process: Cordelia Fine’s research on neurosexism confronts the pervasive belief that women and men are “naturally” different; Judith Butler’s ground breaking interrogation of gender essentialism evokes swoons of awe from us both; and Matt Bernstein Sycamore’s anthology reminds us that it is worthwhile to defy the lure of “passing” in order to gain society’s approval for who we truly are. We share our best understanding of what is required for personal support, while also engaging in candid debate about unanswered questions around gender identity.
A body to call my own
Saoirse Caitlin O’Shea, University of Leicester
Contact: m1ro@mail.com

The medicalisation of transgender folk presumes that gender dysphoria not only marks but is also definitive of us. Judith Butler (1990 [1999] and 1993) argues however trans folk as an exemplar of gender performativity demonstrate that gender should not be confused with and localised to erogenous zones. Given this one would expect that if gender dysphoria marks us then our dysphoria may locate anywhere on our skin surface – our dysphoria contra our medicalisation is not simply genital dysphoria. It is thus somewhat ironic that the examples Butler uses – for instance, Brandon Teena, Gwen Araujo, David Reimar and Venus Xtravaganza – focus very much on erogenous zones as a site for identity conflict and dysphoria.

In this paper I wish to build on a discussion of dysphoria started in a previous paper (O’Shea, 2017 unpublished) where I argue against the localisation and sexualisation of dysphoria. I wish to focus now on what dysphoria means for me as someone who is non-binary yet going through medical transition. My dysphoria manifests at my shoulders and upper arms, left shin and throat, none of which are erotogenic. I do not hate my penis and do not regard it as definitive of my gender (dysphoria); it is instead something that serves little real purpose for me, gets in the way physically more often than not and operates fetishistically for ‘tranny chasers’. In short it is something I don’t need or want but does not cause me psychic distress.

I am caught between a medicalisation that requires a dysphoria that is not mine and aims at an official terminus mired in binary presumptions of sex/gender. I intend to undergo surgery not because I wish to align myself to a particular sex/gender pole but because I do not regard myself as defined by and within the binary. Surgery may achieve a different skin surface but that will neither reduce my actual dysphoria nor align my internal sense of self with my skin surface as a non-binary person. In short vaginoplasty will not align my body with me as non-binary. I will instead be dysphoric with a body without a penis but a body that I do not regard as binary female; a body no longer desired by ‘tranny chasers’: a body no longer medicalised as defined by a genital dysphoria that I do not have. I think I can live with such a body much more than with that which I presently inhabit. Time will tell if I can achieve a body that will finally matter to me – that time approaches as surgery this way comes.

SESSION 5/5: PANEL SESSION - TRANS POLITICS AND CIS-TRANS ALLIANCES

From the many success stories broadcast by the mass media it may be tempting to conclude that trans people have never been so well off as in this day and age. Never before have trans folk enjoyed so many legal rights, and never before have trans issues attracted so much attention in public discourse and business life.

Meanwhile, there are signs of a transphobic backlash in some countries, with 44 anti-trans bills being filed in 16 US states during 2016, many of which are aimed to remove marriage rights for trans people, jeopardize transgender access to public bathrooms, and restrict transgender access to health care.

At this moment of progress and backlash, participants in this panel will discuss the current challenges of trans politics and the possibilities of cis-trans alliances."
Feminist ethics: Moving from care to intersectionality
Robbin Derry, University of Lethbridge
Saga Darnell, Reed College
Contact: robbin.derry@uleth.ca or darnells@reed.edu

The fields of applied and professional ethics have accepted the ethics of care as the definitive feminist ethics for nearly three decades. The ethics of care was a rich but narrow stream of research, predominantly representing the thinking and experiences of white middle-class women. Feminist scholarship in many fields has moved on to embrace the intersectional study of gender, race, and class in identifying key issues and methods. Organisational theory lags behind (Fotaki & Harding, 2018). Business ethics is entirely delinquent in this regard.

Carol Gilligan’s theory of care sparked interdisciplinary discussion about care as the basis of women’s moral reasoning, in contrast to the ideals of justice championed by Lawrence Kohlberg (Gilligan, 1982; Kohlberg, 1981). The business ethics literature of the 1990s produced a flurry of speculative theory-building involving the role of care (Derry, 1996; Dobson & White, 1995; Liedtka, 1996; White, 1992; Wicks, Gilbert & Freeman, 1994). The inclusion and discussion of ‘care ethics’ alongside the consideration of rights, justice, virtues, and consequences, was treated as sufficient to include ‘women’s perspective’. So enthusiastically was this embraced, that many applied ethicists continue to think that reasoning from a perspective of care, as described by Gilligan (1982) and Noddings (1984), is the sum total of feminist ethics. This uncritical adoption of a narrow version of feminism constrained the integration of more progressive discussions of gender. Theories of care were a step toward inclusion of women in theory building, but not a useful stopping point. Organisational theory and business ethics need to recognise that gender equity is not achieved by the adoption of one theory; however, we can make use of the lessons of Gilligan’s challenge to Kohlberg’s theory to acknowledge the voices of women who have spoken loudly about the need for feminism to be more inclusive.

While the concept of Intersectional Feminism has been in use for nearly three decades, it is not widely understood. It represents the acknowledgement that while gender matters in analysing social issues, gender findings are rarely generalisable to all women. By focusing only on gender, second wave feminists excluded the experiences of many other women in building theories and articulating key issues (Zinn, Canon, Higgenbotham, & Thornton Dill, 1986). Collins (1991) cogently described the interlocking systems of oppression in which social categories such as race, age, class, sexual orientation, and ethnicity interact with gender to create contrasting experiences of oppression for women around the world. Intersectional approaches were developed in response to the explicit tensions between personal and collective identities and the risks of glossing over those (Appiah, 1994).

This paper develops a vision of Intersectional Feminist Ethics. This re-visioning of feminist ethics is not exclusively about women, but about the lessons of race, gender and class as we strive to understand systems of power. We articulate a theory of ethics that identifies tools of power and develops counter-hegemonic strategies. We reach out to build this theory from the insights and arguments of individuals and groups whose experiences have been overlooked in traditional discussions of social and organisational ethics (Collins & Bilge, 2016).

Class in the Classroom: Using narrative to explore career transition and change
Barbara Myers & Irene Ryan, Auckland University of Technology
Contact: barbara.myers@aut.ac.nz or iryan@aut.ac.nz

Despite the critical significance of class in diverse manifestations of inequality and privilege in New Zealand and internationally, within both organisation studies (e.g. management careers) and diversity
research there has been a general ‘turn’ away from class as a defining feature of individual lives (e.g. Acker, 2012; Hughes, 2004). This absence is surprising given that class is a foundational axis of power at work (e.g. occupational class). There are few analyses of the classed nature of a career and the seductive nature of this from the perspective of class (upward mobility, status) and the class-based meanings individuals attach to their career (Hughes, 2004).

There is scant literature on the inter-relation of class, age and gender over a career. Thomas, Hardy, Cutcher and Ainsworth (2014, p. 1571) argue that age has largely been “a silent player” in the critical analysis of organisations, with, as noted above, class a further “silent player”. Thus, our paper looks at how an individual’s movement and mobility is both facilitated and hindered in an environment orientated towards individual aspiration and capacities for choice. When class intersects with ageing and gender, combined, they are not just a cause of economic inequality and/or privilege, but also the foundation for cultural and symbolic domination and subordination, for experiences of recognition, for feelings of self-worth and for opportunities for movement across physical, social, geographic and class boundaries (e.g. Pringle & Ryan, 2015; Simpson, Slutskaya, & Morgan, 2017; Thomas et al., 2014).

In this paper, we also draw on insights from Ann Cunliffe (2016) and Amanda Sinclair (2000) on how narrative inquiry offers a way to stimulate students to delve and engage in a meaningful way in critical reflective practice. The intersections of ‘class’, age and gender have not been clearly linked to and/or researched in terms of understanding the impacts on student’s learning experiences, and how these characteristics influence the transition toward developing a professional identity and career path within a Business School educational context. The notion of personal and professional transition and change is integral to why students engage in tertiary education; combined, they embody social impact – yet are often ‘silenced’ within the curricula. The use of various forms of narrative is a way to “break this taboo” (Hughes, 2004, p. 541) and design authentic learning experiences (Lombardi & Oblinger, 2007) that can be adapted to the subject matter within our classrooms.

This paper explores the literature around class, career transition and change and considers, to a lesser extent, intersectional aspects of gender and age in the construction of class. In response to the call for greater use of ‘authentic’ learning pedagogy in the tertiary teaching context, we also explore the literature relating to ‘narrative’ as a critically reflexive lens through which to examine basic assumptions, discourses and actions associated with management and business school education. Finally, we discuss preliminary findings on the use of narrative tools in the classroom where students may explore/reflect on career experiences from the past and present in order to determine future career paths, thus giving cognisance to individual context and the changing nature of a career over the life course (Myers, 2011; Newman, 2011).

**A theoretical framework and methodology to study the career experiences of women professionals in the Indian ICT sector**

**Aparna Venkatesan, University of Sussex**

Contact: aparna.venkatesan@sussex.ac.uk

The purpose of this paper is to make a case for empirical research that studies the career experiences of women professionals working in the Indian ICT sector. The paper particularly focuses on ‘mid-career women’ professionals, a group who have remained invisible in organisational studies and also in gender and ICT careers literature. A theoretical framework and methodology is developed that aims to reveal the career experiences of women professionals – experiences that are shaped by the intersection of social categories such as age, class and caste specific to the Indian context. It is hoped to demonstrate how these inequalities are created, maintained and reproduced in the Indian ICT sector.

India is a multilingual and multicultural society, which has led to vastly different perspectives on inequalities and power relations (Purkayastha, Subramaniam, Desai, & Bose, 2003) due to differences in gender, class and the caste divisions embedded within Indian society (Dey & Orton, 2016). Previous research further acknowledges that the Indian ICT industry is dominated by women from the middle and upper social classes, and also from upper caste divisions (Upadhya & Vasavi, 2006); thus, differences due to gender, class and caste divisions are continuously created and reproduced in Indian ICT workplaces (Arun, Heeks, & Morgan, 2004). Therefore, in order to understand the career experiences of
women in India, ‘gender’ alone will be insufficient to tease out the experiences arising from underlying structures of power and inequality. Thus, it is essential to incorporate the important social categories of difference specific to the Indian sectoral context (Winker & Degele, 2012) such as gender, class and caste in order to explore how these factors together operate to influence the career experiences of women in mid-career. 'Mid-career women' professionals are an under-researched group, who must often balance intersecting domestic and professional lives (Sullivan & Mainiero, 2008). In order to understand their ICT mid-stage career experiences, this study also considers ‘age’ as an important social category (Kelan, 2014).

The study draws upon the “intra-categorical” approach within gender studies by focusing on a “single social group” (Indian women) at a “neglected point of intersection” (mid-career) within a “particular social setting” (ICT workforce) to “uncover the differences and complexities of experience embodied in that location” (McCall, 2005, p. 1782). Although intersectionality has possibly undermined gender in certain fields such as management, Broadbridge and Simpson (2011) suggest overcoming this problem by giving ‘gender’ the primary position in such intersectional studies, i.e. by studying gender ‘with’ race and class rather than studying gender ‘and’ race and class. Thus, this study adopts an intersectional lens to understand how gender intersects ‘with’ age, class and caste in defining the career experiences of Indian women in mid-career in the ICT workforce. In order to tease out the nuanced experiences of women across the macro, meso and micro-levels, this study adopts the multi-level model of intersectional analysis (Winker & Degele, 2011): the starting point of analysis focuses on ICT industry norms, then connects them with organisational processes and finally links them to individual identity categories (Mooney, Ryan, & Harris, 2014).

SESSION 2/2

The complexities of researching class, age and gender intersections in service organisations

Shelagh Mooney, Auckland University of Technology

Contact: shelagh.mooney@aut.ac.nz

This contribution suggests that ‘neglected’ class should be rediscovered in employment studies, as it reflects privilege in “organizational hierarchies of power and reward” (Acker, 2006, p. 141). Exploring how class intersects with gender is complex, and Holvino (2010) observes that it can be challenging to distinguish class from gender effects when examining organisational processes. In the study on which the abstract is based, an intersectional approach was used to investigate how age, gender and class influenced the career decisions of young people. Weber (2001, p. 19) defines class as a hierarchical positioning “based on [one’s] position in the economy, in the distribution of wealth, income and poverty: in the distribution of power and authority in the workforce”. Anthias (2001, 2013) extends this perspective by suggesting that although individual outcomes may appear to be random, in reality, opportunities and exclusions are based on a person’s gender intersecting with other vectors of identity.

Therefore, for critical management researchers, viewing class as embedded in organisational processes gives a ‘window’ (Scully & Blake-Beard, 2006) through which to explore the effects of individual differences in specific employment settings. Holvino (2010) argues that the major problem when researching class, gender and race intersections is that the ‘simultaneous’ effects are inseparable and it is virtually impossible to see where one effect supersedes the other. It is also difficult to see at which pivotal points classed or gendered processes are transcended by individual agency (Choo & Ferree, 2010). How the primary categories of age, gender, race/ethnicity and class are conceptualised, and interpreted, affects a researcher’s study design in a practical, as well as theoretical, sense (McBride, Hebson, & Holgate, 2015; Mooney, 2016; Rodriguez, Holvino, Fletcher, & Nkomo, 2016).

In the presentation, I will discuss how untangling the ‘class effects’ from the effects of gender and age in the study, likewise, presented a major research challenge. In the service sector, advancement depends on a hierarchical system, with incremental rewards signifying the attainment of successive levels. A ‘nimble’ way (Mooney, 2016) to handle class is to view it as ‘occupational class’ and, generally, the visible career structure in service organisations allows researchers to explore how individual agency is manifested. However, in this study, because participants were young – ranging from 19 to 27 years of age – it was more difficult to separate the influence of occupational class (at the lowest level of the hierarchy),...
from aspects of age (also associated with the lowest level of the hierarchy), and/or gender. The process used during analysis to separate the intertwined data streams (Fletcher, Holvino, & Debebe, 2012) will be explained and potential solutions explored for the methodological dilemmas frequently encountered by researchers, who are curious to learn more about the complex interactions between class, gender and other dimensions of diversity.

Autoethnography as method to illustrate, facilitate and extend inclusion and diversity scholarship and practice

**Carolina Bouten-Pinto, Griffith University**

Contact: c.boutenpinto@griffith.edu.au

Autoethnography (AE) is a qualitative research methodology that resides within a social constructionist and interpretivist ontology (Creswell, 2013; Duberley, Johnson, & Cassell, 2013; Johnson & Duberley, 2003). As a research method, the work of an autoethnographer represents a combination of performance, pedagogy and the political through the reproduction of personal experiences and the presentation of intersubjective impressions of the stories of others (Adams & Jones, 2008; Ellis, Adams, & Bochner, 2011; Ellis & Bochner, 2000). Through writing, talking, reflecting and performing, autoethnographers re-enact and recreate the world they study. They do this through the production of evocative narrative accounts of personal and interpersonal experiences that shed light on cultural phenomena and organisational processes (Van Maanen, 2011; Wall, 2006; Yanow, Ybema, & Van Hulst, 2013). Boyle and Parry (2007) propose that the inherently reflexive processes that underpin AE and the subsequent production of evocative narrative accounts of personal and interpersonal experiences, provide compelling evidence of what actually happens with people in organisations involved in, in this case, organisational Managing Diversity (MD) initiatives (Boyle & Parry, 2007). When the (re)construction of these narrative accounts are viewed through specific reflexive analysis lenses – i.e. gender, race and class – in-the-moment interactions between people in organisations that perpetuate gendered and racialised class processes can be revealed and analysed. This is important, as the narrative accounts represent the micro-level experiences of macro-level organisational influences on everyday interactions. Any insights gained can thus provide direction for how to position organisational initiatives that can challenge existing dynamics, practices and discourses that maintain and continue to reproduce and normalise embedded, gendered and racialised class processes.

Relatedly, as organisational MD initiatives are designed to address inequality in organisations, valuable insights into why such efforts continue to largely reproduce the status quo can then be gained. For example, in an organisational context, MD efforts in the Australian context are often principally positioned from a gender perspective and as strategies to advance women or to advance other identity groups. This invokes a number of taken-for-granted assumptions, i.e. that people singularly identify with these groups (Anthias, 2013, p. 326) or that a focus on ‘etic’ depersonalised notions of identity are capable of addressing inequality (Tatli & Özbilgin, 2012). AE as method has been useful in uncovering and exploring how an identity-group focus operates in everyday taken-for-granted micro interactions between people in organisations, and why and how macro-organisational initiatives can get in the way of change. AE has been useful in exploring what actually takes place between all people in organisations, by revealing dynamics that are based on intersubjective understandings and taken-for-granted assumptions, processes and practices. After all, people in organisations individually and collectively make sense of these efforts and then enact and reproduce that which has been understood (Sandberg & Targama, 2007).

Using AE, macro political climates and work structures impacting on everyday organisational interactions can be demonstrated and explored, and insights extended from both an academic and practice perspective. Moreover, these narrative accounts have the potential to inform and customise organisational practice efforts to overcome resistance resulting from demographic changes encountered in organisations. As such, autoethnography, through its inherent reflexive nature, has the potential to make visible any invisible processes and practices that influence and continue to stratify society and contemporary organisations.
The presentation will provide an overview of how AE as methodology and method was used in the exploration of three MD practice stories within three different organisations and sectors that were underpinned by a shared practice methodology. The research design and process used will be outlined, followed by an overview of how different reflexive methods supported the use of an analysis framework based on, in this study, sensemaking and identity work literature. Examples of the resulting narrative accounts will be shared, followed by an overview of the findings and consequent recommendations for MD practice and research.

Three hundred years and three waves later: Liberal equality and social difference
Raghunandan Reddy, Indian Institute of Technology
Contact: raghuredy12@gmail.com

In the contemporary world, some organisations focus on equality of opportunity in terms of increasing the proportion of women employees in their organisations. They attempt this through affirmative action that aims to develop women employees for career growth and by creating differential employment conditions for women that improves their work-life balance (Barak, 2013; Cox & Blake, 1991; Jayne & Dipboye, 2004; Mithaug, 1996; Wolff, 2007). However, such initiatives neither eliminate the gender symbolism (cultural expressions of being a man or women, masculine or feminine, identities and roles), nor alter the material structures that reproduce and sustain the discourses and practices of gender differences and gender discrimination (Beechey, 1979; Lerner, 1986; Vehviläinen and Brunila, 2007; Walby, 1989). The discourse of social difference between men and women that results in the gender typing of jobs remains unnoticed and unquestioned (Acker, 1990; Britton, 2000).

The discourses of liberal equality (all human beings are equal and entitled to equal opportunities – Rawlsian idea; Kymlicka, 2002) and social difference (gender distinctions between men and women; Kimmel, 2000) have perpetuated gender symbolism in organisations (Gherardi, 1995), as is evident in the sex composition and gender typing of jobs, occupations and professions (Acker, 1990; Britton, 2000). This paper argues that, while the persistence of gender symbolism has societal, organisational and individual-level factors that may transform over a significant period of time, organisations can still minimise, if not eliminate, the gender symbolism underlying their work and job structures. Past research has established that the source of sex composition and gender typing of jobs, occupations and professions can also be discovered in non-gendered arenas. These arenas include the competitive struggles for status, power and differential economic benefits among people and functions, horizontally and vertically, in organisations and in transnational business environments (Acker, 1990; Britton, 2000; Chalmers, 2001; Poster, 2001, 2008; Poster & Prasad, 2005). The paper takes such past research as the start point to explore the sources and process of the gendering of jobs, occupations and professions in organisations, in addition to the cultural meanings of masculinity and femininity. The research question, therefore, is:

What ‘class interests’ do the discourses of ‘equal but different’ serve within organisational hierarchies and within the inter-organisational client-supplier relationships in global markets?

The paper attempts to establish that, after three hundred years of enlightenment and three waves of feminism, the notions of liberal equality and social difference continue to disadvantage women in the workplace. The paper provides an empirical case, using ethnography as the methodology, on substantive aspects of the gender symbolism within organisations that perpetuate the discourses of liberal equality and social difference and the resultant gender discrimination. Ethnographic methods are chosen to demonstrate how the discourse of ‘equal but different’ is reproduced and sustained in the work life of employees. The paper seeks to present certain possibilities and opportunities for minimising the influence of the macro gender symbolism of wider societies on the gender relations inside organisations.

The empirical study involves the qualitative interviewing of men and women employees across levels, in technology roles as well as in non-technology roles, in a software development organisation in a major metropolis of India. The empirical study is part of long-term ethnographic doctoral research that includes observations, interviews and document analysis.
CORPORATE RESPONSIBILITY, GENDER AND FEMINIST ORGANIZING IN A NEOLIBERAL AGE

SESSION 1/6: MOVING BEYOND OUR CURRENT PERSPECTIVES 1: RE-FRAMING THE ISSUES

Domestic Violence (DV), the Workplace and the Potential Role of Corporate Social Responsibility (CSR): A Systematic Review and Conceptual Analysis

Laura Kauzlarich-Mizaur & Regina Taylor, Creighton University
Michelle Greenwood, Monash University
Contact: lauramizaur@creighton.edu

In alliance with the broadened conception of a corporate social responsibility (CSR) as political contestation between corporations, government and civil society aimed at setting the standards of global business behavior, this paper explores the potential role of CSR in addressing domestic violence (DV). Prior literature suggests that CSR efforts sometimes fall quite short of supporting equal empowerment for women in the workplace. Sometimes CSR efforts and initiatives do little more than replace existing patriarchy, result in unequal outcomes for women, and continue to hold women individually responsible for their own safety and equality while governments quickly pass responsibility to citizens off to corporate-managed efforts (Grosser & Moon, 2017; Hayhurst, 2013).

Seeking to better understand the complex interaction between the workplace and the epidemic social issue of DV that disproportionately marginalizes women, this paper presents a foundational systematic analysis of prior literature examining the interactions between domestic violence and the workplace. This paper is both relevant and necessary to advance vital DV-workplace academic research and its practical applications in a business context for several reasons. First, the only extant comprehensive review of the DV-workplace literature (Swanberg, Logan & Macke, 2005) is more than a decade old and was published in a social work context. Second, the existing literature is scattered throughout numerous professional fields, rarely published in business journals, and “DV” is referenced by a wide variety of different abuse vocabulary making location and consolidation more difficult. Third, societal debate and action concerning domestic violence has risen markedly in many countries in recent years, and corporations and the workplace have been heavily implicated as part of both the problem and potential solution (see for example The Corporate Alliance to End Partner Violence at http://www.caepv.org/).

The primary goals of this systematic review and subsequent conceptual analysis is to (1) analyze the historical trends, qualitative and quantitative content of the prior existing literature across the varied fields, (2) propose a typology to open debate and guide future research on this topic in a business context based on that analysis, (3) enhance the knowledge base for feminist agendas to work with corporations towards gender equality, (4) to establish a connection between the potential role of CSR and the impact of domestic violence on the workplace, and (5) encourage discussion about how men and women might become allies in the workplace towards authentic empowerment of DV victims in the workplace.

Early analysis of our preliminary sample of more than 100 DV-workplace articles indicates that the earliest papers on this topic were not written until the 1990’s, publishing frequency on the topic has fluctuated over the years but is currently positioned to experience significant growth if the academic research is to keep up, let only lead, societal concern and action. The existing literature reflects four distinct impact perspectives: perpetrator perspectives for example interference tactics used by abusers (Galvez, G., Mankowski, E.S. & Glass, N., 2015; Raphael, 1995, 1996); victim perspectives for example impact on career progression (ie. Tolentino, L.R. et al, 2017; Helfrich, Badiani & Simpson, 2006); micro organizational perspectives for example workplace response to disclosures to coworkers (ie. Kulkarni & Ross, 2107; MacGregor, Wathen & MacQuarrie, 2016); and macro organizational perspectives for example overall costs to the organization (ie. Wathen, MacGregor & MacQuarrie, 2015; Reeves & O’Leary-Kelly, 2007).

It is hoped that this mapping of DV and workplace research from a basis firmly rooted in CSR will provide an excellent platform from which to discuss the expanding of CSR boundaries towards gender equality and authentic empowerment of women in the workplace.
Transnational Feminism meets CSR-as-Development: Rethinking ‘Responsibility’ Through Transversal Politics

Banu Ozkazanc-Pan, University of Massachusetts
Contact: Banu.ozkazanc-pan@umb.edu

In the management and organization studies (MOS) field, a growing number of scholars have adopted feminist lenses to examine critically the intersections of gender, CSR and development (Grosser 2009; Grosser and Moon, 2005a,b, 2008, 2017; Grosser, Moon and Nelson, 2017; Karam and Jamali, 2017; McCarthy, 2017). Extending these conversations through a transnational feminist perspective, I rely on the concept of transversal politics (Yuval-Davis, 1997, 1999) to expand upon discussions of ethics and responsibility in the context of the Global South. In doing so, I critique CSR-as-development in the Global South and simultaneously discuss possibilities for rethinking ethics-in-the making through transversal solidarities.

Transversal politics signifies an approach to CSR that simultaneously allows for ethics and responsibility through three interrelated ideas. Rather than a bounded understanding where stakeholders are located in nation-states, such an approach allows for a transversal or across geographies and space understanding of CSR whereby different stakeholders are dispersed and connected globally. To clarify, this approach reflects an understanding that one’s positioning in the world is “unfinished” and, second, that one’s positioning is constantly shifting based on historic relations of intersectional differences, such as those across gender, race, class and so forth. Rather than leading to hierarchy, these differences are important for understanding how individuals experience the social world and what possibilities may (or not) exist with respect to equality. Finally, transversal politics reflects understanding that despite shared group membership, individuals may be positioned very differently from one another with respect to social divisions (Yuval-Davis, 1999: 95). Bringing these elements to conversations on CSR denotes that rootedness and shifting are part and parcel of how business engages with and is held accountable to society. In many ways, it allows us to see how business policies and actions take place in contemporary contexts where people are rooted in historic (colonial) dependencies, embedded in global flows of capital, and experience the social world through their shifting intersectional differences.

Transversal politics allows scholars to link downstream business activities on global value chains to upstream ones whereby discussions on fostering worker safety in the Global South are part of the conversation that attends to fostering more women in top management in Western contexts. For feminist scholars, the decoupling of these conversations has led to a lack of discussion on gender as central to diversity and CSR particularly with respect to women’s employment in value chains (see Barrientos and Kabeer, 2013). My call to deploy transversal politics with respect to fostering new conversations on CSR is very much in line with other feminist scholars in MOS who have called for more dialogue among stakeholders and writers between the Global North and South (Metcalfe and Woodhams, 2012) and is particularly relevant as more nations emerge as players in the global development scene (Weiss and Abdenur, 2014). In this context, a transversal understanding of ethics and responsibility can shed new light on the intersections of gender, power and agency as they relate to equality and inclusive economic development.

Radical Feminism and corporate responsibility: New research directions emerging from feminist theory and activism

Kate Grosser & Meagan Tyler, RMIT University
Contact: kate.grosser@rmit.edu.au

Gender and corporate social responsibility (CSR) practice and research are increasingly interrogated with reference to feminist theory (Grosser and Moon, 2017; Grosser et al., 2017). The aim of this paper is to expand the theoretical base of this emerging field of scholarship by bringing radical feminist theory to the table. Currently this theoretical lens barely features in the literature, beyond the use of radical feminist organization theory (Calas and Smircich, 2006). The latter encourages the inclusion of female-centred knowledge generated as far as possible outside patriarchal structure, and has been applied in CSR...
through investigation of the role of women’s NGOs in CSR governance (Grosser, 2016) and the extension of CSR research methodologies to women-centred data collection (McCarthy and Muthuri, 2016). However, in this conceptual paper we argue that radical feminist theory has the potential to bring further, and as yet underexplored, insights to gender and CSR research, and to link this more directly to feminist activism.

While there is some debate about the margins of what constitutes radical feminism, there is broad agreement about several central tenets, including: that male supremacy, male dominance or patriarchy is a central organizing system of society, that women constitute an oppressed ‘sex class’, that gender is a hierarchical social construction, and that sexuality is fundamental to women’s subordination (Miriam, 1998; Thomson 2001). In foundational radical feminist theory, there is a consistent focus on the level of structure (and overthrowing structure), rather than individual agency, and a challenging of traditional political boundaries around the public and private spheres. A combination of these central ideas has led many radical feminists to focus on a continuum of men’s violence against women (Kelly 1988), and women’s sexual exploitation through various systems, including heterosexuality, marriage and prostitution (Kiraly and Tyler, 2015), trafficking and pornography.

We see gender and CSR research emerging on these themes exploring, for example, company codes of conduct on prostitution/sex-work (Holgersson and Thorgesson, 2016), campaigns against the use of pornography and strip-clubs in the workplace of financial sector companies (Grosser 2016), and extreme misogyny in the gaming industry (Busch et al., 2016). Yet, while informed by, and sometimes emerging from, feminist experience and activism, these cases are few in the literature, and are rarely theorized with reference to radical feminism.

Until quite recently pornography was routinely screened out of ethical investment products. Moreover, the sex industry which legitimizes, condones, and profits from violence against women, is increasingly intertwined with the business models of large multinationals that claim to care about gender equality, in the retail sector for example (Dines 2010). Profit making from violence against women (Walby, 2018) is central to emerging CSR research agendas on business and human rights, and modern slavery, among others. Feminist activism challenges objectification of, and violence against, women. Our paper explores how central concepts of radical feminism could better inform critiques of business practice/s and harms to women, thus expanding and radicalizing the gender and CSR agenda, and opening new research directions.

SESSION 2/6: CORPORATE GENDERED RESPONSIBILITIES IN GLOBAL VALUE CHAINS

Toxic Masculinities and Gender (In)Equality: The Case of Global Value Chains
Lauren McCarthy, Royal Holloway, University of London
Vivek Soundararajan & Scott Taylor, University of Birmingham
Contact: lauren.mccarthy@rhul.ac.uk

Research on global value chains and gender focuses on the working conditions of women workers, and the inefficacy of ‘quasi-soft’ forms of regulation including corporate codes of conduct, labour initiatives with suppliers, and multi-stakeholder initiatives in addressing inequalities (Barrientos et al., 2003; Prieto-Carrón, 2008). This is significant in highlighting the ‘gender-blind’ nature of existing work on global value chains (Barrientos, 2014), and the potential and challenges of corporate social responsibility (CSR) (McCarthy, 2017; Pearson, 2007). Understandably, the onus of this research has been on women – but this means men’s involvement in the perpetuation of inequity and inequality has been only implicitly acknowledged.

Here we want to make the role of men in the challenges of achieving gender equality in global value chains explicit. We do this by reframing our understanding of gender and CSR through ‘toxic masculinity’ (Connell, 2000; 2005; Hearn, 1996). Toxic masculinity refers to hegemonic socially constructed behaviours boys and men are conditioned to enact, that tend towards the damaging, violent, or misogynistic. Toxicity manifests itself in ‘macho’ behaviours which are competitive, aggressive, success-driven and individualised (Connell, 2000; Kupers, 2005). Such behaviour is often called ‘rational’ and ‘unemotional’, but we would argue it is in fact extremely emotional, in that it attempts to minimise...
uncomfortable emotions so as to maintain the illusion of a specific form of masculinity (Connell, 2000; Kupers, 2005). These behaviours are often correlated with a neoliberal ideal of business success (Acker, 2004; Connell, 2005), prompting some to reflect on the damaging effects on ‘transnational hegemonic masculinities’ which encourage risk-taking at the cost of people and planet (Beasley, 2008; Elias & Beasley, 2009; Kimmel, 2005). Hegemonic masculinity, at an institutional level, and toxic masculinity, at the individual level, thereby feed into and replicate each other (Kupers, 2005). Both are damaging for women and men: women may suffer at the hands of such aggression in home and work spaces (Connell, 2001), while men may feel unable to communicate openly, resulting in mental health crises (Kimmel, 2005; Kupers, 2005). Organisational studies in masculinities have, however, hitherto focused on workspaces in the global North (Elias, 2008), ignoring calls for recognition of ‘geographies of hegemony’ (Connell & Messerschmidt, 2005) that tease out local, regional, and global dynamics.

This paper therefore develops a theoretical framework which guides future empirical research on toxic masculinity specifically in global value chain settings, but with wider relevance to the enactment of masculinities in all organizations. Drawing on existing research into gender relations in global value chains, as well as the extant research on masculinities in organisations, we explore the ways in which damaging hegemonic masculinities may be reified, replicated and resisted by men and women in global value chains. We then explore the ways in which progressive CSR initiatives, such as ‘women’s empowerment programmes’, ‘gender sensitivity training’ and ‘affirmative action’ may address - or exacerbate - the power relations reproduced by toxic masculinities. We finish by presenting future avenues for empirical research, noting the relevance of innovative research methods in this area.

Expanding gender inclusiveness through CSR and HR supply chain innovations: The case of Focus Direct, Philippines

Cirila P Limpangog, RMIT University
Contact: cirila.limpangog@rmit.edu.au

This paper is a case analysis of the gender audit with Focus Direct, a business process outsourcing (BPO) company in the Philippines, within a global supply chain perspective. Servicing mostly US-based clients, Focus Direct is a subsidiary of Utah-based Focus Services. It is part of the author’s postdoctoral research project, supported by Endeavour Fellowship of the Australian Government.

The research project seeks to trial a set of revised gender audit tools to make these more responsive to women’s rights and men’s engagement in BPOs. The tools were originally developed by US-based InterAction. By expanding the tools, the research aims to disrupt the traditional binary notion of ‘gender’, to make these more diverse and socially inclusive of the LGBTQI. It also analyses gender as interfacing with people with disabilities, solo parents and mature age employees. This paper suggests ways for Focus Direct to utilize its corporate social responsibility and human resource strategies to embedding socially inclusive and diverse gender equality approaches.

The Philippines is a pioneer in BPO operations, and the third largest in the world, servicing companies from the Global North. Bacolod City, where Focus Direct is based, is among the Top 100 Outsourcing Cities in the world, according to a Tholons study. BPOs perform diverse front-office, back-office and ‘call centre’-oriented work. There are about one million Filipinos employed in BPOs, servicing telecommunication, medical and a host of other companies mainly from the US, but increasingly from Australia and other parts of Asia-Pacific. With a BPO, cost is reduced and work is efficiently accomplished for the foreign company, while more jobs are created for the host country.

BPOs are heavily staffed by women and members of the LGBTQI community. BPOs and their corporate clients are mutually responsible in attaining gender equality in the workplace. The perceived winners of a gender audit are the workers, for their human rights will be safeguarded. Specific to women’s rights, the gender audit is expected to generate a list of issues and solutions, good practices and areas for enhancement that would in the long-run increase women’s overall workplace status and wellbeing. The BPOs and their Global North clients are perceived to be winners also, as improved gender equality in the workplace is believed to reduce attrition rate, increase productivity and promote goodwill. The paper will explore all these, within the backdrop of political, economic, conflict challenges in Duterte’s administration.
Argument: The paper will present arguments based on overall learning from the Focus Direct’s policies promoting, planning and programming gender equality; and employees’ perception of work-life balance, access to leadership, voice and decision-making, safety and security, reproductive health, amongst others. The results shall feed into Focus Direct’s gender equality plan. The gender audit is consistent with relevant international conventions, such as the Convention on the Elimination of All Forms of Discrimination against Women, International Labour Organisation and gender equality conventions, UN and regional bodies’ resolutions and joint statements that address the human rights, sexual orientation and gender identity of LGBTQI, and the UN Guiding Principles for Business and Human Rights.

Methodology: Using a transdisciplinary approach, the research is currently undertaken in collaboration with Ernesto Yap, a business management specialist from the University of the Philippines Cebu. The main methods employed are online survey via Qualtrics, and focus group discussion to reconfirm the findings. These will be supplemented by desk review of BPO policies and pertinent documents. A combination of quantitative (univariate and univariate) and qualitative (using NVIVO) analyses will be employed. The research uses and builds on feminist theories and organisational praxis on intersectionality, agency, capability and power.

SESSION 3/6: GENDERING CORPORATE RESPONSIBILITIES: GLOBAL CASES

Gender equality as a business case in Swedish forestry and mining: Understanding complex organizational power structures
Lisa Ringblom & Maria Johansson, Luleå University of Technology
Contact: lisa.ringblom@ltu.se or maria.5.johansson@ltu.se

In Sweden forestry and mining are two natural resource industries that are commonly assigned great value. Both economically due to export incomes and in terms of regional development and employment, especially concerning the northern more rural parts of the country. These industries are heavily men dominated and traditionally they have been characterized by physically demanding manual work situated in workplaces close to the resource, iron ore and timber. The historically difficult conditions, dangerous, dirty and heavy work, understood as being unsuitable for women, in pair with traditional gendered division of labour have contributed to the men dominance to persist over time since these ideas still to a certain degree continue to exist. These circumstances could also be claimed to have contributed in the shaping of a certain type of “masculinity” present both in mining and forestry. This type of masculine ideal have been, and are still today, present in culture and practices in forestry and mining (Abrahamsson & Johansson, 2006; Andersson, 2012; Brandth & Haugen, 2005; Lidestav & Sjölander, 2007), the industries are however expressing an ambition to become more gender equal and less gender-segregated, arguing that this could strengthen their competitiveness in a number of areas.

In our previous research we have studied the relationship between business competitiveness and gender equality in this specific sectorial context. Departing from a social constructivist understanding of gendered power relations in the workplace, we have conducted a qualitative analysis on how forestry and mining companies construct gender equality as a business case and discussed how these constructions restrict and/or enable gender equality in these organizations. We concluded that the business case framing facilitates for the companies to engage in issues of gender equality. However, issues concerning conflicting interests and power relations seem to be difficult to address within the business case discourse. This we argue affects and shapes the terms for gender equality in these organizations (Johansson & Ringblom, 2017). We saw for example that at the same time as gendered inequalities are being approached within these sectors often in terms of diversity, equity and individual differences, classed inequalities in organizations are widely accepted within contemporary neoliberal discourse (cf. Acker, 2006).

Today, Swedish forestry and mining are influential actors on the global market, and both industries have undergone substantial changes in their labour processes during the recent decades with increased mechanizations and differentiation, and increased demand for employees with higher education. At the same time, being natural resource industries, both forestry and mining are facing local challenges. The raw material is extracted and processed in areas often struggling with depopulation, far from bigger cities and universities. The above described traditional working class masculine ideals associated with forestry
and mining is also located in a rural place that has a narrative of being backwards and “old-fashioned”. To further nuance the understanding of how inequalities play out in the context of men dominated basic industries in neoliberal age, we now aim to empirically explore the meaning-making of class and place in and of mining and forestry.

Equality bargaining "colonized" by market feminism? Gender and class conflicts at workplace level in France

Susan Milner, University of Bath
Sophie Pochic, CNRS-EHESS

Contact: S.E.Milner@bath.ac.uk or sophie.pochic@gmail.com

France like other European countries has seen the shift towards "market feminism" (Kantola, Squires, 2012) but this approach remains highly controversial in academic and activist circles. Market feminism is perhaps most obviously seen in women’s business networks, of which around 450 were counted in 2016. In large companies, human resource managers or diversity managers, often white female, have invested in actions aimed at supporting women managers, working in tandem with consultants on the growing “market for equality” (Blanchard, 2013). Market feminists have also lobbied successfully for the imposition of quotas for women on supervisory boards (20% from 2014, increasing to 40% in 2017). Meanwhile employer duties to report on equality actions and (in companies with 50 employees or more) to engage in collective bargaining on gender equality grew more complex and stringent after 2010, pushed by the EU agenda to tackle the gender pay gap (Gregory, Milner, 2012).

This paper examines the growing influence of market feminism in France through the CSR policies of large companies. We base our analysis on a text-based study of nearly 200 equality agreements and plans (submitted in 2014-15) which was complemented with in-depth case study of twenty companies selected from this sample. The case studies comprise interviews with trade union delegates where they signed agreements, with human resource managers where they were willing to take part, and with other organisational actors such as high-level equality champions. The interviews provided rich data on the origins and motivating factors of agreements or plans, process of bargaining, and follow-up through specific actions and measurement of progress towards targets.

The focus of this paper is the discursive framing of equality and diversity management as market feminism, analyzed with an intersectional approach. We are interested in what relationship exists between CSR policies (designed by employers with external stakeholders) and equality bargaining (constrained by labour law and negotiated with employees’ representatives). This applies also to the way in which ‘work-family’ organizational measures are conceived and applied within those companies. For example, who has access to company creches? Which groups of men are targeted by paternity leave? How do the discourse, objectives, indicators, and policies define the legitimate population?

The discourse of the business case and women leaders is most present in multinational companies exposed to stock markets and CSR rating, and imposes its priorities on equality bargaining. Actions aimed at managerial women (mentoring, coaching, networks) bring potential internal benefits in the form of awareness-raising and legitimation of women's voice and parents’ constraints. But they also create the risk of an ‘elitist (and exclusive) equality’ agenda (Özbilgin et al., 2011; Jacquemart et al. 2016), and of relative disempowerment of trade unions with a more critical voice on corporate strategies and with a wider agenda on equality. For example, equal pay or gender violence are contentious issues, pushed more by trade unionists than by women's networks or diversity managers. As Cynthia Cockburn (1989) argues, actions aimed at women managers may constitute a short-term agenda which renders invisible the challenges faced by lower-paid women in lower-level jobs, often from minority ethnic groups, such as insecurity or poor working conditions.

By contrast, the absence of market feminists in small companies, the low-level of awareness or unfavorable power position of trade union delegates usually create only symbolic or patronizing actions. This paper concludes on the potentials and pitfalls of an equality bargaining colonized by moderate (white, heterosexual and bourgeois) feminism.
Corporation Responsibility and Gender Equality – The Role of the Consumer?!

Beatrix Dietz & Frauke Fuhrmann, Berlin School of Economics and Law
Contact: beatrix.dietz@hwr-berlin.de

The Global Gender Gap Report (2016) and other studies (Holst & Wrohlich 2017; Bertrand et al. 2014) indicate that women still face barriers in organizations that exclude them from top management positions—regardless of the political regulations and laws that have been installed in the last 15 years. The question is if other stakeholders could function as a change agent to strive for more gender equality in companies?

Therefore, our research looks at the consumer and investigates to what extent a company’s CSR engagement for gender equality is valued by consumers. Already in 1991, Cox and Blake (p. 49) propose in their theoretical framework that consumers prefer to work for organisations that value diversity and to buy from those companies. In a study, we showed that if companies invest in women’s advancement programmes, specifically in preferential treatment, consumers’ brand attitude is higher (Dietz & Fuhrmann 2014). Also existing literature on CSR demonstrates that customers value socially responsible companies (Nan & Heo, 2007). However so far, literature has not empirically analyzed the effect of the CSR dimension gender equality (European Commission 2002, p. 19) on customers’ purchase intention.

In a standardized written survey with 888 participants (68.7% female; 51.2% ≤ 25 years old) we asked consumers to what extent they prefer to buy products and use services from companies that advance women in contrast to similar products and services offered by companies that do NOT advance women. Half of the participants (50.3%) fully or partially agreed to prefer products from companies that advance women. Analyses of variance show that sex and age have a slight, although significant, influence on that decision. Also intersectional studies propose that there are more differences within genders than across them (Ashcraft, McLain & Eger 2016).

Thus, we analyzed the consumers with regard to their attitude toward, and involvement in women’s advancement, as well as the perceived discrimination of women. We find that these activating processes and mind-sets explain to a large extent the differences in the consumer preference for products and services offered by companies that advance women. This finding is in line with studies about other CSR dimensions that confirm positive consumer reactions of those customers who care for the CSR dimension in question (Sen & Bhattacharya 2001).

To conclude: We propose that consumers can push through change for gender equal work environments by means of their purchase intention. However, to make change happen, feminists’ engagement should be two-folded: On the one hand, they should still raise the awareness of the importance of gender equality in society to enlarge the supporting consumer base. On the other hand, they should inform companies of the benefits of CSR activities for gender equality. Companies need to know that consumers value if companies credibly engage in gender equality. As a consequence, it is important that companies promote their respective efforts to consumers as they are pivotal for the long-term existence of a company.

Organizing Women in Tech: A Case of Neoliberal Feminist Organizing Strategies

Larissa Petrucci, University of Oregon
Contact: larissap@uoregon.edu

“Women are like men, only cheaper,” announced Evan Thornley, the multimillionaire, startup founder, and speaker at a 2014 high-technology conference in Sydney, Australia. Sexism and racism have become well-known features of high-tech industry culture. Less known, however, are the ways that marginalized workers attempt to dismantle the gendered organization of high-tech. This research will use the case of a women-in-technology social change organization located in Portland, Oregon, USA, to explore the collective organizing strategies of gender and racial/ethnic minorities employed in high-tech industries.
Following Catherine Rottenberg (2014), neoliberal feminism refers to a strand of feminism that obscures the role of social structures in reproducing inequality, individuates solutions, and develops strategies for women’s empowerment within the values of a neoliberal capitalist market. This women-in-tech organization displays some of the prominent features of neoliberal feminism, namely, corporate sponsorship and narratives valorizing a neoliberal entrepreneurial spirit. However, women and gender non-conforming members of this organization also problematize structural barriers to women’s employment in high-tech, placing responsibility for addressing gender inequalities on exclusionary mechanisms of organizational culture and individual women.

Based on interviews and participant observations at the organization’s meetings, this study expands the concept of neoliberal feminism by exploring a case of neoliberal feminist subjects who place both individuals and institutions as responsible for gender equality in a neoliberal rationality of market values. Instead of reproducing gender hierarchies in the workplace, participants in this gender-inclusive group discuss the masculine culture of high-tech work and develop activities designed to increase women’s participation in high-tech industries. This organization relies on feminist activities that include providing free technical training and workshops in a safe and supportive environment, access to job-related contacts, sharing stories of discrimination and offering advice, encouraging women to pursue careers in high-tech, and inviting women and nonbinary people in tech to speak to the group about their experiences. Yet, as Fraser (2013) points out, these neoliberal feminists empower women to crack the glass ceiling at the highest ends of the economic spectrum but never call for an eradication of waged labor altogether or develop any critique of capitalism. The aim of this study is to analyze the organizational model and goal of this women-in-tech group to determine how neoliberal feminist logics may be reproduced or complicated by the strategies that members take to dismantle gender inequity and masculine and white cultures in high-tech industries.

All hands on deck: CSR as a partner for feminist organising in the Arab Middle-East

Charlotte M. Karam & Beverly D. Metcalfe, American University of Beirut

Contact: ck16@aub.edu.lb

CSR has developed from its philanthropic foundations and broadened from its narrow association with instrumental interests and public relations. New political theories of CSR view it as a process of contested governance involving business, government and civil society organizations (Moon, 2002). CSR has increasingly come to be viewed as involving “political deliberation” and as a possible mechanism to reimagine the standards of global business practices and the arenas of corporate involvement (Scherer and Palazzo, 2008:426). This reimagining is particularly significant with the rise of the neoliberal era and the increasing political and economic power of business, with the prevalence of unstable, changing or failing governance systems such as those found in parts of the Arab Middle East (Jamali and Karam, 2016). Drawing from political CSR theories, we argue in favor of the inescapable role of business in setting the “system of rules, standards, norms, and expectations” of governance responsibilities (Levy and Kaplan, 2008), particularly with regards to women’s rights in these changing states (Karam & Jamali, 2015).

The reality is that in the Arab Middle East feminist organizing needs to call for “all hands on deck” with evidence of the benefit of multi-stakeholder efforts bringing about positive change. We argue that with this multi-effort and dramatic struggle for change, businesses can serve as promising conduits for incremental and specific change. Here, that is, businesses are likely to be perceived by local actors as ‘legitimate’ voices familiar with local, endogenous dynamics and struggles, and therefore with cultural and socio-political awareness and understanding.

In some global territories, the rule of law and elected government may be valued as wishing to serve all citizens. However, in many Arab Middle East states governance systems are beset by corruption, tainted by extremist religious leaders, or just plain dysfunctional ruling elite due to years of conflict and state fragility. Within the context of the Arab Spring and Islamist Winter (Lynch, 2012; Massad, 2012; Cofman Wittes, 2012), we argue that discussions of businesses role in feminist organizing must adequately recognize the complexities of the Arab Middle East which is continually in flux. Our insights build on
Gender Work and Organisation

WELCOME                       PROGRAM                       MAP                       ABSTRACTS

appreciating the gendered and spatial dynamics of organizing across different scales in the Arab Middle East.

Focusing on two very different Arab nations – Lebanon and Saudi Arabia - we trace the role of business as a significant actor shaping gender governance machineries and participating in significant forms of feminist organizing for positive change. On the one hand, in some Arab states, the rise of feminist debates and corporate engagements in efforts such as gender mainstreaming has been paralleled by the emergence of Islamic thinking and revivalism (Esposito, 2005). While on the other hand, some gender mainstreaming initiatives in other Arab states have been stifled by efforts to balance between religious parties ensuring personal status laws remain grounded in specific religious texts (Human Rights Watch, 2015). Taken together, our work in this paper acknowledges this paradox outright and highlights the importance of religion in ultimately shaping gendered business practices and policies in the region and how businesses are uniquely positioned to engage in deliberative and non-secular approaches to gender mainstreaming and other forms of gendered CR practices and policies. This is essential in different scenarios that play out in the region.

In Saudi Arabia, for example, our analysis traces the rise of gendered CR against the backdrop of Islamic feminist theorising and reveals the significance of Islam as part of broader transnational organizing relations to eradicate social inequalities and empower women in this context. Our analysis of Lebanon is a second and differential example of gendered CR efforts that evolve within the ongoing legislative balancing act between religious parties ensuring personal status laws remain grounded in specific texts (Human Rights Watch, 2015).

To date, "mainstream" management writings of contemporary experiences of women at work in the region have glossed over such nuanced differences how religion shapes the governance structures and therefore the gender empowerment possibilities. In the final analysis, we advance novel differentiated mechanisms through which responsible business practices intersect with feminist social movements thereby uncovering the potential role of businesses and ‘gendered’ corporate responsibility efforts (Karam & Jamali, 2013) can challenge and support feminist organizing.

SESSION 5/6: NATIONAL LEGISLATION AND WORLD BANK INFLUENCES ON GENDERED CSR

Home and Away: The Discourses about Gender and National Corporate Social Responsibility within the Banking Sector and Federal International Government Gender Equality Initiatives

Catherine White, Central Queensland University
Contact: c.j.white@cqu.edu.au

Women’s empowerment is important in Australia. This is especially true for Banking Institutions. Australian banks proudly proclaim their support for gender related issues within their overarching corporate social responsibility (CSR) programs. The Commonwealth Bank’s Women in Focus is about “enabling women to thrive in business by creating a community of women across Australian business and social sectors, helping them collaborate and connect to create opportunities, learn and share insights and expertise. Stay in touch to learn about the latest events and get inspiration to help you grow your business”. The Macquarie Bank Diversity and Inclusion webpage states: “Macquarie actively participates in women’s sponsorship, mentoring and networking programs, both internally and externally in all regions”.

The Australian Federal supports gender empowerment issues abroad. When launching the Gender Equality and Women's Empowerment Strategy, Minister Julie Bishop stated that “Australia will be part of the fight for gender equality and the empowerment of women and girls”. Government programs such as Investing in Women is an initiative designed to improve the women’s economic empowerment through the relationship between the Australian Government and the public and private sector. Working through the Investing in Women Initiative, not-for-profit organisations (NGOs), such as Abt associates, “implement bold, innovative solutions to improve the lives of the community and deliver valued outcomes for our clients [the Australian Government]”.

While these statements cited above are similar in terms of their gender focus they are not the same. If CSR captures the nature and scope of the relationship between business and society (World Business
Council for Sustainable Development, 2001 cited in Karam and Jamali, 2007), then both the Commonwealth bank and Macquarie Bank envision a supportive collaborate relationship. Kantola and Squires (2012) have described the move from state feminism to market feminism, which is marked by the offloading of government gender based initiatives and programs to private and NGOs, which is illustrated in the quotations stated above. The justification for this move has been deployed within a discourse of ‘smart economics’ based upon a neo-liberal economic ethos (Calkin, 2015). This justificatory discourse is, again, discernible with the cited statements presented above.

The purpose of this paper is to understand how discourses promoting national gender CSR practices within the banking industry and federal international government gender equality initiatives are discursively managed (Kemp, Keenan, and Gronow, 2010). It seem ironic, on first glance, that the Banking industry eschews the discourse of economics, while the Federal Government does not. This project offers the opportunity to see the degree to which (or not) the different stake-holders in women's empowerment issues have adopted variants of feminism (Prügl, 2015).

Extractivism, the Environment and Empowerment: The World Bank's Gender and Extractive Industries Programme in Post-Conflict Contexts

Claire Duncanson, University of Edinburgh
Contact: c.p.duncanson@hotmail.com

Many post-conflict countries’ strategies for reconstruction and development rely on the extraction of natural resources, including oil, coal and gas. The World Bank has long recognised that, when it comes to such industries, men have most access to the benefits, consisting primarily of employment and income, while women and the families they care for are more vulnerable to the risks created, including harmful social and environmental impacts. Thus the World Bank’s Gender and Extractive Industries (EI) Programme encourages stakeholders to promote ‘women’s economic and social empowerment’. This paper interrogates the conceptualisation of ‘women’s economic and social empowerment’ in the Gender and EI programme, and considers it in relation to other understandings of women’s empowerment found in feminist scholarship on International Development. It consider the particular challenges posed in the post-conflict context, where complex overlapping war economies produce particular racialised and gendered inequalities and environmental destruction, at risk of exacerbation by EIs. Drawing on documentary analysis of the Gender and EI Programme publications, interviews with its personnel, and NGO and scholar-activist reports on the gendered impact of EIs, it explores the challenges involved for the programme in claiming that extractivism can contribute to women’s empowerment in post-conflict contexts.

Have women benefited from India’s revised Corporations Law of 2013?

Alice de Jonge, Monash Business School
Contact: alice.dejonge@monash.edu

The aim of this paper is to focus upon the role of corporate governance and corporate reporting rules in improving gender equality in the areas of economic empowerment, education and health in India. The introduction of new board composition and corporate social responsibility (CSR) rules in 2013 was a potentially ground-breaking development for Indian women whose lives are affected by corporate activities. For women at senior positions, the new rules now require that all listed companies must have at least one woman director on the board. For women employees of listed firms, new reporting requirements promise to make companies more aware of gender equity (or inequity) within their workforce. For other Indian women whose lives are affected by the operations of large companies, new CSR rules now require that larger companies spend at least 2% of their average net profits on CSR initiatives. Amongst the activities which are listed as qualifying CSR initiatives for the purposes of meeting this requirement are activities aimed at promoting preventive health care and education amongst women, and activities aimed at promoting gender equality and empowering women. A number of issues important to women, such as
sexual harassment in the workplace, are not directly addressed within the context of India's Company Law regime, but are dealt with in separate legislation. Examples include the Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act, 2013, which seeks to protect women from sexual harassment in places of work. The law impacts on companies by requiring employers to report on the number of sexual harassment complaints received internally, and the outcome of such complaints.

This paper examines the board composition and CSR reports of 200 large Indian companies before and after the coming into force of the Companies Act 2013 and related rules. Company reports from 2011 and 2015 were accessed. Statistical analysis reveals a significant increase in the proportion of women on Indian company boards, with a more moderate increase in the representation of women at senior management level and female workforce representation more generally. An analysis is also done of the quantity and quality of corporate funding for CSR initiatives aimed at reducing the gender gap in health, education, economic participation and opportunity and/or political empowerment. The conclusion is reached that company law initiatives aimed at improving board gender diversity and increasing levels of corporate engagement with gender equity causes have so far had limited effect in the Indian context. The two main reasons for this are first, the widespread cultural and social barriers to female equality in India and second, the gradual shift over the past two decades from a centralised award-based employment system, to a system of decentralized agreement making between workers and management. While existing legislation protects individuals from overt discrimination, the scope for company-law based regulatory initiatives to close the gender gap experienced by working-age women in India is limited.

SESSION 6/6: SPECIAL ISSUE PLANNING & DISCUSSION - WHERE DO WE GO FROM HERE?

CRITICAL RACE AND FEMINIST STUDIES OF FOOD, WORK AND ORGANIZING

SESSION 1/4: FOOD PRODUCTION AND CONSUMPTION

‘Working for Nutella’: Transformation of Hazelnut Production, Transformation of Family
Emine Erdogan, University of Warwick
Contact: emnerdogan@gmail.com

Turkey is the largest producer and exporter of hazelnut in the world. It consistently produces more than 60% of the world’s hazelnut supply in the north of the country known as Black Sea and most of the production has been purchased by ‘Nutella’ – the brand of Ferrero Company - through sub-contractors. Recently, farmers began to resist Nutella – indirectly – as firm’s purchasing process through the sub-contractors is causing rate decrease.

This paper explores the transformation of hazelnut production in Turkey since Nutella began to ‘dominate’ the market and relatedly the transformation of organisation of familial labour. Hazelnut picking is a labour-intensive work and although the majority of the landowners are small farming families, harvesting is mainly done by seasonal migrants – Georgian, Kurdish and increasingly Syrian -. Drawing on in-depth interviews with landowners and workers, this study explores how gender, class, and ethnicity shape and are shaped by the labour process in hazelnut production. The paper also compares findings with my previous research on a global tomato chain starting in Turkey and looking at similar or different patterns in terms of the role of intersecting inequalities in organising labour in food production.

Gender, race and cultural identity in governing fisheries in Pacific Island countries
Kate Barclay, University of Technology Sydney
Contact: Kate.Barclay@uts.edu.au

The seafood sector globally is male dominated, with the significant roles played by women in seafood supply chains often rendered invisible. In Pacific Island countries ‘gender’ is seen by many as the concern
of White women. Moreover, some Pacific Islanders see addressing gender inequality as an activity for modern town life, and not appropriate for traditional village life. It is thus challenging to work towards improving gender equality in rural fisheries in Pacific Island countries, with the fisheries management field being quite gender blind, and underlying resistance against raising gender as an issue in target communities. This paper utilizes material from an interview study conducted in Solomon Islands, Kiribati and Vanuatu. We asked people working in government departments and non-government organizations what they see as the key obstacles and potential solutions for working towards improved gender equality in coastal fisheries in their countries.

**Wearable technology, gender, food and biopolitics**

Janet Sayers, Massey University  
Barb Plester, University of Auckland  
Contact: j.g.sayers@massey.ac.nz

Our study is concerned with emerging new forms of bodily control at work resulting from the fast-paced uptake of wearable technologies, and for this conference – GWO 2018 – we connect this larger study with critical food studies. Wearable technology refers to electronic devices that harness Internet connectivity in order to track personal bodily information. According to Curry (2017) the market for wearable technology is only in its infancy but research firm IDC (International Data Corporation) expects ‘smart’ clothing and wearables to be the biggest new technological trend with sales doubling in the next four years. Not unsurprisingly technologists have been promoting the economic advantages of wearables and managers are experimenting with and implementing wearable applications to work and organisational contexts. Innovation regarding wearable devices that can measure food intake, and give feedback about that intake, is on the rise. Most information about food intake is currently self-reported, but new forms of wearable technology are now being used including ‘smart necklaces’ that can assess portions and contents of meals by tracking vibrations in the neck, and digital forks that can monitor portion size and speed of eating. In organisations, and especially the health sector, nurses are being told to ‘shape up’ and be role models for patients. This example of nurses, always the bellwether for management fads, shows that organizations will use these technologies for a host of perceived benefits.

The difference between smartphones, and the latest wearable technologies is that for the most part smartphones are distinctly separate from a person’s body and an active choice is made whether or not to answer a call, check email, send a text or search the internet. In contrast, wearable technologies cross another boundary, in that active choice is eroded as they are designed to work almost always, are unobtrusive and quiet as they go about their job of gathering constant data about the body or even state of mind with some devices. Most commonly these devices, such as ‘Fitbit’™ or Apple™ watch, are designed to be worn on the wrist and they can track vital statistics and promote idealised activity levels such as the popularly recommended 10,000 steps per day. Most recently companies have started to use digital devices that are inserted under the skin of their employees. While these devices seem exciting and desirable to many people, our focus is upon their use or potential use in organizations, especially when organizations beneficently issue them to employees as part of a wider health and fitness programme or linked with a health insurance programme (as is becoming increasingly popular).

The aim of the present paper is to explore, using a concept of biopolitics, how wearable technologies are currently being and are most likely to be used, and the various challenges that are arising, especially for employees. The empirical material we focus on in the present paper is scholarly, technical and media reports that focus on new practices and emerging workplace issues.

We understand the organisational body through biopolitical concepts emerging from Foucault but focus mainly on those theorists who have linked the rise of biopower to contemporary economic life. Our intention is to link these themes to the feminist and critical food literature. We question the ethics and politics of these emerging technologically controlled schemes.
SESSION 2/4: GENDER, RACE AND FOOD SOCIAL ENTERPRISES

**Food as a site for resistance and resilience**

*Christina Schwabenland, University of Bedfordshire*
*Alison Hirst, Anglia Ruskin University*

Contact: christina.schwabenland@beds.ac.uk or alison.hirst@anglia.ac.uk

Our research focuses on catering co-operatives and social enterprises established by Palestinian women’s organisations. Cooking and embroidery are two of the most common income generating activities that Palestinian women’s organisations promote and yet they have attracted some criticism for sustaining traditional stereotypes about women’s work. For example, commenting specifically on embroidery, Al Dajani and Marlow conclude that ‘although these women make a critical contribution to family incomes, their entrepreneurial activities are constructed around the preservation of the traditional family form such that while some degree of empowerment is attained, challenges to embedded patriarchy are limited’ (2010:1).

However, our paper takes a different interpretation. Drawing on the importance of context in both framing and limiting possibilities, we suggest that an interpretation that explores the symbolic meanings that surround the creating and providing of food, especially food that is rich in cultural connotations, opens up new ways of understanding these activities. For example, in a context where the nationhood and cultural identity of Palestinians is constantly under threat, and where physical survival can be difficult, the provisions of life enhancing and culturally affirming food can be seen as an act of resistance and resilience.

Our study explores the ways in which the women involved in these activities understand the provision of food. Judith Butler, in her visit to the West Bank in 2010, commented that ‘if you [are] subjugated, there [are] also forms of agency available to you, and you [are] not just a victim, or you [are] not only oppressed, but oppression could become the condition of your agency. Certain kinds of unexpected results can emerge from the situation of oppression if you have the resources and if you have collective support’. Our paper draws on interviews and observation to identify what such resources are in this context, and how the provision of food becomes a form of agency.

**Entrepreneurial Food Femininities: Failure, Care and Feeding Work**

*Maud Perrier, University of Bristol*
*Elaine Swan, Sussex University*

Contact: Maud.Perrier@Bristol.ac.uk or E.Swan@sussex.ac.uk

In this paper, we explore Kate Cairns’ and Josee Johnson’s (2016) contention that failing at food continues to equal failing at femininity through a study of women food social entrepreneurs in Sydney, Australia. In particular, we address the lack of attention given to women’s food work outside of the home, with most studies focused on feeding work in the domestic sphere (Devault, 1991; Charles and Kerr, 1988, Cairns and Johnson, 2015; see Sharpless, 2013 as an exception). The women food social entrepreneurs we interviewed in Sydney, Australia worked with migrants seeking employment in food industries (Taste Tours, Parents’ Café and Mazi Mas), created food intercultural experiences for new migrants and established Australians (Shared Table and Welcome Dinner), rescued waste food for vulnerable groups (OzHarvest) provided permaculture training (Milkwood) and managed community run Organic vegetable box schemes (Shared Harvest). Our participants’ accounts of setting up food social enterprises reveal how they uncomfortably inhabit the categories of ‘social entrepreneur’ and ‘activist’. They also reveal their struggles to generate value and visibility for theirs and their employees’ labour and skills. We argue that our participants’ affective attachments to their work as food social entrepreneurs was characterised by failure. Indeed, they foregrounded vulnerability thus indicating a more varied affective repertoire of entrepreneurial femininities and a more open exploration of the injuries of neoliberalism than currently represented in the literature.
Secondly, we suggest that the food social entrepreneurs’ accounts re-signify the symbolic connection between women and food by moving the gendered compulsion to care about food into the public sphere. Scholars of postfeminist popular culture have critiqued the nostalgic romanticisation of domesticity and the call for career women to return to the home as forms of backlash against feminism, as well as pointing to its potential for the re-signifying of feminism (Davies and O’Callaghan, 2016; Bain, 2016; Hollows; Bramall 2015; Goodman et al, 2010). Such critiques seldom reflect on the white middle-class assumptions these cultural representations of feminism perpetuate and the positive connotations of the home for black women (hooks, 1990; Reynolds, 2007). We contribute to this body of literature by suggesting that our interviewees’ narratives of distance and proximity from domestic cooking represent new forms of ‘public food femininities’ as attempts to navigate these tensions.

Informational session: Servings - new international network and blog on gender, race, food and organising.

In this short session, Drs Maud Perrier, Elaine Swan and Rick Flowers will introduce their new network and blog based on the themes in the stream. There will be opportunity to ask questions, join the network and make suggestions for the network and blog.

SESSION 3/4: RACE, COOKING AND EATING

‘Foodie Masculinity’ and Exploratory Food TV Shows: An analysis of Surfing the Menu and Ugly Delicious

Sukhmani Khorana, University of Wollongong
Contact: skhorana@uow.edu.au

In this paper, I examine a random selection of episodes from the first season of the ABC television series Surfing the Menu and the ‘Home Cooking’ episode of Netflix’s Ugly Delicious to uncover their mediation of a foodie and cosmopolitan masculinity. This analysis draws on Tammi Jonas’s (2013, 127) work on culinary cosmopolitanism wherein she says that SBS Food Safari host ‘O’Meara’s repetition of “how lucky we are” discursively positions Anglo-Australian culture in the centre (mainstream) and in need of “spicing up” by “them”’. This paper addresses the question of gender performativity when it comes to food adventuring by using the mediated lens of the two chosen food shows.

In a special issue of the journal Food and Foodways, editors Julier and Lindenfield (2005, 12) surmise that men’s hegemony often operates through the cultural fields of production, such as the practices and discourses around food. Talking in the contemporary Australian context, Flowers and Swan (2012, 19) recount the food pedagogies of ‘Frank’, an Anglo-Australian man who lived and worked overseas for periods of time beginning in the 1960s, and has been married twice (the first time, to a Chinese student from Singapore, and the second, a Filipino migrant). They characterise his accounts as being marked by an absence of taste, smell and colour, and add that he represents ‘a pre-foodie, pre-Jamie Oliver masculinity’. This, then, raises questions about what a ‘foodie masculinity’ looks like, how it is performed on the increasing number of food shows starring male chefs and what it could say about the gendering of food and domestic labour, especially in intercultural exchanges over food in multicultural settler societies such as Australia and the US. In this way, this chapter also brings to bear an intersectional perspective on the process of cosmopolitanisation. According to Meskimmon (2011, 7), ‘the impact of feminist praxis on the concept of cosmopolitanism is especially strong where connections are made between the macro-level of a politics of a world citizenship and micro-level of explorations of making ourselves at home in the world’. What a reading of Surfing the Menu and Ugly Delicious sets up is an understanding of the way different kinds of social identities are intertwined, what role feelings of belonging and non-belonging can play in imagining different kinds of foodie masculinity, and how women are still positioned mostly in the private sphere with respect to food.
Gender Work and Organisation

'Whatever you do, do it with style!': Food Entrepreneur B. Smith's Black Woman Aesthetic
Kimberly Nettles-Barcelón, University of California Davis
Contact: kdnnettles@ucdavis.edu

My current book project, *All the Men are Chefs, All the Women are Bakers, But Some of Us Are Brave: Black Women Culinary Professionals*, examines the lives and work of three Black women, cooking and thinking with food in different time periods: Chef Edna Lewis, restaurateur and style icon B. Smith, and Chef Tanya Holland. At the center of my analysis is to understand their food work as rooted in a tradition of Black women as “cultural workers” (Johnson-Reagan, 1986 and Williams-Forson, 2007) with the particularities of their work tied to the social and political context of their time and place. I focus on the public representations of them and their food work — what is written and said about them in mainstream media (television, newspapers, magazines, social media). I also examine how they engage in processes of crafting specific identities as food workers — how they work as creative agents in their enterprises in and out of the kitchen. I do so to determine how the crafted narratives of their work resonate and/or counteract dominant (and usually problematic) stereotypes of Black women cooks/domestics.

For the conference, I focus on the work of B. Smith. Although she was often referred to in the mainstream press as the “Black Martha Stewart”, former model turned restaurateur Barbara Smith (1949- ) created a distinct brand which centered on a middle- and upper-middle class Black aesthetic. Her career in fashion garnered many “firsts” (e.g. the first African American woman on the cover of Mademoiselle Magazine in 1976). She utilized her appeal to build a diversified set of enterprises from the 1980s through to the present: upscale restaurants in Manhattan, Washington D.C., and Sag Harbor, a table-top entertainment/design book, two glossy cookbooks, a nationally-syndicated television show, and in 2001 introduced a home-goods line with her signature “Afrasian” design concept available at Bed, Bath and Beyond.

How is the Other eaten? Eating bodies, Intercultural Activism and Racialised Orientations
Rick Flowers, University of Technology Sydney
Elaine Swan, University of Sussex
Contact: Rick.Flowers@uts.edu.au or E.Swan@sussex.ac.uk

Our paper explores what it means to ‘eat the Other’ through our studies of Taste Tours, an ethnic food tour social enterprise and the Welcome Dinner Project, a food social venture which brings together ‘established Australians’ with ‘newly arrived Australians’. Whilst offering intercultural exchanges through food, these projects operate in Australia at a time of intense racism, xenophobia and Islamophobia. Building on three years of research, and informed by critical race feminist theory on food, bodies, viscerality, and hospitality, we examine how the influential metaphor of ‘eating the Other’ taken from bell hooks’ (1998) critique of white people trying to spruce up dull white culture by appropriating black culture, and extended to white middle class food adventuring, might be understood materially (Slocum and Saldanha, 2013; Sheller, 2003). We draw inspiration from recent anthropological provocations about eating: First, Emma Jayne Abbot’s call for food studies academics to study food as food rather than just as a window onto other processes (2017). Secondly, Anna Lavis (2017) expansion of what eating is through her suggestion that for women with anorexia consuming digital food images constitutes eating. Thirdly, Annemarie Mol and colleagues’ discussions of tasting practices, eating bodies, eating with others and eating environments. This anthropological scholarship rightly draws our attention back to how we taste, bite, gulp, savour, digest, chew, devour and absorb food and how these practices are profoundly embodied and contextual. As Abbots reminds us eating differs from other embodied food practices. But to date, this work has yet to offer accounts of how race and racialisation affect eating and bodies. In contrast, Rachel Slocum and Arun Saldanha ask what race is in the spaces where food is eaten and how anti-racism can take shape through food (2013: 2). In a concrete example, Robyn Longhurst and colleagues (2008) show how an embodied confrontation with eating the Other’s food can challenge white good intentions to be open. Accordingly, our paper draws on Sara Ahmed’s (2004, 2006) theories of proximity, orientation and materialisation to explore what eating the Other means in the embodied
encounters on Taste Tours and the Welcome Dinner Project and the projects’ aim of anti-racism through food

SESSION 4/4: FOOD FEMININITIES

The third devotion: How intersecting work, caregiving and health commitments compromise women’s well-being

Natalie Jovanovski, Lara Corr, & Kay Cook
Swinburne University of Technology
Contact: njovanovski@swin.edu.au

Women are often subject to competing devotions of productive and reproductive labour, balancing their time between being ideal workers and ideal carers for their families. Traditional gender norms related to selfless nurturing in women prevail in contemporary Western culture, despite changing cultural attitudes about women in the workplace. Indeed, studies have shown that women experience an ‘hourglass ceiling’, where their commitments at home can impinge on their commitments at work. Researchers have also found the opposite, where work responsibilities have conflicted with women’s family time and care work. Adding to the work-family literature, we argue that women are also subject to a powerful third devotion that has increasingly been promoted in public health discourses; a gendered, neoliberal project of self-maintenance in relation to food and nutrition that we refer to as the ‘health devotion’. Research has only just started to foreground the links between workplaces and time-health economies, or the time availability to engage in and maintain certain health behaviours, in a gendered way. In this project, we look specifically at how women’s wellbeing is shaped by the negotiation of their work-family-health commitments. We analysed interviews of 20 Australian women working part-time, full-time outside of the home and full-time from the home (e.g., family day care educators working from home) regarding their experiences of work, time, leisure and relationships with food and nutrition. We found that women’s health and wellbeing were compromised by their expectations of competing devotions to work, family and health, affecting some categories of women more than others. We propose that women juggling both productive and reproductive labour may also be affected by the ‘health devotion’, and that addressing women’s relationships with food, nutrition and health will take more than looking at women’s individual portioning of time to include structural changes in the workplace and in family life.

More (moral) work for mother? Couples negotiating responsibility for ethical food choices

Stephanie Dunk, The University of Sydney
Contact: stephanie.dunk@sydney.edu.au

Examining gender roles in families seeking to consume ethical food, this paper interrogates the mother as moral guardian of the family mouth. It brings together feminist perspectives on the caregiving role of mothers within families with critical perspectives on alternative food movements to explore a possible feminist critique of alternative food. The critique centres on the transformation of mental labour into moral labour, a new kind of exertion that must be performed as mothers are now offered food choices for their families that recommend themselves not only in terms of palatability and nutrition, but also ethical features like ‘fair trade’, ‘local’, and ‘organic’. This paper interrogates whether alternative food systems are inadvertently or cynically increasing the social pressure on mothers, amplifying the burden on them.

Using semi-structured interviews and marketing materials as windows into wider discursive practices, this paper documents the moral labour pressed upon consumers by marketing, and taken on by families in their efforts to eat ethically. It documents the ways that this burden is distributed within the household by using discourse analysis to examine the ways in which couples linguistically negotiate responsibility for food production, purchasing and preparation between themselves. In this way, the gendered aspects of responsibility for food provisioning are examined in micro-situations to determine the ways of speaking, buying and growing that make possible the perpetuation of, and resistance to, the dominant narratives.
around food responsibility. The sustaining of an ethical diet requires an increased labour including the physical labour of gardening, preserving, and multi-sited shopping, the mental labour of research, self-education and weighing of options, and the moral labour of choosing. This increased labour expands the spatial and temporal dimensions of food provisioning, providing more opportunity for the involvement of additional family members – and interview subjects reported sharing the labour. Further, the all-encompassing nature of the labour required to adopt ethical consumption means that the moral load tends to become a key household issue and a topic of everyday conversation, so that it is shared by more members of the family. Where the passion is not shared, however, there is evidence that the increased burden on the mother includes not only the choosing of products required to satisfy her own ethical standards, but also of negotiating the potentially conflicting requirements of other family members to provide food that can feed the whole family. This paper introduces nuance as it explores whether alternative food has the potential to reform gendered relations, or whether it merely upholds hegemonic family patterns.

DEVIATING FROM AGREED STANDARDS

SESSION 1/5: GENDERING CORRUPTION

Gender and Corruption in Academia - Leveraging Cronyism
Lynne F Baxter, University of York
Contact: lynne.baxter@york.ac.uk

This paper explores the relationship between homosocial masculinities and cronism in academia. Corruption, or deviation from an agreed standard (Lennerfors, 2007), is taking place in academia in a way that favours some men. Homosocial networks can result in cronism. People in positions of power channel opportunities to cronies they have made through their networks rather than others. Cronies construct reciprocally supportive relations that help their own advancement and exclude others less well positioned to participate. The processes are corrupt as they lead to deviations from agreed standards in a way that favours men, leading to continuing gendered inequality of advancement. This paper explores how men begin cronism, how it is developed and sustained. There are numerous examples drawn from over 30 years in academia at several institutions. Cronism comes in waves, especially in Business and Management Schools where power structures are precarious, but the effects of cronism are continuous in undermining women and non-hegemonic men’s progressions.

Cronies have a ‘common bond’ that they foster through reciprocal relations. Bonds are used to create institutional logics of inclusion and exclusion (White et al., 2012). Common bonds facilitate relationship development that lead to cronies being well known to each other, seen in a favourable light and deserving of protection. I have identified three main types of bond in academic departments: academic subject interest, extra mural consultancy activity and weekly ‘office’ meetings in pubs. First, the preferred academic subjects is framed as being more important and research in that area receives more funding that others. The subject area of the person in charge will receive disproportionate resources and the staff in that area will extend beyond reasonable need. Second, consultancy opportunities are shared between the select few creating cronism. One extreme example was where training contracts were won at different universities and allocated reciprocally within a cronry network that covered both universities. Network members benefited from a large supplement to their income that the university knew nothing about. Third, in the UK cronism is fostered in bar meetings where work strategies and opportunities are discussed over a pint. This affords the cronies a better position to achieve mutual objectives. Resources at work get allocated to people they might not have had these discussions and social activities not taken place.

The paper details different forms of financial, human resource management and operations distortions of academic departments brought about by the failure to disclose conflict of cronry interests. These activities are gendered, they are a performance of masculine seduction facilitated with gifts and bribes with the aim of generating wealth and privilege (Moore et al., 2006). Cronism forms a fluid that surrounds the spine of universities, notorious for their inequalities of opportunity (Johnson et al., 2013), and create and sustain
men in positions of power. Women in male crony academia share the position of women round the globe. They have lower access to decision-making, resources and their rights are not protected in practice (Nawaz, 2009). As a consequence their opportunities and development suffer.

Dressed to Defraud: ‘White Collar’ Crime, Corruption and the Sartorial Performance of Elite Masculinities
Alison Matthews David, Ryerson University
Contact: amdavid@ryerson.ca

In his 2004 police mugshot, Enron CEO Kenneth Lay gazes into the glare of the flash attired in a traditional American male business suit: he sports a navy suit jacket and a light blue collared shirt. His unbuttoned collar and the lack of his trademark red silk tie are the only clues that he is dressed for an appearance before the police photographer rather than a board meeting. This image demonstrates the camouflage worn by one of the most corrupt businessmen in history, ranked the third worst American CEO of all time for his “mislmanagement and dishonesty.” In a country where criminality is largely depicted as poor, African-American and wearing an orange jumpsuit, Lay’s “white collar” clothing begs the question of how corruption is actually dressed.

As part of a larger research project examining links between clothing and crime, this paper asks what it means to perform the highly masculinized but potentially corruptible role of the suit-clad business executive. The executive’s fraudulent betrayal of the honest public’s trust is the obverse of undercover or “plainclothes” policing, where detectives legally don the garb of drug gangs and sex trade workers in order to deceive criminals as to their identities. Because the artifice of self-presentation and fashioning has long been feminised, these performances of hegemonic and transgressive male identities have not received the attention they deserve. At the same time, criminologists have historically studied “blue collar” or street crime. Sociologist Edwin Sutherland shifted the focus towards white collar crimes committed by the powerful and enabled by class bias and legitimate forms of employment.

Business suits project the wearer’s personal power, as John T. Molloy famously wrote in his 1975 handbook Dress for Success. Yet because suits are standardized, uniform and render their wearers almost “invisible,” they are the perfect camouflage. As cultural criminologist Treadwell argues, “Few of us associate crime with wealthy businessmen in expensive suits, yet… that is perhaps where crime is at its most prevalent and has the greatest cost to society.” More recent criminological work has examined white collar crime more critically but not through an embodied or gendered lens. The Chief of the New York City Detective Bureau, Thomas Bynam argued in Professional Criminals of America (1886) that criminals were adept at adopting the guise of those whom they wished to swindle or defraud, including the “higher and more dangerous order of criminals—who carry no suggestion of their calling about with them” and “attire themselves so as to attract the least attention from the class of people among whom they wish to operate.” By examining the origins, class connotations, and performative aspects of the business suit in relation to constructions of masculine power and probity, this paper seeks to make visible the insidious forms of corruption camouflaged beneath spotless white collars.

SESSION 2/5: INEQUALITIES

Clear as Mud: How the ‘Transparency Agenda’ Obscures Experiences of Inequality in Two English Universities
Emily Pfefer, Queen Mary University of London
Contact: e.d.pfefer@qmul.ac.uk

2017 was hailed as the year of the Conservative ‘transparency agenda’ to promote workplace equality in the United Kingdom, although these reforms stem from the Equality Act 2010 passed under the last Labour government. Mandatory company gender pay gap reporting requirements are at the centre of this ‘agenda.’ However, this veneer has been met with considerable scepticism by groups like the Women’s Equality Party, who argue that perfunctory pay transparency is insufficient to address deeply embedded
workplace inequality.

Cause for their concern may lie in this paper’s examination of an industry arguably already quite transparent on paper: academia in the UK. Various factors suggest that academic pay should be reasonably transparent, such as high trade union density, public sector regulations, and years of institutional level gender pay gap (GPG) reporting by the Times Higher Education. However, the industry continues to struggle with a persistent GPG, vertical segregation, and shockingly low representation of Black, Asian and Minority Ethnic (BAME) individuals in the professoriate.

A related lack of confidence in the connection between stated aims of equalities policies and their actual outcomes and cultural shifts surrounding racism in UK universities was expressed in Sara Ahmed’s On Being Included. She illuminates how universities create equalities documents instead of doing equalities work—at best—and create equalities documents that actively obscure bad practice to preserve image—at worst.

UK universities were handed the opportunity to further implement the ‘transparency agenda’ when the Equality Act 2010 (Specific Duties and Public Authorities) Regulations 2017 came into force in March 2017. This expansion on the existing Public Sector Equality Duty requires governing bodies of English higher education institutions to publish annual gender pay gap details, the first deadline of which was March 30, 2018.

Influenced by Ahmed’s work, this paper explores elements of the ‘transparency agenda’ being performed in two English university case studies, including the Athena SWAN award for gender equality good practice, professorial pay banding, promotion and the national pay spine. Through semi-structured interviews with remuneration policy shapers at the centre of the universities, union committee members, and academics, this paper uses Acker’s inequality regime analytical framework to address a primary question. How does the ‘transparency agenda’ within UK universities serve to obscure and embed inequality in the advancement of women academics?

An emerging theme synergizing with the transparency agenda is what some call the unspoken rule that academia is ‘beyond pay.’ One should merely be grateful for presence in the academy; yet a professor cannot live by her citations alone. Somewhat ironic given the frequent emphasis on grant funding to succeed in promotion, this industry norm compounds with ingrained defensiveness of implementers of the ‘transparency agenda.’ As one professor put it, the university has created a transparent process for promotion so you cannot question the behaviour of the actors enacting that system. If one detects bias built into the system or if individual actors exhibit bias, both are defended from criticism by the establishment of a transparent system of promotions which cannot be questioned.

Harassment and Discrimination at Higher Education Institutions in Pakistan: Issues and Solutions
Khalida Khan & Arabella Bhutto,
Mehran University Institute of Science, Technology and Development (MUISTD) MUET
Contact: kkploehi@gmail.com

In the fast growing economies, roles of men and women are of equal importance for growth of organizations. However, there are many issues and problems occur at workplace that create harassment and discrimination against women. In Pakistan, 70% of the women face harassment at work place. During 2008 to 2010, there were 24,119 cases of violence reported against women and out of which 520 cases filed were related to harassment only. There are many higher education institutions in Pakistan where women employees are working together with men and in such organizations, women are facing serious harassment and discrimination issues, most of them even never reported or discussed. Despite of existing legislation these problems at higher education institutions of Pakistan do exist.

In this research paper, it is argued that women employees face harassment and discrimination at work places. They face different kind of verbal and non-verbal harassments. These issues of harassment and discrimination are investigated through interviews and their solution are also proposed. The mostly occurred issues are causing problems to communicate to authorities, maintaining social contacts, personal reputations and poor health issues in women. They are facing verbal, psychological and moral kind of harassments at their workplaces. This study suggests to authorities that they must legislate their
policies at higher education institutions and should control those situations causing harassment and discrimination. This study may be helpful in creating environment free from harassment and discrimination and from inequalities in the higher education institutions.

Starting fragile. Leaky pipeline and gender bias in post-doctoral fundings at Spanish universities
Nazareth Gallego Morón & Lina Gálvez Muñoz, Pablo de Olavide University
Contact: nazareth.gallego@gmail.com or lygalmun@upo.es

In the last years, Spain has gone through important legal changes regarding gender equality, including science and university career. In parallel, the promotion system at universities has been deeply modified towards a more meritocratic one. Despite such efforts, a substantive improvement in the situation of women as scientists and researchers has not been achieved.

The proportion of women in the research system in Spain is higher than in the European Union, accounting for 39% of research staff compared to 33% in Europe (UMyC, 2016). However, female professors and researchers continue to face both horizontal and vertical segregation. On the one hand, we continue to observe a gender gap in all academic areas. Women tend to cluster to a greater extent in the Social Sciences and Humanities, and men in the areas of Engineering and Technology. On the other hand, following the last available data -2016-, despite women are over 50% of university students and graduates, even of PhD graduates (MECD, 2016), they only account for 21% of full professors.

The statistical evidence points to the moment after the PhD viva as a turning point in the academic career, as the beginning of the "leaky pipeline" process (De Pablo, 2006). The literature has documented the existence of nepotism and a gender bias in the evaluation of academic and scientific merits (Bedi et al., 2012; Shen, 2013; Van der Lee and Ellemers, 2015; Wennerås and Wold, 1997). For the case of Spain, Sánchez, De la Rica, and Dolado (2011) found that the probability that a male university professor was promoted to a full professor was 2.5 times greater than that of a woman in similar family, work and personal characteristics.

This research explores the lack of funding and support as a possible cause of the decline in the female PhD participation throughout the academic career. The applications and concessions by gender and academic fields of the postdoctoral "Ramón y Cajal" Program (a prestigious fellowship awarded by the Spanish Ministry of Economy and Competitiveness), from its creation in 2001 until the present time, are analyzed. The results show a lower female participation, together with a lower ratio of success in the concessions, mainly in traditionally masculinized areas.

SESSION 3/5: STEM AND GENDER

STEM Academia As A Gendered Workplace: How Women’s Careers Interact With STEM Boundaries
Yun Kyung Cho, University of Wisconsin
Contact: yuncho@ssc.wisc.edu

Academia is a traditionally male-dominated field with androcentric values and norms. Particularly in Science, Technology, Engineering and Mathematics (STEM) fields, women academics are both numerical and sociocultural minorities situated at the intersection among such contexts as academic ranks, discipline-specific cultures, and university rules and policies. However, these women exert their agentic power and make strategic choices to claim their scholarship that is contingent on their position in the academic margin. Thus, scholarship is not as a neutral academic category but rather an on-going process of a gendered career. Both an agentic actor of an individual scholar and a field of professional practices interactively accomplish scholarship careers together.

First, discipline-specific culture serves as the contextual driving force that shapes individual scholars’ careers. Habitus based on homogeneity between an academic discipline and dispositions of scholars fosters togetherness among like-minded people while excluding undesirable people who are not disposed
to be in the discipline (Bourdieu 1996). This “academic mechanism of aggregation and segregation” (Bourdieu 1996) invisibly achieves the persistent gendered composition in STEM fields. Thus, academic male dominance and its mediating mechanisms segregate women scholars in the academic margin and concentrate them at the bottom rung of an academic hierarchy. While Bourdieu recognizes the academia’s reproducing function, he focuses little on academic practices.

Second, dominant groups of homogeneous scholars maintain, reproduce and reinforce social inequalities through exclusionary and discriminatory practices. Organizations may reproduce social inequalities through repeated practices over time through the network of homogenous members (DiMaggio and Garip 2011 and 2012). Applying this model to academia, multi-disciplinary collaboration may reproduce and even exacerbate existing gender inequalities by selective discriminations through the network of a dominant, homogeneous group of scholars in male-dominated STEM fields. When a disciplinary culture less prefers collaboration with women, the mechanism of gender homophily operates against the minority group of female academics (Abramo et al 2013). Although the model explains how a majority group perpetuates its current dominance, it does not recognize women as a minority group of active agents for their careers against exclusive STEM boundaries.

Lastly, individual women scholars challenge and even modify existing gendered scholarships and STEM fields. Their strategies are “borderwork” (Thorne, 1993) and “actual practices within the boundaries coordinating social processes” (Smith, 1987). For instance, although seemingly gender-neutral rules of academic performance produce gender-differential barriers with more rigorous criteria of SCI journal publications for female PhDs to enter an academic career, these women strategize to increase their professional capital, such as specialization and visibility, for their academic earnings (Leahy et al 2007; Park 2007). Individual women scholars’ local practices and agentic strategies first adapt to the opportunity structure of the particular academic settings, and then repeat over time to gradually constitute a modified, more inclusive academic boundaries. In this regard, their repeated strategies operate as borderwork challenging current STEM boundaries that is rigidly against professional women. They also illuminate the minority-based change mechanism that is under-theorized by both Bourdieu’s “habitus” and DiMaggio and Garip’s model of homophily.

What is it like to be a woman in STEMM? Leadership for women in a neoliberal, post-feminist context

Meredith Nash & Robyn Moore, University of Tasmania
Contact: meredith.nash@utas.edu.au

Women are underrepresented in science, technology, engineering, mathematics and medicine (STEMM) fields worldwide, particularly in leadership positions. In this paper, we explore this phenomenon by examining the leadership experiences of 25 women in STEMM fields from five countries in the Global North who were actively seeking to enhance their leadership capacities in male-dominated workplaces. In line with UK findings from Kelan (2009), we argue that women in this study seemed to be caught in an ‘ideological dilemma’ between recognising sexism and gender bias in their organisational contexts and seeing their organisations as gender neutral. We argue that a post-feminist climate and a neoliberal ethic of meritocracy in science render inequality difficult to articulate and address. Considering this dilemma through the lens of Berlant’s (2006) conception of ‘cruel optimism’, we suggest that women are problematically bound to a fantasy of success in which leadership is attainable through arduous effort.

Gendered Network Awareness in academic STEM

Felizitas Sagebiel, University of Wuppertal
Contact: sagebiel@uni-wuppertal.de

This paper focus on importance of gendered network awareness for academic leadership positions in STEM. Empirical results were taken from a German study (2009 to 2012) which focussed on potentials of innovation, which women in leadership positions can realise and which barriers they experience. The
project was funded by the German Ministry for Education and Research together with the European Social Funds.

From a qualitative approach with case studies in different organisations, a technical university and different research institutes from one big governmental research organisation were taken for this paper. Semi-structured interviews and focus group discussions with female and male professors are the empirical basis for results.

Networks can be seen as social capital, getting information and cooperation but can also function as exclusion of ‘others’. Female and male interviewees appreciated networking as an integrated and necessary part of their work and show an overall high networking awareness. (Sagebiel 2014; Schrettenbrunner, Sagebiel & Hendrix 2012). They are convinced that successful leadership in a technical field is combined with inclusion in internal and external networks, especially for information, cooperation and projects. Women are no longer formally excluded from most networks, but their participation in powerful informal men’s networks is limited because of space, time, media and activities which separate them from networking men. Women are seen as not fitting in men’s networks (Ibarra 1993; McGuire 2002; van den Brink 2009 and Zimmermann 2000). Mostly female leaders in STEM are sensitive to gender issues and realize that engineering and management in engineering are perceived as being ‘archetypical’ men’s careers (Evett 1998: 283).

Networking is used actively as a career strategy for information and cooperation by leading women. Female professors in STEM are aware of the importance of informal networking/networks and they also perceive their exclusion from those mostly men’s networks (Sagebiel 2014; 2016). Tacit knowledge is exchanged in this hidden process (van den Brink 2010), especially when a special person should be promoted. By using those partly non-transparent networks scientific excellence is not openly discussed and so biased. As networks built the basis for evaluation of scientific excellence their informality and non-transparency built a barrier even for women in leadership positions.

Women’s networks mean social capital (Metz-Göckel 2016: 134) connected with relative power and successfully promoting academic careers. There are formal women’s engineering networks, mostly as sections of a large, general (but also more or less male) network. Cooperation among women is not easy in practice because the lower proportion of women in the engineering sector means that most are working in isolation from one another, so they cannot rely on a powerful internal women’s network (Burt 1998; Scheidegger & Osterloh 2004).

Networking and network awareness as a precondition for obtaining a professorship in STEM are acquired learnt skills. In the field of natural sciences and engineering, junior members are traditionally introduced by (male) seniors (mentors), but female professors often cannot rely on a network system helping them.

Multi-Method Approaches to Broadening Participation of STEM Women in the Academy
Rachel Kallen, Macquarie University
Valerie G Hardcastle, Farrah Jacquez, & Stacie F Holloway, University of Cincinnati
Contact: rachel.kallen@mq.edu.au

For more than 40 years significant attention has been directed toward the importance of promoting diversity in scientific scholarship and broadening the participation of underrepresented groups within STEM domains. While such efforts extend along all stages of the pathways into science, private and federal funding in particular have more recently increased to support researchers and institutions committed to such efforts within the academy. Nonetheless, the number of women who progress on to STEM positions within the academy still often falls below a critical mass, and tends to decline with rank. Furthermore, research supports the argument that targeted efforts to recruit and retain women are not balanced with the continuously evolving practices and policies necessary to ensure career satisfaction, success, and retention. For instance, current models for career development and mentoring largely promote rigid conformity to traditional performance expectations which enable the persistence of narrow departmental norms regarding markers of success. Similarly, implicit bias in evaluation processes for promotion and allocation of resources and service assignments disproportionately disadvantage women’s advancement in rank. Finally, women are less likely to be mentored into leadership and are less likely to
pursue such positions thus creating an even smaller representation of women amongst the administrative levels of the academy. By drawing on person-environment (PE) fit theory, and combining multiple points of data from American NSF ADVANCE institutions (comparable to Athena Swan in the UK) and their evidence-based practices regarding scholarship, work life integration, and dual career challenges, we have created a faculty development model designed to upend this practice. The objective of such a model is to help faculty advance their careers in the academy while staying true to what they value, and while simultaneously helping departments reflect on how they can create more inclusive and supportive environments for all faculty. This talk will emphasize how data driven, multi method perspectives create a critical dialogue between the science of diversity and applications for broadening participation within the academy. More specifically, we will review how research regarding climate, implicit bias, social networks, retention and turnover analyses, and mentoring can directly inform various programming to transform the institution’s climate, reform policy, and promote equity and inclusiveness. Such methods not only afford insight into opportunities and challenges related to developing a more diverse workforce, but they also inform the development of tools for change that promote the recruitment, advancement, and retention of underrepresented STEM faculty.

SESSION 4/5: GENDERED LEADING

Exploring practices of ethics of care in the meritocratic system in academic leadership positions
Janet Johansson, Mälardalen University
Michaela Edwards, Lancaster University
Contact: jjzhang73@gmail.com

In academia, there is an ongoing struggle amongst female career despite the commitment of academia to universal meritocratic values (Knight & Richards, 2003). Selection and promotion based on meritocracy maintain the power to pass the responsibility for unequal outcomes back onto the individual. Knight and Richards (2003) point out that similar to many highly competitive professional domains, the typical academic career path is “structured according to a male perception of success: research-active, participating in the Research Assessment Exercise, an uninterrupted career history” (2003: 213). However, building upon the unequal domestic division of labour and the gender asymmetry in child care, meritocracy still has the effect of reinforcing the advantage that men have over women in the competition for scarce rewards in the workplace (Knight & Richards, 2003; Danell & Hjerm, 2012). These meritocratic systems of inequality reflect and reproduce the discursive practices of masculinity that present disadvantages to a majority of women and some men.

In Sweden, and in many other European countries female scholars experience difficulties in advancing their careers (Knight & Richards, 2003; Danell & Hjerm, 2012; Mayer & Tikka, 2008; Morley, 2013; 2014). In a study of gender distributions amongst Swedish academics, Danell and Hjerm (2012) find that female professors are underrepresented in spite of the fact that the university system has become increasingly accessible for women. The authors conclude that career prospects for female university researchers in Sweden have not improved as much as expected; and women are still significantly less likely than men to become professors (Danell & Hjerm, 2012).

The aim of the current paper is not limited to providing evidence to further demonstrate the existence of gender asymmetry amongst professors in Sweden. Rather, we focus on exploring possibilities that may contribute to creating new narratives that may alter the masculine values that are associated with the existing meritocratic system. Our interviews with Swedish female Associate Professors show that many female Associate Professors spend much of their working time making attempts to create a solidary workplace. They are attentive to other members in the department and make efforts to help early career makers to seek out opportunities. However, the qualities that are embedded in these activities are understated in meritocratic processes. Professional competences are solely assessed by quantitative indicators, such as the number and the class of publications, the rate of citations and the impact factors of publications. We argue that the existing meritocracy reproduces and legitimizes masculine approaches to career success (e.g. Knight & Richards, 2003). It contributes to the systematic recognition and reinforcement of individualist characteristics of professorship. It marginalizes collaborative qualities amongst high achievers in academia. This in turn, may lead to further marginalization of women and some
men from professorial roles.

In this paper, by engaging in theories of the ethics of care, and presenting empirical materials which indicate an oversight of the importance of the ethics of care in academia, we advocate the urgency of reattaching collaborative qualities to academic career progression, and the currently meritocratic system. We contend that the sole emphasis on individualistic, masculinized values that are presented by quantitative performances – such as number and ranking of publications, rate of citations, uninterrupted efforts etc. – in the evaluation process of professorship reduces the external value attached to the maintenance of a feminist ethic of care in academia. Tronto (1993) argues for a focus on care as practice by suggesting “we need to stop talking about ‘women’s morality’ and start talking about a care ethic that includes the values traditionally associated with women” (1993: 3). In order to change the situation that women are numerically underrepresented within academia, particularly when it comes to full professorship and academic leadership positions (European Commission 2016; Morley 2014), we need to transform the status of care and of women. An ethic of care is a social practice rather than a disposition that is “easy to sentimentalize and privatize” (Tronto, 1993: 118). Hence, we suggest that it is necessary to alter the discourse within academia by enacting the social practice of ethics of care through encouraging collaborative activities, highlighting the importance of collective growth, and emphasizing the capability of work with and for others as necessary and essential qualities of high achievers in academia.

Formal narratives: When Women Professors talk about becoming Women Professors

Vani Naik, Loughborough University

Contact: s.naik@lboro.ac.uk

Much of the research investigating the reason why there are so few women professors has relied on interview data with members of the academic community (e.g. Britton, 2017). These confidential interviews allow the interviewees to be open and honest, knowing that the research findings will be reported anonymously. However, one aspect of research that has thus far been neglected is how women professors talk about their academic journey in the public sphere. In short, what do women professors choose to talk about when invited to talk about becoming a professor? What aspects do they choose to talk about? How do they craft the story of their rise to professor status? What are their chosen discourses in a formal and public environment? And more importantly, what do they choose not to talk about? This study is a (critical) discourse analysis of presentations by four female professors based at a British university. The presentations were held primarily for PhD students and the idea was to inspire (female) doctoral candidates that they too could reach professor level.

Women in leadership is promoted in the UK Higher Education sector via the Athena Swan charter. This was established to promote gender equality in higher education in 2005. As part of the charter, institutions as well as departments can apply for bronze, silver or gold awards. In this British university, to assist with its application for such an award, a talk was held with its remit stated as being that four women professors would “share personal and inspirational accounts of their career journeys since being a Doctoral Researcher themselves”. Thus, given this public platform, it is crucial to analyse just what these women professors choose to talk about, given that the idea was that they should be sharing their ‘inspirational’ stories of how they received a professorship. The implicit suggestion here is that these presentations would provide a ‘roadmap’ or in the least, some tips that would allow the main audience of doctoral students to navigate to the same academic pinnacle in their own career journeys.

From the publicly available recorded lecture, the presentations of the four women professors were transcribed. Each presenter spoke for approximately 25 minutes. The professors all come from different sectors of academia, ranging from engineering to the social sciences. Analysis of this data takes two main forms. First, the common themes across all four professors will be highlighted, as well as themes related to specific fields and individuals. Secondly, a more critical discourse analysis will be presented. This will include not only an analysis on what was said, but also what was not said. Parallels and differences between existing research investigating the enablers and barriers (Morley, 2014) to women academic reaching professorial status will also be outlined. Overall, the main aim of this study is twofold: 1) to highlight what narratives women professors choose in public, and 2) to compare and contrast this with previous research when women professors are interviewed in private.
Women professors' institutional power in the higher education system in Germany – a neglected question
Tanja Paulitz, Technische Universität Darmstadt
Leonie Wagner, HAWK Hildesheim/Holzminden/Göttingen
Contact: paulitz@ifs.tu-darmstadt.de

Despite remarkable improvements over the last few years, women are still numerically underrepresented within academia, particularly when it comes to full professorship and academic leadership positions. Perhaps more significantly, studies show that women have a weaker position even within the same level of qualification. Altogether, women in academia statistically have a lower status than their male colleagues. To date, with regard to the German higher education system a solid body of both quantitative and qualitative studies on the academic field is available. However, existing studies on academic careers and gender primarily focus on the PhD and post doc levels, whereas the situation of women with (full) professorships has been largely neglected.

In the paper we will present a project that inquires the very processes of marginalization and recognition that women professors experience, framing these phenomena to a large extent from the perspective of women professors in leading positions. The project aims so far at the situation in Germany and includes a comparison of the situation in different types of universities such as full universities, universities of applied sciences etc. in order to gain deeper insights into the frameworks and pre-requisites of how women professors are able to gain institutional power and/or experience exclusionary practices which are connected to gender relations in academia. Aside from a better understanding of inequality in higher education at a stage when women became established on a professorship, the project aims at analyzing the strategies, options and contexts which support women professors to deal with marginalizing practices and to become a powerful player in their institution.

Leading change, changing leaders: Faculty identity changes during university transformation
Margaret M. Hopkins, University of Toledo
Deborah A. O'Neil, Bowling Green State University
Contact: margaret.hopkins@utoledo.edu or oneild@bgsu.edu

Universities are facing complex change, especially as challenges persist to affect faculty equity in the STEM (science, technology, engineering and math) disciplines, where women are under-represented at the highest ranks of the professoriate and in leadership roles (Bilimoria, Joy & Liang, 2008). The purpose of this study was to examine the changes in the identity and social identity of annual teams of faculty change leaders working on institutional strategies to increase women and under-represented minorities in STEM at two United States universities.

Work-related activities involve an important element of an individual's sense of self. Identity theory proposes that the self is composed of various internalized roles arranged in a hierarchy of salience (Stryker, 1987; Stryker & Burke, 2000). Thus, as a faculty member assumes the role of change team leader and that role becomes salient, the change team leader will have greater emotional attachment, commitment and be more intentional in that role. Social identity theory examines how membership in social groups affects an individual's self-concept (Tajfel, 1972). This identification with a group is contingent on the social identity being salient to the individual group member (van Knippenberg, 2000) and is associated with the distinctiveness of the group's values (Oakes & Turner, 1986). Social identity provides a useful perspective from which to examine faculty change team leaders as it explains the mechanisms which influence an individual's behaviors in collaborative contexts; and leading change in these academic institutions was accomplished in concert with others.

In-depth interviews were conducted with 12 tenured faculty change team leaders; six Associate Professors and six Professors. Template analysis (King, 1998) was used to analyze the data. A central
finding was that participants’ self-identity and social identity changed as a result of participating in their change initiatives. The most important individual identity change that occurred for the faculty change team leaders was that they recognized themselves as leaders and explicitly characterized themselves as such, many for the first time in their academic careers. We discovered four dynamic and interrelated influences on their new identities as faculty leaders: clarity, confidence, capabilities, and commitment.

A second contribution is the discovery of the simultaneous changes in relational identity, a type of social identity where the self is understood in terms of relationships with others (Sluss & Ashford, 2007), realized by the faculty change team leaders. This finding is important because leading change is often represented as enacted by a solo, heroic actor. As the faculty change team leaders recognized themselves as leaders, they also placed a great deal of significant emotional value on their team memberships and the strong personal and working relationships formed as a result. We discovered three mechanisms characterizing their relational identity as leaders: collaborative working relationships; shared commitment; and collective learning.

Findings show that one way of developing women in academic leadership roles is to create faculty change teams who are empowered to collaborate on diversity initiatives intended to transform their university systems to be more inclusive in recruiting, retaining, and promoting women and under-represented minorities.

SESSION 5/5: PROGRESSION?

Systemic Discrimination & Institutional Change: The Process of Redressing Sex-Based Salary Gaps at Canadian Universities
Laura K. Brown, Susan Prentice, Elizabeth Troutt, & Renée Hoffart, University of Manitoba
Contact: Laura.brown@umanitoba.ca

This paper explores institutional change in a context of systemic discrimination, focusing on faculty salaries at Canadian universities. We describe the respective roles, interactions, and long-term dynamics of academics’ professional associations, university administrations, and academics’ advocacy initiatives in sex-based salary gap claims-making and remediation efforts.

Differences in male and female academics’ salaries have been found at many Canadian universities, including Memorial (Schrank, 1977, 1985), Winnipeg (Joint Women’s Pay Equity Committee, 1999), University of Calgary (Wallace, 2005), University of British Columbia (Bakker et al., 2010; Bradshaw, 2013), McGill (Murray, 2014), University of Victoria (Adjin-Tettey et al., 2014), McMaster (Humphreys, 2015; Office of Institutional Research & Analysis, 2014), Waterloo (Salary Anomaly Working Group, 2016), and University of Manitoba (L. Brown, Troutt, & Prentice, 2011; L. K. Brown & Troutt, 2017; Haignere & Lin, 1994; Martin, 2008). Indeed, findings of male-female academic salary inequities are widespread and persistent (CAUT, 2011).

Systemic discrimination is complex. The Canadian Human Rights Commission (CHRC) defines it as the “creation, perpetuation or reinforcement of persistent patterns of inequality among disadvantaged groups” (CHRC, 2014a). Systemic discrimination differs from individualized discrimination. It “is usually the result of seemingly neutral legislation, policies, procedures, practices, or organizational structures” (CHRC, 2014a), with the significant implication that remedies require changes to the institutional structures that generate the discrimination in the first place. In particular, and unlike traditional human rights remedies that aim to compensate for damage already done, systemic remedies must seek both to redress and prevent further workplace discrimination.

Theories of institutional change suggest a range of organizational and structural mechanisms may underlie contemporary discrimination (Abella, 1984; Verma & Wente, 2016), and different agents relevant to closing sex differentials in Canadian academic salaries point to varying mechanisms for correction. Based on mixed methods intensive case study, our paper examines the processes of decades-long institutional friction and evolution toward salary gap remediation at the University of Manitoba, McMaster University, and the University of Calgary. Using documentary evidence and semi-structured key informant interviews, we trace the work of advocacy groups, administrations, and unions to identify and reduce salary gaps. We highlight the different and entangled roles played by academic administrators in their
capacity as employers, faculty associations as collective agents representing academic staff, and campus women’s groups advocating for gender equality. We identify the commonalities and differences in the architecture of salary equity advancement at the three institutions and the degree of success each approach has garnered, in order to formulate hypotheses about how and why gender-justice claims generate institutional change to eliminate systemic discrimination.

**Scaling for equity: the effects of salary structure on male-female salary differentials at a Canadian university**

Laura K. Brown & Elizabeth Troutt, University of Manitoba

Contact: Laura.brown@umanitoba.ca or Elizabeth.troutt@umanitoba.ca

This paper describes how deceptively small changes to a collectively bargained salary grid can produce significant impacts on sex-based salary gaps in academic salaries at a Canadian university. The existence of gender-based wage and salary differentials is common to many markets (Blau and Kahn 2006; Jones, Makepeace and Wass 2013; Schirle 2015). The average wage or salary gap in any organization is affected by positioning or labour segregation as well as by pay differences within positions. The persistence of salary gaps between male and female academics is well-established, and has been the focus of numerous studies in Canada and abroad, in unionized and non-unionized institutions (Brown and Troutt 2017; Takahashi and Takahashi 2011; Warman, Woolley and Worswick 2010).

In a unionized workplace, there are limited career points at which similar employees can receive differential salary treatment that could give rise to sex-based differences over time. The treatment of the various positions within the salary grid can have an increasing or decreasing effect on the overall salary gap. For example, if women mainly occupy lower paid positions whose salary bands are narrower than positions mainly occupied by men, this will have an increasing effect on the gap, slowing progress toward salary equality.

This paper examines collectively bargained adjustments to the academic salary grids listed in sequential collective agreements at the University of Manitoba over a period of 25 years. This dates from a period shortly after the Canadian Federal Contractors Program was implemented to lower workplace discrimination to the present. It spans two decades in which the rates of decrease in the salary gap are quite different (Brown and Troutt 2017). Throughout that time span, the respective academic ranks’ salary features (floors, ceilings, thresholds) underwent small relative changes.

By examining the changes to the salary grid in conjunction with positioning, the paper shows how changes to the salary grid affect the salary gap. We use sample employee distributions in three different years (1993, 2003 and 2013) to evaluate the possible effects of each adjustment to the salary grid on the overall salary gap. The paper shows that a large portion of the changes in the salary gap between 1993 and 2013 can be attributed to relative changes in the ranks’ salary features.

While we examine the salary structure in a single academic institution, our findings apply to many workplaces. Careful attention to the salary grid combined with knowledge of the degree of segregation within a workplace can be an effective tool in reducing gender-based salary and wage gaps.

**GenderExcellence? Institutional programmatics and organisational strategies within German scientific organisations**

Susanne Maria Weber & Sarah Wieners, Philipps University Marburg, Germany

Contact: Susanne.maria.weber@staff.uni-marburg.de

This paper looks at the changes in German academic field and takes up on the question how the discourse around gender and excellence are combined within different scientific organisations. Whereas in the 1970s scientific organisations were described as garbage cans (Cohen, March, Olsen 1972) or loosely coupled systems (Weick 1969), this description has changed within the last decades. Today, the organizational and entrepreneurial character of universities and scientific organizations are stressed and
scientific organisations are understood as organizational protagonists in a market economic system (Kehm 2012; Musselin 2007). This emphasizes the impact of universities as a relevant entity in the German scientific field as they are now asked to act, position and constitute themselves within the scientific political discourse. This shift toward a more neoliberal system with new modes of governance (Meier 2009) – a transformation that had long before been introduced in British universities (Peters 2017) – has been coined and discussed in Germany as a shift towards scientific excellence (Münch 2007). This change that happened within in the last 30 years in Germany also witnessed the introduction of several state-run programmes and programatics that focused on gender equality which has been institutionalised in the German academic systems since the 1990s. At the crossroads of politically enforced programmes such as the Excellence Initiative, the Professorinnenprogramm, the DFG-Research-Oriented Standards on Gender Equality and more, universities have to strive for academic excellence as well as gender equality.

The suggested paper is based on the research project “Excellence and Gender: Universities at the crossroad” (funded by the Hesse Ministry for Science and Art (HMWK) and addresses the institutional programatics and organizational strategies of scientific organizations. How do universities as “specific organisations” combine gender equality and scientific excellence as two discursive formations (Foucault 1973; Weber 1998)? And at last: What is the organizational dispositive (Weber 1998), the epistemic practice of organizing the two discourses and how does it shape young researchers’ careers?

Drawing from Foucault’s “Archeology of Knowledge” (1972), three multimodal ‘surfaces’ (Weber 2016) are closer considered and triangulated: websites, interviews and videography with organisational representatives. In this paper, we will present the final results and compare two organisations according to how they combine the discourses around gender and excellence. The results show that the ideas how gender and excellence are interconnected and interwoven differ extremely among the different organizations and their idea of an ‘excellent young researcher’ and his/her career. Organizational dispositives will be identified and related to the general discourse on gender and excellence in the scientific and political field.

ENERGY, GENDER AND INEQUALITY

SESSION 1/3: ENERGY AND WOMEN'S EMPOWERMENT

Rights and economic empowerment: an analysis of gender policies in energy access and use in South Africa and South Asia

Nthabiseng Mohlakoana, University of Twente
Abigail Kemper, University of Cape Town
Dev Nathan, Institute for Human Development, Functional Industrial Estate, Patparganj
Govind Kelkar, Landesa India, Rural Development Institute, Yusuf Sarai, Community Center
Horman Chitonge, University of Cape Town
Indira Shakya, Centre for Rural Technology, Nepal
Contact: abigail.knox@gmail.com

For many individuals that depend on biomass and other traditional energy sources to meet their daily energy needs, energy subsidies provide them with the ability to access and use modern energy services. According to the African Development Bank (2014), 60% of the population in Sub-Saharan Africa is without access to electricity and 43% of the population in developing Asia relies on biomass for cooking (IEA, 2017). Over the past years, many countries around the world have opted to provide various forms of energy subsidies for reasons ranging from promoting energy efficiency to assisting households and businesses to access and use modern energy services. Within the pro-poor energy policy context, our focus on women’s economic empowerment in the energy sector leads us to distinguish between two broad approaches namely; right-based approach and women’s economic empowerment approach.
The rights’ based approach is exemplified in the South African implementation of the Free Basic Energy policy which provides households with access to using modern energy services such as electricity, which they wouldn’t otherwise afford (DME, 2003; ERC, 2002, 2003). Often, the people that depend on these energy subsidies are from households in low-income rural and urban areas. This is also seen in a number of states of India, such as Tamil Nadu where a certain quantity of electricity is provided free to the household. Whereas in Nepal renewable energy technologies are subsidised. An issue to be looked into in such rights based approaches is to what extent household access to modern energy translates into women and men's use of this energy for their activities, such as cooking, agriculture and energy intensive enterprises, particularly in the Informal Food Sector. The second approach is to promote women’s increased involvement in economic activities, with the expectation that such involvement will lead to women’s economic empowerment and result in women using modern energy, whether for cooking, agriculture or for enterprises. This approach could promote women’s agency where they take up income earning activities and participate in decision-making processes in their households and enterprises. There are variants of these approaches in India, Nepal and Bangladesh.

The empirical evidence of the paper is based on experiences with energy programmes in South Africa and South Asia (India, Nepal and Bangladesh). The concentration of this empirical analysis will be on rural and urban areas of these countries, where in the rural areas there exist persistent problems of high use of solid biomass as cooking fuels leading to household air pollution that results in the death of millions of women (1.3 million per year in India) and children. On the other hand, use of biomass such as wood and charcoal is also common in the low-income urban areas, particularly in the Informal Food Sector. This paper will compare the rights-based and women’s economic empowerment approaches and consider how a combination of the two could contribute to women’s economic empowerment in energy use.

**Women’s Empowerment through Electrification: What is the evidence from South Asia**

Debajit Palit, Mini Govindan, Bigsna Gill, & Rashmi Murali,
The Energy and Resources Institute, IHC Complex, Lodhi Road, New Delhi
Contact: debajitp@teri.res.in

The provision of modern energy services is crucial to human well-being and is often considered an important input in improving gender equality and ensuring social inclusion and thereby realizing a broader range of development objectives. Yet, it remains unclear how and why the provision of electricity results in specific gender outcomes. In particular, it is poorly understood how and to what extent electrification may create a spur in women’s empowerment. The accumulation of knowledge is hindered due to a fragmented body of evidence and a lack of coherent analytical tools for measuring the linkages between electricity, empowerment and gender equality. Further, despite the introduction of some gender specific features in energy policies, the gendered outcomes of such approaches in these policies and programmes have been unclear.

To address the above mentioned issues, the paper first describes a framework for analysis, which was developed as part of a research project called “Exploring Factors that Enhance and Restrict Women’s Empowerment through Electrification”. The framework builds on Naila Kabeers' work on measuring empowerment and also draws from practice theory and socio-technical system theory. It provides an analytical comparison of policies, processes, technologies, actors, and socio-cultural factors that come into play in electrification and condition women’s degree of empowerment. To illustrate the application of the framework, the paper then presents some key observations from the qualitative field work undertaken in South Asian countries- India and Nepal. Further to strengthen the arguments, the electricity policies in these countries were analysed to understand the relevance of policies as a tool to promote gender equality and empowerment.

The analysis clearly indicate that even when most policies provides equal opportunities for both men and women it does not necessarily result in equal outcomes because of the inherent differences between men and women with regards to baseline. Most of the policies thus can be called gender-blind since they do not explicitly acknowledge the differentiated need of men and women for equal outcomes. Further, the analysis also reveals, among others, that while electricity tends to have a positive effect on the lives of
women and girls, the provision of electricity do not necessarily change the gender relations within the household and beyond. Electricity alone, in the absence of other supporting factors, may not be an immediate game changer towards women’s overall ‘empowerment’. The paper concludes by making some recommendations towards not only the importance of gender integration in electricity policies and practice in the Global South but also highlights the importance of other supporting policies and factors that may be required to derive the full benefits of women’s empowerment through electrification.

South Africa’s long walk to women’s empowerment: a gender balance approach in the energy sector
Abigail J. Knox, University of Cape Town
Nthatiseng Mohlakoana, University of Twente
Contact: abigail.knox@gmail.com

In South Africa, preferential procurement policies such as the Broad-Based Black Economic Empowerment (BBBEE) Act of 2003, aim to increase the involvement of designated groups (based on race, gender and physical abilities) in the economy. Combined with the other legislation such as the Employment Equity Act, these policies were designed to prevent and redress racial discrimination in the workplace and in the economy while also advancing racial, gender and social transformation goals (Horwitz and Jain 2011).

In terms of gender transformation, a common measure of success is therefore the number of women in senior management positions, the number of female owned companies operating in a sector or the total value of contracts or tenders awarded to female owned companies. Much criticism has been levied at preferential procurement policies in terms of racial transformation; arguing that they have empowered only an elite few and that black business “has been a passenger in an empowerment process driven by the government and the corporate sector” (Tangri and Southall 2008). With reference to such criticism, this paper will offer a gendered review of preferential procurement policies in the energy sector, and how they have been implemented through programmes such as the Renewable Energy Independent Power Producer Procurement (REIPPP) programme.

The equitable representation of women in business, in decision making roles, and also the number of female beneficiaries relates to what policy makers refer to as the gender balance. This paper explores the long term merits of a gender balance approach in the South African energy sector while also highlighting how this approach on its own neglects immediate, short and medium term opportunities to empower women along the way.

Although with merit, career opportunities are only one aspect of women’s empowerment in the energy sector. Women can also be empowered through access to affordable, reliable and safe energy, which they may choose to use for their household energy needs or for generating income. The processes through which energy programmes are implemented can also empower women to make decisions about which appliance they would prefer to use for example, or be empowered to learn about their fundamental rights through media powered by electricity (Khamati-Njenga and Clancy 2003).

Based on in-depth interviews with key policy makers and women in energy businesses in South Africa, the research will also consider the personal experiences and opinions of women in contributing to women’s empowerment in the energy sector. Do they see themselves as role models to younger women or advocates of women’s empowerment? Do they perceive energy policies to be gender neutral or gender sensitive? And what do these women in particular personally advocate for? Chitonge (forthcoming) argues that a critical gender approach needs to interrogate whether women who are participating in the energy sector as policymakers, business people or researchers are playing this role. This research contributes to the literature on energy (in)justice, gender equity, and women’s economic empowerment in the energy sector.
SESSION 2/3: ENERGY AND GENDER INEQUALITY

Addressing Gender Inequality Through Procurement: Local Content in Tanzania’s Emerging Gas Industry

Jesse Salah Ovadia, University of Windsor
Contact: jesse.ovadia@uwindsor.ca

Since discovering gas in 2012, Tanzania has been preparing to maximize the benefit from its newfound energy resources. Typically associated with Dutch disease and resource curse, petroleum resources—especially of the size discovered by BG Group (now part of Royal Dutch Shell), Statoil ASA, and their partners (estimated to be at least 57 trillion cubic feet of gas)—nevertheless represent enormous potential for a developing country such as Tanzania.

The development benefits associated with oil and gas accrue primarily to the state in the form of rents, royalties and taxes. Additionally, an economic benefit may be realized from new employment and economic activities, though the petroleum and petroleum service sectors are traditionally male dominated and in Tanzania is estimated to be over 80 percent male (VETA, 2016). However, the negative impacts of the industry, especially in terms of social disruption and dislocation, environmental degradation and loss of livelihood, are more likely to be felt by women (World Bank, 2009, 2013; Keenan and Kemp, 2014; OSISA, 2014; Macdonald, 2017; Oxfam, 2017).

Preparing for gas production has involved creating a new legal framework for petroleum resources and developing the technical and vocational education and training (TVET) needed to ensure local participation. In both, there are numerous opportunities to ensure the participation of women in the sector and to promote women’s labour market opportunities. Indeed, the African Mining Vision, formulated by the African Union, African Development Bank and United Nations Economic Commission for Africa, specifically calls for the empowerment of women in order to ensure gender equality.

This paper focuses on provisions mandating and setting targets for women’s participation in Tanzania’s emerging legal regime for local content promotion and the country’s strategy for offering TVET and small and medium-sized enterprise (SME) development training to women. Both the Government of Tanzania (through the Ministry of Health, Community Development, Gender, Elders and Children as well as the National Economic Empowerment Council) and international donors (especially the Enhancing Employability through Vocational Training (EEVT), Skills for Oil and Gas Africa (SOGA), and Tanzania Local Enterprise Development (TLED) projects), are actively promoting opportunities for women.

When it comes to the legal regime for petroleum, there is only one recent initiative to increase gender in procurement by amending the Procurement Act to require that 30 percent of contracts be given to women-led companies. The local content framework itself remains silent on the question of women’s empowerment. Therefore, it is argued that the government must pursue a holistic approach to gender equality in legislation, regulation, policy, education and training in its emerging oil, gas and mining sector in order to maximize the benefit from extractive industries and petro-development.

Gender Inequality in the Renewable Energy Sector: Evidence from New Zealand

Mingyue (Selena) Sheng, Yaxiong (Sherry) Li, & Siwen (Addison) Pan, The University of Auckland
Contact: m.sheng@auckland.ac.nz

In a global context, gender inequalities are particularly critical in the energy industry. On average, women earn less than their male counterparts and are generally underrepresented in leadership roles. Females only account for 20-25% of the workforce in the energy sector (Stevens et al., 2009), much less compared to the share they make up in the overall economy. Yet most of their roles are lower-paid, non-technical, and administrative positions (Pearl-Martinez, 2015). Nevertheless, there are fewer women as we move up organizational hierarchies. For instance, only 5% of executive board members are women at the top 200 power and utility companies (Catalyst, 2017).
Renewable energy plays an important role in New Zealand’s energy sector profile. Latest data from the International Energy Agency (IEA) shows that New Zealand had the fourth highest renewable primary energy supply among other OECD countries, with more than 40% primary energy supply coming from renewable resources, thanks to the high level of hydro and geothermal energy generation. Therefore, the possible existence of gender differences in the allocation of low-promotability tasks in New Zealand’s renewable energy sector seems worth exploring. Previous findings suggest that women are more willing to accept and have a higher probability of receiving tasks that are less promotable than men (Babcock et al., 2017). If this argument is valid in renewable energy sectors, then women will progress more slowly in those organizations.

In this paper, we intend to provide a clear picture of low-promotability tasks allocation in New Zealand’s renewable energy sector. We also aim to identify the determinants of the gender gap. In particular, we are interested in exploring three issues. We intend to see: (1) if there are any gender differences in accepting requests for tasks with low-promotability, (2) if there are any gender differences in receiving requests for such tasks, and (3) if there are stereotyped beliefs that women are intrinsically more willing to volunteer for low-promotability tasks and how this type of belief contributes to the inequality in the allocation of tasks.

In order to respond to the aforementioned research questions, we first conduct a field experiment using a survey, which attempts to examine the response rate from male and female staff towards a low-promotability task. Second, we conduct a series of laboratory experiments to test for gender differences in willingness to lead and to volunteer for low-promotability tasks both in mixed-sex and single-sex groups. This is to capture the three main determinants of the inequality in low-probability task allocation in a controlled environment.

This paper reveals potential gender differences in the allocation of low-promotability tasks and examines the fundamental causes of such differences, with a view to identifying the barriers to the advancement of women in renewable energy organizations and society as a whole.

SESSION 3/3: ENERGY TRANSITIONS AND GENDER IDENTITIES

Realising ‘just transitions’ that meet gender and social equity goals
Michael Boyland, Stockholm Environment Institute (SEI) – Asia
Contact: michael.boyland@sei.org

To meet global climate goals, societies must undertake a rapid transition away from fossil fuels. While reduced fossil fuel consumption should bring societal benefits, not everyone will benefit equally from the transition to a low-carbon energy system. The necessity for a just transition to a low-carbon economy – namely, a transition that minimizes disruption for workers and communities reliant on unsustainable industries and energy sources – is increasingly recognized in climate policy and political discourse. A call for “a just transition of the workforce” is made in the preamble to the Paris Agreement, and the UNFCCC has prepared a technical paper on national just transition planning (UNFCCC Secretariat, 2016). In addition, some nations and regions have begun implementing just transition policies and initiatives, such as worker re-training and relocation programmes, transition services, and grants and payments for industry workers facing job loss. However, there has been little analysis to-date of the extent to which these policies meet the gender and social equity goals embedded in the original concept of a just transition, developed to draw attention to the need to support those who are reliant on fossil fuels for their livelihood or for development, and who may be burdened by a green energy transition. For example, since women are under-represented in fossil fuel extraction jobs, will transition programmes simply reinforce existing gender inequalities by transferring gender biases from one industry to another, without addressing the underlying gender norms and practices that drive inequality? Do policies such as worker re-training initiatives favour younger over older workers? In this presentation, I explore the gender and social equity dimensions of the just transition concept and existing and emerging policies, through literature review and policy analysis. Beyond national policies in developed and emerging economies, I discuss the uneven distribution of responsibilities and impacts within nations, along lines of wealth, class and gender, and consider the capacity and willingness of institutions to enable a just transition (Newell and Mulvaney, 2013). Finally, I identify aspects of just transitions that could reduce or reinforce existing
gender and social inequities, and identify areas where further research is needed on the potential long-term implications of just transition policies and initiatives.

The hidden face of the energy reforms: an intersectional analysis about different overlapping identities.

Natalia Rocha Lawton, Coventry University
Cynthia Forson, Ghana University Lancaster
Moira Calveley, Hertfordshire University

Contact: natalia.rochalawton@coventry.ac.uk

In the context of the energy reforms in Mexico, the Mexican Government promoted the Mexican’s Constitution Reform for private capital to invest in the petroleum and electricity sectors. These amendments to the laws were ratified in 2014 and put an end to the 75-year-old monopolies held by state-owned enterprises (SOE) Pemex in the petroleum industry, CFE and CLFC in the electricity sectors (Vietor and Sheldahl, 2017). The process of deregulation of the Energy sector in Mexico has had very important implications in the construction of workers identities inside the unions and organisations.

This paper is based on a theoretical analysis of the changing perceptions that male and female workers had about the role of the company, the union and their own collective relationships throughout different historical moments of the CLFC. Four relevant historical periods are covered: the start of the restructuring process of this CLFC in 1999; the company’s liquidation in 2009; the union’s resistance period between 2009 and 2016; the CLFC re-establishment in 2016 as a Cooperative, managed by workers and the union, in a strategic alliance with a Portuguese MNC to create a new Electricity Generation Company.

Men and women that lived this process found it difficult to adapt to the organisational changes during the restructuring process in the energy sector as well as the permanent fight to resist the attack against their collective and union’s identity. This research is based on semi structured interviews with men and women to understand the complex and fluid interrelationship between the changing perceptions of their identities and the construction of their new identities based on their experiences during the restructuring process. A central aspect of this research is to understand the changes in union identity from a militant profile of participation in what was a closed energy market, to a stakeholder and strategic associate in the new Electricity Generation Company established after the Energy Reforms (2014).

At this historical juncture of a Company and Union more than 100 years old, the intersection of the different identities that coexist can clearly be seen. The longitudinal perspective taken in this paper allows for the historical analysis of events at different periods of time (for this research between 1999-2017). The CLFC company symbolized more than a job for its workers, it embodied a way of life where they clearly identified the company as part of their family and community, where electricity was seen as a patrimonial collective property, a natural energy source supported by the Mexican Constitution prior to 2014.

The workers conceptions about the role of the company and union in this unpredictable environment caused overlapping perceptions and tensions regarding their collective identities, gender relations, class and ethnicity. The various historical moments during the construction of the new company contributed to the creation of different and changing views about the role of men and women, young workers and company pensioners. A theoretical reflection drawing upon an intersectional analysis and the concept of hegemony will be presented to explore and explain the intersections of the different dimensions at play in this case and why these intersections subsumed each other in different historical periods.
FEMINIST EXPERIMENTS: ALTERNATIVE KNOWLEDGE PRODUCTIONS AND ORGANISING FOR SOLIDARITY

SESSION 1/8: OTHER WAYS OF KNOWING AND PRESENTING RESEARCH

Forget viewpoints, perspectives and lenses! Extending the sensory vocabulary of Academic Research
Anu Valtonen, University of Lapland
Contact: anu.valtonen@ulapland.fi

This paper sets out to challenge the primacy of vision in academic knowledge production practices. Despite the recent proliferation of the studies on the senses in organization research, the vision still dominates the way the academic research is thought of, represented and practiced. This concerns the entire research process, from the planning to the review process and that of reading. Think of, for instance, expressions such as ‘theoretical lenses’, ‘viewpoints’, ‘seeing the phenomenon in new light’, ‘blind review’ or ‘eye-opening reading experience’. In this paper, I ponder what happens if we as researchers stop orienting to the world merely through the sight and engage instead with it through the entire sensory register. Drawing on feminist epistemology and on the feminist literature on the body and senses, I shall first unpack the existing vision-based knowledge production practices by offering examples of published texts, and ethnographic notes on various academic events from analysis sessions to conferences and review processes. Then, I shall propose a speculative new vocabulary for doing research in organizational studies, one that is based on the appreciation of the entire sensory faculty. This experimentation illustrates, for instance, how wearing academic gloves and socks, instead of academic lenses, shapes scientific inquiry. To conclude, the paper discusses how such a turn in sensory vocabulary would benefit the strand of research that emphasizes the personal and close engagement in the research phenomena, such as feminist studies on affects and the body. It also points to the way the prevalent practices of knowing are grounded, not only to the male body, but also to the waking body, with wide-eyes open.

The sociomateriality of inclusiveness and resistance in strategy work
Piikka-Maaria Laine & Susan Meriläinen, University of Lapland
Janne Tienari, Hanken School of Economics
Contact: piikka-maaria.laine@ulapland.fi, susan.merilainen@ulapland.fi, or janne.tienari@hanken.fi

In this study we examine how materiality contributes to inclusion in strategy work, and how materiality is used for resisting it.

Research on participation, inclusion and exclusion in strategy work and strategizing (Laine & Vaara, 2015; Whittington, Cailluet & Yakis-Douglas, 2011) has mostly taken a rather instrumentalist perspective by understanding participation as a means to enhance innovativeness in decision making as well as to increase commitment into the strategies (Floyd & Wooldridge, 2000; Ketokivi & Castañer, 2004). From a more general epistemological perspective it is acknowledged that since there are various interpretations and articulations of organizational strategy and change, it is important to understand how strategy and change are constructed and resisted in unfolding strategy and change processes (Laine & Vaara, 2007; Kaplan & Orlikowski, 2013; Rouleau & Balogun, 2011). However, in our study we draw from feminist theorizing of recognition (Butler, 2000) and embodied ethics (Diprose, 2002) to question the instrumentalist understandings of participation in strategy work. The feminist theorization draws our attention to a desire for recognition, where subjectivities are constructed in corporeal proximity within which each affirms the presence and viability in relation to another (Butler, 2000; Diprose, 2002). This calls into question the participation in strategy work as organized form of recognition, where one group’s inclusion is a result of others’ exclusion.
We complement this feminist theorizing by building on theoretical perspective of sociomateriality. It is a theoretical approach that has emerged in the areas of posthumanist practice theories (Gherardi 2006; Nicolini 2007), material feminism (Alaimo & Hekman, 2008; Barad, 2003), science and technology studies (Suchman, 2007) and research on technology and organizations (Orlikowski & Scott, 2008).

Sociomateriality sets aside the distinctiveness of social and material in favor of the ontological co-constitution of human activity and materialities in practice. It allows for the full acknowledgement of the inherent immanence of materiality and corporeality in strategy practice. These theoretical approaches enables us to extend previous studies on materiality in strategy work. These studies have mainly examined the role of material artefacts in strategizing (Dameron, Lé & LeBaron, 2015; Jarzabkowski & Pinch, 2013; Laine & Parkkari, 2016). In particular, the body has largely remained absent within the sociomaterial studies on strategy. The performative effects of sociomateriality and body in strategizing and the consequences thereof for extending an understanding of participation in strategy-making warrant further research that we have set as our task in this study.

We accomplished an ethnographic research where we acted as participants and non-participant observers. As our empirical material we draw on two cases of strategy work: a Nordic vocational school and a small consultancy company specialized in management consulting. The cases handle the sociomaterial choreographing of strategy and the sociomaterial resistance in strategy work.

Discussion: Ethics in the study of marginalised groups
Chloe Vitry, University of Leicester
Rebecca Lund, University of Tampere

SESSION 2/8: POLITICAL POETS

Confessing the impossible: Experimental Poetry and Transgression
Jamie Ku Ting Chee, Upper Iowa University, Hong Kong
Contact: kut@faculty.uiu.edu

Based on research conducted in my MPhil thesis Confessing the Impossible: Foucault, Rimbaud, and Transgression (2003), this presentation in Sydney aims to harness the transgressive potential that poetry has on academic discourses in gender studies. In blending academic writing with poetry, this presentation adopts a transgressive methodology that Michel Foucault (1998) recognizes in Georges Bataille’s non-discursive language, with an aim to uncover new symbols and new limits which must be strived to understand in established theories.

Georges Bataille is famous for writing the so-called “pornographic novels”, alongside his other anthropological studies on eroticism. Many of the discussions on Bataille and his “pornographic writings” put an eye on the writings’ gender dynamics; feminist critics (e.g. Surkis, 1996), however, seldom consider Bataille’s writings under the practice of confession. If Bataille’s fictions are closely related to his notion of eroticism, then where does the erotic lie in his fictions? And what does confession have to do with eroticism and transgression, then?

The fragmented nature of eroticism is theoretically different from sexuality. If sexuality is regarded as a dominant ideology perpetrated by the act of confession (Foucault, 1976), which is a hierarchical technology of power aiming to control human behaviors, then the unsettling nature of Bataille’s eroticism is transgressive as it problematizes confession, philosophy, and textuality.

Adopting Bataille’s notion of eroticism (1962) as critical strategy, this presentation enacts unconventional forms of confession to demonstrate how the transgressive qualities of ‘the impossible’ violate the norms of canonized discourses in gender and sexuality studies, thereby suggesting ways to resist the restrictive grids of these limits. In struggling to find my own voice for 15 years amidst the academic requirements to conform to conventions established during the colonial period (e.g. Cheung & Ku, 2004), I personally tried to destabilize my imperialistic research routines through writing experimental poetry (Ku, 2005; Ku, 2016). Inspired by Pelias’s (2005) performative writing within the academic discourse, this presentation in
Sydney fuses academic writing with poetry. This presentation adopts a transgressive methodology of confessional performance, aiming to dissolve the absolute distance between author and reader. Peppered with disruptive anecdotes, this presentation enacts the sense of displacement and alterity that being a feminist scholar in Hong Kong feels like, with an ultimate aim to open up ‘theory’ – gender and sexuality theories per se – to social, cultural, and political developments in the Hong Kong context.

The Political Poetics of Mycelium, Mycelium Collective
Rebecca Lund, University of Tampere, Finland
Contact: rebecca.lund@uta.fi

Mycelium is a root network of mushrooms. It consists of spores, which form a communicative web with neither spider nor commander. Displaying sensibility and the ability to interpret environmental circumstances, it seeks to expand: eventually forming a disc. It then cannibalizes its own center as to distribute excess energy. In further attempts to expand, it forms a circle of mushrooms above ground. The fairy rings of folklore: a meeting place for witches, a place for sacred activities: ritual, symposia, sabbath. Communion, transgression. Mycelium itself is sexless, however, the coven is abundant. Its spores cannot be considered closed individual beings, they are explorers, seekers, cannon fodder. Copulating, communicating. However, mycelium doesn’t form a singular organism, it is legion. Mycelium is an open-ended and indeterminate dynamic structure, where the totality exceeds the number of beings. Birds in motion: black sun.

What makes the mycelium a political endeavour or collective is that it seeks to establish a collective outside the established or dominant orders through the symbolism of that which has historically been rejected as perverse, evil or dangerous, such as the witch and witchcraft. We see that position as having political as well as aesthetic potential. It stands as an outsider, an alternative order, that through its distance from the dominant and established, provides another-way-of-knowing the world, and how we might organize it. This other, that which is considered evil, therefore also contains a critical potential. The critique is not brought about with the ambition of seeking acceptance or inclusion; rather, it constantly is in the process of seeking the outsiderness or occulta excluded, of moving away from acceptance. Acceptance in a way becomes the death of a witch, symbolically at least.

A politics of fungi or mycelia should mimic the open-ended dynamic and communicative structure of mycelium; form dynamic communities that resists the temptation to become a centralized organization. Since it is open-ended and dynamic, it must disregard appeal to the politics of necessity, history and utility, and formulate political poetics. If it stiffens, it dies. To uphold these grimaces of death is decadence. And they must therefore be transformed, eaten, delivered. A politics of mycelia must embrace this dynamic hunger. This includes a politics of cannibalism. The mycelium cannibalizes its own center in order to be able to manifest the fairy/witches rings. These manifestations are sacred realms, thresholds, passages from one place to another. The transgression of limits into the intimate swarm of the limitless. As the dancers are cannibals : As the generous are cannibals : As the lovers are cannibals : We are cannibals

Creative and political lessons to be drawn from the mycelium:

1. Form a heterogenous communicative open-ended structure.
2. Cannibalize your center – eat your ego.
3. Distribute excess energy to wherever the spores seek to expand.
4. Manifest a sacred circle, love.

See: http://www.mycelium.zone/udgivelser/ for information about our journal. Currently in the process of translating them into English.
Harvey’s Phallus, a Week in October, and my Vagina is angry: where is my pussy hat? A performative autoethnography

Katie Beavan, University of the West of England

Contact: katie1.beaven@live.uwe.ac.uk

You ask ‘how can we organize for, and with, feminist solidarity?’ (Lund et al, 2017). The intellectualization of feminism is alienating (Messer-Davidow, 2002, in Lund et al., 2017).

And in answer:
A critical bricolage (Denzin and Lincoln, 2000; Kincheloe, 2004)

weaving-my-lived-experiences with current-news-stories
exploring feminist-reflexive-dissonance
as a catalyst
for resistance
for affective feminist solidarity (Hemmings, 2012; Probyn, 1993).

My performance enacting critical-self-reflections
struggles with rage-passion-Love
questioning whether
I am an activist or a bystander?

Critical social theatre (Denzin, 2017).
Radical engagement with my vagina and writing (Pullen, in press)
taking words
written from my body to stage (Spry, 2001, 2011).

Embracing écriture féminine
(Cixous, 1986)

to break
with the masculine reckoning.

Theatre as the living female body:

[[My stage is woman…The scene takes place where a woman’s life takes place, where her life story is decided: inside her body, beginning with her blood (Cixous, 1984: 547).]]

A Call to Arms.
(Denzin, 2010; Ahmed, 2017).

We are ‘fragments: an assembly.
In pieces.
Becoming army’
‘We can share a refusal’ (Ahmed, 2017a: 185).

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Can I, an emerging critical scholar, provide ‘different ways of knowing and different knowledges as ways of surviving the world’ (Hemmings, 2012: 157)?

[My] stage-body will not hesitate to come up close, close enough to be in danger – of life (Cixous, 1984: 547).

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A red-hot rage pulses through my veins, an affective dissonance between my body, who I am, and the ugly limitations of our existence as women (Hemmings, 2012; Probyn, 1993). My vagina throbs with pain as I read today’s headline story; Mr. Trump’s attack on birth control (Editorial Board, The New York Times, 2017), simultaneously eroding civil rights protections for lesbian, gay, bisexual and transgender people (Pear et al., 2017).

And my vagina burns as I read how Harvey Weinstein invited the young actress Ashley Judd, not to the business breakfast she expected, but up to his room where he appeared in a bathrobe and asked if she could give him a massage (Kantor and Twohey, 2017). Ashley was just one of many women paid off over three decades. Bitter bile stings my throat as I read Harvey’s pathetic excuses ‘I came of age in the 60’s and 70’s, when all the rules about behaviour and workplaces were different’ (Weinstein, 2017: 1). ‘No, Harvey, it’s about your power and patriarchal privilege.’

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A radical engagement with my vagina and writing (Pullen, in press); taking words, written from my body, to stage (Spry, 2001, 2011). Feminism as homework; a dragging of theory back to life, (Ahmed, 2017a), whereby ‘meanings and interpretations can be created between us in a flesh to flesh theorizing’ (Spry, 2000: 87).

Neoliberalism has tamed and fragmented our resistances (Lund et al, 2017) but we can call on a long lineage of Suffragettes to (re)g/un/ite us. ‘[W]hen the violence…spills out [a] movement is necessary. What is necessary has to become possible’ (Ahmed, 2017b: 12). Women, body-presence; exploding everything...

SESSION 3/8: SOLIDARITY IN THE FACE OF NEOLIBERALISM

In between rights and violence: subalterns encountering neoliberalism

Fahreen Alamgir, Monash University
Alka Sabharwal, University of Western Australia

Contact: fahreen.alamgir@monash.edu or alka.sabharwal@uwa.edu.au

The subaltern studies have a rich history of uncovering issues related to gender and racial politics in relation to modernity and development projects, and how these have been entrenched in their everyday lives, affecting their livelihoods. It is within this context that neoliberal politics come to be juxtaposed — upon the constellation of policies of globalisation based on the global logic of capital (Ong, 2006). Generating complexities of different forms of lives, such kind of global politics not only constitutes diverse subjectivities, but also creates challenges and ruptures for especially women’s livelihoods and basic survivability (Ong, 2006). For instance: the women workers’ employed in the global production network, — that is in the apparel industry of Bangladesh or elsewhere in Asia— their everyday lives routinely vacillate between survival and death. Concurrently, the neoliberal politics is interconnected with the local polity that entails patriarchal, racial, and religious politics. Its accommodative functioning creates dominance, violence, and therein ideological hegemony (Sen, 1999). Transnational feminists’ perspectives, as well as postcolonial feminisms, allow examination of this politics and its dominance in relation to neoliberal politics of projecting ‘giving voice’ to the women as the subalterns (Mohanty, 1993; Ong, 2006; Spivak, 1988).
Women, who are negotiating this politics in their own terms and conditions such as through women’s participation and resistance against say the open-pit coal mine project in Phulbari, Bangladesh; or, garment workers’ mobilisation for a living wage largely are concerned to rise their voice against materialistic and symbolic violence of neoliberalism. It is within this context this paper would unpack arrays of research issues such as: flexibility of identity in relations to social relations; impact of relationality and emancipation; epistemic existence and the politics of authenticity through collecting stories about women’s movements and every day struggles against the state in relation to its encroachment, eviction and oppression for the making of conducive environment for the trade and business.

**Feminist solidarity in a patriarchal neoliberal society - impossible endeavour or the only hope?**

Klara Regnö, Mälardalen University, Sweden

Contact: klara.regno@mdh.se

This paper explores the power dimensions embedded in notions of solidarity and discusses what acts of feminist solidarity are, or could be possible in a patriarchal neo-liberal society. Drawing on an empirical study of academia the paper discusses the concept of solidarity in relation to homosociality. The theoretical point of departure is that acts of solidarity are made possible across boundaries of race and class when individual women/feminists are willing to divest their power to dominate and exploit subordinated groups (hooks 2000). The paper discusses that it has become increasingly difficult to remain true to a feminist agenda and the feminist principles of collective and collaborative action within work organizations. At the same time we see several initiatives such as the “#me too” campaign where women collectively join forces to protest against sexism.

**Lean-In Circles in England - Spaces for feminist solidarity**

Kristin Hübner, University of Warwick

Contact: k.hubner@warwick.ac.uk

With the publication of Sheryl Sandberg’s Lean In in 2013 and the launch of the accompanying website, a platform emerged for women to organise themselves and tackle sexism in the workplace. This paper will explore the motivations behind women joining Lean In Circles and how these women position themselves towards the neoliberal feminist messages promoted by the book.

My findings are based on interviews and a year-long participant observation in five different Lean In Circles in England and are part of my PhD research project on Lean In, its media reception and the discourses surrounding women and work/leadership. The circles I observed attracted a range of different women from various industries and countries and differed in how much they followed the structure and content suggested by the website and the book.

In this paper, I will explore how the women used the circles for the purpose of building confidence and receiving practical advice, and how the groups provided support and functioned as a safe space. Most circle members were not opposed to the individualistic and pro-corporate tone of the book and the Lean In campaign in general. They often tried to find ways to progress in their careers within the pre-existing structures of their organisations instead of aiming to subvert them. The circle members, however, also utilised Lean In’s individualistic advice and framework in a collaborative way through sharing stories, doing exercises together, giving feedback and providing guidance to other participants facing similar issues.

In my paper, I will also argue that every Lean In Circle produces its own internal dynamic which sets it apart not only from the book and its messages but also from other Lean In Circles. The circles therefore only provide a template for women, which they can then use and redesign for their own purposes and goals. While Lean In Circles thus provide a platform for female solidarity, I will use this paper to further explore their potential for feminist solidarity.
In 2003, women in Liberia, through mass protests and a negotiated peace deal, were instrumental in bringing an end to a 14-year civil war. Since then, in an effort to foster and sustain a culture of peace, peace huts run by Liberian women were established in different communities across the country. Broadly, the purposes of the peace huts are to: a) engage in mediation and negotiation to address domestic violence and disputes, b) teach women about their rights, especially those related to women’s participation in peacebuilding and reconstruction in a post-conflict context, and c) empower women through training and entrepreneurial opportunities. These initiatives take different forms in each peace hut but they all encapsulate different types of work that are central to maintaining peace. This paper examines the work of Liberian women at the site of peace huts to achieve the goals of peace sustainability and gender equality. In their participation as members or leaders of peace huts, what do women do? And how is what they do reflective of a collective commitment to achieving a peaceful future? Exploring these questions opens up possibilities for thinking about “peace work” not just as gendered, but as located in everyday practices that women engage in. An examination of these questions is informed by an African feminist framework particular to the political economy of work with respect to Liberian/African women (Cruz, 2012). An African feminist approach to these questions facilitates an examination of work that is organized by gender as well as women’s contributions and connections to their communities, kinship networks, and the larger society (Olukoju, 2006; Arnfred, 2010). We cannot, therefore, think of the work done by women in peace huts as a singular activity that merely contributes to the prevention of war, but must also attend to how the work that women do in peace huts addresses structural forms of violence related to a lack of access to health care, education, gender-based rights (Hudson 2009) and other social resources.

Understanding feminist solidarity at the grassroots in India - a study of self help groups in the Khordha District of Odisha

Purnima Anjali Mohanty, Tania Saritova Rath, & Mousumi Padhi, Xavier Institute of Management

Contact: purnima@ximb.in

Introduction: The concept of feminist solidarity and collective action are founded on women standing and acting together to bring about change (Sweetman, 2013). Scholz (2008) classifies solidarity as being, social, civic and political. Social solidarity refers to the sense of connectedness that members feel towards other members due to the shared group identity. The paper looks at social solidarity through Self Help Groups (SHG).

Context: The micro finance movement started in 1980’s in India using the model of SHG, for financially empowering women. This is a replication of the Grameen bank model of Bangladesh. The premise of intragroup accountability by which each member guarantees the loan of the other from the bank forms the foundation of this movement. NABARD (2012) in its microfinance reports the existence of 79.6 lakhs SHG’s in India. The proliferation of these institutions has also evolved into a mechanism for developing feminist solidarity. The Union and State governments sought to create economic self-sufficiency by involving banks and NGOs in the process. The SHG’s have become a major economic enabler for rural women in India, where a quarter of the population is below poverty line.

Originality of the Research: Previous research in this regard has studied the phenomenon from the financial or structural perspective. Most research can be clubbed into studies on understanding the impact of SHG’s on economic and financial development of the individuals and the area through the economic empowerment lens or the hindrances in achieving it. This paper tries to study SHG’s though the lens of feminist solidarity and how social solidarity through these groups has also led to political and civic solidarity.
Methodology: The study was conducted in a cluster over one block of the Khordha district. The restriction to one particular cluster was maintained to ensure homogeneity of socio-cultural context. Observations and semi-structured interviews were used to collect data from 45 members of 4 SHG's in Khordha district. Secondary data was collected from the reports of the SHG's, lending bank and promoter NGO. Multi-level criterion of financial success measured through regular loan payment and similarity in age of the SHG was used to select the groups. The average group membership was 12. The educational qualification of the women ranged from primary to middle school level. Questions were asked in Odia(local language).

Findings: Hitherto faceless and unrecognized in the society, the members rejoiced in the recognition accorded to them through the group’s functions and activities. Some reported that their motivation for being part of the group was the sisterhood that it provided to them emotionally, financially and physically. It was found that women working collectively were able to enable change beyond the self and family to influence change at the village level. The social solidarity of the group had also led to political and civic solidarity. They engaged in community and social action programmes not only at the local level but by joining with issues beyond the local against social evils such as alcoholism, sex determination tests and female infanticide.

Embodying agonistic solidarity building - An ethnographic account from NGO workers

Sanela Smolovic Jones, Caroline Clarke, & Nik Winchester, The Open University, United Kingdom

Contact: nela.smolovic-jones@open.ac.uk

This paper offers an ethnographic and discursive/embodied account of the experiences of workers within a women’s NGO as they seek to build a democratic form of solidarity amongst women in a country in transition.

Acknowledging the established challenges in attaining solidarity across difference (hooks, 1986; Mohanty, 2003), we posit feminist solidarity building as an ‘agonistic’ democratic practice (Mouffe, 2013), which involves the assembling, contesting and maintenance of discursive alliances (chains of equivalence) between a range of actors (Laclau and Mouffe, 1985), namely: a diverse range of women; government institutions; international organisations and oppositional groups. The paper makes the case that the process of establishing agonistic solidarity is an embodied one, where the tensions and possibilities of solidarity building materialize (Butler, 2011) in and through the bodies of the assembling and articulating actors (in this case, NGO workers). The contribution of the paper lies in developing knowledge concerning solidarity building through bringing together empirical analysis, insights from a conflictual account of democratic practice (agonism) and a performative account of embodied subjectivity (Butler, 2004; 2011; 2015).

Building theory from the basis of an abductive (Cunliffe and Coupland, 2011) and discursive ethnographic (Kenny, 2010) study of a women’s NGO in Montenegro, the paper presents data gathered over the course of a 30-month engagement, 11 of which were spent as a participant-observer in the field. The research setting is a local and grassroots women’s organisation, which tasks itself with the generation of gender-equal democratic practice, through advocacy, activism and the provision of support services. During the research engagement, data was generated through the observation of organisational activity, interviews with workers and stakeholders, and the gathering of visual material.

Four practices of embodied agonistic solidarity building are theorised from the data. Each practice is explored as one of constructing, confronting and living antagonisms through the body:

Forgoing – this practice refers to the experience of offering one’s bodily strength for someone else’s cause; of regulating one’s own body to put others’ interests ahead of one’s own. The worker here is in conflict with her own body.

Shielding – this practice refers to the experience of entering antagonistic relations with state institutions, of substituting and ‘inhabiting’ the subjectivity – and bodily presence - of the women NGO workers represent.

Transversing – this practice refers to the experience of embracing ambivalence in relating to one another through a chain of equivalence, transversing class and social identifications different to their own – in particular those of socially conservative women who have been victims of government corruption.
Materializing – this practice refers to making oneself visible in patriarchal and misogynist institutional settings that would otherwise overlook women as absent or irrelevant to public life. Materializing means extending the embodied experiences of women into official and institutional processes and artefacts.

In conclusion, the value of the paper resides in offering a framework for both conceptualising the conflictual democratic practices involved in building and maintaining solidarity amongst women but also, through an embodied research approach, better understanding the experiences of the NGO worker in such a process.

SESSION 5/8: WHOSE KNOWLEDGE? WHOSE SCIENCE?

The Imaginary Meta
Tarja Salmela-Leppänen, University of Lapland
Contact: tarja.salmela@ulapland.fi

“Are you coming to Sydney in August 2018 to GWO conference?”
“Oh, what’s that?”
“It’s a conference of Gender, Work and Organization and for me also a chance to meet some great colleagues doing critical organization studies.”
“Oh, gender research is a rather unfamiliar field to me, I won’t be taking part.”

This excerpt I find important to share to begin with my abstract is a remembrance from a discussion between myself and an acknowledged senior scholar engaged in cultural studies and new materialism. Hearing her answer to my question, I told her how I found her work to suit perfectly to the scope of the conference even though she didn’t identify herself as a gender researcher. I said I was definitely going even though I don’t do gender research as such. Later on, I felt puzzled.

These starting words have a somewhat hidden agenda. I’m a junior organizational scholar currently writing an introductory to my doctoral thesis of the uncanny sleeping body in contemporary society and working on a co-authored article revision about accessing uncolonized terrains of organizations by acknowledging the uncanny force of sleep and dreaming. During the past year or so, I’ve had the possibility to dig in to psychoanalysis. I’ve had the most inspiring journey with Jacques Lacan, Slavoj Zizek and Sigmund Freud. Academic scholars engaged in gender issues might be aware that of these gentlemen, Freud has been denounced as sexist or anti-feminist. One could perhaps now guess what’s about to come next in my abstract. Yet, instead of writing a paper to GWO conference by engaging with feminist research that sheds light on how Freud is to be considered as anti-feminist and structure a paper around what is the potential and challenge of psychoanalysis to organization studies when recognizing this initial setting, I would like to do something else. I would like to deliberate further the disruption of scientific fields and one grand metatheory through an ongoing reading of Lacanian psychoanalysis and especially Lacan’s notions of the imaginary nature of ‘meta’. Thus, I do not ‘skip’ the important notions by feminist scholars of Freud’s apparently problematic statements of women as deprived of penis, as just one example, which for many makes Freud a person not to be taken into serious consideration when it comes to feminist inspired research. Instead, when recognizing these notions as important, I continue to widen the focus from gender to the Imaginary (Lacan), or hyper-fetishizing, of something we call meta. I grasp this topic of deliberation through the following points:

- Why did the scholar conceive herself not to ‘fit in’ to gender conference? Even though she wouldn’t have meant her statement in this way (that she wouldn’t fit in), this question is still of importance, as it reflects something I consider as a problem amongst academics, that is, we only represent a specific field and our eyes remain shut from others. I many times hear people say: ‘This isn’t my expertise’, even though it would be exactly the coming-together of versatile histories and backgrounds that would embrace the nature of science as part of the nature of life itself – to be in constant move.

- I find my PhD having something more to say than merely focusing on the ‘research subject’ – the sleeping body – precisely because of the questioning of ‘meta’. In practice, this is an allowance (for myself) of stepping out of the symbolic ‘scientific enclosure’. This considers
processes of organizing going beyond the practices within a strictly defined, coherent organization; letting the theoretical frameworks, if you wish, change, mix, entangle and evolve during the process and not holding tight to the one you ‘chose’ when not knowing about else.

- Does this questioning of ‘meta’ make me an ‘implausible’ academic?
- Who am I to say anything about psychoanalysis as a junior organizational scholar whose orientation for the sociocultural study of sleep was at the beginning practice theoretical?

In our own university faculty, the scientific enclosures seem to ‘block’ fruitful cooperation. What possibilities could there be to deconstruct these enclosures, or at least make gates to access each other’s symbolic chambers freely? In the level of human psyche, what is needed to disrupt the imaginary “MINE/YOURS”?

From epistemic injustice to epistemic solidarity in Nordic feminist knowledge production?
Rebecca Lund, University of Tampere
Contact: rebecca.lund@uta.fi

Feminist scholars have long studied and critiqued the gendered nature of academic disciplines and knowledge production. They have showed that all knowledge, despite claims of objectivity and universalism, is an essentially contested domain that is deeply gendered. All knowledge production, they argue, occurs within particular historical, political, social processes and power struggles, and all truth claims are inherently entwined with dominant ideologies that lead to the (re)production of oppressive practices in everyday life. By insisting that all knowledge production reflects “embodied experience under specific historical and material conditions” they have explicated how dominant practices in academic knowledge production favor masculine, white, middleclass, essentially biased and limited, ways of knowing. They argue that the foundations for more inclusive knowledge production and social change could emerge from treating academic work as something embodied and situated and by granting epistemic privilege to voices and perspectives that have been marginalized (e.g. Haraway 1997; Harding 1991; Widerberg 1995). Feminist studies of knowledge production inform my engagement with tensions and hierarchies within Nordic feminist scholarship.

I link my exploration of feminist knowledge production to the philosophical concept of ‘epistemic injustice’, which is normally used to capture how particular people are systematically or incidentally positioned as untrustworthy. This may be due to their disadvantaged identity position (testimonial injustice) or it may be due to gaps in collective interpretive resources (hermeneutical injustice) within a given socio-cultural context. Testimonial injustice is a result of not acknowledging or respecting the voice and experience of a particular person, due to their designated identity position. Hermeneutical injustice is the lacking ability to acknowledge or make sense of certain experiences as unfair or harmful, because certain concepts are not available to denaturalize the experience (Fricker 2007). The concept of ‘epistemic injustice’ can help me capture the ways in which the systemic or incidental hierarchization of people and epistemic commitments lead to the reproduction of social inequality. Certain peoples’ experiences are not heard, certain relations are not visible, and the theories, methodologies and concepts that would contribute to opening them up and perhaps change them are not considered legitimate or respectable (see also Messer-Davidow 2002).

A more inclusive knowledge production involves deconstructing the category “women” and acknowledging that “the struggle against oppression and discrimination might (and mostly does) have a specific categorical focus but is never confined to that category”. (Yuval-Davis 2007). We must recognize conflicts within as well as overlaps between designated social categories of women, sexuality, class, race etc. It furthermore involves rethinking the boundaries between academic and activist engagements (see Santos 2014; Messer-Davidow 2002; Ahmed 2017).

After exploring forms of epistemic injustice, I discuss the possibilities and limitation of solidarity in transversal dialogues and transversal politics, in feminist knowledge production and organizing for change. I suggest that while certain ways of knowing may never be reconcilable, solidarity holds radical potential to help us avoid “othering” and “epistemicide.” (Santos 2014)
Telling postfeminist and neoliberal stories - what gets heard in feminist organization studies?

Patricia Lewis, University of Kent
Contact: p.m.j.lewis@kent.ac.uk

This paper is prompted by the question - are you a postfeminist? This is a question I am often asked when I deliver a presentation which draws on the concept of postfeminism. My response is invariably "no" often followed by the observation that "while I may not be a postfeminist I am likely governed by this discursive formation". When writing about postfeminism I tend to make clear that it should not be treated as another version of feminism which sits alongside other feminist perspectives and therefore it is difficult to categorise an individual as a postfeminist (Lewis, 2014; Lewis, Benschop & Simpson, 2017). Instead, what is emphasised is that postfeminism understood as a discursive formation can be used as a critical concept to make visible the nature and persistence of inequality within contemporary organizations or as an object of analysis in and of itself which requires ongoing examination to shed light on its constantly evolving practices of power (Gill, 2016; Lewis, 2018). I was brought back again to this question at a feminist conference where dislike of the notion of postfeminism was expressed by a member of the audience in such a way that I had to clarify that I was not a postfeminist advocate. At the time what surprised me about having to make this clarification was that while the focus of one of the other speakers (Catherine Rottenberg) was on neoliberal feminism and mine was on postfeminism, we both treated these phenomena as forms of governance, yet nobody suggested or alluded to the idea that Catherine was a supporter of or in agreement with neoliberalism (Feminist Emergency, Birkbeck, June 2017).

Understood as forms of governance, neoliberal feminism and postfeminism have posed problems for feminism by resignifying it in individualist terms. Neoliberalism gives primacy to feminist ideas that resonate with market agendas i.e. individualism, choice, empowerment and postfeminism places the onus for the achievement of equality on empowered individual (female) subjects (Burton, 2014; Gill, 2007; McRobbie, 2009; Negra & Tasker, 2014; Prugl, 2015). Thus, both neoliberalism and postfeminism seek to deflect attention away from the structural conditions that impact on individuals and perpetuate inequalities but my personal experience of responses to critical use of these two concepts varies and the interesting question is why? To address this question, I draw on the suggestion that theories and concepts can be performative – that they may 'fulfil' themselves through the role they play in constructing reality (Ferraro et al, 2005; Gond et al, 2015). As Runte & Mills (2006: 696) have stated: ‘theories…provide the stories by which we come to understand the world and our place within it’ and so this paper will compare and contrast the stories of neoliberalism and postfeminism in terms of what each concept does, how each concept is received and how each impacts on the feminist stories we tell within organization studies (Hemmings, 2005).

SESSION 6/8: RESISTANCE AND SOLIDARITY 1

Articulating Alternatives - the role of feminist organization studies in creating common ground for resistance

Siri Øyslebø Sørensen, Norwegian University of Science and Technology
Contact: siri.sorensen@ntnu.no

It matters which concepts we use to think other concepts with;
it also matter which stories we use to tell other stories (with)

Strathern (1992: 10)

Workers resistance towards capitalist modes of working has taken different shapes throughout history, and labour unions has come to represent the “well organized” resistance towards exploitation (Friedman, 1977), however in the situation of the crisis of neo-liberal capitalism resistance has been timorous (Gall, 2011). In this paper I explore the potential for articulating and recognizing alternative imaginaries as a potential basis for enforced feminist solidarity, and discuss the potential role of feminist organization studies in conceptualizing these imaginaries (Haraway, 1991, 2017).

Solidarity often takes the form of joint resistance towards a suppressive force. The expression of
resistance can be explicit, violent - or subtle, characterised by aversion, noncompliance or sabotage. Solidarity can also be construed through common imaginaries of the future. In all cases solidarity requires articulations of some commonality that can be recognized. Following Rottenberg (2015, 433) in arguing that: “If there are still to be alternative visions to the ‘neoliberalisation’ of everything, then it may be more urgent than ever to change our own critical orientation” I do so by analysing the career narratives presented by a group of women seemingly well adjusted and content about their work-life situation: women top managers in the third sector (Sørensen, 2018). The ten research participants all can be described as committed to- and successful in their professional careers, thus resembling the “neoliberal subject”. Rottenberg (2014, 433), suggesting that resistance towards neoliberal feminism might be more powerful in “working within the potential fault lines of their logic and conceits” (ibid.). However, interpreting the stories of doing career in the third sector from a feminist perspective provides an opportunity to explore how and where the neoliberal feminist subject contradicts itself. More importantly it also provides the opportunity to discuss the role of feminist organization studies in (re)articulating the alternatives embedded within the contradictions.

Drawing on dialogical narrative analysis (Bakthin 1981, Frank, 2012), however, it becomes evident that the career narratives presented by these women leaders are filled with ambiguity and voices of resistance against taking a neoliberal subject position, together with an orientation towards the collective in past and present experiences. In the imagined future, however, despite the criticism embedded in narrating the past, and current, neoliberal logics prevail as if there is no alternative imaginary for the future. There is no visible alternative to voice a different way of being: Whether women are urged to “lean in” (Sandberg 2013) or “opt out” (Slaughter 2012) as feminist acts, the idea is nevertheless that she needs to take action, thus resembling the self-governance characteristic of the neoliberal subject (Rottenberg 2015, 2017).

Thus, the paper argues that feminist organizational studies should make efforts to enhance the potential of the dialogue by providing alternative concepts to facilitate the recognition of commonality, and solidarity, in providing for alternative futures. Based in the empirical analysis, the paper suggest that one example of such strategy to foster potential solidarity is to establish alternatives to the concept of “career”, with its linear, individualistic and capitalist connotations, to make sense of work-life participation and describe the unfolding of professional life differently.

Domestic Violence and Organization - A call for solidarity in the interfaces

Michelle Greenwood, Monash University
Tracy Wilcox, University of New South Wales
Alison Pullen, Macquarie University
Anne O'Leary-Kelly, University of Arkansas
Deborah Jones, Victoria University of Wellington
Contact: michelle.greenwood@monash.edu

Domestic Violence (and relatedly, Intimate Partner Violence, the most prevalent form of DV) cuts across gender, class, race and sexual orientation, and is experienced globally. The majority of victims of violence are however, women, and women experience domestic violence more frequently and more severely (O'Leary-Kelly et al., 2008). Globally, domestic violence is the most common form of violence against women (Devries et al., 2013).

Given the apparently contradictory ideas that surface when thinking about DV and organizations, thinking in terms of interfaces can be a helpful way of developing our conceptualization of this topic. Indeed the interfaces that this topic raises are some of the most significant organizing features of both society and ways in which we understand and know society. Interfaces have a dual nature establishing boundaries that differentiate and separate, but also offer potential connection through contestation and exchange. There are multiple interfaces pertinent to this area. The most obvious interface at play here is between that which is domestic space and organizational space. This boundary has long been dissolved in the pursuit of organizational objectives, yet is unsurprisingly invoked in the ignorance or delimiting of
involvement in that which is identified as “domestic”.

The second interface is between binary notions of male and female. The vast majority of DV is experienced as gendered. Furthermore, women at the intersections of colour, disabilities, financial needs, and homelessness amongst others may experience particular hardships. We argue that there is a need to link to discussion about wider gender inequalities in workplaces.

The third interface is between individual and collective approaches, which can be situated within longer-running feminist battles to frame ‘domestic violence’ as a societal and political issue for which communities are responsible.

Fourth, the interfaces between embodied, social and cognitive selves surfaces the acknowledgement that we bring our bodies to work. Management tendency is to deny or discipline the body, but any response to DV suggests that the bodily experiences of women should be recognised. Yet this sits in tension centuries of ideas and action that demand to reduce women to their bodies.

Finally the interface between scholarship and practice is significant, as scholarship in DV and organization is limited, yet practice has forged ahead. There have been a range of organizational, industrial and legal responses to this issue, including organizational practices that enable DV-affected employees to continue working and achieve the economic security necessary for their safety. Yet many question remained unasked, what might be the unintended consequences of such policies and practices, for that matter what might be the political and economic intended but unspoken consequences? We know little about the experiences of those working in such organizations.

Undesirable bodies: Building Community in the queer DIY punk scene

Chloe Vitry, University of Leicester
Contact: chloe.vitry@le.ac.uk

Feminist critiques of organisations posit them as spaces produced by and for a “man’s body, its sexuality […] and conventional control of emotions” (Acker, 1990:152). This hypothetical body, which is not only male, but also able-bodied and neuro-typical (Williams and Mavin, 2012), ‘fit’ (Johansson et al., 2017), and cisnormative (Connell, 2010; Muhr et al., 2016), may be considered the ideal productive body, empowered by the kyriarchy - a comprehensive term used to describe an overarching social system of oppression made up of multiple intersecting forces (Osborne, 2015). In particular, capitalism organises a racial segregation under which non-white bodies are only seen as ‘ideal’ insofar as they obey specific racial stereotypes (Holvino, 2010). Under such hierarchies, bodies which deviate from these ideals, such as those which are queer, fat, or visibly disabled, are “suspect, stigmatized and used as grounds for control and exclusion” (Acker, 1990:152).

As non-normative bodies are signalled as ‘unideal’, or even ‘undesirable’ in mainstream organizational life, queer feminist spaces can emerge in response to the need to carve out alternative spaces and temporalities, away from these alienating bodily politics. In such spaces, "individuals realize that there are others like themselves and which provide a counter to the alienation caused by rejection and discrimination" (Kirsch, 2006:30-31). The formation of these spaces can be understood as “place-making practices […] in which queer people engage” (Halberstam, 2005:6). Similarly, ‘queer time’ refers to the “models of temporality” existing beyond those set out by capitalistic/bourgeois temporal frames (ibid.). This paper engages with the following research questions: how can queer people build alternative forms of organising away from the bodily politics of capitalism through the creation and/or use of these space-times? And how might this ultimately provide resources to re-enter the capitalist world?

These questions are explored in the empirical context of the Leicester (UK) queer punk DIY scene. Interviewing the three founders of an ‘intersectional’ community, I examine the ways in which the co-production of a queer space-time, through the performance of unpaid labour – organising events, creating music, allows these founders to develop resilience away from capitalistic modes of production. The intended contribution of this paper is to add to the growing body of work ‘queering’ organization studies (Souza et al., 2016; Rumens, 2016; Pullen et al., 2016), by focusing on the exclusion from capitalistic organizations of individuals and groups with non-normative bodies (specifically queer, fat, trans, and neuro-atypical) and the creation of alternative spaces and ways of organising in response. I draw upon the
theoretical work of Judith Butler to look at, amongst other themes, the relationships between fat bodies and unemployment, late coming out and the pace of self-actualisation, mental health, and capitalist vs queer temporalities, in the building and defence of queer feminist spaces.

SESSION 7/8: RESISTANCE & SOLIDARITY 2

The Organization of Solidarity Resistance in a Women's Network

Rosa Cristina Lima Ribeiro, Fabiola Faria Tostes de Oliveira, & Ana Silvia Rocha Ipiranga

State University of Ceará

Contact: rosacrisribeiro@uol.com.br

Michel de Certeau' (2014) in his everyday practices universe congregates a myriad of practices of the most diverse nuances. These practices involved the cleverness of the intelligence – Métis, according to Datienne and Vernant (2008 p.11) "(...) combine the lighthouse, the wit, the foresight, the subtlety of spirit, the pretense, the legerity, the vigilant attention, the sense of opportunity ..." According to Certeau (2014), clever tricks, tactics, maneuvers and makeshifts are the armies of the ordinary hero in the struggle against the oppression mechanisms, in this research represented by the various forms of oppression against women: our ordinary heroine.

For Spicer and Böhm (2007), among the types of resistance strategies within civil society, is present the micropolitics aspect that involves the connections built on affinity, creating a sense of community based on feelings of solidarity.

This study articulates a feminist perspective (ROTTENBERG, 2017, HARDING; FORD; FOTAKI, 2013), necessary for organization studies, focusing on a framework of practices of solidarity resistance. More specifically, this study aims to describe the organization of a set of practices of solidarity resistance in the context of a Women's Network that operates in the periphery of Fortaleza, a Brazilian city.

Methodological procedures were based on mobile ethnology and the shadowing method (CZARNIAWSKA, 2013). In addition, diary studies, non-participant observation and a set of interviews were used.

At first, the Network of Women was mapped out, being composed of 75 women actors. The constructed reports identified a resistance practices network that is organized through the creation of solidarity sisterhood, unfolding around justice struggles objectives (SPICER; BÖHM, 2007, CERTEAU, 2014, HEMMINGS, 2012). The organization of the revealed resistance practices occurs, above all, by means of artistic production of an Artisan Woman who acts in a leadership position in the context of the mapped Women's Network. Through a set of artistic resistance practices, women share experiences that involve everyday dreams and situations related to domestic violence, low self-esteem and insecurity, characterizing a space of mutual recognition and affective solidarity (HEMMINGS, 2012).

In the context of the Network, it was also observed that the artistic resistance bundle of practices weaves ties of solidarity that go beyond the actors Women, when interacting with different groups: such as the management elites represented by the automotive dealer who donate materials and representatives of a local development bank acting in the Network financial support. It was observed, therefore, a space disposition in the organization of the Network of Women solidarity resistance practice that extends beyond the periphery when acting in different areas in the city of Fortaleza.

Solidarity resistance practices act through an aesthetics of "tricks" (CERTEAU, 2014). And, in this sense, Métis presents itself from the reuse of material discarded by large companies in the automotive sector. The Artisan Woman reports that among the materials received are the automotive filters considered as the main material to the artistic artisan production. Women's Network draws inspiration from Brazil Northeastern culture and uses them as a backdrop to organize different practices of resistance, support and solidarity, engendering new infrapolitical collective configurations to the construction of different worlds.
Menstrual Activism and the Sisterhood
Lara Owen, Monash University
Contact: lara.owen@monash.edu

In recent years menstrual activism has emerged as a socio-political movement which has achieved some notable successes through grassroots efforts, such as the reduction or removal of tax on menstrual products and the introduction of new guidelines for menstrual healthcare. I identify how different streams of feminism have historically related and continue to relate to menstruation and menstrual activism, and analyse menstrual activism in a feminist solidarity context from a political economy perspective. In this respect, I identify the rise in popularised identification of and complaint about the gendered inequities of menstrual experience as a post Global Financial Crisis phenomenon and part of a growing discourse opposing neoliberalism. I also position this in the context of unattainable notions of female perfectibility (Rottenberg, 2017) that have aggrandised women’s competition with each other, and have correspondingly diminished the sisterhood.

Menstrual activism relating to the developed world has thus far focused on four main areas of disadvantage warranting activist protest, and calls for legislative, organisational and social change:

1. Economic disadvantage, e.g. luxury sales tax on menstrual products.
2. Medical disadvantage, e.g. diagnostic delay for endometriosis (Seear, 2009, 2014).
3. Social disadvantage, e.g. menstrual stigma persists in social media (Sayers & Jones, 2015); women continue to be represented in advertising in demeaning and exploitative ways (Malefyt & McCabe, 2016).
4. Organisational disadvantage, e.g. absence of menstrual acceptance in workplaces; menstruating women continue to be stigmatised and seen as less competent and likeable at work (Roberts, 2002).

My research explores several expressions of menstrual activism related to feminist solidarity in various organised/organisational settings including: in social media; in women’s groups; at work, through the introduction of a menstrual care policy; and in changing norms of product purchase and usage. This variety of menstrual expressions and practices begins to form a picture of a new confidence in female embodiment that is reshaping women’s sense of solidarity, both in effecting organisational change together and in enacting practices of public and prideful self-care related to a hitherto private and abject experience.

I consider the extent to which the universality of menstrual experience and the apparent dissolution of the most public evidence of menstrual stigma stand as a bell-wether for the feminist project. My research indicates a shift from faux-masculinity in organisational contexts to more authentic and embodied representations of women’s lived experience in their participation in public life, supported by institutional change “forced” by activist protest and demand. But how deep does this change run? Is it altering the internalised misogyny and introjected phallogocentrism that have insidiously plagued efforts to disrupt gendered power relations (Grosz, 1994)? As an expression of female solidarity operating outside of or in opposition to longstanding stigma, how and to what extent does menstrual activism contribute to the development of a genuine sisterhood? Can menstrual solidarity stand as anything more than in (marginalised) tension with neoliberal capitalism, or does it have the potential to seriously and pervasively disrupt longstanding norms by which women are controlled and limited?

Intergenerational Solidarity
Erica Lewis, Edge Hill University
Contact: erica.lewis@edgehill.ac.uk

20 years ago I was one of the ‘new voices’ invited to contribute a short piece to Sandra Grey and Marian Sawer’s Women’s Movements: Flourishing or in Abeyance (2008) in that piece I asked “please remember that young women are not the leaders of tomorrow. We are leaders of the women’s movement today. However, do not think that this means that we want to do it without earlier generations of women’s
movement activists” (Lewis, 2008, p147). Disappointingly, I'm still making the same argument, that young/er women’s voices and concerns within the women’s movement are too often overlooked, and old/er women need to contribute to making space for young/er women within our organisations – a practice that might be considered one of ‘intergenerational solidarity’.

While solidarity has often been considered across race, sexuality and socio-economic groups (Segal, 2013), intergenerational solidarity is more commonly discussed in academic papers in terms of family relationships, rather than as a political practice. One of the few places in which there is a repeating interest in exploring questions of intergenerational work is within feminist organisations, and in journals with close ties to the women’s movement (Abeysekera, 2004, Alpizar and Wilson, 2005). A number of international women’s organisations, the World YWCA, AWID, Isis International, and Development Alternatives with Women for a New Era (DAWN) have ongoing programmes of work to address barriers to young women’s leadership in their organisations.

Within the field of leadership studies, the implicit assumption is that our leaders are old, or at least old/er people. Carole A. MacNeil drew attention to this gap within leadership studies through her analysis of Stogdill’s Handbook of Leadership noting that although the book reviews “five thousand leadership studies, there is nothing about youth as leaders or about leadership development for youth” (2006, citing Bass 1981). MacNeil’s reference to Stogdill’s handbook dates back to the original publication, however, a brief review of the 4th edition suggests little has changed, while there was one brief and positive mention of old/er leaders within the discussions of minority leaders, no discussion of young/er leaders was readily identifiable (Bass, 2008). But the idea that the under-representation of young people in leadership roles in organisations and civil society is a problem is one that is starting to gain momentum (Inter-Parliamentary Union, 2014, United Nations Development Programme, 2013).

The arguments as to why it is important that women’s voices are heard in civil society are well rehearsed (Childs and Lovenduski, 2013), and similar arguments can be made for young women, but rarely have. In this paper I want to highlight why in order to strengthen campaigns such as girls education and child marriage we need to ensure that not only the voices of young women and girls are heard, but that their leadership within our movements and movement organisations are recognised and respected. And that in order to achieve this we will need to develop practices of intergenerational solidarity.

SESSION 8/8: SOLIDARITY IN WORKING LIFE

Problems and Prospects - how can we account for the persistence of ‘problems’ for union women in Australia?

Trudy Bates, Macquarie University

Contact: trudy.bates@hotmail.co.uk

Globally, unions have woken up to the idea that women workers are critical to the survival of the labour movement (Kirton, 2014). Here in Australia, women are now more highly unionised than their male colleagues (ABS, 2016), yet studies confirm the picture that has emerged in Australia in relation to union membership (Pocock, 1995a, 1995b), that even where women form the majority of union membership they are less likely to be elected to senior leadership roles and remain under-represented across union structures (Kaminski and Yakura, 2008). The ‘problems’ for union women (see Franzway, 2000; Cooper, 2012; Williams, 2002) and remedies to the ‘problems’ (see Kirton and Greene, 2002; Colgan and Ledwith, 2002) are well documented but the persistence of the ‘problems’, at least in terms of why women remain under-representation and continue to face obstacles within the labour movement, is left unexplained and largely unaccounted for (Ledwith, 2012).

To address this, through an in-depth ethnographic case study, I explore organisational life in one rare Australian union, led by two women with a corresponding highly feminised membership base, using Joan Acker’s (1990, 1992) influential theory of gendered organisations. Only the second study (so far as I am aware) to use the original framework in its entirety, operating through all five dimensions, and the first to apply it to a union, I argue that women remain under-represented in unions in Australia because of:

a) constructed and deeply held perceptions relating to the suitability of women or men for certain types of work,
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b) the construction of symbols, images and rituals that serve to guide and reinforce thinking and decision making in inherently masculine ways within unions,

c) hostile, sexualised and aggressive organisational dynamics and interactions;

d) the demands of both ‘doing’ (consciously) and practicing (unconsciously or unintentionally) gender that is culturally appropriate, including choice of appropriate work, language use, clothing, and presentation of self as a gendered member of an organisation (Reskin and Roos 1987), and

e) constructed notions of the gender neutral, bodiless or abstract worker which obscure that which is actually gendered, classed and raced.

In conclusion, I suggest that women are unlikely to ever be fully integrated into existing mainstream union structures, proportionally represented or indeed respected as union leaders. Turning to the prospects for union women in Australia, I argue for the formation of autonomous women-only unions (Broadbent, 2007), where women are not passive recipients of unionising strategies but creators of unionisation themselves (Murray, 2000).

Feminist Solidarity and Leadership in the Academy - Exploring Everyday Practices
Kris de Welde, College of Charleston
Marjukka Ollilainen, Weber State University
Cathrine Richards Solomon, Quinnipiac University
Contact: deweldek@cofc.edu

Feminist leadership and administrative practices include a wide range of concerns overlooked or derided by traditional leadership. Feminist leaders report concerns about equity and equal opportunity, inclusivity of race/ethnicity, gender, sexuality, nationality, and social class, social justice, community building, and mentorship. They also speak of resistance to the masculine values embedded in academic practices, instead promoting ethics of care, greater work/life balance, critical reflection, flatter organizational structures, and empowering others to effect change (Barton 2006; Deem and Ozga 2000; Hughes 2000; Mauthner and Edwards 2010; Strachan 1999). These goals can subvert dominant, masculine, bureaucratically structured academic organizations and traditional power structures, and provide spaces for enacting feminist solidarity through leadership. They also exemplify feminist solidarity in their capacity to promote shared responsibility for the lives of others and reject notions of individuated success in and through leadership roles (Lund et al., 2017).

Our study explores how academic administrators in the U.S. who self-identify as “feminist” integrate their feminist values into daily practices, decisions, and implementation—or revision—of institutional policies. Through in-depth, semi-structured, qualitative interviews we explore how feminism provides a working ideology to create and maintain practices and policies that aim at, for example, fostering inclusion, social justice, organizational change for increased equity, and greater work/life balance. We ask, what makes feminist administrators critical for achieving goals of feminist solidarity, and what barriers exist for their success? And, how do feminist administrators perceive the significance of feminist values in guiding their work? We explore how and under what circumstances feminist administrators’ strategies and efforts have been successful.

Feminist solidarity in academic leadership provides opposition to current trends in academia toward market orientation, a shift that is deeply gendered (De Welde and Stepnick, 2015). Feminist principles—and feminist administrators—occupy a critical role in resisting higher education’s move toward academic capitalism (e.g., Metcalf and Slaughter 2011, 2008) and “new managerialism.” The corporatization of higher education emphasizes market competition, efficiency, dedication to career at the expense of family, and is associated with increased stress for workers and limitations to academic freedom (Deem 2003; Metcalf and Slaughter 2008; Ollilainen and Solomon 2014; Thomas and Davies 2002). In the U.S., universities face economic realities, such as “fiscal austerity, underprepared students, downsizing, heavy faculty workloads, growing number of adjunct faculty, tenure systems under fire, and greater demand for accountability and productivity” (Zahorski and Cognard 1999, p. 2 cited in Barton 2006). These trends exist also in the United Kingdom (Mauthner and Edwards 2010; Parson and Priola 2013; Thomas and
Our project advances an understanding of how feminist leaders fight multiple oppressions in their roles. It explores how they enact feminism at work on behalf of those who have marginalized statuses (e.g., part-time faculty, first-generation students), identities (e.g., immigrants, LGBTQ+ students and faculty), or areas of scholarship or teaching (e.g., area studies), and how they support communities where targets of exploitation and inequality could benefit from solidarity within academic institutions.

Organising from different directions - Feminisms and social justice
Ruth Weatherall, Victoria University of Wellington
Contact: ruth.weatherall@vuw.ac.nz

Emerging from second wave feminist social movements in Aotearoa New Zealand, many domestic and sexual violence organisations were founded in radical, emancipatory feminist politics. Fractures in the assumed solidarity of domestic violence work were starting to be acknowledged from as early as the mid-1980s as Māori women, queer communities, and women from cultural minority or immigrant backgrounds gained ground in questioning whether embedded practices which homogenised the experiences of women in domestic violence were effective and appropriate. Additionally, many domestic and sexual violence organisations that were historically voluntary, have evolved into non-profit human service organisations. Although there are benefits, such as increased funding, from partnering with the state, being a non-profit comes with accountabilities which can add layers of complexity to feminist organising. Domestic and sexual violence organisations now face multiple, conflicting accountabilities to diverse communities and funders. Nonetheless, many domestic violence and sexual violence organisations in Aotearoa New Zealand continue to operate from a feminist perspective as it is understood as essential for dismantling the intersecting social oppressions associated with gendered violence. But how is it that these organisations negotiate their conflicting accountabilities, and how do they nurture feminist solidarity?

Drawing on an ethnographic study in which I volunteered for a domestic violence organisation for 9 months in Aotearoa New Zealand, I explore what we can learn about feminist solidarity from my colleagues for organising through contemporary complexities in the community sector. The organisation I volunteered with organised to dismantle social norms which perpetuated gendered violence by attempting to engage in practices that were against four key axes of oppression: sexism, racism, heterosexism, and hierarchy. In lived experience, however, the social justice goals of the organisation were complicated by my colleagues' diverse understandings of the meanings and practices of feminism, and the constraints of the contemporary community sector.

I explore the issue of organising for feminist solidarity through multiple feminisms from the perspective of narrative identity. I draw on Judith Butler’s work on “giving an account of oneself” to investigate how my colleagues wove together their personal and political identities, and used their account of their feminist identities as a basis for supporting or challenging organisational subjectivities. The intersection of feminist selves and community sector work added layers of complexities to organising for social justice. My colleagues were compelled to give accounts of their feminist selves that were considered legitimate by multiple external stakeholders; from clients of diverse communities, to the state. As a result of the conflicting demands for legitimacy many of my colleagues struggled to effectively construct a recognisable account of their feminist identity. Nonetheless, narrative identities were central to nurturing feminist solidarity in our organisation, and aided my colleagues in negotiating axes of power which constrained or opened up the possibilities of fostering social change for abused women.
The term "glass ceiling" has entered popular language and scholarly writings to characterize the absence of women in top management positions in the economy. Except, of course, women have increasingly entered the ranks of management. In the US and across Europe women account for nearly four in ten management positions, a representation is twice what it was 40 years ago. But, because government statistics on women's employment often combine lower-, middle-, and upper-managers into the same occupational category of manager, it is difficult to determine whether women's increased presence in management represents real progress in ascending to authority positions within firms. Furthermore, it is not simply the case that there are more female managers in more developed countries, as some very rich countries in the world (e.g. the oil rich Middle Eastern countries and Japan) have relatively few female managers. This suggests that cultural norms interact with institutional arrangements to determine women's access to and exercise of managerial authority. To our knowledge, however, there is a paucity of research examining how the gender gap in management may vary across countries differing in their commitment to gender equality.

In this paper we examine women's relative placement in the ranks of management vis-à-vis men. Our primary theoretical and empirical insight is that in countries where women control economic and political resources, the laws, customs, and regulations of that country ensure that women are treated fairly with men, and that this extends to the labor market. Put differently, when women are empowered in the larger society they are empowered in labor markets and organizational hierarchies, and we should see greater gender parity among managers in more gender equal societies. Our working hypothesis is that if, indeed, women have made real progress in entering leadership positions in the economy, then the gender difference in working conditions and rewards among managers should be small, and smaller still in those countries committed to gender equality.

To test this proposition we match microdata on managers and supervisors from 30 European countries to their national indices of gender equality. Data for 10,012 managers and supervisors and their firms in which they work, is taken from the pooled 2004 and 2010 editions of the European Social Survey; the measure of societal gender equality is taken from the United Nations' Gender Empower (GEM) index. We compare male and female managers on three outcome measures: degree of influence over the firm's activities and policies, pay, and perceived job security. We control for an array of personal and employment characteristics including age, university degree, minority status, parental and marital status, tenure, hours worked per week, occupation, and industry, firm size, and the proportion of the firm's employees that are women. In hierarchical linear models we do find evidence of a persistent gender gap in managerial influence and rewards favoring men, but the magnitude of this gap is significantly smaller in countries that empower women.

Flexible work is mundane and every day: how flexible work is used by employees in the UK finance sector

Heather Griffiths, University of Warwick
Contact: heather.griffiths@warwick.ac.uk

In 2014, UK legislation changed to give all employees the right to request a change to their working pattern, colloquially known as the right to request flexible working. The coalition government responsible for the policy believed it could foster real cultural change, both in the labour market and across society. In particular, flexible working has the potential to disrupt gender norms, repositioning flexibility as the norm rather than something just for mothers.
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The policy has been in place for over three years, and although many companies adopted similar policies much earlier, flexible work is struggling to deliver the social changes many thought it would. Working patterns remain stubbornly gendered, fuelling the gender pay gap and maintaining the status quo at home. Gender inequality is particularly stark in the finance sector, which also has one of the highest gender pay gaps in the economy. Whilst big names in the UK finance industry are beginning to adopt flexible work as standard, not all finance companies are created equal.

By interviewing 26 employees from two different asset finance and leasing companies in the South of England, this study explores how flexible work is being used and whether there are any unusual gendered patterns. Employees were asked to describe their weekly routines at work and at home, and the results show that the little things matter. For these employees and their employers, flexible work is not about sweeping cultural change, it is about making mundane and everyday life just a little bit simpler.

Employees are grateful when offered even the smallest amount of time autonomy as it enables them to better manage the everyday demands of life, from missing the morning rush-hour to attending a child’s doctor’s appointment. By engaging with theories of social time, this paper will explore how flexible work disrupts the deeply institutionalised construction of the 9 to 5 working day. Whilst employees are starting to enjoy a more autonomy over their time, employers are struggling to relinquish the control that institutionalised time regimes enabled.

By showing that small changes can make a big difference to employees, these findings could help employees and employers to better understand each other. Rather than wanting radical organisational and social change, employees appreciate flexible work because it gives them an element of control over the most mundane and everyday things, something everyone has the right to request.

Impact of gender inclusive initiatives of organizations on women’s work life balance: Evidence from an emerging economy

Githa Heggde & Sangita Dutta Gupta, IFIM Business School
Susmita Chatterjee, Maharaja Manindra Chandra College
Madhumita Guha Majumder, Welingkar Institute of Management Development & Research
Contact: Heggde@gmail.com

Women play an important role in any economy. If women are provided with equal opportunities as men, they will be able to make full use of their talent and an economically strong and just society will be built. To achieve that, women participation in workforce need to be enhanced. This can be achieved through gender inclusive policies. Gender Inclusivity however is no longer perceived as corporate social responsibility by companies. It has become a business requirement (NASSCOM, 2010). Mc Kinsey report (2015) shows that companies with more women in top management perform better than companies with less women representative. Companies have better ROEs and stock prices if they have more representatives of women in their executive board. A study of Mc Kinsey Global Institute (2015) has shown that India can add 700 Billion USD of additional GDP by 2025 if participation of women in the workforce improves. Developing countries are lagging behind developed countries of the world as far as gender based parity is concerned. India’s rank is lowest among BRICS countries (WEF, 2015). Indian companies have now realized the importance of having more participation of women in workforce. They have understood that women bring with them emotional intelligence which can be helpful in decision making process. Indian companies have now started adopting gender inclusive policies to attract women in the workforce and also to keep them in the workforce. The study looks into the gender inclusive policies taken by various companies in the service and the manufacturing sector. A primary survey is conducted among 50 companies. Companies were asked to answer about their policies, whether they recruit women in the senior category and what kind of assistance they give to women when they come back from career break. The companies were also asked to specify any particular gender inclusive initiative taken by them in the recent past. Gender inclusive policies by the companies have an impact on work life balance of women. Valk and Srinivasan (2011) pointed out that career ambitions, expectations from the society and challenges from the workplace have an influence on how women balance family and work. Another questionnaire was circulated among the women working in those companies about what they feel about
the gender inclusive policies of the company and whether the policies are helping them to fully exploit their potential to meet their aspirations and maintain work life balance. Thus the study tries to find out both from the perspective of the companies and women about the importance of gender inclusive policies on the company as well as on the progression and work life balance of women. The findings show that institutional and societal factors are significant for gender inclusivity. The study has important implications for the future research and policy measures of the companies.

SESSION 2/4: DUAL-EARNERS

Division of the Provider and Housekeeper Roles in Canadian Dual Earner Couples: Impact of Job Quality across Gender

Maude Boulet & Céline Le Bourdais, McGill University
Contact: maude.boulet@mail.mcgill.ca

In the traditional model, the man worked and paid the expenses and the woman stayed at home and did the domestic tasks. Each partner had its own distinct role based on its gender. In this article, we propose a typology to categorize how dual earner couples now share the provider and housekeeper roles. Our typology includes nine different types that correspond to all possible combinations between three situations: the man is the main responsible for the role, the woman is the main responsible or the role is shared according to the 50-50 principle.

Using Canadian data from the 2011 General Social Survey, our descriptive results from a sample of over 6,000 heterosexual dual earner couples showed that the most frequent arrangement in Canada is that in which there are two equal providers and the female is the main housekeeper. Using multinomial regression, we also examined the effect of job quality on the sharing of these roles with a gender perspective. These results highlight that women’s job quality increases the likelihood of choosing a different arrangement than a traditional one in which the man figures as the main provider and the female mainly assumes the housekeeper role. In contrast, the men’s job quality reduces this likelihood. When looking at the dimensions of job quality separately, we note that hours worked by women increase the likelihood of being in all types of couples compared to traditional couples, while the number of hours worked by men reduces this likelihood. The same trend is observed for income. In addition, we examined the effect of permanency and work schedule on role sharing. We found that men with permanent jobs are 77 % less likely to be in a couple where the man is the main housekeeper and the woman is the main provider compared to being in a traditional couple. Working on a day schedule for men also reduces the likelihood of being in this couple’s type compared to being in a traditional one. Our results indicate that these aspects of female employment have less impact on role sharing.

On the one hand, these results show that many aspects of employment other than wages and hours worked affect role sharing in dual earner couples. On the other hand, this research is innovative because it illustrates that these aspects of employment do not have the same effect depending on the gender. Men with favorable working conditions tend to prefer the traditional distribution of roles, while women with favorable working conditions tend to avoid this division of roles. All indications are that the type of job held is an important driver of the bargaining process that occurs between couple’s partners in determining who will do the housework and who will pay the bills; a good job giving more power in this negotiation. For organizations, this implies that by giving quality jobs to women, they can increase their social impact by reducing the persistent inequalities in role sharing in dual earner couples. Even though women now pay half of the bills in most dual earner couples, they continue to be the main housekeeper in most of these couples. However, those with quality jobs seem to have better chances of achieving a 50/50 split.
This paper explores the complex relationship between organisations and mothers and fathers. It investigates potential factors of influence in whether and how mothers participate in paid work and explores how motherhood and fatherhood impact on gender equality at work.

The paper uses New Zealand as a case study. It first outlines the labour market profile of men and women, the level of their participation, the areas in which they work, and the gender pay gap. It then outlines the level of state support for parents, including paid parental leave and subsidized access to childcare. The paper then focuses on the paid parental leave policy and how it represents the solution to a problem. Applying Bacchi’s ‘What’s the Problem Represented to be?’ (WPR) framework, the paper provides a critical analysis of a policy that crosses the boundary between the private and the public.

The research reveals that although New Zealand has high overall levels of labour market participation, there is a significant difference between the genders, with a large proportion of women moving to part-time employment after they become mothers. Fatherhood is not shown to impact men’s labour market participation. Gendered patterns of employment are found in different industries and in senior management roles. A persistent gender pay gap is also discovered.

The research also reveals that state support for parents is not based on a two full-time worker model. Instead, support is provided for a one and a half worker family, with limited out-of-school hours (OSH) care, and a universal childcare provision for 20 hours a week. The traditional strong breadwinner model has been weakened as women have increased their labour market participation yet the state has not moved to support a weak breadwinner model. The WPR analysis provides an insight into the paid parental leave policy, suggesting underlying assumptions of women as primary carers, and a male pattern of employment history influencing the design of the eligibility criteria.

The paper concludes that parenthood has a different impact on female and male workers in New Zealand, and suggests that it contributes to gender inequality, due to the limited state support for a dual-worker family model.

**SESSION 3/4: WORK-LIFE BALANCE**

**The lifepuzzle application - a new experience sampling method of measuring time use, work-life balance and health**

Ulrika Danielsson, Emma Hagqvist, Lisa Harryson and Karin Danielsson, Mid Sweden University

Contact: emma.hagqvist@miun.se

It is well known that an imbalance between work and private effects individuals health and might result in risk of sick leave and reduced productivity (Danielsson & Öberg, 2011; Hagqvist et al., 2017; Leineweber et al., 2013; Glass & Estes 1997). In the perspective of sustainable work life we therefore need to place focus at understanding the life-puzzle, what it is and what it does to people. From a theoretical point of view, gender stereotyped expectations and behaviours that women and men are socialised into during life have an effect on the interaction between work and family, which in turn affects their health (Connell, 2012). Gender normative behaviours are produced and reproduced throughout life which influence adults’ gender expectations and give emphasis to gender relations. The division of work (paid and unpaid) is an arena where gender is constructed and work becomes an act of ‘doing gender’ (West & Zimmerman, 1987).

Although work- and family-life can contribute to better health in several ways, the negative health consequences of the life-puzzle need to be scrutinised further in order to improve individual’s everyday life conditions and health. To date, knowledge in this area are limited due to methodological shortcomings (MacDonald et al., 2005). Data are often cross-sectional and fluctuations in everyday life have not been possible to examine. In previous research, individuals are most often asked to estimate work-life balance and health in retrospect, which create a methodological uncertainty. In order to gain new knowledge of
how everyday life relate to health we have developed and implement a new and robust method of collecting intensive longitudinal data. The aim of this paper is to describe the methodological process in the development and implementation of this method.

We have developed a method in which quantitative and qualitative data about individuals everyday activities, experiences and health are collected using a smartphone application called the Life-Puzzle-application (LP-app). Data collection cover seven days and generates intensive longitudinal ESM (Experience Sampling Method) (Hektnert et al., 2007) data with high quality, as data are reported in the moment they appears. Through the app, respondents will have feedback summarizing their data for the week. This is unique and innovative as it has never been done before in the field of everyday life and health.

The sample will be based on 3000 men and women living in Sweden who are involved in gainful employment of which some will be cohabiting. In this way we can study individuals’ experiences as well as dyadic relationships.

We expect that data collected by the LP-app will help us understand the how work is gendered and contribute to health and illness. It will enable the study of how everyday life relates to stress-levels and wellbeing in much greater detail than previously possible, thus provide extensive and novel data sets. Data collected will have an intensive longitudinal structure which allow us to study causal relationships. And a major strength of this project is the unique information it will provide about participants’ moment-to-moment experience of stress, wellbeing, work and family-life that could contribute to new insights of everyday life from a health perspective.

Work-life balance in the European Union: an assessment of legislation and case law
Susanne Burri, Utrecht School of Law
Contact: s.burri@uu.nl

Work-life balance can be facilitated by a broad range of measures, such as leaves, possibilities to adjust working time, working hours and the working place, childcare facilities, tax incentives etc. The European Union (EU) has adopted many legal provisions in the EU Treaties (the Treaty of the EU, the Treaty of the Functioning of the EU and the Charter of Fundamental Rights of the EU) and directives addressing work-life balance issues. The EU directives have to be transposed into the national law of the EU Member States. The Court of Justice of the EU (CJEU) has played a very important role by interpreting this legislation in numerous so-called preliminary rulings by answering questions of national courts of the EU Member States. The case law of the CJEU concerns for example the prohibition of direct sex discrimination (for example pregnancy discrimination), indirect sex discrimination (for example relating to parental leave of working time requirements) and rights during leaves.

The aim of this lecture is to provide an overview of the EU acquis - both legislation and case law of the CJEU – and discuss recent proposals in this field. The European Commission has proposed in April 2017 two new leaves - a paternity leave and a carers leave – in addition to the existing pregnancy and maternity leave (Directive 95/82), the parental leave and time off (Directive 2010/18). If the Commission’s proposal would be accepted, all these leaves would be paid leaves at least at the level of sick pay. In addition, possibilities of flexible working time, working hours and the working place on request of workers would be enhanced. The main characteristics of the EU approach to work-life balance issues will be discussed and assessed from a gender perspective.

Career and Life Coping Strategies: A Case Study of Ministry of Public Administration in Bangladesh
Mohammad Rezaul Karim, Bangladesh Public Administration Training Centre
Email: rezapatc@gmail.com

This paper aims at exploring how the professionals in the ministry of public administration in Bangladesh
cope with career and personal life amidst numerous challenges at the workplace and multiple roles in family life. The study followed the qualitative approach. In-depth interview was conducted with thirty-one professionals including eighteen women who were selected following snowball technique. The study revealed that balancing between career and life becomes a researching issue because of the increasing number of women’s participation in the workplace, demand and diversity of the working environment in the ministry. Moreover, concept of gender & dual earners, horizontal and vertical positions of employees, location of workplace, nature of organisation, overlapping roles and support system permeate one domain to another and greatly influence professionals to adopt different strategies. These career and life coping strategies are managed by utilizing family support, achieving desirable or eschewing challenging placements, controlling disposable income, managing informal flexibility, attaining or evading foreign/local training programmes or/and changing jobs. Although various strategies are followed by both genders and are dominantly influenced by work-related issues, familial and social issues intensify the tension among women more that results in work-life and career conflicts.

SESSION 4/4: WORK-FAMILY DEBATES

Exploration of Work-family Conflict as Perpetrator of Social Inequality against Women in non-Western context of Nigeria
Okonkwo Ejike, Omeje Obiageli, Chigbo Chinwe, & Nwandu Ikechukwu
Enugu State University of Science and Technology
Contact: aejyke@yahoo.com

Recent decades have witnessed widespread scholarly interest in work-family conflict and social inequality. Although such effort has deepened understanding of the work-family and social inequality phenomena, there remains a great unevenness in terms of attention given to these in non-Western countries. With some few notable exceptions the majority of work-family conflict and social inequality studies have focused largely on the West (particularly North America and the UK), few in South America and another few in Asia. This dearth of studies on work-family and social inequality conflict in Africa shows there is an important gap given variations in cultural and institutional systems likely to affect these phenomena. This gap requires attention considering the economic importance of Nigeria in Africa and the growing inroads being made into paid employment by women following the economic recession in Nigeria. In a patriarchal society such as Nigeria with traditional gender-role orientation, the psychological consequences of combining domestic duties with work responsibilities squarely fall on women and pose great challenge to them resulting in problems such as social inequality. Against this background, this is an exploratory study uncovering the lived routine, commonplace, day-to-day activities in the non-Western context of working mothers’ work-family conflict as it denies them equal opportunities when compared to men in the socio-cultural and institutional context of Nigeria. Precisely, the study guided by Carter and Cook (1992) socio-cultural theory and institutional theory (Scott, 2005) explores the daily challenges of Nigerian women who combine work and family responsibilities in relation to unequal opportunities in education, job opportunities at managerial level and division of labour at home, poor access to quality healthcare, social networking etc. The findings of the study have theoretical and practical implications for policies necessary for gender equality, work and organizational productivity.

Change and stability in work-family conflict and mothers’ and fathers’ mental health
Amanda Cooklin, La Trobe University
Liana Leach & Huong Dinh, Australian National University
Jan Nicholson, La Trobe University
Lyndall Strazdins, Australian National University
Contact: amandarcookin@gmail.com

Background: Work-family conflict occurs when work or family demands are mutually compatible, with
detrimental effects on mental health. This study contributes to the sparse longitudinal research on work-family conflict, addressing the mental health consequences of stability and change in work-family conflict for Australian mothers and fathers. We examine the following questions: Is work-family conflict a stable or transient feature of family life for mothers and fathers? What happens to mental health of mothers and fathers if work-family conflict increases, reduces or persists? If work-family conflict does change, to what extent are the risks and opportunities to manage work-family conflict gendered?

Methods: Secondary analyses of 5 waves of data (child ages 4-5 to 12-13 years) from employed mothers (n=2693) and fathers (n=3460) participating in the Longitudinal Study of Australian Children were conducted. Work-family conflict transitions, across four pairs of two-year intervals (Waves 1-2, 2-3, 3-4, and 4-5) were classified as never (low-low), conscript (low-high), exit (high-low) or chronic (high-high). Parents’ mental health was assessed using the Kessler 6; demographic and employment data were recorded.

Results: Parents who remained in chronic work-family conflict reported the poorest mental health (adjusted multiple regression analyses), followed by those who conscripted into work-family conflict. When work-family conflict was relieved (exit), both mothers’ and fathers’ mental health improved significantly. Predictors of conscript and chronic work-family conflict were somewhat distinct for mothers and fathers (adjusted logit regressions).

Conclusion: Findings reflect the persistent, gendered nature of work and care shaped by workplaces, but also offer tailored opportunities to redress work-family conflict for mothers and fathers. We contribute novel evidence that mental health is directly influenced by the work-family interface, both positively and negatively, highlighting work-family conflict as a key social determinant of health.

GENDER AND PUBLIC MANAGEMENT: DOING AND REDOING GENDER?

SESSION 1/3

Redoing gender in an Australian public service

Linda Colley, CQUniversity,
Sue Williamson, University of New South Wales, Canberra

Contact: l.colley@cqu.edu.au or s.williamson@adfa.edu.au

Australia has enthusiastically embraced public management reform, with consequent effects for public sector employment relations. The traditional model of public employment offered secure jobs with good working conditions, and governments generally aimed to be ‘model’ employers. Bach and Bordogna (2011) have argued that reforms in most countries are leading to a general de-privileging of public service work and workers over time.

We adopt Bach and Bordogna’s thesis of a general deprivileging of public service work and workers, but extend it by adding a gender lens to the understanding of changes to public sector employment relations amidst public management reforms. An analysis of recent events in the Australian public service makes it hard to discern their direction. On one hand, the 2016 Australian Public Service Gender Equality Strategy seemed like an important milestone, and its introduction proclaimed a desire to work towards gender equality and for the APS to be an employer of choice. Other messages from executive ranks have contradicted this position, including questioning the existence of any documented gender pay gap, rendering it unclear whether the APS is aiming to be an employer of choice.

To unpack these contradictions, our study takes an historical look at the progress of gender equality against the backdrop of public management reforms in recent decades. Our analysis also uses a theoretical framework of doing and redoing gender (Abrahamsson, 2014; Charles, 2014; West & Zimmerman, 1987). The research then pursues four major themes that we have identified as being critical to the equality of women in public services. First, it considers merit and recruitment, starting with centralised equal employment opportunity policies in the 1980s, and tracing their development in the ensuing decades against a backdrop of other sometimes contradictory reforms such as decentralisation. Second, it considers bargaining processes and principles, and the extent to which decentralised and
agency-based bargaining has supported or hindered gender equality. Third, it examines the weakening of the central tenet of tenure and employment security, and its gender effects. Fourth, we examine flexible working arrangements and the ongoing debates around whether these have progressed gender equality or whether they have simply accepted and accommodated existing gendered divisions of labour in the domestic sphere. The research is presented in a chronological order, drawing on the policies and literature from major periods of change (e.g., Hawke/Keating governments, Howard government), and finally reflecting on the current state of play within each theme. Our conclusion reflects on the overall interplay of public management reform and gender equity.

Contrasting influences on gender pay equity in Australian public sector jurisdictions: lessons from recent wages developments in the States

Tricia Rooney & Gillian Whitehouse, The University of Queensland

Contact: tricia.rooney@uq.edu.au or g.whitehouse@uq.edu.au

Common explanations offered for the narrower gender pay gaps observed in public, compared with private, employment include the likely prevalence of more deeply embedded gender equality norms as well as tighter regulatory provisions around wage-setting in public sectors. Our focus in this paper is on the way these factors intersect in influencing wage outcomes in Australian public sector jurisdictions, and in particular on how different occupational groups are positioned in their capacity to utilise ‘the system’ to achieve wage gains.

Our analysis is set within the context of a comparison of gender pay gaps in public and private sectors cross-nationally and across Australian State jurisdictions. We outline the ways in which characteristics of Australian wage-setting processes (such as award rates and principles for work value determination) have influenced gender pay equity both indirectly and in combination with pay equity provisions, highlighting the countervailing pressures that award modernisation and enterprise bargaining have exerted on gender equality outcomes. This historical and institutional analysis forms the backdrop for our examination of recent developments in State level wage bargaining outcomes.

The focus of our analysis is on the variety of strategies adopted in seeking wages outcomes within the framework of mandated ‘wages policy’. The Commonwealth and State governments have, in recent years, imposed or maintained restrictive wages caps in the public sector, commonly between 1.5 and 2.5 percent, in the interests of budget repair. Within this framework, public sector unions have adopted alternative strategies to pursue wage increases for some groups, in some cases with enterprise bargaining being peripheral to anything other than wage maintenance. These strategies include reviews of classifications and allowances at the award level, and in the case of ambulance officers in Victoria and Queensland, change in work value cases. Our analysis focusses on the potential impact of these strategies, individually and possibly as a more general retreat from enterprise bargaining, on gender pay equity in the public sector. The analysis of strategies at the State level allows for a consideration of differing political and to some extent economic contexts.

Overall we argue that wages bargaining in the public sector in Australia has been significantly constrained by government wages policies and that public sector unions have adopted a variety of strategies to pursue wage increases for their members within this framework. Commonly, equal remuneration for work of equal or comparable value has not featured as a component of these strategies and the impact on gender pay equity has not been a key consideration. Industrial organisation and strength have been important to the development and execution of these alternative strategies. Within a framework for wages policy that ostensibly seeks equality of wages outcomes across the public sector, there is potential for considerable wage dispersion to occur. We argue that gender pay inequity in public sector employment may be exacerbated in these circumstances.
SESSION 2/3

Exploring under-researched aspects of the erosion of gender equality in public services. Insights from the restructured UK probation service.

Gill Kirton, Queen Mary University
Cécile Guillaume, Roehampton Business School

The restructuring and outsourcing of public services has been British public policy of successive governments for more than 30 years and has attracted much debate in the industrial relations (IR) field. In contrast to most IR studies, which generally focus on lower skill jobs in peripheral public service activities (Rubery 2013), our contribution is a study of a feminised professional occupation within a core public service activity, namely practitioners in the probation service of England and Wales. By exploring probation as an exemplar of the adverse effects of public service restructuring/outsourcing on a female dominated professional occupation, the paper contributes to research relating to equality and change in public service professional occupations (Conley and Page 2015; Coyle 1989, 2005; Cunningham et al. 1999; Davies and Thomas 2002). Complementary to other studies focusing on equality initiatives (family-friendly policies, childcare, positive action programmes), and gender gaps, this paper examines the implications of organizational change for women in terms of work, employment and empowerment/representation, drawing on the perspectives of professionals themselves on the changes to which they are subject (Davies and Thomas 2002; Rubery 2015; Worts et al. 2007). By investigating the various processes associated with restructuring/outsourcing that contribute to deteriorating job quality within a feminized occupation, it highlights under-researched aspects of the erosion of the gains made by women in the public sector.

Gender impact assessment and the 2015/16 junior doctors’ dispute in the UK

Jill Rubery, Chloe Watts, & Anne McBride, University of Manchester
Contact: jill.rubery@manchester.ac.uk

Gender issues played a major role in shaping the twelve-month dispute over a new employment contract between the ‘junior doctors’ in the NHS and the NHS employers/Department of Health from September 2015. Gender came to the fore in part because the dispute revolved around issues of both working-time and pay. These issues were presented by the employer side as primarily about patient safety and fairness among doctors but for the doctors themselves, now a majority of women, it raised issues of personal and family time and the treatment of those working part-time, the majority of whom again are women. Although present from the start of the dispute, gender equality issues only really came to the fore as the key area for compromise in the negotiated (although ultimately still rejected) final settlement after the government fulfilled its obligations to undertake a gender impact assessment before imposing a new contract following a breakdown of negotiations with the British Medical Association. So inept was this gender impact assessment in both language and content that it was influential in sending the employers back to the negotiating table where, with the assistance of ACAS (the Advisory, Conciliation and Arbitration Service), almost all the changes through negotiation between the planned imposed contract and the negotiated contract that was put to a vote of the junior doctors were directly or indirectly related to gender issues. Although rejected by the junior doctors it was this new version that was imposed and the consequences of the new contract for women and also many men were ameliorated, even though this final version can still be seen as imposing worse employment conditions, overall and when considered from a gender perspective.

This paper traces the path of these developments in this high profile dispute to address three issues:

- to consider how gender issues came to be central to the new dispute over the new contract
- to consider how the contradictions revealed during this dispute could inform understanding of the current and potential role of gender impact assessment (GIA) in the public sector, in particular whether the undertaking of the GIA can still play a positive role even when undertaken without the expected understanding of the purposes and principles that should inform a GIA.
c) to assess the achieved gains for gender equality against the initial proposals and whether these gains might provide some general principles for negotiating more gender equal arrangements

d) to consider the impact of the dispute in stimulating greater interest in gender equality issues among junior doctors and/or their negotiators and the legacy effects of this experience for awareness and organisation around gender issues among junior doctors and their trade union.

The data used for this analysis will be primarily published and web resources but will also draw on interviews undertaken for doctoral research into the impact of feminisation of the medical profession, including interviews with key actors, senior doctors and trainee doctors over the course of the dispute.

**Contested professionalism: Early Childcare Educators and the undervaluation workload demands**

Anne Junor, University of New South Wales
Alison Barnes, Macquarie University
Contact: a.junor@unsw.edu.au or alison.barnes@mq.edu.au

The strong expansion of early childhood education and care (ECEC) provision in Australia since 2009 has occurred under a neoliberal state model in which for profit, community-based and state and local government funded providers compete for constrained and performance-contingent public funding, and parents have been constituted as government-subsidised consumers of the services of early childhood centre workers. Bringing together traditions of care and education, Australian early childhood educators and teachers are now required to meet three separate objectives of the neoliberal state. Firstly, they are facilitating a transformation in mothers’ participation in national systems of reproduction and reproduction, namely, family caregivers’ mandatory transition from welfare to paid work. Second, early childhood educators and teachers have been drawn into the competitive pressures that permeate all sectors of the increasingly privatised and performance-driven education system. Thirdly, whilst accepting the benefits of reflective practice, workers in early childhood centres are subject to the extremely detailed and prescriptive risk-management reporting requirements of a National Quality Framework, which deploys the familiar NPM practices of compliance documentation, quality assurance and audit. In response to these three pressures, workers in this highly feminised occupation have exercised agency in developing a professional identity and practice, based on a national Early Years Learning Framework, recognised through now- mandatory qualifications. This child-centred framework is at odds with the masculinist version of professionalism identified by Davies & Thomas (2002) as a by-product of NPM — one defining competence in terms of aggressively competitive performance. Justifying the child-centred practices that are at the core of ECEC professional identity is however an exceptionally labour-intensive practice in centres governed by parsimonious funding models. Davies & Thomas (2002) nominate workaholism as a related characteristic of the NPM competence model and we argue that such workaholism has been the price paid by ECEC staff in establishing a counter-masculinist professional identity. They have adopted very high levels of accountability for documenting children’s developmental progress. Combined with the extremely detailed requirements of audit compliance, the result has been a sort of ‘defensive workaholism’. Based on interviews with a range of ECEC workers, we document the workload demands of these combined performance pressures, which to date have had very little impact on traditional patterns of gendered undervaluation and low pay.

**SESSION 3/3**

**New Public Management from a gender perspective: reflections from a large STEM Faculty in Norway**

Greta Gober, Lotta Snickare, & Øystein Gullvåg Holter, University of Oslo
Contact: greta.gober@stk.uio.no, lotta.snickare@abe.kth.se, or o.g.holter@stk.uio.no

Ideas of excellence have governed science for a long time, but with the rise of the New Public Management, they seem to be reformulated in a way that produces a paradoxical situation. Several studies have analyzed the experience of NPM from a gender perspective (e.g. Thomas & Davies, 2002;
The overall conclusion is that restructuring of higher education appears to promote highly individualistic and competitive culture that promotes masculine career paths. At the same time, the discourse on scientific excellence is accompanied by ongoing reforms to promote gender equality and diversity in scientific organizations.

Norway is an interesting case to analyze in this paradoxical situation. Gender equality is actively and politically addressed and has become part of the idealized image of the country (Skjeie & Teigen, 2005), despite the fact Norway's workforce is among the world's most gender segregated, including within the academia (Teigen & Reisel, 2014). At the same time, Norway has joined countries that introduced the NPM model within higher education (Nielsen, 2015). This model, to put it short, promotes strong performance culture where primacy is given to research-based activities. Accountability for performance and pressure to publish and generate income for the universities is reinforced by the management (Thomas & Davies, 2002).

In this paper we will explore this paradoxical impact of NPM policies on academic staff, and particularly on women who are one of the main targets of “gender equality” measures. We will draw on data collected at a STEM faculty of a large Norwegian university participating in the so-called “BALANCE”- project. Several Norwegian universities and research institutions have received funding from the Norwegian Research Council to undertake projects aiming at researching and implementing measures to promote and improve gender balance in senior positions and research management in Norwegian academia. The faculty under study has explicitly stated an ambition to increase the number of women among STEM faculty and the ongoing project has been launched in 2015 to reach this goal.

One objective of the project is to stimulate greater scientific productivity in women, by facilitating their career development and encouraging and aiding them to aspire to research leadership roles. The collected data, interviews combined with observations and participatory research, is used to examine the impact this projects has on women's academic identity. Our data shows that resistance to the new managerialism coexists with feminist solidarity. During the various capacity building and networking seminars, female researchers were not simply absorbing the new requirements, targets and benchmarking measurements, but were actively resisting and challenging them. Seminars, intended to create new neo-liberal subjects, were used by female researchers to regain a sense of collegiality by offering each other support, challenging the “ideal academic” narrative and embracing the new found space to both take advantage of the offered opportunities and to challenge gendered structures of academia. Storytelling as a “sense-making” tool was used by these women to simultaneously resist and negotiate change (Waitere et al., 2011).

Research on work intensification in nursing has demonstrated strong connections to measures of work quality, rationed care, job satisfaction and work stress. These factors have implications for both patient and nurse well-being. Work intensification and stress is an increasing problem despite industrial regulations which attempt to address the issue. Where these collective approaches are ineffective, individuals may resort to various personal coping strategies, both on the job (such as rationing care) and off the job (working part-time, taking ‘mental health’ days, leaving the profession). While reasons for working part-time are often assessed as related to family care or studying, there has been little investigation of potential relationships between part-time work and work intensification in nursing, despite the fact that it may negatively impact on career development, retirement income, and the gender wage gap. This mixed methods research investigates how nurses’ cope with work intensification, both on and off the job, and the implications this has for patient quality and safety, gender pay equity, and IR issues across the profession.
An analysis of the Australian Institute of Health and Welfare database on the distribution of part-time work amongst nurses demonstrated variability in rates of part-time work between Australian States as well as nurse specialities, which are difficult to explain. Drawing on a case study of interviews and survey from a tertiary metropolitan hospital, in a state with the highest proportion of nurses working part-time, we demonstrate that one of the ways that most nurses report coping with work intensification is by working part-time with numbers increasing over the last ten years. The emergency department, a high work intensity environment, had the highest proportion (95%) compared to medical and specialist wards (80%). These are high compared to the state average (57%), indicating potentially significant variation between hospitals and locations. The most common reason given by nurses for working part-time was work stress, with family responsibilities of some significance.

In interviews, nurses complained about increasing rates of patient turnover, excessive audit paperwork and the tensions between completing audit paperwork and providing good direct patient care with many choosing direct patient care over completing audit paperwork. These tensions, and the decisions that nurses make on the job, has significance for nurses’ capacity to provide quality care and job satisfaction as well as for managerial surveillance of nurses’ work.

Coping with work intensification by working part-time and by rationalising the work they do on the job, represents a shift from a collective industrial relations approach to work intensification, towards an individualised, internalised coping mechanism. This has material implications for the gender wage gap, wage justice and for nurses’ superannuation saving to the extent that this becomes a long-term way of coping. It also has implications for the collective identity of nurses in relation to neoliberal efforts to increase the productivity of the nursing workforce.
Gender Work and Organisation

workplace setting. We investigated how the combination of personal characteristics and workplace cultures interact to support women to succeed personally and professionally in environments typically considered to be resistant to their inclusion.

Women-only networks in male-dominated occupations: The role of collective trust and gender in fostering collaboration and building resilience

Agnieszka Rydzik, University of Lincoln
Contact: arydzik@lincoln.ac.uk

Drawing from a study of a UK network of female brewers, this paper explores the multi-faceted role trust and single-gender networks play in enabling women’s resilience through strengthening collaboration and forging relationships between geographically dispersed women working in a male-dominated sector. Although more women enter the microbrewing sector each year, brewing remains male-dominated and breweries constitute largely masculine territories. Women entering the sector face numerous challenges to gain acceptance and challenge masculine norms in their workplaces. This includes the need to continuously prove their competency for what is considered a traditionally masculine role and demonstrate their suitability for performing the hard-physical work of brewing. Furthermore, women brewers are underrepresented in the sector’s formal networks and committees, and their breweries are geographically dispersed, which makes exerting influence difficult.

This paper looks at how a cross-UK women-only informal network of brewers enables women to negotiate these constraints, mitigate certain layers of disadvantage and build resilience to the complex range of challenges associated with their career choice on both the individual and collective levels. The paper provides an in-depth and nuanced exploration of how trust within a network acts as an enabler of resilience. While studies have been conducted on trust in networks, these are largely quantitative, gender-blind and based within large organisations. The paper thus seeks to further debates on the gendered nature of networks and explore how trust within informal networks fosters resilience.

Do children matter? The impact on women’s workplace wellbeing

Anita Bosch, University of Stellenbosch Business School
Madelyn Geldenhuys, University of Johannesburg
Contact: anita.bosch@usb.ac.za

This paper explores the impact of children on women’s workplace wellbeing and expands on Kavanagh’s (2013) assertion that “children and organization are deeply implicated in one another” (p. 1487). There are a number of quantitative studies that utilise biographical information of employees with children as a sub-focus in analysis on women’s workplace outcomes. Yet, it is widely acknowledged that women’s careers are impacted by the announcement and/or arrival of children. Women’s levels of psychological availability, psychological safety, work engagement and job involvement as well as the meaningfulness that they attach to work, are all indicators of workplace wellbeing, which has been linked to improved productivity and work absorption. If children have an impact on their careers or work in general, it should follow that children would also have an impact on workplace wellbeing for working mothers and potentially for fathers too. The majority of studies that report on relationships between children and parental workplace outcomes fail to explore how the number of children that a woman has may impact workplace wellbeing. We present a case for researchers to pay greater attention to the impact and variation that the number of children have on working mothers.

The study utilised a combined sample of n = 3130 which consisted of different data sets that were collected between 2011 and 2016. All the data sets employed a quantitative cross-sectional research method. Data was collected through both paper-and-pencil and online surveys. The aim of the study was to consider the potential effect that having children as well as the number of children have on the wellbeing of women in the workplace and consequently data was considered that covered wellbeing.
factors in the workplace. A number of statistical techniques were utilised which include analysis of variance (ANOVA), effect sizes, moderation analysis (where applicable) and R2 tests. The findings suggest that the number of children have an effect on how women are involved with their jobs. For example, women with no children experience less job involvement compared to women with two children. Similarly, the job involvement of women with one child is less when compared to women with two children. Women with two children experience more work-family conflict compared to women with no children. Similarly, women with children would like more remuneration, career possibilities, and training opportunities, than women with no children.

The levels of psychological availability were higher for women with two and three children respectively compared to women with one child. These differences were not found for men.

Regarding career role salience, it was evident that women with children experienced more career role salience than women without children. It was evident that the more children women had, the more career role salience they have. No differences were found for work role salience. In the same sample, men experienced no such differences.

The exploratory findings of this study emphasises the importance of considering how organisations could aim to be inclusive of working parents, especially working mothers, based on the number of children that they have. Methodologically, the findings assist us to understand why we need to investigate more rigorously the differences between women and men by inviting detailed data on children back into paid work studies, to better understand workplace outcomes for their parents.

SESSION 2/4

(Un) gendering resilience – A conceptual frame
Hope Witmer, Malmö högskola, Kultur och samhälle,
Contact: hope.witmer@mah.se

This session will explore the development of a conceptual frame to analyze resilience in organizations. The feminist perspective will be used as an analytical lens to explore resilience theory as applied to organizations. The aim is to circumvent gendering the theoretical development of this concept and encourage inclusivity in the study and conceptualization of organizational resilience (Mavin and Grandy, 2012; Witmer and Mellinger, 2016).

Three basic assumptions foundational to the frame are: 1) gender is socially constructed; 2) what is historically, socially and culturally constructed as male is viewed as superior to what is constructed as female; and 3) the gender system acknowledges power structures that subordinate what is considered feminine compared to masculine (Connell, 2002; Scholten and Witmer, 2016).

The session will start with a brief introduction to the concept of organizational resilience in the context of organizational and management theory and post-feminist epistemological strategies for analyzing the gendering of organizational knowledge. This will be followed by examples of the feminist perspective as applied to the theoretical development of organizational resilience. Included will be a specific focus on the effects of how the organizational structures, gendered discourse, and practices of everyday organizational life privilege the stereotypical masculine over the stereotypical feminine in relation to resilience. Finally, a proposed conceptual frame for (un)gendering the theoretical development of organizational resilience will be presented.

The conceptual frame is comprised of three areas: 1) gendered Space for resilience, who controls the space where resilience is practiced; 2) gendered actions, what it means to “do gender” and “do resilience”; and 3) gendered language, the exposure of gendered subtext that leads to unconscious exclusion of traits considered as “other” because they do not fit a certain type of masculinity. To illustrate the conceptual frame, examples will be used from a study of gender, resilience, and school principals within the Swedish school system.
Seminars as a tool to increase female researcher resilience in academic organizations
Lotta Snickare, University of Oslo, Norway,
Ylva Elvin-Nowak, Provins Fem
Contact: l.k.snickare@mn.uio.no

Women’s progress in academic careers is slower than men’s and on average women land lower academic positions and are underrepresented in the positions of formal power, authority and high income. Female researchers are also more likely to drop-out of an academic career, especially women in the career trajectory up to senior-level positions. Researchers find that supportive relationships, for example mentor-protégé relationships, directly contributes to scholars’ success (e.g. Van Balen et al., 2012). Mentoring enhances academics’ level of professional activity and productivity (e.g. Keith & Moore, 1995; Long, 1990) and mentors guide novices through the “real rules” of a career (e.g. Caplan, 1995). At the same time, researchers find that women receive less academic support and mentoring than men; women have less supportive relationships (Fuchs et al., 2001).

Resilience is the process of adapting well in the face of adversity and stress. Resilience involves maintaining flexibility and balance in life as we deal with stressful circumstances and feel questioned by ourselves or other people. Many studies show that the primary factor in resilience is having social support and interpersonal relationships (e.g. Jackson et al. 2007; Kossek and Perrigino, 2016; Powley, 2009).

Combining gender theory with research on resilience we are 1) exploring the relationship between female researchers lack of support system and their academic success and using action research we are 2) analyzing how resilience can be created at the individual level in an academic organization. We will draw on data collected in an action research project at a STEM faculty of a large Norwegian university. The faculty under study was participating in a gender equality project with the ambition to increase the number of women in senior research positions. As a part of the project the faculty management nominated 15 female professors and associate professors to a development program.

The development program was planned to be capacity building aimed at writing articles and research applications. Individual interviews with all participants before the program started revealed that the participants instead wanted to build a network were they could share experiences and discuss different themes. The two year long program was therefore formed as a meeting place where we, as action researchers, 1) offered theoretical "injections" on themes chosen by the participants (e.g self-compassion) and 2) worked with dialogue tools, focusing on the themes, in a structured and time-efficient exchanges of experiences. The themes the participants chose was important for them, in their different tasks and roles, to understand and manage their daily lives.

The collected data, three individual interviews (one before, one after a year and one when the development program was finished) combined with observations and participatory research, is used to examine the impact this project has on the participants resilience at the academic workplace.

Economic dimension of vulnerability: Women’s experience in coastal cyclones in Bangladesh
Nadira Sultana, Macquarie University
Contact: nadira.sultana1@students.mq.edu.au

This study observes how women in Bangladesh differently experience cyclones than their male counterparts when the ravages of cyclones hit the country with regular intervals. The objective of this study is to identify and suggest better policy options to address women’s hardships. This study examines the existing literature and also relies on empirical research carried out from March 2017 to June 2017 in two different districts-Patukhali and Chittagong—which are affected most frequently. Participants include government officers, NGO activists, experts among academics, local political representatives, community women, staff, and volunteers from Cyclone preparedness program through in-depth interviews and focus groups.

The study categories women’s vulnerabilities into five dimensions, which will assist the policy makers and development practitioners with a deeper understanding of the challenges faced by women and
recommend better policy options for all stakeholders. Among those identified dimensions of vulnerability (i.e. biological, economic, socio-cultural, political, and institutional), this study finds out that economic, socio-cultural, and institutional dimensions of vulnerability are more emphasized by the participants. However, this part of this research is going to analyze the economic dimension of vulnerability which has a long-lasting impact on women’s life. The economic dimension of vulnerability is more driven by some pre-existing variables. Empirical data also suggested that economic dimension is more likely to be influenced by the social exclusion of women from economic resources and access to public domain. The existing disaster management system has failed to achieve desirable outcome addressing the economic dimension of vulnerability because more is required to be done to mitigate those key gaps of its interventions. This research suggested some policy interventions to overcome such vulnerability.

SESSION 3/4

Critical Factors for Successful Return to Work after Maternity Career Breaks of Women Academics: Hidden Priorities for University Leaders

Sheree Gregory, Western Sydney University
Contact: s.gregory@westernsydney.edu.au

In the twenty-first-century higher education sector, Universities are dynamic and complex workplaces to manage and lead. Executive leadership interventions to manage, lead, and plan their workforce through funding uncertainty and competition for resources on a global basis, are critical for sustainability and success. Whether it is via internationalisation strategies, building research capacity by attracting academics with proven high-quality track records of research excellence, and nurturing and investing early in academics’ careers – a strong understanding of the transitions and shifting nature of University workforces (and workers’) and policy environment continues to be a vexing issue that warrants better understanding and closer attention. Concern with the ageing of the baby boomer population which will create increased demand for high-performing staff, and the ongoing gender imbalance and emergent forms of inequality in research despite University and Australian Research Council (ARC) initiatives (such as around career interruptions of women academics after maternity) −are complex issues within such a context. In particular: it is now documented that approximately twice as many men than women were awarded DECRA, Future and Laureate Fellowships in Australia, between the years 2012 and 2015.

Through in-depth interviews with women academics before and after maternity career breaks, from Universities across Victoria Australia, this paper sheds light on the strategies, decisions and critical factors for successfully managing these transitions, and understanding the factors that shape outcomes. These findings have implications for women, gender inequality and diversity issues in research that continue to challenge and concern Universities and executive leadership teams. Indeed, these findings are relevant to executive leaders and their teams.

This paper contributes to the management, leadership, and higher education policy literature by examining critical factors that influence women academics return to work, and conceptualises these as hidden, yet critical priorities for University leaders. In this paper, I argue that the hidden and complex nature of gendered work and life interactions should receive more visible focus in the organisational strategic management of universities, and included, for instance, as part of the critical dimensions of sustaining the higher education workforce. Overall, in this paper, the findings and conclusions provide insights into the management of work and life in relation to women’s academic careers, and the practice of University leadership socially constructed within a context of change and uncertainty.
Early childhood work is widely acknowledged as poorly paid and emotionally demanding, with little public recognition from wider society about its complexity and importance. Nonetheless, this lack of recognition, in both economic and cultural terms, appears to be taken-for-granted, with little effort by governments or employer groups to improve the situation. The Workplace Worth and Wellbeing project (WWW) is a multiple methods study of the early childhood workforce across two Australian jurisdictions, drawing on feminist and Bourdieusian theoretical frameworks to examine the reasons for this tacit acceptance of low-valued work. Our broader project connects researchers across different national systems, to explore the varying mechanisms behind this acceptance within specific contexts (Andrew, Corr et al., 2016), building on feminist economic research highlighting the specifically gendered and classed devaluations that seem to be at work.

This presentation highlights qualitative data from this project, driven by insights from the findings from the quantitative data collected, which demonstrated the ways that commitment by workers themselves was having an insulating effect on their wellbeing. In this presentation, we look at some of the specific stories behind these findings, showing participants keen understanding of the dilemmas of the work, and their insight into the impacts it often has on their wellbeing and work-life balance. Despite the challenges they routinely face, and the lack of recognition many have experienced, often across a lifetime of work, they persist because this work remains important. In a world where most parents have to work, and so many children need non-parental care, committed and engaged adults are needed who will do this work willingly and with a deep concern for children.

Educators describe their genuine affection for children, and the intellectual satisfaction they gain from the complexities of teaching young children, as they emerge into language and curiosity. This is not an accidental, or a ‘natural’ disposition, we argue, but a form of emotional labour in itself (Monrad, 2017). When work you know to be valuable is systematically devalued or trivialised, over decades of working life, then it takes effort to keep seeing the worth in it. This is a form of resilience - a commitment to the intrinsic worth of this work (Skeggs, 2004), in the absence of more traditional routes to recognition. Participants also acknowledge the many challenges in staying motivated but have found ways to exercise agency within the constraints of the work, gaining self-respect and pride through these efforts. Educators’ commitment is not a panacea, and certainly not an excuse for continued blindness to this ongoing problem. Burnout is real (Jovanovic, 2013), and participants acknowledged their own moments of disillusion and adversity.

Governments are taking advantage of the continuing systemic sexism within many workplaces, constraining the less privileged into lower paid types of work. The forms of commitment and tenacity we highlight are gendered and classed dispositions, the product of particular locations in social space which allow little distance from necessity, but seek meaning and purpose, regardless.

Gender in Organisational Change Management Theory: Do Men and women Differ in their Approach to Organisational Change Management in Organisations

Jennifer T. Okolai, Coventry University

Contact: Jennifer.okolai@coventry.ac.uk

Purpose- The research sought to identify, examine and clarify the extent of the relationship between gender and organisational change management through an empirical investigation of the differences and preferences of men and women’s leadership approach to change management, and the potential impact of gender leadership differences on organizational change management outcome.

Design/Methodology/Approach- The research adopted a pure qualitative study, where 32 semi-structured interviews were conducted in two banking institutions and 2 Government Parastatals in Abuja, the state capital of Nigeria.
Findings- The results show that there may be some differences in the way men and women approach and manage change scenarios in organisations, which may have some potential impacts on Organisational Change Management outcome. However, certain factors appear to affect the observed leadership behaviour and adopted styles.

These were observed as;

I) Leaders’ behaviour and choice of leadership style is influenced by national and sector culture.
II) Leaders’ leadership behaviour and style is influenced by the gender and behaviour of the followers.
III) Gender leadership differences emerge as a result of leaders’ personality and not necessarily because of their gender or sex.
IV) Gender leadership differences and preferences was as a result of nature or kind of the change that took place in the organisations.

Research Practical Implications and Limitations- The findings of the research highlight the needs to modify and redesign the tools and approaches being adopted to manage change in organisations and offers important rationales for organisations to consider and include a gender-inclusive methodology in managing changes in organisations. The paper highly seeks to address glass ceiling discourse in organisations as well address and challenge male hegemony that appears to be one of the major influencer of women’s disadvantage in the board room.

Originality/Value- This study is a purely qualitative study that links gender to organisational change management. Both men and women may bring intrinsic benefits to the management of organisational change programmes, and these may have a significant and positive impact on the outcome of organisational change programmes.

SESSION 4/4

Navigating precarity: A study on resilience of young women in a crisis economy

Maria Simosi, Royal Holloway, University of London
Maria Daskalaki, University of Roehampton
Denise M. Rousseau, Carnegie Mellon University
Contact: Maria.Simosi@rhul.ac.uk

The present study builds on emerging research on resilience and intelligent careers (Arthur et al., 2017; Bimrose & Hearne, 2012) to explore the resilience trajectories of women who face persistent periods of unemployment and precarious work conditions. Prior conceptualizations of resilience include the ‘ability to quickly recognize and seize opportunities, change direction’ or ‘recover from […] misfortune or change’ (McCann, 2004; Merriam-Webster, 2017). However, in environments of economic hardship and high unemployment rates, young women attempt to build careers while at the same time are recurrently involved in job search activities. In such contexts, we suggest that existing conceptualizations of resilience and meaningful work need to be revisited. Drawing on prior studies on feminist resistance in times of financial crisis (Daskalaki & Fotaki, 2017) and resilience and unemployment (Aamaas, et al. 2011; Moorhouse & Caltabiano, 2007), we examine the evolution of resilience strategies of precarious female workers, approaching resilience as a process (see Kossek et al., 2016). This study therefore not only addresses the missing ‘gender’ in resilience research (Garmezy, 1991; 1993; Masten, et al, 2003; Rutter, 2012), but also contributes methodologically by offering evidence of women’s resilience based on a longitudinal approach that unveils both the emergence of gendered forms of resilience and their evolution in times of economic crisis.

The study is based in Greece where at present the unemployment rate for women is 29.5%, amounting to 51.4% for women under 25 years of age (EL.STAT, 2016). In particular, fourteen Greek women were interviewed twice in a period of two years. Interviews focused on the ways in which women navigate through their job-related experiences as well as the factors affecting this navigation process. Confirming earlier studies, we found that in their ongoing attempts to manage the pressures created by their constrained opportunities for professional employment, women sought out additional social support...
(family, professional networks), professional training, career strategies that operated as protective factors (see also, Garmezy, 1991; Neill and Dias, 2001; Simosi et al., 2015). At the same time, sustained and repeated period of unemployment and under-employment often constituted risk factors in their resilience trajectories, which however were often mediated by social reproductive roles undertaken by women both at home and in the community (for example, volunteering). Thus, our analysis first, elaborates on the role of career adaptability (Bimrose and Hearne, 2012; Nota et al., 2014) and identity transformation (Daskalaki and Simosi, 2017) in women’s journeys in and out of unemployment; and second, explores the domains of waged and unwaged labour as interrelated, building on our evidence of women’s labour market exit and return to social reproductive roles.

VIA character strengths of black “born free” male and female service sector trainees in South Africa
Ita Geyser & Madelyn Geldenhuys, University of Johannesburg
Contact: itag@uj.ac.za

Recognising individual signature strengths enables people to comprehend and influence their strengths, as well as their passion (Petersen & Seligman, 2004). Signature strengths are therefore the things that people enjoy doing and what they are naturally good at. The emergence of positive psychology which places emphasis on “what is working”, rather than “what is not working” could enable people to use their strengths to optimise work environments and provide a better service to guests. This is beneficial to economies as it builds a strong image of a country as a desirable destination to visit. With the difference in terms of service orientation within the hospitality industry found for men and women (Petrović, Jovanović, Marković, Armenski, & Marković, 2014), this study extends on the use of different character strengths in this industry based on sex. Regarding signature strengths, Brdar, Anić, and Rijavec, (2014) found sex differences with regards to signature strengths. The aim of the study was to investigate whether there was a signature strengths profile of a hospitality and culinary trainee within the South African context as the first generation of “born free” students (born between 1994 and 2000) who has only ever lived in a democracy and attended higher educational institutions. The “born free” generation in South Africa have not been influenced by the apartheid regime regarding work, therefore they bring their unique strengths to the service industry. The hotel and restaurant environment is often viewed as “elite” and “luxurious.” The “born frees” are often from disadvantaged backgrounds and the service industry is a new experience in terms of their personal growth and contributions that they make within the hotel and restaurant environment.

A quantitative approach was used to gather the data for the study, and a cross-sectional survey design was employed. The study utilised two preliminary samples that consisted of 1) n =108 hospitality management trainees and 2) n = 60 culinary management trainees from a tertiary institution in Gauteng, South Africa. The results for sample one suggested that honesty was the top strength, followed by love in the second place, humour and fairness shared the third place, gratitude the fourth place and kindness and spirituality shared the fifth place. The result showed that women scored higher on love and fairness. The results for sample two suggested that honesty was the top strength, followed by love in the second place, gratitude in the third place, fairness in the fourth place and kindness in the fifth place.

The awareness of individual signature strengths of the hospitality and culinary management trainees who enter the service industry encourages self-awareness as well as team work. These skills can be applied to create favourable, intangible guest experiences within their establishments, thereby ensuring repeat business in the long term. The “born free” generation has not previously been exposed to the hospitality and culinary industries. Therefore, these environments are new to them and they bring a different perspective based on their world-view and realities to the hospitality industry. This research contributes to recognising signature strengths of the “born free” generation within this environment with the aim to equip them with self-awareness to provide superior service to guests by using their positive skills that come naturally to them.
Building resilience in students – an approach to tackle mistreatment
Heidi Siller, Silvia Exenberger, & Margarethe Hochleitner, Medical University of Innsbruck
Contact: heidi.siller@i-med.ac.at

Resilience is not an individual trait. It is dynamic, which strongly depends on the (social) context, i.e. resilience in a person depends on the environment providing resources. For example, Grotberg (1995) refers to three sources of resilience, that is, I am (personal characteristics), I have (external resources, social environment), I can (skills, abilities). These aspects in turn refer to organisational aspects such as resources provided by the organisation, workplace atmosphere. Grotberg’s concept of resilience can be used with adults, even though Grotberg developed them after studying children. There are only few papers on I am, I have in adults, e.g. the study done Kearns and McArdle (2012). Kearns and McArdle concluded that I am and I have were more important than I can in their study on social workers transitioning from university to doing social work. Other concepts, e.g. Sense of Coherence (Antonovsky, 1985) present only one part of resilience but do not highlight external resources to the same extent as Grotberg’s approach.

This paper outlines a project design which has not been implemented yet. A qualitative study at the Medical University Innsbruck shows that medical students are exposed to mistreatment and humiliation during their university training. Students report hopelessness to report such mistreatment because of fear to jeopardize their careers or because of lack of knowledge who to report to or because they doubt that the university will take action. Based on these findings and on the student-staff initiative against sexual violence called “Standing Safe” at the University of the West of Scotland (Dr. Kallia Manoussaki), students groups are planned that focus on increasing resilience in students, reflect on and discuss mistreatment, humiliation and (sexual) violence.

Moreover, it is planned to engage with students in awareness and reflection on mistreatment, discrimination and harassment with a special focus on medical education. The first step draws on naming and understanding mistreatment and mechanisms of mistreatment. This will be promoted by case vignettes and sharing stories (anonymously) that show exemplary how mistreatment can happen and what aspects can be discussed as mistreatment. Students are encouraged to discuss additional perspectives on mistreatment and are also encouraged to expand such collected stories beyond medical education. In addition to these stories students will reflect on personal characteristics. The first step relates to I can (I can… understand my own and other’s feelings; respect boundaries) and I am (I am… empathic, proud of myself, responsible). The second step refers to discussing, analysing, collecting and practising strategies to dissolve mistreating situations, e.g. when witnessing mistreatment. The second step increases social resources and building social networks in case of adversities (i.e. mistreatment). Thus, it relates to I can (I can… dissolve and intervene in mistreatment situations, contact resources) and to I have (I have… social resources).

This project is set out to increase resilience with regard to an organisation, in this case the university. This paper is presented as proposal open for discussion and reflection as well as for sharing similar project ideas.

GENDER PERSPECTIVES ON SELF-EMPLOYMENT FOCUSING ON WORK - LIFE BALANCE AND WORKING CONDITIONS

SESSION 1/3

Gendering Entrepreneurship. A postfeminist analysis
Cinzia Priola, Open University (UK)
Silvia De Simone, University of Cagliari
Contact: Cinzia.Priola@open.ac.uk

The field of entrepreneurship has gained prominence and academic legitimacy in the last thirty years as a consequence of the shift towards greater neoliberal individualism in societies and the shrinking of public
sector in most western economies. Entrepreneurship is often portrayed as an opportunistic and inclusive economic activity leading to personal and economic growth (Sturdy and Wright, 2008), innovation and venture creation (Down, 2010). However, despite constructions of entrepreneurship as an inclusive and objective opportunity that can be identified by entrepreneurs through the actions they take, more critical analyses revealed the weaknesses of such argument (Calas, Smircich and Bourne, 2009). In fact, scholars have highlighted how discourses underpinning entrepreneurship construct the entrepreneurial subject according to criteria associated with white masculinity (Ogbor, 2000) that produce the exclusion of those individuals who do not fit with these criteria (Piacentini, 2013).

In a discourse analysis of 81 research articles in leading entrepreneurship journals, Ahl (2006, p. 600) shows how the entrepreneur is generally represented as a self-centred, strong willed, resolute, energetic, decisive, independent individual who is able to withstand opposition, seeks power, wants to compete and is skilled at organising and leading economic and moral progress. In representing entrepreneurship as associated with these characteristics, earlier entrepreneurship research has contributed to a model of entrepreneurship purely founded on an economic and agendered (or rather masculine) rationality, which has influenced the construction of the female entrepreneur as ‘other’. Such rationality continues to be perpetuated in research, also by several studies focusing on women’s enterprises, which largely focus on the successes and/or difficulties that women experience in setting up the business (e.g. Haus et al., 2013; Heilbrunn, 2004) and/or in further progressing and consolidating it (e.g. Huang, Tur and Yu, 2012). These studies generally neglect the exploration of fundamental discourses of entrepreneurship as gendered, often employing gender as a variable to compare men and women’s enterprises, rather than as a theoretical perspective through which to analyse entrepreneurship in practice.

Meta-analyses and systematic comprehensive reviews (e.g. Ahl, 2006; Greene et al., 2003; Jennings and Brush, 2013; McAdam, 2013) have highlighted two key issues in gender and entrepreneurship research: a lack of theoretical grounding (see also Hughes et al., 2012) and a ‘one-sided’ empirical focus based on comparisons between men and women enterprises. Furthermore, recent analyses (e.g. Clark Muntean and Ozkazanc-Pan, 2015) suggest that most women and entrepreneurship research is actually based on gendered ontological and epistemological assumptions that continue to perpetrate the performance gap between men and women entrepreneurs. An emphasis on performance highlights the economic contribution of entrepreneurship and prevent an analysis of the effect of social discourses and practices on entrepreneurial actions.

Grounded in feminist theory, this paper attempts to enhance current understanding of the mechanisms contributing to the gendering of entrepreneurship and analyses the experiences of 51 women entrepreneurs operating in one Italian region. The paper argues that the tenets of entrepreneurship discourses are fundamentally gendered and the analysis shows how women participants appeal to postfeminist discourses to make sense of their experiences while missing the opportunity to exploit entrepreneurship as a process that can lead to social change, in particular, in relation to the separation between women and men’s household labour. In conceptualising entrepreneurship as gendered we build on the work of critical entrepreneurship scholars (e.g. Al-Dajani et al., 2015; Ahl, 2006; Ahl and Marlow, 2012; Clark Muntean and Ozkazanc-Pan, 2015 and 2016; Marlow, Greene and Coad, 2017) and show how, the complexity of doing entrepreneurship as a woman in Italy is affected by social constructions of entrepreneurial discourses as well as postfeminist discourses about women’s work. We apply postfeminism as a critical concept (Lewis, Benshop and Simpson, 2017; Lewis, 2014) to understand and interpret gendered experiences of entrepreneurship and to offer a reconceptualization of femininity and femininities in entrepreneurship within the Italian context.

The leader identity - a means to experience conflict and constructing balance

Emma Hagqvist, Stig Vinberg, & Bodil J Landstad, Mid Sweden University
Contact: Emma.hagqvist@miun.se

Literature shows that self-employed individuals seem to experience more conflict between work and family demands than employees but variation is great, especially among self-employed men and women. For instance, studies suggest that women chooses self-employment as a strategy to balance work and family while men uses self-employment as a way to find employment and earnings. Many self-employed
individuals describe a feeling of being always on. Self-employment is closely related to masculine values giving emphasis to long work hours and high job demands. Self-employment is an identity and impede men and women to draw a line between work and private life. It is often argued that this is not a problem in the Nordic countries because of high gender equality. However, quantitative data shows rather the opposite.

Sparse literature suggest that both men and women use self-employment as a way to ease conflict between work and family. In recent years the concept of work-life enrichment has grown as an explanation how one role can improve quality in other roles easing conflicts. Research suggest that high job control for self-employed men and women eases conflict demand and perhaps create enrichment.

In this study, we analyzed interview data from managers in 18 small scale enterprises (SSE), of which 8 were women and 10 men, in the central regions of Norway and Sweden aiming to gain a deeper understanding of how they men and women construct and relate to work and private life in their role as managers of SSEs.

Preliminary results show that self-employed men and women narrate a strong identification in their leader identity resulting in a duality in relation to work and family. We identify that interviewees describe that conflict seams to part of the deal of being a leader. They describe how the strong leader identity legitimate a high level of conflict among both men and women. This is in line with the notion that self-employment builds on masculine values and women, though being the main responsible of the home, seem to construct these male values. Meanwhile, the strong leader identity is used as a way to construct balance. In their role as managers and leaders they are allowed to be flexible, more flexible than their employees. However, this flexibility is often used as a way to fit work around family. Lastly, interviewees describe how managerial identity contribute to a work-life enrichment. High job identification gave the leader self-esteem, skills and perspectives which produced a positive affect in relation to work.

Women in copreneurial firms: bibliographic analysis and literature review
Alexei Tretiakov & Jo Bensemann, Massey University
Contact: j.bensemann@massey.ac.nz

Copreneurial firms, firms co-managed or co-owned by spouses or life partners, constitute a substantial proportion of small and medium enterprises (Dahl, Van Praag, & Thompson, 2015; Fitzgerald & Muske, 2002). Along with establishing women-owned firms, establishing copreneurial firms may offer women a path to economic empowerment that does not rely (or relies less) on participation in institutional frameworks that may be gender-biased against women (Hedberg & Danes, 2012; Martin & Tiu Wright, 2005; Millman & Martin, 2007; Ponthieu & Caudill, 1993).

Nevertheless, copreneurial firms can also entrap women by placing them in highly gendered roles and thus, deliberately or not, can be used to preserve and perpetuate gender relations that are no longer acceptable in broader society (Di Domenico, 2008; Marshack, 1994). A further problem is posed by the attitudes of stakeholders external to a copreneurial firm: there is evidence that stakeholders such as customers tend to assume that a woman in a copreneurial firm is playing a secondary role irrespective of her actual contribution (Cole, 1997; Smith, 2000). The argument, voiced by some researchers, that a woman in a copreneurial firm exercises power behind the scene while remaining "invisible" (Hirigoyen & Villeger, 2017; Lewis & Massey, 2011) is problematic because it justifies the real or the perceived (by external stakeholders) inequality of roles.

From the perspective of the organisation of work, a copreneurial firm can be seen as a subsystem of a larger, integrated system comprising both the firm and the family (Danes & Morgan, 2004; Danes & Olson, 2003). To understand the dynamics of work in such an integrated system one needs to consider both the firm and the family. The performance of the integrated system cannot be conceptualised solely in terms of the performance of the firm - both the work in the family and the work in the firm should be taken into account. For a woman-copreneur, the quality of life may be affected by the extent to which the partners agree on priorities for the two subsystems and on the ease with which the boundary between "love and work" is crossed (Helmle, Botero, & Seibold, 2014; Marshack, 1994).
In spite of the importance of copreneurial firms as vehicles of economic and relational empowerment for large numbers of women, and even though the research of copreneurial firms has been conducted for almost 20 years (dating back to the book by Barnett and Barnett (1988), who coined the term "copreneur" and evoked interest in the topic), an unbiased review backed by bibliographic analysis of the literature in this field is yet to be undertaken. The present study addresses this research gap by conducting co-citation and bibliographic coupling analysis of citation patterns and thematic analysis of the texts. We identify the main themes and suggest directions for further research.

SESSION 2/3

Work, work, work: Work hours and gender of self-employed in Europe
Constanze Eib, University of East Anglia, Norwich Business School
Steffi Siegert, Neoma Business School
Contact: c.eib@uea.ac.uk

Although there are many successful female entrepreneurs, the prototype of a successful entrepreneur is still a man. For women, the motivation for becoming self-employed lies in the attempt to better balance work and family life. Business success can be defined in numerous ways. In this study, we focus on aspects like income, number of employees, and well-being of the entrepreneur. One predictor of success is work hours. Studies have shown a positive relationship between work hours and achievement. Particularly in the entrepreneurial context, this is a relevant aspect as long working hours are considered a common stressor among entrepreneurs. In this study, we investigate gender differences in work hours and indicators of business success across several European countries.

We utilized the European Social Survey, which surveyed individuals from European countries. Across the study countries, 5108 individuals reported being self-employed as their main occupation (34% women). We focused on 3611 self-employed from Germany, Spain, France, United Kingdom, Greece, Poland, Russian Federation, and Ukraine.

Individuals from France had the highest weekly work hours (56.23), followed by Poland and Greece. Individuals from the United Kingdom had the lowest work hours (40.67), followed by Germany. There was a significant gender difference, in that male self-employed worked on average 50.71 hours and women 43.59 hours. When split by country, significant gender differences remained for all countries but France and Ukraine.

Independent of the hours worked by female self-employed in the selected countries, female self-employed spent considerably more hours on household work than men. Male self-employed reported that they spend 7.71 hours per week on household and their respective partner 23.13 hours. Female self-employed reported they spend 20.22 hours per week on household and their respective partner 8.11 hours.

In most countries (not Russian Federation and Ukraine), there was a significant gender difference in income proportion with women contributing about half to the household income while men contributed over half of the household income. In most countries (apart from Greece, Poland, and Ukraine), there was a significant gender difference in number of employees (men: 4.64, women: 1.36).

As entrepreneurship can be one way of gaining more autonomy and satisfaction in life, we investigated differences in well-being. Overall, there was no gender difference in happiness, life and job satisfaction, but in self-rated health (with women reporting less health). However, the pattern looked slightly different within each country.

In those European countries we studied, we struggle to find a truly successful case of the female entrepreneur. The French system leaves female entrepreneurs work more at home, with less income and less employees. The German and UK system leaves female entrepreneurs with less work and well-being, and success all around. The Eastern European systems, however, provide a curious case of partly equal number of work hours, business success and well-being. It is worth further investigating the potential causes for this difference and what can be learnt about the gendered nature of the entrepreneurial discourse that seems to disadvantage women.
Balancing work and life when self-employed: the role of gender contexts
Emma Hagqvist, Mid Sweden University
Claudia Berhard-Ottel, and Susanna Toivanen, Stockholm University

A body of research shows that conflicting demands between work and private life relate to low wellbeing, but the strength of this relationship varies across European countries. In Nordic countries where labor markets are fairly gender equal, associations between work-family conflict and low wellbeing are stronger than in more gender traditional countries. One explanation may be that traditional employment often follows masculine values, restricting opportunities to combine work and family. However, we hypothesis that the relationship between conflict and wellbeing across context among self-employed individuals might differ. This because, self-employment may be chosen by women as a strategy to balance work and family demands. Also because, even in countries with more gender equal labor markets such as Sweden, a recent study showed that self-employed men and women compared to employees divided their time between paid and unpaid work according to gender traditional patterns.

To date there is paucity in research on what self-employment means for men and women in labor markets that differ in gender equality. The aim of this study was to investigate this question using data from the European Working Conditions Survey 2015.

Preliminary results show that self-employed individuals report higher work-life as well as life-work conflict than employees and self-employed women report the highest levels. Focusing solely on those in self-employment, it was found that the self-employed with employees report higher levels of work-life conflict than the solo self-employed, but there are no differences with regard to life-work conflict.

Results furthermore show that 3.3% of the variation in life-work conflict and 6.5% of the variation in work-life conflict on the individual level is explained by country. Adding the degree of gender equality in the labor market (macro level variable) based on figures from the gender gap index did not explain level of work-life conflict nor life-work conflict on individual level among self-employed men and women. Depicting the result by running models in split files by sex, results show that for women but not for men level of gender equality within a country is important for the level of life-work conflict. In countries with more gender equal labor markets self-employed women report more conflict.

Lastly, we study the relationship between work-life respectively life-work conflict and well-being across context. Results show that in countries with more gender equal labor markets the relationship between work-life conflict and wellbeing is stronger. However, with regard to life-work conflict, gender context do play a part but the strength of the relationship is equal across countries.

We conclude that self-employed men and women report higher level of conflict than employees. However, gender context explains merely a small part of differences in level of conflict, it is rather individual differences that affect level of conflict reported. For self-employed women, gender context do play a role for level of conflict reported, which is consistent with double burden of work among working women. In more gender equal countries women to a greater extent participate in the labor market, but still have the main responsibility of the home. Lastly, unlike our hypothesis, in contexts with more gender equal labor markets, the relationship between work-life conflict and wellbeing is stronger than in context with more traditional labor markets. However not for the relationship between life-work conflict and wellbeing.

Work demands, work family conflict and health: the role of employment and gender
Claudia Berhard-Oettel, Stockholm University
Aleksandra Bujacz, Karolinska Institute
Constanze Leineweber, Stockholm University
Contact: Claudia.bernhard.oettel@su.se

A body of research shows that conflicting demands between work and private life relate to low wellbeing, and are mainly related to the demand component of the psycho-social work environment.
At the same time, it has often been discussed how work-family conflicts may be pronounced in temporary workers or self-employed workers since these workers may work whenever they get a chance to do so, in order to secure future employment possibilities. However, there are considerable differences between these two employment groups: the self-employed generally have more control to regulate the amount of demands and the timing of their work during the day or the week, whereas temporary workers work according to the directives of the organization.

The evaluation of these suggestions is further complicated by the fact that temporary workers often are younger and female, especially those in the most precarious employment positions. The self-employed are more often male, and older more experienced workers. This is the case in Sweden as well, however, with the family-friendly policies and availabilities of child-care, the question is whether gender differences really matter anymore.

This study aims at testing how work demands relate to work-family conflicts and to emotional exhaustion and depressive symptoms in a sample of male and female temporary workers and self-employed workers in Sweden.

Data comes from the SLOSH projects 2010 data collection. The SLOSH data is collected by means of questionnaires every second year in an approximately representative sample of the Swedish working population, and it contains all study variables for temporary as well as self-employed workers.

Results of structural equation modelling in Mplus with multi-group comparisons have been employed, once comparing temporary and self-employed workers, and once comparing model estimations for men vs women. Results shows in multi-group analyses, that work demands are strongly related to work-family conflicts, which in turns associated with both depressive symptoms and emotional exhaustion. We further tested whether the inclusion of age, children at home, educational level and gender (in the analyses comparing temporary and self-employed workers) vs employment forms (in the analyses comparing men and women) revealed additional information. It was found that educational level did not add any information. However, for temporary workers, work-family conflict was less pronounced when these workers had children at home. The inclusion of the gender in the analysis added no significant information for temporary workers, but in the self-employed, women reported significantly more exhaustion and depressive symptoms than men. Furthermore, male self-employed workers reported more work demands than female self-employed workers.

It can thus be concluded that even in Sweden, with more family-friendly policies in place than in many other countries, gender and family background is still relevant to consider for better understanding how workers in more flexible and non-permanent organizational employment perceive work demands and work-family conflicts, and report on their well-being. However, the association between these variables has been rather stable when comparing across employment type and gender.

SESSION 3/3

Women with Cameras: Gendered disruption in the photographic industry
Penelope Williams, Robyn Mayes, & Paula McDonald, Queensland University of Technology
Contact: p54.williams@qut.edu.au

The photographic industry consists primarily of self-employed or freelance photographers who do not employ staff (Barnes Reports, 2015). Employment in the industry in Australia has risen steadily over the last 10 years, and much of the growth has been attributed to an increasing number of women commencing work as professional photographers. Approximately 13,000 people in Australia work as photographers, and 53.2% of them are women (Australian Bureau of Statistics, 2016). At the same time, the photography industry is experiencing slow revenue growth and projected decline in demand for services resulting from significant and sustained technological disruption (IBISWorld, 2017).

The integration of camera and telecommunications technology has profoundly impacted the photographic industry. Innovations in digital camera technology have reduced the size, weight and cost of cameras and other photographic equipment (such as tripods and lighting equipment), as well as the technical skill required to create an image (DeFillippi & Wikstrom, 2014). Image-based social media platforms such as
Facebook, Pinterest, Flickr and Instagram have proliferated, along with easy-to-use photo editing and file-sharing software, and digital, crowd sourcing platforms that offer services such as uploading images for royalty-free sale and quoting on photo shoot briefs. These disruptive influences have enabled ease of market entry, allowing both professional and amateur photographers to create, enhance and widely disseminate digital images (Richter & Schadler, 2009). These changes are substantially altering the professional photographic industry, and in clearly gendered ways.

Through in-depth interviews with 46 professional photographers and through a gender lens, this study examines how technological disruption has affected women's opportunities to gain self-employment in a previously male dominated industry. The study explores the experiences of women photographers, including men's orientations to them as relatively new entrants to the market. Supporting previous research on self-employed women (Hilbrecht & Lero, 2014; Johannson & Öun, 2015), the findings reveal how women have taken up professional photography in order to find not only greater autonomy but also creativity in their work, seek better work-life balance, and supplement household income. However, the study also explains how established male photographers partially attribute the decline in business resulting from substantial disruptive influences in the industry, to what they refer to as an increase in “mum-photographers”. Akin to the notion of a ‘chilly climate’ (Hall & Sandlerk, 1982) which is usually observed in organisational environments, women photographers are often stigmatised in the industry as sub-standard hobbyists who lack the same level of professional status and credentials as ‘real’ photographers. The study contributes new insight into the motivations, professional identities, and experiences of women working as self-employed photographers, demonstrating how gendered perceptions in a male-dominated, technology-intensive industry can shape the working conditions and identity of women in self-employment.

Small Business Owner-Managers in Regional Australia – Motivating Factors for Men and Women
Sujana Adapa & Alison Sheridan, University of New England
Contact: sadapa2@une.edu.au

Business ownership is a determinant of economic growth (Ramadani et al., 2013). Business ownership allows individuals not only to gain employment, but also to integrate the individual business owner-managers into the labour force and promote job creation (Sharafizad and Coetzer, 2017). In contrast to the traditional scholarly works, recent academic literature echoes that the number of women small business owners is increasing globally (Ramadani et al., 2013). Academic research also identifies that women small business owner-managers tend to be disadvantaged in comparison to their male counterparts due to prevailing inequities in accessing various resources and in developing profitable business networks (Gremmen et al., 2013). Therefore, understanding the motivating factors in order to critically explore the management of women-owned small businesses is vital. Research exploring the motivations for women-owned businesses continues to offer new insights (Seva and Oun, 2015; Sharafizad and Coetzer, 2017). Existing research is limited in exploring the motivational factors influencing small business owner-managers in the regional context and lacks information to draw on to compare the experiences of both men and women small business owner-managers.

The extent to which individuals get motivated to establish a business may vary. The most widely discussed motivational theory within the context of entrepreneurship, self-employment and small business management relates to necessity versus opportunity motivation (McClelland et al., 2005). However, the necessity-opportunity categorisation is critiqued by academic scholars for its oversimplication (Stephan et al., 2015), and for its lack of integration of the identified motivations with overall business process and growth (Stephen et al., 2015). Individual motivation determines behaviour and the goal-setting process which may have an impact on business formulation, strategy development and business operations (Idris et al., 2014). The present study sets out to develop a more nuanced understanding of owner-managers’ motivations in the establishment of small businesses. The overarching aim of the present study is to explore the following research questions:

- What are the motivating factors for men and women in managing small businesses in regional Australia?
Gender Work and Organisation

- Do male and female small business owner-managers experience any differences on the basis of gender?

Extant research elicits that qualitative research focusing on exploring owner-managers' small business motivations is limited and inconclusive (Carsrud and Brännback, 2011; Stephan et al., 2015). Therefore, the present study selects small business owner-manager as the unit of analysis to qualitatively explore the motivations of individual owner-managers and move away from the positivistic paradigm (Lewis et al., 2007). Qualitative in-depth interviews will be conducted with 40 small business owner-managers in regional Australia (Northern Inland New South Wales) to explore owner-managers' motivations, networks and business growth, and demographic characteristics. The data obtained will be coded and analysed using the qualitative data analysis software NVivo (Richards, 2000). Themes of importance will be identified from the coding process by way of using a rigorous comparison approach (Glaser, 1992). The results obtained will assist with understanding small business ownership structures and provide important implications for government officials, financial institutions, and other stakeholders who are involved in effective formulation of small business growth strategies.

Taking the leap – a bid for freedom and seeking the elusive balance. Experiences of self-employed women in New Zealand.

Angela Hirst & Jo Bensemann, Massey University
Contact: angelah@hdc.govt.nz

For many women entrepreneurship is seen as a pathway to freedom (Frederick, O'Connor, & Kuratko, 2016). Seeking fulfilment, income, flexibility and a better work-life balance, more women than ever before are choosing to leave the workforce for self-employment, hoping that self-employment might be a way to better combine work and responsibilities in other life domains. Work–life balance has important implications for both personal well-being and work-related outcomes (Lyness & Judiesch, 2014) and being motivated out of opportunity is positively related to work-life balance (Annikink, Den Dulk, & Amorós, 2016). Frustrations with current working environments and lack of advancement are pushing women to start their own businesses (Walker & Webster, 2007), but there are also pull factors alongside those push factors of working long hours, a lack of career options and bureaucratic frustration, and these pull factors are often expressed as a desire to create a way of earning that allows them to spend more time with their children (Carrigan & Duberley, 2012).

Anecdotally, even in recent times self-employment was not considered a viable career option for women unless they were working alongside their husbands (Walker & Webster, 2007). Walker and Webster noted that “some things change, some stay the same” as they wrote about gender, age and self-employment ten years ago. While historically, men have been the breadwinners and women stayed home to take care of the home and family (Thebaud, 2016), a report released by the Organization for Economic Cooperation and Development (OECD) noted that 47% of women expressed a preference for starting their own business as opposed to working for someone else (“Women entrepreneurship New Zealand,” 2016). Even with a greater focus on work-life balance and policies related to this within organisations, it is clear that organisational culture is still playing a role in “pushing” women to leap into self-employment in many cases: ‘The role of the mother and worker seem incompatible and conflicting, which implies that institutional guidelines fail to reflect the reality of working women’s lives’ (Adame, Caplliure, & Miquel, 2016, p. 1381).

This paper explores the leap into self-employment by women small business owners in New Zealand. It focuses on reporting the experiences of women who have chosen to leave paid employment to become self-employed. Our small scale and exploratory study sought to discover the motivations behind their choice to start/buy their own business and seeks to understand the reality of self-employment. We discuss whether self-employment met their expectations, particularly in relation to providing the elusive work-life balance and more time with family. We suggest implications for organisations and for newly self-employed women, or those considering taking the leap.
Stories of Vietnamese women's experience of leadership and meaningful work
Susan Mate, Mathew McDonald, Lan Nguyen, RMIT
Contact: susan.mate@rmit.edu.au

A recent World Bank (2016, p. 49) report on Vietnam stated that in regards to gender equity “in business and particularly in government and political spheres, leadership is overwhelmingly male…The civil service has a large share of women, but their representation in leadership positions is low, mostly at lower levels”. Women make up much of the workforce worldwide, yet their leadership capabilities are being under-utilized in many countries, as is the case in Vietnam. Numerous hypotheses suggest that leadership is viewed and practiced differently by women than men. To explore this issue we examined the experiences of Vietnamese participants who took part in a leadership program run by RMIT University. Semi-structured interviews were conducted asking the participants to describe their experience of what meaningful work involves. Four key themes emerged from the experienced-centered narrative analysis. These include the importance of having workplace role models, challenging traditional Confucian values concerning Vietnamese women's status at work and in society, developing resilience and understanding the gendered nature of organizations so as to recognize the barriers to leadership positions. The study indicates that leadership identity is a critical issue that gender identity and discourses around workplace meaning are lived in unique ways that are shaped by a rapidly evolving economy. Our study found was that exploring gender identity develops greater self-confidence, enhances employability, and provides an avenue for leadership development and a basis for better understanding the cultural barriers that hinder Vietnamese women's participation and leadership in the workplace. The study concludes with a discussion on the value of narrative analysis for constructing identity. Meaning is to be considered as a cultural construct and the context in which mentoring takes place can impact on the way in which leadership is theorized and embodied.

Making Meaning About Reproductive Work: A Narrative Inquiry of the Experiences of Migrant Caregivers in Canada
Crystal Gaudet, University of Western Ontario
Contact: cgaudet5@uwo.ca

In this paper, I provide an overview of the findings of my doctoral research, which aims to document and analyze how migrant caregivers identify and discuss the embodied dimensions of the (re)productive labour that they provide within Canada's Live-in Caregiver Program (LCP). Introduced in 1992, the LCP (renamed the Caregiver Program in 2015) recruits women, primarily from the Philippines, to provide care for children, elderly persons, as well as persons with disabilities, in the homes of Canadian families. The objective of the study is to examine the ways in which caregivers make sense of, re-frame, challenge, or resist the problematic tropes attributed to domestic and care work as well as how they negotiate or develop new identities and modes of thinking under the conditions of a policy that positions this work as peripheral to the larger economy. Located in a feminist sociological framework, I conduct a narrative analysis based on focus group interviews conducted with 11 current and former migrant caregivers employed in Toronto within the last 15 years. A total of three focus group interviews were conducted between December 2016 and January 2017 at a community organization that provides services to migrant caregivers in Toronto. The findings reveal the ways in which the LCP devalues care work and facilitates the exploitation of migrant women’s time and labour in the context of declining state responsibility for the care needs of Canadian citizens. Participant narratives also reveal the strategies through which migrant caregivers attribute value to care work, for example, by emphasizing its importance to the daily functioning of families and communities. One of the key findings of this study is the importance of the notion of sacrifice in the lives of migrant caregivers. For the women in this study, their identities as workers were inextricably tied to their maternal identities, and the notion of sacrifice was central to how they made
sense of and assigned meaning to their experiences in the LCP. Drawing on the concept of embedded agency (Mahmood, 2001; Korteweg, 2008), I examine the cultural significance of the notion of sacrifice and consider the ways in which it simultaneously enabled and constrained migrant caregivers’ agency.

**Women in Lab Coats: images and representations of female academics in the corporate communications of Australian universities**

Bronwen Dalton, University of Technology Sydney
Linda Peach, Macquarie Graduate School of Management
Lan Snell, University of Technology Sydney
Contact: Bronwen.Dalton@uts.edu.au

While women may now be an accepted part of the academic landscape and can even be publicly acknowledged as successful in academia, the ways in which their success is depicted continue to be framed by the masculine. In a climate where women are being encouraged to take up and continue careers in the STEMM (Science, Technology, Engineering, Maths and Medicine) disciplines, depictions of academic women as ‘serious scientists’ are becoming more prevalent – in lab coats, standing in front of blackboards full of complex formulae, peering into microscopes, and pointing emphatically towards graphs and number-based pictorials; in other words, as pseudo-masculine exemplars of the successful academic. These images perpetuate the stereotype of “the successful woman in a man’s world”. Not only do they fail to reflect the actual distribution of female academics across disciplines, they effectively construct ‘facts’ about female academics’ interests and motivations and attribute certain identities and meanings to what organisations can consider to be a “successful” academic woman – one who has adopted the mantle of masculine success. Such fabricated ideals may hinder the career progression of academic women in non-STEMM disciplines by making them appear less important than their STEMM counterparts because they do not meet the visual (masculine) stereotype depicting academic success. Instead, women in non-STEMM disciplines risk becoming invisible as a group that may appear hyper-feminised in comparison.

This paper presents the results of an initial investigation of images used in the corporate communications of 15 Australian Universities, and identifies gender-based bias in the images used. We find that women academics are portrayed more frequently as pseudo-masculine or hyper-feminine while academic men are more frequently depicted without any props to indicate their discipline, and fairly uniformly as masculine.

We argue that a kind of STEMM-focused lean in to post-feminism is promoted through corporate images and symbols that highlight the particular utility of a STEMM female academic as the ideal neoliberal worker. This research highlights the need for critical cultural discourse in relation to the representation of female academics. It advances the critical project of organisational visual studies by interrogating the ways by which a form of neoliberal post-feminism is enacted and reinforced via the everyday visual and aesthetic dimensions of the workplace.

**SESSION 2/2**

**Through the Skin: The Gendered Construction of Meanings in the Tattoo Industry**

Ruth Simpson, Brunel University
Alison Pullen, Macquarie University
Contact: ruth.simpson@brunel.ac.uk

Drawing on an ethnographic study of tattoo artists in Sydney, this paper considers the meanings created around the work of tattooing. As a form of ‘body work’ (Wolkowitz, 2002), tattooing comprises an aesthetic practice that is performed directly on the body and which, unlike other forms of beauty work (hairdressing, nail salons), involves permanent body enhancement and a particularly invasive form of body encroachment through the stretching and painful penetration of the skin. A gendered, cultural history of
‘unruliness’ and a masculine ‘cool aesthetic’ adds a further specificity to this work. In this paper, we draw on the ‘double-sidedness’ (Patterson and Schroeder, 2010) of skin to explore the meanings created around this particular form of body work. In so doing we highlight issues around intimacy and touch, authorship and control. We argue that more attention needs to be given to the skin as comprising a set of social relations within the body work literature.

Meanings and Dirty Work: A Study of Refuse Collectors and Street Cleaners
Natasha Slutskaya, University of Sussex
Ruth Simpson, Brunel University
Jason Hughes, University of Leicester
Contact: n.slutskaya@sussex.ac.uk

Drawing on a recent study of street cleaners and refuse collectors, this paper explores some of the meanings created around ‘dirty work’ i.e. work that is generally seen as disgusting or undesirable (Ashforth and Kriener, 1999). Such work has been seen to offer particular challenges in terms of how and what meanings are drawn – in a context where both the work and the worker may suffer stigmatization through the close proximity to dirt (waste, debris) as well as through the devalued nature of work that is oriented towards ‘cleaning up after others’ (Powell and Watson 2006). Drawing on Ashforth and Kreiner’s (1999) conceptualization of dirty work, we focus here on ‘physically tainted’ work i.e. occupations associated with dirt or danger into which our two occupational groups of street cleaning and refuse collection might be seen to fit. Our aim here is to demonstrate the gendered nature of the meanings that members of our two occupational groups, as ‘dirty workers’ involved in mundane and messy practices and routines, attach to their work. We draw on Bourdieu’s (1984) notion of habitus as a lens to further this aim. Habitus is conceptualised as a set of embodied dispositions which relate to the contextual conditions of the ‘field’, enabling a focus on meaning making as ‘dispositions’ and how these might be generated from particular contexts. In so doing, we highlight aspects of a (classed and gendered) ‘dirty work’ habitus characterised by particular meanings i.e. those that relate to work opportunities and occupational choice; to aspirations and futurity; and to traditionalism - which we position within neo-liberalism and the specific conditions and relations of dirty work. We argue that meanings are not just a ‘reaction’ or response to specific contextual conditions but, in a Bourdieusian sense, are generative in that they reproduce particular social relations and settings of power.

Narratives of the Body: The Significance and Meanings of Tattoos of Selected Filipino LGBTs
Generoso B. Pamittan, Jr., Far Eastern University, Manila, Philippines
Contact: gpamittan@feu.edu.ph

Through the years, the purpose of tattoos in the Philippines, has changed from being tribal and traditional-ritualistic to personal and individualistic, hence it is interesting to know the narratives behind tattoos of particular individuals. Using the frames of Anabela Pereira’s concept of ‘body art’ as ‘visual language’, this paper scrutinizes the tattoos of selected Filipino LGBTs to (1) unfold the stories behind their body symbols, (2) describe the meanings and significance of their tattoos, (3) determine the dominant themes that are common among the tattoos of the selected LGBTs and (4) identify problems encountered by the selected LGBTs because of their tattoos. Semi-structured interviews were conducted with selected respondents to obtain in-depth information about the tattoos. Photos of tattoos were also taken, with respondents’ consent, to describe and analyze the details of tattoos’ patterns/ designs.

Based on the interviews and analysis, respondents were initially apprehensive about having a tattoo because of restrictions in the workplace. Most of their immediate relatives were also against the idea, at first, because of social stigma. Despite the ramifications, the LGBT respondents decided to have their tattoos which they deeply regard as expressions of their personality and life’s principles; assertions of their identity amidst heteronormative tendencies; as emblems that constantly remind them of the significant people and milestones in their lives; and as symbols of their penchant for something (arts,
cooking etc.).

GENDERING RECOGNITION

In line with our aspiration to open up a reflexive discussion of recognition the ‘Gendering Recognition’ stream is organised as a roundtable discussion that will engage in a critical reconsideration of recognition by sharing ideas about and in response to the seven papers accepted to this stream.

Papers to be discussed during the round table will connect critical analysis of recognition to contemporary organizational practices by exploring: how (mis)-recognition can lead to gender exclusion in the culture industry (de Coster and Zanoni); and, how gendered recognition practices sustain vulnerability amongst academics (Ekman, Holgersson, Lindgren, Packendorff & Wahl).

The roundtable will also discuss the possibility of a critical reconsideration of recognition by exploring the conditions and consequences attached to it through the: media’s framing of women, political leaders (Williams, Stead, Elliott & Mavin); meanings attached to African women’s sharing practices in Western Sydney (Farrugia); expectations placed on modern mothers (Issac).

Other papers will explore the embodied and performative aspects of recognition and how a desire for self-recognition can lead to exploitation and exclusion for: feminist researchers (Plaster), and, newly ordained pastors in the Lutheran Church (Klamer).

Together we will explore how feminist writing can make room for ways of living and working together that challenge prevailing gendered conditions of recognition.

ROUNDTABLE

Recognition in the cultural industry: Gendered challenges in the search for reputational capital
Marjan De Coster & Patrizia Zanoni, Hasselt University
Contact: marjan.decoster@uhasselt.be

This paper critically examines the gendered politics of recognition in the cultural industry encompassing all “symbolic, expressive and informational production” (Hesmondhalgh & Baker, 2008, p.101). In the past 30 years, western societies have entered a post-industrial phase characterized by sustained technological innovation and the exponential growth of information. As a result, an increasing share of labour is no longer directed at the production of material goods, but rather at the valorization of creative capacities (Dyer-Whiteford, 1994) in the production of immaterial goods, such as knowledge, service, communication or cultural products (Hardt and Negri, 2000). The expansion of the Internet has intensified the transformation towards immaterial, flexible and all-encompassing labour (Terranova, 2000). This evolution has gone hand in hand with a shift of western labour markets towards an increasing flexibilization and individualization of work fostering self-employment and entrepreneurship (Gandini, 2016). Under neoliberal regimes, labour is no longer encapsulated within the factory walls, but rather disseminated to encompass all activities, social relations and subjectivities put at disposal of value creation (Gill and Pratt, 2008) in the ‘social factory’ (Tronti, 1966; Terranova, 2000).

To secure the continuance of work under informal and insecure conditions (Conor et al., 2015) individuals need to invest, as entrepreneurs, in non-paid labour, including the management of social relations (e.g. Dobson, 2010; Gold and Fraser, 2002; Hesmondhalgh & Baker, 2008) and of reputation, as a shared notion of value in digital knowledge work (Gandini, 2016). In extra-organizational careers, social relations become resources which can be strategically build and managed, for instance by attending after work gatherings (e.g. Dobson, 2010) or by engaging in online self-branding activities (Gandini, 2016), with the expectation of economic return.

Though celebrated by some for its ‘cool and egalitarian’ outlook and as offering opportunities and mobility for all (Gill, 2002; Florida, 2002), the cultural economy has increasingly been criticized for obscuring and even worsening social inequalities relating to race and ethnicity, age, disability and gender (Banks and Milestone, 2011; Conor et al., 2015; Zanoni, et al., 2017). Scholars have revealed the continuance of
women’s struggles in the cultural industry by pointing to the maintenance of the gendered division of domestic labour (e.g. Perrons, 2003), gender stereotypes (e.g. Banks and Milestone, 2011; Hesmondhalgh and Baker, 2015), sexism and sexual harassment (e.g. Hennekam and Bennett, 2017; Jones and Pringle, 2015), and the importance of gendered informal relations (e.g. Grugulis and Stoyanova, 2012) as persisting key mechanisms for women’s exclusion, segregation and subordination. These studies have, however, not elaborated on how the constitution and recognition of gendered subjectivity through the relations with others is critical in the creation of reputational capital and hence for the participation and continuance of work in the cultural industry.

Drawing on post-structural theories of recognition (e.g. Butler & Athasianou, 2013; Butler, 2015) this paper seeks to understand how (mis)recognition within the network of social relations, decisive of reputational capital, function as a mechanism of gendered exclusion in the cultural industry. As subjectivity is inseparable from value creation in cultural labour and is commodified in the constitution of reputational capital (Gandini, 2016; Thoelen and Zanoni, 2016), we argue that the gendered politics of recognition represents a productive lens to study the power mechanism of women’s subordination in the cultural industry. As Butler holds, “we cannot exist without addressing the Other and without being addressed by the Other, that there is no wishing away from our fundamental sociality” (Butler, 2001, p. 25). It is only through the relation with the Other that the gendered subject can be recognized and thus constituted as viable human being (see also Butler, 1988; 1990; 2005).

Empirically, we investigate the case study of a Belgian organization offering an online platform for artists which connects them with potential clients and is used for support in administrative tasks and for legal and financial advice. As artists are considered iconic representatives of the entrepreneurial worker (Gill & Pratt, 2008) and the ubiquity of the Internet (Terranova, 2000) in this new industry, we consider such online platform for artists a particularly interesting case to study gendered recognition in new forms of labour. Data are gathered through multiple sources including open-ended interviews with 30 artists supported by visuals, semi-structured interviews with 10 employees of the organization owning and managing the online platform, and 5 employees of third parties (e.g. unions, artistic institutions), internal documentation, social media and website communication on the platform and the organization, publications in the press (books, year reports, research reports…), and observation of meetings.

Gendered recognition practices and the perpetuation of vulnerability: A study in Swedish universities.

Marianne Ekman, Charlotte Holgersson, Monica Lindgren, Johann Packendorff and Anna Wahl
KTH Royal Institute of Technology, School of Industrial Engineering and Management
Contact: johann.packendorff@indek.kth.se

In current critical research on work life in the higher education sector, analyses often revolve around neoliberal managerialism as contrasted to traditional professional academic values (cf. Henkel, 1997; Deem, 2004; Ekman et al, 2017). Academics are both faced with expectations to uphold the integrity of academic values in their research and teaching, whilst at the same time performing and ‘careering’ in accordance with managerialist reforms (Clarke & Knights, 2015). For example, Knights & Clarke (2014) analyse insecurity as a central aspect of identity construction in academics, conceptualizing academic life as a “bittersweet symphony” populated by imposters (self-doubt and low self-esteem despite adequate performance), aspirants (under-recognised in relation to their inner sense of excellence) and existentialists (questioning the meaning of work and maintaining a sense of anxiety over their contributions to wider society).

Academics’ identity construction thus in different ways tend to position them as vulnerable selves (Cicmil et al, 2016), i.e. as existentially exposed to the risks associated with projectified careers, macho-style management and a high degree of self-responsibility. In addition, a number of earlier studies has also pointed out the highly gendered nature of how academic work is organized, how recruitment and promotion processes unfold etc. (cf. van den Brink & Benschop, 2012). The study of recognition practices (how recognition repeatedly tend to happen or not happen in local/cultural contexts, and thus also become the expectation on what may happen in future interactions) and their consequences for identity construction and sense of vulnerability thus seem central to advance the above insights. Recognition
practices thus involve not only what and whom is recognized or not for something, but also in what settings certain practices are legitimate or not, and how they are publicly displayed in social interaction.

In this paper, we suggest that

- recognition practices are an important but yet under-researched aspect of academic identity construction processes
- recognition practices are gendered, i.e. that we are performing gender in our ways of both conferring and receiving recognition, in our ways of constructing what recognition may mean in different local/cultural contexts, when it is to be conferred/received or not, and how it is displayed or not in social interaction.
- recognition practices tend to sustain vulnerability among academics, but in different ways for men and women.

The empirical base of our paper are data from interviews, participant observation and interventions carried out by the authors of this paper during the past five years in three Swedish university organizations. We have studied a range of recognition practices; evolving around, e.g., explicit/formal rewards and evaluations and promotions/employments, but also how academics include/exclude, refer to/not refer to, in work interactions. Examples of such gendered practices are the construction of some as ‘heroes’, ‘star scientists’, and ‘potentials’ whilst others are constructed as ‘stuck’, ‘mediocre’ or ‘lucky’. We find several instances of projectification (“you are only as good as your last project”), of compartmentalisation (“you did this fine but don’t expect it to happen again elsewhere”), and of public shaming – i.e. constructing entire research groups as deviants and underachievers despite good results, or pointing out a local ‘star scientist’ as the only one performing at an acceptable level.

The consequences of these recognition practices are often that a basic sense of identity strain and ontological insecurity is perpetuated – you can neither be nor cease to be yourself in order to lead an academic life. The feminine – already from the outset ‘the other’ – is further othernessed as recognition practices exclude, redefine, diminish, compartmentalise and put shame on the sense of professional attachment and personal worth.

Recognising the Contradictions: African Women in Western Sydney and The Politics of Sharing

Claire Farrugia, Macquarie University
Contact: claire.farrugia@mq.edu.au

This paper focuses on the sharing practices of women from different African backgrounds living in western Sydney. It takes as its starting point that sharing; the sharing of material resources, support, friendship and space can re-politicise functionalist explanations of migrant solidarity and social capital. How, what, where and with whom we share tells us about how we are positioned in relation to others and our collective positioning in relation to wider structures of support. Sharing is also a highly gendered practice and forms an essential part of the everyday, feminised work that is undertaken in the community sector. How sharing is recognised as ‘work’ and under what terms the recognition is endowed, is a key theme of this paper. Deranty & Renault (2007, p. 99) suggest that the starting place of theories of recognition is the single interaction between “you” and “me” and is pre-institutional in essence. However, theories of recognition also leave room to understand that institutions “not only express recognition or denial of recognition, they also produce different kinds of recognition and different denials of recognition” (Deranty and Renault 2007, p.101).

Drawing on multi-sited and participatory ethnographic research and semi-structured interviews with 30 women, this paper will focus on what happens when women try to ‘enter the public’ as valid participants in the provision of welfare to their communities. In between unpaid work in informal community spaces and paid work with service providers, women are forced to navigate different systems of value, accountability and risk. How they navigate these systems is evidence of the fact that community work is ambiguously embedded within the “sphere of market-based capital accumulation (the commodity economy)”, and “that of non-market based social reproduction (the unpaid care economy)” (Razavi, 2007, p.8). While in the sphere of the commodity economy a language around competitive tendering and contracted out services has become part of the everyday discourse of those employed in service provision, it does not go
uncontested by employees. Through tracing the lived experience of African women in western Sydney I suggest that competitive processes impede recognition of the work that culturally and linguistically diverse women to provide for themselves and their communities. While individual women are given symbolic recognition and receive awards and accolades for the work that they do, collectively their work is denied funding. Being denied the right to provide for their own communities and on their own terms, is experienced as a form of social injustice and elicits a corresponding struggle for the fair redistribution of resources. It is the continued struggle to share social and material resources with one another that allows African women in Sydney to reconfigure the boundaries, spaces and terms upon which they are recognised in and move through their home, community and work lives.

'Mothering' the Cunning of Recognition
May Isaac, Queensland University of Technology
Contact: mayflorence.isaac@hdr.qut.edu.au

The question of 'what makes a good life' in contemporary, late modern, western society poses a hard and wicked problem for the intellectual imagination. Ours is an epoch of increasing individualisation, founded on the concept of a 'reflective self' which builds (and rebuilds) a coherent and rewarding sense of identity in pursuit of self-actualisation in a post-traditional context. Thus, we engage in a complex process of 'life politics', perhaps best exemplified in our pursuit of the holy grail of work-life balance which is not only the ultimate barbeque stopping conversation but has also inspired a palimpsest of academic writing and spawned a plethora of policies in public and private work spheres. Fuelling much of the desire for, and perceived as integral to the successful life-balance of work is prioritising time to fulfil parenting responsibilities.

Recognition as a 'good' parent is paramount in our child-centred century where the 'interests of the child' occupies a largely unchallenged, preeminent position in the policy and practices of legal, welfare, medical and educational institutions as well as dominates discussion in academic, social and cultural discourses more than at any other time in history. Consequently, contemporary parenting is exhaustive and extremely demanding as parents strive to prepare their children for life in an increasingly complex world by devoting more time, emotional effort and financial resources to children than ever before. However, it is also a highly gendered model; it is mothers who undertake the majority of the physical rigours of childcare and associated domestic housework as well as bear the brunt of the mandated emotional labour resulting in Intensive Mothering (IM) as the gold standard of modern parenting. IM acknowledges that parenting is challenging and difficult but demands that mothers find it fulfilling as women are deemed inherently better at parenting than men. This makes the question of what 'makes a good life' for a mother not just a hard and wicked problem but also an intrinsically gendered and self-conflicted one. At a time of unparalleled success in education equity (when more women than men are graduating worldwide) and when access to equal employment has been mainstreamed by the state, mothers are entrapped into 'uncritical and reflexive ways' of traditional being by the cunning of recognition conferred by IM both in the workplace and in the institution of the family often at the expense of their careers and personal selves.

This presentation provides a conceptual framework for unpicking this cunning at its seams. It begins with the premise that motherhood is perhaps the most gender enforcing experience for a woman. It then 'mothers' the cunning of recognition by probing the interplay of two different and interrelated kinds of recognition each opposed to and in conflict with each other. The first is the tension between the collective (societal) recognition of a mother against the individual desire for recognition through a career. The second is the conflict between the collective (societal) recognition of a career versus the individual desire for recognition as a mother. Through a framework that employs motherhood as its lens, this presentation examines and exemplifies how recognition is rarely sought on our own terms either individually or collectively but is instead mediated through prevailing ideologies and underlying socio-economic structures.
Exploring the Gendered Aspects in the Recognition of Starting Pastors
Renze Klamer, Aarhus University, Denmark
Contact: renze.klamer@cas.au.dk

Starting in a new job comes with many expectations, from both sides. Starting in a very public role comes with even more expectations, from all sides. Starting in a public role, where you are catapulted into the leadership position, not only functionally or in terms of representation, but even with expectations of “moral”, “ethical” or even “spiritual leadership”, the task can seem insurmountable.

This study revolves around three layers of questions: i) How do young starting pastors perceive their new identity? How do they adjust to that role? ii) How, from whom, and for what do they receive or experience recognition in that role? And iii) are there gendered aspects in the expectations expressed by and to the new pastors, and gendered aspects in how they feel recognized in their work - in how they feel valued as human beings?

This paper will present the rich empirical material gained during a three-month research stay at the HR department of a large religious organization – the Lutheran Evangelical Church of Middle Germany. This organization has historically not been a welcoming workplace for women and homosexuals, and only recently has that seen changes with women and openly gay pastors entering the workplace.

During the study 20 multi-hour interviews were conducted with starting pastors, both male and female, on topics of identity and recognition at/through/for work. In these conversations, the conditions, mechanisms and communicative actions for recognition were explored.

The theoretical basis for the questions came from Axel Honneth’s Struggle for Recognition, employing his three dimensions in the interviews. But, as in Honneth’s discussions with Judith Butler, during the fieldwork complicating structural power elements and messing processes of performativity came to the fore. A lot of the participant’s interpretations rode on the idealized ‘image’ of the pastor, with binary categories of powerful/humble, prophetic/accommodating, hard/soft-leadership being simultaneously expected in an often discordant manner. A key point is whether the starting pastor chooses to conform or not conform to these expectations and whether she has a stable self-image to hold on to and project.

The analysis of the material, consisting of the interviews, participant observations, field notes, organizational source material, and two theme-workshops, is on-going. Paying specific attention to the gendered aspects therein enlightens some of the unspoken, assumed and neglected dynamics of (self-)recognition in such a fascinating period of professional identity formation.

This broader aim of the project, and thus the drive behind this paper, is to investigate some of the processes that are at play in the recognition of new public professionals and ask whether we just need more emancipatory recognition, whether and how we need to differentiate in kinds of recognition in the workplace, and whether and how we can prevent recognition from just becoming a new tool for (auto-)exclusion and (auto-)exploitation.

‘Going all the way’: Gendered challenges when researching humour
Barbara Plaster, The University of Auckland Business School
Contact: b.plester@auckland.ac.nz

Ultimately research expects recognition and researchers must work hard to collect, curate and protect hard-won data in their research struggles. We have experienced some particularly confronting, embodied challenges in our data collections which has prompted us to ask: What are the organizational ethics and politics at play when organizations host a researcher; and how are gendered expectations potentially exploited in ethnographic research scenarios?

Our inquiry is based upon ethnographic research from two studies undertaken in different points in time and within two countries with dissimilar cultural perspectives. Using identical research design and similar objectives, we draw upon a variety of organizational vignettes from seven organizations. We have pinpointed recurring themes in our experiences that highlight ethical and political aspects of our gendered
experiences as we sought to achieve acceptance in the groups we studied. Using a series of vignettes we reflexively explore the embodied activities and gendered performances that we felt compelled to enact in our quest to know and make sense of these work contexts.

Both studies examined culture and organizational humour and both were undertaken by sole female (feminist) researchers with our third associate, supervising and guiding some of the process. Not through specific design, our ethnographies became highly embodied as we found ourselves in situations where we felt compelled to drink alcohol, with and like male managers, to perform in certain ways and to accept joking that was sexual and sexist. As female researchers depending on organizational goodwill to gather data we had to fulfil a gender performance that simultaneously emphasised our femininity whilst cementing our status as ‘one of the boys’ (see Fine and DeSoucey, 2005).

Needless to say, we found much of this confronting, challenging and ethically ambiguous as we reluctantly fulfilled the expectations of managers who allowed us to view and record organizational social activities but who subsequently demanded that we participate fully in specific activities. In both studies we encountered forms of hegemonic masculinity displayed by mostly male managers as they delighted in exploiting our discomfort while displaying organizational norms that we were compelled to endure.

Drawing upon feminist work from Braidotti (2006, 2013), and Butler (1990, 2015) we examine the ethics, politics and exploitative elements of these experiences that demanded adherence and embodiment of gender performances that fitted the expected norms of these organizational contexts. We challenge the hegemonic masculinity that created the conditions for our exploitation as we speculate on the potential exclusions if we had not conformed, and the threats and challenges this might have created for our burgeoning research careers. We use our reflexive work to examine the dissonance between our conforming embodied experiences and our own subjective interpretations as feminist researchers. We consider whether our subject area of ‘workplace humour’ meant that we had to demonstrate our willingness to be ‘up for anything’ thus rendering us ripe for exploitation. We conclude with some implications for feminist researchers and their quest for recognition in traditional research contexts, the vulnerability that this can create and the ethical questions it raises.

Framing Women Political Leaders: Implications for Audience Responses
Jannine Williams, Queensland University of Technology
Valerie Stead, Lancaster University Management School
Carole Elliott, University of Roehampton Business School
Sharon Mavin, Newcastle University Business School
Contact: jannine.williams@qut.edu.au

For Butler (2009) recognition is premised upon recognisability (crafting of knowable subjects), which requires a subject to be apprehensible (a mode of knowing) and intelligible (schemas which establish the knowable). The ability to recognize a subject is historically contingent and dependent on the norms which produce and regulate the subject (albeit acknowledging such norms have the potential to shift over time).

Butler argues the framing of an account (visual and discursive) is central to the potential for recognition. Framing styles and norms render particular groups in ways which make them more or less human, worthy of concern, care or protection. Framing is the first action to justify and promote a particular way of regulating responses, and the purposeful distribution of particular frames within normal discourse and the visual field makes the audience complicit in its normalization. Whilst Butler argues the frame cannot guarantee to contain and control reality, its efforts to do so count in an important way: instrumentalizing a particular reality, or what counts as reality. In doing so it actively excludes alternative ways of seeing and ways of thinking.

However, these discarded, excluded, ways of thinking and knowing are not lost. They remain on the edges, a spectre to the framed, authorized, version of reality and consequently a means of resistance. To minimise the potential for resistance a frame seeks an interdiction on the potential for this stock (or discarded versions of reality) to be resurrected and challenge the dominant framing. Such efforts require the engagement and acceptance of the audience, through the regulation of audience affective and ethical
responses. Whilst the authorised frame solicits audience complicity, another form of solicitation is possible through the frame, one which draws upon the spectre: the discarded, excluded ways of thinking and knowing. A question Butler’s work therefore raises is whether the audience are audiences conscripted to the framing, or are they solicited to apprehend the frame, refuse affective regulation and respond ethically?

This paper explores forms of solicitation in media representations of women political leaders and audience responses to consider how recognition of women as political leaders is currently organized through mainstream media, but might be done differently. Following Butler, we argue this is a particularly important consideration as framing also extends solicitation into other areas of social life. To see the precarious of others within the frames being promoted solicits the audience to apprehend their own vulnerability (as living beings).

GENDERING WORK AND GENDER AT WORK

SESSION 1/6: GENDER IN ENTREPRENEURSHIP AND LEADERSHIP

Consumption of Entrepreneurs, consumption of entrepreneurship: Bloggers, influencers and socialites in a post-feminist society

Karin Berglund, Stockholm University
Monica Lindgren & Johann Packendorff, KTH Royal Institute of Technology

Contact: Karin.berglund@sbs.su.se

In the wake of the neoliberal turn, discourses on the ‘the women entrepreneur’ who starts up and manages her own company, has been stretched to include ‘the entrepreneurial women’, who affirms already achieved gender equality and thus find feminist activism less necessary to pursue (McRobbie, 2004; Gill, 2007; Gill & Scharff 2011, Lewis, 2014). Wo/men’s independence has turned into an entrepreneurial class achievement (Gill, 2014), which is reached through consumption and a critical gaze on the self (Tasker & Negra, 2007). The emphasis on individualism, choice, and empowerment offers women postfeminist subject positions (Lewis, 2014). These are found in women’s magazines, where studies report on the disappearance of feminist content and the emergence of content which offers women space for self-revaluation and self-actualization (McRobbie, 2004, 2009, 2011, Holmer Nadesan & Trefthewey, 2000; Bröckling, 2005) Boundaries become blurred, including the male/female division, whilst the autonomous male subject of liberal polity (‘the economic man’) is turned into an invisible template (Hekman 2004).

In this paper, we study this emerging terrain by turning to popular bloggers’ sites asking what kind of subject positions that are promoted. Our empirical data consist of blog posts, podcasts, social media interactions and interviews with a number of professional Swedish bloggers/influencers/entrepreneurs, both male and female.

What is common for all these entrepreneurs is that they have built up thriving and multi-faceted businesses around their personas – centering on a constant sharing of their personal lives in combination with positioning themselves as socialites and experts on matters such as fashion, interior decoration, media trends, travel – and entrepreneurship. The base – usually a blog site or a weekly podcast – has been expanded by all sorts of other activities; e.g., book publishing, TV shows, stage performances, beauty products, clothing lines and magazines.

Feminism is an integrated part of all this, but in a ‘girlpower-ish’ postfeminist sense where women can be independent and successful by their own making. In one sense, their subject positioning signifies a departure from the ethos of usefulness and discipline of classic neoliberalism (cf Berglund et al, 2017); they are to be admired because of their consumption, they are to be consumed themselves as signifiers of effectiveness, success, style and family happiness. But they are also avid promoters of classic entrepreneurial virtues; their lifestyles are within reach if you work hard, consume the right products and services, care for your career and your family at the same time. It is subject positions void of structural aspects of society (such as class), void of political conflict and void of problematisation of consumption in relation to sustainability issues.
Our empirical examples are clearly related to recent claims that the neoliberal turn have unearthed the entrepreneurial “active, freely choosing, self-reinventing subject of postfeminism” (Gill and Scharff, 2011, p. 7). This subject may however take different shapes whereby it is more suitable to talk about how entrepreneurship discourses underpin a reconfiguration of femininity, thus offering women a variety of ‘outfits’. What these subjects share, except expecting undisputed economic freedom, is the wish (or need) to continuously self-actualise and transform, take responsibility, exercise (often conflicting) choices, in a world without radical or upsetting politics (Lewis et al, 2017). The entrepreneurial subject of neoliberalism and the self-fashioning postfeminist subject breed each other.

Gendered Entrepreneurial Archetypes of Female Entrepreneurs

Zsófia Tóth, University of Nottingham
Martin Williams, University of Technology Sydney
Contact: zsophia.toth@nottingham.ac.uk

Female entrepreneurs often face gendered entrepreneurial challenges when they navigate in often male-dominated business environments. Intersections of gender and business culture are likely to contribute to how female entrepreneurs define success and construct their own entrepreneurial narratives. This research aims to investigate female entrepreneurial narratives of success and challenges, with special regard to the construction of female entrepreneurial archetypes. The theoretical underpinning of this study is Acker’s work on gendering organizational theory as well as archetype theory. Based on personal entrepreneurial stories written by more than 150 female entrepreneurs in the United Kingdom, narrative analysis identified four entrepreneurial archetypes outlined and related entrepreneurial solution scenarios. Several women adhered to traditional constructions of masculinity in their reflections on their entrepreneurial experiences but there are others who combined masculine, feminine as well as sometimes queer attributes. Overall, the results highlighted a diverse picture about gendered entrepreneurial archetypes among female entrepreneurs that signal the need for a more fine-grained approach in start-up support for female entrepreneurs.

Identifying as army, officer and woman: Embodying possible selves within a military context

Kate Lewis, Manchester Metropolitan University
Amy Brosnan, New Zealand Army
Contact: Kate.Lewis@mmu.ac.uk

It is well established that the military work context is hyper-masculine, hetero-normative and prone to protocols and processes that have historically reinforced normative approaches to gender. However, modernity in the defence forces of the world has seen both reactive and proactive responses to the ‘issue’ of gender in these atypical organisations. This is due to a variety of factors including: the integration of women more deeply into all aspects of the armed forces; consistent evidence of discrimination based on gender; acknowledgment that women represent a particular retention problem for military organisations and, as such, are relatively absent in the upper echelons of the hierarchy (despite explicit targets and initiatives to address these inter-related concerns).

The overarching objective of the qualitative empirical research this paper reports on was to explore the leadership experiences of the New Zealand Army’s most senior female officers. These were women at the rank of Lieutenant Colonel or Colonel in the Regular Force and on the General List (that is, they were not specialist officers). Twenty-one in-depth, phenomenologically oriented interviews were carried out (representing over 80% of the total possible sample). These were recorded and transcribed to facilitate data interrogation that was grounded in principles of thematic, content and narrative analysis. A critical theoretical dimension that emerged from the data, and which many of the more disparate sub-topics either could be grouped around or indeed emerged from, was the construct of identity. Identity (from an occupational rather than social perspective) is, therefore, the theoretical lens through
which the data have been examined. Three particular areas of emphasis are reflected in the structure and content of the paper: the first is how the interviewees embodied (in the broadest sense) the various identities that they attributed to themselves; the second is the specific nature of the identity work that the interviewees undertook in order to construct and maintain these identities; and the third, and final, focal dimension, is how any discontinuities, contradictions, and boundary related tensions were reconciled and rationalised within the career experiences of the women living this very particular career.

SESSION 2/6: GENDER, ENTREPRENEURSHIP AND GENDER STRATEGIES

Gender roles and entrepreneurship: The case of second-generation entrepreneurs of Chinese origin in the Netherlands
Yidong Tao, Caroline Essers & Roos Pijpers, Radboud University, Nijmegen, the Netherlands
Contact: y.tao@fm.ru.nl

This exploratory study focuses on the multiple identities of second-generation entrepreneurs of Chinese origin in the Netherlands, from the perspective of intersectionality. Most of the current ethnic minority entrepreneurship studies discuss the first-generation immigrants, and therefore, there is ample call for the study of second-generation entrepreneurs, as yet a seriously under-researched issue (Koning and Verver, 2013; Soydas and Aleti, 2015; Rusinovic, 2008; Portes et al., 2011). The traditional gender concept in Chinese culture is ‘women inside (family), men outside (family)’, which means in the traditional Chinese family, the woman takes care of the home and the children, and the man works and provides financial support. However, a report presented by the Netherlands Institute for Social Research (SCP) in 2011 provides inspiring arguments concerned the progress made by the second-generation Chinese compared to their first-generation counterparts. The second-generation Chinese in the Netherlands believe that the household is a shared responsibility for both men and women, and women should not have to give up working when they have a child. In a nutshell, the second generation are much less traditional in their views on gender roles. Given the gender inequality in traditional Chinese families and the modern views held by the second generation, it is necessary to consider gender roles in entrepreneurial identity construction progress among this group. Hence, the aim of this study is to explore how second-generation entrepreneurs of Chinese origin in the Netherlands construct their multiple identities, at the intersection of gender, ethnicity and generation.

Using a qualitative approach, this study adopts the revised McAdams Life Story Interview (McAdams, 2008) to collect data. The interviewee was asked to think about her/his life as if it were a book with chapters. Then he/she was asked to start with the most important chapter and focus where possible on the messages they received from their family and peers regarding gender, ethnicity, generation and entrepreneurship, and to discuss the most important scenes in each chapter related to identity construction. Till now, 12 second-generation Chinese entrepreneurs, 8 male and 4 female, in the Netherlands were interviewed.

A preliminary analysis shows that for the male entrepreneurs, whose wife has a regular full-time job, take more responsibility for taking care of children at home. Due to the flexibility of working time and location as an entrepreneur, he can keep a work-life balance and acts as the care giver more than the wife. The results indicate the traditional gender roles among second-generation Chinese-Dutch entrepreneurs are changing, and highlight the importance of including gender, ethnicity, and generation in the analysis of multiple identities among ethnic minority entrepreneurs.

“Being called sisters”: A study on the experiences of work for black male nurses in Johannesburg, South Africa
Joshua Kalemba, University of Newcastle
Contact: joshua.kalemba@uon.edu.au

This article draws on qualitative data gathered from interviews with 15 black male nurses to explore
understandings of hegemonic masculinity in the context of the historical formation of black masculinities in South Africa. The paper uses theories of hegemonic masculinity and performativity to demonstrate how black South African men who decide to nurse negotiate and perform masculinity in a feminised profession. The article demonstrates that because of their career choice, male nurse’s gender identity is positioned as subordinate to modes of hegemonic masculinity that are produced through the history of colonialism in South Africa. In this context, the article describes modes of gender performativity in which male nurses negotiate and subvert this subordinate status through complicity with the assumed hegemony of masculinity in the hospital workplace more general. The article traces these experiences to discourses of black masculinity from pre-colonial, colonial, apartheid and present-day South African society. In doing so, this article contributes towards an understanding of hegemonic masculinity in a manner that is mindful to the historical formation of subject positions.

SESSION 3/6: GENDERED WORK EXPERIENCES I

The issue of gender-related interpretations of the Golden Rule in the workplace and beyond
Ian McGregor, Natalie Kuivanen & Alicia Hennig, University of Technology Sydney
Contact: ian.m.mcgregor@uts.edu.au

In October 2017, the New York Times documented how Harvey Weinstein paid off sexual harassment accusers for decades. This contrasts with Harvey Weinstein’s prosocial behaviour in areas such as poverty, AIDS, gun control and the promotion of feminist studies. In 2017, Harvey Weinstein and his family foundation gave $100,000 towards funding the Gloria Steinem Chair in Media, Culture, and Feminist Studies at Rutgers University, honouring his late mother, who shared Gloria Steinem’s hopes for female equality (Smith 2017). Accordingly, the question this research is seeking to address is why someone like Harvey Weinstein, who seems to have high moral standards in other areas, indulges in such sexual harassment. The “Golden Rule” to treat others as one would wish to be treated, “is often used in business to determine whether a proposed action is good or not” (Cunningham 1998,p105). This led us to reflect on how heterosexually oriented men and women often differ significantly in how they would wish to be treated by someone of the other gender.

At this initial stage, the research is based on our personal reflections and discussions with fellow academics and other interested people. Our initial research indicates some interesting and significant differences with regard to the application of the “Golden Rule”. Some of these differences and expectations are revealed by the following observations and narratives. For example, men are often flattered by flirtatious behaviour from a more powerful woman in the workplace or elsewhere whereas acting in the same way towards women is unlikely to be appreciated. Rather, she may either back off or succumb to it depending on her personality and situational power, sometimes resulting in non-consensual intimate activities. Interestingly, Natalie worries when a man compliments on her outfit that he is more interested in sex than fashion whereas compliments from a woman are taken at face value. Ian’s experience in professional working environments is that compliments on female delegates’ outfits, whether junior or senior are generally well received and if anything contribute to a positive professional relationship. Ian has had consensual intimate sexual relationships with female co-workers with one even resulting in a reasonably long-term relationship. However, his flirtatious behaviour in the workplace did offend one female colleague (or he thinks more probably the female colleague’s lesbian partner). Another male Academic colleague was pressured, when a young man, by a male employer to provide sexual favours for the man recruiting in order to get the job.

Here, the idea of a gender-related misapplication of the Golden Rule could help to explain why someone like Harvey Weinstein, who seemed to be moral in other parts of his life, was so immoral in the workplace. Perhaps, he was treating women how he wanted to be treated but clearly not how the women wanted to be treated. This is a complex and significant issue requiring further in-depth research. We will continue our qualitative research between this submission and the Conference and present further results at the Conference.
Knowledge is power! Networks as gendered career facilitators in the knowledge economy
Jennifer Dahmen & Andrea Wolfiram, RWTH Aachen University
Contact: jdahmen@soziologie.rwth-aachen.de

Today women are still under-represented in science, technology, engineering and mathematics (STEM) professions in most of the Western (European) countries. Their exclusion from relevant networks can be seen as a major gendered career hindering factor especially in science and research. Rules for joining or being introduced to a network seem to be gender neutral at the first glance, but actually women and marginalized men are differently initiated compared to persons, who meet the hegemonic expectations and norms of the network members (Doppler 2005). This aspect of homophilia, a tendency of individuals to connect with persons similar to themselves, i.e. related to their age, status, social background, or gender, was already pointed out by Kanter (1977).

Networks are still relevant as ever in academia and women’s limited networks restricts their possibilities to show the marks of status, performance and recognition (Fox 2010) in various layers: e.g. inclusion in international networks as necessary components to obtain support for larger collaborative projects from funding agencies (Uhly et al. 2015), invitations/possibilities to publish in prestigious journals (Liedman 2006), and gatekeeping as an especially decisive networking practice in academic recruitment (Van den Brink and Benschop 2014). Above all, these non-exclusive points are deeply embedded in the construction of excellence in science and research. Thereby, excellence can be seen as a rationalising myth which legitimate practices related to the recruitment/progression of staff. (O'Connor et al. 2017)

In our paper, we want to focus on two aspects: First, how recruitment practices in STEM fields are gendered in relation to gatekeeping, sponsorship and promotion of staff members. Second, we want to draw attention to the role of networks as source for information and (tacit) knowledge, and how access or non-access to these can become crucial when pursuing an academic career. For both aspects, we will critically discuss the effectiveness of organisational measures developed to counteract network practices, which are to the disadvantage of certain social groups.

Our deliberations and explanations are based on the outcomes of two EU-funded projects on organisational structural change in science and research institutions, as well as on one action currently funded by the German Federal Ministry of Education and Research, which deals with gendered career bias of postdocs in the engineering and information technological sector.

The sponsoring relationship: New Zealand women’s experiences
Vasudha Bhide, Massey University
Contact: V.Rao@massey.ac.nz

Given that mentoring hasn’t resolved the issue of underrepresentation of women in senior management (Catalyst, 2017; Grant Thornton International Ltd, 2015), is sponsoring the answer? According to some, sponsoring could indeed be a key factor in enabling more women into leadership roles (e.g. Foust-Cummings, Dinolfo & Kohler, 2011; Hewlett, Peraino, Sherbin & Sumberg, 2010; Travis, Doty & Helitzar, 2013). Sponsors are said to influence promotion decisions, give access to those in power, and provide other support for women’s career progression (e.g. Ehrich, 2008; Foust-Cummings et al., 2011; Hewlett, Leader-Chivee, Sumberg, Fredman & Ho, 2012; Hewlett, Marshall & Sherbin, 2011; Ibarra, Carter & Silva, 2010; Kambil, 2010; Paddison, 2013). However, despite the bold claims made for its efficacy, remarkably little is known about the experiences of those involved in the sponsoring relationship resulting in ambiguity about the process of sponsoring; and the benefits, challenges and wider outcomes of sponsoring.

My doctoral research addresses this gap in understanding and explores the lived experiences of sponsoring, focusing on the sponsoring relationship in particular. Through in-depth interviews with 16 people (15 women, 1 man) from different professions, background and ethnicities, and at different stages of their career, I have investigated their experiences of sponsorship from a phenomenological perspective.

My findings reveal that five key dynamics shape the character of the sponsoring relationship. Rather than an instrumental focus on career advancement, the relationship is marked by perceptions of benevolence
and giving. Thus, sponsorship is often received without asking, and a sponsor may not be aware of having provided sponsorship. Nurturing and caring are central features of the relationship which may also display parent-child dynamics. However, often unstated expectations of gratitude and a sense of obligation emerge, creating unresolved and undiscussable tensions for sponsees. Sponsees’ ethnic identity also shapes their perception of sponsoring, hence how the relationship take shapes is mediated by factors other than gender alone. Finally, sponsoring comprises a range of actions, some of which cohere with established definitions of mentoring, implying that efforts to characterise sponsoring as a distinctive phenomenon may be erroneous.

My findings raise important questions for sponsorship studies and practice. They challenge the existing understanding of sponsoring as narrowly career-focused and instrumental, and instead suggest the need to extend the understanding of sponsoring taking account of the diverse ways in which it is experienced and its possibly diffuse effects on women’s career development. My findings support a more relational view of sponsoring, an approach likely to be effective for women, for whom relationships are often prioritised (Fletcher, 2001). They also support the need for an intersectional lens in understanding sponsoring, taking account of gender, ethnicity and other identity factors and how these influence the sponsor-sponsee relationship.

Finally, the findings suggest that attention to issues of benevolence, giving, nurturing, caring - and the obligations these invoke in sponsees - all warrant attention in organisations seeking to implement sponsoring programmes. The potential of sponsoring to support women’s advancement, then, may be both more personally meaningful and more complex than current research and practice has understood.

SESSION 4/6: GENDERED WORK EXPERIENCES II

The workplaces of online grocery shopping and the potential implications for gendered organizations

Kristina Johansson, Luleå University of Technology
Contact: kristina.johansson@ltu.se

Organizational divides between work and workers in supermarkets tend to be organized along gendered lines (Johansson et al. 2015; Tolich and Briar 1999). The allocation of work also represents an allocation of space. For the most part, supermarket segregation seems to results in men working full-time behind ‘closed doors’ as managers (Traves et al. 1997) and women working part-time on ‘open floors’ in front-line customer service spaces as cashiers, with limited prospects of promotion (Johansson & Lundgren 2015).

While these studies concern “traditional” retail stores, the potential parallels to the workplaces created by the growing market of online grocery shopping has not yet been investigated. In fact, while online grocery shopping fairly vividly been examined from the perspective of consumer responses (Morganosky& Cude 2000) and business models (Anckar et al. 2002; Delaney-Klinger et al. 2003) but the workplaces of online grocery shopping remains largely unexplored. The most inspiring accounts of its organizations are made not by working life scholars, but retail geographers focusing on its material and spatial implications (Currah 2002; Murphy 2007)

Drawing on the preliminary findings of an ongoing study of the workplaces of online grocery shopping in Sweden, the aim of this paper is to discuss the labor process of online grocery shopping and the potential implications for gendered organizations? Research questions guiding the study include: What work tasks do online grocery shopping create, who are the employees, under what conditions are they employed, and to what extent are these processes entwined with notions and structures of gender?

Using observations and interviews, the study investigates two types of workplaces. One workplace is a “dark store”, a retail distribution center that caters exclusively to online shopping. The dark store is designed for optimal picking and pickers tend to stay in a single spot, picking one section of goods. The other workplace is a bricks-and-mortar store, where a picker moves around the aisles with a shopping trolley alongside other customers. In both these workplaces, the bags of groceries are then transported to the door-steps of individual household with trucks by drivers.
Breaking down gender stereotypes in the IT Security Occupation Field
Margit Scholl and Frauke Fuhrmann, Technical University of Applied Sciences Wildau
Contact: margit.scholl@th-wildau.de

Information technology (IT) security, also referred to as cyber security, is a highly male dominated occupation field. Women only represent 11% of the security professionals worldwide. The gender-segregated occupation also manifests in a significantly higher number of high-level leadership positions held by men and gender pay gaps (Frost/Sullivan 2017).

Increasing the number of women in IT security would have enormous economic and societal consequences. For example, the forecasted shortage of 1.8 million security employees by 2022 (Frost/Sullivan 2017) could be reduced. The diverse perspectives and skills, which women contribute, could benefit the creation of innovative products and services to better reflect the diversity of society (Frost/Sullivan 2017, Ashcraft et al. 2016). Equal participation would ensure that women benefit from the attractive occupation field with high salaries and various possibilities to shape the future (Ashcraft et al. 2012).

However, social and structural factors often deter girls from choosing the computing field (Ashcraft et al. 2012). These factors comprise an inappropriate design of computing (in)formal education that lacks relevant topics, possibilities for collaboration, and active learning. Furthermore, girls receive less support from parents and teachers to pursue an IT occupation and female role models are missing. In addition, inaccurate and stereotypical perceptions of IT occupations and their (male) employees fail to arouse interest. Computer professionals are thought of as geeks with little social interaction, working isolated in a darkened room (Ashcraft et al. 2012).

To overcome these social and structural barriers, we will present the first results of the project “Gender-sensitive Study and Vocational Orientation for the Occupation Security Specialist”, started in September 2017 and sponsored by the Federal Ministry of Education and Research. The project aims at changing the stereotypical misconception of IT security occupations and at attracting girls to this innovative and future-oriented occupation field by developing, testing, and evaluating four measures. Firstly, we will design a gender-sensitive job profile that highlights the diversity, versatile tasks, and the meaningful nature of the occupation. Secondly, by talking to women about their experience–enjoyment, challenges, etc.–in IT security, we will prepare portraits of diverse female role models in a book, in posters, and in videos. Thirdly, to get a clear impression of the IT security job, female students from different socioeconomic backgrounds will be invited to experience awareness-raising measures about information security–an important duty in IT security. We will design these game-based learning scenarios so that the scenarios incorporate digital activities of the daily life of girls, enable knowledge sharing, and productive collaboration. During this event students also learn more about the job profile, IT degree programmes and vocational trainings, and meet some of the role models. Fourthly, parents, teachers and other caregivers whose encouragement is important for girls are invited to informative events to learn about the job profile, pilot event and how to use the materials developed through the project.

An exploration of the gender a-typical challenges for women in tech professionals where they are unequally represented
Ze Gao, Małgorzata Ciesielska, & Xiaoxian Zhu, Teesside University
Contact: z.gao@tees.ac.uk

Given the shortage of talented employees and gender’s influence which affecting the competitiveness of organisations across the world, and the rise of women entering masculine dominated work domains, the experiences of women in gender-atypical work contexts (e.g. information technology, engineering, telecommunications) and barriers and challenges faced by them continue to obtain academic attention (Wijayawardena et al., 2017). The government statistics (BLS, 2012; BLS, 2013) reflect the growing importance of women as “bread winner”, which stem from the changes in women’s roles under long-term cultural changes (Germain et al., 2012). Yet, gender-atypical challenges still prevent talented women achieving equal outcomes at work as similarly to their peer men colleagues.
Since women account for a prominent portion of the workforce and occupy a substantially remarkable position in the digital economy, women in tech professions need their ranks to genuinely represent the work they are carrying out. It is assumed that successful career paths are constructed with limited contextual constraints considering the protean career concepts, which are derived from western societies and research traditions (Cabrera, 2009). Thus, contextual factors, namely, national culture, organisational structure, role stereotypes and professional identity, that illustrating how women in tech professions are affected inferiorly compared to men need to be explored. An interpretation of these has been recently generating a dynamic career cube, which emphasizes the importance of flexible and gender-inclusive GTM (Böhmer and Schinnenburg, 2016), however, it lacks of involving the changing cultural and industry-specific context in the digital economy that impacts on the position of women in tech profession (Woodhams, Xian and Lupton, 2015). Considering women need to conquer a various range of challenges for a professional career the influence of gender schemas on individual, organisational and industrial-level career barriers has not been extensively explored in different situations (Tatli et al., 2013). Additionally, the knowledge about the role TM practices might play in this context is scarce. Festing et al. (2015) proposed the urgency and the rationale behind investigating whether organisational intervention strategy is inclusive is that if gender-inclusive TM is not assured. Therefore, this paper aims to explore gendered challenges that women in tech professions encounter and how to strengthen the talent potential of tech organisations which is not be fully explored in existing studies, especially those highly skilled women employees, and may thus remain unutilized for innovation.

Efforts to shatter the gender inequalities and neutralize gender-typed careers for women in the workplace have been fought for generations (Germain et al., 2012). However, gender inequality remains one of the major barriers and challenges for female to promoting meritocracy in the international technology workforce. This paper contributes to the existing knowledge on gender-atypical challenges that women encounter in tech professions where they are unequal represented and how to address these challenges at both individual and organisational level, by exploring internal and external components of perceived gender barriers of female in technology professions and investigating the peculiarities of intervention strategies from gender perspective in talent management context.

**SESSION 5/6: THE LIVED EXPERIENCE OF WORK I**

**Career progression and work experiences of urban Indian women**

Tania S. Rath & Mousumi Padhi, Xavier University

Contact: tsrath@ximb.ac.in

Background of the Study: The triple burden on women has long since been recognized. Beneria and Sen (1981) contended that the nature of women’s work and employment are qualitatively different from that of male workers. However, despite this recognition, indicators like work force participation, career progression and attrition all point to the tardy progress made by women throughout the world. Research findings in this regard are not quite optimistic for India. Ironically, despite a strong upward growth curve of the Indian economy and improving education, the overall workforce participation of women shows a downward slope from 37% to 28% in the last decade (Catalyst, 2017). In 2009–10, 60 per cent of urban females with graduate degrees were attending to domestic duties only (Thomas, 2012). This is more alarming when compared with the smaller neighbouring countries which have shown better progress.

Purpose of the Study: The objective of the study was to gain insights into the perceived experiences of highly educated women to understand factors inhibiting career progression and more specifically inhibiting gainful employment. Previous studies on inhibitors have looked at the experiences of employed women but this study looks at inhibitors from the perspective of highly educated workforce drop-outs in Indian context.

Methodology: This is an exploratory study and uses qualitative empirical research to understand the gap between rising levels of higher education and declining work force participation. Data was collected in the form of narratives from 32 technical and professional post-graduate women from various sectors. They were drop outs from the workforce or had not joined the workforce at all. The narratives were content analyzed with the help of Envivo Plus software to arrive at common themes and form categories.
Findings: The findings reveal interesting socio-cultural factors determining the choices of women. The decision to work outside the home is usually a family decision. The nurturant role of women is valued more and also defines the self-identity of women. Career is a secondary choice to boost household income when this primary role is not affected. In the increasingly nuclear urban households safety and security of children takes precedence. Trustworthy domestic help is not easy to get. Indian social norms prescribe choice of husbands who earn more than the wives. The higher income of male members encourages the family decision of women discontinuing and opting out of the workforce. Besides organizational factors such as lack of support during crucial periods such as maternity, child-care, sickness of family members also play their part. Women respondents unanimously agreed that care work should be valued by organization and society. 30 % regarded their resignation from organizations as regressive whereas others considered it progressive in so far as it contributes to wholesome development of family and children.

Implications: Findings from the research are expected to identify the unique needs of Indian women to be able to pursue a career. It has implications from the societal, organizational and governance perspectives in Indian context. The valuation of care work is a novel angle that needs consideration for a better social order.

Gender equality policy and women directors in screen industries: Reworking a cultural intelligence approach

Sheree Gregory, Western Sydney University
Contact: s.gregory@westernsydney.edu.au

The obstacles to gender equality and diversity in the screen industries continue to be a vexing problem for practitioners, organisations and industry stakeholders, and are part of a neo-liberal political discourse where responsibility for a range of working life issues is shifted to individuals. Whether it is the calling out of gender pay inequality, the flooding of sexual harassment and ‘Weinstein’ allegations in the media, it is now well-documented that women –and not to overlook women who experience a disability, identify as lesbian, from non-Anglo backgrounds, with caring demands– are critically underrepresented in positions of power in the screen industries, and in particular: directing careers in screen industries in Australia and internationally in many countries of both the South and the North. In November 2015, Screen Australia implemented a gender equality policy, and similarly, the United Kingdom and the United States have also taken up equality and diversity initiatives to address what is defined by the screen industries as a problem of the invisibility of women and in relation to other aspects of diversity such as disability, sexuality, and ethnic and racial diversity.

In this paper, I argue that gender equality and diversity, and the resilience of the figure of an ‘ideal’ screen director as a man, has a strong hold on work and organisational imagination in the screen industries. Moreover, the visibility of gender inequality and diversity issues in the screen industries is a characteristic of this ‘ideal’ director, which reproduces inequitable power relations and divisions of labour. Current gender equality policy and diversity initiatives contribute to the destabilisation of the ideal of a normative ‘man’ screen director, citizen and worker unencumbered by caring demands.

I demonstrate this argument via three dimensions. First, I examine the obstacles to women’s greater participation in screen directing careers, drawing upon on qualitative research interviews with emerging and established women screen directors in Australia and the United Kingdom, and stakeholders from screen, and cultural and creative industries in Australia and the United States. Second, I demonstrate that an intersectionality and reworking of a cultural intelligence approach will better inform policy makers and industry stakeholders so as to advance an understanding of gender culture in the context of achieving long-term and sustainable cultural change, and challenge deeply held and powerful cultural factors that shape working life in screen industries. Third, I conclude that what is evident is that the degree to which women have been able to create their own reflexive careers and exercise choice in seeking meaningful and autonomous work in the screen industries, continues to be highly debated, yet provides a new critique of neo-liberal and an ‘ideal’ worker discourse, and is theoretically relevant to conceptions and practices of the citizen, gender equality and diversity, and work/life integration.
Gender Work and Organisation

Gender segregation in entrepreneurship: An exploration through a Bourdieusian lens
Natalie Sappleton, Manchester Metropolitan University
Contact: drnataliesappleton@gmail.com

The celebrated upsurge in women’s entrepreneurship is somewhat tainted by the existence of gender segregation, which reproduces and sustains gender inequalities. To date, very little theoretical and empirical research has explicitly addressed the causes, manifestations and consequences of entrepreneurial segregation. The research that has been undertaken has proceeded from the assumption that the factors driving it are similar to those that drive segregation in the paid employment market. This paper argues that the lack of sectoral diversity in women’s entrepreneurship deserves theoretical examination and explanation beyond those offered in the occupational segregation literature for such approaches do not easily facilitate analysis of constructs and concepts that are unique to the entrepreneurial realm. The paper thus turns to Bourdieu’s theory of practice as a framework for analysis and understanding. Somewhat devoid of homegrown theories, entrepreneurship, still a relatively youthful discipline, has flourished in recent years due to researchers’ willingness to borrow theories and concepts from a wide range of disciplines across the humanities and social sciences. This paper contributes to the sociological turn witnessed in the entrepreneurship discipline in recent years, and particularly the emergent interest in the applicability of the work of Pierre Bourdieu. At the same time, it seeks to address a topic in entrepreneurship that has, to date, been under-theorised: the segregation of men and women owned firms into different sectors of the economy.

SESSION 6/6: THE LIVED EXPERIENCE OF WORK II

Crafting your career through job crafting in the culinary world
Ting Wu, Macau University of Science and Technology
Contact: twu@must.edu.mo

As one of the largest growing and transitional economies of the 21st century, China has considerable unique business outlook for developing its context-specific research (Zhou Liu, & Hong, 2012). The oriental culture and the contemporary economic transformation added up specific characteristics to its industry development, which are different from the path in the Western society (Zhou Liu, & Hong, 2012). As a Special Administrative Region (SAR), the history of Macau gaming and tourism industry has become the unsubstitutable elements of its development which can be described as highly dynamic, networked and service orientated. Due to social and economic mega trends and business activities, restaurants heavily rely on attracting, developing and keeping qualified and competent talents to stay competitive in the face of the competition that leads to the huge demands of job requirements in the service industry.

Under the highly volatile environment, the definitions of career success has to be revised and reorganized (Akkermans & Tims, 2017), especially for Chinese society used to strongly emphasise individual efforts to their families and surroundings (Zhou Liu, & Hong, 2012). Studies defined subjective career competencies regarding perceived employability and work-home balance (Akkermans & Tims, 2017). The former describes individual perception of chance to obtain and maintain employment while the latter demonstrate the abilities to manage the boundaries between work and private life (Akkermans & Tims, 2017). Ironically, the two concepts seem to conflict with each other since the more time and efforts one invest in, the more imbalances in work-home interface. Thus, it’s important for both individuals and organisations to figure the solutions to simultaneously maintain the balanced interactions between work-home domains.

Extending the job redesign concept, job crafting describes changes employees proactively initiate with the task or relational boundaries in their work to make their job more engaging, meaningful and satisfying (Demerouti, 2014; Wrzesniewski & Dutton, 2001). Employees may craft their jobs by task (i.e. autonomously adjust the types, numbers and scopes of tasks), cognitive (i.e. change the ways employee perceive jobs), and relational crafting (i.e. Extend and change the amount and quality of interrelatedness with others at work) (Slem, Kern, & Vella-Brodrick, 2015; Wrzesniewski & Dutton, 2001). Self-initiating job crafting as a mechanism may attain goals and build relationships with others that actively counteract
Gender Work and Organisation

As the main role in the daily arrangement in the restaurants, chefs are professionals and are the key leading to the company’s performance and reputation. Based on daily work, chefs’ work, on the one hand, follow customers’ orders and preferences; on the other hand, they self-manage and cooperate with different positions in and out of the restaurants to keep the pace of business operation. According to the numbers, there are only 21.4% female chefs at the upper level of food industry (Kaufman, 2017). The reasons for this imbalance states may derive from a deeply-ingrained culture in the sets of expectations by social pressures, prejudices and more importantly, from sexism (Kaufman, 2017). These chefs, in particular, in the Chinese society burden with expectations from family as well as the role of bread-winners may actively develop their own ways to manage the boundary of work-home and related responsibilities in coping with the shortage of resources and challenging demands through job crafting (Lee, Shin & Baek, 2017; Zhou Liu, & Hong, 2012). This study conducted 20 Face-to-face interviews to uncover the rationales chefs in Macau manage their work-home interfaces and maintain job stability and security by adjusting cognitive, task, and relationship to satisfy personal, organisational and societal goals. Organisations may use these findings to support members to undertake those adjustments by providing the right corporate culture and environment with measures for every discipline (e.g. self-learning infrastructure and material, work meeting points or communication of meaningfulness of different work instances for the big picture).

Leading the way for immigrant workers’ inclusion in the elderly care: A communication perspective

Solange B. de A. Hamrin, Mid Sweden University

Contact: solange.hamrin@miun.se

Europe is a known destination for people from all corners of the world, fleeing war and other difficulties imposed on them. Sweden for instance, is considered to be an immigration-friendly country with a great understanding of social justice and individuals’ needs. The country was the destination of thousands of refugees who were scattered around it, adding to the population that corresponds to 16% foreigners living on a permanent basis (SCB). Sweden has been receiving immigrants for centuries and immigration has always been larger than emigration except between 1850-1930 (Swedish Migration Board, 2016). Despite immigration being an important topic debated in the political and media arenas yielding discourses that stress a non-consensual opinion about the contributions and costs of immigration, the country’s economy needs a migrant workforce to cope with the labor market's demands. The care sector (child, elderly, individuals with special needs and/or function variation) for instance, to some extent depends on this workforce and this need is expected to increase in the coming years. In 2013, 19% of nursing assistants and 24% of caregivers were originally born in another country (Strömbäck, 2016). This article presents the perceptions and constructions of integration and inclusion by five leaders working with culturally diverse groups in the elderly care in a medium-sized municipality in Sweden. The purpose of the study is to reveal in these leaders’ voices how they communicatively integrate and facilitate inclusion of immigrant nursing assistants in the workplace. The data used are 8 interviews with the leaders, 2 interviews with communication strategists and the observation of 10 workplace meetings in the elderly care. These observations are used as a supplemental material to broaden the understanding of the leaders’ perceptions and communication.

Referring to leadership, Sweden is well established in the management literature that illustrates a positive view of leadership praxis. It suggests that the Nordic countries and specifically Swedish leadership styles are characterized by equality, consensus, and cooperation between leaders and employees (Grenness, 2011). Swedish leaders showed preferences for such as team-orientation, coaching, and participative behaviors (Holmberg & Åkerblom 2007). Sweden is labeled by other nations in terms of its consensus-driven decision-making style (Isaksson, 2008). Studies in organizational communication and leadership communication indicate however that, leadership is a co-construction (Fairhurst, 2007; Alvesson & Kårreman, 2001, 2011) and the praxis of leadership reflects the interplays between micro and macro discourses legitimated in the society. More recent research informs us that several elements can play a role forming and being formed by the organizational context, and also influencing the understanding of leadership (Hamrin, 2016). Organizations are constituted of communication practices (McPhee & Zang, 2009), giving communication relevance for the existence of leadership and these processes of
engagement and participation (Hamrin et al., 2016). Researchers have been interested in the Swedish leaders’ emphasis on interrelation processes of structuring of tasks (Lawrence & Spybey, 1986) and the fact that leaders encourage participation, enabling employees to play a consultative role, yielding decisions that are the result of processes inside the groups and collectively (Smith et al., 2003). This praxis of leadership might reinforce equality in workplaces characterized by diversity (Janssens & Zanoni, 2014).

The findings indicated that leaders refer to inclusion as involving employees in processes of engagement and participation through dialogue. Language proficiency/knowledge appeared to be the most important skill for inclusion in workplaces since the work routines of nursing assistants required a good understanding of the language. In addition, language knowledge enriches interactions within the group, with the leader, patients and other stakeholders, and enhances employees’ participation in discussions. Therefore, engagement and participation are central in the discourses of inclusion and integration in these workplaces. To facilitate inclusion, leaders personified empathetic and supportive styles. Inhibiting inclusion, leaders enhanced cultural differences among national and immigrant employees, using culture as an indicator to explain behaviors. The findings are discussed in the light of an inclusive leadership approach and the embodiment of diversity (Ahmed, 2009) since the results indicate that the leaders praised social justice but were rather indifferent faced to cultural discrimination in the workplace.

Sex as work, sex and work, sex at work – modes of work and sexualities

Tammy Shefer, University of the West-Cape, South Africa
Ida Sabelis, Vrije Universiteit, Amsterdam, The Netherlands
Contact: i.sabelis@vu.nl

After a successful stream on ‘Sex work in the 21st Century’ during the 2016 Keele GWO Conference with Lorraine Nencel and Rebecca Pates, we now turn to further explore the world of ‘sex and work’ by stressing its multiplicity in terms of global, diverse, and value-laden normativity, organizational contexts, and power and policy effects in terms of vulnerability, exclusion, agency and (perceived) organizational necessities. This implies making sex work slightly broader than how the combination ‘sex’ and ‘work’ is generally used. We would like to go beyond the mundane character of activities related to sexual services, numerous other combinations of the sexing of work further to explore the workings of sexuality in the context of work and organization.

In the course of our studies with sex workers, and discussing stigma and everyday life with students, we came across multiple instances where our traditional, taken-for-granted images of sex and work and sex as work became destabilized and questioned. This turns out to be a good thing. After all, however deeply sex work is related to (self) stigma in many societies, ultimately the trade is thriving not least because it is an inextricable part of human existence, and of the world of organizations therewith. Furthermore, as SW seems to be directly related to local cultures, we also expect current neoliberal and post/colonial developments to have specific impact on the position of sex workers and all those involved with combinations of sex and work.

Our interest was kindled most by discussions over the different legal frames and the various modes of self-organization we detected in our own countries (South Africa and the Netherlands) and in some of the countries where we found collegial inspiration (Kenya, Ethiopia, Indonesia, USA …). Across the divides of disciplines and countries, we found different views, experiences, cultural norms and values, taboos, risks of violence and thus also potential for strategies of change. This implies that we should broaden our perspective on sex work to a more comprehensive and inclusive framework in order to problematize and explore those often-hidden and ambiguous realms of human sexualities that have a great impact on the ways in which ‘sex work’ comes to the fore (or not) and is taken as a realm of risk, violence and repression (Pisani 2008), or as a realm of human rights, health and a livelihood. Sex work is usually related to discussion about health and safety, and lately also issues of legal nature (following neoliberal cultures involving accountability).

In our presentation we would like to co-develop new perspectives on SW as work, and especially on methods of research to bring to the fore the tensions as mentioned.
IN/EQUALITY
SESSION 1/3

Intimate Partner Violence and the Workplace in Regional Victoria
Kate Farhall, RMIT University
Contact: katherine.farhall@rmit.edu.au

This paper reports on part of a larger suite of research which seeks to understand the relationship between intimate partner violence (IPV) and work in the regional context in Australia. Drawn from interviews with key state officials, local government officers and advocacy and support services working in the domestic violence arena in the Latrobe Valley in Gippsland, Victoria, this paper identifies important intersections and tensions between IPV and the workplace from the perspective of these relevant community figures. In doing so, it primarily seeks to understand what local professionals pinpoint as the key concerns regarding the relationship between IPV and the workplace in the Latrobe Valley, as well as what programs and initiatives currently exist to address either the fostering of IPV in the workplace or its actual intrusion into the industrial sphere. Further to this, the paper initiates a community-led mapping of the key players and services in the sphere of domestic and family violence in the region and a local evaluation of where further research is required in this field. Gippsland is a region which is undergoing significant social and economic disruption, making it a particularly dynamic location for socio-industrial research. In working with key community figures, this project seeks to take a grounded approach to research, allowing informed community members to direct further research priorities in this space.

Gender Equity and Drug Control Policy in Sport: A New Perspective
Leila Khanjani, Jason Mazanov, and Nelia Hyndmn-Rizk, University of New South Wales (Canberra)
Contact: l.khanjanejad@student.unsw.edu.au

Sporting institutions are well known for being male-dominated, with women's participation gradually emerging through the latter half of the 20th century. Many of the rules and regulations imposed and implemented by sports governing bodies across the 20th Century have been demonstrated to be biased against sportswomen. However, the establishment of the anti-doping policy and its implementation through the World Anti-Doping (WAD) Code in the early 21st Century is anticipated to be consistent with the global consensus aimed at achieving gender-equity across practices and, in particular, sporting practice. The WAD Code, with the core values of protecting the health of athletes and promoting equality, adopted a 'gender-neutral' approach by omitting any mention of gender. Accordingly, all athletes, irrespective of gender are subjected to the same rules, regulations and implementations. This raises question whether a gender neutral policy has the same or a differential impact on female athletes. Consequently, should female athletes’ differences and needs be taken into account in WAD policy development? This study explores female athletes’ everyday experiences, and perceptions of drug management in sport based on semi-structured interviews with Australian female athletes across sports. The results are analysed using Korvajärvi's conceptual approach to gender neutrality in organisations and Bourdieu's theory of masculine domination. These theoretical perspectives provide an insight into the gender and power interaction within the field of anti-doping and sport, and consequently an understanding of how the WAD code implicitly maintains male domination through application of gender neutrality. The findings show that gender neutrality in the WAD policy fails to adequately respond to gender-based issues for female athletes, with regards to the physical and emotional challenges they encounter as a result of the rules, regulations and administration of the Code. That is, the pursuit of equality through gender neutrality in the anti-doping policy leads to inequitable outcomes for women. Thus, the study demonstrates that, despite being a 21st Century policy, anti-doping appears to confirm the predictions that gender neutrality in policy conceals masculine domination by emphasising gender equality at the expense
How super is it for women? Inequities in Australia’s superannuation system

Vijaya Nagarajan, Macquarie University
Caroline Dimond, Policy Officer New South Wales Council of Social Services
Contact: Vijaya.Nagarajan@mq.edu.au

Australia boasts of a superannuation system that came into force in 1992, promising retirees comfort in later life. In reality this system is an inadequate one that fails many women. In 2013-14 this inequity was demonstrated by a 52.8% gap between men and women’s superannuation – with the average women having accumulated $138,154 compared to $292,510. This coupled with the higher life expectancy of women, makes the issue one needing a coherent and collective response.

The interrelated factors for this inequity have been well documents: big pay gap between men and women’s work, lower workforce participation by women and greater casual employment, and the fractured nature of women’s employment due to the parental and caring responsibilities.

Bringing together existing scholarship with new empirical research, this paper employs a regulatory analysis to develop a policy response to this issue. The response calls all institutions, government as well as non-government and private, to account urging an ethical response. In doing so it demonstrates the many ways in which laws, policies and actions fail women, albeit unconsciously.

SESSION 2/3

Understanding Inclusion: An Exploratory Study of Employees’ Perceptions

Shamalka Perera, James Arrowsmith, Janet Sayers, Massey University
Contact: m.d.s.perera@massey.ac.nz

Inclusion is an approach that is widely used in workplaces to adapt to the changing demographics of the current workforce. Achieving inclusion is a major goal of organisations with diverse workforces. While studies have explored how perceptions of inclusion bring positive organisational outcomes, little is known as to what shapes employees’ perceptions of work group inclusion. Therefore, this study first explores employees’ understanding of inclusion in a work group setting particularly with regard to its core elements, belongingness and uniqueness. Additionally, according to Optimal Distinctiveness Theory (ODT), one feels included when a balance between belongingness and uniqueness is achieved, so the second focus of this study is how employees achieve a balance through belongingness and uniqueness. Gender being an important dimension of diversity, I will study how perceptions of inclusion vary based on employees’ gender.

Scholars assert that employees attempt to become ‘over-included’ by giving up on their unique attributes or ‘dis-include’ themselves by giving up on efforts to become included in work groups. However, both attempts are harmful to the individual and to the work group. Low belongingness and high uniqueness result in ‘differentiation’ where a person’s uniqueness is valued but he/she is not treated as an insider in the work group. High belongingness and low uniqueness result in ‘assimilation’ where an individual is treated as an insider but his/her uniqueness is not appreciated by peers and leaders. Low belongingness and low uniqueness result in ‘exclusion’ which is the opposite of inclusion and this is the stage where the individual is not treated as an insider and his/her unique attributes are also not recognized by peers and leader. However, when both belongingness and uniqueness levels are high, inclusion occurs and the person feels like an insider while being able to retain his/her uniqueness.

Thirty semi-structured interviews from a diverse organisational context (preferably retail) are conducted with individuals and are transcribed to be analysed thematically. The preliminary findings which will be presented at the conference will help provide an understanding of how belongingness and uniqueness aspects of inclusion shape employees’ perceptions and whether they need a balance between these
aspects to feel included in a work group. It is expected that gender will feature strongly in results. This study aims to contribute to the literature by providing support for the efficacy of inclusion at an individual level and by furthering our understanding of how employees’ perceptions of inclusion are important in an organisational context. I also hope to contribute to debates about gender and inclusion. Additionally, HR practitioners will be provided with recommendations on fostering inclusive perceptions among employees through improved policies and practices aligned with organisational goals.

Gender-Based Violence in Homecare in Australia and the UK: What are the regulatory possibilities for decent work and better care?

Lydia Hayes, Cardiff University
Sara Charlesworth, RMIT University
Contact: sara.charlesworth@rmit.edu.au

This paper situates its focus on gender-based violence (GBV) in homecare work within the context of labour casualization in Australia and the UK. Violence that takes place in the context of work and is based on gender, presents a distinct range of issues reflecting deeply entrenched gender bias and norms of oppression. GBV is a form of sex discrimination that violates human rights and is ‘exceptionally dehumanising, pervasive and oppressive’ (Cruz and Klinger 2011). We identify GBV in homecare as an unacceptable form of work (UFW), conceptualised by the International Labour Organization as jobs that ‘deny fundamental principles and rights at work, put at risk the lives, health, freedom, human dignity and security of workers or keep households in conditions of extreme poverty’ (ILO 2013). In the paper we foreground rising problems of GBV in casualised employment associated with homecare and intrinsically connected to the gendering of care work, the gendered norms which organise social and economic relations in aging societies and deteriorating terms and conditions of work (Hayes 2017; Charlesworth 2017).

In both Australia and the UK there is a rapidly growing demand for care of the elderly alongside the marketisation of state-funded care provision. Increased marketisation has been accompanied by rising GBV concerns (Skills for Care and Department of Health 2013). Indeed, elder abuse and worker exploitation are forms of GBV that are acknowledged as a known risk in relation to a model of consumer directed care which seeks to utilise market forces to improve care quality (Australian Law Reform Commission 2017). As state policy relocates the provision of state-funded care from institutional settings to the private homes of care recipients, the problem of GBV risks being socially and legally ‘hidden’ in ways that resonate with other forms of domestic violence against women. Employment regulatory paradigms are underpinned by masculinised notions of a ‘workplace’, located externally to the ‘home’, and often demarcate spaces such as domestic homes as exempt from regulatory purview and thereby ‘private’. These paradigms have to date failed to show sufficient capacity for adaptation in light of the challenges thrown up by the spatial and economic privatisation that accompanies the marketisation of care.

We draw on Fudge and McCann’s multi-dimensional model of UFW to construct a typology of GBV in homecare as an UFW and to identify regulatory strategies to address its manifestation in homecare in Australia and the UK. Firstly, we explore the connections between unacceptable forms of work and unacceptable standards of care and ask (i) whether a focus on GBV can reframe efforts to support decent work, and (ii) the extent to which attention to casualisation, insecurity and low pay can serve to eliminate the threat or fear of GBV. Secondly, we identify the strategic potential of a range of regulatory tools that shape employment in homecare (including occupational health and safety measures, workplace equality laws, procurement policy and the regulation of care quality) that could connect better labour standards regulation to better care standards. To that end we identify several potentially innovative regulatory strategies tailored to the local contexts of Australia, Victoria, the UK and Wales.
Discrimination against Indigenous Australians in Hiring: a Field Experiment
Jean François Amadieu & Alexandra Roy, Université Paris
Contact: Alexandra.Roy@bem.edu

Increasingly, the issue of discrimination is a major focus of public debate. Yet some discriminatory practices have received little attention from researchers. The aim of this paper is to highlight and quantify a practice that rarely appears in the literature: discrimination again males and female Indigenous Australians in hiring. To do so, we use correspondence testing, which has repeatedly proven its worth in empirical studies.

It consists in artificially developing two identical fictitious applications that differ only by the origin and gender being tested as a ground of discrimination. One of the applicants mentions that characteristic and the other does not. 1000 CV identical fabricated resumes are sent to the same employers in response to the same job vacancies in different sector.

The results, statistically significant, shows that a Indigenous Australian applicant has less chance of getting invited to a job interview than a Australian applicant. Furthermore, a female Indigenous Australian candidate received fewer invitations to interview than a male Indigenous Australian candidate.

Implications of these findings are discussed.

SESSION 3/3

Gendered Excellence and Terms of Equality
Fiona Jenkins, Australian National University
Contact: Fiona.Jenkins@anu.edu.au

This paper presents some of the findings of the ARC project ‘Gendered Excellence in Social Sciences’, particularly its mapping of the interrelations between levels of participation by women and the status and rates of uptake of feminist and gender research in specific disciplines. The project offers a comparison between five disciplines that vary widely by both these indices – Political Science, Economics, Philosophy, History and Sociology. It includes an examination of workforce data from several Anglophone countries, and also includes data derived from citation patterns, keyword analysis, case studies and interviews with female professors in our disciplines. These evidence mixed patterns for the relative recognition or marginalization of the feminist work that many of these professors do. Conceptions and standards of excellence at disciplinary level can often produce serious gender inequalities, while those inequalities in turn feed into standards of excellence.

Mapping disciplinary patterns helps in understanding forces that contribute to women’s marginalization in some areas of academia more than others; but it also facilitates critical interrogation of some of the arguments that have been used to leverage enhancing women’s participation in academia, often with a particular emphasis tacitly or explicitly placed on STEMM disciplines. Taking one such argument, and using data gathered by the ‘Gendered Excellence’ project as evidence and background, I critically discuss the ways in which ‘excellence’ and ‘equality’ have been combined as goals through particular conceptions of knowledge production as ‘innovation’. I take the Stanford Gendered Innovations project as exemplary of what I term the ‘happy marriage’ of excellence and equality, and explore how the values it contains may be problematic for or even serve to undermine feminist knowledge projects distinctive of the social sciences.

In this way, the paper speaks to problems of recognition for certain kinds of work producing increased marginalization for others, and raises the question of what is at stake in folding feminist projects into the terms provided by neo-liberal paradigms. More specifically, I ask whether there are disciplinary contexts characteristic of the social sciences where feminist research is particularly at risk of becoming more marginalized than it already is, through institutional adoption of certain strategies of progressing gender equality.
Addressing the hour-glass ceiling: How time and health are locking gender inequality into the labour market
Lyndall Strazdins, Huong Dinh and Jennifer Welsh, Australian National University
Contact: Lyndall.Strazdins@anu.edu.au

The hour-glass ceiling is a term we coined seven years ago. It refers to a ceiling on pay, career choice and advancement which arises when good jobs become predicated on long work hours. This ceiling is time- not merit-based; it pushes otherwise qualified and capable women out of well-paid and influential jobs into short hour and less privileged jobs, compromising their income, savings and superannuation. This creates a two-tiered, gender-polarised labour market that undermines equality, and it is a complex social problem which remains unaddressed.

It is already known that long workhours erode health, which the setting of maximum weekly hours aims to avert. But the 48-hour limit, and the evidence base to support it, has evolved from a workforce that was largely male, whose time in the labour force was enabled by women’s domestic work and care giving. The gender composition of the workforce has now changed, and many women (as well as some men) combine care-giving with paid work, a change viewed as fundamental for gender equality. But it also raises questions on the suitability of full-time work hours and the point at which working time alters health.

We estimate workhour–mental health thresholds, testing if they vary for men and women due to gendered workloads and constraints on and off the job. Using six waves of data from a nationally representative sample of Australian adults (24-65 years), surveyed in the Household Income Labour Dynamics of Australia Survey (N = 3828 men; 4062 women), our study uses a longitudinal, simultaneous equation approach to address endogeneity. Averaging over the sample, we find an overall threshold of 39 hours per week beyond which mental health declines. Separate curves then estimate thresholds for men and women, by high or low care and domestic time constraints, using stratified and pooled samples. We find gendered workhour-health limits (43.5 for men, 38 for women) which widen further once differences in resources on and off the job are considered. Only when time is ‘unencumbered’ and similar constraints are assumed, do gender gaps narrow and thresholds approximate the 48-hour limit.

Long workhours drive gender gaps in earnings, because women cannot combine them with care. We reveal that they also drive gender inequalities in health. Women are facing health trade-offs at lower work hours than men because of their greater time commitments outside of work: they choose between equality or health if they work the same (long) hours expected of men. We also find that when men do more caregiving they are unable to sustain the long hours their counterparts can, unless they also compromise their health. The health–time limit is thus a powerful disincentive for change; it locks in the gender polarisation of work time and the earnings and opportunity gap it underpins. We argue that policies to improve women’s pay, financial security and opportunity require a corresponding reformation of work time.

Discrimination, domestic violence and inequality among women in Bangladesh: an immense study in the light of Islamic Law.
A.H.M. Ershad Uddin, Marmara University
Contact: ahm.ershad@marun.edu.tr

This paper concentrates on the estimation analyzed from the recent rise in the statistical graph drawn about the increasing domestic violence, discrimination against women where the reasons are not only in relation to dowry but also inequality in enjoying their rights to property and freedom of speech. Many more factors led to such discriminations as they are used as tools of slavery to work no matter how educated one might be. The institution of marriage which is believed to be a stabilizing factor as the foundation of a family structure, instead it is treated as a lifetime contract between husband and wife or the women with the in-laws. As lots of families accept and tag on a cost of either sons or daughters. This prevalence of dowry payments is as similar to purchasing a product from the market. The magnitude of dowry payments is never at a rational level even for the people belonging below the poverty line. Despite their harsh living status yet they are bound to such payments. However, the limit of one’s wage is never a factor of consideration when one has a daughter as the magnitude of payments only increases rather than
Gender Work and Organisation

decreasing. Though time has modernized, minds revolutionized yet this principle has not altered in any sector of the people such as Bangladesh.

All these issues are highlighted only due to discriminating elements prevailing in the society, most of which ban the idea of any right to women even recognizing such a notion become an act of shame for the community that leads to the spiking rates of suicide, murder, and rape. An awakening is required to such bestial minds, however, educated they might be but in the humane sense they are absolute ignorant.

In this paper, it is portrayed that the system of dowry is an ongoing ritual among the people of Bangladesh irrespective of their status however, it is a known fact that the country comprises eighty-eight percent Muslims and its state religion is Islam. To what extent does Shari’ah allow such an act and what is the main principle of it in the laws of Islam.

In the sub-continental regions, the peak of dowry demand as the prior function of marriage in Bangladesh not only affects the family involved in giving the proportion but the women who are to enter into this sacred institution yet face ultimate violence for this vague factor that is in consistent with the suicide counts. Since the objectivity of this paper is to evaluate the essence of this irrational system in the light of Islamic law.

INDIGENOUS KNOWLEDGE AND ORGANIZATION: CONSIDERING EXPERIENCE, PRACTICE AND METHODOLOGY

SESSION 1/4: INDIGENOUS FEMINISMS

Indigenous and decolonial feminisms: once existed gender-neutral community organizations?
Ana Guil-Bozal, University of Seville
Ruby Espejo-Lozano, University of Colombia
Contact: anaguil@us.es

There is no historical record of matriarchies - except mythological ones - but there are matrilineal societies, that is, communities in which the line of ascription and inheritance was through the maternal route. The so-called de-colonial feminisms delve into these questions, searching for primitive communities in which gender was not an organizing principle, or at least that there were no gender inequalities imposed by the colonizers.

From the old women's movements, the Fon people (from West Africa in the seventeenth, in self-defense of the population decimated by slave hunts), or the Igbo women in Nigeria (at the beginning of the twentieth century, who protested to the colonial authorities asking participate in politics), we will stop at the contributions of African feminists such as Adelaide Casely Hayford, Margaret Ekpo, Noémi de Sousa, Fatema Mernissi, Ama Ata Aidoo, or Oyèrónkẹ Oyewúmí among others. They are women who - from areas as diverse as education, literature, activism, journalism, politics, Koran studies or sociology - have contributed to creating racial and cultural pride based on the strength of black blood and mestizo, seeking their roots in primitive communities uncontaminated by Western patriarchy and dismantling stereotypes about the submission of African women.

On the other side of Atlantic, Latin American, indigenous and Afro-descendant feminists, such as Catherine Walsh, Yuderkys Espinosa, Ochy Curiel, Karina Ochoa Muñoz, Gladys Tzul Tzul, Julieta Paredes and Sueli Carneiro, among others, study the organizational experiences of indigenous and African women advocating a decolonial feminism against hegemonic, for a community in which there is an equal social participation of women and men, away from the individualism characteristic of contemporary society.

In short, they all criticize the alleged universalization of the experiences of women, and the victimization and otherness with which Western feminists categorize Third World women. They feel strong backed by their ancestral cultures, in which they utopically want to find egalitarian models not contaminated by colonialism. With "subaltern" voices, which they say were always there, even if they did not get attention, they are beginning to think differently about women, analyzing their own subjectivities and emotions to,
from there, make articulating political proposals that contemplate the complexity cultural constituent that characterizes them.

Apart from the existence or non-existence of primitive egalitarian communities, the fact is that these women are determined to continue to investigate new forms of social organization adapted to their diverse cultural environments, where gender is not a discriminatory category.

Indigenous leadership: Māori women’s perspectives
Adrianne Taungapeau, Auckland University of Technology
Contact: adrianne.taungapeau@aut.ac.nz

Māori women’s leadership is an area of Indigenous leadership research that is still very new in comparison to many other fields of leadership study. Maori women’s leadership knowledge and practice has been subsumed beneath layers of historical patriarchal discourses and assumptions that have arisen over time. This presentation is based on research that sought to better understand (a) Māori women’s leadership in the tertiary education sector in Aotearoa, New Zealand, and (b) the potential of Māori women leader’s knowledge and experience to the development of a range of models and approaches to leadership.

Te Karanga (The Summons) is a uniquely Māori women’s cultural practice, recast as a research method and methodology, to underpin the research and designed to maintain the mana (power) of participants and researcher. The cultural principles of Te karanga inform, incite and elicit meaning and connection and creates space for the emergence of participant’s voices. Mātauranga Māori, kaupapa Māori theory and Mana Wahine underpin Te Karanga, to support, inform and guide the research process. Thematic and kaupapa Māori based analysis of 12 in-depth interviews with Māori women in executive and senior leadership professional and academic roles in the tertiary education sector.

The findings identified varying degrees of racism and a general lack of understanding of Maori worldviews and awareness of cultural approaches. There were also situations found where there was huge support for progressive initiatives developed by these women that showed positive results for Maori and where the approach to leadership practices were very different from the mainstream norm. What proved particularly insightful was the depth of knowledge of the 12 Maori women leaders and the scope of their knowledge and experience in both Pakeha and Maori environments. The five key themes are organised as follows including (a) Whakapapa (genealogy) of leadership and the cultural influences on leader practice and leadership, (b) Dual expectations and the dilemma of having to choose between the organisational needs and whanau needs, (c) the motivating factors that lead to Maori women taking up leadership roles, (d) the most significant and common challenges that Maori women leaders face on a day to day basis ability faced by Maori women, and finally (e) the range of indigenous practice models and ways of working which reflect uniquely Māori approaches to leadership.

The use of a specifically Maori women’s research methodology, Te Karanga has been extremely useful in framing and organising research to draw out the most pertinent information related to the purpose of the research. The wisdom of the Maori women leaders who participated in the research from across the spectrum of tertiary education organisations produced significant information detailing the wide range of different ways Maori women understood and practiced leadership. The potential for Maori women’s perspectives to influence approaches to leadership practice within tertiary education organisations is significant and the opportunity to use a Maori women’s approach to research such as Te karanga is a potential growth area for the future.

Feminist Indigenous Knowledge and Organization
Celine Camus, IMF - CSIC
Contact: celine@hotmail.com

To chart new directions in the field of Indigenous knowledge and their contribution to organizations, we
propose to discuss how Indigenous feminism is currently renewing the debate in Hunter-Gatherer (HG) studies and at the same time challenging academic organizations. The present paper is based on a research focusing on feminists contributions within the HG field of research. The HG studies are used as a case study to explore in more details how a multidisciplinary field of research has engaged with feminist critics and more particularly here with Indigenous feminism. As Richard Lee admitted already in the 1990’s, HG studies have to become more attuned to issues of politics, history, context and reflexivity. We argue that this is all the more urgent considering the ecological dramatic changes impacting Indigenous communities who are at the frontline of environmental devastation and resource exploitation.

The present paper focuses on two major and interrelated issues. First it aims at showing how the critics developed by Indigenous feminism together with Black feminism and queer theories have introduced an intersectional perspective which has (too) long been absent in HG studies (Cobb 2005, Sterling 2014). Such a perspective is today essential to resist the homogenization of women’s experiences (Crenshaw 1989, Hill Collins 2000) and recognize how Indigenous women face a unique set of oppressions (Garcia 1997, Moreton Robinson 2002). This approach also offers new avenues to address Indigenous gendered experiences with colonialism (removal from lands, forced assimilation, gender and racialized violence etc.), and recognize current Indigenous feminist mobilization for more climate and social justice (Simpson 2014, Altamirano-Jiménez and Kermoal 2016, Korol 2016).

The second purpose of this paper is to explore how Indigenous feminism is challenging the academic neo-liberal organizations by questioning the figure of the „objective knower“ and calling for alternative and emancipatory methodologies, such as participatory research and storytelling methods. Indeed the literature discussing the experiences of scholars working within the neo-liberal academia has recently grown. But most studies have focused on senior researchers, their everyday struggle and responses to the reforms related to the new public management (Deem 1999, Archer 2008, Gill 2016). Little has been written on the various forms of resistance and how scholars (in)directly take a critical stance toward the neo-liberal developments occurring within their organizations. By using an intersectionality approach and interrogating representations of whiteness, Indigenous feminists contribute to a critical analysis questioning who produces knowledge and for which purposes (Tuhiswai Smith 1999, Wilson 2001, Kovach 2005, Strega 2005). We argue that such a discussion carves out spaces for thinking differently in an academic context driven by the fast management of „knowledge workers“. It should also benefit multidisciplinary fields of research (such as the HG studies but not only) by encouraging them to transcend the restriction of the traditional disciplines and use critical and anti-oppressive methodology.

SESSION 2/4: INDIGENOUS RESEARCH PROCESSES

Understanding research access in Indigenous organizational research
Dara Kelly, The University of Victoria, Canada
Nimbus Awhina Staniland, Auckland University of Technology
Contact: darakelly@uvic.ca

Indigenous research methodologies reflect the desire from, and for Indigenous communities to engage in culturally relevant research that draws primarily from cultural knowledge and traditions and places considerable value on relationships and relational accountabilities. It is these relationships between researchers and researched that sit at the heart of recent attempts to explore and theorise from research ‘access’ in organisational research. Organizational scholars point to the crucial, yet problematic politics of negotiating, securing and maintaining access (Cunliffe, 2015; Karjalainen et al., 2013; Siwale, 2015).

Research access literature has highlighted different stages of access, the various challenges associated with gaining entry to both insider and outsider communities, and a plethora of techniques for negotiating access (Bergman Blix, S., & Wettergren, 2014; Hannah & Arreguin, 2017).

From an Indigenous perspective, research access refers to not only gaining access to a community, but making research accessible to that community after data collection and analysis (Branelly & Boulton, 2017). Access falls within the broader conversation of research ethics (Van Maanen, 1982), but carries additional layers of ethical considerations that emerged from long histories of unethical research conducted within Indigenous communities (Bird-Naytowhow, Hatala, Pearl, Judge & Sjoblom, 2017;
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Branelly & Boulton, 2017; Smith, 1999; 2012). There are also overlaps in this literature with ‘insider’/‘outsider’ conversations that emerge with research access gained through kinship and other close relationships (Cunliffe & Karunanayake, 2013; Karra & Phillips, 2008; Morey & Luthans, 1984; Narayan, 1993). The reciprocal and relational nature of research inherent in Indigenous methodologies acknowledges the power that knowledge produced in research has to influence decision-making within Indigenous communities, transform and challenge normative assumptions about organizing and facilitate more conversation across these worlds. The principle of access also refers to the right of First Nations communities and organizations to manage and make decisions regarding access to their collective information (Bull, 2010). The right of Indigenous communities to maintain control over collective knowledge creates the necessity for knowledge produced from research to be relevant to the communities after the research is completed.

We seek to contribute to literature on organizational research and Indigenous organizing through an analysis of the concept of research access in our doctoral research experiences. In one example, the researcher conducted research within her own community to develop a theory of Coast Salish economy based on institutional philosophy embedded in Coast Salish ceremony. The second example draws from a national study that sought to explore the experiences and aspirations of Māori business academics working in the New Zealand tertiary sector. Drawing on these two examples, we illuminate three aspects of Indigenous organizational research that relate to ‘access’: relationality, reciprocity, and relevance.

Access shapes enquiry (Freeman, 2000, as cited in Cunliffe, 2015). From an Indigenous perspective, the impetus for research should emerge from the communities themselves and seek to support positive transformative change for participant communities (Smith, 1999; 2012). By exploring research ‘access’ as an example of ways that relationships form in Indigenous community contexts, we contribute new insights into Indigenous ways of organizing.

Antereseach in Indigenous organisation research studies

Tyron Love, University of Canterbury
Contact: tyron.love@canterbury.ac.nz

When it comes to studying organizations and processes of organizing the question of ‘who should study them’ has a clear response; anyone. However, the answer isn’t so obvious when Indigenous people and communities are at the centre of investigation and plenty of Indigenous methodologists have entered the debates (see e.g. Cajete, 2000; Henry & Pene, 2001; Irwin, 1994; Minde, 2008; Tuhiwai Smith, 1999). Indeed, non-Indigenous organization researchers have reservations about entering Indigenous contexts and such hesitation is warranted given “research has been a source of distress for Indigenous people” (Cochran et al, 2008, p. 22). Methodologists, largely outside the organization fields, have offered invaluable guidance on this matter.

Some methodologists look to ‘identity’ as the basis for their arguments. What’s important is how the researcher and others involved in the project identify themselves and of particular interest is whether they identify as Indigenous or non-Indigenous. In some instances the advice is that only Indigenous people should do research with Indigenous peoples. Others suggest there is space for non-Indigenous researchers to carry out their work but only if they have the support of an Indigenous advisory or consultative group. Some methodologists have a preference for the likely ‘consequences’ resulting from the researcher’s activities as the foundation of their arguments or claims. Some believe, for example, that if Indigenous people do not benefit then there is little point carrying out Indigenous focussed research (Walker, Eketone & Gibbs, 2006, p. 334). Other methodologists focus on the ‘intentions’ of the researcher. Generally, the advice is that researchers whose purposes and aims are honourable and whose practises seek to do right by Indigenous people are important in determining who should carry out these types of studies. Other methodological advice looks at the commitment researchers make to certain research ‘processes’ and the extent to which they might be grounded in Indigenous ways of knowing (Cochran et al, 2008). Certainly, the majority of methodologists and commentators suggest some combination of these elements.

As such, when the subject of inquiry focusses on the intersection between Indigenous peoples, organizations and processes of organizing, the question of ‘who should study’ has a range of responses.
In this presentation I will put forward a ‘process’-based argument to suggest that it is what researchers are prepared to do ‘prior to’ any research activity taking place that matters. I call this, anteresearch; a term derived from David Boje’s work on ‘antenarrative’ (see e.g. Boje, 2016). Anteresearch is a pledge on the part of the researcher to doing research which locates research power more so with Indigenous peoples and less so with researchers, their researching institutions, governments and money driven funding bodies and it is, in part, a commitment to the idea that a research project may never happen.

Operationalising Vision Mātauranga and Kaupapa Māori Research in a National Science Challenge
Ella Henry, Auckland University of Technology
Contact: ella.henry@aut.ac.nz

The National Science Challenges are funded by the Ministry of Business, Innovation and Employment. There are eleven challenges focusing on social, environmental and cultural issues, which will receive millions of dollars over ten years, that are “designed to take a more strategic approach to the government’s science investment by targeting a series of goals, which, if achieved, would have major and enduring benefits for New Zealand. The National Science Challenges are cross-disciplinary, mission-led programmes designed to tackle New Zealand’s biggest science-based challenges. They require collaboration between researchers from universities and other academic institutions, Crown Research Institutes, businesses and non-government organisations to achieve their objectives” (MBIE, n.d.).

A prominent feature of each challenge is a requirement to articulate its Vision Mātauranga, a policy created by the previous Ministry of Research, Science & Technology (now part of MBIE) to ‘unlock the innovation potential of Māori knowledge, resources and people to assist New Zealanders to create a better future’ (MRST, 2005, p.1). One of the Science Challenges is entitled, ‘Building Better Homes, Towns & Cities’, which acknowledges the significant difficulties in New Zealand’s built environment regarding housing supply, the quality of housing, and the vulnerabilities and underperformance of urban environments. The Challenge Vision is to contribute to environments that build communities, through co-created research which transforms people’s dwellings into homes, and communities that are hospitable, productive and proactive (BBHTC, n.d.). The multi-disciplinary research team is drawn from universities and research institutes across New Zealand, including a significant proportion of Māori researchers, who are committed to ensuring Vision Mātauranga is embedded across the Challenge. Further, these researchers are proponents of Kaupapa Māori Research, “a theoretical and methodological paradigm predicated on the notion of for, with and by Māori”, research to deliver social justice and self-determination for Māori (Henry, 2012).

This paper offers an overview of the Building Challenge, the Vision Mātauranga component of the project, and the ways the researchers, Māori and non-Māori, are developing and operationalising its Kaupapa Māori ontology, epistemology and methodology. This is being achieved through the metaphorical foundations of the research, co-created and adopted over the three years the project evolved, through consultation and stakeholder engagement around the country. The Tāne Whakapiripiri Framework, defined as ‘the personification of buildings that provide shelter for people’ (Māori Dictionary, n.d.), encapsulates the Challenge Vision, Mission, Objectives, Pathways and People. Whilst that Framework resonates ontologically and epistemologically, the practicalities of methodology and methods continue to evolve.

Further, it is an example of collaboration between indigenous Māori and government entities, charged with meeting specific goals for and with Māori. Thus, the outcomes provide scope for better understanding of the ways that Indigenous communities might contribute to their organisational and academic capacities through their research and scholarship.
Indigenous Metaphors for Organisational Theorising
Kiri Dell, University of Auckland
Contact: Kiri.dell@auckland.ac.nz

Metaphors, enable the conception of new organisational theories (Boxenbaum & Rouleau, 2011). They "possess a heuristic quality in opening up new and multiple ways of seeing, conceptualizing and understanding organizational phenomena” (Cornelissen, 2005, p. 753). Increasingly, recognition is given towards the role metaphors play and their core function towards assisting organisational theorists to view the world in new ways. Knowledge and understanding of an already known organisational domain, can be reconceptualised through new imagery evoked by metaphors. By observing phenomena from a fresh perspective, organisational theorists can be prompted to develop and create novel propositions about the objects they study (Bacharach, 1989). Known as “generative impact” metaphors are recognized as significant building block in organizational theory (Colquitt & Zapata-Phelan, 2007, p. 367). They serve to stimulate new propositions about organizational life (Bacharach, 1989) linking to new perspectives that stimulate fresh theoretical possibilities.

Morgan's seminal book Images of Organisations introduced the eight metaphors of an organisation. His work revealed how theories of the organization have been shaped by a few powerful metaphors - most notably These metaphors are: (i) organizations as machines – the machine metaphor; (ii) organizations as organisms – the organism metaphor; (iii) organizations as brains – the brain metaphor; (iv) organizations as cultures – the culture metaphor; (v) organizations as political systems – the political system metaphor; (vi) organizations as psychic prisons – the psychic prison metaphor; (vii) organization as flux and transformation – the flux and transformation metaphor and (viii) organizations as instruments of domination – the instrument of domination metaphor. For theorising, Morgan (2006) encourages scholars to think of organisations as a metaphor and Brown (1976, 1977) contends that all knowledge and language fundamentally is metaphorical. These authors emphasise that the metaphors people use to conceptualise their organisations, have significant impact and influence on behaviours, governance, leadership and management.

While the links between metaphors and organisational theory are now widely accepted, there in no significant contribution to understanding Indigenous metaphors of the organisation. Literature on metaphors and organisational theory derive from Western metaphors of the organisation. With this in mind, there is potentially a wealth of new perspectives and novel contributions awaiting discovery within the realms of Indigenous contexts.

This paper offers alternative organisational metaphors stemming from Maori, the Indigenous people of New Zealand. Drawing from multiple data sources, including the websites of 5 Maori tribal organisations, interviews of 15 Maori managers, and 22 interview of Maori land trustees, this paper examines three metaphors popularly use to conceptualise Maori organisations, (1) the waka (canoe) – depicting the organisation as going on a journey, (2) the korowai (woven cloak) – depicting the organisation and a layers of interconnected multiple strands and (3) the whanau – depicting the organisation as a connection of kin relationships between people and the land. The implications of these metaphors for theorising the organisation are discussed.

A Game of Two Halves
Angus Macfarlane & Sonja Macfarlane, University of Canterbury, Christchurch
Contact: angus.macfarlane@canterbury.ac.nz

This presentation will be akin to many sporting events where the whole is composed of two halves. The first half will look at a research project that reported on high-achieving Māori students in their final year of secondary school. Data were sought from the students, their whanau, teachers, principals and others. The majority of the students had positive self-concepts, positive academic self-efficacy, and saw a strong relationship between school and work. In many instances possible career options were in their sights. The
second half of the presentation will report on how a higher-learning institution is supporting graduates with a commitment to pushing the frontiers of learning and creating an academic environment where internationally recognised teaching and research responds to a growing, culturally diverse nation and a changing world. Preparing for the changing world is an imperative that inspired the introduction of five pou (pillars) which are the attributes that would support the graduate as the move into career pathways that will see them located in a range of organisations, becomes a reality. The presentation will conclude by reasoning how each half of the two education conundrums might, indeed, be complementary and will ponder over a ‘third half’ as this mass of talent takes diversity into the frontiers of the workplace.

**Could social entrepreneurship be successful to support Indigenous community advocacy in mining sites?**

**Heather Douglas, University of Queensland**  
**Deirdre Tedmanson, University of South Australia**  
**Contact:** hdouglas21@gmail.com

Extractive industries frequently operate in remote areas that Indigenous people consider to be their traditional land. Mining in these remote sites is promoted as offering multiple benefits for local communities, shareholders and governments; yet support for mining projects remains elusive despite attempts by the company to engage with Indigenous communities (Kemp, Owen, Gotzmann, & Bond, 2011). For a mining company to gain a social licence to operate, they need to build a trusting relationship with the people affected by the changes. Conflict may occur when decisions are not transparent, the firm does not share benefits equitably with the local community, or if environmental, economic and social impacts are not fully assessed and addressed (Grzybowski, 2012). Conflict not only disrupts the local community, it is costly for the mining company (Davis & Franks, 2011). To reduce conflict, companies usually undertake some form of community relations as corporate social responsibility (CSR). Kemp and Owen (2013) argue however, that CSR is an instrumental relationship with the local community rather than a genuine commitment by the company to provide long term local benefit. Indeed, Diochon (2013) demonstrated few long term benefits for Canadian First Nations people affected by mining projects on their traditional land. In particular, women, young people, and others with comparatively lower status in the Indigenous community did not gain significant advantage from the intrusion by mining companies. With power embedded in socioeconomic relationships (Baumgartner, Burns, & DeVille, 2015), it is important for an Indigenous community to control their interactions with mining companies rather than relying on the mining company to organise effective long term outcomes. Given the high potential for conflict in mining sites, and the inadequacy of current approaches to benefit local communities, an alternative approach might be needed to assist Indigenous communities interact with a mining company that reduces the impact of asymmetrical power relations (Sehlin MacNeil, 2017).

Adopting a feminist perspective, the argument in this paper is that social entrepreneurship has the potential to support Indigenous communities in their interactions with mining companies. Social entrepreneurship (SE) is a deliberate, civic society process of generating change for a public benefit (Hjorth, 2013) and provide advantages for a targeted group or place (Ariza-Montes, Morales-Fernández, & Sianes, 2015). Social entrepreneurship has a prominent problem solving quality which produces innovative approaches to address or solve problems (de Bruin & Stangl, 2014). It creates and distributes public goods and services for social justice or environmental reasons. Especially when led by women, social entrepreneurship may address broader issues of systemic violence and social as well as economic priorities. By disrupting existing institutional arrangements, a new way of operating can be established through the creation of a new social change platform for public benefit. Through social entrepreneurship, local Indigenous communities may develop new goods and services, or innovative ways of providing services that are controlled by and for the benefit of community members. Thus, social entrepreneurship may provide an alternative vehicle for collective action for both the long-term community benefit and the strategic empowerment of local Indigenous peoples affected by mining. Case studies of Indigenous social entrepreneurship in the Northern and Southern hemispheres will be highlighted to show how local social entrepreneurship can provide new ways for Indigenous communities to negotiate more effectively with extractive industries.
It has been suggested that Māori (the indigenous people of Aotearoa/New Zealand) have an inimitable worldview that shapes the type of activities they engage in (Henry & Pene, 2001), including behaviour and choices with regard to work and career (Durie, 2003; Reid, 2011). These worldviews often challenge western ‘career’ notions which emphasise individual agency and universal conceptions of success and satisfaction (Haar & Staniland, 2016; Haar & Brougham, 2013).

Consistent with a Kaupapa Māori research approach (Smith, 1999), Māori stakeholders were engaged to drive the current research agenda. Engagement with ten Auckland iwi and Maori representatives led to our focus on career satisfaction. In addition to established factors (job security, organisational support for diversity, and cultural wellbeing), stakeholder engagement raised two unique ‘whānau factors’: (1) the availability of whānau role models, who could provide support for work/careers, and (2) the presence of whānau support, which refers to support from the wider family/whānau group (Haar, Roche & Taylor, 2014). In addition, we test the personal value of cultural identity (Durie, 2003) as a moderator on relationships.

We test these factors towards career satisfaction, defined as the overall affective orientation of an individual toward his or her career or work role (Gattiker & Larwood 1988). Combined, this led to the following hypotheses:

H1. Whānau factors will be positively related to career satisfaction.
H2. Organisation factors will be positively related to career satisfaction.
H3: Cultural wellbeing will be related to career satisfaction and mediate the influence of other factors.
H4: Cultural identity will moderate the influence of cultural wellbeing on career satisfaction.

Relationships were tested with data from 414 Māori employees across a broad range of occupations in New Zealand organisations. Our measures were all robust (α>.70) and were analysed using Structural Equation Modelling. Findings showed all whānau and organisational factors are significantly related to cultural wellbeing and career satisfaction. Furthermore, cultural wellbeing partially-mediated the influence of the other factors on career satisfaction. Combined, these findings support Hypotheses 1-3, although there was no support for Hypothesis 4. Overall, the model accounts for medium amounts of variance (31%).

Our results support previous research that has demonstrated the importance of cultural wellbeing for career satisfaction of Māori employees (Haar & Brougham, 2013). Further, the significance of the unique ‘whānau factors’ raised through early consultations with iwi lends support to Kaupapa Māori methodologies which seek to give voice to Māori knowledge and values (Henry & Pene, 2001; Smith, 1999). The findings suggest that in addition to established (organisational) factors and the new whānau factors identified here, the role of cultural wellbeing is vital, and important for all Māori employees. The influence of cultural wellbeing was significant, regardless of the perceived importance of cultural identity, as no significant interaction was found. This might support the notion that the expression and validation of cultural beliefs and values in the workplace can be an important contributor to career satisfaction, irrespective of the content of those beliefs and values.
Scholars have suggested that indigenous people, such as Maori in Aotearoa/New Zealand, have a unique world view that helps shape the way organisations are formed, and the type of activities they engage in (Henry & Pene, 2001). Henry and Wolfgramm (2015) note that Maori have some of the oldest forms of social technology surviving into the 21st century, potentially providing fresh insights into organisations. Furthermore, it's been suggested that Maori are especially entrepreneurial (Frederick & Chittock, 2006), although the empirical evidence appears weak (Haar & Delaney, 2009). Rather than asking individuals if they might start a business (i.e., Frederick & Chittock, 2006), the present study explores existing Aotearoa/New Zealand firms – across a range of sectors and sizes, and seeks to determine whether Maori organisations are different from non-Maori organisations, and if so, in what way? We test these differences across the following.

Yang and Lin (2009) define Human Capital as the knowledge, skills, and experience of both employee and manager and Relational Capital as knowledge resources embedded within, available through, and derived from networks of relationships between peers, customers, suppliers, and business associates. We add Cultural Capital, which we define as the knowledge and skills of employees towards working with, and respecting cultural values. We Hypothesise that all organisations will have similar levels of Human Capital (Hypothesis1), but Maori, through greater cultural importance around relationships (whaka whaunagatanga, Haar & Delaney, 2009), will report higher Relational Capital (Hypothesis2), and greater Cultural Capital (Hypothesis3) though natural linkages with Maori as customers and stakeholders. Finally, we test for differences in entrepreneurial culture, which reflects the sum of a company’s innovation, risk taking, and proactiveness (Miller 1983), which is linked to better performance (Zahra & Garvis, 2000). Given the weak evidence supporting Maori as being more entrepreneurial, we Hypothesise that at the organisational-level, there will be no distinct difference (Hypothesis4). Combined, we suggest these relationships provide us with useful insights into understanding if Maori organisations are different, thus allowing for further discourse around why.

We test these relationships on a sample of 230 Aotearoa/New Zealand firms of similar size ranges, with 24 (10.4%) confirming their organisation self-identifies as a Maori organisation. Using established measures, the constructs were all robust (α>.70) and were analysed using t-test to determine differences. We found no significant differences in human or relational capital or entrepreneurial culture but a significant difference in Cultural Capital (t=2.130, p< .05). This provides support for Hypotheses 1, 3 and 4, but not 2. Overall, the present study provides insights because to date, we understand little about the differences at the Aotearoa/New Zealand firm level between Maori and non-Maori organisations. While only higher levels of Cultural Capital were found in regards to Maori organisations, there were no other differences, suggesting that Maori organisations are at least as capable via intellectual capital and entrepreneurship as other Aotearoa/New Zealand firms. We hope this provides a useful benchmark to better understand the influence of Maori organisations in Aotearoa/New Zealand.

Success factors for Māori small business
Diane Ruwhiu, Maria Amoamo, Katharina Ruckstuhl, & Anaru Eketone, University of Otago
Janine Kapa Blair, Otago Polytechnic
Contact: Diane.ruwhiu@otago.ac.nz

The focus of this paper is on Māori Small-to-Medium Sized Enterprises (SMEs), defined as where the owner identifies as a Māori business, is not owned by another enterprise, is not a Māori authority (Statistics New Zealand, 2016), and has fewer than 50 employees (Ministry of Business Innovation & Employment, 2016). Given the significant proportion of small and micro-businesses in New Zealand...
(89.7% of total enterprise population), there is concern that SMEs in general have low survival rates, with just 42 percent of 2010 start-ups continuing to exist by 2015 (Ministry of Economic Development, 2011; Small Business Advisory Group, 2012). These numbers draw us to specific questions regarding the characteristics of Māori SMEs, the stages they progress through, and the factors that can help or hinder achievement of their aspirations.

An increasing Māori asset base has grown from NZ$36.9 billion in 2010 to an estimated range of between NZ$42.6 billion (Nana, Khan, & Schulze, 2015) and NZ$50 billion (Chapman Tripp, 2017). Recent reports on Māori SME regional activity, have highlighted the significance and complexity of regional Māori SME entrepreneurial ecosystems (Leung-Wai & Sanderson, 2008; Schulze, Generosa, & Molano, 2012). These reports both recognise the contribution of Māori regional SMEs, but also raise questions about the ‘silent majority’ of small and micro-businesses that are often overlooked, intentionally or unintentionally, in New Zealand business research (Hanita, Rihia, & Te Kanawa, 2016; Samuja, 2011). This strengthens the call for further research into Indigenous Māori forms of enterprise and entrepreneurship.

Boynton and Zmud (1984) provide a useful definition of the term ‘critical success factor’ (CSF) as attributes associated internally or externally to the firm that must go well, or be well organised to ensure success for a manager or an organisation. This paper reports on an exploratory study into critical success factors as they are perceived by Māori entrepreneurs in the Otago/Southland regions of New Zealand. We draw on narratives from 11 Māori entrepreneurs and four representatives of support services. Such regionally-based analysis provides insight into the general business life-cycle characteristics of Māori SMEs, and aims to contribute deeper understanding of how to grow and sustain Māori SMEs.

The narratives reveal three main thematic concerns for both Māori SME owners and regional agencies. The first theme related to notions of identity and how Māori SMEs positon themselves as Māori business. The second theme related to the external business environment in which Māori SMEs operate. The third theme focused specifically on how participants engaged with notions of performance and growth. The findings highlight an important consideration for success of Maori SMEs - the relationship between place and identity. Our research suggests that stronger clarity around how Māori SMEs operate in the regions forces a reframing of the way policy is designed and implemented, and importantly captures the key drivers, characteristics and values that are foundational to the resilience of Māori businesses and strong communities, today and in the future.

INDIVIDUALISED FUNDING AND THE FEMINISED PAID CARE WORKFORCE

SESSION 1/2

Individualised funding and its implications for work and employment in the disability sector in Australia.

Kostas Mavromaras, Megan Moskos and Linda Isherwood, University of Adelaide

Contact: kostas.mavromaras@adelaide.edu.au

The NDIS has introduced a model of individualised funding and support within the disability sector. While international evidence has shown that individualised funding has brought changes to working conditions within the broader long-term care sector (Cunningham and Nickson 2010), little attention has been paid to the specific impacts that this change will have on work and employment in the disability sector in Australia (MacDonald and Charlesworth 2016). This paper aims to provide such an examination. In this paper we use quantitative data from the NDIS Evaluation Disability Support Provider and Workforce Surveys and qualitative data from in-depth interviews with key stakeholders; disability support workers; people with disability, and their families and carers; disability service providers; and training providers to investigate the impact of the NDIS on work and employment in the disability sector. Findings suggest that disability support workers require new skills to support choice and control, to be more customer service orientated and, to move from a task focus to person-centred care. While the full impact of the NDIS on the disability workforce is yet to be realised, changes have already occurred in the size and composition of the workforce. Tensions were also noted between the increasing choice and control of people with disability over their supports and good working conditions in the sector. The paper concludes by considering the
consequences these developments hold for the disability sector and its workforce as the roll out to full scheme progresses.

**Individualised funding and its implications for the skills and competencies required by disability support workers in Australia**

**Megan Moskos, Linda Isherwood and Kostas Mavromaras, University of Adelaide**

Contact: megan.moskos@adelaide.edu.au

The National Disability Insurance Scheme (NDIS) has been heralded as one of the most significant social policy initiatives of recent times. The introduction of the NDIS follows similar moves towards individualised funding and consumer directed care in the aged care sector. International evidence provides examples of individualised funding changing working conditions for support workers (Cunningham and Nickson 2010), however little attention has been paid to how the shift to individualised funding impacts on the skills and competencies required by disability support workers. This paper aims to provide such an examination. In this paper we use quantitative data from the NDIS Evaluation Disability Support Provider and Workforce Surveys and qualitative data from in-depth interviews with key stakeholders; disability support workers; people with disability, and their families and carers; disability service providers; and training providers to investigate the impact of the NDIS on the skills and competencies required by disability support workers. These multiple perspectives enhance understanding of the impacts individualised funding have for the disability support workforce. Findings suggest that disability support workers require new skills to support choice and control, to be more customer service orientated and, to move from a task focus to person-centred care. As a consequence of these changes, the training of disability support workers is adapting to take account of these new skills and consequences.

**Individualisation and marketisation of disability care in Australia: implications for the demand and provision of training**

**Linda Isherwood, Megan Moskos and Kostas Mavromaras, University of Adelaide**

Contact: linda.isherwood@adelaide.edu.au

The roll-out of the National Disability Insurance Scheme (NDIS) has ignited concerns about the capacity of the disability sector to provide sufficient numbers of well-trained, versatile and experienced disability support workers. The sector faces an unprecedented increase in demand for skilled workers and a change in the nature of skills required, as people with disability and their families begin to exercise greater choice and control in how, where, when and what services are delivered. These changes are intensifying pressures on training providers to ensure that the right skills are available to meet the sector’s rapidly expanding service requirements. This presentation adopts a mixed-methods approach to investigate the impact of the NDIS on the training of disability support workers. Education, skills and training data from the National Centre for Vocational Education Research (NCVER), the Student Outcomes Survey (SOS), and the NDIS Evaluation Disability Support Provider and Workforce Surveys are used to examine the impact of the Scheme on the uptake of disability training, the characteristics of those undertaking training, and employment outcomes following graduation. Meanwhile, qualitative data from in-depth interviews with people with disability and disability support workers, and representatives from disability training providers and key stakeholder groups are used to explore the impact of the NDIS on training needs and the funding, content and delivery of disability training. Findings highlight the impacts that the NDIS is having on the skills and competencies required of disability support workers. Our study also shows that the marketisation of disability care in Australia is leading to changes in the form and content of disability training provision. The presentation outlines the impacts these developments will have for the disability sector and its workforce as NDIS achieves national roll-out.
“The tyranny of distance is ever present”: The disability sector and its workforce in rural and remote Australia

Megan Moskos, Kostas Mavromaras, and Linda Isherwood, University of Adelaide
Contact: megan.moskos@adelaide.edu.au

Historically, the attraction and retention of health and disability staff in rural and remote regions has been problematic not just in Australia but globally (World Health Organisation, 2010). Much of the literature examining workforce recruitment and retention in regional and remote areas concentrates on the health sector, and while there is a vast literature around professionals, such as GPs, nurses and allied health staff, there is very little research focussing on direct care or support workers in rural and remote Australia.

With the introduction of the National Disability Insurance Scheme (NDIS) and its emphasis on ensuring that people with disability receive the services and supports they need, there has been increased focus on developing and expanding the disability support workforce in the rural and remote context (Dew et. al. 2016). In order to do so it is important to understand the experiences of this workforce and the issues affecting the attraction and retention of workers in regional and remote areas.

In this paper we use data from in-depth interviews with disability service providers and National Disability Insurance Agency (NDIA) staff operating in the remote NDIS site in the Barkly region of the Northern Territory to investigate the challenges that affect the disability sector and its workforce in rural and remote Australia, including allied health staff, disability support workers and NDIA staff.

Findings demonstrate that the remote disability sector and its workforce experiences a number of challenges. These include a lack of market development, costs associated with remote service delivery, and workforce recruitment and retention. High staff turnover, a lack of staff training, inadequate employment conditions and remuneration, and remote living were all issues identified as negatively affecting workers.

Some similarities were evident in the types of issues affecting allied health staff, disability support workers, and NDIA staff in the Barkly. However, each of these occupational groups also experienced their own unique challenges.

‘You have to have two days off in a row a fortnight’: Uncertain jobs in certain times: organising disability support workers

Karen Douglas, RMIT University
Contact: karen.douglas@rmit.edu.au

Union renewal research examines ways unions can develop organising strategies and tactics to sustain collective identities and action in changing work environments (Murray 2017). Organising techniques, historically centred on building solidarity and politicising workers at the workplace (Kelly 1998), are tested in increasingly fractured work environments. Organising low paid, undervalued, highly feminised and under unionised disability support workers is particularly challenging for unions. How unions build solidarity among these workers in environments where poor regulation is exacerbated under privatised systems of care (Macdonald & Charlesworth 2016) and bargaining opportunities are stifled by systematic underfunding (Charlesworth 2012) present formidable challenges.

Using a power resources and capabilities framework (Lévesque & Murray 2010), how one union in Victoria (Australia) has applied its internal and external capacities to develop a sense of collective identity in a bargaining campaign is examined. Findings indicate unions face a complex web of internal and external challenges in this endeavour. Examining resource allocation and narrative repertoires in complex work environments can provide unions with opportunities to re-cast how disability support workers can be organised. The paper draws on data collected via semi-structured interviews for my doctoral research.
Gig Buddies Sydney, a project addressing gender imbalance in the disability sector through a befriending volunteer scheme
Carol Smail, Matthew Collins, Tony Giles
ACL Disability Services and Gig Buddies Sydney
Contact: carol@assistcom.org

Our project started with a simple premise, how could we facilitate and include people with learning disability and autism to enable real social inclusion in the music, sporting and social life of our community. We were aware of the existence of many social groups which enabled outings with paid staff and family, however these tend to be disability specific, i.e. not include the broader community, and involving an overrepresentation of female staff and parent of those attending.

Many people with disability have small social networks often only immediate family, which in our experience is a female parent. Lack of positive male role models within the family group and in the paid workforce is an issue, particularly for males with a disability, but also for many females who may have had little or no engagement with a male parent or sibling.

Our project matches a person with a disability with a volunteer, based on a mutual passion to go to see a band, a sporting match, to the theatre or to any activity that is of shared interest.

As we match participants and volunteers based on shared interests, gender preference, age, location etc. there is a real opportunity created for a long and sustainable relationship from a growing friendship.

The social validation gained from ‘having a true friend’, not a person who is paid to be with someone, is powerful and obvious.

For the volunteer the benefit has been proven to be mutual; ninety five percent of our volunteers have never volunteered before and a similar number have had no interaction or experience with a person with a disability.

For male volunteers, particularly those in a younger age group, our project can be an entry to the sector as well as an opportunity to challenge the stereotype and perception of volunteer participation being viewed as largely a feminine pursuit or engaged in by retired persons.

The flow on benefit to our clients is the broadening of their social circle as they are introduced to family and friends of their matched volunteer and become integrated into their lives.

As the NDIS rollout continues, our sector is witnessing an emphasis on personal care services in participants funding packages at the expense of social and community integration and engagement.

Our project seeks to redress that balance by being innovative through a simple scheme, which shifts the power balance and has a mutual benefit for all participants.

MEN, CHANGE AGENCY AND POST FEMINISM

SESSION 1/3: MEN RESISTING AND SUPPORTING GENDER EQUALITY AT WORK

Champions or Partners? Engaging men in the work of gender equity
Jennifer de Vries, University of Melbourne
Tim Muirhead, CSD Network
Contact: Jen.devries@me.com

Pragmatism and organisational practices have far outstripped scholarship when it comes to engaging men in working for gender equity. This is, for example, evident in the ‘Male Champions for Change’ initiative, with an expanding array of male champion groups and high visibility as a success story in Australia and internationally. For feminist organisational scholars, this approach falls far short of transformative organisational change, which requires a ‘re-visioning of work’ (Ely & Meyerson, 2000). Situating men as
'champions' leaves masculinity and the power, status and lived experience of men unquestioned. ‘Gender’ remains something that women have, and equity is positioned as a benefit for women but not men. Our aim here is to present a theoretically informed approach to practice—‘Partners for Change’—that engages men, not as champions, but as partners. We bring a novel combination of backgrounds and experience to this work. Jen’s study of executive champions (de Vries, 2015) revealed that men and women championed differently and to different audiences, suggesting that a partnership model between men and women leading change warranted further exploration. Tim, in partnership with Indigenous colleagues, had developed a framework for thinking about the different work required by dominant and non-dominant groups in the transition from inter-generational oppression towards genuine equity. He and his colleagues had recognised that members of the dominant culture can be tempted to be ‘disinterested by-standers’, or, on the other hand ‘heroic leaders’. This concept of ‘partnership’, opens new possibilities, challenging entrenched paradigms about power and privilege and potentially benefiting everyone. Jen brought gender capacity building tools and a model of change. Acker’s (1990) gendering processes and the interplay between the structural, cultural, personal and interpersonal, became the foundation for the ‘bifocal approach’; a model of change linking individual development to organisational transformative change (de Vries & van den Brink, 2016). Tim’s work is also underpinned by a framework of ‘developing spirit’, exploring what chokes and what fosters human spirit in organisations. The applicability of this framework became clear in early gender work we did together where the organisation seemed intent on fitting women into “spirit-choking” work cultures, rather than transforming organisations to be more equitable and humane. In this paper we reflect on the piloting of Partners for Change workshops in two different university settings, and what was learned from them. Early indications are that this partnership work is potentially transformative. Men had space, often for the first time, to examine masculinity and gender issues that impact on them. Men and women together identified and critiqued organisational norms and practices, such as heroic leadership, the ideal worker and cultures of overwork. Cross gender dialogue created a sense of optimism, and participant pairs identified specific changes they would make, in partnership, in their workplace. Further action research is required to examine whether ‘partnership’, between men and women at all levels of organisations might be the next step in engaging men in the work of gender change.
Developing men as change agents – linking knowledge to experience
Charlotte Holgersson & Anna Wahl, KTH Royal Institute of Technology
Contact: charlotte.holgersson@itm.kth.se or anna.wahl@itm.kth.se

Since men in several ways are gatekeepers for gender equality (Connell, 2005) and promoting gender equality requires men to change their behavior and their perception of gender, it has also become more common to call for an increased involvement of men in gender equality work (de Vries, 2015). Research has however documented men's resistance towards gender equality efforts in organizations linked to men's lack of awareness, knowledge and will to change (e.g. Collinson & Hearn, 1994; Sinclair, 2000; Burke & Major, 2014; Wahl, 2014; Kelan, 2015). However, even when men are aware and committed, there are challenges to be overcome. The purpose of this paper is therefore to explore the challenges of developing men as change agents in gender equality work.

The paper draws on data from an empirical study of an action-oriented change project involving women and men in film and material sciences in Sweden. The method employed consisted of working in an initial phase with men and women in separate groups and in a second phase with mixed groups. The content was based on critical gender and organization research and included training in reflection, communication and listening skills. The aim of the program was to support women and men who wished to act as change agents in their workplace and industry.

Our preliminary findings reveal that a key challenge for men was to link gender discrimination to homosocial behavior (cf. Holgersson, 2013). We found that when men took part of research about gendered organizations and gender discrimination, they were open to engage with the knowledge but had difficulties in understanding the consequences for individual women. They however became more emotionally committed once they could connect their intellectual understanding of the problem to actual cases when listening to the experiences of the women in the project. However, the main challenge for men in the project was to relate knowledge about homosocial cultures, hegemonic and complicit masculinities and men's privileges in organizations to their own behavior and to see how this behavior could result in gender discrimination. The analysis of the challenges is a point of departure for a discussion on the consequences for methods in gender equality work involving men.

SESSION 2/3: KEYNOTE & PANEL

Keynote: Men making a difference to workplace gender equity – reflections on success, limitations & challenges
Kate Jenkins, Sex Discrimination Commissioner, Australian Human Rights Commission

Panel: Identify dilemmas, challenges and opportunities for academics and practitioners to consider to enhance progress
Panel: Kate Jenkins, Jennifer de Vries, Michael Flood, Graeme Russell, Jill Armstrong, Charlotte Holgersson
Moderator: Catherine Fox – Journalist and author of “Stop Fixing Women, Why building fairer workplaces is everybody’s business
METHODS AND METHODOLOGIES: INTERROGATING KNOWLEDGE, POWER AND PRIVILEGE

SESSION 1/2

We Were Wives, Mothers, Daughters – a practice based research in Participatory Video for conflict resolution and peacebuilding in Papua

Adeline Tumenggung-Cooke, University of Central Lancashire
Contact: ACooke3@uclan.ac.uk

This practice based research intends to explore the use of participatory video documentary to voice the opinions of Papuan women about the Papua-Indonesia conflict and to include those whose lives have been affected by the conflict in finding solution to the conflict.

Working with indigenous women of Papua who have experienced the impact of Papua-Indonesia conflict, the researcher asks the question of how to voice their opinions on conflict resolution in the decision-making process. Besides testing participatory video as a method, the researcher is aiming at making a difference in how policy makers consult their so-called ‘experts’. This research aims to show that real experience by grassroots women can be equal to theories by academic experts. The researcher aims to change the way decision makers obtain information and to show that experience-based knowledge can be equal to written theory.

The paper will start with an overview of the Papua-Indonesia conflict and the need for a fresh new approach in finding solutions to achieve peace. The researcher will argue that one of the approaches would be using participatory video. The participants are women whose lives have been directly affected by conflict. The researcher will explain about the recruitment process, the participants and why this method is a new approach in women empowerment, media and conflict resolution. The research output would be a documentary film by the women participants that will then be screened and discussed at the regional, national and international level.

A dynamic approach to conceptualising and assessing gender equality interventions in research

Evanthia Kalpazidou Schmidt & Ea Høg Utoft, Aarhus University
Contact: eautoft@ps.au.dk

Over the last decades, gender equality (GE) interventions in research, as other kinds of policy-making, have led to increased attention to the societal effects of different types of policies and measures. Further, with the rise of the idea of evidence-based policy-making (Solesbury 2001; Sanderson 2002), expectations have grown concerning the use of scientific knowledge in policy. Consequently, there have been several efforts to establish a link between GE policy implementation and observed effects in research teams, organisations and national systems.

Key drivers of change have been identified in the literature, such as the recognition of complexity, the importance of context, and an increased emphasis on impact (Vogel 2012). All three elements have become increasingly important in the field of gender equality in research. However, establishing causal relationships between policy interventions and observed changes pose theoretical challenges as well as empirical and methodological problems (Benschop and Verloo 2011). Kalpazidou Schmidt and Cacace (2017) note how most approaches looking into societal effects focus on simple, linear models and that these often embed a reductive causal chain logic. As a rule, conventional attempts and traditional approaches have thus been used to conceptualise and study gender equality interventions within research and document their effects.

This paper has as point of departure a study of the different types of interventions that aim at better
integrating women into research systems, which positively impacts the quality and relevance of research. The study focuses on (the conceptual framework and lens we look at) the link between GE interventions and effects. Taking into consideration the complexity of this relationship (see Beijenbergh, Benschop and Vennix 2015), the aim of the study is to develop an innovative conceptual framework for the identification and study of the linkage between gender equality interventions and effects.

The ambition is to go beyond traditional linear and quantitative approaches by paying particular attention to the contextual and others factors of significance for the relationship. More recent research (Kalpazidou Schmidt and Cacace 2017, 103) argues that “linear models and monodimensional approaches are not sufficient in effectively assessing the actual impact of gender equality programs or in adequately designing them in the first place” and point to the lack of studies that consider the entire range of complexity in GE interventions when studying their effects. Therefore, rather than attributing notions of effects, in this study the relationship intervention-effects is addressed through approaches that pursue intervention contributions to achieve effects. As underlined in the literature, the ability of programmes to foster the right conditions for change is central in complex interventions (Reale, Nedeva, Thomas & Primeri 2014), and studies have to account for whether adequate conditions to achieve anticipated effects are in place.

Drawing on a review of the literature and existing practices, and the identification of best practice examples in assessing gender equality interventions within research, the paper presents and discusses a conceptual framework to study gender equality interventions at team, organisation and system level adopting a dynamic, non-linear, holistic approach. The framework is tested and validated in 26 selected contexts in seven European countries i.e. Austria, Denmark, France, Germany, Hungary, Spain and Sweden.

Not one of the boys: Revealing gender institutions in male-dominated environments through methodology
Natalie Galea, Abigail Powell and Adam Rogan, University of New South Wales
Contact: natalie.galea@unsw.edu.au

For feminist institutionalists, gaining entry into certain male dominated settings to identify gendered institutions can pose a problem as a ‘gendered logic of appropriateness’ may prevent male participants revealing gendered institutions to female researchers. This presentation reflects on how the twinning of a female and male researcher sought to address this challenge and how the different interactions between participants and the male and female researcher became part of the analysis. We draw on a research project investigating the role of formal and informal institutions in hindering women’s recruitment, retention and progression in the Australian construction sector. This research used an ethnographic approach, including semi-structured interviews, participation observation and shadowing on six construction sites, with a team of male and female researchers. The research team attended the construction sites in pairs, and although each researcher worked independently throughout the day, interviewing, observing and shadowing, a critical component of our methodology involved the two researchers debriefing at the end of each day. These debriefs were recorded and transcribed and became a key part of our analysis. It was through these debriefs and analysis that we found the male researcher quickly became ‘one of the boys’, while the female researcher was largely an outsider. This was despite the fact that in many ways we anticipated the opposite, since our female researcher was a former construction industry professional and was familiar with the local language and practices, while our male researcher was a social scientist visiting construction sites for the first time. For example, the male researcher was freely exposed to male participants conversations about sex and pornography and even given a nickname (to his face), while these experiences alluded the female researchers. Our research reveals the importance of considering the gender of the research team when conducting research, and although it may not always be possible to have a female and male researcher, it is important to reflect on the impact of the researcher’s identity (as perceived by participants) on research findings.
Purpose, principles and paradox: relational leadership read through a culturalist methodological lens

Ngaire Bissett, University of Canberra
Contact: ngaire.bissett@Canberra.edu.au

Organisations have defined, justified and deified hegemonic masculine forms of identity through reference to reductionist dualist scientific premises throughout the evolution of capitalism. In parallel, the discipline of psychology has dominated organisational analysis in equally narrow prescriptive terms applied in relation to business school education and replicated by organisations themselves through a reliance on cognitive and behaviourist models of comprehension. The field of organisational leadership epitomises the shortcomings of these restricted ways of knowing and being and, allows for the exercise of top-down macho organisational power and control-orientated impositions through related identity regulation processes (Bardon, Brown & Peze, 2016) that impact on other identity groupings negatively.

Nonetheless, as the context of leading today is marked by complexity, ambiguity and contradiction, where leaders face expansive wicked problems then modes of decision-making that claim to invoke rational coherence and linear principles are beginning to be seen as defunct (Fraher & Grint, 2016). Springborg (2010) critiques the latter scientistic mindset as linked to a belief system that needs challenging due to its unbalanced assumptions. He argues for a more expansive sense-making model of everyday leadership, epitomised by the arts, which subverts mind/body dualisms through a ‘leadership as craft’ sensibility. As a form of enactment, feeling and thinking are represented as intertwined and capable of embracing the current conditions of complexity. Fraher & Grint (2016) equally, in their empirical study of US Navy SEALs, demonstrate that on the ground leadership is often not a matter of predetermined analytical scientific practice but rather that of responsive, intuitive, artistic endeavour. They contend that given the unstable environment that organisations are experiencing today, it is important to break out of the tendency to rely on reductionist abstracted models of life and identity and instead to use the presence of discontinuity to develop new ways of seeing the world to stimulate our organisational innovative capabilities.

Responding to these calls, in this paper I will seek to reveal that by reading leadership identity formations through a more expansive ‘culturalist’ methodological lens a radical challenge can be launched that breaks the stranglehold of current models of normativity whilst releasing appreciation of an alternative ‘heterotopian imagination’ (Davies, 2017) linked to embodied identity premises. The work of Bronwyn Davies, a renowned feminist educator, will be drawn on to exemplify the egalitarian ethos and principled components that underpin this embracing relational way of knowing and being. I will then attempt to demonstrate how this intracorporeal set of representations can provide an integrated form of praxis to address the current lack of meaningful purpose in leadership practice that Kempster, Jackson & Conroy (2011) draw our attention to. Taking up Helena Liu’s (2015) critique of the detached, abstract, universalist point of view of much ethical leadership, which links with stereotypes of masculine models of authority, her attempt to reimagine this field as a relational, contextual and political practice will be translated through Davies (2016) culturalist depictions.

The value of stakeholder participation in collaborative research projects for sustainable development- a feminist analysis

Stina Powell, Swedish University of Agricultural Sciences
Contact: Stina.Powell@slu.se

Gender equality, equity and collaborative stakeholder partnerships are interlinked preconditions for the enactment of the UN Agenda 2030. In order to realise the Agenda, it is claimed that it is necessary to achieve gender equality for women and girls (SDG 5) and to achieve equity, articulated as to “empower and promote the social, economic and political inclusion of all irrespective of age, sex, disability, race, ethnicity, origin, religion or economic or other status” (SDG 10:2). Equity and gender equality is to be ensured through collaboration among various stakeholder groups and individuals.
at diverse levels in society. This concerns societal decision making processes, but also contexts such as education and knowledge production. Different types of knowledge construct the diverse, competing pathways to sustainability. This might privilege the influence of some groups’ knowledge depending on, for example, what research questions are asked and by whom (Leach et al 2010). If a researcher presumes that certain types of knowledge are more relevant than others, s/he would be likely to invite only sources of that privileged knowledge to participate. This would have implications not only for the research but also in subsequent policy making and implementation. Fair and equal contribution of knowledge is critical for determining effective and enduring pathways to sustainability. Innovative ideas, alternative voices, and novel perspectives are best able to address the complex issues underlying, for example, environmental governance and climate change. Substantial existing research demonstrates that neither collaborative processes in environmental governance nor gender equality in academic organising are easily achieved. Instead, academia has proven to still be hierarchical and discriminatory, and collaborative environmental governance and collaborative research processes are often laden with unequal power relations and too few diverse voices influencing research agendas. The point of departure for this research is that for equality for all to become a reality, there must be equal and democratic collaborative processes, and for democratic processes to be truly collaborative, equality needs to be addressed. This article will focus on the methodologies of analysing three completed research projects in the field of sustainable development that aim at collaborative research processes and stakeholder involvement. Applying feminist theory will expose any power dynamics based on for example gender, socio-economic status and race. This research contributes to bridging two theoretical strands that rarely meet but should: research into collaborative environmental governance and feminist theory. Drawing from analysis of research project materials, interviews and focus groups, the proposed project asks: To what degree are multiple voices given equitable value and influence in the research process? What characterises the challenges of incorporating multiple voices in research projects?

MIGRATION, GENDER AND ORGANIZING: ORGANISATIONAL AND EMPLOYER PRACTICES OF INCLUSION

SESSION 1/2

Migration, work and gender: what can we learn from mid-20th Irish migration?

Geraldine Healy, Queen Mary University of London
Contact: g.m.healy@qmul.ac.uk

This study addresses the key aims of the stream with respect to work, gender and migration but in the historical context of migration from the Republic of Ireland in the early and mid-period of the 20th century. While there has been a long tradition of migration from Ireland to the UK and elsewhere over centuries and increasingly during the 19th and 20th century, this paper concentrates on the period from the 1930s to 1970s in the UK. The period has been selected as seeks to understand migration during changing economic and social periods, incorporating, recession, war, and post-war boom. This is an exploratory study that seeks to understand the forces that came into play in the migration ‘choices’ and organisational and social experiences. It will provide an overview of men and women’s migration from the 1930s to the 1970s and then focus on both male and female gender segregated and gender integrated occupations. In doing so, the paper will reflect on the way the Irish were treated as ‘other’ and lesser and experienced considerable intersectional discrimination through both perceived class position, migration and their audible difference. Thus the paper aims to put the motivation for migration in the historical context of both Ireland and the UK and consider the experiences of women and men in terms of their segregated employment whether it be women in service or men on the building sites and in the mines of the UK and provide some understanding of work that crossed the gendered divides in for example transport, where women did ‘men’s work’. The paper also provides some unique insights into organisational imperative to recruit Irish men and women (from a neutral country) and the part they played as workers in essential industries such as transport, medicine, mining during the Second World War. Throughout there will be a consideration of impact of their employment experiences on their families and their future agency. Because of its historical positioning, the paper offers an opportunity to reflect on the impact on the second
generation growing up in a migrant family, when unlike their African, Caribbean or Asian contemporaries, the difference of ‘otherness’ may appear to recede with respect to audible difference, but where the class difference may both cement and fracture. Finally the paper reflects on what we can learn from mid-20th century migration in the context of the recent 21st century migration growth.

Skilled Migrant Women: Evolving or Devolving Careers
Nimeesha Odedra, Massey University
Contact: N.Odedra@massey.ac.nz

Skilled migrant women comprise almost half of the skilled migrants approved permanent residency in New Zealand, and they bring with them skills, qualifications and experience that are highly advantageous to organisations in today’s competitive marketplace (Zikic, 2015). However, their skills are often under-utilised, and while this has repercussions for the migrant women themselves, it can cost organisations substantially in lost productivity. While there are no estimates available in the New Zealand context, the cost of under-utilisation of migrant women’s skills in Canada is estimated to be $7.44 billion dollars ($8.44 billion NZD) (Reitz, Curtis & Erick, 2014). Although some studies have explored the career experiences of skilled migrant women, relatively little is known about the complex interplay of factors that shape their career pathways (Ruysen & Salomone, 2015). Considering the rapid increase in migration into New Zealand, and the lack of understanding around the career experiences of skilled migrant women this study would be both timely and valuable for both governments and organisations.

One way in which researchers and practitioners can better understand migrant women’s career experiences, is to view them through existing career theories which attempt to explain how careers unfold. However, many of these theories have been developed for and applied to Western males (O’Neil & Bilimoria, 2005). The career experiences of women are different – they are considered more complex, multi-directional and multi-dimensional (Pringle & McCulloch Dixon, 2003) and this resounds even more for women who are also skilled migrants (Purkayastha, 2005; Riaño & Baghdadi, 2007). While researchers have attempted to apply and develop career theories that better reflect the career experiences of women (Mainiero & Sullivan, 2005), to date, the applicability of these contemporary career theories to skilled migrant women’s career experiences is unknown.

This paper reports on initial life narrative interviews with skilled migrant women in New Zealand, using thematic narrative analysis of the data to explain how their experiences applied to three contemporary career theories, namely the life-career model, career capital, and the kaleidoscope career model. Our preliminary research results suggest that women are not seamlessly transitioning between the four stages of the Life-career model as expected. The findings also indicate that despite having a similar level of knowing-how career capital to skilled migrant men prior to migration, skilled migrant women struggle more to rebuild their careers. This study makes two key contributions by providing a more nuanced understanding of the career experiences of skilled migrant women and developing a more inclusive career theory that captures their experiences.

Refugee entrepreneurship: the case of Somali women in the USA
Ana Carolina Oliveira Rodrigues Costa, Silvia Pereira de Castro Casa Nova, Alexander Ardichivili, University of São Paulo
Contact: anacarolina.orc@gmail.com

Within the context of mass migration and the settlement of refugees in the 21st century, there is a wide gap between the reality the migrants go through and the scientific comprehension of such facts in the Academia. The understanding of micro- and small enterprises and how they are connected to refugees is a research topic that still has many basic questions and facts to be undermined. Even fewer studies exist addressing the case of non-traditional entrepreneurs, especially on the cases of refugee women seeking to run a business as an alternative of job replacement. For the group of refugee women, entrepreneurship appears to be a feasible option in some cases, once it entails the possibilities to find work-life balance and
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to compromise with their cultural and religious demands. The current project illustrates the reality of Somali Refugee women in the Twin Cities metropolitan area in the United States, one of the largest settlements of Somalis outside of their country. Using the Ardichvili, Cardozo and Ray theoretical model for entrepreneurial opportunity identification and development, we focused on the trajectory of Somali refugee women from their arrival in the United States up to their decision to start a business and become entrepreneurs. We used a multi-case study based on in-depth interviews with four Somali entrepreneurs. An 11 question interview guide was developed from previous research conducted focusing on the context of Somali community. The trajectory of each one seems to be an unique world. Those women are full of passion about their businesses, their career option and their choices. They also have a strong feeling of being a part of a community. We also noticed that the women interviewed went through different processes to assess the viability of their businesses. Some of them mentioned a strong belief of achievement and necessity, i.e. that they could at the same time do something meaningful and profitable. Others decided to run a business solely out of necessity. All had some experience as employees in the same sector and admitted to having some type of education related to opening and managing the business in different moments of their lives. They did not use management tools to evaluate the viability in a formal way. Those women have entrepreneurs in their families, but three reported not having asked for advice regarding the opening of the business. It was a consensus that bureaucracy, accounting and legal issues were barriers that they faced. Our understanding indicate that for a Somali refugee woman becoming an entrepreneur without support, and with very distinctive culture, is a gigantic task. Their experiences could help other women to start their own businesses. This project allowed us not only to tell their stories to a greater public, but also to identify some visible and invisible barriers related to the area of accounting in the process to manage a business. The greater goal of the reported results is build a way to facilitate the entrepreneurial process, reducing the barriers for the next generation refugee women in entrepreneurship.

SESSION 2/2

Name changers as game changers? Immigration, inclusion and work

Edwina Pio, Auckland University of Technology

Contact: Edwina.pio@aut.ac.nz

Is an immigrant rose still a rose by any other name? Name changing may be emblematic of individuals who migrate based on a range of circumstances including historical memory, conflict zones such as wars and ethnic cleansing, famine, ecological and economic reasons (Fozdar and Torezani, 2008; Pio, 2007; Watkins and London, 1994). It may be that name changing is an attempt to avoid a unidimensional lens on immigrants (Klymasz, 1963; Pio, 2010) and to nudge employers and organisations to reconfigure inclusive practices for and at work. It is also possible that where a name change creates dissonance with visible diversity discriminators, individuals will still change their name when they immigrate as it gives them an opportunity to fashion a ‘new’ persona for themselves, their families and their employment and business prospects. Scholarship and archival sources are a rich source of name-changing primarily based on persecution, but the nuances of name changing for inclusive organisational and employer practices at work is sparse. Our research question is ‘how do names of individuals influence access to work in organisations’. We are interested in exploring the reasons for name changing through focusing on gender, immigration and work. The methodological approach is historical (Koselleck, 2004; Lawrence, 1984) overlaid with critical hermeneutics (Myers, 2016) to understand, interpret and reveal the power of names. Our empirical context is New Zealand, which is one of the most diverse countries in the world, with approximately 25 percent of individuals born overseas with Asia overtaking the UK and Ireland as the most common birthplace for those born overseas (Statistics New Zealand, 2013). The literature review and face-to-face interviews with twenty participants, consisting of employers and employees, reveal how name changers can be game changers in the gendered geographies of power (Mahler and Pessar, 2001).

Three interwoven themes recur through our research. First, name changing facilitates escaping and/or avoiding ethnic/religious persecution. Examples include overt life threatening persecution like Nazi persecution of Jews (Maass, 1958; Scheer, 1986); Nazi ban on minority people changing their name to appear to be part of the majority (Rennick, 1970), associated desire to leave the trauma behind, and
rejection of identity that gave rise to persecution. Secondly, name changing signals cultural integration (Khosravi, 2011) to employers and organisations that may enable inclusive practices at work, such as recruitment practices, and organisational opportunities based on target markets (Arai and Thourise, 2009; Bursell, 2012). The third theme highlights how name changers may adopt a fluid style to interact with their receiving country’s organisational and managerial practices, and to navigate complex community tensions based on their ‘new’ name. Our dual contribution is to unveil how name changers rupture monolithic understandings of names to powerfully nudge inclusive organisational and employer practices for work. Additionally we offer suggestions for heterogeneous context-based managerial practices for inclusion.

Inclusive through play: A case study of a social enterprise shattering oppressive sexual norms
Smita Singh & Edwina Pio, Auckland University of Technology
Contact: smita.singh@aut.ac.nz or Edwina.pio@aut.ac.nz

Extant scholarship, generally conducted in the developing world, focuses on the importance of regular physical activity and the importance of physical education for wellbeing and health benefits (Hilland et al., 2016). Our study is focused on adolescents in the developing world context. Additionally, we overlay rural urban migration and teaching and talking through sexual health of adolescents from these underprivileged migrant families. The World Migration Report 2015 shows that India has one of the highest urban migration rates. The migrant population is predominantly made up of slum dwellers who represent some of the poorest people from rural India. In a deeply patriarchal and status conscious cultural context, with rampant gender discrimination, where large populations make competition an ongoing process, play and physical education is often considered a luxury for the middle and upper echelons of society. Adolescents in this context may be forced to work for income and lack the economic resources for play as in technology and online games. However, through our focus on an Indian social enterprise, we demonstrate how the pedagogy of ‘play’ can be used as a framework to foster sexual health and empowerment among adolescents from underprivileged migrant families. Research points to gender as one of the key factors that explains the prevalence of behavioural and emotional disorders among Indian adolescents (Aggarwal & Berk, 2015). Although play has been predominantly used as a way of helping children in therapeutic interventions, how it can impact sexual health and wellbeing has received little attention (Yadave et al., 2015). Adolescents experience many developmental challenges such as puberty, forming relationships and managing sexual interests and a few studies have looked at physical education coping skills and sleep quality in adolescents (Lang et al., 2017). Adolescents from underprivileged migrant families in India are commonly denied their basic rights to education and health as access is often cumbersome, costly and discriminatory (Bhagat, 2017). According to 2009 estimates, the total global adolescent population is 1.2 billion out of which India hosts 243 million, the world’s largest number of adolescents (Long et al., 2013). Rising migration can lead to unique gender complexities as urban spaces get increasingly shared by people with different levels of skills, awareness and the extent to which gender ideologies have evolved or remain rooted in traditional patriarchy.

The illustrative case presents a unique conceptualization of play - how play can be furnished as a safe & inclusive space for adolescents to develop confidence to find their voice and solutions to sexual health and wellbeing concerns. Play evoked greater awareness, kickstarted ‘explicit’ conversations about sexuality and sparked transformation of ideologies on relationships, roles and expectations set within a broader patriarchal culture context. In capturing the voice of adolescents, the study provides a rich and nuanced description of how various indigenous forms of play can help inspire positive coping strategies regarding sexual health issues such as abuse, masturbation, periods, pregnancy and abortions. Social enterprises are being increasingly turned to for solutions that address social exclusion in communities (Sievers, 2016). This study stretches beyond the “social enterprise ‘win-win’ rhetoric” (Reid, 2017) and showcases the complexity of social enterprise work in the area of adolescent sexual health and wellbeing - the on the ground challenges of including the adolescent voice from marginalised communities, how the play framework is fiercely contested and ‘how’ such resistance is navigated in everyday practice.
Experiences of Zimbabwean trailing spouses
Varaidzo Wekwete, University of Johannesburg
Anita Bosch, University of Stellenbosch Business School
Roslyn de Braine, University of Johannesburg
Contact: anita.bosch@usb.ac.za

This paper explores the experiences and coping mechanisms of ten Zimbabwean trailing spouses in South Africa as part of a larger identity study. The paper expands on a previous paper that detailed interim findings of the study. Participants included six first-time expatriates and four third-country immigrants. All the women had been employed before immigrating to South Africa, and they expected to find employment upon immigration. However, because of visa limitations and affirmative action measures in South Africa, employment has proved elusive and the women have found themselves socially and economically isolated and they have been left grappling with adjustment issues, resulting in an existence that lacks career focus, direction in personal development, and agency.

Grounded theory was used utilising exponential discriminatory snowball sampling guided by Glaserian theoretical sampling. Interviews were the main source of data collection and iterative data analysis was conducted with the aid of ATLAS.ti.

Findings provide background to understanding of the participants’ lived experiences as trailing spouses and how these experiences have had an impact on their self-concept and identities. Themes relating to the women’s experiences included phases such as the honeymoon phase, social isolation, independent to dependent, losing hope and dealing with the status quo. Underpinning the themes are issues such as immigration status, the women’s inability to apply for driver’s licenses, visa renewal difficulties and the reviewing of academic and professional qualifications. The coping mechanisms that the women employed illustrate how a sense of agency emerges even when all hope seems lost. The paper makes suggestions on how organisations could intervene and become more inclusive by becoming cognisant of employment impediments that result in severe adjustment problems for families during migration. These impediments were severe for the participants of this study, the trailing spouses, and they are key influencers of the success of expatriate assignments.

MIND THE GAP: GENDER, EMBODIMENT AND IDENTITY IN ORGANIZATIONS
SESSION 1/6

Pregnancy-related fear in the workplace
Orna Blumen, University of Haifa
Contact: ornab@research.haifa.ac.il

In developed societies women’s engagement in paid work is common, and it has been most likely that many had been, and will be pregnant during their working life. Inevitably noticeable, pregnancy is an uncontrollable bodily performance that proclaims motherhood before it comes into existence, re-shaping women’s workplace experience.

Bringing together two newly emerged research lines, this study discloses fear as a widely-shared component of the workplace experience of pregnant employees, describing its manifestation in their daily reality. Primarily it adheres to the growing research on pregnancy in workplaces, also adding to the latest study of fear in organizations.

Previous research on pregnant employees has commonly conveyed an ‘outside’ need of health and legal professionals to protect pregnant employees and identify un/suitable work circumstances. Awareness of the experience of pregnancy is a recent development, largely embedded in the expanding interest in the social meaning of the body. It has given voice to women but paid only little attention to the workplace experience of pregnant employees. This study joins currently rising research that has turned to pregnant
employees which largely reflects their health and legal worries, reports on bodily and identity adjustments to work demands, includes descriptions of subtle and blatant disapproval, intolerance, and practices of discrimination by employers and colleagues and overall delivers an experience of difficulties and unfairness. To a large extent such unreceptivity cultivates a sense of fear – a recently studied workplace sentiment, commonly associated with motivational tactics and organizational changes but also with hostile, unproductive environment.

Data was derived from in-depth, semi-structured interviews with nearly 90 Israeli pregnant employees from different social groups, occupations, industries and sectors (e.g., high- and low-class, ultra-orthodox religious, Arab-Palestinian citizens, teachers, nurses, engineers, cleaners, high-tech, welfare and service). It is indicated that pregnancy-related fear is a widespread occurrence that largely rests on a deep-seated, intuitive understanding of employee-mother mismatch and liquidized professional-personal boundaries. Although differently manifested, fear constitutes a central and commanding structure of their shared experience, which cuts across their many differences, has different focuses and persists even in the few cases where employers and colleagues are described as "relatively fair and supportive". In conclusion, a widespread, unrecognized workplace culture of pregnancy-related fear is implied.

Gender Matters – Gender and Professional Identity in the Digital Humanities

Gabriele Griffin, Uppsala University
Contact: Gabriele.griffin@gender.uu.se

Digital Humanities (DH) has emerged as a new field of academic employment in the past 20 years or so. Its contours, nomenclature regarding professional roles within it, and place within the academy remain contested and a subject-in-process, very differently realized and materialized in different socio-cultural contexts. One of its core interesting features is that it brings together knowledge domains that have conventionally been female-dominated (Humanities disciplines) with technology domains that have been regarded as male-dominated. Yet whilst there has been much research on women within technology-driven work environments in general, there has been no research on Digital Humanities as an emerging employment context, or on the impacts of gender in its formation both as workplace and as a site for professional identities.

This paper draws on original, Nordforsk-funded qualitative research, conducted in 2017 and 2018, to explore the relation between gender and professional identity in Digital Humanities in Sweden, Norway and Finland. It examines how gender, the domain formation of Digital Humanities as a materialized workplace, and professional identities within it, are imbricated. It analyses how the gap between claims regarding the potential of DH as a ‘flat’ workspace map onto the gendered work experiences of those who inhabit that space, and discusses the gendered complexities of the inter-relations between professional roles and hierarchies in a field characterized by what one might describe as ‘intersectionalized identities’. The paper suggests that the management of such ‘intersectionalized identities’ within DH, the ways in which we ‘mind the gap’, produces ‘vacated spaces’, both as metaphorical and as material gaps in relation to which actants move in revealing ways that illuminate organizational and structural complexities in the establishment of a new workspace.

The Incongruence of Women’s Bodies & Authority

Katie Lauve-Moon, Texas Christian University
Contact: katie.lauve@tcu.edu

The Women’s Liberation Movement of the 1960’s and 1970’s initiated significant progress for women’s movement into religious leadership positions in the U.S. and spurred the splitting of many Protestant denominations based on the issue of women’s leadership. As part of this movement, the Cooperative Baptist Fellowship (CBF), a Baptist denominational entity, broke away from the conservative Southern Baptist Convention to theologically and organizationally support the equal leadership of women in the church. However, despite women graduating from Baptist seminaries in almost equal numbers as men,
today women represent only 4.5% of lead pastor positions in the CBF, a phenomenon across religious denominations referred to as the “stained glass ceiling” (e.g. Purvis, 1997). This study examines the taken-for-granted gendered organizational processes within CBF-affiliated congregations that contribute to and reinforce barriers faced by women pastors despite organizational and theological goals of gender equality.

By applying the theoretical lens of gendered organizations (Acker 1990) and the methodological approach of critical ethnography, this research explores congregants’ expectations and pastors’ experiences to address the following questions: (1) When people are committed to gender equality, what gets in their way of achieving it? (2) What organizational processes contribute to inequitable outcomes between men and women leaders within CBF congregations? (3) Why does dissonance persist between organizational actors’ good intentions of equality and sexist outcomes? This presentation draws on survey and interview data to illustrate how congregants perceive women’s bodies and how these perceptions function as barriers to women effectively maintaining positions of authority in the church. Specifically, it shows how women pastors are simultaneously expected to conceal and accentuate their femininity, sexualized by male congregants as they engage in leadership tasks, and face organizational expectations about their weight. Moreover, this presentation demonstrates how gendered congregational perceptions related to the body create impossible and additional expectations for women pastors that are not applied in the evaluation of male pastors’ performance thus reinforcing inequitable outcomes between men and women pastors. Finally, these findings highlight how women maneuver through these organizational barriers in ways that are perhaps necessary to succeed but ultimately reinforce the inequitable gender structure of these congregations.

SESSION 2/6

China’s Beauty Proletariat: The Body Politics of Hegemony in a Walmart Cosmetics’ Department
Eileen Otis, University of Oregon
Contact: otis@uoregon.edu

In her best-selling book, Beautiful Faces Grow Rice (Meili Liandan Zhang Dami), author Lu Junqing articulated an emergent aesthetic and economic logic: women’s pursuit of beauty is the most certain means of achieving career success. Now anxious about the state of their appearance, millions of women flock to retail beauty counters where they consult with cosmetics sales agents about how to best enhance their appearance so as to ensure their place in the labor market. This research examines the workers of China’s beauty economy through a case study of rural migrant cosmetics sales representatives in an outlet of a major global retailer. I ask, how are the new “body rules” generated by the beauty economy used to organize and discipline labor in the workplace? How does the intersecting gender and class position of migrant women figure into forms of workplace control? Body rules are norms for the public presentation of different types of bodies. Retail cosmetics employers recruit bodies to become models for customer emulation, vehicles of display and vessels of communication. Employers seek to alter and control this physical capacity. I argue that as retail employers offer women workers opportunities to master new body rules for femininity, perceived as a form of cultural capital, they are less apt to question the low-wage and insecure conditions under which they labor. I invoke the Gramscian notion of hegemony to understand this state of affairs. In the end, we must take into account the gendered class aspirations of women workers to fully grasp how consent is constructed in the retail workplace.
Veiling Women's Power Religion as the Fourth Intersection in Evaluating the Role of Body in female Indonesian Leaders

Fitri Oktaviani, The University of Queensland Business School & Universitas Brawijaya
Bernard McKenna & Hataya Sibunruang, The University of Queensland Business School
Contact: f.oktaviani@uq.edu.au

The practice of wearing the veil (hijab) for Indonesian women has increased dramatically since the fall of Suharto, the authoritarian former President of Indonesia, in 1998. The practice of veiling as a necessity for Muslim women has penetrated various sites, including those working in public and private organisations. More women are now conforming while some others, such as Indonesian female government ministers largely remain unveiled. This practice of veiling appears to be a new public agenda supported by many Muslim men and women, and is even popularised by celebrities. These penetrating practices and their accompanying discourses potentially add more pressure on female leaders and as well as aspiring leaders to regulate their appearance in order to be accepted by their peers, organisational members, and the society at large. As evident in the literature, unlike men who are evaluated primarily based on their performance, women taking on leadership roles are often evaluated based on both performance and appearance (Brower, 2013; Mavin & Grandy, 2016). Also, it potentially adds to the complexity of how women often become the subject of commodification for their ‘working body’ (Hancock & Tyler, 2000). This phenomenon raises a key question – how do women who pursue leadership roles manage the presentation of their identity?

In conducting a gender analysis, we employ the framework of intersectionality (Acker, 2006; Davis, 2008). Despite the debate about the categories of intersectional analysis (Davis, 2008), many Western scholars employ three main categories, including gender, class, and race (Acker, 2006). Nevertheless, it would be misleading to assume that women’s experiences and their salient intersectional identities are similar elsewhere in the world. Although this might be the most prevalent analysis for many Western countries, we argue that in some other countries, notably Indonesia, the more appropriate analysis should encompass gender, class, culture and religion. As for many Indonesians, religious identity is salient in constructing their identity.

Using the Indonesian context, this study aims to investigate the experience of women leaders and aspiring leaders in managing their intersected identity, which also include their presentation of it. Interviews will be conducted with women leaders and aspiring leaders from various organisational backgrounds (i.e., private, public, and non-profit) in Indonesian organisations. The interview aims to address two main questions: (1) what are women leaders’ discursive constructions of their intersecting identities; and (2) how do they manage their body as the forefront of identity presentation? The analysis focuses on the intersection between gender, class, culture, and religion.

This study aims to make theoretical contributions in three important ways. First, this study wishes to contribute to the debate of salient categories included in the intersectional analysis (Davis, 2008). Second, this study aims to contribute to the theorising on the spiritual and religious aspect of identity, which has not surfaced in the women in the workplace literature until recently (Özbilgin, Beauregard, Tatli, & Bell, 2011). Finally, this study aims to explore the communication aspect of the woman leader’s body. Body serves as a medium that conveys a desired message to the public pertaining to one’s identity (Fortunati, Katz, & Riccini, 2003).
Negotiating and enacting gender identities in the organization: a queer approach
Maria Carolina Baggio & Clara Zeferino Garcia, University of São Paulo
Ronny Martins Baptista, Universidade Presbiteriana Mackenzie
Ana Carolina de Aguiar Rodrigues, University of São Paulo
Contact: maria.carolina.baggio@gmail.com

The gender literature is the product of a long tradition of the binary understanding of sex and gender as innate and unified identities. Queer studies have challenged this conception and brought up new paradigms on how people can negotiate and enact their identities in social relations. In this theoretical essay, we defend that the queer approach is a useful tool to apprehend the dynamics of gender relations in organizations - including the specific processes of discrimination.

Identity in general and gender identity, in particular, was until the beginning of last century solely based on essential and binary Cartesian divisions (Butler, 1990; Hall, 2005). With the emergence of the sociological subject, the identities of "men" and "women" were understood as socially and historically constructed (Yannoula, 1996). Queer theory emerges in the 1990s to question the use of these categories as universal signifiers (Souza, 2017). This paradigm understands identity as both political, intersectional, and performative - permanently negotiated.

Regarding its methodology, the presented paper fits as a theoretical essay. Here, the authors critically assess existing theories in the subject matters of interest, i.e. gender, identity and queer studies, through its history, identifying flaws in the past approaches and arguing the preeminence of the emergent queer studies to address contemporary issues such as power relations and dominant norms within the organizational context.

Queering identity in organizations, first of all, smashes essentialized and apolitical notions that view workers as disembodied subjects, still very present in the business literature. Organizations are gendered (Acker, 1990), and so are the subjects that circulate within them. Queering gender in organizations is necessary to reduce the “exclusionary operations” (Butler, 1993: 19) that gender categories inevitably cause. It also evidences the nets of power that regulate the gender categories in the organization, and the intersections that are more or less valued in that environment.

Although not able to individually change society as a whole, organizations have the agency to change themselves internally, building an environment that recognizes and respects the plurality of gender and promotes gender equality. Queering the company opens space for gender non-conforming bodies, identities and expressions by questioning day-by-day practices and more deeply rooted dynamics that are profoundly gendered in nuanced ways.

Towards a new conceptualisation of intersectionality in identity research
Varina Michaels, University of New South Wales
Contact: V.michaels@unsw.edu.au

Intersectionality has been a powerful lens in the feminist and sociology literature and is increasingly being used in the management literature (see …). Despite the lack of consensus in the literature about the definition of intersectionality, social constructivist intersectionality is a perspective used to demonstrate the simultaneous and interacting effects when an individual holds two or more culturally and socially constructed identities (Zander et al., 2010). This means that a change in one identity, whether this is conscious or not, will impact the individual as a whole and may lead to the re-evaluation of self and new identity management practices. Intersectionality has been criticized for being under-theorized and not contextualized (Tatli & Özbilgin, 2012). My theory of intersectionality aims to address these criticisms by broadening its conceptualisation to fit with the messy, complex reality that individuals act in, shape and experience.
The organisation would not exist without power (Kuhn, 2008). Departing from the traditional view of intersectionality which focuses on the oppression of key identities, in my conceptualisation identities can be simultaneously positive and negative within a specific context. For example, a female executive trying to get a seat on a male-dominated board might view their gender as an advantage because they feel that, because of their gender, they have a distinct perspective that differs from the other board members and thus something positive to contribute. At the same time, they may also feel that their gender is a disadvantage because they may face overt discrimination or unconscious bias which will stop their contributions from being valued as much as the other board members.

Whilst many identities individuals hold could be marginalised including gender, ethnicity, social class, religion and more, they may not be exclusively negative. Further, the experience of each individual is unique, meaning that individuals do not necessarily experience their identities in the same way. Some women, for example, may never have felt discriminated against or be able to relate to other women’s experiences in the workforce whether it is overt discrimination such as sexual harassment or a result of unconscious bias such as ‘mansplaining’ (where a man explains a concept to a woman in a conversation whilst assuming any men in the conversation understand the meaning). Here, I don’t claim that these identities do not have long history of socially and culturally constructed oppression which are institutionally reinforced. Instead, the focus is on how these individuals’ experiences shape their own understanding of these identities.

My theorising of intersectionality looks at individual’s key identities, how strongly they hold these identities and how these identities are perceived to be embedded in the power dynamics of a particular context. I then examine how these identities interact through a concept called identity distance. Identity distance represents how compatible or distinct each key identity is and the influence of this when presenting and enacting the whole ‘self’. As different strands of identity diverge, or self-identity and the expression of this identity become distant, internal conflict becomes more likely. With high levels of identity distance, these identities are not compatible and this may cause conflict and contradictions.

Ultimately, my conceptualisation of intersectionality and tool to measure intersectionality using a mixed methods approach, may help management and identity scholars move forward in their understanding of the lived experience of individuals who are embedded in multiple, shifting contexts which primes different schemas. These schemas influence the way that we perceive the world, think and act. This individual-level analysis may help us bridge the gaps between the mind and embodiment, as well as the innate versus the cultural aspects of our key identities including gender, sexuality, culture, age and class.

SESSION 4/6

The Lived Embodiment of Gender and Disability Within Sheltered and Mainstream Employment

Gemma Bend, The Open University, England

Contact: gemma.bend@open.ac.uk

This paper will draw on the embodied experience of gender and disability identity of those who have a disability within two different type of employment: sheltered employment and mainstream employment. Specifically, this paper will explore the experiences of recruitment, maintaining employment, progressing or transition in employment, and leaving employment for men and women with a disability. Research has demonstrated that individuals who are identified cis male, i.e. women and individuals with a disability, and even more so disabled women, experience discrimination on the face of their identity (Woodhams et al., 2015). Many disabled employees experience difficulties due to their impairment which requires adapting to, or adapting, their working environment (Baumberg, 2015). Specific to employment, support systems often fail to take in to consideration the embodiment of gender and disability by not proving ongoing moral support, which further promotes social inequality with working environment both physically and mentally (Wright, 2015). Post structuralist feminists such as Judith Butler (1990) argues that gender is a socially constructed and performative identity that is distinct from biological sex; this line of reasoning had also been applied to disability when discussing impairment and disability (Sherry, 2005). However, using a lens of posthumanism can facilitate the move away from representationalism (Barad, 2007), thus away from the duality of binary distinctions (Knights, 2015), as it forms the ‘robust foundations to study and critique
the social mechanism that support the construction of key identities, institutions and practices’ (Braidotti, 2013, p.3). This research study aims to contribute theoretically and empirically within gender and disability research field.

Within disability studies, embodiment and materiality is becoming increasingly popular to further the debate on disability experiences for those within the critical disability theory (Flynn, 2017; Goodley, 2013). This paper draws on the intersectionality of feminist disability studies (Garland-Thomas, 2005) and performativity (Barad, 2007), underpinned by posthumanism (Braidotti, 2013), to explore how lived embodied experiences within employment disrupt entrenched stereotypical assumptions about disability and gender (Flynn, 2017). Feminist disability studies, performativity and posthumanism combined allows for voices that are too easily dismissed to be heard by presenting the actual lived experiences of those whom have a disability, within the socio-cultural environment of the workplace, which have been previously misrepresented (Garland-Thomas, 2005).

Empirically this paper will draw on two data sets: first ethnographic participant observations and twelve interviews with management and shop floor workers, who have a disability, within a charity based workshop; Secondly nine (currently) interviews with individuals who have a disability and work, or have worked, in mainstream employment. The findings from a thematic analysis will highlight the embodied experiences of employment such as interactions with the physical space, interactions with others, and the inner workings of the individuals body demonstrating how intersecting identities can impact employment experiences.

How does this image make you feel? A gendered analysis of emotion displayed in strategy meetings.

Jarryd Daymond, The University of Sydney Business School
Contact: jarryd.daymond@sydney.edu.au

I employ a gendered analysis of displayed emotion, provoked in part by strategy visuals, during a multiday strategy workshop. In doing so, I microanalyse video data vignettes from the workshop to extend research on neglected areas of emotion and gender critique in strategy research. I contribute new understanding of the sociomaterial dynamics of strategizing and show how visual stimuli produce a range of emotions associated with masculinities and femininities.

Despite the perpetual presence of emoting people in strategy work, the role of displayed emotion in strategizing has not been extensively researched (Kisfalvi and Pitcher, 2003; Samra-Fredericks, 2004; Brundin and Melin, 2006; Brundin and Nordqvist, 2008; Liu and Maitlis, 2014). This is notwithstanding the importance of emotion in organizational activities, including in relation to organisational change (Gylfe et al., 2016), decision making (Baysinger, Kosnik and Turk, 1991; Goodstein, Gautam and Boeker, 1994; Knight et al., 1999; Finkelstein, Hambrick and Cannella, 2009) and interactions between employees and customers, leaders and followers, team members and negotiators (Bartel and Saavedra, 2000; Barsade and Gibson, 2007; Hareli and Rafaeli, 2008; Van Kleef, 2010). The scarce existing research on strategy and emotion deals mostly with the displayed emotion of individuals (Kisfalvi and Pitcher, 2003; Samra-Fredericks, 2004; Brundin and Melin, 2006), but there is growing awareness of the role of displayed emotion in group contexts (Mangham, 1998; Edmondson and Smith, 2006; Liu and Maitlis, 2014). The material and visual turns in strategy research yield greater understanding of elements which shape emotional dynamics affecting strategizing. However, questions over the interplay between visuals, emotional dynamics and strategizing have yet to be addressed significantly in the strategy scholarship. For example, the meaning-making capacity of visuals in strategy work (Eppler and Platts, 2009) may influence emotional states during interactions with such visual during strategy meetings. Research on emotion is required to provide a complete account of strategy work and has already started improving understanding of strategizing by shedding light on the sociomaterial dynamics of such work.

Emotions are commonly associated with gender themes. For example, relevant key themes related to femininities include emotion, empathy, compassion, nurturing and expressive skills (Kenway and Fitzclarence, 1997), while key themes of ‘hegemonic masculinities’ include aggression and rationality in terms of suppressing soft emotions (Martin, 2001). A gendered analysis of emotion in strategy meetings provides insight into the dynamics of these activities by revealing the range of emotions associated with
masculinities and femininities. There are limited gender critiques specifically of strategy work. Exceptions include research depicting how the functional and gendered identities of strategy actors accomplish change in organisations (Balogun and Johnson, 2004, 2005; Rouleau, 2005). Therefore, my gendered analysis of the role of the displayed emotion in strategizing provides new understanding of the ‘material circumstances that compel or constrain embodied gender performativity’ (Georgiadou, Fortunati and Tatli, 2017) in strategy work.

SESSION 5/6

“Managing Gender”? Clothing as Starting Point for Empirical Research on the (Un)Doing Gender and Difference of Female Sales Engineers in Germany

Sabine H. Krauss, Goethe University Frankfurt a.M., & University of Augsburg

Contact: Sabine.Heike.Krauss@gmx.de

The contribution for the conference draws on clothes as material artefacts which shape the body and make it socially acceptable. The question what to wear is an important one for many professions but especially for sales people. My contribution is based on own recent empirical data related to both the (un)doing gender and (un)doing difference performed by women working as sales engineers in Germany. My research therefore focuses on a field which I denote as a twofold male dominated and connoted field. First, it is connoted as male as technology and the profession of being an engineer are male connoted. Second, sales in the sense of business-to-business sales and including face-to-face customer contact and travelling is connotated as a male occupation.

In Germany, there are many initiatives to get more women into study programs and professions in the field of STEM-disciplines (science, technology, engineering and mathematics). One can see this as an economic need but it is also a question of justice as professions within this field are highly remunerative. Additionally, there are also voices saying that women are perfect candidates for sales and distribution. Therefore, women should not face discrimination.

However, my findings show that it is still difficult for women working in technical sales in Germany. Their status is only partly one of power. They face injustice and even sexualized violence. Their body plays an important role and clothing is an extremely important aspect of their work. Related to their biography and on different situations they encounter in their job (the fair, the customer visit, the training of industrial workers) they have different strategies to handle their situation.

But violence is not just practised by male customers or colleagues against women, violence can also be found in the language female sales engineers use to describe “other” women. These other women can be promotion hostesses at fairs, women working in other departments such as personnel or marketing and their own female bosses. But violent language can also be used in general, when aimed at women not being feminine enough or being too feminine.

Constructing an identity and presenting oneself as an exceptional woman therefore is one strategy to both emphasize that one is “really” a women and be able to be part of the male connoted worlds of engineering, technology and sales.

The prosumption of digital pornographic content in the attention economy

Lauren Gurrieri, RMIT University
Jenna Drenten, Loyola University
Meagan Tyler, RMIT University

Contact: lauren.gurrieri@rmit.edu.au

The production of user-generated content in the everyday lives of individuals is increasingly considered to be a form of prosumption labour, whereby consumers of Web 2.0 platforms are actively involved in the production process of content that creates social, cultural and economic value (Bonsu and Darmody,
In the attention economy, human attention is considered a scarce and valuable resource (Davenport and Beck 2001). Yet what is the role of the body in prosumers’ “attention transactions” (Franck 1999; Goldhaber 1997) that take place through social media platforms? In this study, we explore how prosumers employ embodied practices to produce pornified user-generated content that is widely shared and distributed against the backdrop of a growing sexualisation of culture (Attwood 2009).

We examine Instagram “shoutout pages” that re-post women’s Instagram images and tag the original user—hence, giving a shoutout. Each shoutout page features sexually-charged female content, including language soliciting images from users (e.g., “DM [direct message] to be featured”), and tags the original user (i.e., the featured ‘model’) in each photograph. Drawing on a sample of 20 shoutout pages, we analysed the visual image and tag(s) included in the first ten pictures on each page (Rose 2012).

Research findings detail three embodied practices that prosumers employ to reproduce a pornographic aesthetic in user-generated content. First, prosumers employ provocative posing through a combination of camera angles (e.g., body poses, gestures and facial expressions). Second, prosumers construct spaces of intimacy through the strategic selection of experiential ‘real-world’ settings (e.g., bedroom, beach, kitchen, college campus). Third, prosumers display voyeuristic daily activities through interaction with props (e.g., clothing, food/beverage, guns, other women).

Through this carefully employed set of embodied practices, prosumers reproduce an increasingly familiar pornographic aesthetic. The resulting images restructure the dynamics of the production and consumption of pornographic content in the attention economy – in which women act as unpaid freelancers in the mass-mediated production of ‘hashtaggable’ online pornography. Such user-generated content is widely distributable and made freely accessible via online platforms embedded in daily social life (e.g., Instagram). Not only does this emphasise the mainstreaming of the pornography industry in the consumption of everyday life, it also highlights how social media has brought structural changes as to how pornographic content in produced in the attention economy.

### Gender roles in organizations in Turkey

**Meltem Ince Yenilmez**, Yasar University  
Contact: meltem.ince@yasar.edu.tr

This paper seeks to highlight the gender roles that experience in Turkish-based organisations which reflect the conventional gender role attitudes of the people as a whole. Policy makers have not been able to address the problem of sexual orientation and gender identity in organizations yet. There is a gradual shift of men and women into unfamiliar territory and this has led to extensive literature on ‘token’ women. The number one bestselling book of the decade according to CNN, “Men are from Mars, Women are from Venus” sold more than six million copies. The world is becoming a global village, and this has lead to businesses being run on a global scale. The downside to it is that cultural habits of a country can be mistakenly lumped together while the reality is a lot different.

In order to do business with citizens of Turkey or for citizens to do business with the rest of the world, understanding the cultural difference in terms of gender roles would be extremely beneficial to all stakeholders involved. Studies carried out on gender role orientation reveal that women and men have different stereotypical associations, level of self esteem as well as coping strategies. Conversely, traditional gender roles typically places the man as the head of the family, with this title comes the responsibility of being the breadwinner of the family and the authoritarian, while the woman takes care of the home and the children. At the inception of the 21st century, only a third of the households in Turkey reflected the traditional male breadwinner model with the man being the head of the family.

Based on expectations and stereotypes of communication styles, women and men are divided into categories according to the previous experiences of the interpreter. Following traditional gender roles, women are viewed as the nurturer and better suited to handle emotional issues that arise in the workplace. Women have a superior communication strength and this has helped them gain acceptance and recognition in fields likes public relations. On the flip side, women who are mothers find it difficult balancing their organisational and family responsibilities effectively. Men are viewed as the more
aggressive gender and are typically stereotyped to be better leaders. As early as 2014, Turkish women still earned only 65 piastre to every TL earned by their male counterparts. In summary, while women continue to make progress in the workplace, rising to management positions. Many of the management positions are simply token roles with minimal influence on organisational direction.

SESSION 6/6

The first thing I tell my trainees is that they need to learn with both hands: Bringing the sensorium to the work of baristas
Gemma Piercy, University of Waikato
Contact: gemma@waikato.ac.nz

Embodied labour is an important field of research examining the labour process of service sector workers, particularly in relation to aesthetic and emotional labour. However, the focus of the notion of embodiment in such studies is often focussed exclusively on the corporeal form, on the presentation or performance of such labour. In my research I have focussed on the corporeal embodied performance of the barista work identity, including the ways in which the barista work identity is acquired. The main forms of information I have gathered on learning and skills, in addition to examining service sector literature, are from: life history interviews; key informant interviews; observations; and popular culture (online media), such as blogs. My time in the field has highlighted that learning and the perceptions about the skills that are acquired through that learning relates to a number of embodied practices bound up in subject positions or identity(ies), for example, gender. Using the concept of the sensorium and the notion of body pedagogies I have investigated the sensual learning practices of baristas which occur in the intersection of production and consumption. Based on my observations I argue that greater attention needs to be paid to the ways in which the intersections between production and consumption in the barista labour process also challenge mind body dualisms. In particular the boundaries between mind and body are challenged by the level of artisanship (in terms of the perception of skill) some baristas can achieve in their work. The high esteem in which this kind of learning can be held simultaneously challenges and reproduces gendered perceptions of skill labour. For example, the all world barista championship winners to date (2000-2017) have been men, which I argue reflects and serves to reproduce the arguments that the social construction of skill reflects the wider socio-material inequalities such as those represented by gender. However, women act as judges and competitors at the World Barista Championships and numerically the profession of baristas is dominated by women. As such rendering the skills of service workers presentational, technical and sensual more visible also provides the space to challenge traditional gendered notions of skill. Finally, the examination of baristas’ learning offers opportunities to understand the ways in which the coffee industry and managers promote the up- and de-skilling of workers and the implications of these processes of learning for the embodied performance of baristas.

The Sick Body: A response to the heroic, masculinised body in senior leadership
Peter Ghin, The University of Melbourne
Contact: peter.ghin@unimelb.edu.au

Scholars are paying increasing attention to the importance of the body in senior leadership (Ropo et al., 2013; Sinclair, 2011), however, a common feature of this research is the assumption of ‘corporeal intactness’, that is, leaders’ bodies tend to be considered as unfailingly healthy objects. Consequently, there has been limited exploration of the relationship between illness and leadership, with the focus remaining on the body of the ‘well’ (Gherardi et al., 2013).

I propose that there has been somewhat of a collective failure of imagination when it comes to conceptualising the leaders’ body as an object that is vulnerable to the vicissitudes of the flesh. This may in part be because of the low visibility of the sick-bodied leader, a reality which itself speaks to the general intolerance for public displays of illness among those who occupy high status positions. A visibly unwell
leader does not inspire shareholder confidence and there can be career repercussions for exhibiting an ailing body (Casserley & Megginson, 2009). Moreover, illness manifests the emergence of a ‘sick body’ which I argue, threatens to undermine idealised representations of leadership that have remained stubbornly wedded to notions of heroic individualism (Collinson & Tourish, 2015).

Given the continued dominance of men in senior leadership roles, it is perhaps not surprising that while there has been some change in the macro discourses of leadership, ‘the everyday narrative about leadership and leadership practices…remains stuck in old images of heroic individualism’ (Fletcher, 2004, p. 652). As some feminist scholars have argued, part of the reason for the enduring relationship between leadership and the heroic body, is that the attributes associated with a post-heroic leadership identity - e.g. vulnerability, collaboration, and interdependency - are considered to be aligned with displays of femininity and therefore conflict with the normative status of leadership (Fletcher, 2002). Whilst this may be true, this does not explain why even post-heroic discourses have thus far failed to articulate a humanity that incorporates the fragilities of the flesh.

I suggest that lying beneath this silence lies a primal reality that displays of illness render visible an embodied fragility that disrupts the integrity of leaders as symbolic objects of corporeal and economic power. The emergence of a sick body sets up a conflict with the fantasies of leadership (Gabriel, 2015; Meindl et al., 1985), particularly what has come to be recognised as the masculine attributes of strength, control and self-reliance. Leaders who inhabit a sick body are likely to have to negotiate the stigma associated with a spoiled social identity Goffman (1963/1991), or more accurately in this instance, a ‘spoiled leader identity’.

In an era of the somatic society (Rose, 2007), where the fit, masculine and malleable body is king, I suggest that there is a need to add the sick body to the list of bodies that are viewed as falling short of leadership’s normative standards, such as: the ‘leaky’ and ‘sexy’ bodies of women, and the non-white, non-heterosexual, transgendered, fat, ageing, and disabled bodies of leaders. In this paper, I argue that conceptualising the sick body offers up an opportunity to understand an overlooked dimension of the lived experience of those in senior leadership positions, one that confronts the mythology of the masculine, heroic body, and is instead grounded in the messy realities of the leaders’ body at work.

**Cultural Identity Overcoming Organizational Identity: A Study of Workplace Identity of Pashtun Female Employees**

Sammar Abbas, Zeeshan Zaib, & Muhammad Khushnood, Kohat University of Science and Technology

Manuela Nocker, Essex Business School

Contact: sabbas@kust.edu.pk

This is an exploratory study, which aims to understand workplace identity of Pashtuns female employees in a large public sector organization. This study has been carried out in two different cities (Dera Ismail Khan, Peshawar) of Pakistan. These cities are featured with the culture of Pashtunwali which informs local gender practices. The data was collected through twenty five unstructured interviews with male and female employees. Data was analyzed through constant comparison method. The findings revealed that Pashtunwali is very much important to understand workplace identity of female employees. Female employees are identified as ‘females’ and not as ‘employees’. Theoretically, this study is important in understanding the work life of female employees in a novel context. Practically, this study can be helpful in devising the workplace policies and hence to promote workplace gender equity and equality.
This paper distinguishes children’s leadership from generic and often implicit ideal types of leadership, which are centered around adultist myths and assumptions. Thinking with children, or about the child/boy/girl/"x" as leader, provides an invitation to conceptual development and generates interdisciplinary challenges (connecting the disparate fields of childhood studies and leadership studies). Discussing some well-known examples of children's leadership, I address potentially powerful impacts of gender, “authority” and generation, and how these dimensions challenge traditional theories of leadership.

The paper draws on bricolage methodology and proceeds through explorations of disparate examples from popular culture and social media, highlighting how girls and boys enact leadership and are depicted as leaders. Children’s leadership, in its multifaceted manifestations, suggest the possibility and actuality of the child leader, reminding us, at the same time, that a/the child is rooted in wider structures of social life, including institutions and schools, NGOs and various organizations that focus on children’s leisure time.

Children turn into efficient indicators to leadership scholars of the need to examine social undercurrents – for example: to explore how children and others in a wider sense become “Heroes” as they turn into (recognized) leaders, rather than relying on assumptions that middle-aged men in the corporate world just happen to be both. A critical question is how children’s leadership can be understood; taking complexity and multiplicity into account (e.g. the importance of gender-age-race-class-...), and being attentive to simultaneous demonstrations of similarities and differences relating to adult/generic leadership. Any input from childhood studies? In childhood studies there is no (empirical or theoretical) focus on leadership, as one current literature review suggests. The established and often discussed concept of agency, however, offer theoretical possibilities in developing our understanding of relational prerequisites and the different effects of leadership. Consequently, the vocabulary of this paper involves concepts from childhood studies and leadership studies, for empirical and theoretical explorations of children’s leadership and the child as leader.

The enchantment and nostalgia in writing childhood

Carolyn Hunter, University of York
Nina Kivinen, Åbo Akademi University
Contact: nina.kivinen@abo.fi

Children and childhood have long been marginalised within the field of management and business studies (notable exceptions include Grey, 1998; Kavanagh, 2013; and Tyler, 2009). However, children’s industries offer a fascination space in which discourses of creative labour, gender and childhood intertwine. Specifically, childhood opens up affective connections through drawing on enchantment and nostalgia (Langer, 2002). This paper will explore enchantment and nostalgia within the work of writers of children’s books. Of particular relevance to this paper is the manner in which childhood affects upon the subjectivity of authors, especially in relation to gender both within the books and audiences, as well as the gender of authors themselves.

Bennett’s (2001) exploration of enchantment suggests that affect can be explored through wonder which emerges through the rhizomic connections of our universe, which allow random but wondrous affect to occur. It explores joyful attachment which occurs through being ‘simultaneously transfixed in wonder and transported by sense, to be both caught up and carried away – enchantment is marked by this odd combination of somatic effects.’ (Bennett, 2001: 5). Similarly, movement is at the core of understanding affect of nostalgia. Nostalgia is an “interpretive space that is relational and in which meanings have direct
social referents” and connects the past with the present and future (Stewart, 1988: 227). Nostalgic talk is the ‘work of re-membering things’, through narrating oneself as a subject in time and place, but also through loss and parodic unreality (Stewart, 1988). Nostalgia does not reproduce things as they historically were, but instead produces signs which signify the production of meaning in relation to subjectivity. “This “culture” is not a realm of collective discourses to mediate between us “in here” and the world "out there" but more a kind of tension on the surface of the water that both keeps us afloat and binds us to the surface. We see it as it is when we see it not as a symbolic system but as structures of feeling that have the quality of a wake that comes after a movement.’ (Stewart, 1988: 231).

This paper draws upon a study with writers of children’s books, by interviewing 19 authors in the UK and 21 authors in Finland. The interviews focused on their motivation to become a children’s author, and how they experienced their creative labour and their working practices. Working as a children’s author is precarious labour, however, a striking feature of these interviews was how the authors evoked enchantment and nostalgia in their narratives of childhood: in the writing processes and within the imaginary worlds they created. We draw upon the notion of enchantment and nostalgia in relation to working practices in order to understand the affective labour of children’s authors (Ahmed, 2004, 2010).

From playmates to playdates: the reorganizing of childhood and mothering

Harriet Bradley, University of the West of England
Contact: harriet.bradley@uwe.ac.uk

Children speaking at an event organised by Bristol City Council to promote outdoor play presented a film they had made which presented them as ‘living in a bubble of fear’. This paper looks at the way the experience of childhood has changed over two generations and thence the way that this has affected the work of parenting and of mothering in particular. It draws on data from the ESRC funded Ordinary Lives project (Atkinson 2017). This involved interviewing a sample of families in the city of Bristol about their histories reaching back over three generations. Interviews followed a week spent in the family home observing their current parenting practices. The families’ accounts reveal the increasing constriction of children’s freedom and access to outdoor play and the greater involvement of parents’ in children’s daily activities. This in turn places greater burdens on parents and, as the data reveal, particularly on mothers, who must spend their own free time transporting children to out of school activities and play dates. The paper explores the class dimension to this, showing how practices of ‘concerted cultivation’ (Laureau 2011) work out differently in different social contexts (Devine 2004). Expectations of the mother’s responsibility for children’s emotional and educational welfare have been heightened, and their actions increasingly audited and policed by social and educational services.

Thus it is argued that both childhood and mothering have been subjected to a regime of control which is both externally ministered and internalised by parents. Concerns about children’s safety and tight regimes of child protection guard against abuses, but at the same time put pressures on both children and parents, which lead to guilt and anxiety and enclosure of both in ‘bubbles of fear’. Such processes can be seen to contribute to the alarming rise of mental ill-health among British children and adolescents and to the scapegoating of mothers who do not conform.

SESSION 2/2: CARE AND COMPETITION

Fantasy of the feminine at the digital frontier: gendered (re)production in digital social influence
Deborah N. Brewis, University of Bath
Nadia DeGama, York University
Sophie Bishop, University of East London
Contact: deborah.brewis.11@mail.wbs.ac.uk

This paper reads, through gender and childhood, early findings from a piece research being conducted
with people who create content for, and build followings on digital platforms such as Twitter, YouTube, and Instagram. These digital creators, many of whom began by producing web content in their spare time and for fun, have taken advantage of opportunities to leverage their followships by 'monetising' their influence through advertising and brand sponsorships. The work of creators, or 'digital social influencers' (DSIs), is embedded in an industry to which children and childhood are central - not only is the media and other digital content produced by creators generationally marked; being hugely popular with young people; but many popular DSIs are themselves young, since social media platforms have lowered the bar for access to the public media space. In this area of my research with digital creators, I seek to understand how different organisations have been developed to support creators and mediate between them and the platforms and brands/advertisers that facilitate trading relations. This includes agencies who not only negotiate on behalf of influencers, but provide them with a professional face, and convention organisers who provide opportunities for them to learn professional skills; pedagogy in organisational discourses that we might characterise as part of the ‘adult' world.

Considering gender will be a key part of this work in two ways: Firstly, where at their birth, social media represented a place for the enactment of ‘feminine’ organisational relations of sharing resources, collaboration, and the development of participatory communities (Andrejevic 2009, Chau 2010, Burgess and Green 2013); the growing possibility of capitalist trade reframes these dynamics in terms of production of value, strategic alliance, and prosumption. We have seen the legitimising of pedagogy in capitalism to children in other recent proposals such as the WeWork private elementary school (Bloomberg 2017). However, to complicate this transformation, the concept of ‘authenticity’ (Marshall 1997, Tolson 2010) is now seemingly explicitly espoused by both creators and agents as the root of success as an influencer - which we might read as a hinging of the relation between follower and creator on an affective relation of mutuality. Such authenticity, I propose relies on the continued illusion of feminine relations promised by the digital. Secondly, from empirical work that is underway, it seems that there is a reproduction of traditional gendered roles in this new field - whilst both women and men in ‘industry' roles help creators to navigate the uncertainty of economic relations made unstable by the changing rules of the platform and demands from brands (Miller 2009), many of the digital talent managers who deal directly with creators are women, they act as proxy ‘momagers’ who engage in ‘feminised' emotion work in aiding influencers to negotiate the highly blurred divide between private and public life, something that permeates modern organisations (Land and Taylor 2010) but which is intensified in this case; whereas the high profile, outward-facing negotiations with brands are reportedly led predominantly by men.

Captive Childhood: Competitiveness and Discrimination in Tech Cities
Mariann Hardey, Advance Research Compute (ARC), Durham University
Contact: mariann.hardey@durham.ac.uk

The soaring rate of investment into urban areas characterised by the high occupancy of tech companies and startups means that these ‘tech city' spaces have become sites of rapid innovation, with new methods of working and patterns of work-life, and cultural capital. The purpose of this research was to address the experience of professionals working in tech cities. In this paper, the focus is on the physical work areas and professional spaces that are characterised by play opportunities. The paper uses the evidence of research conducted at three tech city sites in the UK and US to explore the extent to which professionals working in tech cities experience play at work. The research also considers how individual's experiences of play intersect with the culture of tech and if this is changing the boundaries of labour by comparing women and men’s accounts of play. The findings presented suggest that the vast majority of women feel threatened, excluded, and bored by the overarching ‘bro culture' replicated in the opportunities to play when they are at work. Cultural and spatial changes also appear to influence patterns of work and interactions formed within tech cities. Most companies offer open-plan and innovation areas to encourage outdoor-to-indoor play dynamics and the location of these spaces act as essential transition zones moving around shared work areas. The evidence from this study is that one of the most significant influences on the sense of equality in tech culture is not the level of media attention to raise concern about discrimination, but anxieties felt within spaces that amplify childish competitiveness and adult discrimination in the workplace.
RACE AND COLONIALITY AT WORK

SESSION 1/6: PERFORMING RACE

Questioning intersectionality through the Sugar Sphinx: Engaging metonymy to cultivate positionality and provisionality

Deborah Jones & Sally Riad, Victoria University of Wellington
Contact: Deborah.Jones@vuw.ac.nz

The aim of our work is to critically engage with accounts of intersectionality in an effort to counter their development into a reified ground and grid for examining and articulating difference in organization studies. In particular, we extend relational theorization through metonymy, a trope that replaces a sign or word with something else associated with it. Metonymy operates by “proxy” through its “proximity” (Matus, 1998: 305), based on a material, conceptual or causal relationship. So a close look at its dynamics offers a meaningful way by which to engage with intersections of gender and race in organization. By examining metonymy we both interrogate accounts of intersectionality and supplement the notion with the relevance of positionality and provisionality. To illustrate our arguments, we offer a reading of Kara Walker’s poignant and monumental artwork A Subtlety, or the Marvellous Sugar Baby (aka Sugar Sphinx).

Walker’s artwork invites us to think about intersectionality in metonymic terms. Crafted in 2014, its central figure symbolized women who suffered in the slave trade. It featured a large-scale “mammy-as-sphinx”, rising from “the shadowy half-world of slavery and degradation” (Als 2014). It was located in an empty historic sugar factory which had operated in Williamsburg since 1882, and Walker formed her sphinx out of sugar – 30 tons of it – metonymic of the product itself and of the oppressive work that made it. The Sugar Sphinx was intentionally ephemeral: a sphinx whose sight and taste could connect viewers with a history of dispossession and the struggle for empowerment and then pass on, dismantled, its site demolished.

We draw on the artwork and the debates over gender, race and history that it has triggered to theorize relations through metonymy. The Sugar Sphinx both invokes and disrupts a range of metonymies: of gender (e.g. body parts) and race (e.g. colour), past and present, traces of historical colonialism and contemporary forms of colonisation. It is crouched “in a position that’s regal and yet totemic of subjugation, ‘beat down’ but standing” (Als 2014). It encourages us to consider geography as well as history, space as well as time, as locations for women’s labouring bodies.

We can find ourselves in a double bind in mobilising the concept of ‘intersectionality’. On the one hand, we consider ourselves as proponents, or even ‘guardians’, of the political and intellectual force of the concept ‘intersectionality’. But on the other hand, we are also responsible for not submitting it to constraining categories of difference. Our turn to metonymy explores the “importance of contingent relationships and contextual positions” (Matus, 1998: 323). As with Walker’s ephemeral sculpture, we consider categories of difference as “temporary locations in dialogic space” (Gergen, 1995: 30). By troubling traditional metonymic significations, the Sugar Sphinx alerts us to the fluidity of metonymy and to the significance of provisionality and positionality in theorising gender and race in work and organisation studies.

Curating Identity: Racialised bodies in Kentish hair salons

Sweta Rajan-Rankin, University of Kent
Contact: s.rajan-rankin@kent.ac.uk

This paper examines the meanings and practices associated with hair and racialisation of black bodies in a predominantly white hair salon in Kent, UK. Drawing on ethnography field work, this study seeks to unravel the entanglement between hair and race/racialization. Drawing on Emma Tarlo’s influential work, hair is examined as a liminal space between the living body and material object (in the form of wigs, hair
extensions). It has a living-dead quality, imbued with embodied meanings when attached to the human head, but equally relevant to representational debates around race and difference when it is detached/attached from the human body. The intersections between race and gender are particularly evident in discussions about Black hair. Mainstream hair salons, hair products and merchandise are aimed towards silky, straight (Anglo-saxon) hair as the epitome of feminine beauty. In contrast, ‘natural’ Black hair is masculinized as wild, dangerous, unkempt and needing to be disciplined.

Within Black hair studies, there is a sharp divided between the ‘natural hair movement’ which celebrates Black hair and resists the normative pressures to comply with white beauty norms; and the thriving industry of Afro-hair treatments that offer multiple options of using weaves, braids and hair extensions to enhance Black identity, particularly among women. Hair is political, and the study of Black hair, its care and treatment, is especially so. It goes far beyond body practices into the realm of religion, fashion, politics and identity. These complexities are unravelled in this paper through a rich range of qualitative data including auto-ethnographic accounts of the researcher (herself an ethnic minority woman) undergoing hair treatments and participant observation within a predominantly white Kentish hair salon in the UK. These data provide insights into complex narratives around doing and undoing hair and of black bodies in white spaces.

Findings reveal marked differences in the ways hair, race and difference are conceptualised in specialist and mainstream hair salons. Mainstream hair salons catering mainly to Anglo-saxon hair types, reveal strong normative preference for straight hair, and anxiety in dealing with Black hair. ‘Good hair’ is seen as hair that is chemically treated (enhanced) but eventually returned to look ‘natural’ (conforming to Eurocentric beauty ideals). Using a new materialist analysis, hair practices are analysed in terms of an assemblage of embodied identity practices involving body work (between the hair stylist and the client’s hair), materiality (transformation of hair through material intervention) and representation (how Black bodies are imagined and reconfigured in white spaces). Findings highlight the rich and complex ways in which black bodies curate their identities through hair practices. It also showcases the analytical potential of hair studies in teasing out the relationships between race, bodies and embodiment.

Staging diversity: Festivals as spaces of social inclusion for marginalised groups?
Marjana Johansson & rashné limki, University of Essex
Contact: marjana.johansson@essex.ac.uk

This paper explores difference and inclusion in the context of festivals with a diversity agenda. There has been an increase in the number of festivals that provide a platform for under-represented groups, whether based on race, gender, sexuality, or ability. The term social inclusion, Allman (2013: 7) notes, is mobilised as ‘a narrative to explain and at times justify why one or more groups merit access to the core or the periphery, to the benefit or expense of others’. Architectures of inclusion are thereby interwoven with what Skeggs (2011: 496) terms regimes of value, which ‘underpin ideas of who and what matters’. Diversity festivals aim to raise awareness and promote social inclusion. However, whenever a group or identity is showcased, there is a risk of stereotyping. It has been suggested that, while festivals do have the potential to promote diversity and enhance inclusion, they may also reproduce gender, class and racial inequalities (Stevens and Shin, 2014). They may also be appropriated for commodification, thus losing sight of their original political impetus – something which public debates claim has happened to for example the Notting Hill Carnival in London, and Pride celebrations (Khalili-Tari, 2016; Tatchell, 2017). Instead of being a means for social transformation, they become sites for cultural consumption, superficial engagement and a form of showcasing of bodies marked by ‘difference’.

To explore how we might understand the meaning of bringing bodies together in festival space, we draw on Butler’s (2015) politics of assembly. Butler argues that it matters that bodies assemble; in doing so, they exercise their right to appear, and demand to be recognised. What becomes important to understand is that who or what appears is regulated so that ‘only certain kinds of beings can appear as recognisable subjects’ (p. 35). Whether somebody is legible and therefore allowed to appear in the social sphere partly depends on the ‘infrastructural conditions of staging’ (p. 19), a notion which here takes on a particular meaning as festival organising is precisely about staging. Indeed, ‘how exactly a festival is staged provides a clear symbolic expression of its degree of dialogue and exchange’ (Chalcraft et al., 2014: 122,
original emphasis). To return to the examples of Pride and Carnival, it is the visibility of particular sexualised and racialised bodies in public spaces that is an important aspect of their constitution. Pride aims to achieve a recognition of ‘sexually non-normative bodies’ (Taylor, 2014: 27). Meanwhile, Carnival has been subject to long-standing debates about safety, criminality and racial profiling. A recent polemic concerned the introduction of facial recognition software in 2017 (Nix, 2017), implemented with the purpose of monitoring Black bodies. While these events provide the opportunity for visibility, the way in which the assembled bodies are gazed upon, monitored and behaved towards shapes how their difference is performed and evaluated; for example, that particular groups are positioned as needing strict policing.

The aim of this paper is to explore the mobilising potential of diversity festivals while also assessing whether their staged, ‘spectacular’ quality may render their diversity politics neatly contained and commodified. We thus seek to evaluate the challenges that such festivals face in intervening in existing architectures of inclusion.

SESSION 2/6: QUESTIONING LEADERSHIP

Secrets, Sacrifices, and Survival: Lessons from Black Executive Women
Toni Wilson, Charles Sturt University
Contact: twilson2007@sbcglobal.net

In contrast to the “think male, think manager’ view that dominated early leadership studies (Heilman, Block, Martell, & Simon, 1989; Eagly, 2007; Schein, 1973), recent scholarship has advanced theories aiming to broaden our understanding of differences between female and male leaders. Yet, no scholar can avoid cultural ideas and his or her placement in social phenomena (e.g., race, gender, class, nation) (Collins, 2000). Validation of knowledge is based on a researcher’s culturally influenced ascriptions of ‘objective generalizations’ (Collins, 2000). The homogeneity in research is accepted as credible because it advances knowledge claims that maintain culturally dominant and prevailing scholarly norms. All too often, this ignores interpretive frameworks, such as race, intersectionality, or other cultural paradigm norms in analyzing findings that challenge or invalidate alternative knowledge claims. DiTomaso & Hooijberg (1996) argue that existing models and frameworks need to be deconstructed to examine the effect embedded images of competence have on disadvantaging some groups while privileging others (p. 182). Thus, those theories of leadership that fail to adequately address the nuanced effect of differences in race, gender, and culture, “may be incomplete and make it difficult to develop practical guidelines to address the leadership demands of changing organizations in contemporary society” (Ospina & Foldy, 2009, p. 876).

This idea of deconstructing gendered leadership conventions, challenges scholars and organizations to look beyond differences, to see leadership as an inclusive concept; which allows each leader to bring complementary and gender-equal qualities, as well as, culturally nuanced values and abilities to the role. Billing & Alvesson (2000) opine that the potential to reframe gender as traits or forms of subjectivities (orientations in thinking, feeling and valuing) is present in all people (p. 152).

The purpose of this reflexive research is to understand gendered leadership from the perspective of Black women; a topic significantly underrepresented in both leadership and organizational scholarship. The present study is a deeper reflection on how social realities (e.g., personal power, gender and race) manifest in the leadership experiences of Black executive women. The goal is to examine and understand how the homogenous subsumption of these women validates or challenges the generalizability of leadership theory. This research interrogates whether current leadership theory limits or disadvantages Black women. As Collins (2009) explains, rearticulating a Black women’s standpoint reveals an alternative epistemology for validating the convergence of two realities; being both Black and female. If these women have been subject to stereotypes and biases (e.g., in organizations and in research) how does current theory account for this aspect of the leadership phenomenon? Can researchers unfamiliar with the cultural paradigm these women have about themselves and leadership, adequately assess or present their world view in scholarship? What must change or be different in research going forward, to enable organizations to leverage the values, beliefs and strategies these women use to achieve results?
At the core of this qualitative study is the possibility of reframing leadership to empower, validate and understand a different way to value the leadership capability of Black women.

**Does relational intersectionality undo leadership?**
*Helena Liu, University of Technology Sydney*
*Alison Pullen, Macquarie University*
*Carl Rhodes, University of Technology Sydney*

Contact: helena.liu@uts.edu.au

Leadership has faced sustained critique over the last two decades, yet an intense faith in the power of leadership as a panacea for organizational and societal problems remains (Wilson, 2016). Given our enduring romance with leadership (Bligh and Schyns, 2007; Meindl et al., 1985), leadership presents a vivid site for the exploration of institutionalized inequality as the ‘steepness of hierarchy’ is central to understanding inequality’s ‘shape and degree’ (Acker, 2006: 445). In other words, leadership practices (re)construct forms of unequal social classifications which hierarchically differentiate leaders from others, with that differentiation organized along gender, racial and class lines (Acker, 2000: 192). What is required is a way to theorise and research leadership that accounts for the complexity of its practice as inflected through intersecting systems of power, and to do so without turning away from the offensive realities that this exposes. In this presentation we locate our approach within what has come to be known as relational leadership theory: the “social constructions that emanates from the rich connections and interdependencies of organizations and their members” (Uhl-Bien, 2006: 655).

Relational leadership has, in recent years, been troubled by studies that have revealed the ways power shape socio-political meanings of leadership. New developments include critical analyses of leadership that compellingly demonstrate how dominant leadership ideals are culturally associated with whiteness and masculinity (Liu and Baker, 2016). Such critics argue that if white masculinist values of individualism, competition and aggression continue to characterize the ‘sacred’ nature of leadership, relational values of inclusion, collaboration and cooperation will inevitably prove to be unviable. Such issues can be ameliorated, we contend, by politicizing relational leadership theory through intersectionality. An intersectional approach advances an understanding of how multiple identities such as gender, race, class, dis/ability and sexuality are interwoven in the everyday experiences of leaders and followers, and how these experiences are characterised by inequality and the abuse of power (Cho, Crenshaw and McCall, 2013; Collins, 2012; Crenshaw, 1989).

In this presentation, we integrate relational leadership and intersectionality into a politically informed framework — ‘relational intersectionality’ — that undoes leadership and its historical construction in white masculinist terms. Thus, leadership emerges through the ongoing and iterative relational processes between people, where these processes are not only interpersonal, but shaped by the contextually relevant dynamics of power embedded in and between their intersectional identities.

**SESSION 3/6: UNDER WESTERN EYES**

**Playful interactions and subtle sexual harassment: Machismo and marianismo in the Mexican workplace**
*Maria Ruiz-Castro, University of Roehampton*
*Salvador Barragan, Thompson Rivers University*
*Mariana I. Paludi & Albert Mills, Saint Mary’s University*

Contact: M.Ruizcastro@kingston.ac.uk

Mexico’s greatest challenge for gender equality is the gap between the regulatory framework and the everyday experiences of millions of women and girls (ONU Mujeres, 2015). Women in Mexico have been historically subjected to various types of gendered violence, from domestic abuse and sexual harassment
(verbal, physical or psychological) to rape and femicide, violence that is associated with machismo (Wilson, 2014). Subtle sexual harassment in the form of piropos - flattering remarks, ranging from catcalls to nasty or obscene remarks (Dundes and Suárez-Orozco, 1987, cited in Gutmann, 2007) - are one of the most pervasive forms of sexual violence in the country (Moreno, 2016). Although research on gender (in)equality in organizations in Mexico has grown over the past 10 years (Barragan, Mills, & Runte, 2010; Barragan, Paludi, & Mills, 2017; Brumley, 2014a; Brumley, 2014b; Brumley, 2014c; Ruiz Castro, 2012; Ruiz Castro & Holvino, 2016; Zabludovsky, 2001), experiences of subtle sexual harassment in the workplace have yet to be fully explored. In this paper, we aim to study the subjective experience of sexual harassment in a traditionally patriarchal context, where the problem of subtle sexual harassment is neither regulated/punished by legislation nor directly tackled voluntarily by organizations. We also seek to identify the particularities of this context, i.e. the local sets of gendered beliefs, attitudes and expectations that inform the experience of subtle sexual harassment. To this end, we analyze the influence of machismo (domination of men over women as well as other men) and marianismo (subordination of women to men), which are two dominant cultural scripts of male and female gender role socialization in Mexico and Hispanic cultures, originated in the Spanish colonization of the Americas (Nuñez et al., 2016). Most research on machismo and marianismo has focused on their influence in the health, employment and education of Hispanics and Mexicans in the US (Nuñez et al., 2016; Quinones Mayo & Resnick, 1996), however, only a few studies have looked at their role in the workplace in Latin America (Barragan, Paludi, & Mills, 2017; Segrest, Romero & Domke-Damonte, 2003; Stobbe, 2005). Our study relies on qualitative data collected through 60 semi-structured interviews with professional women and men representing 18 organizations (mostly multinational corporations) in Mexico. Our findings demonstrate that in the Mexican context the cultural scripts of machismo and marianismo co-create and sustain the informal, “cuddly” and friendly organization, where subtle sexual harassment is normalized and widely ignored by most women and men. Consequently, organizations and supervisors are unresponsive to women’s complaints of sexual harassment, thereby perpetuating its practice. However, some women reject marian beliefs by employing strategies that help them navigate subtle sexual harassment situations when organizations are unresponsive, thereby decolonizing their workplaces from machismo and marianismo. The paper highlights the contradiction between regulation, voluntarism, cultural scripts, and women’s lived experience around the persistent problem of subtle sexual harassment in Mexico, and critiques the adoption of policies from Anglo-American parent companies that largely ignore local cultural scripts.

Decolonizing modernity through postcolonialism and postfeminism

Vijayta Doshi, Indian Institute of Management

Contact: vijayta.doshi@iimu.ac.in

Modernity has been construed as a eurocentred project (Mignolo, 2007) in which Europe has emerged as the site of civilizational plentitude, emptying the rest of the world of its meaning (Gandhi, 1998; Giddens, 1990, 1991). There is a need to decolonize modernity (Mignolo, 2007). The article analyses the experiences of ‘becoming modern’ in postcolonial and postfeminist spaces, where colonial tensions are endured and gender beliefs are revised.

Postcolonialism believes that the effects of colonialism, or the “stain of white” (Abraham, 2006: 131), still remain under a different constellation of social, economic, cultural and emotional issues (Alamgir and Cairns, 2015; Banerjee, 2011; Jack et al., 2011; Nandy, 1982; Ulus, 2015; Treacher, 2005). Postcolonialism is committed to opening up a space in which subalterns, without a position of the ‘I’ (when you are already spoken for), are allowed to speak and be heard (Spivak, 1988; Treacher, 2005). Organization studies with a postcolonial focus present two streams of thought: orientalism and hybridization (Frenkel and Shenhav, 2006). Whereas orientalism rhetoric places blame on the West (Banerjee, 2011), hybridization sees the West and non-West phenomenon as engaged in a transaction (Gandhi, 1998: 125) that occurs in a ‘third space’ resulting in development of hybrids (Bhabha, 2015; Seremani and Clegg, 2016). For the purpose of the paper, the hybrid approach to postcolonialism is followed. Fanon (1986), in his book Black Skin, White Masks, called this “desire of the Other” identification, a “demand that reaches outward to an external object” (Bhabha, 1986). It is always “in relation to the place of the Other” that the colonial desire is articulated (Bhabha, 1986: xxviii). Such desires intersect with Indian’s subjectivity of becoming modern.
Whereas postcolonialism is the aftermath of colonialism, postfeminism is the aftermath of feminism. Spivak (1988) called the colonized subjects "subaltern"; the subaltern position can arise not only from colonial past but also from gender, race, ethnicity, or class positions (Liu, 2017; Ozkazanc-Pan, 2012). The focus of postfeminism is no longer only on women subjects; it also includes men (as well as class, race, and ethnicity). It has moved away from women’s suffering to women’s empowerment, women’s resistance, and men’s struggles against feminism as well as away from the binaries of men-women to masculinity-femininity (Gill et al., 2017; Panayiotou, 2010; Rumens, 2017) and non-Western femininities and masculinities (Ozkazanc-Pan, 2012). Organization scholars are yet to explore the reconfiguration of masculinities in postfeminist cultural and economic parlance (Rumens, 2017) especially in feminized workplaces. Men in feminized workplaces have been studies from gender and sexuality point of view (Chopra, 2006; Hearn, 2015; Lupton, 2006; Pullen and Simpson, 2009) but rarely with an intersection of gender with class and postcolonial perspective (Baines, 2010; McDowell, 2016). Becoming modern in the postfeminist Indian workplaces entails subverting and sometimes embracing traditional gender and class norms.

The study is based on interviews with and observations of 30 men working in women’s cosmetic stores in shopping malls India in three cities over a period of one and a half years. Interview transcripts and observation notes were analysed using codes giving rise to two theme: first, ‘Becoming modern: Overcoming traditional gender and class norms’, and second, ‘Becoming modern: Appropriating foreignness’. In a globalized work environment, such experiences of becoming modern may go unnoticed, but they usually manifest in individual’s everyday talk and behaviour.

**Bridgework: Globalization, Gender, and Labor at a U.S. Luxury Hotel in Beijing**

Eileen Otis, University of Oregon

Contact: otis@uoregon.edu

Scholars have yet to understand the gendered performance of aesthetic and emotional labor that maintains routine global power asymmetries. An ethnographic case study of a global luxury hotel in Beijing, China reveals how women workers learn to span national divides as gendered capacities. These workers must not only “look good and sound right,” they must look familiar and sound understandable. Adopting the term bridgework, the research tracks the institutionalization of labor requiring acquisition of the body and feeling rules of western customers, which reflect global cultural hegemony of the U.S. These rules are conceived as universal, natural feminine orientations, yet systematically deconstructed and taught to women workers as a selfless and congenial style of interaction. They are, in fact, rooted in western, middle class femininity. Workers bear responsibility for putting rules that bridge divides into practice; when misunderstandings occur they are attributed to a failure of femininity, rather than the customer’s lack of facility with local practice. Thus, bridgework creates cosmopolitan capital, a form of status accruing to a white, western male business class through ease of movement across borders. This capital supports western customers’ sense of competence as they operate in diverse cultural environments. In order to begin to decolonize the study of organizations, we must recognize the historical and cultural specificity of gender practices required within, especially as service and hospitality capital expands across national boundaries.

**SESSION 4/6: ACCOUNTING OF THE SELF AND OTHER**

**“The Whole Black Thing”: Providing an Account of Yourself and Your Community at Work**

Claire Farrugia, Macquarie University

Contact: claire.farrugia@mq.edu.au

From the point of colonisation, racial difference in Australia has created a constant, if unspoken, distortion of vision in regards to blackness. This distortion results in the hyper visibility of black communities but it is also responsible for rendering them invisible. They are rendered invisible through the denial of the everyday and institutional racism that they face (Collins, 1991, p. 94). This raises pertinent questions
regarding what kinds of difference are recognised at work, when and under what terms this recognition is endowed. The starting place of theories of recognition is the single interaction between “you” and “me” and is pre-institutional in essence (Deranty & Renault, 2007, p. 99). However, theories of recognition also leave room to understand that recognition, redistribution and experiences of disrespect are “institutionally anchored in the historically established recognition order” (Nancy Fraser & Honneth, 2003, p. 137). In regards to African communities, varied histories of migration and settlement have been popularly erased in Australia, subsumed into one essentialised sense of an African (Udo-Ekpo, 1999). Important experiential differences exist between groups of African migrants and refugees and commonplace assumptions about identity markers such as country of origin, nationality, ethnicity and language fail to capture the intricacies of lived experience across African communities in Australia and across women from African backgrounds in Sydney.

Drawing on multi-sited and participatory ethnographic research and semi-structured interviews with 30 women of different African backgrounds, many of whom broker between informal community relationships and state funded resettlement services, this paper will focus on the multiple and simultaneous ways that these women account for themselves and their communities, at work. Accountability will be conceptualised primarily as a social relationship. Material, discursive and embodied processes figure in how we provide an individual and collective account of who we are and what we need, in relation to others. Race, gender and class shape the accounts we give of ourselves when moving through and inhabiting institutional spaces (Ahmed, 2012). In this paper I will trace the tensions that are produced as women try to be simultaneously accountable to their communities and institutional processes of accountability. The women who broker between different forms of accountability identify the needs of communities and translate them into the language and logic of the institution. In the organisational setting of work, it not only your professional title, but your body that marks you as being more or less able to provide an account. As these women forge new communicative links and exchange different forms of valuation they also institute new personal and professional boundaries. The institution of new personal and professional boundaries is a strategy to minimise discrimination for themselves and their communities. I will conclude that institutional pressures play a key role in shaping the account of the “African community” that evolves in policy, practice and everyday parlance.

Dignity, Sanctity or Survivability: Inequality of Women Workers of Bangladesh

Fahreen Alamgir, Monash University
Contact: fahreen.alamgir@monash.edu

Is this a life? Very often I wonder whether I am just a shadow that has a structure, so it could move around!! [...] I have forgot to live ‘a life’ – or whether I had a life !!

Sufia – A permanent woman worker

One of the foremost ways in which inequality is organizationally enacted is through the reproduction, perpetuation and legitimisation of gender and class divisions in the workplace. It is often argued that inequality is fundamental in organisations, and it is produced, accepted and legitimised based on work (Acker, 1990). Focusing on a specific category of actor - women, Acker (2006, p. 443) suggests that the idea of ‘ideal work’ looks for efficiency and capability, and thus, discriminates against women, and therefore much social inequality is enacted, produced, perpetuated and legitimised both through concrete management practices, and symbolically through norms and values. This assumes a global dimension when the work organization is situated within the boundaries of postcolonial state, and saves the needs of the industrialized west. This paper aims to extend understanding of these by representing experience of inequality of women workers of the State Owned Jute Mills of Bangladesh (SOJMs). Inspired by the analytical framework of the subaltern studies, or broadly, postcolonial feminist studies, of Samita Sen (1999a, 1999b, 2008) , Aihwa Ong (1991, 2006) and Jayati Basu (2006) I discusses here women workers’ experience of work – which is a source of their survival-- through illustrating the interplay of two ideologically and culturally constructed notions – izzat and iman. According to Sen (1999a, 2008), the term izzat implies dignity, chastity, sanctity, and respect – it is an honour code that idealises women’s status. Sen (2008) argues that izzat reflects cultural norms and social ideologies; based on these, the patriarchy creates the image of motherhood and housewifery as essences of women’s life. Her research
shows how gendered ideology – an interlocked functioning of patriarchy and capitalism – constituted the base of an exploitative social structure whose dynamics helped create a gendered industrial workforce to perpetuate the flow of low-cost labour in postcolonial states (Sen, 1999a, 1999b, 2008). These trends have persisted with new dimensions under neo-liberalism. Therefore, drawing from Ong (2006), I argue that unpacking the notion of izzat denotes unmasking the interplay of gendered ideology and economic, cultural and political conditions. And this reveals how the subjectivity – loyalty to orthodoxy – is (re)produced and validated, and therefore, how systematic injustice is legitimised. In relation to this, iman as a notion emerges organically as a concern that entails perspectives of justice with the ethico-moral stance of the individual (Ong, 2006; Sen, 2008). Iman is underpinned by an individual’s social obligations.

Having detailed out the conceptual and theoretical aspects the study explores stories of seven women workers. They are widowed, or deserted by their husbands, or barren, and the breadwinners of their families. The permanent women workers have been employed from 1972-73, but were appointed to permanent positions in 1996 after launching a massive demonstration. However, since 1991 the sector has been under the Jute Sector Adjustment Credit Program (JSAC), resulting in further casualisation of employment, retrenchment, and cessation of employment in permanent positions (Alamgir & Cairns, 2015). From 1972-73 to 2011 the workers got the opportunity to be appointed at permanent positions only once. Hence, these workers wrestle with the issues of working for survival that are tangled up with and sometimes contradicted by their concern for izzat and for iman. In terms of methodological contributions the paper represents the voices of women workers and their everyday politics. So the epistemological consideration meditates through the following line of inquiry – who is talking here, about what and from where. Based on that the paper conceptualises the politics of representation of the subalterns. Finally it seeks to contribute in the discussion of inequality in the domain of organisational studies of critical management in general, but particularly it seeks theoretical inputs from the participants of the stream on: which theoretical angle this study should undertake and where it should be located.

SESSION 5/6: ETHICS OF LISTENING, POLITICS OF SPEAKING

Decolonising discussions

Deirdre Tedmanson, University of South Australia

Contact: deirdre.tedmanson@unisa.edu.au

Bellear’s stirring poetry calls ‘white’ feminists to account; where, how do we relinquish wilful ignorance for responsibility? How to shed our colonial gaze, our well-meaning reconciliations and our hurtful matronage? In her powerful work on ‘Raw Law’ (2015), Irene Watson decentres the ‘muldarbi’, the ‘demon spirit’ of violent invasion and dispossession of Aboriginal people from their lands, relationships and ways of knowing in this country. Speaking past the genocide of colonialism Watson centres her potent Tanganekald, Meintangk Boandik woman’s voice to deconstruct dominant ‘white male’ ways of knowing. ‘The muldarbi’, she tells us, ‘only allows for the recognition of cultural differences when there is no threat to its hegemony, the hegemony of the state’ (Watson, 2015, p. 3). Using a vast store of historic and contemporary records, artifacts, legal cases and oral stories handed down through her ancestors, Watson’s treatise, brings alive a potent series of rich Aboriginal narratives whispering well-honed truths into our hearts and minds. It is about the global colonial project as much as it is about the Australian Indigenous standpoint. It challenges us to move past our post-colonial and even de-colonial rhetoric to
wake up to our out-of-place-ness in ‘ruwe’ - the territories of First Nations peoples. Watson seeks not only to de-colonise minds but also to open eyes and hearts to the ongoing evil behind extinguishing Aboriginal sovereignty and enforcing non-Indigenous law, organizing principles, customs and language. Colonization’s horror lies in its continuing presence. Using the ancient image of Kaldowineri, a time when ‘….song, stories and law were birthed, along with ancestors out of the Land’, Watson tells of First Nations singing their way into being, ‘….guru’nulun’ and ‘wardand’ and wanunj ganji …’ (2015, p. 11). Entering this story, I enter into dialogue with Watson and many other Aboriginal feminist colleagues, including Moreton-Robinson (2012), Atkinson (2002); Bennett, Zubrzycki & Bacon (2011); Bessarab (2012); Fredericks (2009) and Fejo-King (2013). It is a conversation of pain and inspiration, confrontation and capitulation. It is a journey of mindful contemplation on what de-colonisation means in an embodied sense. I aim to provide a yarning auto-ethnographic style account of discussing decolonisation, its political, personal, organisational, philosophical and ethical dimensions, with these sisters through their written, oral and visual work, and in person.

Listening Without Expecting the Other to Teach: Embracing an Ethical Practice of Listening
Tilly Milroy, RPA
Leanne Cutcher, University of Sydney
Melissa Tyler, University of Essex
Contact: leanne.cutcher@sydney.edu.au

Bigali Hanlon is a Yindjibarndi woman born in 1940 at Mulga Downs in Western Australia. At the age of six Bigali was taken from her mother and sent to live in a church-run hostel for ‘fair-skinned’ Indigenous children until she was 13 when she was sent into indentured domestic service. Wages were collected but never paid to Bigali. When the Western Australia government announced in 2010 that they would compensate Indigenous people for unpaid wages, Bigali made application to access her government files so that she could lodge a claim with the Commission.

In an act of great generosity Bigali shared the files documenting her early life with us and also shared aspects of her story, not captured in the official files, in an interview with her grand -daughter Tilly. In this paper we draw on these different accounts of Bigali’s life to ask what effect giving an account of oneself can have on the self. As Butler (2006, 121) reminds us “we are not simply the effects of discourses but that any discourse, any regime of intelligibility, constitutes us at a cost”. Elsewhere Aboriginal Australians have talked of getting “tired of telling the stories: she’s Stolen Generation and telling that hurts her all the time” (McKenzie quoted in Maddison 2009). We ask, what this requirement to produce give a coherent account of the Indigenous subject has cost? (Butler, 1993).

In responding to rhetorical questions such as these, we draw on insights from recent feminist writing on ethics and politics to try to move the discussion from a focus on a ‘politics of regret’ (Olick, 1999) to one of recognition. Drawing on Butler (2005) and Ahmed (2000: 154), we see this process of writing about Bigali’s story as a political project – moving beyond giving an account to an ethics of recognition. This kind of ethical communication means not fixing, pinning down the Other but listening as a way of encountering the Other (Swan 2017).

One of our aims is sharing Bigali’s story, and our thoughts on why it is so significant beyond her own narrative, is to open up this possibility of an ethical and political openness to the Other in contrast to the coherent accounts that Bigali and others like her have hitherto been compelled to give. We propose moving from a need for coherence to embracing the incomplete, the not quite there, the unfixable. In relation to the ‘audience’ and the need to persuade, we join with calls for a feminist praxis of listening (Swan 2017) that counters the ‘stranger fetish’ moving from a mediated knowing of the Other to an immersive, proximal way of relating that can open up the possibility of engaging in the kind of mutual recognition necessary to overcome hierarchical organization of difference (Ahmed 2000).
Exploring Palestinian feminism: a historical analysis of the Palestinian Women’s Movement
Farah Fayyad, Macquarie University
Contact: farah.fayyad@mq.edu.au

This paper will focus on the historical analysis of the Palestinian Women’s Movement, juxtaposed against a complex and often underrepresented, postcolonial and feminist critique of the Palestinian question.

The Palestinian Women’s Movement, which later evolved into the Palestinian feminist movement offers a rich and contextual understanding of a movement that arose in one of the most complex political conflicts to date: the Palestinian-Israeli conflict. While the reference point for the current conflict is often understood as being the 1948 Arab-Israeli War, or what Palestinians refer to as the “Nakba” (catastrophe), the political conflicts date back to the struggle for autonomy and independence from the Ottoman Empire (1516-1916) and the British Mandate colonial forces (1920-1948) (Pappe, 2010). What we now understand as the current Palestinian Feminist Movement traces its origins to the first formalized version of the Palestinian Women’s Movement which emerged in the late 1920s and developed unofficially over a period of 10 years as the “first wave of Palestinian Feminism” (Fleischmann, 2000). It however metamorphosized over a complex period of time with various temporal points that signified major changes in its direction and narrative. Each period of time, each event, and the constant but often subtle re-evaluation, reconstruction and understanding of the women’s movement offered one step forward (Hiltermann, 1991; Gluck, 1995; AbdulHadi, 1998; Fleischmann, 2000; Amireh, 2003).

Unravelling the Palestinian women’s effort in the historical context of Palestine’s complex history is no easy task. Not only does it require a careful understanding of the rich and convoluted nature of its historical, cultural, social and political matrix, but I argue that it requires one to navigate through the often contradictory efforts of the women’s movement and to situate them in the complex matrix by being “unrestrictive” to their subjectivities.

Through this paper, I aim to explore the issues of masculinity, patriarchy, colonialism, womanhood, Occupation, and displacement, to name a few, that highlight the emergence, dynamics and challenges of a movement rooted in historical struggle. What were the specific socio-political and cultural conditions in which these women operated in? How did they frame their political opportunities? What informed their tactics and strategies? Why were their actions considered “contradictory” to what may be categorized as a feminist movement? Did they operate in a system of interlocked oppression, and how did they navigate such systems to demand their gender specific rights within a larger nationalistic struggle? For instance, Fleischmann strongly dismisses claims that the early stages of the Palestinian Women’s Movement were not feminist and argues that they demonstrated their own indigenous feminism in which they deployed their own tactics and strategies to operate within their specific context (Fleischmann, 1996).

I aim to use the opportunity to present a historically grounded view of the Palestinian Women’s Movement to explore ways in which an interdisciplinary channel can be created with the field of Management and Organizations. Perhaps revisiting the systems and structures of the Palestinian Women’s Movement, while acknowledging its historical developments, may allow us to better understand the powers of discourse, gender ideology, society and the location of women and their subjectivities within these matrices of oppression.

SEENION 6/6: DIVERSITY (AT) WORK

‘The Emperor Has No Clothes On’: Repoliticising Diversity Management Through An Understanding Of The Effects Of Racism On Australian Muslims
Mojdeh Tavanayan, Macquarie University
Contact: mojdeh.tavanayan@mq.edu.au

This thesis is a multidisciplinary theoretical study of the ways in which the socio-political nature of racism effects MUSLIMS IN AUSTRALIA. Inspired by Nkomo’s ‘The emperor has no clothes: Rewriting race in organisations’ (1992) study of the erosion of the notion of race in organisations, the socio-political context and its role in understanding racism in Australia is explored. The imperative of racism perpetuated by
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socio-political context and its impact on diversity management is paramount to demonstrate how race is
diluted in studies of diversity which lacks nuanced political consideration rather than promoting the
business case (Tomlinson & Schwabenland, 2010).

The role of the media in perpetuating inequalities, influencing perceptions and opinions and ultimately,
creating racism is acknowledged. The new racism is multifaceted and complex (Essed, 1991) intertwined
with everyday social interactions. The notion of racism without racists (Bonilla-Silva, 2003) demonstrates
the intricacy of modern racism as embedded structures in social behavior contributing to colour-blindness
(Bonilla-Silva, 2006) and mainstream’s proclamations of benevolence. Minorities, therefore, are frowned
upon and considered unappreciative when raising issues of discrimination. By politicising diversity
management through an analysis of socio-politics, racism, media and organisation, it is evident that there
is a void in management theory and practice of discourses of Islamophobia and its management in
organisations. Organisations by producing masquerade of diversity practices tend to obscure racism and
commodify differences as a marketing tool to protect their inherent whiteness (Ahmed, 2012). Discussion
of the socio-politics and specifically Islamophobia are camouflaged by organisational management
through a conspiracy of silence and diversity practices which are non-performative blue prints with no real
outcome of change. Diversity initiatives are myopic practices concerned about portraying organisational
happy facade (Ahmed, 2009) rather than making real change. Critical diversity studies compartmentalise
individuals as having preconceived identities with no ‘socially constructed nature’ (Zanoni, Janssens,
Benschop & Nkomo, 2010). They furthermore, use parochial views of the mainstream, ignore power
disparities between groups and lack contextual implications.

This thesis concludes by presenting a future research agenda which addresses how academics, diversity
practitioners and corporate Australia can foster transparent dialogue. This dialogue requires developing
an engagement between corporate diversity management initiatives and social justice in light of
evidenced racism in multicultural Australia. The role of emotion and compassion at individual level and its
link to moral reasoning and equality (Brewis, 2017) is an emergent area of research in diversity
management discourse. Compassion for the other can play a vital role in alleviating the pressures of over-
individualistic and competitive neo-liberal societies.

Beyond ordering Others: A postcolonial feminist framework for diversity and its management

Pasi Ahonen, University of Essex
Mrinalini Greedharry, Laurentian University
Janne Tienari, Hanken School of Business
Contact: pasi.ahonen@essex.ac.uk

What role can, does or should the concept of diversity and its management have in the changing global
setting? To address this question, we draw on postcolonial theory and propose that colonialism is a
 crucial, but obscured, epistemic context for making sense of diversity and its management in current
transnational times. We build on postcolonial feminist theory in particular to develop a research framework
that enables us to theorize the epistemic context that animates practice and research on diversity and its
management (see, Jack, 2015, 2015; Jack et al., 2011; Jack and Westwood, 2009; Metcalfe and
Woodhams, 2012; Muhr and Salem, 2013; Westwood, 2015). We argue that this context has a direct
bearing on what happens to diversity and its management when it is taken to the global stage. Building on
work by Ahonen et al (2014: 277) we take up the idea that “context matters in terms of power” and
propose that theorizing colonialism as a context for diversity and its management is important because it
brings to light and processes of making subjects of action and objects of knowledge that research in the
field has thus far been largely unable to address.

Extant research on diversity and its management identifies a wide array of differences in organizations,
the most central of which are understood as marking long-standing historical inequalities, such as race,
gender and class. However, such central differences are typically addressed as personal characteristics
of individuals that may (or may not) have a bearing on team / group dynamics and / or organizational
performance (see, Mayo et al., 2017; van Dijk et al., 2017) or they are analyzed in relation to present day
power relations and inequalities (e.g., Zanoni et al., 2010). The impact and influence of colonialism, if
recognized at all, is understood to be in the past, even if it has created some of the present-day inequalities. Yet, when considered more closely, it becomes apparent that colonial history produced particular kinds of gendered, racialized and sexualized bodies (Collingham 2001; Cooper and Stoler, 1997; Nandy 1983; Sinha 1995) and ways of knowing them (Cohn, 1996; Stoler 1995; Cooper and Stoler, 1997; Stoler, 2002; Thomas 1994; Young, 1995) that still endure (Stoler, 2016). Crucially, it produced these bodies and ways of knowing through similar techniques and procedures that are used today to manage such bodies in contemporary organizations under the auspices of diversity concepts (Jack et al., 2011; Özkazanc-Pan, 2008; Özkazanc-Pan, 2014; Wong, 2010). We argue that in ignoring this colonial context in its past and enduring forms diversity research inadvertently reproduces colonial epistemology, thus working against its original aims and intentions. Through a postcolonial feminist analysis, we show how the reproduction of this epistemology works by examining two core constructs: categorization and representation.

In this paper, we first outline different traditions and approaches in diversity research, and articulate why it is timely and relevant to move beyond the extant understandings. We then introduce our perspective on diversity that builds on postcolonial theory and postcolonial feminism in particular, and highlight colonialism as an epistemic context that remains salient but hidden in diversity research. We go on to elaborate what it means to engage critically with the colonial epistemology of diversity and its management, concluding with three propositions for further research.

SOCIAL REPRODUCTION: FAMILY UPBRINGING, HOUSEHOLDS AND INEQUALITIES IN WORK AND ORGANIZATIONS

SESSION 1/5: GENDER, FLEXIBILITY AND PARENTAL LEAVE IN CONTEXT

Paid parental leave and gender norms in the United States and Australia
Deborah Widiss, Indiana University
Contact: dwidiss@indiana.edu

In 2011, when Australia launched its paid parental leave (PPL) scheme, the United States became the only industrialized country in the world that fails to guarantee paid leave after the birth of a child. Although the U.S. still lacks a national program, a growing number of U.S. states now provide paid leave. This paper compares and contrasts PPL schemes in the United States and Australia. The policies employed in the countries provide a similar (and relatively modest, by international standards) number of total weeks of benefits, but they structure the leaves quite differently. Australia provides 18 weeks of pay to the “primary carer” for a newborn and 2 weeks of “dad and partner pay” (DAPP) for a secondary carer. Although a birth mother may transfer some or all of the primary carer benefits, such transfers are quite rare. Thus, in practice, it generally operates as 18 weeks of government-funded maternity leave and 2 weeks of paternity leave. U.S jurisdictions, by contrast, provide each parent an identical number of weeks of benefits (ranging from 4-12 weeks) for parental leave, with no possibility of transfer, although some provide women an additional number of weeks (usually 6-8 weeks) to recover from the medical effects of childbirth. Private employer policies follow the same pattern. Australian companies typically provide maternity or primary-carer paid leaves that are much longer than paternity or secondary-carer leaves. U.S. companies, by contrast, often provide paid “parental” leaves of equal length to both parents (in part because this structure is arguably required by U.S. sex discrimination law).

The history of the Australian and U.S. leave programs is markedly different and embodies distinct visions of how best to advance women’s opportunities and support familial caregiving. At heart, they represent different visions of what “equality” means. This paper probes the pros and cons of the varying structures, presenting data on usage patterns in the two countries and preliminary findings from semi-structured interviews I am conducting with stakeholders involved in implementation of the Australian work/family policies. My research suggests that the structure employed in the U.S. may be more effective than the Australian structure at disrupting the traditional gendered division of family labor. In fact, in two U.S. states, men make up almost 40% of parental leave claims, a rate that is on par with international leaders such as Sweden and Norway. However, the U.S. structure is less supportive of single mothers, who may
have the greatest need for paid leave benefits.

Public policies and organizational practices in leadership positions in Iceland: The dilemma of parental leave
Olof Juliusdottir, University of Iceland
Contact: olj2@hi.is

The Nordic countries are known for gender equality and family policies that encourages both women and men to participate in the labor force and caring for their children. Iceland was the first country in the world to allocate fathers and mothers the same right to parental leave; granting fathers three non-transferable months, mothers three and three to share. The polices are known for being degenderizing, emphasizing that the welfare of the family is based on gender equality in all aspects of life. However, the number of women in leadership positions remain low in the Nordic countries like elsewhere in the world. In the year 2015, only 9.2 per cent of women were chief executives’ officers in the biggest companies, with more than 250 employed. Women in Iceland have also since long been underrepresented in boards of corporations which was met by affirmative action in the year 2010.

This presentation focuses on how organizational practices in Iceland operate in tension with family policies. This is important as it can explain the lack of gender diversity in business leadership that still exists. A qualitative method was applied, by interviewing nine female and eleven male chief executive officers in the Icelandic economic life. The interviews were conducted in the winter months of 2016 and 2017 at the interviewees’ place of work. Analysis of the interviews indicate that residual gender roles and stereotyping underpins organizational practices in executive positions and puts women at a disadvantage. Women leaders did not perceive mothering as a hindrance for career advancement, however, they were aware of putting their job at risk, if they would take parental leave. Men leaders on the other hand regarded parental leave a hindrance for women while they themselves did not have to consider work interruptions when having children, as their partners took the main care of such family issues. Parental leave has the objective to equalize the sharing of childrearing between the spouses. In doing so the gender equality in the labour force should also be affected by the policies allowing women to build up their career equally to men.

The findings reveal, despite the good intention of the family policies in promoting gender equality, that the organizational practices influence women’s underrepresentation in leadership positions.

Flexibility failures: Why and how women and families accommodate the long-hours work of ‘ideal’ workers
Lara Corr, Swinburne University of Technology
Lyndall Strazdins, Jane Dixon, Cathy Banwell, Australian National University
Contact: lcorr@swin.edu.au

Flexible work policies were introduced for two reasons: to meet the personal needs of workers, largely women with primary caretaking responsibilities, and to allow employers greater scheduling and workforce diversity options. Workplaces refer to these as ‘family-friendly’ policies and they refer to the accommodations workplaces are willing to make to the needs of their employees family life. The uptake and availability of flexibility policies varies in workplaces and are well researched. At the same time, the array of accommodations that workers and their families make to meet work load and time demands are often overlooked. This study critically examines the spectrum of available flexible working time accommodations and how ‘ideal’ workers and families respond by reconfiguring their interactions and priorities to adapt to long-hours work. We argue that families make mutual and major accommodations to jobs, even those which are flexible and appear relatively family-friendly. Participants included women and men working in pink, blue and white collar roles who work over 40 hours per week across four industries in metropolitan Melbourne and regional Victoria, Australia. Qualitative interviews, time diaries and questions on access to flexible working time opportunities were used to investigate differential access and
usage of working time flexibility and to highlight how different workers and their families accommodate inflexible working time demands.

Flexible working time options were inapplicable or unavailable across most job types, however emergency family leave was close to universal. Workers with the most access to flexible working time options carry the most privilege in terms of class, income, gender and ‘race’: white, high income, men. The women in a comparable position of privilege (executives and small business owners) used available flexibility to demonstrate high work and family devotion. This pattern was replicated in women’s working lives regardless of class and race/ethnicity by choosing jobs with working time profiles that had the least impact on their families. Family accommodations increased as work hours did. The most challenging adaptations were made by families of rotating shift workers, followed by night shift workers. Families of long hours workers with set, early start and finish times made the least concessions followed by ‘regular’ long hours workers with a quasi split-shift (working at home after dinner), but both relied heavily on highly flexible mothers and grandmothers. Male workers’ uptake of flexible working time policies enabled greater family presence rather than caregiving; although they might supplement their partner’s caretaking when partners were unable (and community/extended family unavailable). With limited flexibility options and working time patterns that challenge worker-family relationships, women demonstrating high family devotion and responsibilities (whether acting as partners or as the ideal worker themselves) have little choice but to reconfigure their daily lives and that of their families to protect family integrity.

Overall, working-time flexibility is quite limited for long hours workers and is influenced by position and role type, which are underpinned by class, gender and ‘race’/ethnicity-based occupational segregation. Long, unpredictable and unsocial hours, even if flexible on occasion, require major accommodations on the part of other family members to relationships, routines and family interactions. The combination of challenging working time demands and family accommodations carry a range of familial and personal risk factors for wellbeing that are exacerbated for women.

SESSION 2/5: FATHERS, MOTHERS AND SHARED CHILDCARE

Unmasking work-family balance barriers among men in the workplace: how men construct emancipating masculinities
Marc Grau-Grau, Harvard Kennedy School, UK
Contact: Marc_Grau-Grau@hks.harvard.edu

This study aims to examine the perplexing underutilization of flexible work arrangements among men. Based on 31 interviews with working men from different types of organizations, we found meso (organizational)- and micro (individual) barriers that could explain why men prefer not to use flexible policies. Understanding the perception of these barriers by men practicing different masculinities at work allows us to detect three types of strategies used to overcome such barriers. Gender deviants, who clearly perceive barriers and show their public disconformity are challenging hegemonic masculinity and the notion of the ideal worker. Theoretical and practical implications are also discussed.

Vanguard Dads: Examining the characteristics and experiences of fathers who take more leave than their workplace norm
Michelle Brady and Emily Stevens, University of Queensland
Contact: michelle.brady@uq.edu.au

Work-family researchers consistently argue that gender equality can only be achieved once men adopt changes to their work patterns and take on a greater responsibility for childcare. Research continues to indicate that the birth of a child represents a crucial turning point at which gendered parenting differences are established amongst couples, including those that may have adhered to more egalitarian housework arrangements prior to a birth. Sharp gendered differences in leave taking around the birth of a child have been identified as a key factor that generates this division. Research has thus focused on understanding the influences of fathers’ patterns of leave taking around the birth of a child. Studies have shown that
father’s leave taking patterns are strongly influenced by what leave their peers have taken around the birth of a child, highlighting the importance of workplace norms in shaping leave taking decisions. Yet there has been little research into the experiences of men who are the leaders in their workplace in regards to parental leave-taking. We take a social constructivist approach to analyze 63 qualitative interviews with Australian fathers of infants, to investigate how men working in diverse occupations negotiate workplace culture in their leave taking decisions. We focus on small number of cases where participants sought to take more leave than was considered the ‘norm’ for their work context, unpacking the characteristics of these men, and the workplace dynamics shaping their experiences. Findings indicate that specific parental or paternity leave policies, as opposed to more generic and annual leaves functioned as ‘cultural resources.’ This meant that fathers could draw on policies to challenge workplace norms, and signal their right to leave. More broadly, we argue that fathers’ access to parental leave can influence workplace cultures and has the power to facilitate cultural change in the longer term.

‘It’s my time’: the effects of maternal gatekeeping on the use of shared parental leave in the United Kingdom
Holly Birkett, Sarah Forbes, University of Birmingham
Contact: h.birkett@bham.ac.uk or s.forbes@bham.ac.uk

In an attempt to increase gender equality in the workplace, and the boardroom, a number of European countries are increasingly extending the flexible working policies available to parents. In this vein, the UK Government introduced a Shared Parental Leave Policy (SPL) in April 2015 to overcome gender inequality. Thus far there has been very little academic research in this area, despite incredibly low take up. HMRC data indicate that as few as 1% of parents eligible for the policy access it. Indeed, only 8,700 new parents used the policy between April 2016 and March 2017, while during the same period 661,000 mothers took maternity leave and 221,000 fathers took paternity leave. It is difficult to imagine a less ‘successful’ policy. Our research aims to explain this pattern, uncover and understand the mechanisms which underpin it and suggest ways of increasing future take up of SPL.

In-depth interviews with 50 men and women eligible for SPL explored their understanding of and views toward this new policy. These interviews covered the respondent’s motivations, thought-processes and actions from the time they learnt they were expecting/due to adopt, through their decision-making about childcare responsibilities and their experiences of childcare in the first 12 months of the child’s life.

The results suggest that maternal gatekeeping, conceptualised in the literature as mothers “imposing some degree of restriction on the father’s involvement with children” (Allen and Hawkins: 1999), is a significant barrier to the take-up of SPL; a barrier exasperated by specific aspects of the UK policy and, more broadly, cultural attitudes around gender role expectations. Radcliffe and Cassell (2015) have previously argued that, even when their partners are able (and willing) to share childcare responsibilities, women are often unwilling to release control. They trace this maternal gatekeeping behaviour back to the continued dominance of gender stereotypes, which see mothers as primary carers and stigmatise men who take on this role. Our research supports this argument within the context of shared parental leave, demonstrating how both men and women in the sample draw on cultural norms and gender stereotypes to argue that maternity leave is a right or entitlement that the mother had earned by carrying the child for 9 months and giving birth despite the opportunity for the partner to take on the role of caregiver for a time. However, our research here goes further by examining how these mechanisms operate in relation to shared parental leave and by demonstrating that even if women were willing to relinquish this role, policies, both governmental and company policies, create, reinforce and encourage maternal gatekeeping behaviours.

Crucially we argue that the way the UK policy has been set up forces mothers into a gatekeeping position, given that for SPL to be triggered the mother has to officially agree to ‘sacrifice’ a period of her remaining maternity leave which must be triggered by her employing organisation. As such, fathers cannot make an active decision to participate in child-care duties in the early days of life/adoption without the explicit ‘permission’ and involvement of the mother. This UK policy thus forces the mother into the role of decision maker and organiser of childcare, regardless of whether this is desirable, or helpful, in the context of the family in question. Consequently, across our data some fathers who wanted to be more actively involved
in child-caring responsibilities in the first year of their children’s lives felt discriminated against by this and other policies around childbirth, flexible working and childcare.

As such, we argue that an important step towards breaking down this maternal gatekeeping behaviour and the underlying gender stereotypes around childcare, would be to reframe the policy in a way which does not suggest that there is a primary and secondary parent/carer when it comes to responsibilities and decision-making around childcare. This would also be an important step in supporting non-traditional couples, where there may be two mothers or two fathers, but currently for SPL, one will have to officially assume the role of primary carer, with the other as secondary carer, despite the fact they may take equal responsibility for the care of their children.

SESSION 3/5: THE EFFECTS OF THE CONFLICT BETWEEN ORGANIZATIONAL AND FAMILY ROLES

Discrimination on the basis of parent status in Australia: who is vulnerable and how does it link to mothers and fathers mental health?

Amanda Cooklin, Stacey Hokke, Simon Mason, La Trobe University
Contact: A.Cooklin@latrobe.edu.au

Background & Aims: The Commonwealth Fair Work Act (2009) prohibits workplace discrimination on the basis of parent (or carer) status in Australia. Nonetheless, workplace discrimination remains a common experience for employed mothers and fathers. The Australian Human Rights Commission reports that one in two mothers (49%) and one in four (27%) fathers experience discrimination on requesting, taking or returning from parental leave (2014). However, evidence about the experience of discrimination, on the basis of parent status, beyond the parental leave and return-to-work period remains sparse. The aims of this study were to investigate (i) the workplace discrimination experienced by mothers and fathers of dependent children; (ii) the parents most vulnerable to discrimination (by gender, job characteristics); and (iii) the relationship between discrimination and mental health, job-stress and turnover intention in a national sample of Australian parents.

Method: A national survey of parents was conducted in 2016. Parents were eligible for participation if they were employed, and had one or more children (aged 0-18yrs). Recruitment was via social media, with data collected online. Mothers (n=2950) and fathers (n=1318) provided demographic and employment characteristics and completed standardised assessments of mental health (Kessler 6); job stress and turnover intention. Discrimination was assessed using a 4-item measure (ABS Pregnancy and Employment Transitions, 2011). Parents were asked to identify if, due of their status as a parent, they have ever: “Missed out on opportunity for promotion”; “Missed out on training or development opportunities”; “Received inappropriate or negative comments from your manager or supervisor”; or “Received inappropriate or negative comments from your colleagues” (yes, no, don’t know). A count of perceived discrimination was derived (range 0-4), with higher scores indicating greater perceived discrimination in the workplace. Linear regression analyses, adjusted for employment and family characteristics, were conducted to test the association between experience of discrimination and mothers’ and fathers’ mental health, job stress and turnover intention.

Results: Over sixty percent of mothers (1880, 63.7%) and forty percent of fathers (40.7%) reported at least one form of discrimination. Most types of discrimination were more common in mothers (between 27% - 46% for each of the 4 types), but approximately one in five fathers reported each type of discrimination. Discrimination was more common for single parents, shift and casual workers and those employed < 20 hours / week. In fully adjusted regression models, total discrimination was significantly associated with poorer mental health, higher job stress, and turnover intention for mothers and fathers.

Conclusions: Workplace discrimination experienced by working mothers and fathers is common; is sustained beyond the parental leave / return-to-work period; and is directed to those employed in the poorest quality jobs. Given the links reported here with poorer mental health, identifying ways to reduce discrimination and support working parents with their ongoing work-care demands is critical.
Parents' work-family conflict and the impacts on children’s mental health over time
Liana Leach, Huong Dinh, Lyndall Strazdins, Australian National University
Amanda Cooklin, Elizabeth Westrupp, Jan Nicholson, La Trobe University
Contact: Liana.Leach@anu.edu.au

Background: Parents' work environments can significantly impact family life. Work-family conflict has been found to be associated with couple relationship quality, parent mental health, and the family environment. These findings raise the question of whether the adverse impacts of work-family conflict for parents flow on to impact their children's mental health and wellbeing.

Methods: This study used five time-points of longitudinal data, with each time-point spaced 2 years apart, from the Australian Longitudinal Study of Australian Children (LSAC). The study followed children aged 4-5 at baseline until they were aged 12-13 years at wave 5 (n=2496 families, with 7652 observations over time) to examine the impact of mothers’, fathers’ and both parents’ transitions into and out of work-family conflict on children’s mental health (measured by the Strengths and Difficulties Questionnaire (SDQ)). Analyses used longitudinal random-effect structural equation models, adjusting for prior child mental health and a range of other relevant covariates.

Results: Parent work-family conflict transitions were associated with subsequent changes in their children's mental health. Children's mental health deteriorated with parents' experienced an increase in work-family conflict, but improved when parents' work-family conflict reduced. The worst effects occurred when parents' work-family conflict was chronic over time. Results held for mothers, fathers and combined couple-transitions, and the key pathways appear to be changes in children's relational environments.

Conclusion: These results contribute new evidence that conflicts between the work-family interface are powerful social determinants of mental health which have an intergenerational reach. Identifying strategies to ameliorate work-family conflict is important not only for working parents, but also for their children.

The relationship between flexible work-family strategies and parents’ mental health and occupational wellbeing in Australia.
Stacey Hokke, Shannon K. Bennetts, Naomi J. Hackworth, Sharinne Crawford, Jan M. Nicholson, Amanda Cooklin, La Trobe University
Liana Leach, Lyndall Strazdins, Australian National University
Cattram Nguyen, University of Melbourne
Contact: s.hokke@latrobe.edu.au

Background: Employed parents often experience incompatibility between their work and caring responsibilities. Flexible work arrangements (FWAs) are touted as key to work-family balance, yet evidence of the extent to which Australian parents use FWAs and the benefits of their use are not well established. The purpose of this study was to describe which mothers and fathers use FWAs, and to investigate the relationship between FWAs and work-family conflict (WFC) and key health outcomes (psychological distress, occupational fatigue and burnout).

Methods: A national sample of employed Australian parents (with one or more children aged 18 years or younger) were recruited via Facebook in 2016 to participate in an online survey (n=2,950 mothers and n=1,318 fathers). Two types of flexible work-family strategies were explored: formal FWAs offered by workplaces (e.g., flexitime, changing total work hours, or working from home); and informal FWAs (Behson, 2002), the temporary day-to-day adjustments parents make to their work practices to accommodate family needs (e.g., doing household-related tasks at work, working through breaks, or leaving work early to attend a family event). Parents provided demographic and employment characteristics, and reported on standardised assessments of WFC (Marshall & Barnett, 1993), psychological distress (Kessler et al., 2002), occupational fatigue (Winwood, Lushington, & Winefield, 2006) and burnout (Maslach & Jackson, 1981). Analyses were stratified by gender; adjusted linear
regression models investigated the association between FWAs and health outcomes.

Results: Formal FWA use was relatively common and slightly higher for mothers: 86% of mothers and 80% of fathers used at least one formal FWA in the previous 12 months. Informal FWAs were also frequently reported, with 52% of fathers and 53% of mothers using at least one informal FWA on a daily basis. Overall use of informal FWAs did not differ by gender. Parents were more likely to use formal or informal FWAs if they were tertiary educated, in a professional occupation or did not work shifts. In fully adjusted models, for both mothers and fathers, greater use of formal FWAs was associated with lower burnout (mothers: $\beta=-0.10, P<0.001$; fathers: $\beta=-0.19, P<0.001$) and lower occupational fatigue (mothers: $\beta=-0.12, P<0.001$; fathers: $\beta=-0.14, P<0.001$). There was no association between formal FWAs and parents’ work-family conflict or psychological distress. Conversely, parents’ use of informal FWAs was consistently and independently associated with higher work-family conflict (mothers: $\beta=0.21, P<0.001$; fathers: $\beta=0.16, P<0.001$), higher psychological distress (mothers: $\beta=0.15, P<0.001$; fathers: $\beta=0.15, P<0.001$) and higher burnout (mothers: $\beta=0.09, P<0.001$; fathers: $\beta=0.20, P<0.001$) as well as higher occupational fatigue for mothers ($\beta=0.09, P<0.001$).

Conclusions: Whilst socio-economic inequalities still pattern parents' uptake of formal, flexible provisions to manage work and family, mothers and fathers reported similar use, with protective associations against occupational fatigue and burnout. Informal arrangements are commonly used, possibly suggesting that organisation-based FWAs are not meeting parents' needs to balance work and care. Many parents regularly make informal and self-directed adjustments to their work patterns to accommodate family, and these are associated with poorer mental health and occupational wellbeing.

SESSION 4/5: MATERNAL EMPLOYMENT AND ADULT CHILDREN’S OUTCOMES

Learning from mom: Maternal employment, social class and adult daughters’ employment
Kathleen McGinn, Harvard Business School
Mayra Ruiz-Castro, University of Roehampton
Elizabeth Long-Lingo, Worcester Polytechnic Institute
Contact: kmcginn@hbs.edu

Maternal employment, like all employment, is a marker of socioeconomic status. Recent studies document positive associations between maternal employment and adult sons' and daughters' engagement in public and private spheres (Fernandez et al., 2004; Olivetti et al., 2013; McGinn et al., 2017). Effects attributed to maternal employment, however, may be due to household social class rather than to mothers' labour force participation, per se (Sullivan et al., 2013). Studies exploring links between maternal employment and outcomes during childhood and adolescence find effects vary with mothers' income (Lomabrdi & Coley, 2017) and education (Hsin & Felfe, 2014). The potential carryover to adult outcomes is unclear. Analyses that include maternal occupation and education, key markers of socioeconomic status (Breen & Jonnson, 2005; Hollingshead, 1975), may help disentangle potentially additive or interactive effects attributable to a mother’s engagement in the labour market and related socioeconomic factors within the household.

Using data from the Generations and Gender Programme (GGP) administered in 11 European countries across two waves from 2002 through 2013 (available at http://www.ggp-i.org/data), we explore the possibility that the association between maternal employment and adult daughters' employment varies with family-of-origin social class. We find that maternal employment has a positive and significant relationship with adult daughters’ employment status regardless of family-of-origin social class: relative to women whose mothers were not employed, employment was 1.17 times more likely for women whose mothers had worked in manual labour occupations (p < .01), 1.23 times more likely for those whose mothers had worked in low-skill non-manual labour occupations (p < .01) and 1.10 more likely for women whose mothers had worked in high-skill occupations (p < .10). Consistent with this finding, mother’s education was not a significant predictor of whether or not daughters were employed. Women’s likelihood of supervisory responsibility, however, reflected maternal social class: women raised by mothers who were employed in manual labour were no more likely to supervise others at work than their peers raised by mothers who were not employed, but women whose mothers had worked in higher skill jobs were 1.14
to 1.22 (p < .10 & .01, respectively) times more likely to supervise others. Holding maternal occupation constant, maternal education was also positively related to daughters’ supervisory responsibility (p < .01). Socioeconomic status during childhood also moderated the relationship between maternal employment and adult daughters’ income: only daughters raised by mothers employed in high-skill occupations earned significantly more than those raised by mothers who were not employed (p < .05); holding maternal occupation constant, maternal education also shows positive effects on daughters' income (p < .01). Overall, the findings for maternal occupation and education suggest a moderating effect of social class on maternal employment: women raised by employed mothers are more likely to be employed themselves regardless of maternal education or occupation, but the status of daughters’ employment – supervisory responsibility and earning level – reflects their mothers’ education and occupation, with higher levels of responsibility and income accruing to women raised in families with higher socioeconomic status.

Higher stakes: Are the daughters of mothers with careers aiming for the top?

Jill Armstrong, Cambridge University
Contact: Ja605@cam.ac.uk

This paper uses the concept of tension between biographical and historical time to explore different generational perceptions of the desirability of combining a demanding career with being a ‘good mother’ displayed by women in their 20s and 30s and their working mothers (Finch, 2007; Kehily and Thomson, 2011). I argue that having a mother as a role model of career success is far less predictive that one might imagine of their daughters progressing as far or further in their own careers.

Intergenerational narrative interviews with 30 mothers and 31 daughters, both separately and together, are used to explore the relative influences of contemporary motherhood culture and the experience of being mothered by a woman who had also worked full-time or close to full-time in a professional or managerial career. Approximately a third of the mothers had reached the most senior roles in their fields. 10 daughters were close to graduating and making career choices, 12 were working and 9 had children under 5. Almost all the daughters felt well-mothered and felt positive about their mothers’ career achievements. Maternal communication of work values is evident in the daughters’ early career choices. Almost all the daughters planned or had embarked upon a high-status career path. Despite this, a clear majority did not want to emulate either their mothers’ working hours. Neither did they mirror the more pragmatic feelings their mothers expressed about combining work and motherhood. Instead, the daughters embraced a dominant idea that part-time work offers ‘the best of both worlds’. The daughters are strongly influenced by the contemporary culture of motherhood with its emphasis on ‘balance’ (measured by time), individualisation and parental determinism (Furedi, 2002; Rottenberg, 2014). It appears that the stakes have been raised to make it feel too risky to one’s child’s well-being and cultural capital to embrace working practices that go against the culture of the ‘intensification of responsibility’ (Thomson et al., 2011), despite these daughters’ positive perceptions of their own upbringing.

Much research demonstrates that part-time work presents strong barriers both to career satisfaction and progress (Gatrell 2007; Connolly and Gregory 2008). These findings therefore suggest continuing gender inequalities in the most senior positions in organisations. This reinforces the need for organisations to offer more genuinely flexible ways of working in senior roles and for policy initiatives to facilitate the greater involvement of fathers in caring for their children. For individuals, I advocate challenging the idea of measuring good mothering by ‘balanced’ hours spent at work and at home.
The impact of the family members’ education and entrepreneurship abilities on the perceptions and attitudes on the daughters’ succession process in family owned businesses

Ozlem Ozdemir, Loughborough University London
Contact: o.ozdemir@lboro.ac.uk

Family Owned Businesses (FOBs) are accepted as vital players and essential sources of prosperity in the global economy. Although the majority of well-known companies are family owned, research indicates that unfortunately, only thirty percent of family businesses survive to the second generation. Therefore, successful transfer of the business to the next generation is an important issue for the family business literature. Although the succession process is one of the most researched areas within the family business field, unfortunately, studies show that, successor selection is very much biased by gender with daughters being almost always excluded as candidates. Moreover, economic environment, family background, employment history, organisational experiences, social networks, national culture, and personality traits are all considered as an impact of the probability of woman’s succession process in FOBs. In particular, resend research has paid considerable attention to the role of national culture, economic environment and the other issues in explaining daughters’ succession process, however, family members’ education has not yet considered the influential value for this process. Drawing of the theory of planned behaviour, this study analyze how the interaction between family members’ education and entrepreneurship abilities shapes the perceptions and attitudes toward daughters’ succession process.

Researchers (Gomez-Mejia, Nunez-Nickel & Gutierrez, 2001; Zahra 2005; (Kellermanns, Eddleston, Sarathy, & Murphy, 2012) discovered that the interaction between the family unit and business can enhance entrepreneurship behaviour and being family firms are considered as positively associated with corporate entrepreneurship, as measured by initiative, ingenuity, and risk-taking. Likewise, it may be that family influence helps a family firm to benefit from its innovativeness (Kellermans et al., 2012).

Apart from those issues, the purpose of this study is to fill the gap and offers a different perspective on daughters’ succession by analysing the family background as an impact on daughters’ succession process.

The research is grounded in the theory of planned behaviour (TPB), which has been emerged as one of the most influential and popular conceptual frameworks for the study of human action (Icek Ajzen, 2002)The basic premise of the TPB is that some type of intentionality towards the behaviour precedes any planned behaviour (Lortie & Castogiovanni, 2015). This theory is the main factor in determining the interest of individuals, to perform a specific behaviour and according to (Fishbein & Ajzen, 2005), interest is determined by three factors; attitudes, subjective norms and perceived behavioural control. In the TPB, behavioural attitudes refer to the degree in which a person has a behavioural evaluation assessment whether it is good or not good while subjective norms are a measure of social pressure to determine whether the entrepreneurial behaviour needs to be done or not (Prabandari & Sholihah, 2014). Finally, perceived behavioural control deals with situations in which people may lack complete volitional control over the behaviour or interest (Ajzen, 2002, p.666). For example, in the entrepreneurial context perceived behavioural control is the perception of one’s belief towards his/her ability to become an entrepreneur (Prabandari & Sholohah, 2014).

Data was collected from in-depth, semi-structured interviews with 20 FOB owners and daughters, and surveys of 252 FOB employees to obtain information on their perspectives about selecting daughters as FOB successors.
From language broker to professional interpreter: The familial influences of men entering the Sign Language interpreting profession

Paul Michaels, Durham University
Contact: p.a.michaels@durham.ac.uk

A child of one or both Deaf parents is referred to within the Deaf and Sign Language interpreting communities as a CODA (Child of Deaf Adults). These children are very often enculturated into the Deaf community but also need to operate within the majority hearing world. As a result, these children will end up acting as a ‘language broker’ (Napier 2017) because they are ‘interpreting’ for their parents in social and formal situations. This occurs because Sign Language interpreters are not always available and as Angelelli (2010) highlights in the case of Latino immigrants settling in the US, there is a sense that access to information is important and therefore, young individuals cannot simply stand by and not allow that access to be achieved.

Deaf people are seen by the wider society as disabled and therefore, any hearing child living in a household with one or more Deaf parent would fit into the category of a non-traditional household. It may be this dynamic, and not factors such as class, race or gender, that affect employment and career choices of the children from these non-traditional households. Research has shown that this could be the case in the Sign Language interpreting profession. Mapson (2014) found that in the UK, the instances of a child becoming an interpreter because a parent is Deaf has been identified at around 13% and when another family member such as a sibling is Deaf it is around 5%. Interestingly, the percentage of male interpreters who have one or more Deaf parents is higher at 24%.

Therefore, it can be said that one motivation for men to become sign language interpreters is because of the family they grew up in. This is one area I am exploring within my PhD research, which I am undertaking at Durham University. Through my presentation, I will present the findings of some initial interviews with male interpreters who hail from this family dynamic and give some insights as to how their early experiences of growing up within a Deaf household, have shaped their career choices from language broker to professional interpreter.

Bargaining Within a Gendered Context? Qualitative Accounts of the Sexual Division of Labour

Reece Garcia, Manchester Metropolitan University
Contact: R.Garcia@mmu.ac.uk

It is widely propagated in the literature exploring the sexual division of labour that this phenomenon is determined, at least in part, by relative resource bargaining (such as respective earnings and paid working hours) and the pervasiveness of normative conceptions of gender (e.g. Kanji, 2013; Kelan, 2008; Lyonette and Crompton, 2014). Despite long-standing assertions that such bargaining is assumed rather than empirically investigated (e.g. Livingston, 2014; Speakman and Marchington, 1999; Thebaud, 2010) rarely has the interplay between the bargaining perspective and the gender perspective been explored qualitatively. This paper offers a unique methodological approach by complimenting qualitative interviews with forty dual-earning couples, in which partners account for the process through which they determine roles and shares of unpaid labour, with their time spent in paid employment and paid earnings. From this, challenges are raised regarding the conventional bargaining dynamic implicit in the literature and, in particular, the ‘doing’ or ‘undoing’ gender theory (West and Zimmerman, 1987). Proposed is a new framework for studying the sexual division of labour; placing the actual ‘negotiation’ process at the heart of our analyses to enable a much clearer understanding of how labour divisions come into fruition. Key questions probed include: exactly how are couples determining respective shares of labour in their own words? Is dialogue a significant feature of this process? How do ‘unspoken’ actions cement enduring divisions of labour? Through the findings of this research, a clearer picture emerges as to how traditional divisions of labour are sustained and, equally, how more egalitarian divisions are enacted.
TOXIC GENDERED WORKPLACES AND WORKPLACE AGGRESSION IN ACADEMIA

SESSION 1/3: PERFORMANCE, EXCELLENCE AND THE GENDERED CULTURE OF TOXIC WORKPLACES IN ACADEMIA

A toxic quest for excellence?: symbolic power at the intersection of gender, class and ethnicity
Sarah Wieners, Philipps University Marburg
Contact: sarah.wieners@staff.uni-marburg.de

Recent years have seen a change in scientific organisations which has been described as a shift towards a neoliberal mode of governance (Clark 1998) and in which universities are characterised as "performative universities" (Ball 2001; Pereira 2016). This change has altered the university as a workplace and also what is valued as proper and legitimate knowledge (Burrows 2012; Morley 2012; Jenkins 2015). In this new regime, academic work must strive for the highest level of productivity and quality which is assessed among others on the basis of articles, third-party funding, internationalisation. The notion of "academic excellence" in the performative university thereby rests on the presentation of a meritocratic and diverse institution in which success and status are framed as open to all as long as the individual puts enough effort in it.

The absence of women in academia and most of all in positions that are deemed 'excellent' has been discussed in a variety of studies (Dinerman 1971; Beaufay, Engels, Kahlert 2012). Studies that apply a practice theory lens (Bourdieu 1979) show that this is not (only) the result of open aggression towards women in academia but a process that works on a more subtle level. It is the result of social practices that are brought about within a specific symbolic order in academia. Instead of open aggression, symbolic power is a tacit, unconscious use of power that rests on the (unconscious) acceptance and misrecognition of the dominated individual (Bourdieu 1995). As a rich body of literature shows, this 'soft' power accounts for social inequalities in scientific organisations and discriminates against women (Krais 2008; Beaufay 2003) as well as scholars from different ethnicities or with a migration background (Niemann 1999; Ahmed 2012; Pyke 2010).

This paper analyses toxic workplaces (Gill 2010) against a discourse theoretical perspective (Foucault 1982) that is drawing from Bourdieu's analysis of the scientific field (1992) and brings in debates from gender, post-colonial and science studies. Workplaces are constructed as pervaded by discourse (Foucault 1978) that constructs a symbolic order which underlies and draws through workplace interaction. Discourse can, however, also leave people out and make some positions more admirable than others. Against the background of a Foucauldian discourse analysis, the paper will reconstruct workplace aggression from the perspective of symbolic power (Bourdieu 1995). In this way, discourse works as not only productive in a Foucauldian sense but also as a symbolic power that hurts individuals (Butler 1997).

Against this perspective I will analyse interviews with different members of one research group (PhD-candidate, her supervisor, the team leader as well the peers) as part of the research project “Trajectories in the academic field”. Who and what is considered excellence? How is this brought about in discursive practices? And how does this shape the workplace and scientific trajectory of the different academics in this workplace? In my analysis, I will trace the discursive entanglements and discursive practices that have subjectivating (and in this sense possible painful) power in this workplace.
Shifts on scholarly performance of women in academia due to workplace aggression
Diele Lobo, University of Minnesota
Silvia Casa Nova, University of São Paulo
Contact: lobo0010@umn.edu or silvianova@usp.br

25 years and my life is still
Trying to get up that great big hill of hope
For a destination

I realized quickly when I knew I should
That the world was made up of this brotherhood of man
For whatever that means
...
And I try, oh my god do I try
I try all the time, in this institution
And I pray, oh my god do I pray
I pray every single day
For a revolution
(4 non blonds, “What’s up”)

How does a toxic work environment influence productivity and performance of women in academia? To answer this question, we use an autobiographical narrative to an in-depth qualitative exploration of a female associate professor life story in the context of toxic workplaces and workplace aggression in academia with particular emphasis on gender aspects (Lester, 2008). The story we based our analysis on focuses on a white cis woman in her late 40s, mother of two, who has been a full-time professor at one of the most prestigious business schools in her country for more than 20 years. During this time, she advised more than 80 undergraduate and graduate students; served in 35 administrative academic positions, including as Dean of the department’s graduate program; received almost 30 honors and awards; published almost 50 articles in peer-reviewed journals, 2 books and 13 book chapters. Despite many hardworking years, recognizable achievements, and innumerable contributions to her university and research area, she still feels as though she does not belong to her department.

Her autobiographical narrative starts with her decision to pursue a college degree in the business field and develops as a general descriptive story of her professional trajectory and meaningful milestones. Although no emphasis was placed on exploring toxic workplace and workplace aggression (Herschcovis & Barling, 2010), it is possible to identify clear incidents of interpersonal mistreatment in her workplace (Cortina, 2008) such as bullying (e.g. moral harassment), incivility (e.g. disrespect, condescension), microaggression (e.g. mostly in form of hostile and derogatory jokes to her based on her gender and research interests), and marginalization (Casa Nova, 2014; Silva, 2016). Two iconic incidents are noteworthy: 1) when a notorious male professor, member of the hiring committee for a full professor position, publicly asked her “Isn’t this issue on gender inequity in academia all in your head?”; 2) when a male head of the department in a formal meeting with the majority of the faculty in attendance chimes in and asks if the good news she wants to share is a pregnancy (the female professor announcement was about the outstanding sales of her latest academic book).

Interestingly, the challenge of performing in this hostile work environment did not discourage her of becoming a productive scholar, but contributed to major shifts in her 1) perception of self, 2) relationship with research, and 3) relationship with colleagues. Specifically, it heightened her awareness and interest to issues on equality, identity and diversity in a personal and professional level, causing her research efforts and interest shift from mainstream studies in business to marginal studies in equity and diversity. Additionally, it also contributed to shift the composition of her academic network of collaboration: from mostly internal to mostly external peers, resulting in endogenous isolation (i.e. distance from workplace peers) and in exogenous connections (i.e. extended network of collaboration with peers from other national and international universities).

Finally, it is hard to evaluate how much productive the associate professor could have been if she did not
have to perform in a toxic work environment (Lim, Cortina, & Magley, 2008). However, her narrative provides evidence of changes in research interests, efforts and academic collaborations of a woman scholar due to gender workplace aggression. About her career, she often says: she got as far as she could, in what she could, depending only in her efforts and not on political appraisals or decisions. Documenting her story, she expects to contribute to unveiling the invisibility cloak on workplace aggression experienced by female scholars around the world. How many women scholars have similar stories to share? For how long will we be silent praying for a revolution?

Disavowal and the hidden gendered culture of violence: exploring some complex multi-layered interactions

Uschi Bay & Deborah Western, Monash University
Contact: uschi.bay@monash.edu or deborah.western@monash.edu

Drawing on two examples of lived experiences of violence in interactions with colleagues we explore the multi layered aspects of a toxic work climate in academia (Bay, 2011) These two examples illustrate the effects of neoliberal subjectivity in higher education and the many ways microaggressions manifest. Many of these microagressions are part of the hierarchical nature of the workplace and the types of power relations that maintain privileges for some and not others. As these privileges are reinforced through microaggressions it makes it highly unlikely that there is a willingness to resolve any grievances. Even processes devised to enable decision making within the workplace do not result in any fairer resolutions and the ineffectual outcomes again reinforce power relations that are then further disavowed.

One of the examples explores violent communication of a specific interaction that closed off any further discussion and fed into a form of neoliberal subjectivity by promoting a sense of inadequacy that subjects experience in the context of continual self-improvement in academia (Scharff, 2016; Binkley, 2011). Using a governmentality lens, a gendered and a psychoanalytic lens will allow the multi-layered aspects of this example to be drawn out in their specificity including the manifold interceptions and disavowals of power relations (Lemke, 2014; 2001; Layton, 2010; Scharff, 2016). Including the implicit bias and ambiguity that are part of the entrenched attitudes expressed through such verbal aggression reinforcing asymetrical gender relations.

The second example illustrates exclusion from formal decision-making processes despite active carriage of responsibilities related specifically to this process. This experience seemed to cap off a long term on-going toxicity through denial or disavowal of exploitative power relations. Exclusion from the meeting based on lack of seniority denied the on-going performance of the role and reinforced the unfairness of the situation and the unequal power dynamics. Despite this exploitation there is an on-going expectation of continued excellence of service in this role. Within this hierarchical setting we will explore the horizontal violence that is expressed by women towards other women and how this is a form of microaggression (Cox, 1996). Maintaining one’s position and safeguarding intrusion by those not yet attaining seniority is a form of status protection (Kraus, 2017).

We will argue that a toxic work climate is often a symptom of a failure to engage with a proper relation of truth to reality. This lying relation between truth and reality seems to also be a broader issue in society and globally at present (Layton, 2010). Hence the argument in this paper is that the relationship between truth and reality is refracted by power relations in specific ways in neoliberal institutions and we seek to name and confront the disavowal of microaggression in higher education using these three conceptual lenses.

In addition, we will reflect on the effects of applying the neoliberal governmentality, gender and psychoanalytic lenses on these two examples and the implications for change strategies, such as refusal, resistance and rapprochement.
SESSION 2/3: BULLIES AT WORK IN GENDERED ACADEMIA

Workplace Bullying in the Academic Culture – Causes, Triggers and Consequences from a Gender Perspective

Eva Zedlacher & Sabine Koeszegi, Vienna University of Technology

Contact: eva.zedlacher@tuwien.ac.at

Workplace bullying is considered to thrive in academia due to high competition and scarce resources in the new “Entrepreneurial University”. The aim of this conceptual paper is to extend prior research (e.g. Simpson & Cohen, 2003; Keashly & Neuman, 2010) with a comprehensive gendered analysis: (i) We analyse how persistent masculine-typed norms in the academic culture enable, disguise and condone subtle “bullying behaviours”; (ii) We review empirical evidence including effectiveness of prevention tools, health correlates and turnover intentions; (ii) We discuss implications for research.

We start our paper with a brief distinction of workplace bullying from other forms of misbehaviour at work. For example, whereas sexual harassment is (often) displayed through overt actions, workplace bullying is characterized by covert or subtle practices in early stages (e.g. spreading rumours about someone, withholding important information, constantly criticizing someone’s work). If these behaviours are repeated over a long time against one/single target, (s)he feels increasingly powerless to defend (e.g. Einarsen et al., 2011). In bullying research, the perception of target is central, but not the intentionality of the perpetrator(s). Women have been found to perceive most bullying behaviours as more severe than men (Escartin et al., 2013).

We then analyse structural and cultural features which lay the ground for the normalization of workplace bullying. For example, the disembodiment of the intellectual profession, and references to individualism, meritocracy, and the “Scientific Personality” (e.g. Engler, 2001) produce images of Great Men. Their “feudalistic” and incivil behaviours against marginalized faculty members are likely to be condoned (Hearn, 2003; Zedlacher, 2013). Homophile tendencies in (informal) recruiting and mentoring and stereotypical role assignments can contribute to perceptions of bullying by female academics (e.g. Haas et al., 2016). Norms of autonomy and self-regulation promote “laissez faire” leadership and high informality, features, which put women at higher risk for victimization. Moreover, horizontal bullying is embedded in the academic culture: Experts are both recognized and established, but also “withdrawn” by their peers (cf. Zedlacher, 2013). Collaboration, impartiality and collegiality in research projects is as essential as showing autonomous progress and skepticism. The fight for accountability of individual contributions within workgroups may induce horizontal bulling (Zedlacher, 2013). Moreover, reasoned academic debate can be used to intentionally damage a peer’s professional credibility. Especially men have been found to use more legitimate work-related and rational-appearing bullying strategies (Keashly and Neuman, 2013; Zedlacher, 2013).

In the next section, we review existing empirical evidence and prevalence rates. We analyse the impact of hierarchical status, health correlates, and factors like tenure and discipline and faculty/non-faculty status on bullying prevalence. Also, we review consequences for career decisions and opt/drop out of female academics and discuss challenges and best practices for effective prevention and intervention strategies (e.g. doctoral colleges with various supervisors).

Finally, we present implications for research on workplace bullying against female academics, especially with regard to measurement methods, perceived severity, intentionality, and overlaps or differences of the phenomenon to other forms of misbehaviour in academia (e.g. sexual harassment, incivility, discrimination).
The case of the bullying dean  
Wendy Cook, Central Washington University  
Contact: cookw@cwu.edu

Bullying is a serious problem in higher education. In a recent survey of universities in the UK, Thomson (2010), found that 34% of respondents from higher education reported being bullied in the previous six months, while only 11% of respondents across all other occupations reported being bullied. Hollis (2015) studied a range of US universities and found that 62% of respondents had either been the target of or witnessed bullying in the prior 18 months, and over 50% of respondents indicated that bullying of a specific target took place for 2 years or longer. The institutional response for 28% of respondents was the institution did nothing while for 19%, the institution supported the bully. Research on bullying has yet to show clear cause-effect relationships (Einarsen, 2000; Zapf, 1999), and this case analysis will provide a clearer understanding of the individual, gendered, institutional, and greater societal influences on bullying behaviors in academia. Utilizing a case analysis approach, this paper focuses on two women in administrative positions in a university: a department head and the dean of a college. Both women are the first women to hold their respective positions at the institution, and the institution is in the midst of massive unpopular change. With this background, the case examines the experience of being the target of a bullying dean, witnessing of bullying by the dean to others and through others (vicarious bullying), and engagement in bullying behaviors by the target herself.

Working Conditions of New Graduate Female Instructors: The Case of Bahir Dar University  
Alemayehu Bishaw Tamiru Bahir Dar University  
Genanaw Jemberu Debre Tabor High School  
Contact: alemayehubishaw@yahoo.com

The study mainly focused on investigating the overall working conditions of new graduate female instructors in Bahir Dar University. Specifically, this study endeavored to identify the challenges that affect the working conditions of new graduate female instructors, to investigate the potential opportunities that enhance the working conditions of new graduate female instructors and to identify coping mechanisms that new graduate female instructors deal with their challenges in their working conditions. The researchers have employed qualitative research approach with case study design method. For this purpose, the data were collected from different sources. The primary data were collected from 30 respondents of which 20 of them were new graduate female instructors and 10 of them were key informant participants from department heads, gender office and capacity building office. All of the participants were selected by using non probability sampling specifically purposive sampling. Semi structure interview, key informant interview and FGD were used as tool of collecting primary data. The data collected were analyzed using thematic analysis. The findings from the study revealed that new graduate female instructors are facing challenges related to academic, administrative and social issues. Academic challenges include lack of skill of active teaching and learning methods, lack of time management skill, lack of self confidence, double burden (family and institutional), lack of skill of using technology, unwillingness of senior staff to involve us in research and community service projects, lack of skill of class room management and lack of skill of evaluation system. The administrative challenges include lack of facilities like female specific toilet, office, house and laptop. And social challenges include harassment, negative attitude from house owner and pressure for sexual intercourse and marriage, communication problem, and low respect from academic and administrative staff, frustration and feeling as a student). In the contrary, they have got different opportunities. These include academic opportunities (various types of trainings, experience sharing, academic freedom, teaching introduction course and further education), administrative opportunities (transport service, absence of attendance sheet and affirmative action) and social opportunities (respect from family and society and familiarity with the institution’s culture). Furthermore, in order to cope with these challenges new graduate female instructors used different strategies. Coping strategies include limiting contact with people, having firm stand in communication with students, staffs and workers, share office with others, devote free time at home and
SESSION 3/3: REPORTING, SHARING AND (NOT) CARING – HOW TO DEAL WITH GENDERED TOXIC ENVIRONMENTS IN ACADEMIA

Managing Disclosures of VAWG on University Campus: Developing a Safe Environment to Report Abuse and Gendered Aggression

Chris Lyle, Angela Morgan, & Karlie E. Stonard, University of Wolverhampton
Contact: C.Lyle@wlv.ac.uk, Angela-Morgan@wlv.ac.uk, or K.Stonard@wlv.ac.uk

Universities UK has shown a commitment to addressing Violence Against Women and girls (VAWG), harassment and hate crime that may affect students (Universities UK 2016). This reflects UK Government initiatives (Home Office 2017). However, while universities clearly have a role to play in helping to combat VAWG, harassment and hate crime; staff are often ill-equipped to manage such disclosures on campus. Universities UK has worked hard in recent years to raise awareness about strategies and action plans that can help reconstruct academia as an institution which actively challenges any act of violence and aggression in places of work and study as opposed to condoning it through inaction.

This presentation reports the findings from a scoping study conducted at the University of Wolverhampton (in the West Midlands region of the UK) from April-September 2016 into the prevalence of staff and student experiences of VAWG. The study examined where disclosures were made and to whom and also explored staff experiences of receiving disclosures of VAWG and the extent of support needed for managing such disclosures.

Experiences of VAWG (typically domestic and sexual violence) were evident in both the student and staff samples surveyed. Students identified the low profile of the issue of VAWG within the university. Staff identified a lack of training in how to manage disclosures of VAWG resulting in specific challenges. For example, a lack of a clear referral pathway that includes information and contact details for both internal and external support services left many unsure of where to signpost on to. In addition, some staff felt fearful of getting involved and potentially making things worse.

We then go on to propose that Bystander Intervention initiatives can be implemented to prevent toxic work and study places in academia nationally and globally. We will also critically discuss the willingness or otherwise of universities to adopt such evidence-based initiatives.

It is hoped the findings will help to inform the development of effective policies to manage disclosures of VAWG on university campus so that staff have the knowledge and confidence to effectively respond and support students or staff seeking help. The findings highlight a need to challenge institutional attitudes towards their responsibility in terms of responding to VAWG on university campus and raising awareness of the issue.

‘Feminist sisterhood, gender trauma and therapeutic relations in the academic workplace’

Maria Tsouroufli, University of Wolverhampton
Contact: M.Tsouroufli@wlv.ac.uk

The concept of feminist sisterhood has received a lot of attention and criticism in feminist debates particularly for its limitations in addressing differing experiences of subjects concerning other social identities such as race, ethnicity and sexuality. In this paper I treat feminist sisterhood as the desire to bond and co-operate with other women who have experienced gender based violence, oppression, and trauma in their personal and professional lives in different ways but occupy similar positions as ethnic minority/migrant women in Britain.

This paper is a reflective piece of work attempting to illustrate through the storied subjectivity of the author/research supervisor the power and emotions inherent in supervisory relationships in the academic
workplace and their connecting force for women’s relations, liberatory practices and feminist political action. An increasing body of literature has looked at the instrumental aspects of the doctorate and the impact of supervisory styles on the quality of supervision, but there seems to be a striking silence about the impact of supervisory relationships on the intersecting identities of gender and ethnicity of supervisors as well as the cathartic and therapeutic role of feminist sisterhood in the gendered academic workplace.

Through autobiographic writing and the use of metaphor and narratives I will attempt to demonstrate how through sharing gender trauma, interpersonal learning and cohesiveness in research supervision, friendships for life can develop and the recovery of identities can be achieved. I will also illustrate how research supervision can become a platform for nurturing and shaping feminist identities and feminist sisterhood across the multiplicity of women’s identities of faith/creed, ethnicity/migration, class and motherhood/caring responsibilities.

Mistreatment and sexism as accepted perils of academia? Taking medicine as an example
Heidi Siller, Marius Schäfer, Manuel Sarcletti, Margarethe Hochleitner
Gender Medicine Unit, Medical University of Innsbruck
Contact: Heidi.siller@i-med.ac.at

Medicine is seen as an androcentric system and still mostly dominated by men, even though there is an increase of women in medicine. Numerical increase of women at student level and the persistent gap of women in higher ranks are issues discussed in medicine (Riska, 2008) but comparably little is written about systems reproducing power imbalance and toxic workplaces in (academic) medicine. One discussion however is the transfer of humiliating practices (Fnais et al., 2014) from one generation of doctors to the next. Also, teaching implied content (hidden curriculum) can account for sustaining toxic work environments in academia. The hidden curriculum might suggest that power imbalance and other systemic mechanisms contributing to toxic and gendered workplaces are an innate character of medicine (Cheng &Yang, 2015).

Two qualitative studies were conducted to study the perception of mistreatment in academic medicine. The first study focused on female staff (n=12) in academic medicine engaged in fighting gender discrimination. The second study included focus-groups with male medical students (n=14) and their perception of mistreatment of medical students. Data was analysed using the qualitative content analysis based on Mayring (2014).

Mistreatment was seen as cultural issue which is more common in some disciplines than in others, or a symptom of being overburdened with tasks. Mistreatment was also downplayed as it was partly justified by legal responsibilities, described as happening unintentionally, or being (mis)interpretation of situations. Gendered constructions included, e.g. negative remarks more likely to bounce off men; men not taking negative comments personally; women being more vulnerable to workplace harassment; harassment/mistreatment being based on gender inequality in the workplace and in society. Students reported about hierarchies between disciplines, and incidences in which sexism and racism was noticeable. Both groups discussed hesitation to report mistreatment because of fear that they would not be taken seriously and negative consequences when reporting.

Focusing on students and staff showed that mistreatment and its justification are anchored in education. Some kind of hopelessness to change such work environment was noticeable as it might also make it harder to pursue a career in medicine. Lack of appreciation, humiliation and harassment were largely accepted as part of medical culture, thus the androcentric system of medicine was also seen as irrevocable. To provoke change it is necessary to discuss change and make it thinkable; it should be focused on gender inequality and power display which appear to be inherently connected to creating such toxic workplaces.
WOMEN ON BOARDS: STALLED PROGRESS OR NEW OPPORTUNITIES FOR INCREASING BOARD DIVERSITY?

SESSION 1/4: GENDER AND THE CONSTRUCTION OF LEADERS

Coaching the 'ideal worker': Female leaders and the gendered self in a global corporation

David E Gray, University of Greenwich
Sally Bonneywell, Consultant
Erik de Haan, Ashridge Business School
Contact: d.e.gray@gre.ac.uk

In paternalistic work cultures, often characterized by deference, loyalty to the organization, and traditional work and family roles, the workplace was overtly gendered, with women relegated to low status levels blocked by a steel ceiling. However, in neoliberal work cultures, while the next level is visible and the ceiling less impermeable if women fit the ideal, there is still a glass ceiling that slows and limits advancement (Brumley, 2014). Workplace policies and practices create expectations that favour men (Acker, 1990), often conceptualized around the model of the ‘ideal worker’ characterized as a rational, strong leader, fully committed to work and unencumbered by family or other responsibilities (Britton 2000; Williams 2000). Men, it is often assumed, embody these expectations. Because women, especially mothers, are perceived as unable to work long hours, and less committed to work, they are viewed as less than ideal workers. As a result, women’s advancement remains constrained (Kelly et al. 2010). However, what is less certain is what happens when organizations seek to actively promote women’s advancement through policies and intervention programmes. According to some, there is a lack of empirical studies to help us understand women’s experiences of such initiatives (Bierama, 2016; Stead & Elliott, 2009).

This paper reports on a study that explores the impact of a programme (Accelerating Difference), the aim of which was to promote more women into senior levels within a large global corporation through coaching, sponsorship and dialogues. A cohort of 120 female leaders received 12 hours of individual coaching of which three sessions involved the coach, the coachee and the coachee’s line manager; this was supplemented by 6 four-hour group coaching sessions. The women leaders were also sponsored by line-management, a supportive relationship that was designed to include career-development conversations.

The current study sought to address the following research questions:

1. How are the career trajectories of women leaders affected by issues of politics and power in the organization?
2. What impact have individual and group coaching, sponsorship and the support of line managers had on the direction and pace of career progression for women leaders? What gets in the way and why?
3. What have women leaders learned from these interventions in terms of handling the issues of politics and power in the organization?

To address these questions, data were collected through four focus groups (two in the UK, one in Belgium and one virtually) after which a further 30 participants were invited for interview by telephone or Skype. This paper will present the results of the study, revealing both the positive outcomes of the intervention but also the on-going restraining effects of family, personal situations, male dominated networks and the internal politics of workplace power.
Are women leaders like any others? A meta-analysis of links between leaders’ gender, leadership styles and the moderating role of context

Sarah, E. Saint-Michel, University Paris
Contact: sarah.saint-michel@univ-paris1.fr

This article examines differences in leadership style between men and women leaders based on the Full Range Leadership model, which distinguishes between three forms of leadership. Transformational leadership is a process that aims to improve subordinates’ performance by constantly developing their potential (Bass & Avolio, 1993). Antonakis et al. (2003) stress that transformational leaders allow their employees to transcend their own interests to serve the collective interest, ultimately contributing to organizational performance. On the other hand, transactional leadership relies on an exchange of resources between the leader and his or her subordinates, where the leader provides subordinates with material or psychological rewards in return for an investment. Finally, laissez-faire leadership is characterized by the leader’s avoidance of his or her responsibilities.

Do women manifest a different leadership style? Is this the reason why there are underrepresented in leadership position?

The literature on the relationship between gender and leadership style is abundant. Some maintain the existence of sex differences in leadership style and even put forward the idea of a “female leadership advantage” (Eagly & Carli, 2003). Others argue that there is no difference or, if there is a difference, it must be due to contextual factors (Kanter, 1977; Vecchio, 2002, 2003).

Given the multiplicity of studies and divergent results, researchers are calling for a deeper understanding of the relationship between leaders' gender and leadership style (Ely & Padavic 2007, Hoobler, Masterson, Nkomo & Michel, 2016). Finding answers to these questions is essential, both from a managerial point of view, to promote workplace equality at all levels of the hierarchy, and from a theoretical perspective, to understand the links between a leader's gender and leadership behaviors and to appreciate the influence of moderating variables.

A random-effects meta-analysis of 84 studies involving 51,483 leaders of both genders shows that there is very little difference between men and women with regard to leadership styles. An analysis of the contextual variables that moderate the relationship between the leader's gender and his or her leadership style indicates that gender differences are accentuated or minimized by moderating variables such as the source of the leadership evaluation, the gender dominance of the industry, the hierarchical position of the leader, and the cultural view of gender equality. For example, the results indicate that in cultures that promote gender equality, gender differences with regard to transformational leadership are virtually non-existent. On the other hand, in cultures with a low score for gender egalitarianism, differences between the genders are accentuated. In these cultures, women appear to be perceived as more transformational than their male counterparts. This study highlights the importance of introducing contextual variables into meta-analysis to better understand the relationship between gender and leadership style.

The Influence of Helping Women on Female Solos’ Preference for Female Candidates for Membership in High-Status Groups

Michelle Duguid, Cornell University
Contact: mmd49@cornell.edu

The press has consistently portrayed women at the highest levels of organizations, who are often sole representatives of their gender (solos), as innately unsupportive of other women who try to gain membership into their workgroups. However, research calls into question this portrayal by showing that negative reactions to other women are a result of the value threat female solos experience (Duguid, 2011). Value threat is the concern with being seen as valuable members of their workgroup and there are contextual factors that play a role in female solos’ experience of value threat such as their social status and numerical representation.

Even though female solos may not feel valued by their workgroup, many organizations still rely on them
heavily to act as catalysts for further diversification of their workgroups. Management in search of women to fill this role may look to those who have voluntarily helped women in the past. It seems logical to assume that female solos who have demonstrated their support through helping will not discriminate against female candidates. However, although female solos may want to advocate for a female candidate, they may avoid situations and actions that accentuate value threat. Therefore, when faced with a female candidate who accentuates value threat, there is the possibility that female solos who voluntarily help other women may feel licensed to abdicate the opportunity to select that candidate. In turn, when women experience less value threat such as when they are in the majority or they feel valued by their workgroup, they may be open to having a female peer and therefore, not associate helping another woman with licensing discrimination. I demonstrate these effects empirically, in a series of studies.

SESSION 2/4: GENDER AND BOARDS 1

A comparison of the profiles of new male and female directors

Karen Handley
Anne Ross-Smith, Macquarie University
Sue Wright
Contact: anne.ross-smith@mq.edu.au

Men dominate in positions of power and authority across the world, and the world of business is no exception. While change is sought in many areas, including executive positions in the corporate and public sector environments, there has been a particular research focus on corporate boards of directors. Boards give career opportunities to talented individuals, and also serve as symbols of the balance of power and as agents of change for the business community via their decision-making functions. Boards themselves change slowly, because many directors serve long terms. In spite of regular board elections, in practice, change is only effected through new board appointments.

For this reason, we study the profiles of new directors appointed to boards, to understand the type of individuals who are chosen to join these slowly evolving institutions. In particular, we focus on the profiles of male versus female directors, in a setting in which a higher proportion of female directors is encouraged but not mandated.

Do new female directors differ systematically from new male directors in this setting? What type of female director is appointed? Our analysis is interpreted using human capital theory and resource dependency theory.

For 2013 and 2014, we identified a list of all new female board appointments for ASX 200 companies, and matched them with an equivalent number of new male board appointments. We explored their public profiles using company annual reports, academic databases such as Morningstar, ProQuest and Factiva, and social on-line sources such as social media (LinkedIn, Facebook), personal websites and blogs, community and professional organisations' websites and google. Using this data, we conducted a lexicographical analysis of the most commonly used words to describe these people. The software (Leximancer) identifies themes, concepts and links between concepts, which can be compared at a number of levels.

Our findings indicate much similarity in the profiles and pathways to directorship of male and female directors, suggesting that there is a set of attributes that is sought for any board position, and by extension, that historically this set of attributes has been found more frequently in male candidates. These findings can be explained in part by human capital theory, which emphasises the narratives emerging around directors’ expertise, achievements and experience. However, we also identify subtle gendered differences in the narratives, which cause us to posit an institutional bias in the directors’ appointments. Is the thinking of those who make nominations limited to “pale, male and stale”?

To add further insights to the process of board nominations, we interview a sample of chairs of nominating committees. This line of questioning identifies selection criteria and availability of suitable candidates, as well as directly investigating gendered board selections.
Gender capital and changing board composition
Linley Lord, Curtin University
Anne Ross-Smith, Macquarie University
Alison Sheridan, University of New England
Contact: asherida@une.edu.au

In this paper, we reflect on the changing boundaries of women’s access to corporate boards through the lens of gender capital. Briefly, gender capital can be described as a limited form of ‘embodied’ cultural capital to navigate the boundaries of a field established by men (Huppatz & Goodwin, 2013; McCall, 1992; Ross-Smith & Huppatz, 2010). The concept is derived from feminist interpretations of Bourdieu’s work which emphasises “symbolic structures and their relations to both cognitive structures of individuals as well as broader social structures” (Ross-Smith & Huppatz, 2010; p.548). A feminist view of Bourdieu takes into account a reconceptualization of theories of agency and less immutable versions of gender identity (McCall, 1992).

From our analysis of exploratory, qualitative interviews with board members on ASX 200 listed boards conducted in 2011 and in 2016/17, we identify that in addition to possessing high levels of human and social capital, the possession of gender capital can, in effect, be added to the skill set that is desirable in achieving board membership. In organisation theory and in organisations alike there has been a tendency to accept male ideology as the status quo where masculinity is assumed the norm, although gender is not announced. Ross-Smith and Huppatz (2010; p.563) argue that women’s gender capital, albeit, in a limited way, “provides a potentially powerful explanatory mechanism for furthering our understanding of the complex and different way women in senior managerial roles may shape organization discourse and practice”.

We maintain that the increasing representation of women on top ASX 50 boards in recent years constitutes a change in practice. Most notably suitably qualified women are now actively being sought for board membership because they are women. Our analysis shows that gender has become a more visible and salient factor in board recruitment and appointment. As a consequence, there is now some currency in femaleness to counter the historical and, we argue, enduring privilege afforded ‘maleness’ (Eveline, 1994).

We conclude that over the past 5 years, the potency of men’s gender capital – the advantage of ‘maleness’ – in board appointments has been challenged through the concerted and sustained efforts of powerful women, and key professional bodies, to bring transparency and accountability to the board appointment processes. Given the public reporting of women’s appointments to boards, the prospect of being seen as a ‘laggard’ by having a very low representation of women on your board is framed as reflecting poorly on a company’s reputation. Further, with greater attention now paid to the recruitment process, the once unquestioned privileging of masculinity in board appointments has been disrupted, with some valence now afforded to women’s gender capital.

Our analysis also shows this has not been unanimously embraced by stakeholders, with some backlash evident by those whose previously unchallenged masculine privilege face a more competitive environment for board appointments.

Board diversity and corporate social performance – An Australian exploratory study
Subba Reddy Yarram & Sujana Adapa, University of New England
Contact: syarram@une.edu.au or sadapa2@une.edu.au

Board gender diversity continues to be an issue of concern in Australia as highlighted in the quarterly report of the Australian Institute of Company Directors (AICD, 2017). The target of achieving a 30% representation for women on the ASX200 boards by 2018 is proving to be a considerably challenging task. As of August 2017 only 66 boards have reached this target while there are still 11 companies without any women directors. A few studies examine board diversity in Australia. Sheridan (2001) finds that very few companies have women on their boards in 2000 and that women board members are appointed on
the basis of “who you know not what you know”. Family connections and public visibility are found to be important influences along with business knowledge by women board members in the Australian context by Sheridan and Milgate (2005). Dimovski, Lombardi, Ratcliffe, and Cooper (2016) examine the corporate boards of real estate companies in Australia. They find that only 8 women out of a total of 167 board members in 35 companies for the year 2011. In the Australian context a self-regulatory approach is adopted with regard to board diversity as stated in ASX Corporate Governance Principles and Recommendations (Principle 1.5, page 11). Unlike in countries such as Norway, Island, Israel and Spain, Australian regulators have continued to emphasise self-regulatory approach similar to countries such as Sweden, Finland, the UK and the USA (Sheridan, Ross-Smith, & Lord, 2015).

Women’s representation on boards may be considered from an ethical and or an economic perspective (Campbell & Minguez-Vera, 2008). The ethical arguments suggest that women and men have an equal role in governance of corporate firms and it would be unethical to limit opportunities for women on corporate boards. The economic arguments on the other hand suggest that corporate firms that do not select board members on the basis of their ability fail to maximise their financial performance. Robinson and Dechant (1997) underscore the significance of making a business case for diversity initiatives to gain top management acceptance and implementation of policies to achieve targets relating to diversity. However, the economic argument is often difficult to validate empirically as a number of issues may affect board diversity as well as corporate financial performance. Further, other dimensions of corporate performance or corporate social responsibility are equally important for stakeholders and hence it is imperative to consider the relationships between board diversity and corporate social responsibility.

Given the paucity of literature, the present study attempts to explore the extent of board gender diversity in ASX200 companies for the period 2006 to 2016 and examines how board diversity varies in different sectors of the economy as well as other financial factors. Given the importance of corporate social performance (CSR), this study also explores the possible association between economic, environmental and social performance of companies and their board gender diversity. The findings of the study help evaluate the economic case for gender diversity on corporate boards in Australia and in other countries.

**Women may be climbing on board, but not in first class: a long-term and comparative study on female board participation in Argentina and Chile (1923-2010)**

Erica Salvaj, Universidad del Desarrollo and Universidad Torcuato Di Tella
Andrea Lluch, CONICET-UNLPam and Los Andes University

Contact: esalvaj@udd.cl

Businesswomen have been largely invisible and difficult to track in history. In the topic of corporate power and gender relations, recent studies have emphasized that corporate elites have until very recently been all-male bastions (Heemskerk and Fennema 2014). In particular, the issue of female board participation remains contested and research on this topic has increased recently (Nadkarni and Oon, 2015), mainly associated with policies seeking a more gender diversity on corporate boards. In the last years, several researches have discussed different policies to make boards more gender balanced. However, few analyses have tried to trace back the female board participation, the process and the causes of a possible increase in the feminization of corporate elites in emerging economies during the last century. In this paper, we seek to examine what are the factors that led to increase gender diversity in boards.

To address this issue, we explore processes and factors that enabled women’ incorporation in the corporate elite in Argentina and Chile from a long-term perspective. In order to explore the dynamics and changes on female representation on corporate boards of the largest companies in Argentina and Chile, our database contains information related to the boardroom composition of the largest 100 firms and 25 banks during the 20th century and the first decade of the current century. The database contains information from eleven benchmark years for Argentina (1901, 1914, 1923, 1937, 1945, 1954, 1970, 1980, 1990, 2000, 2010) and six years for Chile (1901, 1939, 1970, 1988, 1999, 2010). We reconstructed the relationships of directors on the basis of interlocking directorates, which exist when two or more firms share common directors. We used social network analysis to calculate different measures of the IDs. With SNA, we can calculate measures that describe the topology of a network and determine the identity of the most central actors, that is, those with the greatest dominance in a network. In general terms, an analysis
of IDs can provide a good picture of the directors’ social structures, their ego networks, and the identities of the main directors.

Considering that gender is a historical and socially constructed category, we will try to highlight new dimensions of this subject applying a long-term perspective. The literature on gendering organization has emphasized the non-neutrality of organizational decision-making processes, and postulates the need to analyze the structural conditions creating inequality (Kumra, Simpson, and Burke, 2014), such as institutions and networks. With these assumptions on mind, this paper represents a preliminary attempt to explore how and why it was that women were being included in the all-male social circles of the corporate elite of Argentina and Chile. For that we focus on the initial entry of female board members, their familiar and professional background and described the shifting and not linear recruitments patterns for both countries. We find that females found their way into corporate boards in different ways and also on different moments. Most importantly, in the last years, we detected that more women are invited to boards, but they are not integrated into the corporate elite as men do. This finding alerts that is important considering not also the timing but also the nature of women's integration into corporate power.

SESSION 3/4: GENDER AND BOARDS 2

Gender mixed boards and greenhouse gas emissions: Does the share of women affect the boards' strategic decision making processes regarding environmental work?

Lotta Snickare & Inga-Lill Söderberg, Royal Institute of Technology

Contact: lotta.snickare@abe.kth.se

This article explores associations between gender mixed boards and the companies' environmental strategies. It is apparent that fast and substantial measures are required in order to lower emissions of greenhouse gases for achieving the two-degree target. In this article, the association between the share of women in boards and the companies' treatment of measures to save energy and to lower greenhouse gas emissions is investigated against the background that many studies have shown that women are more worried about climate change than men and also more inclined to accept measures for energy efficiency (Davidson & Freudenberg, 1996; Braun, 2010).

Interviews with board directors in Norway, where at least 40 % of the directors have to be women according to the law, and Sweden, with no such law and a lower share of female directors, is analyzed. Evaluations of boards and board work in Norway after the implementation of the law has shown differences in business experience, age, education etc. between female and male directors (e.g. Storvik-Teigen, 2010). Other studies show how the internal work of the board changes with more female directors (e.g. Machold et al eds. 2013). A different strand of research has studied how the boards' gender composition affects various organizational outcomes, mostly the company's financial performance (e.g. Nielsen and Huse, 2010). There are few studies examining the associations between gender mixed boards and the companies' environmental strategies and even fewer with a qualitative approach. This means that the decision-making process mostly have been treated as a “black box” (Rao and Tilt, 2016).

In this paper we are opening up the “black box” while exploring the associations between gender mixed boards and environmental strategies with a qualitative approach. Since the environmental strategy is a part of the company's strategy it is a question for the board (e.g. McWilliams et al. 2006). We are therefore studying how gender affect the strategic decision making process in the board by in-depth interviews with male and female board directors. From the theoretical aspect of critical sensemaking (e.g. Mills et al, 2010), combined with gender theory, we argue that gaining insight into board directors sensemaking practices, how they make sense of their mission, role and power in relation to the companies environmental strategy, will provide knowledge on how gender affect the boards strategic decision-making process for example how it is formed/restrained by gendered power-relations.
Does Gender Diversity on boards reduce information asymmetry problems? Empirical Evidence from the French market

Nadia Loukil, University of Tunis
Ouidad Yousfi and Raissa Yerbanga
Contact: ouidad.yousfi@umontpellier.fr

This study investigates the effect of gender diversity on boards on information asymmetry problems in the French stock market. We use Bid-Ask Spread BASP estimator of Corwin and Schultz (2012) as a proxy for asymmetric information in stock markets. The study shows the following results. First, gender diversity in boardrooms has a negative and significant effect on BASP, only in family-controlled firms. This effect varies according to the position of female directors on the board. In fact, female inside directors have a positive and significant effect on BASP while female independent non-executive directors have a negative and significant effect. This latter effect overbalances female inside directors’ effect. Finally, high educational level, business education (business or corporate law degrees), multiple directorships, being of foreign nationality, being over 55 years old, are characteristics that could decrease information asymmetry.

SESSION 4/4: GENDER AND EQUALITY

Understanding Motivations to Engage in Gender Equality Actions – An Exploratory Organisational Ethnography

Ea H. Utoft, Aarhus University
Contact: eautoft@ps.au.dk

In Denmark, the largest public and private enterprises are legally required – albeit non-bindingly – to establish target figures for their desired shares of women at top management levels and to create action plans as to how they intend to achieve these targets [1]. Moreover, it is widely accepted, and research likewise points to, that there are benefits associated with improved gender equality (GE) within organisations. For instance, Smith et al. [2] concluded that the proportion of women in top management jobs in the 2500 largest companies in Denmark had a positive impact on firm performance in terms of gross profit, and, in their study of 1775 Danish companies, Østergaard et al. [3] found a positive relationship between gender diversity and innovative capacity.

Scholarship has until now endeavoured to establish the elusive link between improved GE and such claimed positive impacts [4] based on the assumption that the mere knowledge and evidence of potential effects would induce organisational action. As such, when in practice organisations prove reluctant to work actively to improve circumstances for women [5], the following gap in the literature becomes evident: How are organisations motivated to engage in gender equality actions?

It is this notion of ‘motivation’ which this paper explores. Within this paper, ‘motivation’ refers to the ways in which organisational members understand and navigate the different incentives and pressures to engage in GE actions with which organisations are faced. The paper will be the first outlet of the preliminary findings of my PhD project.

The study is realised as an organisational ethnography, which involves my prolonged presence within the case organisations. A part from engaging in formal interviews and collecting relevant documents, I will participate in daily activities and events alongside organisational actors. The cases chosen are knowledge intensive organisations which already are highly committed to improving issues of gender inequality.

This project emphasises the fundamental and constitutive role of language, interactions and sense-making processes in the emergence and perpetuation of organisational phenomena, such as motivation to engage in GE actions [14]. Thus, this PhD involves the study of organisational communicative events based on the premise that human beings do things with words [16].

Analytically, this project draws on critical management studies, especially, its capacity to provide counter-
images and alternative re-readings of taken for granted management practices and organisational phenomena [17]. Through such means, critical reflections upon how organisational members rationalise efforts to improve GE will provide valuable insights into motivations and expected effects associated with engaging in GE actions, which will benefit legislators and practitioners by allowing them to adapt policy and practice to more adequately incorporate and accommodate challenges related to motivation.

Women in Corporate Leadership: An International Comparison of Regulatory Strategies
Alice Klettner & Martijn Boersma, University of Technology Sydney
Contact: alice.klettner@uts.edu.au

This paper presents an international comparative study of regulatory strategies for increasing women in corporate leadership. The lack of women on the boards of large corporations has been the subject of several avenues of research in recent years. Scholars have moved from attempts to prove a business case for women on boards through to more detailed investigations of the factors facilitating or hindering women’s participation on boards (Gabaldon et al 2016; Grosvold et al 2015; Kakabadse et al 2015).

A similar story has played out amongst policy-makers and their advisors. In the 2000s many organisations (both public and private) made efforts to highlight the business reasons for hiring women directors, yet in most cases this failed to precipitate significant change. Consequently, governments came under increasing pressure to consider taking affirmative action, either through law or softer regulatory mechanisms (Labelle et al 2015). This pressure became heightened in 2003 when Norway took the lead and implemented a legal quota for women on boards which achieved its aim of reaching 40% representation within five years. Since then, many other countries have implemented regulatory strategies that range from purely voluntary recommendations to similar quota laws.

What this means is that an increasingly salient factor in facilitating women’s progress towards corporate leadership is the existence and style of regulatory intervention (Grosvold and Brammer 2011). The differences are striking: regulation ranges from mandatory quotas enforced by fines or dissolution of the company, to mild suggestions that diversity should be considered when appointing directors. Although researchers have begun to examine national-level institutions that impact on women’s progress to corporate boards there has been scarce analysis of these widely varying regulatory strategies in terms of detail and effect (Brieger et al 2017; Klettner et al 2016; Grosvold et al 2015; Labelle et al 2015; Terjesen et al 2015; Seierstad et al 2017).

Our paper aims to contribute to this gap by analysing different regulatory strategies, within the framework of institutional theory, to better understand their likely effects and counter-effects (Gabaldon et al 2016; Hillman 2015). As well as having practical implications for policy, this research contributes to regulatory theory, adding to our understanding of the conditions in which hard or soft law may be most effective at initiating meaningful change (Klettner 2016).

We take a sample of 20 countries and analyse information on national regulatory strategy as well as change in the representation of women on boards over the period 2010 to 2015. Where available we also include information on women in senior executive positions on the basis that some regulatory strategies may improve both supply as well as demand for women on boards (Klettner et al 2016; Gabaldon et al 2016). We conclude that a legally enforced quota is the fastest way to increase the number of women on corporate boards but softer measures can also initiate substantial change, with potentially less unwanted side-effects.

Gender equality reporting in Australia – stimulating organisational change
Janin Bredehoeft, Research and Education Manger, Workplace Gender Equality Agency
Contact: janin.bredehoeft@wgea.gov.au

New data from the Workplace Gender Equality Agency (WGEA) shows that across all industries there has been a strong increase in employers analysing their payroll data for gender pay gaps from 27.0% in 2015-
16 to 37.7% in 2016-17. More organisations are also implementing formal policies and strategies on remuneration with specific pay equity objectives. Across all industries 58.5% of organisations have a formal policy and/or strategy on remuneration, an increase of 5.4pp from the past year. Of those organisations, the proportion with pay equity objectives in their policy or strategy has doubled from 18.0% in 2013-14 to 36.3% in 2016-17. The objectives include to ensure no gender bias occurs at any point in the remuneration review process or to be transparent about pay scales and/or salary bands.

In addition, more organisations promote flexible working through policies and strategies. The data shows a substantial increase in organisations reporting they have a formal flexibility policy or strategy in place. However, the implementation of policies and strategies that promote gender equality and therefore organisational change is uneven. Organisations with relatively high gender pay gaps and in high-paying male-dominated industries are more likely than organisations in female dominated industries to have policies and strategies promoting gender equality.

Organisations in Financial and Insurance Services (64.3%), Professional, Scientific and Technical Services (61.4%) and Mining (60.0%) were most likely to conduct a gender pay gap analysis. Male Organisations in the female-dominated industries of Health Care and Social Assistance (21.0%) and Education and Training (17.8%) were least likely to conduct a gender pay gap analysis.

Having seen substantial increase in the number of organisations incorporating gender analysis in their pay and remuneration policies overall, this paper will analyse and discuss why male-dominated organisations are more likely than female-dominated organisations to conduct gender audits.

The paper will outline ways to actively encourage organisations in female-dominated and mixed industries to follow the lead of male-dominated industries and implement gender policies and strategies as well as audits.

Are gender-stereotyping attitudes of managers related to quitting among managers and employees?

Jasmin Joecks, Tuebingen University
Nina Smith, Aarhus University, IZA, CESifo
Contact: jasmin.joecks@uni-tuebingen.de

In psychology and sociology, much attention has been paid to the concept of gender stereotyping. However, to date, knowledge about the effects of gender stereotyping on organizational outcomes has been limited. Past management research has consistently found that the ideal manager possesses traits stereotypically attributed to males (e.g., Heilman et al. 1989). Traits considered stereotypically female are not attributed to be managerial (e.g., Powell et al., 2002), leading to less gender diversity because of a lack in recruitment and promotion of women in managerial positions (e.g., Adams, 2016).

Based on a combination of role congruity theory (e.g., Eagly & Karau 2002) and the lack of fit model (e.g., Heilman 1983), we hypothesize that there is a positive relation between the gender-stereotyping attitudes of a manager and voluntary management turnover. Based on social exchange theory (Blau, 1964), we further examine the relationship between the gender-stereotyping attitudes of managers and voluntary employee turnover. We hypothesis that there is a positive relation between the gender-stereotyping attitudes of managers and voluntary employee turnover such that a company will have more turnover among their employees, when a manager of this company has gender-stereotyping attitudes, as compared to no gender-stereotyping attitudes. We further consider the share of female managers and work-life balance practices as moderators of these relations.

To test our hypotheses we use a representative sample containing the information of managers in 1,875 Danish private-sector firms on a survey conducted in May 2014. Managers at all levels were asked a large battery of different questions about their personal background, various management practices, leadership style and communication, general firm policies, and the firm's business environment. In addition, questions about the traits of a successful leader were included. We document gender-stereotyping attitudes among managerial employees by calculating dummy variables according to the rating of traits for successful managers with feminine, masculine, or neutral items. To check if all 11 traits rated by the
respondents load on the same items (masculine, feminine, and neutral) as suggested in the literature (e.g., Gmürr, 2006), we run an explanatory factor analysis. For instance, if managers rate feminine traits (helpful, socially competent, dialogue-oriented, and self-controlled) quite high as a factor of management success, we consider them to be more feminine stereotyped. On the contrary, if managers rate masculine traits (decisive, competitive, self-confident, and results oriented) quite high as a factor of management success, we consider them to be more masculine stereotyped.

We find that the feminine stereotyping attitudes of managers are positively related to voluntary management and employee turnover. In contrast, we find no relation to management turnover when considering masculine stereotyping, but a relation to employee turnover. Moreover, the relation between feminine stereotyping and management turnover seems to be highly significant in companies with a low level of female managers and a low level of work-life balance practices. For employee turnover, both masculine and feminine gender stereotyping have an effect in companies with a higher share of female managers and low levels of work-life balance practices.

WOMEN, COLLECTIVISM AND WELLBEING

SESSION 1/2

Wellbeing, collectivism and the work environment in aged care
Julie Douglas, Katherine Ravenswood, & Jarrod Haar, Auckland University of Technology
Contact: julie.douglas@aut.ac.nz

Measures of employee wellbeing have included fatigue, job-induced stress, job satisfaction and work-life balance (Macky & Boxall, 2008). However, the impact of union membership on these outcomes has rarely been explored (Douglas, Haar, & Harris, 2017). Thus, it is a broad construct and one seldom explored in the aged care sector, especially in New Zealand. In addition to job satisfaction, we explore workplace injuries, suggesting they are a neglected aspect of wellbeing. The present study bases itself within the work environment literature, both negative aspects (workload and pressure) and positive elements (autonomy, respect, skill usage). We also include abuse (verbal and physical received from clients). Combined, we suggest that a good work environment including union membership will be positively related to Wellbeing, while alternatively, a less optimal work environment (workload and abuse) will be negatively related. We do this comparatively: testing the moderating effects of management position, to determine whether managers are better able to manage these factors and enjoy enhanced wellbeing.

Using 2016 survey data from 1,030 aged care workers and 154 managers (combined n=1184) we test relationships with moderated regression analysis. Results show 53% of workers report at least one workplace injury, with an average of 1.1 injury per person, while the average job satisfaction (as a percentage) was modest only at 58%. Regression analysis found all factors, except abuse, are significant for job satisfaction and all factors, except skill usage, are significant for injuries. These were all in the expected directions. Moderation was widely supported with interaction effects showing managers reported fewer beneficial relationships than employees: lower satisfaction and higher injuries. We discuss the implications.

How do female and male union delegates differ?
David Peetz & Georgina Murray, Griffith University
Contact: d.peetz@griffith.edu.au

Although for decades, in most countries, union density was lower amongst women than men, in recent years density amongst females has exceeded that amongst males in several countries including Australia, the UK and Sweden. Several studies suggest that male and female employees are similar in terms of their propensities to union membership and activism once other factors (such as industry and status of employment) are controlled. However, what is not known is whether, and to what extent, male and female
union delegates differ on a range of issues relating to unionism. For example, as the experiences of men and women are different before they enter employment, and it is widely considered that, as a result, women have lower confidence (or lesser hubris) than men, it would be feasible that female union delegates may have lower confidence than male union delegates. The question is also relevant for union practice as, for example, some of the emphasis in union recruitment and organising strategies in recent times has placed emphasis on 'like with like' organising. There may also be policy implications for unions—for example, in relation to the training of female delegate or activists. This study seeks to address the similarities and differences between female and male union delegates. It is based on comparing male and female responses across a range of delegate surveys (both paper and telephone surveys) that one or both of the authors has been involved in over the past two decades. These include:

- a large survey of delegates, both trained and untrained, across eight unions;
- four other multi-union surveys on union education and training through the 200s;
- a recent longitudinal survey on the networks of of trained union delegates.

Across the studies, the total number of observations is well over 3000. The use of multiple surveys enables similarities or differences in one survey to be checked against another and for data not available in one survey to be used in another.

Some of the findings are that:

- on many questions, differences are non-significant, suggesting similarities in the outcomes for male and female delegates;
- female delegates tend to have lower confidence;
- while there were gender differences in activism, that persisted after the receipt of training was controlled, these differences became non-significant after confidence was controlled (that is, gender differences in confidence explained gender differences in activism);
- women delegates in the most recent survey were less likely to: have delegate rights; work in a metropolitan area; feel actively involved in the union; be able to boost member influence through networks; make contact via networks; find it easy to get others to share tasks; believe their union has power in workplace; believe delegates had lot of influence in their union; and use multiple tools in undertaking their union roles. They were also more likely to: see their level of confidence as a hindrance to their union work; see the attitudes of management as a help in that; and see their opportunity to meet others as a hindrance.

We also collected data on time constraints, satisfaction and future intentions, as well as (through the longitudinal survey) on whether they remained as delegates, enabling us to make inferences about their wellbeing. For example, women were more likely to see the availability of time as a hindrance in doing their union work. Overall, the study sheds considerable light on the hitherto under-researched area of female delegates and points to issues unions still need to address.

SESSION 2/2

**Workplace wellbeing: a potential narrative framing of the union equality agenda?**

**Gill Kirton, Queen Mary, University of London**

Contact: g.kirton@qmul.ac.uk

The British Trades Union Congress (TUC) regards wellbeing as one of the most overused phrases in the English language (TUC 2015). Yet, employee wellbeing is seen as an important but neglected area of enquiry within the HRM field despite being one that has attracted considerable government and employer attention in more recent years with many organisations introducing wellbeing/wellness policies (Baptiste 2007; Foster 2017). Consideration of union responses to or engagement with wellbeing policies rarely features in the growing number of extant studies, which is hardly surprising since such policies are employer-led and usually linked to efforts to improve organisational performance.

The wellbeing agenda typically covers a range of issues that unions usually conceptualise as equality, for example, issues for older workers, health and disabilities, work-life balance, flexible working, bullying and
Harassment. Definitions in the literature of job-related wellbeing also refer to people’s satisfaction with their jobs in terms of aspects such as pay, working conditions, job security, training opportunities, involvement, etc., all of which touch the mainstream union agenda in addition to having gender/equality dimensions. Some argue, for example, that a healthy work environment has jobs designed to promote gender equality (Kossek et al. 2012). Thus, the wellbeing agenda potentially encompasses myriad workplace (equality) issues on which unions negotiate, consult and campaign, yet a union perspective rarely features (Foster 2017).

Given that the wellbeing discourse is ubiquitous, should we advocate for unions to engage proactively with the agenda, perhaps even going so far as to appropriate wellbeing discourse into their equality activity? So far UK unions seem to equate wellbeing with health and safety, but could wellbeing be a narrative framing of the union equality agenda around which unions might make progress on their equality objectives? Should unions be engaging with the wellbeing agenda in order to shape it into something more comprehensive, employee-informed and collective? Or, are the limitations of the wellbeing framing so severe and the dangers of adopting it so many, that unions should resist the ubiquity of the positive rhetoric of wellbeing and its incursion into the equality space? Unions may take issue with ‘management speak’, but is it more important for them to think about what potential ‘new’ narratives may offer than to do battle with the language itself? These questions resonate with the debate about the extent to which there is anything to be gained from unions engaging with employer-led diversity management discourses and policies (Kirton and Greene 2006).

In order to begin addressing these questions, this paper draws on analysis of a series of equality audits of British trade unions undertaken and published biannually by the TUC since 2003. In addition, interviews were conducted in 2017 with 22 UK national union equality officers representing large, medium and small unions with members in the public and private sectors and a diverse range of industries/occupations. Interviews covered a range of themes related to the state of the union equality agenda, including how priorities are decided, how campaigns are framed and targeted, identification of successful initiatives, barriers to equality work/action. The richness of the data gathered in relation to these themes allowed reflection on the narrative framing of the union equality agenda and specifically whether ‘wellbeing’ could have any purchase within collective action and aims.

Reconciling teachers’ workload and wellbeing: an examination of system demands around workload affecting women’s roles as teachers and union activists

Susan McGrath-Champ, Mihajla Gavin, Meghan Stacey, Rachel Wilson, University of Sydney
Scott Fitzgerald, Curtin University
Contact: susan.mcgrathchamp@sydney.edu.au

Teachers’ work and working conditions are affected by changes in national and state education policy. Alongside other western industrial nations, the Global Educational Reform Movement (GERM - Sahlberg, 2011; Proctor 2015) is reshaping education in ways that include devolution, heightened competition and ‘choice’, the reshaping of education into a product or commodity, with attendant introduction of ‘teaching standards’ and the publication of the results of standardised testing. In the context of Australia, advocates of marketisation and greater school autonomy (for example, Caldwell, 2015) assert benefits for school performance, but side step the effects on teachers’ employment, working conditions and wellbeing. Amidst Australia’s school education landscape of public, independent and church-affiliated schools, the public education system remains numerically dominant and core to the education of new generations. Exposed directly to the wider milieu of public policy initiatives, there are intense pressures to accomplish ‘more’ with ‘less’ (or ‘little more’), in some state contexts to do so without increases in real wages, and without opportunity for industrial relations mechanisms that have been influential in the past, such as campaigns around ‘work value’ and such like.

This paper considers the workload demands affecting the wellbeing of women teachers to the extent that such demands affect their capacity to effectively carry out their roles as both teachers and union activists. With teaching typically being perceived as a ‘gendered’ occupation, issues around workload and wellbeing are argued to particularly affect women as teachers. By extension, an argument can also be made that issues of workload affect women’s work as union activists. For the first time since the collection of union
data, women are now more highly unionised in Australia compared to their male colleagues (Cooper 2016). However, as informed by existing literature, women have traditionally exhibited lower levels of activism across different industries and occupations (Kaminski and Yakura 2008; Pocock 1995).

These issues will be examined through a case study analysis of issues pertaining to workload and wellbeing that affect women teachers within the New South Wales (NSW) public education system and, in particular, women teachers who are members of the representative industrial organisation for public education in NSW, the NSW Teachers’ Federation. Using a mixed-method approach, this research will present preliminary findings based upon data from a large-scale survey of union members in the public education system (including teachers, principals and school executives), as well as in-depth interviews with rank-and-file activists and officers of the NSW Teachers’ Federation.

The paper will contribute to further knowledge around matters such as the volume, intensity, sources and effects of workload and work-related demands on teachers, principals and school executives. It considers the impact of a loss of system-wide support on the workload of teachers, principals and school executives, and strategies to address workload challenges. In doing so it will contribute to debates in the wellbeing literature which criticise the lack of a broader psychosocial view of work and instead focus on wellbeing through the prism of the individual and actions of resilience exercised by individuals (Guest 2017).

Through this analysis, this paper will document the wellbeing of teachers, and by extension, the wellbeing of union members, as affected by workload and its implications for women as teachers and activists. It will examine the extent to which workload demands affect the capacity for women to actively participate and engage in union forums and campaign activity, how such barriers may affect career decisions of prospective women officers seeking to engage more deeply in union work, the representation of women in union decision-making processes and structures within the union, and, in light of these issues, what agendas are pursued by the union. Through this analysis, a symbiotic and reciprocal relationship will be established around how issues of workload and wellbeing affect women's engagement and activism in union activities, and, in turn affect capacity for the union to mobilise members to support union issues and campaigns affecting the teaching profession more broadly.

By looking at workload in relation to wellbeing, we challenge particular, de-contextualised discourses of resilience which focus the solution to difficulties in work on employees themselves (refer also Price, Mansfield & McConney 2012). The paper will also interrogate strategies at a system level around what can be done to address issues of workload and wellbeing for women teachers that move beyond laying blame on individuals for displaying lack of resilience to workload demands, both at a departmental level in light of employer responsibilities for health and wellbeing, and at a union level in light of unions’ responsibilities as collective organisations to effectively address the needs and concerns of workers.

The research has capacity to inform union strategy-making, bring to light the effects of state policy on worker wellbeing and contribute to scholarship through forging new understanding of the intersection between a union's organisational and operational aspects and workers, their members, whom they represent.

A woman’s place is in her union? Challenges facing women teacher activists and officers in the new ‘union heartland’

Mihajla Gavin, University of Sydney
Contact: mgav6217@uni.sydney.edu.au

The trade union movement in Australia and across other Western democracies has experienced considerable decline since the mid-20th century (Verma and Kochan 2004). During this time, the ‘union heartland’ has shifted from traditional blue-collar industries and occupations, such as mining and manufacturing, where union influence has traditionally been concentrated, to more ‘feminised’ industries and occupations, such as teaching and nursing, with membership of white-collar unions presently outnumbering blue-collar unions by two to one (Peetz 2015). With women, for the first time in history, now more highly unionised in Australia compared to their male colleagues, questions need to be raised around whether the needs, interests and concerns of women unionists are effectively being represented within this new gendered reconfiguration of union membership (Cooper 2012; Peetz 2015).
With the trade union movement often described as having a ‘masculinised’ culture where a pervasive male culture in unions can subsequently affect union agendas, there is potential that such ‘maleness’ can impact upon representation and diversity within the union, levels of activism engaged in by members, as well as the agendas that are pursued by unions (Lotte Hansen and Ledwith 2013; Colgan and Ledwith 2007; Kaminski and Yakura 2008; Pocock 1995). These issues will be discussed in the context of one teacher union in Australia representing public school teachers in New South Wales. Typically perceived as a ‘feminised’ profession, teachers are one of the most highly unionised occupations across major Western democracies, with equally high proportions of women members (Carter, Stevenson and Passy 2010; Durbridge 2008). However, transformations of teachers’ work in public education under neoliberal government agendas and policy reforms have undermined teachers’ working conditions and wellbeing at work, with research documenting new challenges faced by women teachers and teachers more broadly including increased stress, work overload, declining autonomy and professionalism, heightened performance measures and scrutiny, and decreased opportunity for collegial practice (see Angus 2013; Hatcher 1994; Connell 2009). With such issues facing women teachers at present, it is important to examine how teacher unions as collective organisations are responding to challenges around women’s work and wellbeing by looking internally at their own cultures, structures and processes to shape positive union agendas and practices that will support women teachers and activists.

To explore these issues, this paper presents empirical findings from a case study analysis of one prominent teacher union in Australia – the New South Wales Teachers’ Federation (NSWTF). The NSWTF is one of the most powerful unions in Australia, consistently enjoying high membership levels throughout its history, which, in more recent decades, has comprised around 70% women (White 2004). Through analysis of data sourced from an extensive range of union documents and interviews with 39 union officials and rank-and-file activists (23 women and 16 men), this paper presents findings that examine the NSWTF’s internal culture, democratic practices, and leadership representation to interrogate whether and how the union is addressing issues of work and wellbeing affecting women members in light of the described challenges, as well as issues that may hinder the progression of issues affecting women within the union. It will also examine preliminary research findings around how cultural and institutional barriers traditionally embedded in trade union structures challenge the advancement of issues facing women members (and also women officers).

Ultimately, unions as collective organisations, are entrusted by their members to represent the needs, interests and concerns of members and ensure wellbeing at work is being protected and enhanced. With the passing of the ‘union baton’ to more feminised industries and occupations that occupy the new ‘union heartland’ of influence, such unions are at a critical juncture where they must ensure that challenges facing women at work are being addressed and that the internal cultures, structures and processes of unions are being sufficiently aligned to ensure that the concerns of all workers receive attention (Cooper 2012; Cooper 2016).

**WORK IN LATER LIFE: A GENDER PERSPECTIVE ON EXTENDED WORK AND ENTREPRENEURSHIP IN LATER LIFE**

**SESSION 1/3: EXTENDED WORKING LIFE**

**Gendered and extending working life for older workers in the United States?**

Âíne Ní Léime, NUIGalway

Contact: aine.nileime@nuigalway.ie

In most western countries, governments have introduced policies designed to extend working lives (EWL) in recent years in order to address population ageing and associated pension costs. These policies include raising state pension age, linking pension outcomes more closely to participation in paid employment and the privatisation and individualisation of pensions. Such policies tend to be undifferentiated, assuming that workers are homogenous adult workers. However, it is clear that work-life trajectories are often profoundly differentiated by gender and by type of employment, whether low-paid precarious work or well-paid secure work. The degree to which work is physically demanding can also
affect the ability to extend working life, since certain types of work can adversely affect physical and psychological health. This paper explores the implications of extended working life for groups of workers who are differentiated by gender and occupation. It draws on qualitative data from semi-structured interviews with 30 male and 30 female workers in the United States; ten female health care workers, ten male janitors/construction workers; ten male and ten female teachers, ten male and ten female academics. The data are analysed using a gendered lifecourse approach. Each interview is initially analysed holistically to identify different lifecourse trajectories. Thematic analysis is conducted on data on plans for remaining in/leaving paid employment after traditional retirement age. Findings from the research provide support for the existence of cumulative dis/advantage among older workers in that those who begin their working lives with few resources tend to experience both economic and health disadvantages in the later part of their working lives (Dannefer, 2003). There is a gendered dimension to this disadvantage in that workers who are single parents or who are 'trailing spouses' tend to encounter more financial disadvantage by the time they are approaching retirement. Those who work in low-paid physically demanding occupations (both men and women) may need to work after traditional retirement age for financial reasons, but may be unable to do so, due to chronic often work-related health conditions. The research and policy implications of these findings for extended working life policy are discussed. They point to a need for gender-sensitive and occupation-sensitive modifications to the current policy approach. This includes a need for better pay for traditionally female work such as cleaning and caring, the need to sustain/increase levels of social security and to ensure that extended working life is a choice and not an obligation for those who have already worked for 40 -50 years by traditional retirement age.

Clary Krekula, Karlstad University
Contact: clary.krekula@kau.se

The debate on extended working life has tended to focus on individuals, and has to a great extent described older people as the problem and their current retirement trend as problematic and outdated. This description of extended working life as a simple question of older workers' individual choice is contradicted by empirical research, which shows that the practices and organisation in a workplace may present obstacles for older people’s participation in the labour market, for example through ageism. This paper looks at these processes which create age-based marginalisation and limit older people’s participation in working life. Based on the idea that temporality constitutes a fundamental dimension of human existence and organisation, the paper discusses temporal processes in work organisations which create age normality and affect older people’s prerequisites to work at an older age. The analysed material consists of interviews with 11 men between the ages of 56 and 74 who work as foundry men, welders, economists and education managers at a Swedish branch of a large international steel company. The results show that mobility within the work organisation is regulated by normative assumptions on temporality. The temporal regimes create age normality and mark older employees by depicting some of their transitions within the organisation as a breach of the norm. It is also shown that the temporal order constitutes a disciplining element of the employees and governs individuals, from an early stage, to plan for limitations which they fear will arise as a result of ageism and/or physical changes. Moreover, the results show that transitions to less physically demanding work tasks are not included in the socio-temporal order of the company, and that this is a result of changes which have taken place over time. Departing from these result the paper argues that policies on extended working life contribute to a normalization of social insecurity and, as such, constitute building blocks in neoliberal governing.
SESSION 2/3: ENTREPRENEURSHIP IN LATER LIFE

Reconnecting social capital bridges to extend entrepreneurial working lives

Elizabeth Brooke, University of Melbourne
Contact: ebrooke425@gmail.com

The paper explores gendered perspectives of patterns of extended working lives combining paid work as employees and entrepreneurship. It asks: What factors support extended working lives connecting paid employment to entrepreneurship? What combinations of trajectories, including sequences and overlaps between paid work and entrepreneurial roles can support the extension of working lives? Owner managers in Australia have comparatively lengthened working lives, as an employment and occupational characteristic. Australian Bureau of Statistics data on the distribution of types of employment indicate that gendered differences in patterns of entrepreneurship increase with age.

Empirical data based on 30 interviews with women engaged in combinations of paid work and entrepreneurship were analysed. Discriminatory processes form organisational barriers to extended working lives in paid employment. The underlying processes and the consequences of these differing conditions for entrepreneurship are highlighted. Fluctuating work, downshifting and under-utilisation of skills and involuntary, unplanned exit from work undermine transitions to entrepreneurship. At the individual level, an experience of displacement and perceived loss of value as workers, care responsibilities often across multiple generations, chrononormativity and perceptions of older women as fully retired impede extended working lives.

Intersections between age and gender organisation and entrepreneurial work are theorised. Entrepreneurship constitutes a new form of precarity and individualized risk for women who are extending working lives. Capital formation to enable entrepreneurial ventures is based in the life course accrual of knowledge, specialized skills, and financial and social capital networks. Access to networks influences the success of the entrepreneurial process. Older women often lack access to resource-rich educational, cultural and workplace contexts, and are marginalised and not socially positioned so as to develop social networks which profoundly influence the entrepreneurial process. Innovations in institutional support for social and economic capital resource redistribution are fundamental in supporting the shift from employment as employees to entrepreneurship.

The paper concludes that gendered entrepreneurial processes and resources accumulate social and economic capital equalities, which foster precarity rather than stability conditions in extending working lives. Policy responses supporting women’s entrepreneurial work have been lacking and innovative models of rebuilding social and economic capital are mandated and counter disadvantages.

“Not worth the effort”? Perception of success of a female social entrepreneur in later life

Diele Lobo, Silvia Casa Nova*, Alexandre Ardichvili
*University of Sao Paulo
Contact: lobo0010@umn.edu

The purpose of this study is to explore a woman’s experience of becoming and being a social entrepreneur and the perception of her own success in later life. In particular, we explore through preliminary analysis of in-depth interviews an emblematic case of a high-achieving social entrepreneur (hereafter referred only as SE) who, reflecting on her lifework, regards it as “not worth the effort”, whereas society thinks otherwise. The case study is focused on a female archeologist, retired professor from a prestigious university in France, and a SE in her early 80s who, in 1986, founded with colleagues a non-profit organization to support conservation actions in a protected area located in Brazil.

Over its 31 years, the Organization developed numerous social, conservation, and scientific projects such as pursuing the UNESCO designation as heritage site for the protected area, conducting and supporting research studies in several areas, including many dissertations of graduate students from Brazilian and French high education institutions, maintaining a museum with a rich archeological collection open to
visitation, creating hundreds of local jobs, and developing K-12 education and vocational education projects in service of local communities. During all this time, the SE has managed the Organization and has relentlessly fought for its sustainability and the conservation of the protected area amidst unfavorable situational factors like poverty, weak institutions, remoteness, bureaucracy, corruption, and uncertain annual budget.

All of those achievements turned the SE into a highly praised public figure as evidenced by more than 20 international and national honors and awards she received throughout her life. Despite of acknowledged social relevance, the SE states “it was all wrong, and it was all for nothing”, when reflecting about the success of her work. In contrast with her assessment, the picture that emerges from in-depth interviews with the Organization’s employees, other local entrepreneurs, and local community members is that her work succeeded in changing the fate of their community, environment, and their lives. The SE’s organization is a sustainable social enterprise that serves as the center, as the catalyst, as the hub of the emerging ecosystem. The Organization she created is a cluster of projects, created by her around the park. She is acclaimed and admired for being a very courageous woman, and for influencing the birth of the new sense of pride among locals regarding the “caboclo bravo” culture, i.e. the history of the first Native Brazilians that remains until nowadays recorded as rock art in the protected area.

Success is finding fulfillment from the goals and rewards one has defined for oneself (Anderson, 2015). Those goals and rewards create a complex picture of objective relative, and subjective view of success (Hoskins, 2010, 2012). Achieving such success in social entrepreneurship could be even more difficult because a social entrepreneur’s success is connected to achieving hers/his social mission in addition to financial sustainability (Mair & Marti, 2009). The SE’s pessimistic assessment of her success is likely associated with the persistence of earlier formed expectations, the use of traditional measures of success (mostly about financial sustainability), the lack of a more comprehensive framework for evaluating the Organization’s social impact, and her fear of lack of continuity after she is no longer in charge. The SE case highlights the necessity of rethinking traditional measures of success for both women and social entrepreneurship, and the need to take into account situational factors, such as weak public institutions and corruption that are barriers to starting and sustaining a social enterprise.

SESSION 3/3: OLDER WORKERS

Do Polish employers discriminate against older workers?
Izabela Warwas, University of Lodz
Contact: izabela.warwas@uni.lodz.pl

In the recent years in Poland, as in the other European countries, the accent has been placed on the issue of increasing economic activity of the generation 50+. Anti-discrimination policy and practices towards such individuals can make a significant contribution to this. Additionally labor resources are aging and the young generation enters the labor market. In some industries the workforce is missing. These challenges must be met by Polish employers. The article will show their relationship to the employment of older employees and the recruitment methods they use. An important aspect is the reasons for employing mature workers and based on stereotypes discrimination.

Another area of potential discrimination may be the process of leaving the organization. That is why we will analyze the determinants of leaving and the presence of "push" mechanisms of older people from companies. In Poland this approach is supported by a 4-year period protecting an employer against redundancy of employees in preretirement age.

The broader perspective of the issues discussed will be the selection and implementation of the age management strategies by Polish employers.

The article will be based on representative results of quantitative surveys of Polish employers (N = 1011) from 2013 (Equal opportunities on the labor market for people 50+) and quantitative surveys conducted for SMEs in 2017 (N = 1000) in STAY project - Supports ActivitiY for people 50+ in the company. Healthy and motivated employee - satisfied employer.
Polish employers against aging population can discriminate older employees in the process of recruitment and layoff. These issues will be shown in the broader perspective - age management results of two projects.

A Case study of Australian Aged Care: Ageing Workers and Gendered Organisations
Suzanne Hodgkin & Pauline Savy, La Trobe University
Contact: s.hodgkin@latrobe.edu.au

Projected workforce shortages present a global challenge for the aged care industry. In Australia, conservative estimates call for a tripling of the current aged care workforce by 2050 to meet projected demand. For the community and residential aged care sectors, the issue is exacerbated by the impending retirement of half of the current aged care workforce over the next 15 years. Yet in Australia, industry reform and strategy development to boost recruitment and retention have stalled. One well-documented barrier to recruitment across the aged care sector as a whole is its negative image as an exploitative industry characterized by ‘dead-end’ jobs, menial work and insecure employment conditions. A substantial body of work depicts aged care work as hidden and gendered, with the relatively poor pay of aged care workers commonly conceptualized as the ‘care penalty’, where care work is undervalued and underpaid due to the assumption that women are motivated by love and obligation rather than pay.

This presentation explores these issues through the lens of both aged care managers and workers. It draws together findings from two qualitative studies that examine aged care workforce shortages in several Australian regional and rural locations. The first of these examines the experiences and perceptions of a small sample of female service managers (n=11) who are accountable for community care provision. The second study reports on a group of women (n=14) aged 55 and over working in residential aged care in a neighboring rural location. In the first study, the managers highlighted structural incapacities to offer wages and career paths that build on skills and responsibilities. At the same time, they generally expressed their reliance on, and in some cases their preference for, older workers who they regarded as more dependable and more suited to the work. In the second study, participants raised issues of excessive workplace pressures and demand, staff shortages and low remuneration.

The findings from both studies support long-held, gendered assumptions that formal caregivers are motivated by love and obligation rather than pay. They illustrate a system over-reliant upon the labour of a generation of women that has provided the backbone of the workforce. The apparent dedication of these workers has produced an impression of natural fit between job, role and incumbent that clearly is no longer functional. As long as care work is regarded in predominantly vocational and gendered terms its physically demanding dimensions will be overlooked and workers will be seen to be appropriately rewarded. Significantly, the findings raise questions about the capacity of services, as they are currently structured and differentiated, to reshape and redefine aged care work as a ‘good job’, one that holds appeal and tangible rewards for new and younger skilled workers.

Far from the world of work: Retired women take on new challenges and new “careers”
Carol Wexler, Jenny Onyx (University of Technology Sydney) & Trees McCormick
Contact: cwexler@post.tau.ac.il

The close connection between work and feminism has led to a situation in which the topic of retired women is often omitted from the feminist discourse. However, with higher life expectancy and the increase in the numbers of retired women, it is important for the field of gender studies to recognize this significant phase of life. In this paper we propose to examine the lives of a group of retired women (ages 64 -78) from their own perspective using a collective feminist methodology involving the analysis of individual memories and collective discussion. Employing the methodology of memory work (Onyx and Small, 2001) we examine how retired professional women cope with the physical, emotional, and spiritual challenges of retirement as well as with getting older.

The subjective perspective on aging is not only disregarded in feminist circles but also in the literature on
aging. In spite of the loss of a work role and the inevitability of physical decline as one ages (Craik and Salthouse 2012), our memories and discussions showed that learning and growth can continue well after paid work ceased.

While the majority of studies assume that few older people begin new activities in retirement, this does not reflect reality. Nimrod (2008) has developed innovation theory to identify different patterns of response to retirement. These may comprise a form of renewal and refreshment, but for some it is a form of reinvention of self, and in all cases, has a positive impact on wellbeing. Our discussion of activities in retirement led us to consider a new and expanded definition of the concept of career. Subjects all initiated activities and projects that were more than just ‘hobbies’ but nevertheless did not fit into the limitations of the term career. Our activities involved serious learning, skill development, perseverance, and personal growth over time, and proved meaningful for self and others; but unlike careers they were entirely self-generated, unpaid, and self-managed. They encompassed a coherence and purpose that demanded a real commitment and were often recognized publicly but were not remunerated. Moreover, the workplace as the locus of engagement has been replaced by other kinds of frameworks, groups and communities, whether skills based, political, social or creative.

In sum, we argue for the voice of older women as agents of their own wellbeing and of their new careers.

WORKING IN NON-TRADITIONAL EMPLOYMENT ROLES: UNDERSTANDING AND BREAKING DOWN THE BARRIERS TO GENDER SEGREGATION

SESSION 1/12: ENGINEERS

Inequalities for women engineers attaining interesting, challenging work
Kim Ball, Glenda Strachan, Malcolm Alexander, Griffith University
Samanthi J. Gunawardana, Monash University
Contact: k.ball@griffith.edu.au

More than forty years of research on women engineers has identified a plethora of problems associated with women’s equity and retention in engineering organisations without providing an improvement in women’s position in this highly masculinised and male-dominated profession. This body of work has produced similar recommendations for engineering to change its culture with little impact.

Research shows that women engineers will leave their organisation (APESMA 2007; Ismail & Ibrahim 2007; Professionals Australia 2015; SWE 2006) and the profession (APESMA 2007; Fouad et al. 2011; Ismail & Ibrahim 2007; Mills et al. 2006;) to attain interesting, challenging work. However, there is little understanding of what this work entails for engineers, or how it is attained, particularly for those working in project-based organisations (PBOs). Additionally, analysis of the gender composition of professional networks has identified crucial issues that impact negatively on women’s careers (Burke et al. 1995; Feeney & Bernal 2010; Xu & Martin 2011), yet there is little knowledge of informal networking practices within engineering organisations or the impact of these on women engineers’ careers.

To address these gaps, this study addresses the following research questions through a critical ethnography methodology to develop practical recommendations for organisations and individuals to achieve change:

1. How do informal networks impact on professionals’ ability for attaining interesting, challenging work in an engineering consultancy, which operates as PBO?
2. Do women and men network differently in a PBO and how do these differences, if any, impact on women engineers attaining interesting, challenging work?

The critical ethnography methodology adopts traditional ethnographic and Social Network Analysis research methods, Critical Social Science theory, network theory and theory of networks, and Joan Acker’s (2006a; 2006b) inequality regimes theory. Research methods include fieldwork and an online Organisational Network Analysis (ONA) survey. This study is designed to provide rich and deep insights into the structures of women and men engineers’ informal co-worker, technical advice, career advice, and
friendship informal relations and the roles these play in their working lives.

This study establishes that interesting, challenging work in a PBO is attained through projects where engineers are assigned to project teams through an intraorganisational recruitment and hiring process. Eight factors are identified which require engineers to develop connections with people in roles which are perceived as powerful and influential in this process. Through this organising process and the general requirements of work (Acker 2006a; 2006b) (long work hours and development of networks out of work hours), plus structural differences in women's and men's informal network relations, women experience inequalities in their attainment of interesting, challenging work.

Women are OUTSIDE the main flow of information about project work. Consequently, THEY cannot self-nominate if they do not hear about upcoming projects. Women are also virtually invisible as co-workers and experienced, skilled professionals in men's mainly homophilous informal networks, particularly to the powerful and influential people in project team assignment. Specific recommendations are provided for managers and organisations to improve women's retention in engineering by lessening inequalities for women and facilitating change.

From the Classroom to the Boardroom: a gender analysis of the careers of male and female UK engineers
Susan Durbin, University of the West of England
Contact: sue.durbin@uwe.ac.uk

Gendered occupational segregation in the UK labor market is persistent and partly the consequence of little change in the numbers of women employed in male dominated industries. A number of these industries, some of which are economically critical, are facing skills shortages, which could be addressed through the recruitment and retention of more women (Munn, 2014). Women comprise just 11.5% of STEM managers and just 5.7% of engineers (WISE, 2015). This compares poorly to the EU where, for example, women comprise 30% of engineers in Latvia and 26% in Sweden (Kiwana et al., 2011). The shortage of women engineers begins in education. Poor careers advice and unacceptable stereotypes about STEM jobs, amongst other factors, means that many girls are not choosing engineering. This is compounded by engineering degrees attracting the lowest proportion of female applicants in the first place (Kumar et al. 2016).

Drawing upon theories of gender segregation (Walby, 1997; Bradley, 1989; Blackburn et al. 2002) this paper examines a profession where gender segregation begins at school, continues through to the workplace and is underpinned by gender stereotypical views of what constitutes, ‘men’s work and women’s work’.

Through semi-structured interviews with seventeen professional engineers who have reached management grades, the paper explores three key themes: (1) the motivations of men and women to become engineers, including educational background and key influencers; (2) their career histories, challenges, aspirations and progression strategies; (3) key sources of support, such as mentoring. The study reveals that while women were more focused on an engineering career early on, men generally did not demonstrate a ‘burning desire’ to become engineers. Despite this, the men enjoyed a predictable and progressive career path, while women struggled to progress and were unsure about the future. Women also reported having a lower profile than their male colleagues, who had more developed networks and mentoring relationships. In general, women tended to enjoy less access to senior personnel/mentors who could assist with career progression and in particular, had access to very few female role models. The study also reveals an image problem (the ‘oily rag’) articulated by both men and women, which they felt affected the status of engineering as a profession.

While the paper offers critical insights into the persistent gender segregation of engineering, which operates to the detriment of women, it also reveals how the small number of women who enter engineering continue to face challenges that are not always experienced by men and which serve to
maintain women's under-representation in engineering.

SESSION 2/12: GENDER SEGREGATION

Gender segregation and integration in IT: a comparative study with India and the UK
Sunrita Dhar-Bhattacharjee, Anglia Ruskin University, Cambridge.
Contact: sunrita.dhar-bhattacharjee@anglia.ac.uk

Research on gender segregation in working life has evidently shown that women and men are separated both horizontally and vertically in different branches, organizations, occupations, and hierarchical positions and they also face different working conditions. Segregation limits choice and produces and reinforces structures of privilege and disadvantage and is therefore an important research area and a societal concern. Although segregation patterns tend to be durable, they are not deterministic since there is evidence of transformations in them. There are a number of explanations for gender segregation, some focus on organizational and social structural issues and others on individual differences theory of gender.

Economic liberalisation has restructured the labour markets throughout the world and more women have entered the labour market in large numbers in developing and emerging economies. In the west, post-recession, austerity measures, new forms of 'work', political, social and economic reforms and most recently mass migration from countries affected by war and political instability are changing labour market situations. Segregation in working life is not necessarily a result of a deliberate process and there are underlying causes within the societal, organisational and individual contexts that can lead to both horizontal and vertical segregation.

In this paper, I take a critical approach and I discuss Bergman's (2006) analytical model over the process of gender segregation in working life to compare IT professions in India and the UK. By drawing on Bergman's (2006) framework on gender segregation in working life, I discuss three structures (gender, power and division of labour) and mechanisms (gendered resource exploitation, gendered resource disposition and gendered resource accumulation) and compare gender segregation in IT in India and the UK. With thirty-three interviews with IT professionals and another ten with HR professionals, findings indicate greater gender integration in this sector in India than the UK. However there are subtle levels of gender segregation mainly related to caste, class and social structures which are important in creating and reproducing gender segregation in working life. IT is considered to be more technologically gender-neutral in India and this study reveals less pronounced horizontal segregation by gender than in the UK. Indian women IT professionals feel competent and technically confident compared to women in the UK yet they pay a high social cost. There is clear difference between rhetoric and practice at the organizational level in both countries and a lack of women's collective bargaining in terms of their positioning in the labour market.

The paper contributes theoretically by supplementing Bergman's (2006) framework with additional understanding of power, class and caste influences and methodologically through application of the safari method.

(Un)doing Gender Segregation by Marking Age and Masculinity: On Occupational Gender Division and Constructions of Normality
Clary Krekula, Karlstad University
Contact: clary.krekula@kau.se

Rich research on occupational gender segregation has shown that it relates to inequality and different conditions and opportunities for women and men, especially in male-dominated occupations. Research on how the segregation relates to constructions of other social relations is, however, still more limited.

Based on the idea that both age and masculinity are key organising principles in work organisations, the paper discusses the complex processes where age normality and masculinities are constructed in relation to, and with the help of, societal discourses on gender equality and gender segregation. The empirical
material is drawn from the Swedish fire and rescue service, where being a firefighter traditionally has been associated with being a man. Since the late 1990s, active efforts have been made in the form of consultations and practical initiatives to increase gender equality within the fire and rescue service. The organisation has been described as the last male bastion in Sweden, a country with a high ranking when it comes to gender equality perspectives and which is said to be the country with the highest number of feminists. The material discussed is both quantitative and qualitative, and has been gathered from a survey, qualitative interviews and also from written qualitative answers in a questionnaire. This organisational context means that the paper also contributes to previous research on masculinity and age in working life.

In the paper, I demonstrate that organisation based on masculinity and age is taking place within these work organisations by marking younger and older age groups as diverging from a generic masculinity and age categorisation. I discuss this construction of normality using the concept pair unmarked/marked age and show how the unmarked age, that is, the presupposed norm, is constructed around what has been referred to as orthodox masculinity. In parallel with this age normality, there is also a simultaneous solidarity between men across age groups, where older men are included in an imaginary homogenous male categorisation which is used to exclude women from the work organisation. This results in a discourse of older firefighters as ‘physically weak but experienced’. I problematise this categorisation by showing that it is possible to discern a resistance against this imaginary hegemonic masculinity among the older firefighters, and that this can be seen through, for example, a more positive attitude among the older firefighters towards women’s physical ability to work as a firefighter and a questioning of the importance of physical qualities. Through this reflection on parallel constructions of age, masculinity and gender equality, the paper contributes to the discussion on how gender segregation relates to constructions of social relations and normality.

De-segregating organisations through the politicisation of gender: The use of sex-based quotas to achieve progressive change

Owain Smolović Jones, The Open University Business School
Scott Taylor, University of Birmingham Business School
Contact: owain.smolovic-jones@open.ac.uk

Being an elected parliamentarian in the UK remains a mostly masculine and very gender-segregated occupation (Bettio, 2002; Wright, 2016), despite some significant progress made to change the internal selection procedures of major political parties (Apostolova and Cracknell, 2017). This paper explores the experiences of a range of actors with the instituting of affirmative action to de-segregate UK politics – namely, sex-based quotas, an increasingly common strategy in politics and in corporate boardrooms.

This paper seeks to enrich understanding of quotas and their effects (Dahlerup, 2006; Dahlerup and Leijenaar, 2013), through shedding light on the messy dynamics of their design, promotion, implementation and obstruction. We do so through an analysis of participant accounts of an intervention into the gender profile of the Labour Party, focusing on a case that provoked a high level of conflict, that of Welsh Labour in the period 1998-2006. The paper presents a range of perspectives: those of managers who were tasked with implementation; women political candidates who underwent selection contests; and party members and politicians who both supported and opposed gender quotas.

Our analysis suggests that quotas are best understood as a radical means of de-segregation and, crucially, of politicising gender, in contrast to voluntarist interventions. We understand and theorise quotas as making gender political (Mouffe, 2005): generating an agonistic, and sometimes antagonistic, process (Mouffe, 2013) that contests the ontological foundations of who can be regarded as a political leader. Quotas thus move gender from the realms of politics (as usual) to the (contested) political. We posit this process as including but also going beyond gender, disrupting the foundations of what an organisation holds as its ethical foundations and identity (Laclau, 1996, 2000).

Through an analysis of our interviews with 18 participants within Welsh Labour, we identify two ‘universal’ (ibid) signifiers through which contest as to the purpose and meaning of gender quotas – and, more broadly – the ethical basis of organisation, coheres. The signifiers offered from the data are universal, in
the sense that they are adopted by a range of oppositional actors, but also particular, in that the signifiers are used as a means of grounding meaning in a particular set of beliefs concerning gender, ethics, power and organisation.

We surface the signifiers of ‘equality’ and ‘merit’ as contested universal signifiers, deployed by actors on both sides of the debate concerning gender quotas. These signifiers draw out the ethical commitments and articulations of organisational members – but also the darker side of their identifications with organisation, such as feelings of alienation and marginalisation. In terms of quota advocates, equality and merit connote past and present experiences of unconscious bias and misogyny. In terms of quota opponents, these signifiers connote feelings of antipathy towards, and separation from, organisational elites.

We conclude the paper by offering three potential ways through the implementation of gender quotas that we hope may be of use to practitioners thinking of instituting them: backing down (a pragmatic, non-‘political’ stance), taking a stand (an antagonistic stance) and manoeuvring through (an agonistic stance).

SESSION 3/12: IT/COMPUTER SCIENCE

“You have to put up with the sandwich jokes and you have to make them yourself”: Everyday survival and gendered agencies for young women studying tertiary Computer Science

Anna Szorenyi, Dee Michell, Claudia Szabo, & Katrina Falkner, University of Adelaide

Contact: anna.szorenyi@adelaide.edu.au

There is significant research showing how gendered stereotypes deter young women from pursuing education in Computer Science, but less on how those who do pursue this field of study construct working gendered identities. In this paper we explore some preliminary data drawn from interviews with young men and women studying computer science at an Australian university. These students were well aware of the stereotypes, and both men and women showed various ways of managing them. We focus particularly on a small cohort of women students. They reported daily reminders of their ‘outsider’ status within a context that is at best patronising and at its worst, openly hostile and abusive. Concepts such as ‘identity dissonance’ (Costello 2004), used to describe dissonance between personal identity and the gendered (and raced and classed) expectations of the workplace are hardly adequate to describe the daily efforts these young women had to make in order to persevere in the field. Repeated encounters with explicit policing of gendered norms and territory made them consciously construct complex and even conflicting gendered performances, asserting a place for themselves through combinations of both ‘masculine’ and ‘feminine’, and assertive and accepting, behaviours and dress. Finding a place along these continua might, for example, see them deliberately dressing like the boys, or instead choosing to wear dresses in order to maintain some femininity. At the same time they might choose to become ‘one of the boys’ to the extent that they joined in making sexist jokes, or instead to actively assert boundaries in response to harassment. Whichever path they chose, they not only had to consciously and actively reconstruct their gender identities, but to find ways of making a safe space for these identities to exist. While some reported a level of empowerment from their newfound gendered agency, they remained unsure whether they wanted to continue in the field, expecting further harassment once they entered the workforce. Their case illustrates not only the reasons for the ‘leaky pipeline’, but the necessity to think through ‘agency’ and ‘empowerment’ carefully in contexts where daily survival in one’s own body in itself constitutes a challenge to gendered norms. Persisting in their study in bodies defined as feminine meant that whatever they did, they were both enacting and challenging gendered norms and identities, thus paradoxically expressing agency and creating new gendered performances even when they were trying to simply survive and ‘fit in’.
A social ecology approach to understanding the ‘leaky pipeline’ of Computer Science education in Australia

Dee Michell, Claudia Szabo, Anna Szorenyi and Katrina Falkner, University of Adelaide

Contact: deirdre.michell@adelaide.edu.au

The field of Computer Science remains a notoriously gender-segregated field, with poor representation of women and reports of harassment and explicitly masculine work culture. While there have been many efforts to attract women to the field, in Australia the problem has worsened in recent decades, and commences early, with girls leaving the field in early secondary school. This issue is compounded by other diversity issues, with underrepresentation of students with disabilities, Indigenous backgrounds or non-English-speaking backgrounds. In this paper we argue that diversity in Computer Science education will only be solved through a multilevel approach that considers not only personal factors such as career choice and parental influence, but wider factors such as organisational resourcing and teacher training. Hence we advocate for a ‘social ecology’ approach to CS, adapted from that of Bronfenbrenner, whose conception of social ecology argues for the nesting influence of multiple domains of environmental influences on and by individuals. Bronfenbrenner’s theory breaks human development into four key systems—the macrosystem, the exosystem, the mesosystem and the microsystem—where each system is connected and the macrosystem is seen as the key influencer. It is an especially useful method for examining the ‘nested and complex relationships among the various systems of human development’ (Basham, Israel and Maynard 2010, p.11). Here we use such an approach to analyse the results of a survey of secondary school teachers of Digital Technologies in Australia. The results demonstrate that organisational change in this area will require attention not only to curriculum, but to the ways in which other organisational and extra-organisational factors either enhance or hijack efforts at curriculum reform or culture change. A major bottleneck reported by survey participants, for example, was that even our relatively expert cohort of respondents felt that they had insufficient training, and insufficient time in their workloads, to develop or implement diversity programs. In addition, they identified that school efforts were frequently outweighed by family, in turn influenced by wider cultural perceptions of IT, and social constructions of gender. Our survey results suggest, therefore, that without attention to the different levels identified by a Social Ecology analysis, efforts to solve the problems of diversity in DT education are likely to founder and remain only marginally effective.

Challenging the Gendered Segregation of Work in the ICT-sector by Re-Branding the Occupations Identity

Doerte Resch, Jonas Konrad, Anke Kundert & Iris Graf

University of Applied Sciences and Arts Northwestern Switzerland

Contact: doerte.resch@fhnw.ch

The percentage of women in the ICT-sector is in Switzerland at 15% (Econlab, 2014), the same is true for many other European countries. The gendered segregation of work in the ICT sector seems to be even more worrisome, as within the area of digitalization, ICT will shape jobs and society even more in the future. In this light, it is even more important, that an equal participation in the light of un-doing gender should be strived for (Kelan, 2010). Already a lot of valuable initiatives and insightful research has been conducted to raise awareness and insight to gendered choices and preferences on subjects at school (Bieri Buschor, Berweger, Keck Frei, & Kappler, 2012; Nosek, Banaji, & Greenwald, 2002). Research shows that, next to the sensitive phase of primary and secondary school, the phase of selecting a course of study or a vocational training is very important (Liebig, Levy, Sauer, & Sousa-Poza, 2014). In this phase the identity of young women and men is strongly imprinted by fairly inflexible gender stereotypes (Schwiter, Wehner, Malhofer, & Huber, 2011). If the individual identity constructions of these young people do not match the gendered identity constructions inherent in the occupations, the occupation seems to become less attractive to the respective gender. Out of this, two main research questions arise. The first is how the gendered identities of occupations in the ICT sector are constructed. The second is how the identities of the occupation can be re-constructed, so that they become less gender specific. A study consisting of an analysis of 49 documents (web pages, videos and brochures) advertising study
programs and vocational trainings, 27 semi-structured centred interviews and 12 group discussions with a total of N=84 was carried out. All documents, interviews and group discussions and were analysed applying discourse analysis (Ainsworth & Hardy, 2004; Wetherell, 2001). Results show how the image of a “typical” person working in the ICT sector is much grounded in discourses such as technique as foundation of the profession and naturalization of skills and interests. These two dominant discourses explain how the stereotypical male gendered “nerd-image” is constructed. However, two other main discourses on the construction of identity of the ICT occupation do not re-establish the predominantly male identity. These were applied in a re-branding process with the study programs and now get implemented. In addition, recommendations for organizations and professional societies on how to advertise their trainings and jobs were developed. Overall, the study showed how the gendered image of an occupation can analysed, de-, and reconstructed combining discourse analysis and branding theory. In a follow-up project we are now exploring, which effects the new brand image of the study program has on the application and retention of all genders in the ICT program.

SESSION 4/12: THE PROFESSIONS

**Everyday sexism and gender inequality in male-dominated professions. The male construction of the (local) “policeman”**

Lina Gálvez Muñoz, Paula Rodríguez-Modroño, & Lucía del Moral Espín, Universidad Pablo de Olavide

Contact: lgalvez@upo.es

The statutes of local police forces in Europe usually confer their members certain responsibilities, such as conflict mediation or resolution, which require qualities that are socially attributed to women. However, as it happens in Spain, local police forces are the security force with the lowest feminisation rate (below 6 percent). This paper examines how the construction of male-dominated professions is linked with the persistence of everyday sexism and gender inequality. It analyses the findings of a research project focused on 776 local police forces in Andalusia, Southern Spain.

In this research, a mixed methodology was implemented to collect data from four different sources: official statistics on local police forces; a specific online survey conducted among local police women and men working in Andalusia; focus groups; and group and in-depth individual interviews. The analysis of the information gathered from the focus groups and the interviews made it possible to identify a series of discourses around the gendered construction of professions in general and of the security forces and local police forces in particular. This information complemented the data provided by the survey and the official statistics. The homogeneity and diversity of the different discourses depending on the subjects’ gender, age, training and position within the professional hierarchy or the size of the municipality they worked in help understand the connection and feedback relationship between the male construction of a profession and the prevailing sexist and discriminatory practices within it.

**The motivations to enter and the lived experience of men in Sign Language interpreting**

Paul Michaels, Durham University

Contact: p.a.michaels@durham.ac.uk

Sign Language interpreting as a profession is relatively new and hails from the research in the 1960s by linguist, William Stoke, into American Sign Language as a distinct and bona fide language which requires interpreting into spoken English for those who do not understand Sign Language. Subsequent research into other signed languages from around the world by various scholars, reinforced the work of Stoke and provided similar status for those signed languages being analysed.

Historically, Sign Language interpreters were naturally enculturated into Deaf communities and were invited by Deaf people to enter interpreting courses (Pivac, 2014). This enculturation into the Deaf community and adoption of Sign Language was generally a result of hearing people having Deaf family
Gender Segregation in agribusiness services: mapping the terrain
Lucie Newsome & Alison Sheridan, University of New England
Contact: lnewsom3@une.edu.au or asherida@une.edu.au

While women’s participation in the Australian labour market has increased significantly over the past three decades, the ‘glass walls’ characterising the Australian labour market remain remarkably impervious to change despite research and public policy efforts to address the enduring gender divisions (Finance and Public Administration References Committee, 2017). While rarely stated, the context of this research is largely metropolitan, with little attention paid to women’s experience between the city and the farmgate (Sheridan, Haslam McKenzie, & Still, 2011). Certainly, little attention has been given to the growing field of professional agribusiness services.

This paper represents an important first step in exploring the agricultural professional services sector and the extent to which it is organised along gendered lines. Employing a gender lens (Alvesson & Billing, 1997), we ask how the ideal agriculture service professional is likely to be socially constructed and identify the likely enablers and barriers to women’s leadership in this sector. This exercise is important as Australia’s capacity to ensure sufficient food and fibre production should not be limited by the failure to enable all participants in the sector. Further, understanding the gender dynamics of agribusiness services is important for developing a more nuanced understanding of employment in regional areas.

To understand how gender is enacted in this sector we begin with the premise that the construction of gender is closely tied to the exercise of power, and that power is exercised through the production of particular knowledges (Foucault, 1982; Foucoul, 1980). It is through the construction of identity and subjectivity that power operates, and as Kerfoot (2003) argues, shapes our understanding of who we are and what we have to offer our communities.

Key findings from our initial analysis include:

- the construction of masculinity in agriculture as tough and physical is likely to spill over into the agricultural services sector as professionals in this sector shape their identity in response to their clients (farmers);
- men are likely to be seen as more capable with regard to scientific and management roles while women are likely to be seen as more capable in support roles constructed as ‘soft’ or ‘feminine’ such as administration and public relations, reinforcing occupational segregation by gender;
- unsurprisingly, masculine qualities are more likely to be valued than female qualities (Alston, 2000) and men are more likely to reach leadership positions in this sector;
The impact of stereotype threat (Roberson and Kulik, 2007), in reinforcing the gendered division of labour cannot be ignored. Stereotype threat is the fear of being judged according to a negative stereotype about members of your group, and being treated accordingly. With respect to women in agribusiness services, the awareness of the privileging of the masculine, and the devaluing of the feminine, may colour women's work experiences.

Whilst this paper provides an important conceptual framework for understanding gender dynamics in this sector and for providing insight for employment and regional development, policy and education decisions, further empirical research is required in this area.

SESSION 5/12: FINANCE

The career and work experiences of women in investment management occupations in Australia
Sarah Oxenbridge, Rae Cooper, Marian Baird, University of Sydney
Contact: Sarah.oxenbridge@sydney.edu.au

Gender-based occupational segregation is recognised as a critical labour market policy problem in Australia, which has one of the most highly gender-segregated labour markets in the OECD (Commonwealth of Australia 2017). Despite this, there is a puzzling absence of Australian research comparing the career and work experiences of women within, and across, male-dominated occupations. There are also surprisingly few cross-occupational studies conducted internationally, with Reskin and Roos (1990) a notable exception.

This paper reviews the international and Australian literature on occupational gender segregation and profiles early findings from a study of Australian women working in three highly male-dominated occupations. It reports on a study of women in investment management involving data from an online survey (n=100 respondents) and 30 qualitative interviews with women who work, or have worked, in investment management occupations at all points of the career ‘pipeline’, including research analysts and portfolio manager roles. In investment management, teams of research analysts assist portfolio managers to make decisions about how to invest financial assets placed under their control by other individuals and organisations.

Women comprise a small minority of Australian investment management professionals. They are 17 per cent of Australian Chartered Financial Analysts, the most commonly-held qualification in the sector (Adams et al 2016). In the Australian investment management sector most jobs (87 per cent) are full-time; men make up 90 per cent of CEOs and 76 per cent of key management personnel; and there is a gender pay gap of 39 per cent.

The experience of women in investment management occupations has been relatively under-researched in Australia and internationally. North-Samardzic and Taksa (2011) explore barriers faced by women in investment functions in an Australian bank where masculine norms were entrenched and reinforced the glass ceiling. Atkinson (2011) describes impediments to the advancement of senior women with caring responsibilities in the UK investment banking sector, including long working hours and lack of access to flexible working arrangements. Several US studies examine gender segregation and bias experienced by women in venture capital, a subset of investment management (Brush et al 2004, Gompers et al 2014). Hughes and Sheerin (2016) note the absence of mentoring and female role models for women in the Irish investment management sector. All studies identify a strong ‘ideal worker/manager’ ethos and a masculine workplace culture and ethos.

The paper draws on the lived experience of women working in investment management to investigate their career pathways, current working conditions, their perceptions of being in the minority, the challenges they face, and factors that have facilitated their career. It looks at the organisational and cultural factors leading to occupational segregation at each stage of the investment management ‘pipeline’, from initial career choice decisions to post-childrearing retention and advancement. Drawing on the work of theorists such as Acker (1990) and Blackburn et al (2002), the paper focuses on organisational or workplace structures and practices as the primary site of occupational gender segregation, in order to evaluate strategies to increase female representation in the sector.
Who gives, to whom and for what? The impact of gender stereotyping on crowdfunding success
Natalie Sappleton, Manchester Metropolitan University
Contact: drnataliesappleton@gmail.com

Background and purpose: Although there has been a huge upsurge in the number and proportion of female entrepreneurs in recent years, women owned businesses continue to be concentrated into narrow sectors of the economy, particularly in personal services and retail, sectors that have low barriers to entry, intense levels of competition and high failure rates (Sappleton 2009). One explanation that has been advanced for the outward inability of women entrepreneurs to break into male-dominated sectors is the challenge that they face in raising the levels of finance needed to establish and support business ownership in such sectors (Sappleton 2014). Recent years have witnessed a growing number of entrepreneurial ventures being supported through crowdfunding efforts (Scholz 2015). Crowdfunding refers to efforts, usually undertaken online, through which an entrepreneur seeks to raise finance from a relatively large number of investors, many of whom will be unfamiliar to business investment. There is already a small yet burgeoning corpus of research that has identified gender disparities in the success of crowdfunding efforts (Marom, Robb et al. 2013) The growth of crowdfunding provides researchers with valuable opportunities to test empirically whether there exists an interaction between gender of entrepreneur, sex type of entrepreneurial venture and ability to raise finance.

Method: This research study employs an experimental vignette design to examine whether those with experience of supporting crowdfunded entrepreneurial ventures are dissuaded from supporting female-led entrepreneurial ventures in male-typed business areas or sectors. Funders are provided with a series of hypothetical vignettes in which gender of entrepreneur and gender-type of entrepreneurial venture are manipulated. Respondents are asked to indicate whether they would be likely to support the venture, their level of support for the venture, and the likelihood of its success. Multilevel analysis is used to examine whether women led ventures in male-typed business areas and sectors are likely to enjoy similar levels of success as their female-typed counterpart.

Results and implications: The results of the paper will demonstrate whether there exists an interaction between gender of entrepreneur, sex type of entrepreneurial venture and ability to raise finance from crowdfunding efforts. Should the hypotheses be supported there will be evidence that women starting up male-dominated enterprises face discrimination due to gender stereotypes.

SESSION 6/12: CARE WORK

Doing Masculinities: Exploring Gender and Age in Professionalizing Family Day Care
Chen Yin-Zu & Jing-Yi Wang, National Taipei University
Contact: Chenyz@mail.ntpu.edu.tw

Home day care is a traditional women’s work with specific features. It presents a relatively blurred division of family and work spaces and it involves informal work with more flexible organizational patterns than other forms of childcare services and does not provide the possibility for career development. Childminders seldom have supervisors or co-workers, and the work rules are based on an informal agreement between parents and care givers.

However, the number of men working in family day care has increased due to the implementation of child care policy in Taiwan since 2008. The government extends the coverage of child care services to support more parents. One of the policies is to regulate and professionalize the informal childminding and to encourage more persons to join this work. By encouraging more day care givers to participate trainings and giving subsidies, the percentage of registered male childminders grew from 1.1% (33) in 2009 to 5% (2,453) in 2015.

The male childminders are not a homogeneous group. The stage of their life time to join this profession implies different motivations, but also confronts with divergent cultural gender expectations. This paper
focuses on the alignment process of gender-, age- and work-identity of male childminders toward the professionalization of home day care services. How do the men reconstruct their masculinities performing a traditional women’s work? How does the age intervene in this process? To answer these questions, this study analyzes in-depth interviews with two age groups of male childminders: The first group of male childminders entered this job in their 60s and the second group joined this work before their 50.

In order to give more insights on intersectionality of gender and age into the professionalization process of a home based occupation, the study analyzes the attitudes and performances of men who provide daycare services at home, which is a traditional women’s work that undergoes formalization and professionalization processes responding the State’s regulation on one hand, and the parent’s demand on the other hand.

**Desired White Men - Power and organizational demography in women dominated care organizations**

Klara Regnö, Mälardalen University

Contact: klara.regno@mdh.se

This paper is based on interviews with manages in the female care sector in Sweden. The paper explores attitudes towards men and initiatives taken in order to increase the number of men at the workplace. The paper discusses the complexities associated with attempts to break down the barriers of gender segregation in a women dominated context. The high valuation of men and masculinity in society is visible in the studied organizations. The female managers are generally very positive towards men at the workplace. They are described as carriers of positive values as men. But even if more men are wanted they are hard to attract. The managers are forced to compete with other employers to attract men and high salaries and beneficial conditions are often needed to be able to hire men. Managers with men in their working group are eager to make them feel at home and comfortable. The strive for gender equality in terms of more even gender distribution tends to augment the power differential between men and women in the organization. The paper further more explores differentiation between men in the studied organizations, and how men has to negotiate contradictory expectations of being masculine and at the same time conform to feminized caring roles. In conclusion the paper discusses what the implications of this study is for work for gender equality in female organizations.

**‘The wrong sex’? Men’s representation in the Australian aged care sector**

Megan Moskos & Linda Isherwood, University of Adelaide

Contact: megan.moskos@adelaide.edu.au

Aged care and disability care providers in Australia are currently experiencing considerable workforce pressures (Mavromaras, K., Moskos, M. and Mahuteau, S. 2016; Mavromaras, K, Knight, G, Isherwood, L, Crettenden, A, Flavel, J, Karmel, T, Moskos, M et al 2017). These workforce shortages are occurring in an environment in which the overall Australian workforce is ageing, the numbers of older people requiring care is projected to increase substantially, and the roll-out of the National Disability Insurance Scheme (NDIS) is increasing the demand for care workers.

With projected future demand severely outstripping the current workforce size, it is crucial for both the aged and disability care sector to develop strategies to encourage non-traditional workers (such as men) into the workforce (Hugo 2007). Yet there is still little empirical evidence about how to attract and retain men into gender atypical occupations such as aged and disability care.

This paper offers an in-depth and innovative investigation on male care workers, their experience of the work and their future employment plans. Using a mixed methods design, this paper combines the findings from an analysis of two large-scale quantitative surveys - the 2016 National Aged Care Workforce Census and Survey and the NDIS Evaluation Disability Support Provider and Workforce Survey - with in-depth interviews conducted with 65 male care workers.
Three key themes are explored: (1) pathways into the sector, (2) experiences of care work, and (3) factors which impact on job retention.

Male care workers typically come from diverse employment backgrounds with little previous experience of care roles. The movement between the two care sectors remains limited. Care work was experienced by male workers as being both integrative and segregative. Male care workers reported good availability of work, access to training, and the ability to ‘carve out a niche’. However, they were also concerned about the gendering of the workplace, the sexualisation of care and unfavourable working conditions. More integrative practices were evidenced to occur in disability care compared to aged care.

This study provides an understanding of the processes that generate and hinder male representation in two growing female dominated sectors in Australia – aged and disability care. From these findings workforce strategies and policies can be developed about how the sectors can best attract male workers to meet current and future skill shortages.

SESSION 7/12: CONSTRUCTION

The hero and the villain: narratives that reinforce gender segregation in the construction industry
Abigail Powell & Natalie Galea, University of New South Wales
Contact: a.powell@unsw.edu.au or Natalie.galea@unsw.edu.au

The hero and the villain: narratives that reinforce gender segregation in the construction industry

The construction industry is one of the most male-dominated sectors in Australia. Its workplace culture is known to be overtly masculine and exclusionary to women and minority groups, despite continued efforts and initiatives targeted at addressing the issue. Even where women are breaking into the industry, in professional roles for example, the exclusionary culture impedes their progression and retention. In this paper, we draw on qualitative interviews with construction professionals and participant observation on six construction sites around Australia, to explore some of the norms, narratives and ‘rules of the game’ in maintaining this culture. We explore this from the perspective of feminist institutional theory and leadership thinking. We find that leadership on the construction site is largely archetypal, characterised by self-confident, dominant leaders who actively exercise their ‘power’ and authority, and expect the people they work with to ‘follow’ them. We find that this is reinforced by a hero narrative, that positions leaders in the industry (almost always men) as individuals that are sent into ‘rescue’ projects, make tough decisions and drive their workers. These narratives quickly become ‘legends’ that help catapult the leaders in question up the company ladder. Every good hero story also needs a villain and in the construction industry, we found that the villains were those that sought to disrupt the rules of the game. The disrupters were men that challenged the hero’s demands and failed to conform to his wishes, even when these wishes conflicted with organisational policies, such as flexible working arrangements or care leave. The narrative of the hero and the villain runs counter to current thinking about leadership, which questions the idea of command and control resting in specific individuals, and instead values everyone’s perspectives, experiences and ideas. Women were largely written out of the story completely, with their roles and achievements rarely recognised. Further, there was little evidence of managers increasing the sense of power among those they led, particularly in relation to women. We argue that the sector needs to go beyond ‘quick-fix’ leadership interventions, which rarely result in changing people’s default behaviours and ways of operating. We conclude that the role of leadership on the construction site, at best, fails to challenge the existing culture and, at worse, actively promotes it.

Pathways to the male-dominated trades: the views of young women
Karen Struthers & Emeritus Glenda Strachan, Griffith University
Contact: k.struthers@griffith.edu.au or g.strachan@griffith.edu.au

Gender segregation in the male-dominated trades is entrenched and resistant to change. In Australia gender segregation of the trades remains ‘set in concrete’ at 2 per cent female participation with the
pipeline to the trades flowing with predominantly male apprentices and trainees. This is consistent with international trends. It persists in spite of determined efforts in Australia and internationally by feminist activists, unions, educators and decision-makers to encourage more women into higher-paying trades in the construction, electro-technology, manufacturing, transport and auto-industries.

This paper reports on the findings of research that explores the views of female secondary students on the following questions. Why do so few young women pursue trade careers in the male-dominated trades? How can pathways into these trades be opened up for women? Why is male-dominance of the higher paying trades not recognised as a problem worthy of widespread public attention and action? Interviews were also conducted with adult stakeholders to provide additional information on their experience of current career advice and apprenticeship programs in school and post-school. The research draws on feminist and systems theory in its purpose, design, analysis and strategies for future impact.

Feminism has at times been criticised for largely benefitting middle class women and for failing to take account of multiple forms of inequality—class, culture, disability and more, and progress in occupational de-segregation appears primarily in the white-collar, able-bodied workforce not blue collar occupations. Female students interviewed in this research recognised that deeply embedded gender stereotypes and other cultural, industrial and structural barriers discourage them from pursuing careers in male-dominated trades. They reported that they, and many of their parents, believed that the male-dominated trades are for boys who do not do well academically. They cited examples of female students who felt intimidated and who were harassed in predominantly male trade courses. Only those students with close family members in a trade had sufficient exposure to the details of this work that they contemplated entering this occupation. Career advisors thought female students had the skills to pursue the male-dominated trades, but the students tend to rule them out of their career options before year 10 —primarily due to the influence of gender-stereotypes in the media, family and peer networks.

Many countries are relying heavily on industry strategies of diversity management (DM) as the panacea to promote greater participation of women in male-dominated industries, yet critical DM studies indicate that DM is has limited capacity to tackle occupational segregation in the trades. A reliance on DM in industry without a system-wide approach that targets early years career development, gendered educational pathways, media reinforcement of stereotypes and more is likely to fail to achieve desegregation of trade occupations. This research identifies that sustained and co-ordinated system-wide strategies are required across industry, government, education sectors and media to open pathways for more women into careers in male-dominated trades. Importantly, efforts to reduce gender segregation of the trades will need to be creative to raise awareness and engage young women in this process of change.

Denial, neutrality and backlash: Inverting the problem of women’s underrepresentation in the Australian Construction Industry

Natalie Galea, University of New South Wales

Contact: Natalie.galea@unsw.edu.au

The construction industry is Australia’s third largest employer, employing 10 per cent of nation’s workers. It is also the most male dominated and has remained unyielding in this status for decades. Notwithstanding considerable attempts at change in the Australian business sector more broadly, recent figures show women’s position in the construction industry, numerically and hierarchically, has not improved but has actually fallen. Australia is not unique; women’s statistical underrepresentation in the construction industry is shared across most western nations. Even with the existence of formal human resource policies and the ethical, legal and business case being made, gender diversity and equity in the Australian construction industry remains intransigent. The problem of the lack of gender diversity in the construction sector has been interpreted and examined as one of women’s disadvantage and powerlessness. Scholars have pointed to cultural and structural barriers that deter women from beginning, staying and advancing their construction career.

This paper takes the inverse perspective, seeing the issue as a problem of men’s advantage and powerfulness. Using key concepts from feminist institutionalism and the literature on masculinities, this paper argues that men’s overrepresentation in construction is a product of masculine privilege that serves to preserve the normative gender order. Using an ethnographic study of a large multinational construction
company, this paper argues that entrenched privilege operates three ways through denial, neutrality and backlash to enhance male advantage in construction, at the same time, acting as a barrier to the recruitment, retention and progression of women construction professionals. This paper concludes by arguing that entrenched privilege produces inevitable rewards, legitimizes inequalities and perpetuates ignorance. In order to address women’s underrepresentation in construction, masculine privilege and how it operates through company rules and practices must first be addressed.

SESSION 8/12: HEALTH/EDUCATION

The experience of women in historically male-dominated health professions: gender issues and challenges

Isabelle Auclair & Dominique Tanguay, Université Laval
Contact: isabelle.auclair@fsa.ulaval.ca or Dominique.Tanguay@fsa.ulaval.ca

The feminization of the medical and health professions (medicine, dentistry and pharmacy) does not necessarily result in the reduction of gender inequalities (Gross and Schafer, 2011). The improvement in women’s careers and work conditions is not a corollary to this quantitative process of feminization (Pastor et al., 2012). Indeed, quantifiable advances in the presence of women in these disciplines do not guarantee qualitative changes. Moreover, an occupational sexual segregation (Rosende, 2002) is observed both horizontally (between the different areas of specialty) and vertically (in terms of career progression). For example, in the medical professions, women now form the majority of students (between 60 and 70%) but they are unevenly represented in the specializations - they represent 62% in geriatric, 61% in gynaecology, 65% in paediatrics, 59% in dermatology, but only 9% in cardiac surgery, 19% in neurosurgery and 19% in orthopaedic surgery (Fédération des médecins spécialistes du Québec, 2017). This segregation affects the attraction, retention and advancement of women (Miller and Clark, 2008). In terms of progression, women are still underrepresented in the highest positions in the medical hierarchy. Indeed, the increase in women among both student cohorts and health professionals has not been accompanied by proportionate growth of women in management and leadership positions. One of the factors that underlie these different career trajectories is that women retain primary responsibility for the organization of domestic work and care (Crompton and Lyonette, 2011). In relation to work-family balance, women doctors are more exposed to burnout and depression than their male counterparts. However, organizations can offer different support measures to decrease this risk (Sliwinski et al., 2014; Walsh, 2013). Van den Brink (2011) and Kankkunen (2014), among others, have analyzed different organisational measures to reveal how supposedly gender-neutral rules and practices related to hiring and networking contribute to reproducing inequalities between men and women. For instance, the requirement for a doctorate or postdoctorate degree completed overseas poses a serious obstacle to women doctors and dentists who have young children. The same applies for the number of papers presented at international conferences and participation to international research teams in the beginning of an academic career (Schroeder et al., 2013).

This research is part of a multidisciplinary research on six sectors (finance; law and security; health sciences; workplace safety; science and engineering; higher education management) which aims to document the challenges of integrating, retaining and advancing women in the historically masculine professions in Quebec (Canada). This conference will present the results of the data collected through 38 individual semi-structured interviews with professionals and managers in the fields of dentistry, pharmacy and medicine. The results highlight the individual, structural and organizational issues that impact on women's careers. In addition, this research identifies innovative organizational practices for qualitative changes in these professions in order to further gender equality.
“Don’t make this a gender issue”: Female surgeons’ accounts of the gender coding of surgery
Stephanie Flanagan & Susan Ainsworth, University of Melbourne
Contact: susanaa@unimelb.edu.au

Professions based in science, technology, engineering and mathematics (or STEM) are among those traditionally dominated by men. Specific programs in many countries are targeted at encouraging more girls and women to enter these fields (Ecklund, Lincoln and Tasney 2013; Ozbilgin, Tsouroufli and Smith 2011). However, increasing the numbers of women is not sufficient by itself to change the gendered coding of masculine professions (Davies 1996). Previous research on women who have entered male-dominated scientific fields suggests women can identify with and reproduce the masculine ethic of the profession (e.g. Rhoton 2011) even in professions that have become dominated by women such as Veterinary Science (see Irvine and Vermilya 2010). If progress is to be made, there is a need to understand how the gender-coding of professions is reproduced, and potentially challenged, by looking not just at the formal institutional structures and numbers of women entering these professions but also informal social interactions (Acker 2006; Wright 2016).

In this study, we explore the gender-coding of practices and its implications for gender segmentation within a high-status, masculinized STEM profession: medical surgery. Possibly the highest status of the medical specialties, to those outside medicine, surgeons are generally regarded as heroic, superior individuals whose decisive action, clinical detachment, authority and manual skill saves the lives of others (see Hinze 1999). It is not just that surgeons are mostly men, while those that support them – nurses, administrative and clerical staff – are predominantly women, but that the masculine surgical ideal is predicated on the suppression of the feminine (see Davies 1996). Women are included in medical work, but in such a way that maintains the gendered assumptions upon which surgery is based. The surgeon is relieved of the work of caring, “preparatory and service work” (Davies, 1996, 671) which surgery requires because other roles exist to perform these functions – these are both coded feminine and, with the exception of orderlies, numerically dominated by women. A female surgeon represents a cultural contradiction – the “wrong body in the wrong place” (Cassell 1996, 44) whose presence threatens to contaminate and complicate the established gendered order of work.

We present findings from a qualitative study of Australian and New Zealander female surgeons undertaken in the six months prior to an inquiry into bullying and sexual harassment launched by the Royal Australasian College of Surgeons in 2015. In analysing interviews with eighteen female surgeons, we focus on their accounts of professional enculturation and the informal interactions that characterized their work (Acker 2006; Wright 2016). They recounted both blatant and subtle exclusionary experiences both inside and outside the workplace and spoke about how they learnt to ‘do gender safely’ in a largely hostile work environment. This involved constant self-monitoring and largely behaving in ways that downplayed gendered difference, particularly during their training. Some of the surgeons interviewed deliberately engaged in ‘feminine-coded’ practices in order to challenge the assumptions upon which surgery is based. This included modifying ways of doing surgery that minimized or relieved unnecessary discomfort and fatigue. Yet these seemed unlikely to gain broader acceptance as they contradicted the surgical ideal. To the extent that physical frailty, vulnerability or limitations are coded as ‘feminine’, they are the suppressed shadow of the surgical profession, suppression fostered through the physically gruelling training programs. While carrying risks and penalties, individual innovations are important because they demonstrate alternative possibilities for the ‘doing’ of gender and surgery. Yet it is difficult to see how such variations could become institutionalized without concerted effort and reinforcement on the part of medical educators, training hospitals and professional bodies to change the intransigent gendered coding of surgery.

A gendered analysis of employment in higher education of Pakistan
Mahwish Khan, Bristol Business School, University of the West of England
Contact: mahwish.khan@uwe.ac.uk

The number of female academics is increasing gradually in Pakistan (Federal Bureau of Statistics, 2010).
The growth in the number of male faculty members, however, was higher than females in colleges and universities since the year 2000, making it a male-dominated occupation in Pakistan (Federal Bureau of Statistics, 2010). This paper aims to conduct a gendered analysis of higher education in Pakistan through a comparison of experiences and perceptions of men and women – employed in the public and private sector universities in Lahore. It will analyse horizontal and vertical gender segregation within higher education and evaluates to what extent social factors, masculine and feminine dichotomies and the role of the State explains this occupational gender segregation. It further explores gender difference and quality of employment in higher education through analysing rewards and career advancement opportunities for men and women working in the public and private sector universities in Pakistan.

The study draws on theoretical debates explaining gender segregation in the labour market. Is gender segregation a result of labour market structures (Walby, 1990; 1997) or consequence of domestic gender relations (Bradley, 2012) or is it simply down to the matter of choice (Hakim, 2000)? This paper discusses the extent to which western theories of gender segregation aid our understanding of men’s and women’s employment in the context of Pakistan. The methodological approach is that of a multi-level analysis, so as to understand female faculty members’ experiences of employment in the education sector at different levels as well as those of male faculty members within the broader cultural, political and economic context of Pakistan. The original data is collected through semi-structured interviews – 22 in total - with women and men, faculty members of public and private sector universities in Lahore. This paper has used individual level analyses and further developed it by attending to social relations and the role of the state regrading gender and employment in Pakistan. Hence, the paper draws upon secondary data sources, including published research, statistical employment data and documentary evidence, to address state policy in relation to higher education provision and employment policies and practices in public and private higher educational institutions.

The findings demonstrate that despite steady increase of women in higher education gender disparity persist in the sector. Women are concentrated in the entry level positions (Lecturers) whereas senior management and top positions are predominantly held by men. Women are underrepresented in the decision-making bodies and committees consequently have less influence over policy making. Moreover, quality of employment is different in the public and private sector universities along with permanent and contractual employment divide. Unsurprising women are concentrated in the private sector universities and largely hold non-permanent employment contracts with lower rewards and career advancement opportunities. The vertical and horizontal segregation in higher education is strongly influenced by the structural dynamics of educational institutions, the state policy and wider role of men and women in the society.

SESSION 9/12: TRANSPORT

Gender, Freight and Automation
Debbie Hopkins, Oxford University
Contact: Debbie.Hopkins@ouce.ox.ac.uk

The movement of goods, particularly by way of long-haul trucking, has long been framed as ‘masculine work’ characterised by individualised cultures, complex machinery, and anti-social work conditions. Trucks (heavy-goods-vehicles) can be understood as gendered artefacts, and by linking the truck with culturally accepted gendered symbols, gender is constructed, and the performance of gender is enabled. In this way, truck driving fits within a traditional masculine ideology, where trucks are a sign of ‘male identity’. The driver-truck assemblage facilitates the movement of goods across scales from the urban to interurban to international, and the gendered coding of technological artefacts distinguishes between the types of freight work that is carried out by women (e.g. often office based dispatch or administration) or men (often on the road, or office management). Despite efforts to increase gender diversity (e.g. She’s RHA, Horsepower), less than 1% of UK ‘truckers’ are female, with most drivers “over 45, white and male” (House of Commons, 2016), presenting very stark gender inequalities. At the same time, there are ongoing questions of workforce planning and skills shortages with an estimated shortage of up to 60,000 drivers – a fifth of the workforce. In response, it has been proposed that the industry needs to “to encourage young people, regardless of their background and gender, to work as drivers” (House of
Commons, 2016).

Technical skills and expertise have traditionally been divided between and within gender, shaping masculinities and femininities. The perceived physical efforts of driving and maintaining a truck have been identified as highly gendered barriers to entry. Yet incremental changes to vehicle design (e.g. power steering, cruise control, automated gearboxes) have radically altered the driver experience, and with it, offers the potential to (re)construct driver identities and subjectivities. The transport sector is undergoing what seem to be a series of fundamental changes in response to environmental imperatives and technological advances, including the development of various automated freight vehicles for use along the supply chain (e.g. first/last mile and trunk routes). The implications of these developments go beyond moving people and goods around in novel ways, and include the possibility of reconfiguring prevailing discourses and practices around gender, mobility, and labour. This study analyses the prospects of such reconfiguration in the context of rising automation of transport in the UK. The study makes use of in-depth qualitative interviews with female and male freight workers in the UK. It concludes that there is indeed potential for greater gender diversity in freight work. However, citational use of gendered language and visualisations to make sense of automated transport alongside the sector's many inert institutions risk perpetuating existing discourses and practices around gender and mobility.

Researching Gender and Intersectional Bullying and Harassment in the UK Rail Sector

Hazel Conley, University of the West of England
Mostak Ahamed, University of Sussex
Sian Moore, Greenwich University
Tessa Wright, Queen Mary, University of London
Contact: hazel.conley@uwe.ac.uk

Intersectionality is now a central conceptual approach to inequality across a range of disciplines in academic research. It has proven to be a particularly powerful methodological tool in qualitative research, since narratives are often constituted in terms which do not necessarily differentiate or disentangle class, gender, age, race, ethnicity, sexuality or disability and may be characterised by silence on one or all of these factors even though they construct lived experience. Researching intersectionality from a quantitative perspective has proved to be more difficult since, unlike qualitative research, quantitative methods require clear categories. Recent methodological debates have centred on whether traditional additive models of quantitative research are sufficient to capture intersectional inequality and more complex multiplicative models have been proposed (McCall, 2005; Dubrow, 2008). The aim of this paper is to test both additive and multiplicative quantitative methodological approaches.

The context of our research is the UK rail sector. The rail sector comprises an ethnically diverse workforce, that is heavily male dominated. Women make up approximately 16% of employees in the sector, with 83% of women in junior roles (Women in Rail, 2015). There have been significant equality issues in the sector that have resulted in a number of high profile legal cases (e.g. Bayoomi v British Railways Board; Garland v British Rail Engineering; Grant v South West Trains; London Underground Ltd. v Edwards; Nagarajan v London Regional Transport). The data reported on in this paper are from a survey of members of the rail sector union TSSA, that focussed upon their experiences of inequality, including bullying and harassment. We received 1,054 useable responses to the survey and analysed the data using additive and multiplicative approaches. Our results indicate that there are significant intersectional dimensions to the experience of bullying and harassment amongst male and female trade union members in the British rail sector, but additive approaches produce different intersectional results from multiplicative approaches. Using an additive approach we found that older, black disabled women are significantly more likely to experience bullying and harassment. However, the intersectional effect between gender, ethnicity and disability did not emerge in our multiplicative analysis, which indicated only a relationship between disability and age. The difference in findings might be the result of an insufficiently large sample size for multiplicative analysis. However, since the subjects of our multiplicative intersectional analysis are (with the exception of gender) those in multiple minority categories, we conclude that introducing greater complexity to statistical techniques will reduce the likelihood of finding
gendered intersectional relationships, particularly in male dominated employment sectors.

Drivers of change: “Real women” challenging constructions of gender in transportation
Rachel Mence, Monash University
Contact: rachel.mence@monash.edu

This paper explores the lived experiences of women working in the male-dominated transportation sector. It will present preliminary findings in an ongoing PhD research project looking at whether the increasing presence of women in transportation challenges traditional constructions of femininity, particularly as women progress in the occupational hierarchy of historically gendered organisations. Women working in non-traditional occupational roles are often constrained by narrow cultural prescriptions of what it is to be a ‘real woman,’ their female subjectivities constructed as “a marginalized form of femininity” (Connell, 1987: 188), and relegated not only to a category of difference - from the masculine norm – but to a radical otherness. Drawing on semi-structured interviews with both men and women at different occupational levels within the public transport sector, this paper explores how women’s work experiences within transportation are shaped by and constrained within traditional constructions of gender. Entrenched patterns of occupational gender segregation endure in many industries within Australia, particularly in sectors traditionally seen as “men’s work” (Pocock, 1998; Rawstron, 2012). The predominantly blue-collar transport sector is no exception. In her intersectional analysis of women working in non-traditional roles in transportation, Wright (2016) challenges the notion that the under-representation of women in the sector can be attributed solely to “free choice” (Hakim, 1998, 2000), suggesting that gender and sexuality are influential in determining the non-traditional career choices of women working in male-dominated environments and, when in those roles, the problematic nature of their female embodiment against prevailing male norms. This paper extends this work, exploring the influence of entrenched masculine norms, values and practices on female agency and lived experiences within the male-dominated transportation sector. The booming global public transit sector provides a unique opportunity for the values and perspectives of a more gender diverse workforce to impact the culture, operational processes and strategic direction of public transportation organizations. Yet, despite the implications for service provision, few academic studies have focused on women’s occupational experiences within transportation, relative to other widely researched male-dominated industries, such mining and construction. The present research seeks to contribute to our understanding of the primary mechanisms to support the integration of women in such industries.

SESSION 10/12: THE EMERGENCY SERVICES

Putting our own house in order*: the role of the Fire Brigades Union in promoting equality and diversity in the UK fire service
Tessa Wright, Queen Mary University of London
Contact: t.wright@qmul.ac.uk

Firefighting remains a heavily male-dominated occupation in many countries, including Australia, the United States and the UK (Perrott, 2016; Yoder and Aniakudo, 1997; Woodfield, 2016), with only very small increases in women’s numbers in recent years. In the UK, aside from their role in the fire service during the Second World War, women only became full-time firefighters during the 1980s, with their proportion slowly increasing to 5% by 2016. The Fire Brigades Union (FBU) has been characterised on the one hand as actively pursuing equalities agendas within the fire service and on the other as resisting change and ‘modernisation’ that may be required in order to advance equality and diversity (Woodfield, 2016). This paper, however, highlights the active commitment of the FBU to “putting its own house in order” – by addressing the culture of sexual, racial and homophobic harassment encountered by minority employees entering the fire service in the 1980s and 1990s. As female, black and ethnic minority and gay and lesbian firefighters began to organise informally to share their experiences of harassment in the job, commonly at the hands of fellow union members, the union leadership recognised that it needed to take
action. This included revising its procedures on representation of union members accused of harassment and discrimination, union education on equality and fairness, and the creation of structures for representation and self-organisation. Only through building support for the equality sections within the union, and tackling discriminatory workplaces cultures, was the union able to work with fire service employers to advance equality and diversity.

However, the union’s strategies for advancing equality were frequently contested internally, with identities based on gender, ethnicity and sexuality sometimes counterposed to the class basis of union solidarity. The paper examines the development of the FBU’s equality structures and forms of representation, and subsequent loss of representation at the highest levels of the union, in relation to Briskin’s (1999) distinction between representation and constituency building. Briskin argues that strategies to increase the number of women in union leadership positions may be less successful for advancing equality than constituency building through the development of strong women’s committees that articulate demands for transformation of union policies, practices and priorities, and may also lead to increased women’s activism in mainstream union positions. Drawing on interviews with key FBU officials and activists from the 1990s to the present, in particular representatives of the equality sections, the paper assesses the contribution of the union’s development of equality representation and organisation to advancing equality and diversity in the heavily male-dominated UK fire service.

‘There is a place for girls on the team’: Performing masculinities in search and rescue work

Sarah-Louise Weller, University of the West of England

Contact: Sarah3.weller@uwe.ac.uk

This paper is based on my four year ethnographic doctoral study of a volunteer urban search and rescue team. It describes my lived experience of being the only female in a team of 14 newly recruited search and rescue volunteers, and some of the challenges this presented.

Masculinities have been stereo-typed in certain occupations, with working class men engaged in dangerous occupations often considered an exemplar of masculinity (e.g. Haas, 1974). Previous studies have explored the construction and accomplishment of multiple masculinities (Carrigan et al, 1985) in a variety of typically male-dominated occupational contexts and organisational settings, e.g. policing (Prokos & Padavic, 2002), the military (Thomborrow & Brown, 2009; Hale, 2012), oil engineers (Miller, 2004), firefighting (Pacholok, 2009) and sport (Anderson, 2010; Coupland, 2015). However, there has been a tendency to examine masculinity by ‘looking only at men and relations between men’ (Connell & Messerschmidt, 2005, p837), and with this in mind, this paper considers not only the male perspective, but also the ways in which females experience masculinity.

As Cornwall and Lindisfarne (1994, p198) suggest ‘there is no single thing that is masculinity’ and my main argument is that, for the search and rescue volunteers, masculinity was a complex inter-relation of physicality and strength, technical search and rescue knowledge, heroic live rescues at disaster zones and personal resilience. This version of masculinity was sustained through hegemonic homosocial practices, typical male discourses of danger and heroism, as well as organisational processes. This was epitomised by the Operations Director, who told me ‘there is a place for girls on the team’, despite me having already fully completed the requirements to become an internationally deployable search and rescue worker.

Using extracts from 48 semi-structured interviews and my reflective journal, I offer an analysis of how this dominant version of masculinity was fraught with contradictions, how the majority of the men grappled with the tensions of these complex and multiple masculinities, and experienced this masculinity to varying degrees that were problematic to transcend. Furthermore, I explore how I unwittingly constructed myself in masculine ways, as well as sharing some of my identity and emotional struggles as I compared myself to physically bigger, stronger and more experienced males in the team. This analysis is important because ‘how masculinities are performed is an under researched area in organisation studies’ (Coupland, 2015, p15), and my key contribution is in providing an empirical example of how both male and female volunteers constructed, performed and reproduced a stereotypically masculine version of a search and rescue worker.
Gender Segregations in Ambulance Work
Sally Hanna-Osborne, University of Sydney Business School
Contact: sally.hannaosborne@sydney.edu.au

Whilst occupational gender segregation remains a pervasive feature of labour markets across the world, women have made significant in-roads in a number of male-dominated occupations and industries in recent decades. Ambulance work in Australia was exclusively male for most of the twentieth century, due to a combination of discriminatory regulations and organisational ‘custom and practice’ which prevented women’s employment as paramedics in State and Territory ambulance services. Since the appointment of the first woman paramedic in NSW in 1979, there has been dramatic growth in the number of women paramedics in Australia, with women now making up 37 percent of all paramedics (6290 of 17000 paramedics) (Australian Government 2017). In the second largest State of Victoria, women are expected to outnumber men in the paramedic occupation within 10 years (Hancock 2017). Despite this huge demographic shift, surprisingly little academic research on issues of gender and gender segregation in ambulance organisations has been conducted in Australia, or anywhere else in the world for that matter. A sizeable volume of research on the experiences of women in other male-dominated occupations and industries, for example police, construction, and engineering, indicates women are disadvantaged by multiple forms of gender segregation in these settings. These include ‘vertical’ forms of segregation, whereby women are under-represented in senior leadership positions, and ‘horizontal’ segregation, whereby women are over-represented in lower-skill and lower-paying occupations (see, among many others, Dick and Cassell 2004, Galea et al. 2015, McGregor et al. 2016, Wright 2016).

This paper seeks to identify and understand the nature of gender segregation in male-dominated ambulance organisations. It reports on a qualitative case study of a large Australian State ambulance service involving semi-structured interviews with 30 female paramedics employees, three senior management personnel and three representatives from the relevant paramedic trade unions. The paper identifies multiple forms of gender segregation within the organisation, including at the occupational level, within the hierarchy of operational management, and in policies and practices which reinforce a social division of labour in which women are responsible for care and domestic labour. By analysing the narratives of women paramedics and senior women managers, the paper sheds light on the lived experience of gender segregation, as well as the factors seen as sustaining gender segregation within the organisation and those seen as necessary to break down such gender barriers. The paper is particularly salient as women’s employment in ambulance services continues to rise in Australia and other countries, and as researchers, policy makers and organisations seek to advance change to reduce gender-based inequality in labour markets and organisational life.

SESSION 11/12: WOMEN’S ‘VOICE’

Self-perception as a determinant of non-traditional vocational choices – the case of women in male-dominated occupations
Birtha Langhinrichs, Helmut-Schmidt University
Contact: Langinrichs@hsu.hh.de

The German labour market has been persistently segregated for decades (Falk 2002). Men and women often pursue different fields of work. Besides gender-neutral professions, typical male and female occupations still exist. Although labour market research has produced several theories and explanations for the existence of segregated occupations, industries and sectors, it has yet failed to fully explain the persistence of typical male and female professions. This suggests the need for further research to identify the determinants of continuing gender-specific inequalities such as unequal wages and career opportunities between women and men. Theoretical and empirical research mostly has been conducted on the principles of labour market segregation and gender typical career choices. There has, however, been little focus on gender atypical vocational choices and even fewer attempts to explain why women
choose a male-dominated occupation. This qualitative study analyses the self-perception and vocational experiences of women in male-dominated occupations. The aim is to examine self-perception as an explanatory factor for gender-specific occupational choices and its impact as a possible determinant of persistent labour market segregation in Germany. The main focus is on the analysis of self-perception through self-attributions and perceived strengths and weaknesses. Moreover, the study intends to elaborate motives and motivations in professional decision-making processes and identify obstacles and barriers for women who choose a male-dominated occupation. In particular, the existence of gender stereotypes and their impact on women’s self-perceptions within male-dominated occupations will be evaluated.

In this qualitative study forty guided in-depth interviews with women working in male-dominated occupations were conducted. The sample includes 26 female academics (from the fields of physics, computer sciences, mathematics and engineering) and 14 female craft persons (mostly from the woodworking industry). Qualitative content analysis (according to Mayring) of the interviews is used to develop categories and to elaborate different dimensions of self-perception.

Results reveal that women in male-dominated occupations face a double burden. As a minority group their gender is highly visible within the working context leading to double efforts both in the field of work and at the same time being perceived as a woman. In addition, gender is perceived as a social category before work performance. Women in male-dominated occupations therefore experience vocational barriers such as negative and positive discrimination due to gender stereotypes. The study also detects gender stereotypes and (un-)conscious behaviour based on gender stereotypes in the workplace. Furthermore, being surrounded by a male-dominated professional environment implies that the rules of the game are characterized by the male majority of the contributors. Most of the interviewed women are aware of this situation and the underlying traditional gender roles. According to this, women in male-dominated occupations adopt different strategies to cope with the male-dominated environment. As the interviews reveal, two men mainly pursue three distinct types of strategies: first, to apply masculine attributes to their own (professional) behaviour, second, to consciously prevail against the rules, and third, to subordinate to the male-dominated rules.

Developing impact through action research: mentoring for women in a male dominated industry
Ana Lopes, Newcastle University Business School (UK)
Susan Durbin, University of the West of England
Contact: ana.lopes@newcastle.ac.uk or sue.durbin@uwe.ac.uk

This paper draws on a specific project to demonstrate how knowledge co-production and an action research approach can be used to give voice to specific groups of workers — in this case women who work in a male dominated industry — and how this type of research can help us explore what can be done to break down the barriers to traditionally gender segregated occupations.

The aim of the project reported here was to develop a sector-based initiative focused on the recruitment, retention, development and progression of women in aviation and aerospace — a male dominated industry. The project consisted of the design, development and review of a mentoring scheme for women and by women. The scheme was developed on the basis of the identified needs of women professionals. Their participation in the design of the scheme was crucial and led to the parallel design and delivery of a training programme for potential mentors and mentees. The project emerged as a response to the under-representation of women in the industry and the specific career progression barriers female professionals face in male dominated industries in general.

Here we reflect upon how knowledge was co-produced in the context of this project to develop impactful research. By doing so we contribute to addressing calls for the investigation of co-production (Osborne and Strokosch, 2013). A significant contribution that this paper makes is to bring together participatory research literature and principles and theories of the politics of voice (Couldry, 2010). Couldry’s work on voice, based on Hirschman’s (1970) model, points to a ‘crisis’ in the recognition of voice. That is, there are particular groups who engage with issues that affect their lives but their voices are not necessarily recognised by the state and other organisations. Participatory and action research approaches are based
on the principle that those affected by social problems are best placed to find solutions to those problems. This kind of approach then, is well placed to address the crisis of voice that Couldry (2010) points towards.

The academic research that underpins the project adopted a mixed-methods approach consisting of an online questionnaire to determine what women who work in this particular male dominated industry want out of mentoring; semi-structured interviews with women working in the founding organisations and with ‘stakeholders’, exploring issues raised in the questionnaire; focus groups with female professionals in the founding organisations.

There are many challenges to the success of action research projects. While previous research has highlighted lack of resources and time as the main constraints (Hughes and Martin, 2012), we encountered other ‘tensions’ as well. These ranged from the use of different language to different levels of power and influence.

However, we argue that tension and some level of conflict are not wholly negative. Glossing over them means imposing one set of voices, while embracing, living with and embracing tension and conflict is the sign of a multitude of voices being recognised and alive.

Lady Geek and women in IT: a critical discourse analysis
Tanya Jurado, Alexei Tretiakov, & Jo Bensemann, Massey University
Contact: t.r.jurado@massey.ac.nz

Information technology (IT) is transforming our world, changing the ways people communicate and businesses create value. However, to a large extent, women remain the followers, rather than the leaders of the technology revolution, as the information technology workforce remains overwhelmingly male, with the imbalance maintained over time (Ahuja, 2002; Karanja, Zaveri, & Ntembe, 2015).

From a critical management perspective, there is an issue of fairness (Howcroft & Trauth, 2008): women are prevented from exercising their influence to shape the future of IT at a global level, resulting in technology being designed to suit male preferences (Moody, Beise, Woszczynski, & Myers, 2003). At the level of individual organisations, IT/IS configuration influences the way work is done and the distribution of power (Sia, Tang, Soh, & Boh, 2002), and by insufficient participation in the IT industry women miss out on influencing organisational processes via IT/IS configuration. At a more personal level, women miss out on job opportunities in a well-paying sector (Valk & Srinivasan, 2011). Moreover, because many of the job roles in IT have the potential to be organised using flexible hours, women are missing out on opportunities to balance family and work lives. Indeed, the potential is not being realised, and women who do succeed in establishing themselves as IT professionals face high levels of work / family conflict, resulting in high rates of voluntary turnover (Armstrong, Riemenschneider, Allen, & Reid, 2007; Trauth, Quesenberry, & Huang, 2009).

From the competitiveness and human resource utilisation perspective, the effective exclusion of a large pool of potentially highly talented population from participation in the IT industry restricts the industry's ability to contribute to economic growth and, ultimately, to human well-being and development (Moody et al., 2003).

The purpose of the present study is to contribute to our understanding of the IT industry gender imbalance phenomenon by analysing two discourses attempting to make sense of the phenomenon and to influence it. First, we analyse the researchers' discourse by reviewing the management and management information systems' research literature. Second, we analyse the discourse around the IT industry gender imbalance in popular press and social media, focusing in particular on the discourse around the Little Miss Geek campaign initiated by the Miss Geek advocacy agency based in London, which was designed to make IT and IT careers more attractive to women.

In our analysis of texts and video materials we draw on discourse theory (Alvesson & Karreman, 2000), focusing on the texts as carrying meanings and producing consequences. We suggest conceptual frameworks in order to make sense of the discussions and the underlying assumptions. In the final stage of the analysis, we compare the research and the popular press discourses, thus throwing a new light at the on-going failure of the attempts to reduce the IT industry gender imbalance.
SESSION 12/12: THE ROLE OF INSTITUTIONS AND THE LAW

Is sex sufficient to explore the gender pay gap?
Geraldine Healy, Queen Mary University of London
Contact: g.m.healy@qmul.ac.uk

The presentation examines the gender pay gap in a sector characterised by high levels of gender segregation, a wide gender pay gap and a context of strong male gendered culture, the Financial Services Sector (FSS). It answers the call to consider how gender intersects with ethnicity, age, occupational group/class, sexual orientation and parenthood, in relation to women's and men's under-representation/over-representation in lower and higher grades, respectively, in the context of pay. Moreover it seeks to bring a time dynamic into the analysis.

With the forthcoming UK legislation requiring companies with over 250 employees to publish their GPG by April 2018, the GPG is an employment issue of contemporary and societal relevance. The UK Government’s aim is to ‘eliminate the gender pay gap within a generation’ (GovernmentEqualitiesOffice 2016:1) and pay transparency is a means towards this aim. The stated rationale for focusing on the GPG is that:

Employers are losing out by not effectively utilising women's academic achievements, experience and talents. Equalising women’s productivity and participation rates would make a significant positive impact on our economy. Increasing transparency around gender pay differences will enable the impact of those workplace policies and practices promoting gender equality to be monitored and remedial action to be prioritised. (GovernmentEqualitiesOffice 2016:4).

This laudable and important aim and associated regulation will lead to greater attention to the GPG; whether it will lead to a reduction of the GPG across all levels in an organisation is an open question. Nevertheless, for the majority of organisations, examining their GPG in the lead-up to April 2018 may be the first time that they have fully considered gendered practices in their organisation.

The FSS is an exception; it is a sector that has for nearly 10 years been made aware of its GPG as a result of attention from the EHRC and the Treasury. It should be borne in mind that we are considering the GPG in the FSS some 40 years since the UK 1970 Equal Pay Act became law requiring equal pay for the same work and 34 years since the 1983 Equal Pay Equal Value Amendment, which required equal pay for work of equal value. Yet in 2008 at the height of the economic crisis, women in the FSS working full-time earned up to 55 per cent less annual average gross salary than their male colleagues (EqualityandHumanRightsCommission 2009).

This paper will examine the GPG in the FSS between 2003-2015, a sector where considerable attention has already been paid to gender inequities and therefore, where there might be an expectation of progress in reducing the GPG. In particular, it asks if gender is sufficient to explore the Gender Pay Gap and reveals the significance of different demographic, identity and organisational factors (ethnicity, age, occupational group/class, sexual orientation, marriage and parenthood and discrimination effects) on the GPG in the FSS and the implications for change.

The Key Role Played by Harassment at Work in Policing Gender Conformity: A Study of Case Law from Québec
Rachel Cox, Université du Québec à Montréal
Contact: cox.rachel@uqam.ca

Several studies confirm that women who refuse to meet gender expectations and hold jobs traditionally held by men are at a high risk of being harassed, as are men who hold jobs traditionally held by women (McLaughlin, Uggen & Blackstone 2012). Recourse in case of harassment at work would therefore seem to be an essential part of supporting the women and men who are dismantling gender stereotypes at work. However, despite the proliferation of workplace-specific and legislative policies against sexual
harassment, time and again these initiatives have proven not to be effective (McDonald, Charlesworth & Cerise 2011).

Faced with the unsatisfactory track record of policies aimed at protecting women from sexual harassment based on an equality rights framework, might gender-neutral frameworks such as recourse against psychological harassment be a promising development for defending gender non-conforming employees’ right to a harassment-free workplace? Given the often fuzzy lines between sexual, racial, heterosexist, gender-based and psychological harassment — all forms of vexatious conduct aimed at sending women the message that they don’t belong in a job generally held by men — it might seem so. In Québec, France and Belgium, women have preferred gender-neutral recourse to filing a complaint of sexual harassment (Cox 2014; Lerouge and Hebert 2013; Garcia, Hacourt & Bara 2005). And what of a claim for employment injury, exclusive recourse for damages under Québec law if an employee becomes unable to work because of harassment?

This study investigates how the characteristics of avenues of legal recourse based either on gender-neutral (psychological harassment, employment injury) or gender-specific (human rights) frameworks contribute to or hinder implementation of the right to a harassment-free workplace. The author will present preliminary findings based on empirical assessment of (1) Québec’s labour relations and (2) employment injury tribunal decisions aimed at understanding how gender-neutral legislation is applied when the claimant alleges facts amounting to sexual, racial, gender-based or heterosexist harassment or psychological harassment with a misogynist animus. Decisions have been coded in order to analyse decision-makers’ discourse on harassment. Particular attention has been paid to the consequences of reporting harassment, given evidence of the double-bind whereby women who report harassment are ostracized, as are women who choose to confront their harasser directly (Dougherty and Lode 2016). The presence or absence of a gender-specific perspective (victim-centred/perpetrator-centred point of view; “reasonable person” test; depiction of unwanted physical touching; concepts of the harm caused by harassment; etc.) and consideration of context and the power dynamics at play for women in jobs traditionally held by men (and vice-versa, where applicable) have also been analysed.

Preliminary results point to the pitfalls of treating harassment of gender non-conforming employees merely as a violation of their dignity, or considering harassment’s damaging effects solely as an employment injury. Yet a number of counter-examples suggest that even without legislative amendment, better implementation and enforcement of the right to a harassment-free workplace can be obtained through increased decision-maker awareness and education about the important role harassment plays in policing gender conformity at work.

Career Paths of Women in Various Historically Male Dominated Professions in Quebec: what can we learn from organizations?

Sophie Brière, Laval University
Contact: sophie.briere@fsa.ulaval.ca

In a context in which political and legal developments promoting equality allow more women to earn a university degree and have broad access to the labour market, it is now obvious that the career path of women in certain traditionally male occupations remains a complex and variable reality. In Quebec, for certain occupations, such as law and medicine, statistics from the Barreau du Québec and Collège des médecins show that women make up the majority of the university student population (65% in law and 62% in medicine), but major disparities persist in the workplace in terms of income and decision-making positions or specializations. As for female engineers, not only are they rare in university faculties (18%) but they also only represent 13.6% of members of the Ordre des ingénieurs du Québec. On the other hand, other occupational fields such as inspection and correctional services show a major surge in women reaching more than 40%, a presence that also translates in decision-making positions. In this situation, how can we explain these disparities? What issues can explain women’s progression or lack of it in women’s career paths? What organizational practices encourage or discourage the progression and retention of women in these professions?

To answer these questions, a research project has been undertaken in a context in which the literature review has also shown that most work specifically targets a traditionally male-dominated occupation (see
for example Matthews et al., 2010; Randhawa, G., et Narang, K., 2013; Rosende M., 2002; Settles et al., 2013; Tremblay and Mascova, 2013). This prevents a transversal and multidisciplinary analysis of the main issues linked to the career path of women and an identification of the common organizational changes that can bring about change. Furthermore, they are mostly studies conducted from global statistical data, using quantitative methods that do not make it possible to complete in-depth documentation of the aspects studied and to show the interdependencies or constants among the various elements identified. These studies document the career path of women without necessarily questioning the organization managers and identifying the mechanisms supporting these career paths.

The research conducted in 2015 in a critical, systemic, comparative and multidisciplinary perspective therefore took advantage of several methods to document various aspects of the professions targeted in 6 areas of activity: science and engineering; health; law and public safety; finance; college education; occupational health and safety. A review of the literature, nominal groups and one-on-one interviews was mainly conducted by a research team among women practicing the various occupations and the managers of the organizations in which women pursue a career. In total, 350 people were met during this investigation.

Use of a theoretical framework allowing for an original combination of variables namely feminist theories (Bhavnani, 2007; Calás and Smircich, 2009; Ely, R. J. and Meyerson, D. E., 2000) and the institutional theory (Scott, 2014) helped both to present a detailed picture of each occupation (lawyers, finance managers, science and engineering professors, engineers, physicians, dentists and pharmacists, police officers, correctional service agents, college managers and inspectors) and conduct a transversal analysis. One of the main results of the research is the development of a common analysis grid that helps to simultaneously present the obstacles and factors facilitating the career path of women under different aspects namely initial training, motivations, recruitment, the first two years of the career, the career, choice diversifications and decision-making positions. This research also helped to identify, as an original model, the organizational practices that promote the retention and progression of women in the organizations of various sectors. The proposed approach is based on a dynamic process aiming to identify key aspects for the progression of women in terms of recruitment processes, work processes, work conditions, work-life balance, work environment, individual support and processes to access decision-making positions.

WORKING WOMEN’S PROGRESSION AND EXPERIENCES IN CONTEXT

SESSION 1/7: WOMEN IN TRANSITION

Women’s career progression: Going forward or backward?
Mahan Poorhosseinzadeh & Glenda Strachan, Griffith University
Contact: mahan.zadeh@griffith.edu.au

The research presented in this paper forms parts of a PhD project focusing on the underrepresentation of women in senior management positions which is an international phenomenon. In Australia, only 16.3 per cent of CEO positions are held by women (WGEA, 2016). This paper explores how societal norms and culture influence women’s career paths to senior positions. This study sheds light on the challenges women face progressing to senior positions as a result of their gender and age. The study is theoretically informed by Acker’s concept of ‘inequality regimes’, which refers to “loosely interrelated practices, processes, actions, and meanings that result in and maintain class, gender and racial inequalities within particular organizations” (Acker, 2006, p. 443).

This paper examines a case study of one Australian Hospitality organisation and uses a critical social constructivist and feminist lens. The hospitality industry is a 24/7, seven-day week operation which is male-dominated in senior roles. Case studies allow for detailed exploration of an issue eliciting an in-depth understanding of the problem (Creswell, 2013, 2014). Analysis of organisational documents such as organisational policies and initiatives was undertaken and semi-structured interviews were conducted with employees in the three highest levels of management (24 interviews with women and men). This is an
appropriate site for the research as it provides the opportunity to discover challenges in "real life" and assess the participants in their natural environment (Denzin & Lincoln, 2000; Tracy, 2013).

In this paper, we discuss ‘normative behaviours’ that hinder women’s advancement within this organisation. These normative behaviours have been created and reconstructed by white male Anglo-Saxon executives. They have created standards for the ideal candidates for senior roles that privileges men over women. These ‘standards’ or ‘normative behaviors’ are imposed by interlocked practices and processes, which have been embedded in both organisational and societal constructions of reality. This paper argues that these discriminative norms and practices marginalise women who desire to progress in their career and are the main reason for reproduction and persistence of inequality within this organisation.

Women’s Progression and Experiences in Japanese Context
Tsuyako Nakamura, Doshisha University
Contact: tsnakamu@mail.doshisha.ac.jp

This presentation is on women’s progression and experiences in Japanese society. Japan has constructed a unique employment system that has set most of the working women out of the mainstream, which has led to its gender gap ranking of 111th out of 144 countries (GGI, World Economic Forum, 2016). Japanese society has witnessed a series of tragedies among working employees. Especially striking has been a tragic incident in 2016 that happened to a woman employee working for an advertising company in Tokyo, as well as a grassroots movement by homemakers, who are potential workers but are currently engaged in their childrearing, demanding municipal daycare centers. Japan is currently taking actions to improve the situation, and Japanese society is experiencing transition through modification and improvement of working conditions.

The objective of this presentation is to unravel the society’s transition in terms of work environment and women’s progression, focusing on the present situation as well as some of the social infrastructure and work environment improvement policies and actions that the government and companies are taking, which are essential elements for women’s advancement in the corporate world. Using the sociological qualitative method, the author describes the Japanese women’s work situations as to women’s progression and Japanese companies’ cases promoting women’s leadership. The author examines the background of Japanese women’s advancement, and describe important elements of the current situation Japanese society is going through. To facilitate women’s progression, work-life balance issues are critical. Through this study, some of the unique aspects of promoting women’s progression are unravelled.

Achieving Career Excellence: enhancing transitions for young women from university to the workplace
Beth Tootell, Susan Fountaine, Jo Bensemann, & V. Rao, Massey University
Contact: b.l.tootell@massey.ac.nz

Starting salaries and future career progress are key indicators of career success for tertiary educators concerned with the post-university experiences of graduates. Women comprise 64% of university graduates in New Zealand, yet they begin from a position of deficit in their careers with respect to salaries (McGregor, 2011) and continue to progress at a slower rate than men (Ministry for Women, 2015; National Council of Women of New Zealand, 2015). First jobs following university influence future career success (Ng & Feldman, 2007), therefore the provision of resources that support the transition from university play a major role in setting the scene for high quality employment, in order to avoid career dissatisfaction and poor career prospects in the future (Koen, Klehe & Vienen, 2012; McKee-Ryan & Harvey, 2011). Further, integral to ongoing career development is providing young women with a means to tap into the four dimensions of career adaptability behaviours namely career concern, career curiosity, career control and career confidence (Savickas, 1997; Savickas & Porfeli, 2012). These four dimensions of career adaptability encompass the “attitudes, beliefs and competencies” which enable individuals to
address transitions and challenges in their careers and help them navigate their way through career transitions (Savickas, 1997, p. 6).

New Zealand’s Massey University Business School designed the Achieving Career Excellence (ACE) programme in 2011. The programme is aimed at high achieving female university students in their final year of undergraduate courses. ACE aspires to address the key starting point of getting the right first job, and therefore to positively affect career success for graduating students. The ACE programme focuses on self-awareness and development provided through in-depth sessions on leadership skills, salary negotiations, interview skills and employer expectations. Throughout the programme, networking opportunities for participants are provided and high achieving women act as mentors for the students.

This paper provides an in-depth exploration of the ACE programme through the eyes of participants from 2012-2016. We report on three research questions to provide focus for the exploration:

1. What were the perceived programme outcomes?
2. How did the components of the programme contribute to these outcomes?
3. What are the future implications for young women of participating in the ACE programme?

Findings from our study support the ‘engagement with career adaptability behaviour’ approach that ACE undertakes in its current design and rollout. The various components of ACE reflected in the findings of this study address the four dimensions of career adaptability namely career concern, career curiosity, career control and career confidence (Savickas, 1997). Research indicates that engaging in career adaptability behaviours early on (for example before transitioning from the university) has a positive impact upon the quality of employment and subsequent career success of individuals by preparing them for career transitions, which is what ACE envisions for participating students (Hirschi, 2010; Koen, Klehe, Van Vianen, 2012; Koen, Klehe, Van Vianen, Zhikic, & Nauta, 2010). Thus, findings have practical implications for tertiary educators interested in preparing our transitioning female students for future career success by illustrating the benefits of engaging them with career adaptability behaviours.

SESSION 2/7: WOMEN IN CONTEXT

Preoccupation and occupation: Lebanese women’s career narratives on contextual constraints

Charlotte M. Karam & Fida Afiouni, University of Beirut
Contact: ck16@aub.edu.lb or fa16@aub.edu.lb

In this paper, we adopt a Career Construction theoretical perspective (Savickas, 2012, 2013) and explore if and how macrolevel and multifaceted contextual constraints are interpreted in the career narratives of successful women in a context where labor force participation rate of women ranks one of the lowest globally- Lebanon (World Economic Forum, 2014). Although women in Lebanon experience relatively more visible freedoms in terms of dress, movement and social interactions than many of their Arab counterparts (Moghadam, 2003), broad based gender indicators such as the Global Gender Gap Index and the Gender Inequality Index suggest that women’s progress in the workplace and as equal citizens is lagging (World Economic Forum, 2015). Indeed, research exploring women’s careers in Lebanon provides evidence for the harsh and gendered realities of Lebanese career ecosystems (Karam and Afiouni, 2017), as well as for the significant and complex challenges deriving from conservative legal structures of jurisprudence (Haghghat, 2013), patriarchal sociocultural dynamics (Joseph, 2002), and the gendered governance of neo-patriarchal Arab states (Afiouni and Karam, 2014; Karam and Afiouni, 2014).

With this in mind, in the current paper, interviews were conducted with 40 successful Lebanese women engaged in non-traditional careers. Inclusion criteria specified that these women had to: be nominated as role models from their community, be born and reared in Lebanon, and not come from wealthy, powerful, or political families. Our results suggest that of the career stories told by the women, 27 included narratives explicitly referring to contextual constraints, although to varying levels of centralization within their career stories.

Women whose stories were replete with examples of contextual constraints (n=20) were more likely to describe careers that were activist in nature. This is juxtaposed with women who mention contextual constraints less centrally (n=7), or not at all (n=13). Our analysis suggests a link between the
centralization of contextual constraints and stronger evidence of a sense of agency. This sense of agency appears to be related to career choices that are described as communal and as spurred by a drive to help others face these constraints. On the other hand, women whose narratives only touched upon contextual constraints tended to have career patterns that were more self-oriented with contributions geared toward augmenting their own professional trajectory. Based on these findings, we contribute to the literature by highlighting how macro-level contextual constraints shape women's interpretation of her storied career self and therefore career prototypes.

More broadly, and despite the harsh and widely documented patriarchal gender norms in Lebanon and the Arab Middle Eastern region more broadly (Naguib and Jamali, 2015; Tlaiss and Kauser, 2010; Kemp and Zhao, 2016; Metcalfe, 2011; Metcalfe and Mimouni, 2011; Omair, 2010; Sidani, Konrad and Karam, 2015; Sidani, 2005), our results suggest heterogeneous career narratives with emergent career prototypes that can be categorized as: Activist, Rebel, versus Professional. We discuss these results within the larger discourse on the diversity of women’s work experiences in the Arab Middle East, with particular implications for mentoring protocols and policy-oriented recommendations.

Exploring the (re)production of gender inequalities and women's experiences of progression in English local politics

Elizabeth Ablett, University of Warwick

Contact: e.ablett@warwick.ac.uk

In times of dramatic change within the political landscape of the UK, women politicians are facing increasing amounts of harassment and abuse. The ways in which instances of harassment and abuse are (not) dealt with can tell us much about challenges women face in accessing and progressing within institutions.

My ESRC funded Sociology PhD research conceptualises doing the work of formal politics in much the same way as one might think about doing paid work for any organisation. I follow Dorothy Smith’s (2005; 2006) institutional ethnography approach, conducting a multi-sited ethnography across three councils in England. My fieldwork explored how gender inequalities are (re)produced at the local level through the negotiation of political identities and the everyday practising of politics.

Women’s participation in local politics, and in formal politics more broadly, has long been bound up with a struggle for gendered legitimacy. UK local government occupies a significant position as a site of political power, accounting for around one quarter of all public spending and retaining responsibility for delivering vital public services. In particular, as the site for the provision of many publicly funded care services, local government is crucial to transforming many women’s lives and as such is an important site of feminist political strategy (Conley & Page 2017; Welsh & Halcli 2003). The National Census of Local Authority Councillors (Kettlewell & Phillips 2013) revealed that 96% of councillors (local politicians) were white, with an average age of 60. 68% of councillors were male and 32% were female, and the number of female council leaders declined from 16.6% in 2004 to just 12.3% in 2013.

In this paper, I consider the texts which formally delineate what is deemed acceptable behaviour by councillors; the council’s individual Codes of Conduct for members and political party disciplinary procedures. I briefly trace the recent history of members Codes of Conduct, in particular focussing on the changes to their universality and applicability instigated by the Coalition government in 2012. Following Dorothy Smith’s (2014) work on incorporating texts into institutional ethnographies, I consider Code of Conducts as active texts which are performative, linking the particular local circumstances of how they are read and enacted with wider gendered and racialised discourses and relations of ruling.

I then examine three instances I witnessed during my fieldwork, where women councillors instigated or were implicated in complaints procedures. I consider how council-wide modes of regulating behaviour are actually taken up by councillors in their everyday representative work; what the effects and limitations of these active texts and procedures might be; how they work alongside party political disciplinary procedures; and what regulating gendered and racialised complaints actually looks like in local politics. In mapping out the experiences of both formal and informal complaints involving councillors, I draw on Ahmed’s evolving work on complaint, where ‘the experience of identifying and challenging abuses of
power teaches us about power’ (Ahmed 2017); specifically, how power is safeguarded and challenged in
the everyday life of, and institutional cultures surrounding, local politicians.

Progressing gender equality through collective ‘voice’: The role of collective bargaining in the
provision of flexible work in New Zealand

Noelle Donnelly, Victoria University of Wellington
Sarah Proctor-Thomson, Nelson Marlborough Institute of Technology
Contact: Noelle.Donnelly@vuw.ac.nz

Flexible work has visible gender dimensions (Dickens, 2000; Baird & Williamson, 2009). The increasing
fragmentation of women’s employment participation patterns since the turn of the century has given rise to
higher demands for flexible work. Designed to promote labour force participation, family-friendly policies in
the shape of flexible work arrangements (FWAs) facilitate the reconciliation of paid work with non-work
commitments and shifting lifestyles (Korpi, Ferrarini, & Englund, 2009). For working women more
particularly, FWAs provide for the management of diverse caring responsibilities (Thévenon, 2013), while
accessing the positive outcomes of paid employment participation, namely financial reward, career
development, heightened self-esteem and social interaction (Rout, Cooper & Kerslake, 1997).

Notwithstanding these seemingly positive outcomes for working women, access to and the achievement
of high-quality outcomes of FWAs are not straightforward (Sweet, Pitt-Catsouphes, Besen, & Golden,
2014). The legal regulation of flexible work, in the form of ‘right to request’ legislation, provides for a
balance between employer demands for labour market flexibility, and employee demands for the
facilitation of shifting lifestyles and responsibilities. However, while the ‘right to request’ legislation might
offer greater choice for those seeking to reconcile work and home life responsibilities, it also encourages
the development of voluntary workplace initiatives; diminishes the role of collective representation
allowing for individualised bargaining at local levels; and, more crucially, institutionalises ‘managerial
discretion’ at the expense of stronger rights for workers (Kelly and Kalev, 2006). Research has highlighted
that within these legal frameworks, there is little formal voice in how FWAs and workloads more generally
are implemented and managed organisationally (Donnelly, Proctor-Thomson & Plimmer, 2012), and has
identified ‘implementation gaps’ between policy provision and practices, and, a trend toward informal
negotiations via private and ‘idiosyncratic deals’ (Hornung, Rousseau & Glaser, 2008; Cooper & Baird,
2015) – prompting calls for the reinforcement of collective voice.

Unions, through their collective representative voice, play a critical role in the progression of gender
equality in workplaces. Indeed, the recent retrenchment of the state from gender equity issues in New
Zealand, highlights the negative consequences of weakened collective bargaining for women’s progress
(Parker, Nemani, Arrowsmith & Bhowmick, 2010). Calls to extend collective bargaining to embrace gender
equality bargaining, including the regulation of FWAs, may provide for greater transparency of eligibility
and implementation, reducing the need for ‘idiosyncratic deals’ (Dickens, 2000).

Against a background of amendments to the legislation pertaining to FWAs, this paper charts the
provision and pattern of FWAs across collective employment agreements (CEAs) within New Zealand
over the past decade. The paper draws on the Centre for Labour, Employment and Work (CLEW)
longitudinal database of CEAs and considers the changing role of collective bargaining in flexible work
provision in New Zealand. Specifically, the research examines longitudinal trends in the provision of
different forms of FWAs within CEAs, and analyses the factors associated with greater or lesser provision.
The results draw attention to role of collective voice in the provision and progression of flexible work for
working women.
SESSION 3/7: WOMEN’S WORK-LIFE EXPERIENCES

The unplanned care(e)r: Reflections of mid-life women combining formal employment and informal caring

Louise Oldridge, Nottingham Trent University
Anne-marie Greene, University of Leicester
Contact: louise.oldridge@ntu.ac.uk or ag485@leicester.ac.uk

In the UK in 2016, 65.6 per cent of women aged 50 – 64 registered as employed (ONS, 2017). At the same time, census records show that one in four women aged 50 – 64 self-identify as a carer, with 13.3 per cent of employed women overall combining paid work and care (ONS, 2011). Literature recognises the often unplanned and unpredictable nature of women’s careers compared to men’s, yet even those models which directly address women’s careers (Pringle and Dixon, 2003; O’Neil and Bilimoria, 2005; Mainiero and Sullivan, 2005) retain a narrow focus on formal careers. This offers little room for the consideration careers which do not follow linear patterns of development (Richardson, 2012), or women undertaking informal and/or unpaid work.

By using Glucksmann’s (1995) Total Social Organisation of Labour, work can be reconceptualised much more broadly and inclusively as that which “involves the provision of a service to others or the production of goods for the consumption of others” (Taylor, 2004: 38). This can incorporate both paid and unpaid, formal and informal work. In this way, different components of a woman’s life and work areas can be considered to be career-making, challenging the notion that paid work is the only source of identity and career development (Cohen et al, 2004; Kirton, 2006).

The paper presents research conducted through a focus group and calendar interviews, taking a life-course research approach (Giele and Elder, 1998). This enabled in-depth examination of the development of the informal caring careers of 30 mid-life women (aged 45 – 65) providing care for dependent adults. This specific age group of women was of particular interest due to their prevalence of caring alongside being regarded by many commentators as at the peaks of their career. The use of calendar interview techniques has allowed a focus on reflection and retrospection, providing valuable insight into life events as a whole because they not only explore the events when they occurred but also recollections of feelings and behaviours at the time (Martyn and Belli, 2002).

Furthering the work of Aneshensel and colleagues (1995), this paper explores the ways in which informal caring careers have been constructed alongside women’s paid careers. A number of patterns emerge, linked to length of caring, the nature of caring activities undertaken, carer identity, and development of skills and the transfer of these to, and from, formal work. These patterns have been incorporated into a new model of women’s careers which builds directly on, and further develops, the work of Pringle and McCulloch Dixon (2003) and Mainiero and Sullivan (2005). This new model takes account of both formal and informal careers, encapsulating career stages moving in and out of focus in a non-linear way through the life course. It also recognises that women seek opportunities in line with their values, whilst at the same recognising the value they can bring. Furthermore, whilst they appreciate challenging work, they also refer to obstacles needing to be overcome through the course of their work; all of which the model takes account of.

Women’s Career Progression and Work-Life Balance: The Experience of Doctors, Dentists and Pharmacists in Québec (Canada)

Dominique Tanguay & Isabelle Auclair, Université Laval
Contact: Dominique.Tanguay@fsa.ulaval.ca or isabelle.auclair@fsa.ulaval.ca

Work-life balance has received considerable attention from researchers, the media and policy-makers in the last decade. Different policies and programs have been adopted in order to facilitate work-life balance for families with young children. The Québec (Canada) government has developed a vast network of subsidised daycares and improved the parental leave program. Employers have also developed different types of measures to support their employees with regards to the care of young children. However, the
attention paid to the first months following the birth of a child needs to be extended: work-life balance includes care of sick and dependent relatives and takes place throughout the whole career. As women still remain those primarily responsible for providing care, their family responsibilities have an impact on their career progression in different ways.

One could assume that the health sector would be a supportive environment with regards to work-life balance. Health professionals (doctors, dentists, pharmacists) are highly-educated and receive high wages. These professions have experienced a rapid feminisation in the last three decades. Also, care is at the heart of these professions. A recent research project focussing on the integration, retention and progression of women in some historically male-dominated professions allowed us to reflect on the different experiences of women who pursue these careers. A total of 38 individual interviews were conducted with doctors, dentists and pharmacists at various stages in their careers. Work-life balance emerged as a recurring theme and a problematic issue in these women's stories.

First, women discussed the various strategies they adopted regarding pregnancy, infant care and maternity leave. They also discussed the strategies they used to balance career and care responsibilities for their older children, their husband, their parents or other significant people, as well as career and family life. The unpredictable work schedules as well as long hours expected from these health professionals impacted their family and personal life.

Second, these women discussed the different ways their organisation could support them. The analysis highlighted the differences between doctors, dentists and pharmacists with regards to the organisations’ characteristics and culture. Doctors focussed almost exclusively on teamwork strategies, because of the particular nature of their work contract. Since doctors are self-employed, they do not benefit from the measures adopted by the hospitals or clinics where they work. Dentists and pharmacist can be either owner of a business or salaried employees. Business owners have a high pressure to keep their client base, which prevents them from taking long leaves, and to manage the business in addition to their consultation schedule. Those who are salaried benefit from more flexibility to manage their time and less business responsibilities, and were globally the most satisfied of their work and work-family situation.

Third, these women health professionals discussed how “performance standards”, as defined by the organisational culture, affect women’s perceptions of themselves as “good workers” and “good mothers”. The culture of their profession impacted the way they perceived and experienced motherhood. This aspect was common to doctors, dentists and pharmacists.

No Longer the Trailing Spouse? Women’s Experiences of the Skilled Migration Process in Australia

Susan Ressia, Glenda Strachan & Janis Bailey, Griffith University

Contact: s.ressia@griffith.edu.au

Women in the migration process have often been characterised as the dependent (Docquier, Lowell and Marfouk, 2009), trailing spouse or tied mover, linked to family needs ‘rather than economic-motives’ (Cliff, Grün, Ville and Dolnicar, 2015; Cooke, 2007; González-Ferrer, 2011, p. 64). In this light, the male experience of migration has often been captured at the expense of the stories of migrant women, as these women have often been ‘presumed to play passive roles as companions’ (Pessar and Mahler, 2003, p. 814). Not all migrant women are dependents (or who are known as secondary applicants) as there has been an increase in females applying as primary applicants. In addition, many women who arrive as secondary applicants hold high levels of human capital, and like their skilled male counterparts, expect to establish themselves in employment commensurate with employment held in their home country. However, in many cases, the act of migration impacts upon the employment status of these women entering a foreign labour market (Boyle, Feng and Gayle, 2009), thus experiencing outcomes they did not expect.

This paper focuses on non-English speaking background (NESB) skilled women and their experiences of the migration process. It will discuss the progress of 12 skilled migrant women; two of whom are primary applicants, and 10 of whom are secondary applicants who seek employment upon arrival in Brisbane, Australia, developed from work undertaken as part of a larger PhD project. The thesis explored how
identity characteristics including gender and race intersect in creating disadvantage for skilled professional women in the international employment context (Brown and Misra, 2003). The paper will provide insights and further understanding of how these women, with good skills, qualifications and work experience, transition into equivalent employment (or not) in the Australian labour market post migration, thus filling a gap in the migration literature regarding the post-migration experiences of highly-skilled women. Drawing upon the work of Crenshaw (1989) and Anthias (2012a, 2012b, 2012c) the paper also illustrates the intersection of their new migrant status, race, gender, and family roles which are likely to cause less than optimal employment outcomes for these women (Ressia, Strachan and Bailey, 2017).

The paper will highlight that migrant women appear to suffer outcomes akin to the recognised notion of the ‘trailing spouse’ (Cooke, 2007), despite their high levels of human capital that may equal or exceed that of their male partner. The paper therefore reflects on the journeys of these 12 women, highlighting how their job search becomes gendered due to the intersection of the role of managing family, leading them towards finding work in lower skilled occupations at the expense of their former career. Thus, the paper makes a contribution towards the migration literature, as well as to theory, as we capture insights and knowledge about the journeys of these migrant women through the narratives of their own individual experiences of migration (González Ramos and Martín-Palomino 2015; Pio and Essers 2014) as they traverse the receiving country’s local labour market.

60-40 Job-Sharing: A Proposal
Rosalind Dixon, University of New South Wales
Contact: rosalind.dixon@unsw.edu.au

Workplaces around the globe have introduced a range of policies designed to ensure greater flexibility for workers in balancing work and family commitments. One important policy of this kind is a policy that allows for “job-sharing” between individuals wishing to work less than an ordinary full-time load. This policy, however, has a number of limitations as a means of increasing the number of women at senior levels in professional services firms: it requires the ability to match individuals at relatively similar levels of seniority, with similar work-life demands, who have complementary work-styles and skill-sets, when often there are relatively few women to begin with at the relevant levels of seniority.

This paper thus seeks to propose an alternative model of job sharing, based on a more flexible form of sharing of tasks across different levels of seniority, and with different balances of time between employees. The basic idea is to promote a more vertical, opposed to horizontal, model of job-sharing, whereby senior professionals seeking to reduce their workload in the lead up to retirement (‘the 60’ cohort) agree to partner with a mid-level professional seeking substantially to reduce their working hours to accommodate child-care and other family responsibilities (the ‘40 cohort’).

The basic idea is that job sharing of this kind represents a form of job sharing across the life cycle of an employee, rather than between individuals at the same life-stage; it is thus based on a senior and junior partnership, rather than a partnership between true equals. It thus a 60-40 partnership in three key senses: it combines people close to retirement with those in the middle of their career; a somewhat uneven division of time between senior and junior job-share partners; and even more distinct division of ultimate responsibility for decisions or actions taken by the job-share team.

Job-share partners in this model will often be of different genders; and have quite different reasons for wanting to engage in a workshare arrangement. For senior partners, it will often be a desire to help promote gender equality in their workplace, or accommodate the desire to help care for grandchildren or other relatives; whereas for junior partners, it will be a desire to combine work and the care of small children. In this sense, the proposal also builds directly on the success of the male ‘champions for change’ program pioneered by Elizabeth Broderick, as Sex Discrimination Commissioner. It encourages men near the end of their careers to engage in job sharing not only as a means of promoting their own well-being, but as a means of fostering gender equality within their own organisation and society more broadly.

60-40 job-share partnerships of this kind will thus also have a strong degree of mentoring and training involved: the idea is that if someone is a junior workshare partner for 3-5 or 5-10 years, that experience
will give them the kinds of skills and experience necessary to assume a full-time role of an equivalent kind, or to become the senior partner in another similar workshare arrangement.

Not every role or workplace will necessarily be one in which job-share arrangements of this kind of feasible. However, the idea is that job-share arrangements of this kind could potentially be viable in many more contexts than traditional job-share arrangements. For instance, by partnering high and mid-level professionals, arrangements of this kind could help senior executives in a firm maintain the necessary coverage of a role throughout the day and/or holiday periods, and appropriate presence and visibility at external client and other functions. By empowering a senior partner to manage the work-share relationship, arrangements of this kind could also promote job-sharing based on a more discrete allocation of tasks, in ways that allow for more accurate monitoring of the relative contributions of various drop-share partners to overall outcomes and performance, or the pairing of employees with somewhat distinct skill-sets.

The proposed model is also flexible. It need not literally involve a 60-40 division of labour, but could instead involve any combination of time-sharing, including one in which the senior partner worked an ordinary full time load, but was able to reduce the number of hours they worked outside of ordinary business hours, and the junior partner worked something like a 20-30% load, either concentrated in the middle of the day during school hours, or early or late in the day to help reduce the senior partners’ face-time pressures. The idea of the model is that it would be allow a range of different forms of sharing arrangement, based on the particular needs of the workplace and relevant workshare partners.

One of the challenges in implementing such a model would, of course, be to work at an appropriate formula for compensating senior and junior partners based on appropriate performance-based criteria, but this could be left to individual work-share partners to propose appropriate criteria, or the subject of experimentation.

Another challenge would be to find appropriate ways of streamlining communication between workshare partners: but there are a range of new software tools that offer a promising solution to this problem.

A final challenge would be to identify employees willing to participate in such a program, on a trial basis. In small firms, this could be done simply via informal, confidential conversations with HR; whereas in larger firms, the most effective way of achieving this would likely be via some kind of confidential online survey that invited mid- to senior-level professionals to indicate whether they would be interested in reducing their working hours by, and if so based on what kinds of change in hours. That information could then be analysed to propose certain new workshare arrangements to relevant individuals, for them to discuss with each other and HR on a confidential basis, and then implement for a relevant trial period.

SESSION 4/7: WOMEN AND SECTOR I

Career trajectories of women in the Indian ICT sector in junior to middle management stages
Aparna Venkatesan, University of Sussex
Contact: Aparna.Venkatesan@sussex.ac.uk

Research shows that globally women are less represented compared with men in the ICT workforce (Trauth, 2006) and particularly they account only for 2.3% of senior technical positions such as CIO on the global Fortune 500 companies list (Catalyst, 2014). While literature has documented varied patterns of social, structural and individual barriers for women’s underrepresentation in top management in ICT’s around the world (Ahuja, 2002; Arun and Arun, 2002; Trauth, 2006); recent research notes that retaining women in the ICT workforce is just as problematic as attracting them in the first place (Adam et al., 2006). For instance, studies in the USA point women’s decision in voluntarily ‘opting out’ of careers in late stages to be one of the important reasons for their under-representation in top management positions (Belkin, 2003). Similarly, studies involving a majority of countries within Asia show women’s decision in opting out during the later stages of their ICT careers to be one of the main reasons for their underrepresentation in senior technical roles (Gender diversity benchmark for Asia, 2011).

However, research on India suggests that Indian women may decide to exit very early, that is, during their junior to mid-career transition in the ICT sector (Gender diversity benchmark for Asia, 2011; NASCOM,
2017) and that this may be one of the main reasons for their underrepresentation in senior technical roles. Despite the fact that most of the countries in the Asian region are seen to lose on their technical women potential only during later stages of their careers, we find significant differences within this region, yielding the need for further investigation on India to understand its unique pattern of women careers in the ICT sector. It should be noted that while low proportion of women in technical careers has been attributed to the scarcity of female students choosing to graduate with computing degrees in the western societies (Pau et al., 2011; Wadhwa, 2014), it is not clear that this fully accounts for the scarcity of women working in technical roles in India owing to the increasing percentage of women participating in computing education (Gupta, 2015; Catalyst, 2014) and entering technical careers (NASCOM, 2017). Therefore, this study finds India as a unique case to study the career trajectories of women working in the ICT sector and specifically understand the factors that influence Indian women to stay/quit their ICT careers during career persistence stage, i.e. junior to middle management stages. While Ahuja (2002) has noted that social and structural factors influence women’s decision to stay or quit ICT careers during career persistence stage (mid-stage); I argue that the applicability of such a model in non-western societies is in question considering the fact that women’s lives are differently shaped by the intersection of race, class and ethnicity across geographical contexts (Kabeer, 2008). Thus, rather treating women as a homogeneous population, stratifying the population in a more nuanced manner, such as by gender within ethnic and class group will provide valuable insights into the lived experiences of women in ICT careers (Kvasny et al., 2009; Trauth, 2012). This paper aims to address this gap in literature by addressing the influence of intersectionalities with gender in shaping women’s career decisions in Indian ICT workforce. This study will therefore explore the lived experiences of Indian women in technology careers and the study also goes beyond identifying perceived challenges by exploring the ways in which Indian women responded to, and resolved challenges in order to stay in their ICT careers during the career persistence stage.

Gendering the digital revolution of the metal industry
Ildikó Asztalos Morell, Janet Johansson, & Eva Lindell, Mälardalen University
Contact: ildiko.asztalos.morell@mdh.se

Digitalisation and automation changes the conditions of both traditionally “male” and “female” labour. On the one hand physically demanding and dangerous activities are among those being replaced by automated machines. On the other hand, administrative functions which are traditionally regarded mainly as feminine occupations are replaced by IT technologies. Physical power and operation of technologies, both characteristic of metal industry jobs, has for long been one of the privileged components of masculinity construction in industrial societies. Metal and Manufacturing industry is traditionally regarded as a man’s industry because of its large involvement of heavy bodily labour. Women were only allowed to pass the prohibiting gender boarders in periods of crises and lack of labour such as in war or in periods of high economic development, as exceptions. Automation and digitalization has eliminate much of the hindrance and obstacles that previously prevented women from taking on jobs in metal and manufacturing industry. At the same time, large part of industrial work transforms to duties of supervising machines and digital programs governing production, which brings into metal industry jobs tasks that were previously associated with “feminine” duties, such as handling statistical data. Hence many believe that digital technology is a means to eventually democratise production and enable discursive and bodily transcendence, and to liberate mankind from gender inequality. Yet, other opinions express the concern that digital technology is the extension of the masculinity. For example, the type of competence that are increasingly demanded in digitalized industrial organizations – such as computer and data scientists, algorithm architects, and process expertise – demonstrates an obvious ‘male advantage’.

This paper is based on empirical data from six case studies in a research project on “Digitalized Work and Organizations” in Metal and Manufacturing industries in Sweden that takes place in 2017. In this paper, we argue that technological transformations do not determine how the gender division of labour is formed (Sommestad, Wikander, Cockburn, Asztalos Morell). Rather, it forms a new arena in social life in which gender relations are adjusted, produced, modified or reproduced. To understand how digital
(re)arrangement of work produce, reproduce or sustain gender values and norms is to gain insights about whether digital technology opens for the erosion of gender hierarchies or becomes yet another arena for the reinterpretation of gender hierarchies in a new technological context.

We adapt notions of Theories of Discourse (Billig, 1991; Edwards and Potter, 1992; Wetherell, 1998) in our investigation of the gender (re)production in traditional industrial organizations. We contend that social interactions actively contribute to shape (new) discourses which come to shape our behaviours in interactions. Upon this theoretical stance, we aim to explore, how new tasks connected to the handling of digitalised and automated technology become organised and how this organisation induces gendered (discursive) notions that either challenge the dominance of masculine hegemony or reinforce or reproduce it in new manners.

Wetherell and Potter (1992) describe interpretation repertoires as locally-induced discourses. These locally produced discourses, or available stories, are used in the conversation as flexible resources, for example, to describe, and present their own individual and / or group in relation to work and to other individuals and / or groups. By identifying interpretation repertoires and understanding how text, speech are organized to make sense in social interaction we can therefore examine how and what discourse is produced. In this study, focusing on speech construction in interactions at work, we try to recognize how men and women at work produce discourses to address the nature of the work, to deal with daily routines, and to interact with each other.

This study primarily contributes to understanding the shift of discourse regarding gender equality in the digital age. It also sheds light on understanding the interactive nature of the relation between human society and technology advancing. That is, the increasingly pervasive use of digital technology does not determine (re)arrangement of gender production at work, but it participates in social interactions by providing an arena upon which exiting gender norms are challenged, interrogated, or reproduced and reinforced. In this process, new notions emerge that may both erode existing hegemonic masculine discursive construct and create new basis of inequality. It is vital for both researchers and industrial practitioners to understand the emergence of indicators of inequality in the process of digitalizing work. This way, we are able to prevent potential harm and to help to build organizations and the society as truly sustainable, ecological and ethical places.

Unidentified trade-offs of work-life: Experiences of women academics

Nilupulee Liyanagamage, Queensland University of Technology
Thilakshi Kodagoda, University of Colombo

The daily challenges of work-life balance have become a crucial social issue. Working mothers are restrained by the magnifying conflict between an ideal worker and a good mother (Acker, 1990; Crompton & Harris, 1999; Duncan et al., 2003; Watts, 2007; May, 2008; Kodagoda, 2013). Research documents that academic professionals are more likely to endure work-life balance issues due to the open-ended nature of their work (Academy of Finland 1998; Kantola 2008). Many studies acknowledge that university academia is a male-dominated organisation, construing gendered job roles and hindering women academics career progression (Kantola, 2008; Academy of Finland 1998; Bagilhole & Goode 2001; Brouns 2001; Fogelberg et al. 1999; Husu, 2001; Lie & Malik 1996; Stolte-Heiskanen 1991).

Sri Lanka has a growing population of 20 million people with over majority, 51.8%, being women (World Bank 2015). As to the Sri Lanka University Grant Commission (2015) report, at the end of 2015 university staff consisted of a total of 5199 academic staff, of which 687 were professors, 2756 were senior lecturers and 1756 were lecturers. Of the total number of academic staff, 2310 (~44.4%) were female academics. There is a higher female participation in the lowest academic position, such as lectureships. In Sri Lanka, male dominance is visible climbing the university academic ladder, as the percentage of female academics decrease with the development in staff category. There is an absence of research to understand how female academics balance work and family life, what supporting policies, facilities and reliefs are accessible to such individuals and what informal strategies they use. Therefore, Sri Lanka is an
ideal context to form a case study to examine how women in academia balance motherly duties with paid work.

Thus, this study aims to explore, how women in academia combine motherhood with paid work and how this combination relates to women’s relationships with their families. The research used mixed method design, both quantitative and qualitative forms. The sample of this research was Western Province Higher Education Institutions in Sri Lanka. Questionnaires were distributed among 193 women academics, and 10 of them were interviewed. The questionnaire data were analysed using Excel statistical tools, and interview data were evaluated with thematic analysis.

The research identified six core areas: childcare, elderly care, working hours and leave arrangements, work and personal life. Data analysis revealed academic mothers are continually delaying career progression in attempting to fulfil their motherly duties. In a trade-off between career and motherhood, women academics in this sample are forced to, due to culturally and socially embedded understandings, act according to pre-determined conceptions of a good mother. Younger academics in this sample have witnessed that their seniority struggle to balance career advancement and caring for children and family needs. In an attempt to control their future trade-off of family or career, some younger academics remain single or delay marriage and children to focus their career. Finally, this study provided a number of new policy implications and research avenues for future research.

SESSION 5/7: INFLUENCES ON WOMEN’S CAREER PROGRESS I

Women in self-employment and entrepreneurial roles
Sujana Adapa, & Subba Reddy Yarram, University of New England
Contact: sadapa2@une.edu.au or syarram@une.edu.au

The discipline of entrepreneurship has attracted significant attention over the past 30 years in the academic environment (Yadav and Unni, 2016). The initial research exploring the concept of entrepreneurship focused mainly on male entrepreneurs, with the prevailing assumption that gender may not impact entrepreneurial activities. The role of gender in entrepreneurship has been recognized as important as early as 1970s, leading to the emergence of women’s entrepreneurship as a sub-domain in entrepreneurship research (Bourne and Calas, 2013). However, academic research remained limited until the late 1990s, and women’s entrepreneurship developed as a significant area of research only towards early 2000 (Jennings and Brush, 2013). Currently, many areas of women’s entrepreneurship remain underexplored (Lewis, 2014), even though there are an estimated 128 million women starting new businesses and an estimated 98 million women running established businesses (GEM, 2015). The link between entrepreneurship and economic growth has only been well established at the turn of the century (Langowitz and Minniti, 2007). Development of entrepreneurship, and women’s entrepreneurship in particular, is important for continued economic growth and sustainable development. However, the pursuits of entrepreneurial activities need to carefully consider market opportunities, situational contexts and the role played by institutions (Grief, 2000).

The theory of institutional economics posits that institutions promote the rules of the game within a society. For example, the role of institutions is undeniable in promoting formal laws and constitutions and in progressing informal norms, values and beliefs (North, 1990). The World Economic Forum has grouped countries into three categories on the basis of stages of economic development: factor-driven, efficiency-driven and innovation-driven. Factor-driven economies are agriculture oriented and compete through low cost efficiencies in the production of commodities; efficiency-driven economies allow for competition to achieve economies of scale; and innovation-driven economies promote high value-added products by way of promoting entrepreneurial activities (Naudé, 2013). To date, there seems to be a large research gap in understanding the constraints posed by situational context and content on women’s entrepreneurial activity in different countries (Gichuki et al., 2014; Yadav and Unni, 2016). Therefore, the overarching aim of the present study is to explore the following research questions:

- What are the constraints faced by women in undertaking entrepreneurial activity?
- Do these constraints reported by women vary on the basis of factor-driven, efficiency-driven and innovation-driven economies?
The text data from women respondents identifying the constraints experienced in progressing entrepreneurship in respective countries will be retrieved by the researchers from the Global Entrepreneurship Monitor database (GEM, 2016). The Global Competitiveness Report 2017-2018 classifies countries into three categories on the basis of the stages of economic development: factor-driven, efficiency-driven and innovation-driven. The macro and micro categories of importance that relate to the constraints faced by women in promoting total entrepreneurial activity in respective countries will be identified by coding and analysing the data using NVivo qualitative data analysis software. The categories of importance identified will offer important implications for policymakers, small business associations and chambers of commerce in the coordination of activities to foster women's entrepreneurship and economic growth.

Does anonymising job applications reduce gender discrimination? Understanding managers' perceptions

Meraiah Foley & Sue Williamson, UNSW Canberra
Contact: m.foley@adfa.edu.au or s.williamson@adfa.edu.au

The persistence of gender discrimination in hiring has been well documented in correspondence tests showing that female job applicants, particularly women with children or who belong to certain minority groups, receive fewer interview invitations than equally qualified Caucasian men (Bertrand & Mullainathan, 2004; Booth, Leigh & Varganova, 2012; Correll, Benard & Paik, 2007; Neumark, Bank & Van Nort, 1996; Riach & Rich, 2006). These findings, derived by sending out matched pairs of resumes to actual job advertisements and measuring interview invitation rates, have prompted organisations concerned about the effects of discrimination on employee diversity to adopt anonymous or 'blind' recruitment procedures (Joseph, 2016), in which candidates’ names and gender identities are concealed from recruiters and managers up to the point of interview. The logic of anonymising job applications is that the potential for (conscious or unconscious) discrimination is reduced if managers are not provided with demographic information that could indicate a job applicant’s gender or minority group status, at least in the initial stage of hiring process. To date, studies examining the effectiveness of anonymous hiring have yielded mixed results. Some studies have shown that the practice leads to higher interview invitation rates and job offers for women, when compared to standard, non-anonymised recruitment procedures (Aslund & Nordström Skans, 2007; Behaghel, Crépon & Barbanchon, 2015). Other studies have shown that anonymous recruitment leads to lower shortlisting rates for women, possibly by inhibiting positive discrimination in certain employment contexts (Hiscox et al., 2017; Krause, Rinne & Zimmermann, 2011).

Despite the central role played by managers in the recruitment and selection of employees, there has been very little research examining how managers perceive anonymous recruitment, in terms of its practicability and effectiveness. This paper seeks to address this gap, using data from a case study of gender equity measures in the Australian Public Service. Drawing on in-depth interviews with 31 managers in three public sector organisations where anonymous recruitment trials were underway or in development, we found that while some managers expressed in-principle support for anonymous recruitment, others resented the loss of agency and perceived lack of trust represented by the process, and actively sought to circumvent it. Although exploratory and qualitative in nature, this research has implications for organisations seeking to adopt anonymised recruitment, and raises questions for future research.

Women at work special interest group launch
Professional Service Firms (PSFs, Von Nordenflycht, 2010; Empson et al., 2015) have been described in gender sensitive research as historically masculine and traditionally male-dominated (for accounting and law: Lehman, 1992; Sommerlad & Sanderson, 1998; Bolton & Muzio, 2007). Researchers have revealed a gendered division of tasks, occupations and roles to the disadvantage of female professionals (for accounting, auditing and insolvency professions: Maupin & Lehman, 1994; Anderson-Gough et al. 2005; Ruiz Castro, 2012; Joyce & Walker, 2015). Most of this research tends to focus on the internal sphere within PSFs, trying to analyse what goes on within these organizations. The questions of the client, who is located on the periphery of these organizations, and of the client relationship, remain underexplored, even though PSFs are dominated by the primacy of serving the client (Anderson-Gough, 2005) and studies suggest a blurring of the boundaries between PSFs and their clients (Empson et al.,2015). We aim to understand the client's potential involvement in the gendered division of roles which is discriminatory towards female professionals in PSFs. We build on Goffman's works (1969, 1972, 1977, 1979) on interactions, roles and gender to gain a better understanding of the gendered dynamics that underpin interactions between professionals and their clients. We conduct a qualitative study in France, based on 5 non-participant observations and 26 semi-structured interviews. A total of 52 professionals inform our study: male and female professionals working in audit firms and their male and female clients. Going beyond client as an abstract entity or as a managerial rhetoric (Anderson-Gough et al., 2000), we find that female professionals are commonly committed to 5 roles when interacting with clients: ornamental role, beautiful idiot, caring role, pacifier and sexual object. These stereotypical and restricted roles reveal the instrumentalisation of female professionals by their organizations to meet projected expectations of the clients, the objectification of female professionals by male clients and also the sexualisation of the interactions between female professionals and their clients. PSFs, clients and female professionals themselves are implicated in a process that we interpret as perpetuating hegemonic masculinity.

This paper explores the career progression barriers for women in the agricultural industry, typically a male-dominated industry. Women's career progression is examined through a case study of a single, male dominated agricultural organisation. The narrative of male and female work experiences in relation to career progression across the organisation is examined using Bandura’s (1977) self-efficacy theory, and a gender lens. The organisation is characterised by long tenure, role stereotyping and internal promotion practices that favour males. Five males and seven female employees provided insights through structured face-to-face interviews.

Key findings in relation to barriers to career progression include a lack of organisational support, absence of leaders/manager support, little sector-specific industry support and self-support being poor or non-existent. Organisational support encompasses flexible work policies and career development and opportunities, along with transparent and fair recruitment practices, particularly based on internal promotions. Leader/Manager support relates to mentors and sponsorship, particularly at the higher levels of the organisation, enabling women to progress further. From an industry perspective, branding the agricultural industry in a way that seeks to improve female participation is critical for increasing female participation. In terms of self (individual) support, self-promotion and networking opportunities for females can assist in the progression of women in a typically male-dominated industry. However, while
organisational support, industry and leader/manager support may enable or inhibit women further progress, the research shows that females with strong self-efficacy can overcome such barriers. The research reveals that it is the persistence and coping efforts of some females that contribute towards career progression within male-dominated industries. Yet, a broader question about the ethics of a self-efficacy driven career development structure for females, in light of oppressive organisational structures, is also posed.

The research draws on experiences related to the role of mentors and sponsors and increasing self-efficacy through observation of role models. Verbal persuasion is about having influential people in our lives that can strengthen our beliefs and that we believe that we have what it takes to succeed. Bandura’s social persuasion posits that if people are persuaded to believe in themselves, they will exert more effort, thus increasing their chances of success (Bandura 2009).

Organisational culture, which is gender inclusive, may enable women to increase their self-efficacy. In addition, transforming a culture in which role-stereotyping is eliminated and implementing initiatives to mitigate unconscious biases across the organisation, such as training interventions and coaching may increase female participation in higher management.

The paper proposes that positive self-efficacy for women may contribute to improved career progression within a male dominated industry but other organisational and sectoral influences may be important to consider as well. Emotions and physiological states can have an impact on confidence; such that positive emotions can boost confidence in one’s skills but without organisational support or a positive culture, there remain barriers to women advancing their careers.

Is ‘Personal Agency’ Enough to Make the Break Through? A Case Study of a Successful Pioneering Woman in Engineering

Katarzyna Kosmala, University of the West of Scotland
Nina Baker, Women’s Engineering Society
Contact: Katarzyna.Kosmala@uws.ac.uk

The idea of identity, constituted through the power of discourse and enacted through the subject’s context and temporal positioning, made of, after Hall (1996), the wider cultural codes (Kosmala, 2007, 39-40) is revised in this paper in a reference to agency in the field of engineering. The paper offers a historical account of the entrepreneurial agency of a pioneering woman in the engineering field, Dorothee Pullinger, concerning her leadership role, expertise and professionalism, while acknowledging the contextual conditions of occupational practice, and drawing on what Czarniawska and Hopfl (2002) referred to as the ‘problem of difference’ at work.

This paper reflects a transformative account of agency - a female born into a conservative Edwardian household to become a pioneering engineer, entrepreneur and personnel management expert. Identities are constituted in and through difference and subsequently inherently dislocated (Du Guy, 2000), including the milieu of professional life and occupational fields, and, in that sense, agency construction can be envisaged as both fluid and dependent upon the outside world, which simultaneously denies identities a familiar or sufficient framing, while, at the same time, provides the conditions in which they can develop and evolve.

The paper will examine the influences of Pullinger’s times, family and surroundings, from her childhood in France, later upbringing in England and pre-World War I training in Scotland to her subsequent work with the Arrol-Johnston car company, and later, entrepreneurial activities. This multi-faceted case study example offers invaluable insights into how a girl with no university education, was able to become a leader, an engineer, and then, a successful entrepreneur and government advisor. The role of her self-determination and hard work in the masculine professional field will be examined. We compare how her situation and career look beside the careers of women trying to make their way in what still largely continues as the most male-dominated professional field in the UK and elsewhere, during the interwar, World War 2 and post-war periods.

Dorothee Pullinger’s success will be positioned in the timeline of the UK state and societal efforts to encourage women to take on engineering careers as compared to the changing rates at which they have
actually done so. The exceptional personal agency, artistry of her ways of working, and more generally, mundus operandi in a male world which Pullinger demonstrated will be considered and reflections drown upon as to whether this exemplar constitutes a viable role model for today's women entering engineering field in contemporary conditions.

We will draw conclusions as to the power of surrounding local and nationally gendered cultures in influencing female choices at all life stages and what values different types of role models may have on such choices, considering whether 'heroic woman' models are always useful in instigating actual change.

SESSION 7/7: INFLUENCES ON WOMEN'S CAREER PROGRESS II

The “No-Problem” Problem: Progression through Leader Development
Irene Ryan, Shelagh Mooney, Barbara Myers, & Judith Pringle, Auckland University of Technology
Contact: iryan@aut.ac.nz

In Aotearoa New Zealand (NZ), neoliberalism with its pervasive patriarchy (Davies et al., 2017), is embedded in everyday societal discourse on fairness and equity in contemporary work practices. Gender and other diversity signifiers are framed as personal differences to be ‘celebrated’ in our contemporary workplaces. Individual choice, aspiration, self-advancement, self-reliance and meritocracy are an integral part of this non-negotiable narrative (Wađe, 2013). Therein lies the issue faced by feminist researchers as they seek to navigate the “no-problem, problem” (Rhode, 1991, p.1731), of conservative ideology.

The language of equality commonly associated with liberal feminism has transformed “no-problem” into a ‘managerial’ form (individualised diversity management initiatives). In particular, groups of women are convinced they can ‘get ahead’ if they so choose by correcting their shortcomings (Davies et al., 2017; Prügl, 2015). Thus, perceived equality of opportunity, hence the “no-problem” facade, not the outcome (Jewson and Mason, 1986), dominates the equity discourse (Sen, 1992). The conveniently overlooked “problem” is that numerical metrics (e.g. gender pay gap) clearly highlight the persistence of gender/sex inequalities for women occupying different social positions (NZNCW, 2015). This has led the New Zealand National Council of Women to frame gender equality in policy terms, as a “wicked and systemic problem” (NZNCW, 2015).

One well-publicised “problem” is women’s lack of progression to influential leader roles in NZ (Ministry for Women, 2017). In a context that holds individual women responsible to “fix their own exclusion” (Sinclair, 2014, p.24), it is not surprising to see explanations of personal deficiency used to defend the inequality of outcomes that characterise marginalised groups (Hyman, 2017; Wade, 2013). The lucrative, leadership development market offers one “fix the women” tactic to enable some women to access personal growth strategies and networks. Images of the imperative to grow leader capability and accumulate individual ‘capitals’ (Pringle et al., 2016) are rampant and, understandably, seductive (Sinclair, 2009), symbolised in the call for women to “lean in” (Sandberg, 2013). Yet, despite the significant ‘investment’ in leader development (LDP), evaluations of the outcomes of LDP’s, while contentious and contextually dependent (Probert & James, 2011), remain limited. Indeed as Elmholdt et al., (2016, p. 407) state, there appears to be a presumption that ‘investment’ in LDP’s will simply “pay off”, and a leader and leadership, however defined, will emerge.

In this paper we draw on the interviews with a group of 17 women as they reflect on their professional outcomes in the aftermath of a twelve month LDP. The findings illustrate that this group of women ‘leaders’ was not homogeneous, participants’ diverse backgrounds, circumstances and culturally based world views were apparent in their reflections on their profession outcomes. In some cases they believed great steps had been achieved, while others found deficiencies through attending the programme. This prompts the question: what is the substantial ‘investment’ in leader development about? In spite of the LD rhetoric, the “problems” of “progression” and inequalities continue to exist. The LDP is particularly interesting given its goal is:

To develop resilient leaders with a strong awareness of issues of significance to New Zealand leaders who value diversity, are able to connect through conversation, build community and effect positive change across communities and society.
Struggling for work-life balance: Indian IT women on international assignments
Dhara Shah & Michelle Barker, Griffith University
Contact: d.shah@griffith.edu.au or m.barker@griffith.edu.au

As organisations globalise and seek to develop high quality personnel, the challenge of finding suitable employees willing to relocate has necessitated tapping into the talent pools of women (Salamin & Hanappi, 2014). Although women’s participation in the workforce has increased steadily over the past two decades, they are still underrepresented on international assignments and often occupy lower hierarchical positions in organisations globally (Salamin & Hannapi, 2013). According to Brookfield Global Relocation Services' (2015) Global Mobility Trends Survey, on average, women represent 19% of respondents' international assignees. Research on the low representation of women on international assignments (Selmer & Leung, 2002; Shortland, 2015), has overemphasised the barriers women experience.

Women’s participation in the Indian IT workforce is a critical enabling factor for continued growth of the industry globally (Panteli, 2012). Many young Indian graduates enter the IT workforce to gain international exposure and opportunities to travel for international projects (Shah, Russell & Wilkinson, 2016). The nature of the client-dependent Indian IT industry leads to uncertain, unpredictable workloads, and there are ongoing career pressures to relocate for client projects within India, as well as internationally (Agrawal, Khatri & Srinivasan, 2012). Over a decade ago, Patel and Parmentier’s (2005) research into the persistence of traditional gender roles in the IT sector in India, found that although the phenomenon of the IT revolution connotes equal access, workplace participation of female engineers in India was based on “continuation of traditional gender roles, which places women on the periphery of an employing organization” (p. 29). Similarly, Roos (2013) noted that while Indian ICT female expatriates were grounded in their own cultural traditions, they tried to negotiate these sociocultural expectations while trying simultaneously to align their professional ambitions and aspirations to become global ICT professionals. Simply by choosing a career in IT, these women were challenging the low level of gender egalitarianism within Indian society (Bhattacharya & Ghosh, 2012; Moore, Griffiths, Richardson & Adam, 2008).

Research to date has concentrated mainly on senior managerial women expatriates from Western countries on international assignments (Harrison & Michailova, 2012), with little empirical attention paid to the expatriation and repatriation challenges faced by women at non-managerial levels from emerging economies like India (e.g. Shen & Jiang, 2011; Tung & Haq, 2012) and their willingness to expatriate at different life stages. Underpinned by role-identity salience theory, the qualitative study explores the experiences of 23 Indian IT women repatriates who completed medium to long-term international assignments. The demands of Indian women's role responsibilities based on the cultural and societal expectations and their marital and motherhood status puts increasing pressure on women, yet most women participants reported they were motivated to undertake short to medium-term international assignments as a way to gain some independence. The study contributes to role-identity salience theory, by offering an understanding of the prescribed cultural roles of Indian women and how they challenge those norms to move between their different roles. The study has implications for HRM and offers propositions for future research.

Barriers and Facilitators in Women Career Satisfaction
Nazim Taskin, Jane Parker, Jeff Kennedy, & Janet Sayers, Massey University
Contact: n.taskin@massey.ac.nz

Over the last 30 years, political and socio-economic shifts have resulted in firms taking a more transactional perspective on employment relationships, and a heightened awareness that firms are often unwilling or unable to provide long-term career development and security. The traditional ‘organisational career’ (Cappelli, 1999) perspective has been supplemented with new models such as boundaryless careers (Arthur and Rousseau, 1996) and protean careers (Hall, 2002). Placing a stronger emphasis on individual agency, these perspectives are still seen by many as failing to capture the complexity of career challenges faced by women in the workforce (e.g. Pringle and Mallon, 2003). De Hauw and Greenhaus (2015) note that “work and home domains are no longer seen as separate entities, but as entangled
strands that continuously influence each other” (p. 23). In this context, women continue to bear a disproportionate share of family responsibilities, and their career decisions (e.g. changing roles, accepting a job, transferring overseas, working part-time) are shaped by consideration of both work, home and other roles. If we are to enhance our understanding of women’s careers, an important first step is to listen to those women. In pursuit of this aim, the Massey University People, Organisation, Work and Employment Research (MPOWER) Group and Convergence Partners conducted a national survey of career aspirations reaching over 800 women in New Zealand in late 2016.

While the survey included a wide range of demographic and open-ended questions, this paper investigates how perceived career barriers and facilitators influence turnover intentions (Kelloway, Gottlieb, and Barham, 1999) and career satisfaction (Greenhaus, Parasuraman and Wormley, 1990). Barriers include factors such as poor cultural fit to the organisation and not having a role model, being excluded from informal networks, lack of mentoring and feedback from a more senior manager, poor organisational career management processes, difficulty in attaining developmental assignments or opportunities, and limited opportunities for geographic mobility (Lyness and Thompson, 2000). Facilitators included being proactive in managing one’s own career, having good relationships with peers and managers, mentorship, access to developmental assignments (Lyness and Thompson, 2000) and managerial assignments (Dragoni, Tesluk, Russell and Oh, 2009), and high levels of perceived justice around pay and promotion decisions (Paré, Tremblay, and Lalonde, 2001; Tremblay, Guay and Simard, 2000a; Tremblay, Sire, and Balkin, 2000b; Tremblay, Rondeau and Lemelin, 1997).

Using multiple regression analysis, it emerged that women who gave higher ratings to the existence of career barriers were significantly more likely to express an intention to leave the organisation, and high perceived barriers were also associated with lower levels of career satisfaction. More detailed statistical analysis suggests that the lack of developmental assignments and absence of mentoring support were the barriers which contributed most to turnover intentions. Both of these barriers also contributed to lower career satisfaction, along with perceptions of poor cultural fit in the organisation, and the lack of effective career management processes.

Furthermore, women who gave higher ratings to the existence of career facilitators reported a lower likelihood of leaving their organisation, and higher levels of career satisfaction. Perceptions of high levels of distributive justice around pay and promotion decisions were the facilitators with the most influence on turnover intentions and satisfaction. In addition, the existence of good relationships with managers and peers contributed to higher levels of career satisfaction. Our paper considers these key findings in relation to policy and HR practices.

**WORKSHOPS**

**EXPERT EARLY CAREER WRITING WORKSHOP**

Convenor: Professor Ruth Simpson, Brunel University, UK.
Ruth is an established scholar in the area of gender and organizations and has run many workshops on writing for publication. She has over 50 publications in high quality journals and has had extensive editorial and reviewing responsibilities throughout her career.

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- its conceptual framing
- the research problem you are addressing
- the ‘so what?’ issue
- the research questions that guide the paper
GENDER AND LEADERSHIP DEVELOPMENT IN RURAL AND REGIONAL AUSTRALIA: HOW CONTEXT AND CULTURE MATTER

Chair: Jillian Blackmore, Deakin University

This symposium considers three gendered dimensions of leadership development in rural and regional Australia. The overarching study involved investigating the ways in which a leadership development program focusing on individuals perceived to be emergent or existing leaders enhanced their capacity to produce change through their leadership in organisations, communities and nationally and the nature and the scale of that change. Due to the aims and philosophy of the leadership development program, the underrepresentation of women became an issue in its initial years. Gender and issues regarding diversity of the participants—with respect to indigeneity in particular—were foregrounded in the study with regard to family/work balance, and the location of communities in which they lived and worked, and how these informed their leadership opportunities and decisions.

The 2016-2017 study comprised mixed method evaluative research with data collection that included online survey of 212 program graduates, 39 partner organisations who had funded programs, 62 in-depth interviews with graduates and a further 20 interviews with key stakeholder rural organisations and policymakers. The graduate survey was analysed through Nvivo and the interviews through thematic analysis.

This is a study of a network approach to professional development (Benjamin and Greene 2009) elaborated on through three case studies (Yin 2003). Each paper presented here addresses a key issue with regard to gender:—the first as to how masculinist cultures in organisations impacted on the individual woman leader’s capacity to change their workplace; the second in terms of how women in indigenous communities were constrained by isolation, location and patriarchal religious and cultural traditions; and the third with regard to how necessity informed gender, leadership and voluntarism.

“When the way they’re operating is the exact opposite”: the limited potential for leadership development programs to enact change within gendered industries and organisations

Julie Rowlands, Deakin University
Contact: julie.rowlands@deakin.edu.au

‘Talkin’ up to the men’: women leaders in Indigenous communities

Jillian Blackmore, Deakin University
Contact: jillian.blackmore@deakin.edu.au

Is voluntary work women’s work in rural communities?

Andrea Gallant, Deakin University
Contact: andrea.gallant@deakin.edu.au
## TRAVELLING WITH JOAN: A PANEL OF GLOBAL FEMINIST SCHOLARSHIP IN HONOR OF JOAN ACKER

**Outsourcing Feminism: Value Chains, Neoliberalism and Walmart**  
Eileen M. Otis, University of Oregon  
Contact: otis@uoregon.edu

**The Gendered Organization of Migrant Domestic Work.**  
Rhacel Parrenas, University of Southern California

**Analyzing Strikes: Female Workers in the Garment Industry in Bangladesh**  
Lamia N. Karim, University of Oregon  
Contact: lamia@uoregon.edu
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