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Gender, Work and Organization
8th Biennial International Interdisciplinary Conference
24th – 26th June, 2014, Keele University, UK

As a central theme in social science research in the field of work and organisation, the study of gender has achieved contemporary significance beyond the confines of early discussions of women at work. Launched in 1994, *Gender, Work and Organization* was the first journal to provide an arena dedicated to debate and analysis of gender relations, the organisation of gender and the gendering of organisations. The *Gender, Work and Organization* conference provides an international forum for debate and analysis of a variety of issues in relation to gender studies. The 2012 conference at Keele University attracted approximately 380 international scholars from over 30 nations. The Conference will be held at Keele University, Staffordshire, in Central England, the UK's largest integrated campus university.

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Conference Organisers: Deborah Kerfoot (Keele University, UK) d.kerfoot@keele.ac.uk
Ida Sabelis (Vrije University, NETHERLANDS)

Conference Administrator Nicola Nixon at: gwo@keele.ac.uk

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Conference package fee: booking form for GWO2014 (conference, meals and 2 nights en-suite accommodation) and discounted 'early-bird' rate, forthcoming on 'News and Announcements' section of our website [http://onlinelibrary.wiley.com/journal/10.1111/\(ISSN\)1468-0432](http://onlinelibrary.wiley.com/journal/10.1111/(ISSN)1468-0432)

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We look forward to welcoming you in person to GWO2014!

Deborah Kerfoot and Ida Sabelis,

Gender, Work & Organization.

Gender, Work & Organization journal:

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Article for the journal? <http://mc.manuscriptcentral.com/gwo>

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Editorial Administration: gwo@keele.ac.uk

**8th Biennial International Interdisciplinary conference, 24th – 26th June, 2014
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Call for abstracts

Gender, Organization and Philosophy

Stream Convenors:

Ngairé Bissett, Griffith University Business School, AUSTRALIA

Collette Oseen, Integrated Studies, Athabasca University, CANADA

Alison Pullen, Swansea University, WALES

Carl Rhodes, Leicester University, ENGLAND

Torkild Thanem, Stockholm University, SWEDEN

Sheena Vachhani, University of Bristol, ENGLAND

The aim of this stream is to further develop philosophical inquiry in the intersections between gender, philosophy and organization. The approach is to explore the gendered nature of philosophy, critique the assumed neutrality of gendered organization, question the organization of gender in philosophy, and extend philosophical thought in organization so as to anticipate practical possibilities for organizations and their members. In particular, this stream acknowledges what corporeal existence in the workplace might look like and engages with those philosophers and writers of organization who can be considered because of their imaginative interventionist possibilities which advances theorising gendered workplace practices.

There was a time when debates concerned with philosophy and organization were almost exclusively about male organizational theorists discussing male philosophers. This is no longer exclusively the case with some of the most significant advances in organization studies being developed in through the philosophical problematization of gender, especially as it builds on philosophy written in the contemporary continental tradition. Important too have been connections with philosophy that seek to reinvigorate feminist debate within organization studies. We point to recent contributions to illustrate: Heather Hopfl's conceptualization of the maternal organization and reading of Julia Kristeva (2000), Melissa Tyler and Laurie Cohen's extension of Judith Butler's gender performativity into organizational life (2010), the connections Janet Borgerson draws between feminist ethics and business ethics (2007), the space that Nancy Harding, Jackie Ford and Marianna Fotaki's create for feminist philosophy in critical management studies (2013), and Kate Kenny's discussion of passion, gender and identification in organizations (2010). In our recent individual and joint work we have sought to contribute by considering leadership through Luce Irigaray (Oseen, 1997), the politics of difference as it relates to diversity (Bissett, 2004), the psychoanalysis of organization as read through Luce Irigaray's work (Vachhani, 2012), the gendered writing of organization studies following Helene Cixous (Phillips et al, 2013); embodied organization ethics drawing on Rosalyn Diprose (Pullen and Rhodes, 2013), and the philosophical disruption of gendered embodiment in organizations (Thanem, 2011).

This selective list of examples points to a much broader development in organization studies – one where gendered philosophical thought is brought to bear on how we can both understand and resist organizational life and practice. In some cases this might be about disturbing the taken-for-granted canon that reinscribes a gendered neutrality and particular notions of reason and rationality in philosophical thinking and writing. In other cases it might involve examining the possibilities and practices of a gendered philosophy of organization and its effects on gendered subjectivities and knowledge. Whichever the case the possibilities are broad and might extend from exploring feminist epistemologies that explore different ways of knowing (Lennon and Whitford, 1994) so as to work with a feminism “committed to opening the space for new symbolic representations of women” (Deutscher,

1997:59). Furthermore, would theorising the 'body as situation' (de Beauvoir, 1949) acknowledge invisibility and limits of women's bodies and feminine corporeality in the realm of masculine organizations? Other possibilities lie in the re-writing of philosophy and philosophical myth that attempt to address elisions of the feminine so as to question exclusion, power, equality, difference and voice (Gatens, 1991). How could writing the body *écriture féminine* style humanise the current dehumanised workspace?

Relevant questions may include: How does gender productively advance organizational theorising? Does gender pose a threat to philosophy and to organizations as we know them? Can gender organize/disorganize a different philosophy of organizations? By troubling the purity of its domain, are there possibilities for new gender relations and practices at work? What are the effects of the male philosophical canon on contemporary organization studies? What are the potential traps for feminist writers engaging in philosophy and organization studies? What are our ethical responsibilities to challenge the take for granted norms of the field of work and organization? How does feminine writing of organizations advance the field? The stream invites contributions that attend to theoretically informed empirical and/or theoretical perspectives on the following, and related, themes:

- Women in philosophy
- Feminist epistemologies of knowledge
- Difference, equality and philosophy
- Gendered marginalisations and exclusions from philosophy
- Writing philosophy
- Intersections: Gender, race, class, sexuality and philosophy
- Feminism/philosophy
- Re/reading and re/writing of the philosophers
- Deconstruction and philosophy
- Philosophy and ethics
- Philosophy, gender and politics
- Emerging/ masculinities and femininities in philosophical writing
- Womanhood in philosophy including for example, monstrous motherhood Medusa and Antigone
- Mythology and philosophy
- Psychoanalysis and philosophy
- Frameworks for thinking gendered philosophy
- The maternal and natality: Birth, death and philosophy
- Mysticism and philosophy
- Rationality, gender and philosophy
- Embodiment and philosophy
- Nature and philosophy
- Language and philosophy
- Resistance, gender and philosophy
- Philosophy in academe.

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**8th Biennial International Interdisciplinary conference, 24th – 26th June, 2014
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Call for abstracts

Bodies and intimate relations at work in the practical life of organizations

Stream Convenors:

Nanna Mik-Meyer, Copenhagen Business School, DENMARK

Anne Roelsgaard Obling, Copenhagen Business School, DENMARK

Carol Wolkowitz, Department of Sociology, University Warwick, ENGLAND

This stream focuses on bodies and intimate relations at work in the practical life of organizations and, when it is possible, how the two interrelate.

Even though the sociology of the body from the 1980s and onwards has grown into a strong research tradition with key texts such as Turner's (1992) and Shilling's (1993) work on the body, the relationship between the body and paid work is still an under researched area (Wolkowitz 2006, 2011, Mik-Meyer 2009). There exists, of course, extensive research into marginalization processes in work organizations that focuses on the gender, ethnicity and the social status of the worker, but research that takes the body in organizations, e.g. the disabled, ageing, stressed or obese worker, to the center of the analysis is still under prioritized. The objective of this stream is to explore bodies at work in organizations with a particular interest in how the body is being classified and disciplined and hence made visible in the practical life of organizations. This stream therefore welcomes papers that pay particular attention to practices, relations and procedures that make different types of bodies respectively visible/invisible in the organization.

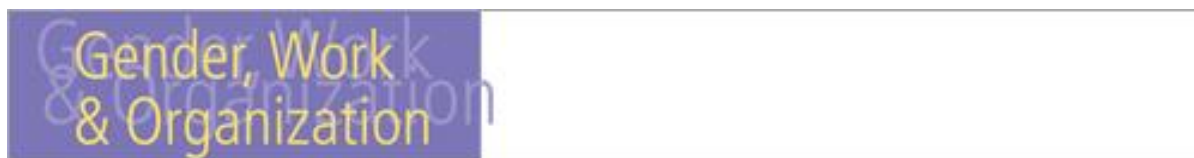
Looking into classic sociology, authors have examined how the organization of work and organizational rules of conduct influence peoples' emotional lives and the ways in which they handle and cope with their job and its specific work tasks. Max Weber, Georg Simmel, Norbert Elias and Sigmund Freud among others have all focused on specific feelings, such as anxiety, embarrassment and fear as an engine of modern work. They have explored how the 'whole' individual has become integral to systems of management and scrutinized the social defence mechanisms we rely on when we are responding to such systems. Today's management of the worker not only includes interest in the person's emotional response mechanisms (stress, dissatisfaction, distress), but also includes management's extended interest in the worker's physical body and private, personal well-being (in the broadest possible sense). Today's workers are hence both managed according to their psychological profile and according to their physical appearance. This stream therefore welcomes papers that examine the consequence of this extended interest in private, intimate relations in modern work organizations.

Without lending priority to any particular perspective, we welcome papers that feed into this discussion on the body and/or intimate relations at work in the practical life of organizations. In conversation with existing debates, we are particularly supportive of papers that from an empirical departure raises questions to the practices that work organizations draw on when they attempt to deal with bodies and intimate relations in work organizations. Questions and themes that may be addressed, but are not limited to, the following:

- How different type of bodies in particular settings are made respectively visible/invisible in work organizations?
- How bodies classified as marginal produce a particular kind of identity work among colleagues/management in work organizations?
- How bodies classified as marginal and intimate relations are linked in work organizations?

- How management's extended 'whole person' focus on the worker influences everyday work life?
- How intimate relations are carried out in work organizations?
- How the inner workings of organizational processes determine our personal and private lives?
- The character and significance of those structures and practices that organizations draw on when they attempt to make personal and private lives into objectives for management, therapeutics and other interventions?

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Call for abstracts

Discovering gender relations in people's conduct of organizations

Stream convenors:

Marie Campbell, University of Victoria (emeritus), Victoria, British Columbia, CANADA

Elena Kim, American University of Central Asia, Bishkek, KYRGYZSTAN

Rebecca Lund, Aalto University, Helsinki, FINLAND

Emily Porschitz, Keene State College, Keene, USA

Janet Rankin, Faculty of Nursing, University of Calgary Qatar, Doha, QATAR

Jonathan Tummons, Durham University, Durham, ENGLAND

What is gender and how does it relate to organizations, to people's work knowledge and their conduct of organized work and their everyday lives? In 1990, Joan Acker argued that organizations are neither gender neutral nor asexual and she challenged feminists to continue to explore "how gender provides the subtext for arrangements of subordination" especially those that organize work relations. Acker directed attention to the features of organizations that powerfully constitute gender and inequality. Dorothy Smith's institutional ethnography (1987, 2005) offers a theorized approach to the empirical examination of such organizational activity that begins with learning how the people involved enact the organization and its ruling purposes. Smith's interest, too, is in discovery of how inequality is organized and she calls her approach "a sociology for people". Its analytic goal is to open up the abstractions (of organizational theory and managerial language, for instance) that make what happens seem mysterious and even inevitable. The purpose of such an analysis is to show how things actually work.

We invite papers employing any form of analysis that moves beyond categorical understandings of gender to expand our knowledge of how people are organized to relate to each other, especially through

the textually-mediated institutional technologies of large organizations. Our interest includes, but is not restricted to the relations of subordination that we understand to be gendered.

An assumption that underpins the analyses that we want to attract is that people's everyday work constitutes "the social". To understand the social and its complexities as enacted, we use institutional ethnography to unpick the material actualities of its social organization, as we find them being accomplished through actual people's work. This analytic approach is a departure from representing social realities through concepts that are understood to intersect and where such imagined (theorized) intersections offer insight into the complexity of social life and relations between people. In taking this approach we aim to move discussion beyond theoretical or abstracted understandings about why gender arises as problematic in organizations. Sometimes conventional and taken for granted beliefs about gender advance the purposes of the institution; sometimes they may be a drag on new ways of doing things, in which case they must be altered systematically. In any case, empirical analysis is especially important to identify the authorized knowledge basis of organizational action so that it can be tracked and analysed. Papers drawing on the traditions of institutional ethnography, governmentality, actor-network theory and related approaches are especially appropriate for this.

Studying people's knowledge and activities, socially organized through institutionally elaborated systems of information and communication and enacted in definite sites, will offer new ways of identifying how relations between people are also being reconfigured. We expect to see how gender, too, is changed as the work of men and women is organized in new ways. From sharing different forms of analysis in the session, larger questions may appear: for instance "Are gender relations a feature of the contemporary organization of global capitalism?" "How does this work?" "What are the broad consequences for the men and women who are involved in and affected by the new organizational systems of knowledge, decision-making and accountability?" The papers we should like to see at this stream:

- Provide a material analysis that draws attention to the institutional forms of organizing men and women at work.
- Expand our empirical understandings of the work processes that are often textually and technologically-choreographed to produce what an organization counts as 'productive activity'. This might involve describing such arrangements, discovering their associated relations of subordination, and building material accounts of people's variously situated contributions.
- Explicitly reject analytical and theoretical frameworks that treat organizational structure, people, gender, ethnicity, class, age, ability, etc., as discreet categories that intersect or otherwise influence each other;
- Shed light on how contemporary organizations are being coordinated (and are coordinating their interests and activities) within an increasingly globalized economy.
- Offer empirical and/or theoretical debate and insight into how institutional ethnography and related approaches are useful for understanding gender (and other) relations in contemporary organizations and management.

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Call for abstracts

Respectable femininity, women's work and career

Stream Convenors:

Dulini Fernando, Business School, Warwick University, ENGLAND

Laurie Cohen, Business School, University of Nottingham, ENGLAND

Joanne Duberley, Department of Management, University of Birmingham, ENGLAND

Kiran Mirchandani, Ontario Institute for Studies in Education, University of Toronto, CANADA

'If a woman is competent, she does not seem nice enough. If a woman seems really nice, she is considered more nice than competent. Since people want to hire and promote those who are both competent and nice, this creates a huge stumbling block for women.' (Sandberg, 2013:43).

As Sheryl Sandberg, Facebook Chief Operating Officer explains in her popular autobiography (2013), in order to progress in corporate America women executives need, first and foremost, to be nice. But as the opening quote suggests, this creates a paradox which is tricky to navigate and likely to lead to (often unwitting) infraction. In the twenty-first century the idea that there are socially sanctioned ways for women to behave at work, and negative career consequences for those who don't follow suit, feels anachronistic. But as both organizational researchers and workers we observe - and indeed experience - the unwritten rules of respectable femininity on a daily basis. In this stream we aim to explore this seemingly outmoded but, we would argue, deeply salient construct: how it is expressed and experienced, and potentially resisted and transformed.

Respectable femininity is an ideological construct concerning socially acceptable behavioural norms (Radhakrishnan, 2009). In the 19th and 20th centuries British women achieved respectability by dressing modestly (Whitehead, 2005), demonstrating self-restraint (Whiteside, 2007), being sober and well-mannered, and confining themselves to mainly private spheres (Thorpe, 1996). Domesticity was also a central component of respectability, where good women were dutiful mothers and effective housekeepers (Skeggs, 1997). Significantly early organisations in Britain did not allow women to work after marriage because it was not deemed respectable (see Liladhar and Kerslake, 1999). While there is very little reference to respectable femininity in contemporary western work settings, studies on women workers in the emerging South Asian economies (see Lynch, 2007; Radhakrishnan, 2009; Phadke, 2007; Patel, 2006; Fernando and Cohen, 2013) increasingly address this issue. For instance, in a study of professional women in the software industry, Radhakrishnan (2009) provides insights into how women present themselves as 'culturally appropriate' yet 'modern', exercising just the 'right' amount of freedom, conforming to 'appropriate' sexual behaviours and striking a balance between work and family. Although such positioning can be seen as confirming women's domestic roles and thereby legitimising their status as organisational 'other' (see Lewis and Simpson, 2010), employers have been found to fully expect women workers to conform to their socially ratified rules of good behaviour (Phadke, 2007; Patel, 2006) sanctioning conduct seen as contrary to established norms (Radhakrishnan, 2009). Echoing Sandberg, in a recent study of professional women in Sri Lanka, Fernando and Cohen (2013) argue that being a respectable woman is experienced as a paradox. Drawing on women's accounts of work and career in the Sri Lankan public and private sector they show how respectable behaviour (seen as essential for women to survive and progress in organisations) conflicts with other requirements to progress such as networking, engaging in influence behaviours (King, 2004; 2001) and demonstrating corporate citizenship.

In debates on women workers in the West, respectability is an absent presence. Books such as *Lean In* (2013) are beginning to bring it into public awareness, highlighting how women's interactions with male colleagues and superiors are influenced by socially prescribed rules of moral behaviour. Furthermore the extensive literature on women's 'otherness' in organizations alludes to notions of 'appropriateness', although rarely describing it in moral terms (see Watts, 2010; Dryburgh, 1999). In the light of this evidence and our own experiences of being working women in contemporary Britain, we would argue that respectable femininity looms large in women's work and career in the more economically developed world, which is held to be modern, liberal and diverse. In this stream we aim to revive the idea of respectable femininity: to understand the possibly different ways in which it is conceptualised in various organisational/ occupational/sociocultural settings and how this plays out in women's work and career. We invite full papers, work in progress or working papers from scholars at all stage of their career which address but are not limited to one or more of the following themes:

- Respectable femininity in traditional occupations, emerging sectors, creative industries, male dominated occupations, female dominated industries, fun organisations, in dirty work
- Respectable femininity across nations: case studies of a particular country or cross national comparisons
- Respectable femininity over the life course: comparison of early, mid and late career women
- Respectability in early organisations: lessons to be learned, evolving patterns
- Theoretical frameworks to understand how respectable femininity plays out in women's work & career
- Respectable femininity through an intersectional lens
- Men's accounts of respectability for women

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Call for abstracts

Gendering environmental sustainability: the cultural politics of nature

Stream convenors;

Mary Phillips, Economics, Finance and Management, University of Bristol, ENGLAND

Alison Pullen, Business and economics, University of Swansea, WALES

Ida Sabelis, Organisation Sciences, VU University, Amsterdam, NETHERLANDS

Christine Katz, Institute for Sustainability Management, University of Luneberg, GERMANY

Following countless warnings about the effects of climate change and environmental degradation, 2012 witnessed a record loss of sea ice, concentrations of greenhouse gases above the Arctic at their highest point for some 800,000 years, droughts in the grainbaskets of the US and Europe and disastrous flooding elsewhere. Yet, politicians and the business community seem paralysed and efforts to address ecological crises have been described as a dismal failure (Wittneben, Okereke, Banerjee & Levy 2012). Organizational responses are characterized by a business case approach based on obtaining competitive advantage (Bansal & Roth 2000), finding a technical fix (Boiral, Cayer, & Baron 2009) and greenwashing (Walker & Wan 2012). Banerjee notes that: 'Rather than reshaping markets and production processes to fit the logic of nature, sustainable development uses the logic of markets and capitalist accumulation to determine the future of nature' (Banerjee 2003:153). The primacy of market forces, economic progress and technology remains largely unquestioned such that current discursive formations and material practices of organizational sustainability limit possibilities for transformative change.

The environment/nature is thus presented as a risk that should be ameliorated through mastery and domination or a market opportunity to be appropriated, commodified and consumed (Banerjee, 2003). Conceptualising the natural world in this way is grounded in what Connell (1995) has referred to as hegemonic masculinity. Masculinity is aligned with reason, rationality and the human mind which devalues the feminine, emotion, the body and the natural world (Lloyd 1993). This is a long-established argument made by feminist philosophies, but its treatment has tended to focus on the implications for gender, instead of what it might mean for gender *and* nature. Feminist approaches to environmental sustainability (ecofeminism) have developed in response to the ways in which 'woman' and 'nature' are conceptually linked in Western thought, wherein the processes of inferiorization have been mutually reinforcing. In so doing, ecofeminism has the potential to mount a radical challenge to current organizational and academic discourses and practices surrounding sustainability, social responsibility and justice (Plumwood, 1993). This stream will explore the relation between the gendered nature of the environment and current debates surrounding sustainability in studies of work and organization.

The stream therefore provides an arena through which ecofeminism and its themes – in particular justice and an ethics of care – can be further developed in studies of organization especially within the context of environmental uncertainty and crisis. The ecofeminist agenda has always included not only critique, but has set out to find means to move from 'unhealthy, life-denying systems and relationships to healthy, life-affirming ones' (Warren, 2000, 200) and thus to 'reimagine, rethink and reshape' relations to the natural environment. The result of not attending to the terminal conditions of myopic organizations and their members will be environmental failure and decay. Moreover, there has been a lack of gendered analysis, including feminist and philosophical analysis, in the field of sustainability and organizational sustainability and we wish to address this. We invite philosophical, theoretical and empirical papers that explore an ecofeminist commitment, practice and politics to the study of gender *and* nature in the field of work and organization relating to the environment, sustainability and social justice. We argue following Phillips (in progress) that ecofeminism provides a critical analysis of the gendered ways in which organizations, and organization studies, represent, construct and appropriate nature, and how that might be subverted and re-imagined to interrogate relations of power, resistance and politics. Indeed does feminism and ecofeminism enable a radical challenge to the field of gender and organization broadly, and sustainability specifically? Areas of interest to this stream include but are not limited to:

- Gendering organizational sustainability and environmental change.
- Masculinity, rationality, femininity, nature.
- Enhancing feminist approaches to the environment - resistance, politics, ethics.
- Cross-cultural perspectives on eco-feminism.
- Ecofeminist approaches to green economics.
- Gendered critiques of globalization.
- Envisioning embodied, emotional or creative responses to ecological crisis and challenges.
- Critiques of the en-gendering of sustainability discourses and practices.
- Political and community environmental activism and gender.
- Ecofeminist spirituality as a means of enacting a critique of hyper-rationality.
- Queering ecofeminism.
- Gendered methodologies for sustainability research and ecofeminist methodologies.

- Ecofeminist deconstructions of organizational environmental strategy and practice.
- Ecofeminist pedagogy, research practice, reflexivity, research ethics, and an ethics of care.
- Eco/feminism, organizations and complex systems
- Global inequalities, social justice, difference, ethics, the ethics of care, work, organization and the environment.

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Call for abstracts

Gender and Disability in Work and Organisation

Stream Convenors:

Jannine Williams, Northumbria University, ENGLAND

Deborah Foster, Cardiff University, WALES

Alan Roulstone, Leeds University, ENGLAND

Stefan Hardonk, Hasselt University, BELGIUM

This stream aims to promote the exploration and development of research on gender, disability, ableism and impairment in work and organizations. In doing so, we encourage a concern with the construction of disability within a category of social relations; in relation to and with non-disability, and how this set of relations is shaped through and interacts with gender relations, the organization of gender and the gendering of organizations. This focus emerges from a long standing concern to highlight the importance of developing richer understandings of inequality and privilege in studies of work and organizations, where gender is well established, yet disability remains marginal (Williams and Mavin, 2012; Foster and Vass, 2013). Acker's (1990:146) work on gender reflects a broad concern to critique gender processes which explore how 'advantage and disadvantage, exploitation and control, action and emotion, meaning and identity, are patterned through and, in terms of a distinction between male and female, masculine and feminine', however, the patterning of organizing along distinctions between disability and non-disability and the differences this makes for women and men remain under-researched.

Feminist disability studies research also highlights the neglect of disability in feminist and gender debates (Thomas, 2006). In turning to disability studies we find a rich literature which suggests that the conceptualization and theorization of disability makes a difference to how organizing processes and practices are understood to reflect (and privilege) distinctions between disabled and non-disabled people. From this literature a distinction between impairment (bodily variations designated impairments

(Thomas, 2007)) and disability (the contextual factors which mediate the experience of impairment, marginalizing experiences of impairment and the social spaces available to disabled people (Williams and Mavin, 2012)) emerges, which suggests further research is required to understand how processes and practices in organizing reflect, sustain or challenge such understandings. For example, recent research on ableism, the privileging and maintenance of non-disability as an organizing normative principle (Campbell, 2009; Chouinard, 1997; Hughes, 2007) may contribute to understanding how experiences of impairment become marginalized. Ableism can be understood as the ‘ideas, practices, institutions and social relations that presume ablebodiedness, and by so doing, construct...[disabled people]...as marginalised...’others’” (Chouinard, 1997:380). Understanding how ableism contributes to gendered experiences of organizing can bring disability research into line with epistemological critiques in organization studies which have highlighted the importance of asking for how and for whom knowledge is produced (Calás and Smircich, 1999; Ferguson, 1994), and studies of difference more broadly.

Recent work in organisation studies has highlighted how disabled, female and older workers are discursively constructed as ‘different’ and problematic, unable to perform as expected, with material effects (Zanoni, 2011). Being perceived as unable to perform as anticipated is suggested to be tied to standardised work processes, and expectations of flexibility for maximum productivity, yet such ‘difference’ categorizations were simultaneously re-appropriated by disabled organizational members, using their discursively constructed ‘difference’ to resist management control (Zanoni, 2011). In the sociology of work & employment, moreover, Foster (2007), Foster and Fosh (2010) and Foster and Wass (2013) have highlighted the need for further research on the workplace experiences of disabled employees, the negotiation of adjustments and the need to challenge conceptions of standardized work for people living with impairment, because ableist norms, like gendered norms, shape work contexts. They argue that work is designed around normative assumptions of non-disability, and that disabled employees cannot achieve organisational ‘fit’ until managers reconceptualise jobs. This requires a radical culture change around our understanding of what is a standard job, intersecting with debates about gender and flexible/ non-standard work. Roulstone and Williams (2012) suggest that whilst management may hold the prerogative for workplace adjustments, the experiences of disabled managers and leaders suggests they similarly experience some complexity in negotiating work organization contexts. Openness about impairment, negotiating changes to work remits, or gaining reasonable adjustments (to draw upon a legislative discourse) are argued to produce practical and ontological risks for disabled senior managers and leaders which suggests an unstable boundary between what is understood as acceptable or an exception (Boyd, 2012) in work organizing contexts. It is suggested this is particularly the case for disabled people with fluctuating or less stable impairments, or impairments which remain more socially stigmatized such as mental health. Risks may produce ‘glass partitions’, limiting horizontal or vertical moves for disabled managers and leaders to minimise opening impairment related requirements to scrutiny, and possible rejection.

Finally, the focus in this stream upon impairment and impairment effects (Williams and Mavin, 2012) reflects and suggests a reconnection with the body through embodiment studies of social action (Dale, 2001; Hassard et al., 2000). The body is understood not as a ‘normal, finished and fixed entity’ (Williams and Mavin, 2013:7), but as socially and materially produced, yet whose construction is masked by the everydayness of the production of social relations (Dale, 2001). For example Burrell and Hearn (1989) have argued that sexuality is an ordinary public process, intimately tied up with gender power imbalances, and as Hearn and Parkin (1987) argue, is subsumed under and a part of a gender identity. Disability research has highlighted the extent to which disabled bodies are desexualized (Shakespeare et al., 1996), or hypersexual/deviant or objects of fetishism (Liddiard, 2011; Shakespeare et al., 1996). Liddiard (2011) suggests disabled women’s impaired bodies may be different to feminine norms, and disabled women then have to work to (re)claim sexual identities in the public sphere, and manage non-disabled voyeurism and curiosity in social interactions, issues which point to the complexity of disability, gender and sexuality (Liddiard, 2011; Shakespeare et al., 1996). We invite empirical, theoretical and reflective contributions which explore gender and disability. Possible topics include but are not limited to, the following:

- Research concerned with how organizing can challenge the assumed norm of a male, white, non-disabled body to surface the ways in which impaired bodies are socially mediated and the implications for disabled organizational members

- the difference disability, as a constructed difference, makes for disabled men or women in gender relations, the organization of gender or the gendering of organizations
- Discourses of disability drawn upon by managers in response to disabled workers, and the material effects of different constructions of disability for disabled organizational members. How do these differ by country context?
- How disabled organizational members resist management control/negative constructions of disability
- The relationships between gender, disability, impairment type, and role/sector, country context and how these shape work experiences
- How disabled senior organizational members' negotiate organizing contexts and the career implications of such negotiations
- How impairment effects feature in disabled organizational members' experiences of work
- Embodied experiences of disabled organizational members
- The impact of gender in negotiating reasonable adjustments
- Gender, disability and the legal employment context

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**8th Biennial International Interdisciplinary conference, 24th – 26th June, 2014
Keele University, UK**

Call for abstracts

Gendering the creative: creative work, creative industries, creative identities

Stream Convenors:

Deborah Jones, Victoria University of Wellington, NEW ZEALAND

Kate Sang, Heriot Watt University, SCOTLAND

Naomi Stead, The University of Queensland, AUSTRALIA

Dimi Stoyanova, University of Warwick, ENGLAND

Rebecca Finkel, Queen Margaret University, SCOTLAND

‘Creativity’ is the engine of post-industrial ‘creative economies’. This rhetoric encompasses not only specifically designated ‘creative industries’ and ‘creatives’, but also a much wider idea of the ‘creative’ at work in all kinds of organisations and occupations. Contemporary policies – national, regional, industry-driven – have set out to extend, evaluate and monetise the creative. While some of these government initiatives also attempt to address social diversity – including gender - in terms of equal

access to work, and of cultural inclusion and exclusion, others do not. Ways of conceptualising creativity may take a wide range of forms, in which both traditional and newer are spliced together. For instance, a romantic framing of ‘arts’ and ‘artists’, based on a distinction between the creative and the industrial, is linked with ideas of art as a vocation, and of the artist as a distinctive kind of individualised genius. A more recent, 21st century vision is linked with the idea of innovation as the key to economic success, and so to workplaces specifically designed to attract and affirm creative talent. Here the ideal ‘creative’ may be imagined as a smoothly-functioning team of passionate and diverse talents.

The construction of gender takes varying forms in relation to the creative. In this stream call, we are approaching both as forms of identity intertwined in specific settings and historical contexts. The ‘creative’ is typically constructed so that women do not become the creative stars or geniuses, do not have equal access to creative work, are not equally rewarded, and are subject to various forms of occupational segregation that reinforce these inequalities in both recognition and reward. Processes of gendering the creative are inherent in theories and representations of creativity itself and its relation to the masculine and feminine, and in the industrial, occupation and creative community practices whereby gender influences who has access to which work, and to recognition as creatively successful. Intersecting with gender are constructions of class, race, age and sexuality that complicate and extend privilege and inequality.

In response to the emergence of policy-driven frameworks for mapping the ‘creative economy’, creative work has increasingly been recognised as ‘work’, collapsing creative subjects – artists, technicians, entrepreneurs – into data sets where earnings and occupations can be surveyed. In oppositional mode, critical scholars have increasingly paid attention to forms of creative work, or ‘cultural labour’ as aspects of the labour process, and raised questions about the forms of exploitation with which it is associated. Debates about creative work seek to frame it in relation to other kinds of exploitative or precarious work, while maintaining a focus on distinctive features of the ‘creative’. In particular, such research recognises that creative work is not only a type of work of developing economic and political importance, but that struggles over the creative are also struggles over the control of cultural production. However people working in many creative fields often refuse or ignore such analyses, rejecting the notion of creativity as a job. Identifying in various ways as artists with a vocation, they often work in what they see as non-creative jobs, perhaps part-time or intermittent, to fund their creative practice. The distinctions between paid and unpaid work is blurred, and unpaid positions such as ‘internships’ may be institutionalised as a way to get a foot in the door of a creative industry. Or, even if in paid creative work, they may accept low pay, extremely demanding working conditions, and precarious employment. Such patterns are also seen within established professions such as architecture where members often reflect on architecture as a ‘lifestyle’ rather than as a job or career. The language of workplace rights is frequently marginalised or silenced altogether, and forms of collective organising such as unionisation are often unavailable or rejected. In such a context, it is very difficult for women to find a forum or space to raise issues of creative work and gender equality, such as pay, status, recognition, or acknowledgment of family responsibilities.

For this stream, we invite theoretical, theoretically informed empirical or methodological papers that explore the ways that creative work is gendered. The gendered construction of ‘creativity’ can be seen in analyses of women’s employment within creative industries, and of ways that creativity is imagined or represented in a range of occupations and practices. Although the stream is open to any discussion of gender and creativity or creative work, we particularly welcome explorations of specific employment settings or contexts, for example, architecture, film and television, comedy, literature (including poetry) and design. We also call for speculative papers which propose innovative theoretical or methodological perspectives that can further open up studies of how the creative is gendered. We encourage writers to specify their own local contexts in which various versions of gender and creativity play out. We also encourage an interdisciplinary approach, acknowledging that the literatures of work in the creative industries, like the sector itself, have developed in and across a range of disciplines, including cultural studies, sociology and geography, as well as organisational studies. The following list is indicative, although not exhaustive, of likely topics in the stream:

- **Distinctive forms of gendering the creative in different creative sectors:** How is gender distinctively constructed in different creative sectors? What are the traditions and organising processes that enable or constrain women in different ways? How are roles within a given sector

gendered in terms of status and specific skills? Are there government policies that set goals for gender participation and measure the workforce accordingly?

- **Exceptionalist discourses:** How do some creative professions frame themselves as unlike any other profession, as entirely unique and incomparable? What are the gendered consequences of this framing? How does this exceptionalism deflect critique?
- **Embodying the creative:** How is creativity embodied as gendered? How is creativity performed through dress and demeanour, bodily comportment, and body art such as tattoos, as markers of belonging to a 'creative' sub-culture, of creativity and hipsterism. This question could be addressed by visual methodologies, and other interdisciplinary approaches such as fashion studies and the sociology of clothing.
- **Theorising creativity as gendered:** How is the subject of the artist/ creative gendered? How does the (female) muse relate to the (male) genius? How are inspiration, aspiration and the sources of creative ideas gendered?
- **Methodologies for studying gendered creativity:** How can we explore innovative methods for studying and understanding the creative industries and creative labour? What methods are most appropriate, for example, visual, aesthetic, ethnographic?
- **Claiming the creative:** How are 'creative' identities allocated and recognised? How is the 'super-creative core' constituted in relation to the 'below the line' people, i.e. the 'crew', support workers, and administrators? What systems are there of awards, grants, training, and networks and how are they gendered? Who are the gatekeepers to these resources and who receives them? Who in a profession or occupation actually gets to be creative at all, and why?
- **Authorship, attribution and credit in collaborative work:** What are the gendered implications and effects of these practices? What is the effect of publications, awards and organisations insisting on a single creative figurehead?
- **Intersectionality:** How does gender intersect with class, ethnicity, disability, and sexual orientation for those working in the sector? When and how does 'diversity' signal 'creative difference' as opposed to marginalisation?
- **Against management:** What are the gendered effects of tendencies in creative professions to actually and actively resist management and perceived managerialism, including any kind of equity initiatives? How is the rhetoric of egalitarian sociality exploited to foreclose questions of personal patronage and uneven access to resources?
- **The creative profession as cult:** What are the gendered effects of some creative industries scenarios of intensive work where your colleagues become your only friends, your romantic and business partners, and your family?
- **Creativity and vocation:** What are the effects of the 'calling' to the creative professions? How does gender intersect with vocation to intensify sacrifice on the part of women in terms of pay, conditions, status?
- **Imagining and organising gender equality in creative work:** What would decent work in the creative sector look like for women? How do women organise in guilds, professional groups, unions or lobby groups to raise issues of gender equality in this sector? How do women organise creative projects with men or other women that open up new opportunities for women to lead, collaborate and develop skills in spaces of great equality?

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8th Biennial International Interdisciplinary conference, 24th – 26th June, 2014
Keele University, UK

Call for abstracts

**Postfeminism and Organization Studies:
Contradictions, Co-Existence and Coalescence**

Stream Convenors:

Yvonne Benschop, Radboud University of Nijmegen, NETHERLANDS

Patricia Lewis, University of Kent, ENGLAND

Ruth Simpson, Brunel University, ENGLAND

Choice, opt-out, opt-in, merit, make-over, are all terms that are frequently used in relation to contemporary gender issues in the organization studies arena, being drawn upon as justifications for the persistent inequalities that women experience in the world of work. Nevertheless, despite the on-going usage of these terms there are few accounts in the field of gender and organization studies which consider what each individually means to feminism, their shared origins in connection to feminism or the question of what feminist researchers want them to mean within the field. This stream aims to address and explore the common roots of such notions as choice or opt-out and their relationship to feminism by exploring them under the wider notion of postfeminism. The various strands within the field of gender and organization studies have been identified and contrasted, highlighting the variety of feminist perspectives. Where does postfeminism fit in – if at all – in that variety of feminist perspectives on the world of work and organizations?

Depicting what constitutes postfeminism is not a straightforward task. It is a contested term which complicates efforts to understand what it means in relation to feminism in general and how it fits into feminist organization studies in particular. Populist accounts of postfeminism tend to be couched in terms of the demise of feminism and this can take a number of forms. It has been presented as something which ‘naturally’ comes after feminism with a claimed straightforward ‘progressive’ movement from a prefeminist era to a feminist era to a postfeminist era. Alternatively it is understood in terms of backlash where there is an aggressive lashing out at and blaming of feminism for causing contemporary women’s ‘unhappiness’. In contrast to this a third populist strand places emphasis on feminism’s success in providing choice and opportunity to today’s women. Whether positive or negative, all such populist accounts are underpinned by the assumption that feminism is no longer required (Projansky, 2001).

In contrast within the academy the on-going need for feminist theorising in the wake of the emergence of postfeminism is emphasised in two particular ways. Some of the first academic analyses of postfeminism argue that it signifies a shift in feminist theory presenting it as the intersection of feminism with postmodernism, poststructuralism and postcolonialism. Here postfeminism is understood in terms of an epistemological break in the wake of feminism’s encounters with difference (Gill, 2007). However this interpretation of postfeminist has not established itself in the academy, with feminist perspectives informed by poststructuralism and postcolonialism coming under the heading of the Third Wave. A second elucidation which understands postfeminism as a cultural discursive strategy which *responds* to feminism is gaining ground as the accepted and dominant understanding of this phenomenon. This second approach focuses on the way postfeminism is discursively produced through the intersections of a group of hegemonic discourses around gender, feminism and femininity (Dean, 2010, McRobbie, 2009). Interestingly these intersections can be linked to critiques of feminism which emerge not only from outside feminism but also from within. An early feminist backlash which Stacey (1986) labels as conservative pro-family feminism, which is notable for the radical feminist ancestry of some of its themes, provided an early critique of the way feminist theory, particularly second wave liberal feminism,

articulates a vocabulary which is anti-home asserting that women can only self-actualise if they leave home and traditional femininity behind. The emphasis on 'leaving home behind' set up a strong oppositional tension between the femininity of feminism and the femininity associated with the domestic with the former being understood as the more rational alternative (Hollows, 2006). This denunciation of domestic femininity within liberal feminism mirrors the later denunciation of feminism and its associated public femininity within accounts of postfeminism. However such denunciations and the emphasis placed on the traditional hostility between second wave liberal feminism and traditional femininity conceals the complexities of their contemporary entanglement. Recognising this complexity means spending time exploring the cultural significance of the expressed desire to 'go back home' not as a return to the past but rather as a contemporary gendered phenomenon enacted by many women in senior organizational positions; considering the way in which feminism has bled into conventional femininity creating new feminine subjectivities in the workplace and in the broader social context; exploring how feminism may have been 'tamed' within the context of its intersection with femininity; the dominant position of liberal feminism in mainstream organizational scholarship and its co-existence with other feminist perspectives in organization studies; and finally contesting the suggestion that feminism is no longer required. The following issues are indicative of the field of focus of this subtheme:

- The defence of merit as a means of allocating senior organization positions
- Discourses of choice and choice feminism
- Femininity within organizations; new feminine subjectivities and access to contemporary feminine subjectivities
- The co-existence of multiple feminisms
- Repudiation or 'taming' of feminism?
- Retro-feminism; 'bodily' feminism
- The relationship between public and private space
- Opting-in and opting-out of organizations
- New masculine paradigms within a postfeminist context
- Postfeminist contradictions and complexities in understandings and experiences of work-based gender relations

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**8th Biennial International Interdisciplinary conference, 24th – 26th June, 2014
Keele University, UK**

Call for abstracts

Corporate Responsibility and Gendered Organizations

Stream Convenors:**Kate Grosser, La Trobe University, Melbourne, AUSTRALIA****Charlotte Holgersson, KTH Royal Institute of Technology, SWEDEN****David Knights, Swansea University, WALES****Lauren McCarthy, Nottingham University Business School, ENGLAND**

The global financial crisis of 2007/8 not to mention the numerous scandals (e.g. dot.com bubble, accounting fraud, etc.) that preceded it (De Gaude, 2005) has given additional impetus to issues of corporate ethics and social responsibility (Sternberg, 2013). Equally a more philosophically grounded literature within feminism has renewed an interest in examining organizations from a more embodied ethical point of view (Braidotti, 2011; Pullen and Rhodes, 2013). Consequently the time is ripe to develop critically engaged gendered and diversity thinking in relation to corporate responsibility and this stream is designed for this purpose.

In many countries CSR has emerged alongside the rise of neo-liberal economics, and has partly been used to legitimize that rise (Brammer, Jackson and Matten, 2012). As a form of critical scholarship gendered organization studies (GOS) has therefore, perhaps unsurprisingly, taken a predominantly negative view of CSR. Gherardi notes the social and political pressures on organisations to develop a public image of social responsibility, including 'a façade which asserts their commitment to equal opportunities between men and women' (1995:143). Friedman (1970) sought to legitimise the view that ethics has no place in business although there were some challenges (e.g. Doh and Guay, 2006; Frederick, 2006). These included stakeholder approaches which often incorporated the public relations rationale for CSR and were thereby rendered unattractive to students of gender and diversity. Acker (1998:200) regards CSR as a misnomer in that 'claims to non-responsibility for both human beings [including reproduction] and the environment are affirmations of the central aims of profit-making organizations'. In her view, companies address CSR issues, including gender equality in the workplace, to advance organizational legitimacy and profits rather than because of any wider social concerns. Indeed, Acker's work has pointed to the many ways in which gender *inequality* serves as a resource for global capital. However, while 'There is no doubt that equal opportunity initiatives attempt to instrumentalize the female presence for the purposes of legitimation', Gherardi, (1995:144) argues 'it is also true that they have enabled many women to instrumentalize organizations ... to combat the devaluation of the female.' If this is so, the exponential rise of CSR rhetoric relating to gender equality may in fact provide an underutilized resource for changing gender relations. Moreover, CSR practice has moved beyond mere rhetorical statements, including with regard to gender equality (Grosser and Moon, 2008).

With regard to CSR, we have witnessed the growing role of business in society generally, and in societal governance in particular in recent years. Privatization, liberalization and globalization have led to a 'hollowing out' of government (Rhodes, 1996); a change in the balance of governmental responsibilities from 'rowing' to 'steering' (Osborne & Gaebler, 1992); and a growing involvement of business in administering what were previously regarded as governmental responsibilities, including delivering public goods, and citizenship rights (e.g. Crane et al., 2008). In addition there has been increasing participation of business in processes of regulation, a trend Scholte (2005) conceptualizes as 'privatized governance'. As a result of these changes, issues of corporate responsibility and accountability have risen to the top of the social, political and economic agenda (Matten et al., 2003). There has been an increase in CSR research and practice, sometimes also framed by business ethics, social accountability, stakeholder relations, or sustainability (e.g. de Bakker et al., 2005; Lockett et al., 2006; Parmar et al., 2010; Aguinis & Glavas, 2012). CSR has developed from its philanthropic foundations and broadened from its narrow association with instrumental interests and PR. It has shifted from a 'corporate-centred' to a 'corporate-oriented' concept, extending to 'new accountability' (McBarnet et al., 2007) for business social and environmental impacts, and including a variety of actors and theoretical perspectives. New political theories of CSR, for example, view it as a process of contested governance involving business, government and civil society organizations (Moon, 2004; Scherer and Palazzo, 2007). Here CSR is conceived of as 'a multi-actor and multi-level system of rules, standards, norms, and expectations' (Levy and Kaplan, 2008:438), involving 'a political deliberation process that aims at setting and resetting the standards of global business behavior' (Scherer and Palazzo, 2008:426.).

These developments are clearly relevant to GOS, diversity and intersectionality scholars, and particularly to those working on gender and globalization, organizational change, and ethics and corporate organizing. From a GOS perspective Marshall (2007) analyses the gendering of CSR leadership, Holgersson (2011) begins to explore CSR as Corporate Sexual Responsibility, and Knights and Tullberg (2011) elucidate how the mismanagement of masculinity lies at the very heart of the corporate *irresponsibility* which led to the global financial crisis. However, few GOS scholars have engaged in depth with recent developments in CSR research and practice. Our stream aims to address this important research gap. One of the benefits of exploring gender and diversity issues through a CSR lens is that this enables, indeed requires, us to examine gender and diversity issues not just with respect to the workplace, and corporate boards, but also with regard to the wider global gender and diversity impacts of corporations in the marketplace, relating for example, to consumers, suppliers and supply chains, and in the community, and the ecological environment - indeed throughout corporate value chains (McCarthy, 2013).

Thus, we encourage theoretical, conceptual and empirical contributions that draw upon various strands in the GOS, diversity or intersectional literature, including post-colonial and multidisciplinary perspectives. Themes to be addressed include, but are not limited to:

- Gendered organizations and CSR
- The intersection of gender, class and race in the field of corporate responsibility
- Gender and CSR in the workplace, marketplace, community and ecological environment
- Gender and corporate supply chains/value chains
- Gender and CSR leadership
- Gender, business and human rights
- Gender, business and sustainability/sustainable development
- Masculinities and femininities in CSR practice
- Feminist/GOS theory and CSR
- Critical feminist engagement with CSR
- How might CSR rhetoric on gender equality be instrumentalized by women's movements?
- Feminist ethics and CSR
- Gender and CSR governance – government, business, civil society
- Gender in CSR multi-stakeholder initiatives
- Feminist methodology and CSR
- Gender, CSR & Institutional Change

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Call for abstracts

When the Domestic is *also* Feminist: Third-Wave Feminism & Subversive Acts Through Unpaid Work in the Home

Stream Convenors:

Marybeth C. Stalp, Sociology, University of Northern Iowa, USA

Theresa M. Winge, Apparel and Textile Design, Michigan State University, USA

Joanne Turney, History and Design, Bath School of Art and Design, ENGLAND

Domestic work (unpaid work carried out in the home) received second-class status during the move from an agrarian economy to an industrial economy in the late 1700s. No longer was the home, and the unpaid activities within it, seen as important for paid work—even though unpaid work in the home has supported, and does support, paid work in the public arena. When the first divide between paid and unpaid work occurred throughout and beyond the Industrial Revolution, it also neatly divided men from women, assisted in the separation of men and women in the workplace, in different types of work, in different levels of work, as well as highlighted the differential monetary value of such (gendered) work. The division between paid and unpaid work continues to represent a problem not just for women and men, but also *between women themselves*. In the United States, middle-class white women joined the ‘professional’ paid work force in the 1970s, leaving numerous types of work (and women) behind. The push to level the playing field economically between women and men helped some women and their families to do better financially and socially. Yet a focus of Second-Wave Feminism (SWF) was arguably for women to be ‘like men’ and the domestic sphere was again devalued—this time by both men and women in the labour market. Thus, both women and men came to regard as of little value the unpaid work that engaged (mostly) women in the home. Further, some types of what was hitherto domestic work continued to be outsourced to factories, minimizing the relevance of hand-based skills, like sewing, knitting, etc..

The unpaid nature of domestic work carried out in the home has undergone a revival of sorts, coinciding with Third-Wave Feminism (TWF). One of the values of TWF is appreciation for some of the ‘feminine’ arts, like sewing, knitting, crocheting, and patchwork. These activities have garnered little academic attention where “real” academic research is concerned with paid work, it seems. Women in popular culture who embrace the domestic and make a living from it are often publicly scorned (in the US Martha Stewart, and in the UK, Kirstie Allsopp). When Stewart and Allsopp suggest that there is joy in making things by hand, the DIY audience responds positively, but many women are threatened by this unique display of femininity, rejecting all domestic activity (albeit sometimes from necessity) to develop a paid-work career. This dichotomous paid work/domestic work division between women is problematic, and reveals some important but understudied differences between women. For example, CNN coverage of Martha Stewart in 2003 had this to say about her ‘polarizing’ presence:

Those who look up to her see a powerful female role model who created her famous persona of perfection. But others seen a darker side, a mean-spirited side that conjures up images of Leona Helmsley, another high-powered woman the media crowned ‘the Queen of Mean.’ Some suggest that if Martha Stewart was a man, her ambitions would be praised and rewarded, and sexism surely plays some role in the way some respond to Stewart. (CNN.com, 2003).

Popular imagery suggests that something domestic, such as sewing, knitting and crocheting and patchwork can be neither enjoyable nor empowering, as it is largely disempowered housewives who do those things (Johnson and Lloyd 2004; Turney 2009). The domestic arts are what women were trying to escape from by going into the paid workforce, and aging grannies knit unappealing jumpers, to keep their

idle hands active until death. The backlash response to Stewart and Allsopp, and to handcrafts generally, has remained largely unquestioned and understudied.

As of late, handcrafting has become more evident in the public arena, mostly through art exhibitions, guerrilla knitting, and yarn bombing activities, as well as ‘stitch-n-bitch’ events in public venues (4 million women in the UK are knitters [www.ukhandknitting.com]; 14% of households [32 million] in the US have a quilter/patchworker [www.quilts.com]). The contemporary craft movement is populated by women (and men) engaged in handcrafts for ‘feminist’ reasons—as time they are taking back from their demanding families to spend on something they enjoy, finding empowerment through craft (Stalp 2007; Stalp and Winge 2008).

Handcrafting can offer space where women (and men) can challenge what ‘the domestic’ means, through domestic activity and by developing domestic products (see Stalp 2007, 2006a, 2006b; Stalp and Conti 2011). Subversive crafts embrace low culture, obscenity, profanity, and controversial socio-political messages (Winge and Stalp 2013), including feminism. For example, in response to the right-wing attack against women’s reproductive rights in the US, Government Free VJJ members sent a knitted uterus to their Congressperson with a message of, ‘If We Knit You a Uterus, Will You Stay Out of Ours?’ (Bingham 2012). Yet, however informed or public their political protests might be, contemporary crafters are still seen as threats to feminism and agency, and they (much like Stewart and Allsopp) exist in a love/hate liminal space.

Amongst women, the division between the paid and unpaid workplace deserves academic attention. Can one be a feminist and know how to knit? Judgements made by women about women are interestingly unexamined. This proposed stream aims to highlight the importance of domestic, unpaid work in the home. Although we use handcrafting as a primary example of the subversive potential of unpaid work in the home, we invite submissions that reflect upon this and other forms of subversive activities in the home. We aim to encourage discussion of:

- the generational cleavages between Second and Third-Wave Feminism
- the controversial Work/Leisure divide
- global understandings of unpaid work in the home.
- alternative modes of working
- gender and home-based entrepreneurship
- social exclusion
- gender and friendship
- gender and leisure
- at-home working
- work/life balance
- femininity and domesticity
- domestic work

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**8th Biennial International Interdisciplinary conference, 24th – 26th June, 2014
Keele University, UK**

Call for abstracts

Women Entrepreneurs: Organisational & Institutional Support

Stream Convenors;

Hélène Lee-Gosselin, Laval University, CANADA

Sophie Brière, Laval University, CANADA

Isabelle Auclair, Laval University, CANADA

Stéphanie Chassiro, Skema Business School, FRANCE

Corinne Poroli, Skema Business School, FRANCE

Annie Cornet, HEC-ULG, LUXEMBOURG

Christina Constantinidis, HEC-ULG, LUXEMBOURG

Judith B. Glidja, Université d'Abomey-Calavi, BENIN

Over the last decades, international organizations, governments, financial institutions and women's organizations implemented various initiatives to fight poverty among women and foster their economic empowerment (Colletah, 2010 ; Bahmani-Oskooee et al., 2012). In both developed and developing countries, significant efforts were made to promote female entrepreneurship, considering its significant impact on a community's economic and social development (Kreide 2003). Women themselves play an increasingly important role in their country's development, in a context where women's access to education and workforce has been improving over the recent years. For example, according to the World Bank's Enterprise Survey (2013), an increasing number of women are creating businesses and the percentage of businesses owned by women in developing and emerging countries is currently 37.1%.

In that context, various studies were undertaken on women entrepreneurs, with an emphasis on their presence in various countries (Smith-Hunter et al., 2010; Lee-Gosselin et al., 2010; Yao and Shen, 2011), their performance in various regions (Bardasi et al., 2011; Ruiz-Arroyo et al., 2012), their presence within business networks (Constantinidis C., 2010), and their personal motivations (Robichaud et al., 2010). Several studies mainly address the existence of barriers at start up and the progression of women-owned businesses (Bardasi et al., 2011; Colletah, 2010; Datta and Gailey, 2012 ; Estrin and Mickiewicz, 2011; Hossain et al., 2009; Rutashobya et al., 2009; Spring, 2009; St-Pierre et al., 2011; Zeidan and Bahrami, 2011). Besides the presence of a specific environment characterized by unequal social standards, three main types of factors could explain obstacles to this progression: individual factors (education, motivations, skills, self confidence, autonomy, risk taking), structural factors (legal frame, fiscal regulations, access to funding, access to information and technologies, access to networks), and cultural factors (stereotypes, family-related responsibilities, perspective on money, gendered model regarding property access, narrow usual success indicators). In view of these persistent barriers, most authors agree on the need to better support women entrepreneurs so that they are increasingly involved in their community's development and formal economy (Spring, 2009).

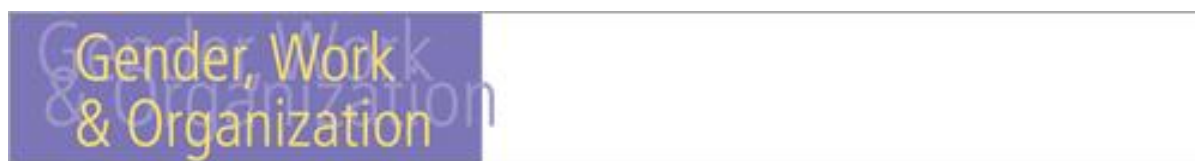
However, to our knowledge, few studies or research have been conducted on organizational and institutional support available to women entrepreneurs. The studies conducted (Colletah, 2010 ; Datta and Gailey, 2012 ; Ha Lee et al., 2011 ; Hossain and al., 2009) focus on training needs and highlight the importance of government support to create a legal and political environment enabling women to access the necessary resources to launch and develop new businesses. NGOs can also support women by targeting and supporting those showing strong entrepreneurial skills, including through access to funding, capacity building and network creation (Kabir and Huo, 2011; Kantor, 2001; Rutashobya et al., 2009; Spring, 2009). Throughout this mentorship, projects must include an analysis of women's needs and the establishment of requirements for their meaningful participation in activities (Thomas-Slayer

and Sodikov, 2001). Therefore, even though this preliminary review confirms the necessity to support women entrepreneurs, several questions yet to be examined will be addressed by this panel:

- Which support strategies for women entrepreneurs actually take into account obstacles and challenges faced by women?
- Which strategies have a significant impact on the start-up and performance of their businesses and under which typology can they be presented in theory?
- Based on experiences conducted, what are the good practices, obstacles and challenges faced by organizations supporting women entrepreneurs and what are the variables that could make up a new integrating framework in relation with support mechanisms?
- What are the lessons learned within a perspective of North-South, South-North and South-South knowledge transfer?
- What kind of critical reflection can we make in the view of organizational and institutional support of women entrepreneurs?
- How can research on this matter fuel feminist theories?

Presentations that allow further reflection regarding these issues will rely on an original approach whose theoretical basis consists in multiple approaches, such as research opportunities relating to women in leading positions in business, social network theory, as well as gender and development approach. The combination of these perspectives will facilitate the emergence of new knowledge. Submitted texts can have both a theoretical and practical dimension, for example by including a case study. Submission of studies based on experiences in developed, emerging or developing countries is encouraged.

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**8th Biennial International Interdisciplinary conference, 24th – 26th June, 2014
Keele University, UK**

Call for abstracts

Gendered professional career paths in the service sector

Stream Convenors:

Clare Brindley, Nottingham Trent University, ENGLAND

Carley Foster, Nottingham Trent University, ENGLAND

Dan Wheatley, Nottingham Trent University, ENGLAND

Valerie Caven, Nottingham Trent University, ENGLAND

Elena Navarro Astor, Universidad Politecnica Valencia, SPAIN

Marina Dabic, University of Zagreb, CROATIA

Anne Laure Humbert, European Institute for Gender Equality, Vilnius, LITHUANIA

Women have complex careers, referred to as multi-directional (Baruch, 2004), patchwork, boundaryless, or frayed (Peel and Inkson, 2004: 544), which are distinct from men. It is women, more often than not, who compromise their career by fitting paid work around household responsibilities, including care (Hardill, 2002; Garcia et al, 2011). Moreover, there is much evidence that highlights the phenomenon of women and the glass ceiling (see for example, Broadbridge, 2008), and the lack of women on corporate boards (see for example, Sealey and Vinnicombe, 2012). However, there has been little work that has focussed on a particular sector which has attempted to unpick the career paths of women to illustrate their non-linear structure and the influence of sectoral context on career choices.

This track aims to update and extend knowledge of gendered professional careers in the service sector, including a focus on the timing and nature of career transitions for women which reflect the complex demands of work and home life. The service sector is an overarching term to describe where work includes “the presence of the customer within the labour process” (Korczynski, 2002: 194) and includes “the dimensions of intangibility, perishability, variability, simultaneous production and consumption and inseparability” (ibid). A profession is defined by Larsen (1977) as the transformation of special knowledge and skills into social and economic rewards. It differs from an occupation because it possesses aspects of monopoly control and market power over its mode of operating (Johnson, 1972). For Kumar (2010) careers in professional services refer to accountancy and law and further extrapolation could include, for example, academia, architecture and medicine (Caven et al, 2012). A wider interpretation of professional service roles might also include semi-professional jobs (such as banking and consultancy) and occupational groups attempting to professionalise (Muzio and Tomlinson, 2012). The service sector in particular contains a number of feminised industries such as marketing but as a sector it is one which reflects important gendered roles. Indeed, services with their customer orientated focus (Korczynski, 2002) disproportionately employ women. Analysis of recent data from the UK *Labour Force Survey* (Brindley et al, 2013; Foster et al, 2011;) exploring women working in marketing, a particular branch of the professional service sector, found that women’s careers in marketing are not homogenous or linear with self-employment appearing to be a mid-career transition phase for women marketers. Certainly, research suggests that women’s career paths are different from men in that they do not conform to a hierarchical career trajectory. Traditionally the term ‘career’ has been used to describe long-term progression, a ladder, or linear promotion, within an occupation, or through a series of occupations involving increasing levels of responsibility at each stage (Evetts, 2000). In order to capture the complexity of female experiences of work, including the career transitions women may experience, the notion of a ‘patchwork’ or ‘kaleidoscope’ career have emerged (Bateson, 1990). The reasons for complex career paths have been explained by women’s continued dual or even triple roles, as employees, mothers and care providers (Hardill, 2002; Perrons et al., 2005). If one combines organisational structures and the conflict between work and home roles, as illustrated by Krider and Ross (1997) and the prevailing masculine culture (Broadbridge, 2008), then the strategies that women in the service sector adopt during their career, and the career trajectories they experience at different stages in their life, need to be explored.

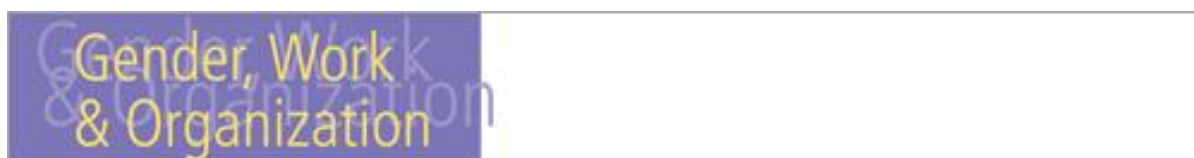
This track explores the rationale driving movements inter and intra the service sector, for example into self-employment, part-time work, volunteering, junior roles because of flexibility requirements, the impact of the glass ceiling and the need for autonomy at work. Questions remain over movements between career strategies, the factors influencing career decisions, and the permanence of transitional movements. In addition, questions also remain regarding the role of men in the career paths of women in this sector. Do they act as a barrier in the household and/or workplace, or are broader institutional and social factors more central concerns? Over ten years ago Maclaren and Catterall (2000) argued that there was research available on women working in professions like medicine, teaching and banking but given the changes wrought in these sectors as a result of policy directives, technological impacts and economic forces, what is the position 14 years on and what of other service industries such as the rise of retailing and care? This track invites studies that draw on international data on professional service sector careers and that draw on inter-disciplinary research that utilises theories from the marketing, retailing, entrepreneurship, gender, economic and career disciplines.

The following is an indicative but not exhaustive list of potential topics that may be considered:

- Professional career paths in the service sector: the developing versus the developed world;

- Professionalisation of services and realised outcomes for men and women working within the sector;
- Gendered analysis of career transitions within the service sector;
- Challenges for professional bodies in supporting women in the service sector through their career stages;
- Service sector industry papers which consider professional gendered careers in for example, retailing, law, architecture, accountancy, marketing, finance, medicine and care.

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Call for abstracts

Gender and Labour in New Times

Stream Convenors:

Lisa Adkins, Sociology, University of Newcastle, AUSTRALIA

Emily Grabham, Law School, University of Kent, ENGLAND

Maryanne Dever, Humanities & Social Science, University of Newcastle, AUSTRALIA

Anne Kovalainen, School of Economics, University of Turku, FINLAND

The study of gender and organizations and of the gendering of organizations emerged, in part, as a response to what were understood to be problematic conceptualizations of labour and of an overly narrow focus on women and labour. Thus certain - and especially Marxist - conceptualizations of labour were understood to rely on problematic separations of nature and culture, narrow understandings of materiality and matter, and restricted understanding of value producing labouring activities. Such problems positioned the category of labour as an ineffectual and limiting surface for the theorization and analysis of the complex process of the gendering of work and of organizations. In turn, a focus on women and labour not only carried these problems associated with the category of labour, but also problems associated with the category 'woman', including its exclusionary effects. In contrast, an approach which focused on processes of the gendering of both work and organizations was heralded not only as enabling a move away from such problems, but also as opening out an understanding of gender as a relational process and of how organizational processes, practices and arrangements may themselves be gendered. As Joan Acker (1990) beautifully expressed it in *Hierarchies, Jobs, Bodies: A Theory of Gendered Organizations* 'gender is a constitutive element in organizational logic, or the underlying assumptions and practices that construct most contemporary work organization' (Acker, 1990: 147).

While the shift away from labour and from women and work to the study of gender and organizations was an incisive and productive one, in retrospect what was lost in this move was attention to the category of labour. This tendency to bracket the category of labour has proven to be costly, not least because substantive, empirical shifts to arrangements of labour under conditions of post-Fordism (including recessionary Post-Fordism) render a focus on labour vital to the analysis of our times. Such shifts are multi-dimensional but include: changes to the assembly, composition and distribution of labour; changes in labour's capacities and performative effects (that is, in what labour *can do*); the emergence of novel forms of value; and the unfolding of new sites of the extraction of surplus (including the body made cellular). Moreover, and crucially, many of these changes have played themselves out dramatically in regard to female labour. To offer a few examples: female labourers fuel precarious labour markets in the provision of domestic work and services (Ehrenreich and Arlie Russell Hochschild, 2002); an expanded bio-technological industry is putting the female body to work, and specifically female reproductive tissues, to harvest promissory value (Waldby and Cooper, 2009); domestic labour is now literally hardwired into the performance of securitized assets on financial markets (Adkins and Dever, 2014); and women's waged-labour is increasingly central to household survival, including to debt-fuelled social provisioning (Roberts, 2013).

What such examples underscore is not only how female labour is a site of intense and complex activity in post-Fordist accumulation processes, but also how such labour is a now key object of analysis for understanding forms of economic and social change, including processes of financialization and economization. Indeed they suggest that rather than an obsolete framing, research focusing on 'women's work' is both timely and necessary in the context of post-Fordist accumulation. It is in this context, then, that this stream calls for papers examining 'Gender and Labour in New Times'. Such papers may include, but are not limited to, considerations of:

- The financialization of women's work (both paid and unpaid)
- The shifting temporal dimensions of women's labour
- New forms of the productivity of women's labour
- The measurement and valuation of women's labour in post-Fordism
- Women's work in a time of austerity
- Indebted labour and social provisioning

Yet more than a revitalization of the study of 'women's work' this stream also seeks to open out feminist socio-legal theories of gender and work to the shifting co-ordinates and capacities of labour, especially of female labour. It does so particularly in a context where legal and policy devices designed to redress aspects of gender inequity at work – including devices associated with achieving 'work-life balance', 'decent work' and those entangled in the production of the adult-worker model family household – hold little traction in regard to the kinds of shifts in the qualities of female labour and of work more generally at issue in post-Fordist accumulation.

Thus work-life balance devices assume that work on the one hand, and life on the other can be balanced (particularly for women) via the regulation of working time, an assumption which flies in the face of the unpredictable, unknowable and eventful forms of working time characteristic of post-Fordist work contracts (for example, zero-hours contracts). As well as the renewal of the study of 'Women's Work' this stream is therefore also concerned with feminist socio-legal theories of gender and work attuned to the complexities of post-Fordist labour. This includes, but is not limited to:

- the limits of current feminist engagements with labour regulation
- the rationales and boundaries of legal engagements with emerging processes of value creation
- socio-legal theories of social reproduction.

Finally, this stream also recognizes the productive and performative effects of the law in regard to labour and value, particularly in regard to women's work. Thus it recognizes that just as economists may 'make markets' (MacKenzie et al, 2011), legal intervention in women's work may well have performative effects. The stream therefore invites papers from socio-legal scholars, legal ethnographers and legal anthropologists concerned with the analysis of:

- the role of legal technicalities in laboring processes
- the entanglement of non-human actors in labour regulation

- the enrolment of forms of labour regulation in the production of value.

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Call for abstracts

Crafting the Graft: women's agency in the workplace

Stream Convenors:

Jane Parker, Massey University, NEW ZEALAND

Julie Douglas, Auckland University of Technology, NEW ZEALAND

Katherine Ravenswood, Auckland University of Technology, NEW ZEALAND

Gill Kirton, Queen Mary, University of London, ENGLAND

Rae Cooper, University of Sydney, AUSTRALIA

Janet Sayers, Massey University, NEW ZEALAND

Lise Lotte Hansen, Roskilde University, DENMARK

Sue Ledwith, Ruskin College, Oxford University, ENGLAND

This stream focuses on women's experiences, sense of empowerment and collectiveness at work. This focus responds in part to the difficult conditions that both transcend and pertain to nation states in which many work organisations have operated, and more particularly the global financial crisis since 2008, political conservatism, and associated austerity measures and work organisation developments. It recognizes that, in such circumstances, women's access to and advancement in the workplace has not improved in a linear fashion, but rather, has been slow, unspectacular, and in some cases, even regressed (e.g. New Zealand Human Rights Commission, 2012, 2010; Cooper and Parker, 2012; Donnelly and Proctor-Thomson, 2012). These shifts are also intricately intertwined with women's circumstances and gender relations in the union/collective bargaining, domestic, public and other spheres of endeavour in all too often marginalized work and workplaces (e.g. Healy, Hansen, Ledwith 2006; Parker, Nemani, Arrowsmith and Douglas, 2011; Cooper and Baird, 2009).

The stream concentrates on the character and scope of initiatives undertaken by women, their workplaces and other parties to improve women's workplace situation in recent times. More particularly, it will seek to examine the extent to which women themselves, both collectively and individually, feel that they are the architects or agents of their own workplace situation, and what experiences they draw upon to reach this conclusion. At the macro-level, the stream would seek to highlight key synergies and differences

between women's experiences and perceived level of empowerment at work across different nation states, given particular institutional, regulatory and political arrangements (e.g. see Connolly, Rooney and Whitehouse, 2012; Kirton and Greene, 2011). At other levels of analysis, it will investigate how women articulate their own agency in terms of their workplace progress and influence given their personal and immediate environmental and gender dynamics e.g. on women's work-life balance arrangements (see Gregory and Milner, 2009; Ravenswood and Markey, 2011), their intersectional identities (e.g. as young ethnic women); their industry/sectoral and occupational location in the workplace) and gendered and ethnic inequality regimes in the workplace (Acker, 2006).

As well as emphasizing multiple levels of analysis, we welcome papers involving quantitative, qualitative and mixed methodological approaches, and cross-disciplinary and theoretical papers and presentations. We particularly welcome research that draws attention to the nexus between women's characteristics, the workplace and their wider circumstances. Papers on the following themes are encouraged:

- **women and representation of 'intersectional' interests** (representation of women's diversity/intersectional interests, inclusivity of sub-groups of women and/or minority groups);
- **women in unorganised workplaces and NGOs** ('voice', processes, and outcomes at work in unorganized workplaces, jobs and industries; and the role of NGOs in representing and advocating for women and women's workplace experiences with, and instead of, unions);
- **collective regulation and women's working conditions and pay** (e.g. minimum standards, awards and industry agreements, national systems);
- **political economy and women and work** (e.g. political and electoral change, and its workplace impact for women);
- **women and unions, and women in unions** (women in/and union leadership, women and union policies, roles and structures, women's self-organising, women and union organizing, women's 'voice' in unions);
- **problems and possibilities in the construction of a women worker's collective in small workplaces, informal work, and when working in private homes and/or for agencies**
- **emerging developments in work and employment for women** (e.g. increased casualization, non-standard and precarious work (e.g. the precariat class – Standing, 2011), the use of IT in the workplace).

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Call for abstracts

**Gender and Globalisation:
What do Intersectionality and Transnational Feminism contribute?**

Stream Convenors:

Evangelina Holvino, Simmons School of Management, USA

Jenny K. Rodriguez, Business School, Newcastle University, ENGLAND

Diane Chilangwa Farmer, Business School, Kingston University, ENGLAND

“The [intersectionality] framework remains important, but we have to pay attention to and elucidate the complexities of using this framework beyond Euro-American societies. Understanding and attending to the complexities of transnationalism—composed of structures within, between, and across nation-states, and virtual spaces—alerts us to look for other axes of domination and the limits of using “women of color” concepts, as we use them now, to look across and within nation-states to understand the impact of transnationalism” (Purkayastha, 2012, p. 62).

This stream aims to explore the relationship between intersectionality and transnational feminism in the context of globalisation by exploring the following key questions: what are the similarities between these two approaches to the study of gender and power relations? What are the differences between intersectionality and transnational feminist approaches? What can we learn from sustained generative conversations that explore these two approaches to gender as it is applied to work and organisations in a global(ised) world? Globalisation and its associated dynamics have generated increased transnational dynamics that have transformed relations in workplaces where a combination of new patterns of migration and the feminisation of globalisation have (re)shaped the construction, enactment, deployment and regulation of social dimensions. In the last decades, intersectionality has been recognised as one of the most important theoretical and practical contributions to understanding gender in this and the situation of women whose experience and structural position are different because of their differences across race, sexuality, ethnicity, class, nationality and other social dimensions. In a parallel development, transnational feminist theories or approaches have gained ground, especially shedding insights on the situation of women given the transnational flow of labour, culture, bodies, and capital, which are now characteristic of globalisation and its ‘new world order’. However, present discussions of intersectionality have not fully incorporated social life in transnational spaces so there is much scope to incorporate the global hierarchy of nations as part of the intersectional nexus of analysis to help us not only to articulate and explore complex positionalities and contradictory subjectivities but also to broaden, challenge or change our understanding of intersectionality (Holvino, 2010; Choo, 2012; Purkayastha, 2012).

Davis (2010) has argued for the relevance of intersectionality to transnational analyses in its “...capacity to function as a method for analysing an array of transnational relations linking gender to a network of disciplinary regimes, normativities, sexual ethics, class apartheid, and racialised effects...locat[ing] transnational gender contexts within and across intersecting circuits of race, class, and sexuality moving in multiple and simultaneous political economies, histories, and culture formations (p. 143). Similarly, Calás & Smircich (2012) have noted that “research in transnational social fields would provide ways to articulate clearly and consistently in organisation theory the centrality of gender/sexuality/race/ethnicity/class relations invisibly sustaining modalities of neoliberal globalisation” (p. 424). The previous ideas raise important questions about the implications of the expansion of individuals, groups, corporations, and nation-states across transnational spaces and how institutional and structural power that creates dominant groups and relegates people to one category or another keeps shifting and changing over time and across geographies. Similarly, we should reflect on the role of nation/states on the

intersection of axes of power; the temporality and scope of methods of inquiry used to explore intersectionality in transnational spaces, and the potential (re)formulation of the intersectionality discussion as a result of using a transnational feminist lens. Ultimately, we need to explore the interplay between intersectionality and transnational feminism in order to understand better how the simultaneity of processes that take place disrupts the bounded nation and which new transnational social spaces are created as a result (Calás & Smircich, 2012). In doing so, we need to look at what research methods and approaches seem more promising or are been used to explore these questions, in particular to address the ongoing challenge of the practical applications of intersectionality with an added complexity of transnational feminist approaches.

We invite conceptual, theoretically informed empirical, methodological and practice contributions that address the relationship between intersectionality and transnational feminist studies, globalisation, gender and work. Themes and questions of interest for this stream include, but are not limited to:

- Theorising the interplay between intersectionality and transnational feminism
- How do dynamics of transnationalism shape structures as part of economic activities, social networks, social and political life and gender systems and what is the impact on gender relations?
- Transnational feminist studies and their impact on work, organisation and organising
- Understanding the (re)construction of intersectional inequalities from a transnational feminist perspective
- Identity/ies work and identities and work as a result of processes of transnationalism
- Using a transnational feminist lens to explore national policies of identity regulation
- Transnational feminist analyses of trajectories of marginalisation
- Transnational feminist understandings of systems of stratification in different geographical spaces
- Transnational feminism and the exploration of the meanings of intersectionality within nations (global/macro-country levels)
- Transnational feminist analyses of institutionalisation of intersectional inequality (e.g., how processes of racialisation take place across geographies and how are they institutionalized)
- Transnational feminist analyses of organisations, work and management practices
- What research approaches and methods help study the complexity of shifting power relations and identities using intersectional and transnational feminist approaches?

As part of the proposed structure of the stream, we are seeking to finalise with a general session to reflect on what has been learned about the possibilities and challenges of bringing intersectionality and transnational feminist approaches to inform theory, research and practice on gender, work and organisations in the age of globalisation. The aim of this final session would be to look to identify key learnings from the stream and new directions to continue (or not) bringing together these two important theoretical, research and practical advances in the study of gender and organisations. This final session will be chaired by the stream convenors and will consist of a conversation following a roundtable format with presenters from the stream as well as others in attendance to the conference who may wish to join us. If you would like to take part in this final session, please indicate so in a cover message with your abstract submission.

Abstracts of approximately 500 words (ONE page, Word document NOT PDF, single spaced, excluding any references, no header, footers or track changes) are invited by 1st November 2013 with decisions on acceptance to be made by stream leaders by the 1st of December 2013. Prospective contributions will be independently refereed. New and early career scholars with ‘work in progress’ papers are welcomed. In the case of co-authored papers, ONE person should be identified as the corresponding author. In the first instance, abstracts should be emailed to: jenny.rodriquez@ncl.ac.uk. Abstracts should include **FULL** contact details, including your name, department, institutional affiliation, mailing address, and e-mail address. *Please state the title of the stream to which you are submitting your abstract.* Note that no funding, fee waiver, travel or other bursaries are offered for attendance at GWO2014.

**8th Biennial International Interdisciplinary conference, 24th – 26th June, 2014
Keele University, UK**

Call for abstracts

Gender, boards and senior management

Stream convenors:

Maria Adamson, University of East London, ENGLAND

Elaine Yerby, University of East London, ENGLAND

Cathrine Seierstad, University of Sussex, ENGLAND

Florence Villesèche, Copenhagen Business School, DENMARK

Morten Huse, BI, NORWAY/ Witten Herdecke, GERMANY

The scarcity of women in top positions, senior management and more particularly on corporate boards have over the last decades become an area of concern for corporations, policymakers, the media and researchers (Huse, 2009; Teigen, 2003, Ragins, Townsend and Mattis, 1998; Singh and Vinnicombe, 2004; Branson, 2012; Treanor, 2012; Seierstad and Opsahl 2011). The absence of female representation has become a particular concern in the private sector, a setting where equality strategies of a radical nature, such as quotas, had historically been avoided. In 2006, Norway was the first country to introduce a gender representation law requiring boards of directors (BODs) of listed companies to have approximately 40 per cent of each sex by January 2008. Over the last years, other countries, such as Italy, France, Spain, the Netherlands, Iceland, Belgium and Finland have followed similar paths introducing regulations for gender balance, whilst softer initiatives of a more voluntary nature have taken place in countries such as the United Kingdom, Sweden, Canada and Australia. EU is monitoring the gender balance in top jobs closely, threatening to introduce positive discrimination regulations at EU level if the share of women does not increase further. Beyond the concern for numerical equality between men and women on boards, in the current environment of the financial crisis, widespread media, political and public condemnation of this gender imbalance has highlighted the need for a more diverse approach to business and renewed awareness of areas of corporate social responsibility (Huse *et al*, 2009). Further, this makes the topic of women on boards central in contemporary debates of gender, power and (in)equality globally.

With the renewed focus on women in leadership, including the use of quotas, we want contributions in our stream to explore changes, challenges and achievements for women on in top managerial positions and on boards. It is over 30 years since Kanter (1977) published her seminal work 'Men and women of the corporation'. Are women still odd tokens when it comes to positions of power and influence, or has the presence of women on boards significantly increased in recent years, and with what effects? Have quotas systems disrupted existing gender composition in top management? With increased interest of the press and policy makers to these issues, how can we understand the role of political and media discourses in shaping the issue of women in top positions?

While the central topic of this stream is to investigate changes, challenges and achievements of women on boards, we warmly welcome papers that go into behavioural perspectives and dynamics both outside and inside the boardroom. Indeed, directors are selected from a pool of talent consisting mainly of directors from other organizations, but also top management of quoted and important private sector organizations. Identifying differences in dynamics as well as behavioural elements at board vs. top managerial level, public vs. private sector, large firms vs. SMEs, etc., is of interest to us. Contributions investigating broader institutional dynamics are also of interest. We are looking for submissions seeking to understand these practices, their benefits and challenges in different national and international contexts. Moreover, delving further below the surface of demographic diversity in the selection of

directors is a core interest of ours: who are the women who currently hold directorships? Do they bring diversity beyond the surface of their demographic identification as different from men? Does gender diversity on boards address the contemporary concerns for more diverse and sustainable approaches to business? Indeed, as yet much research looking at women in top positions (re)produce the 'business case for diversity' discourse, i.e. looking how women on boards aids company's performance (see Adams and Ferreira, 2009; Daily et al. 1999; Fondas and Salsalos, 2000; Nielsen and Huse, 2010; Huse and Solberg, 2006; Williams, 2003). Is this rhetoric missing the ethical and moral question of justice? Papers exploring issues beyond the 'business case' are thus welcomed. We also welcome contributions adopting more micro or narrative approaches. What are women's experiences of top positions? How do they understand their persistent under-representation? We also encourage contributions to include explorations of the male perspective: how do male directors understand their role in the transformation of the boardroom? Indeed, transforming boards requires the consideration of all its stakeholders, in particular the ones holding power. The topic of diversity also leads us to consider intersectionality. Indeed, the category of 'women on top' is currently rather homogenous. In fact, the majority of women at the top of leading organizations are white - 74,5% Fortune 500 (Alliance, 2011). We welcome papers, which attempt to unpack this universal category of 'women' in the context of boards and top management. In particular, we welcome papers taking an intersectional approach looking at the positions of minority female groups; exploring the role of other categories of difference (e.g. race, class, sexuality etc.) in shaping women's positions at the top. The themes we are interested in will focus on (but not limited to):

- Corporate gender regimes: theorising challenges and achievements of women directors
- The role of policy and legislation discourses on women in power positions
- Theorising and debating quotas
- Critical perspectives on gender diversity on boards and the business case
- Dynamics and behavioural perspectives on the boardroom
- Does size matter? Experiences of female directors in small and medium companies
- Does industry matter? Horizontal segregation
- Global leaders: women in power in the international context
- Minority women on boards
- Intersectionality and board diversity
- The embodied experience of female directors
- Balancing personal and professional life 'at the top'
- Too feminine, not feminine enough? The tight rope of gendered stereotype
- The male perspective on transforming the boardroom

This list of topics is suggestive rather than exhaustive. Contributors may choose to draw on material from a wide range of empirical spheres, theoretical perspectives and methodological orientations. Papers can be theoretical or theoretically informed empirical work. We welcome papers from any national context.

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**8th Biennial International Interdisciplinary conference, 24th – 26th June, 2014
Keele University, UK**

Call for abstracts

Reframing gender (in)equality in (post)modern times

Stream convenors:

Nathalie Amstutz

Business School, University of Applied Sciences of Northern Switzerland, SWITZERLAND

Ortrun Brand, Philipps-Universität Marburg, GERMANY

Helga Eberherr, WU Vienna, AUSTRIA

Ralf Wetzel, Vlerick Business School, BELGIUM

The phenomena of vertical or horizontal gender segregation and the distribution of power and authority in organizations have become an object of a multitude of research projects and high-profile programmes in the area of gendered relations in organization. They have been discussed in relation to the problem of gender time and wage gaps, and to the perennial fraught attempts at reconciling professional and private lives, as well as to questions of sexuality. In view of the visible transformations of gender relations in society with their many contradictions and paradoxes, the number of blind spots has not, however, decreased. The opposite is true: the recent debate about the persistence or erosion of male-female inequality has created new questions of considerable urgency for current gender policy and emergent organizational gender cultures.

Two poles can be pointed out in current discourse. On the one side, there is the belief that gender discrimination will soon be consigned to history, since gender relations of Western industrialized societies are currently experiencing a subliminal, but nonetheless radical process of change. The former asymmetries will – as proposed by Alber (2010) – disappear alongside the transformation of the “old” patriarchal industrial society into a post-industrial service / post-patriarchal knowledge economy. Gender has already – as he emphasizes – lost much of its momentum as a structural category, with a person’s social or migratory origins taking its place as a determinant of social inequality. Hence the conclusion: Gender differences and inequalities will become irrelevant in postmodern society. On the other side, gender differences and inequalities are not perceived as “mere relics” that will “disappear automatically over the process of history” (Maruani 2010: 636), nor is a “natural tendency towards equality” (ibid.: 637) assumed to be likely. This vantage point assumes that the “preponderance of accumulated disadvantages on the female side” – as Maruani and others assert with a look at Verret – “is reconstructed and re-composed every day” (Maruani 2010: 637). This is supported by the recognition that, while numerous examples of a narrowing of the gender gap or indeed a reshuffling of circumstances in favour of women, as is the case in educational attainment, can be pointed to, many women are still not encountering equal opportunities in the labour markets or in specific selection processes despite greater educational achievements and qualifications (see Acker 2012; Bendl 2008; Brown/Ainsworth/Grant 2012; Zanoni et al. 2010). This position does not recognize a loss of relevance of the gender category in the relative rise of the categories of class or origin, as it addresses its research to the close interconnections of gender, class, and ethnicity that had already been visible forces in the rise of old hegemonies of bourgeois society.

This stream focuses on the gap between on the one hand, these promising scenarios of gender equality and, on the other hand, a series of contradictory re-configurations which are an outcome of persistent organizationally enacted inequalities. For example, so-called ‘knowledge economy’ is still far from becoming a pioneer of new gender relations. Alongside the organisational mechanisms ‘inserting’ inequalities coterminous with the adoption of anti-discrimination policy and diversity policies (such as

gender mainstreaming, diversity management), researchers have identified a 'myth of egalitarianism' that has developed via a discursive neglect of gender differences and which deserves further attention (cf. Dörhöfer 2011; Funder/Dörhöfer/Rauch 2006). The hierarchical motif of gender classification remains hidden under the gloss of a modernized code of equality (see also Nentwich 2006). Indeed, a 'taboo of inequality' prohibits – irrespective of some visible narrowing of the gender gap – a critical engagement with the still prevalent gender asymmetries (in terms of hierarchy, remuneration, and labour allocation), let alone any process of “undoing gender” (Butler 2004) or “not doing gender” (Wetterer 1999).

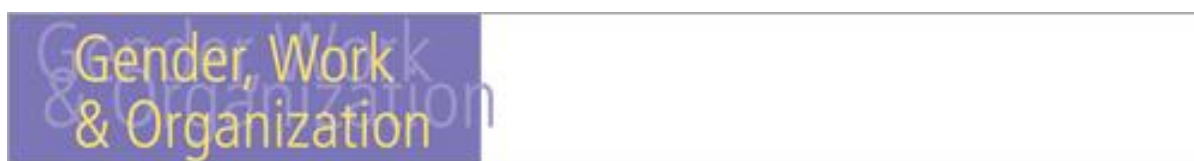
Organisational theory offers explanation models for this concomitance within organisational function like Brunsson's concept (1989) reflecting the obvious disconnection between “talk” and “action” which only serves to camouflage this survival of gender differences to the undiscerning observer. A type of “illusio” (Bourdieu 1997) has developed, encompassing the claim that it is predominantly performance which matters. Questions of wage equality, standing, or respect are, under this premise, no more subject to gender, but only a final product of meritocratic mechanisms or the reflection of a person's subjective capacity to live up to the premises of the modern performance paradigm. Organizations not only play a major role in producing the 'rational myths' of hierarchy, rather they also participate in the 'de-thematization' of gender hierarchies. Every reconfiguration of gender relations promises the erosion of old inequalities and the end of traditional roles; it also brings the risk of new, more subtle forms of gender differences gaining hold, or even – following Deleuze (2010) – the risk of a purposeful conservation of old asymmetries, such as the gendered distribution of labour based on the heterosexual model (see the problem of re-traditionalization).

An inspiration for our stream is the classic publication *The Iron Cage Revisited* (DiMaggio and Powell, 1983). Building on their metaphor, we specifically seek for papers that engage critically with the function and role of organizations, their discursive practices concerned with (re)production, persistence and change or 'fading' of gender differences. The stream asks for an organizational perspective on organization's mechanisms in dividing labour, defining functions according to the heterosexual model or (de)gendering their own structures. Papers submitted to this sub-theme may include, but are not limited to, the following topics:

- the development of theoretical frameworks: Which new and innovative approaches in organizational theory facilitate analysis of the wide range of structural and cultural change and/or persistence of gender differences in organizations? How does neo-institutionalism and neo-institutionalist modernization theory contribute to the analysis of gender and organizations and how do these approaches help to dismantle not only obvious, but also latent processes of dealing with gender (in)equalities? How, do current approaches in organizational theory in general and in neo-institutionalism-theory in particular need to be 'gendered' and extended in order to serve for proper analyses of processes in organizations?
- empirical studies illuminating how organizations deal with the rise of social expectations about gender equality
- do organizations form new, intelligent facades (Brunsson 1989) of equality that maintain the illusion of gender parity? Are there signs of equality in the working world, its cultures, structures, and decisions-making processes (e.g. with an explicit commitment to social sustainability, meaningful internal guidelines, and changes to processes and structures)?
- Are there different types of (post)modern organizations showing different gender subtexts? What is the role of heterosexuality in the division of labour within organizations and what organizational theoretical framework offers useful analytical models here? Is there evidence of a 'gender cage' or are gender differences narrowing in discourses and power relations?
- has the recent introduction of EU-wide anti-discrimination regulations improved the likelihood of equality and, if so, to what extent? Or have organizations managed to 'batten down the hatches' against the introduction of such equality? Which current transformations are affecting gender relations in organizations? What mechanisms of change are to be discovered at work? What indicates the persistence or the change of gender relations? What organizational constellations contribute to creating and maintaining, or to removing, the equality myth? Which mechanisms and/or processes of change are necessary to introduce a process of “undoing gender” in an organization?

We welcome broad-ranging theoretical and theoretically informed empirical studies as well as critical literatures reviews which are inspired by the areas of interest expressed above.

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**8th Biennial International Interdisciplinary conference, 24th – 26th June, 2014
Keele University, UK**

Call for abstracts

Youth job insecurity: gender, working life and life plans

Stream Convenors:

**Elisabeth Schilling, University of Applied Administrative Sciences NRW, Bielefeld, GERMANY
Carmen Leccardi, University of Milano-Bicocca, ITALY**

Recent economic crisis in different European countries with its accompanying high youth unemployment (up to 60% in some Southern European countries) raises many questions, which should be addressed in our proposed stream.

Preparing for job entry and starting one's professional career is one of the most important development tasks of adolescence and youth. Besides the crisis, which has a different intensity in different countries and professional fields, currently the process of starting a career takes place against a background of increasing individualization of life-courses and corrosion of normative expectations concerning a 'successful' professional life for both men and women. Biographical prospects of different cultures intermix with each other in the process of globalization and build a complex collage. These processes lead to a rising degree of biographical insecurity among young people and influence all areas of life. Of course, there is also an important influence of gender and perceived normative gender roles. Changes in normative conceptions of gender roles enhance the insecurity of young people concerning their biography and raise many new questions. The level of biographical insecurity differs not only between countries and genders, but also between professional fields. Our interest include also regional structures which support or restrict the emergence of certain biographical perspectives. We aim to explore the interrelations between the structures at the macro-sociological and intermediate levels and the biographical projections at the micro-sociological level. In our stream we explore the emergence of psychological safety and social security through work. We further emphasize the role of regional structures which support or restrict biographical uncertainty (i.e. lack of psychological safety and social security, difficulty in relating positively to the future) and the subsequent production of different biographical horizons with respect to gender. We aim to explore the interrelations between gender and

the societal and institutional structures at the macro- and intermediate level and the individual biographical projections at the micro-level. Papers could emphasize the following questions and research areas:

- Does youth unemployment influence any shift in conceptualization of gender roles and their subjective understanding?
- How does this subjective knowledge about gender structures influence the everyday life of young people (women and men)?
- Which other factors are relevant in this context of “making gender”: common sense precepts, everyday routines, cultural models, other?
- How do adolescents and young people in different countries, cultural, professional and organizational contexts perceive the prospects of their professional development?
- How do they cope with professional insecurity and (imminent) unemployment?
- How do future prospects of the unemployed young people look like and how they change in different cultures? How do they plan a combination of family and profession?
- How does youth unemployment influence the subjective notions of biographical and/or career success?
- How do organizations react to perceived changes in the future concepts of young people: do they exploit the current insecurity or do they offer strategies which help young people to cope with these trends? What are the gender dynamics of employers’ responses to such insecurity?

This list of topics is suggestive rather than exhaustive. Papers can be theoretical or discussions of theoretically informed empirical work.

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**8th Biennial International Interdisciplinary conference, 24th – 26th June, 2014
Keele University, UK**

Call for abstracts

Women and Austerity: Vulnerabilities and Resilience

Stream Convenors:

Hazel Conley, Queen Mary University of London, ENGLAND

Sue Durbin, University of the West of England, ENGLAND

Jan Kainer, York University, CANADA

Sian Moore, University of the West of England, ENGLAND

Margaret Page, University of the West of England, ENGLAND

Tessa Wright, Queen Mary University of London, ENGLAND

There is growing evidence to suggest that the current economic crisis has had a particularly uneven impact with already vulnerable demographic groups, vulnerable geographies and vulnerable organizations bearing the brunt of national and international austerity measures. Evidence is beginning to mount which identifies that women, particularly those with intersecting disadvantage such as poverty, disability ethnicity and age (young and old), are likely to feel the effects of austerity to a greater extent. However these intersections are also likely to be compounded by the geographic and organizational unevenness of austerity. Some European countries such as Portugal, Greece, Ireland and Spain have proven to be more vulnerable to the effects of economic crisis and fiscal austerity than others and the outlook for women in these countries is likely to be of particular concern. Outside of Europe, aid budgets to the 'third world' are also coming under increasing scrutiny with the threat that chronically disadvantaged geographies and the women who inhabit them will lose financial support. At the same time, many of the public and voluntary sector organisations whose role it is to support women in crisis are also finding themselves casualties of austerity. The political rhetoric is that the private sector (market) will compensate for jobs lost in the public and voluntary sectors, but the evidence suggests that the jobs that have so far been created are likely to be short-hours, low paid and insecure. Furthermore many of the public and voluntary services that benefited women as service users, such as refuges and rape crisis centres, are unlikely to attract profit seeking private sector interest. In conjunction with these events there is a global resurfacing of violence (physical and electronic), discrimination and harassment, both historical and current, against women and girls. One result is that feminism and feminist activity is beginning to witness resurgence in popularity in a variety of traditional and non-traditional forms. As such the conditions that make for 'the perfect storm' in the global fight for women's equality are likely to be coalescing.

Whilst there have already been a growing number of seminars, workshops and conference streams examining the impact of austerity on women, this stream seeks to bring together intersectional, geographical and organisational factors that might compound the impact and hinder aid and support, but which may also lead to the sparks of a renewed resistance. As such papers on the following indicative topics would be welcome:

- International case studies of the impact of austerity on women
- Intersectional analyses of the impact of austerity on women
- The impact of austerity on public and voluntary sector services that support women
- Women, vulnerability and the 'precarariat'
- Can the private sector step in to the breach?
- Feminist analyses of austerity
- Gendered State responses to austerity
- Trade union and other social movement responses to gendered austerity
- Social Media – part of the solution or part of the problem?
- Fighting back and resilience - past and present

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**Biennial International Interdisciplinary conference, 24th – 26th June, 2014
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Call for abstracts

Gender and Later Working Life

Stream Convenors

Linda Colley, Institute for Social Science Research, University of Queensland, AUSTRALIA

Wendy Loretto, University of Edinburgh Business School, SCOTLAND

Aine Ni Leime, Social Gerontology, National University of Ireland Galway, IRELAND

Like gender, age is a means of stratification in society and organisations. However, age is often absent in studies of gender at work and, similarly, gender is often invisible in studies of age at work. This lack of fine-grained understanding is particularly acute in studying later working life. For example, much of the study of retirement has assumed a male or neutral ‘adult-worker’ position (Lewis, 2007). As demographic and economic pressures increasingly focus policy and research attention onto the need to remain longer in paid work and to delay retirement, we require this research gap to be filled.

For women, employment patterns are highly cohort dependent, influenced by the labour market policies of the time, starting conditions and path dependent processes of career formation. Women of all ages are subject to discriminatory perceptions; for example, women are perceived as having lower productivity or labour market attachment but the justifications vary across age cohorts - flighty young things, hearing wedding bells, being more committed to raising a family, or going through ‘the change’ (Duncan & Loretto, 2004; Itzin & Phillipson, 1995). Older women may be in an economically worse position than older men due to the cumulative effects of differing access to education, employment, parental leave or flexible work hours, as well as their concentration in certain occupations and segments of the labour market (Loretto and Vickerstaff, 2010; Spratlin & Holden, 2000). Governments and organisations have tended to target policies towards women of child-bearing and early child-rearing age, and participation in the middle of careers, with relatively little attention on women towards the end of their working lives (Emslie and Hunt, 2009). Feminist gerontologists encourage researchers to go beyond studying women as they age, to focus on power differences across groups and to study both women’s and men’s privilege, oppression and abilities (Hooyman, Browne, Ray, & Richardson, 2002). For men, there may also be a stunted understanding of their experience in later working life. In part, this arises from a tendency for policy-makers and researchers to conceive of decisions around work and retirement as largely individualistic. However, in reality, many such decisions are likely to be made against a backdrop of long-term domestic contracts, where gender roles shape attitudes and choices (Loretto and Vickerstaff, 2013). The limited research in this area suggests that men’s and women’s decisions to work longer may be affected by different factors (Shacklock, Brunetto and Nelson, 2009) which in return results in gender differences in post-retirement employment (Pleau, 2010), but we need further insights as to the reasons for these differences in order to understand the implications for policy and practice surrounding later-life working.

This stream aims to advance theory and knowledge of gender and later working life. We encourage papers from scholars at all stages of their career that address the overall theme of the conference and this stream, ideally in one or more of the following themes:

- *Workforce participation and progress in later working life.* Older men and women are increasing and extending their participation in paid work. What is their experience with gaining jobs and recruitment in later stages of their working lives? Do they face pressures to curtail their participation, particularly amidst austerity circumstances and downsizing in many sectors? How do gender and age affect their position in the workforce? To what extent do women and men have opportunities for development or

to gain promotions in their later working lives? What are the with-gender and between-gender differences across age cohorts in pay and promotion?

- *The individual experience of gender in later working life.* Ageing may be configured or reconfigured through circuits of gendering practices. How do men and women embrace, resist or challenge these biological, discursive or embodied practices in an occupational setting?
- *Work life balance in later working life.* Do current employment frameworks meet the needs of men and women in later working life? Are the flexibilities for work-life balance around child-bearing and raising also available for the issues that might be faced in later working lives, including elder care or personal health issues? Do men and women make use of provisions for transition to retirement, rather than the traditional full-time work to full-time retirement?
- *Gender and age in occupations and labour markets.* How do specific occupations cater for men and women in later working life, such as accommodating them in very physical occupations such as nursing and construction, or imposing mandatory retirement ages (for example for pilots)? How have new forms of work and labour market restructuring affected men and women in later working life, and do they challenge, reproduce or increase disadvantage over an individual's life course?
- *Retirement trends and prospects.* Are there differences in the retirement patterns of men and women and, if so, what are the drivers? Has the global economic downturn affected retirement patterns, and are there gender differences?
- *State and organizational practices and policies:* To what extent do various the legal and policy contexts recognise and accommodate gender in debates and policies surrounding later working life? In what organizational spaces, such as diversity or pensions debates, are age and gender norms shaped or reproduced?
- *Gender, age and other intersections:* How might age and gender be organised and socially constituted through divisions and values surrounding ethnicity, class or sexuality (c.f. Moore 2009)?
- *Theorising gender in later working life.* What approaches or theories help to study and analyse gender issues in later working life.

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Call for abstracts

The research practice of intersectionality in work and organisations

Stream Convenors:

Eve Ewington, Newcastle University, ENGLAND

Elisabeth Anna Günther, Vienna University of Technology, AUSTRIA

Katherine Ravenswood, AUT University, NEW ZEALAND

Jenny K. Rodriguez, Newcastle University, ENGLAND

'What tools do we need to use to bring down the master's house if we cannot do it with the master's tools?'

This stream seeks to showcase conceptual, theoretical and theoretically informed empirical discussions about the research practice of intersectionality in work and organisations. Intersectionality continues to draw the interest of scholars looking to examine and understand inequality, how it shapes individual, multifaceted identities, and what needs to be done to challenge the 'givenness' of social categories (Hancock, 2007a; Ferre, 2009). Intersectional analysis moves beyond one-dimensional examination of inequalities based on its main proposition that in order to grasp social reality within work and organisations it is important to mind its complexity and avoid oversimplifying the effects of social categories. Instead the analysis focuses on "inequality regimes" (Acker, 2009), looking at the multilayered set of processes, policies, and practices that (re)produce inequality (Walby 2004). Ultimately, as an analytical framework that focuses on the interplay between political power and social inequality, intersectionality "will prove to be of importance in understanding organisations and working life in the next decade" (Harding et al. 2012, p.57).

However, despite its theoretical persuasiveness, intersectionality remains an open and contested term, with particular implications for its use as a research paradigm (Ferre, 2009, Hancock, 2007b). Nash (2008) has identified the lack of a defined intersectional methodology as an important tension within intersectionality scholarship. This issue remains unresolved with scholars struggling to apply the theory in practice, to hold onto the different levels of intersectionality (micro, meso, macro and global) and to deal with the analytical complexity posed by the potential need for different methodological approaches for each of the levels. In that respect, more work is needed that highlights the actual and potential methodological uses of intersectionality to examine the interplay between power and inequality in work and organisations. Indeed, whilst it is important to look closely and comprehensively at the underlying and intertwined processes and effects of inequality and privilege, it is equally important to understand what 'closely' and 'comprehensively' translate into in research practice. Research methods in social sciences were developed without the intersectional framework in mind, hence the underlying methodology is not suitable in order to grasp the complexity of intersectionality (Bowleg 2008, McCall 2005). Therefore, as Audre Lorde (1983/2010) has said, "the master's tool will never dismantle the master's house".

Moreover, although feminist researchers (c.f. Bowleg, 2008; MacKinnon, 2013) have pointed out that conventional frameworks fail to grasp the dynamics of power relations and effects of intertwined social processes; with particular exceptions (Hancock, 2007b; Simien, 2007), few discussions have engaged with intersectionality as a research paradigm and discussed the practical aspects of methodology and method for intersectional analyses. So, if the "master's tools" do not serve to unveil intersectionality in work and organisation, which tools should we use? How should intersectional research be designed?

As intersectionality is now “a leading feminist paradigm’ with expansive interdisciplinary reach [...] it is a critical moment to engage with its contradictions, absences, and murkiness” (Nash 2008, p.3). In the spirit of this call, this stream welcomes conceptual, theoretical and empirical papers that focus on the crafting of intersectional research in work and organisations. Important questions that the stream is seeking to explore are:

- What do people do when they say they are doing intersectional analysis, both in terms of research design, and analysis and interpretation?
- What makes intersectional analyses methodologically different from other types of feminist analyses?
- How do we account in research design for the heterogeneity of social categories?
- How do we craft multi-level intersectional analyses?
- Is intersectionality useful and appropriate in all research contexts?
- What does ‘intersectional methodology’ look like?
- What is to be gained, or lost, through applying and adapting conventional quantitative and qualitative research methods to conduct intersectional analysis?
- How can we avoid pitfalls, such as overemphasizing essentialist and oversimplified categories which do not capture the social reality of the research field?

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**8th Biennial International Interdisciplinary conference, 24th – 26th June, 2014
Keele University, UK**

Call for abstracts

Doing otherwise: Advancing praxis in critical diversity research

Stream Convenors:

Suzanne Gagnon, Desautels Faculty of Management, McGill University, Montreal, CANADA

Nelarine Cornelius, Bradford University, School of Management, ENGLAND

Wendy Cukier, Ryerson University, Diversity Institute, Toronto, CANADA

Zanele Ndaba, University of Witwatersrand, Business School, Johannesburg, SOUTH AFRICA

This stream’s purpose is to attract scholarship in gender, diversity and inequality that bridges theory and practice. In particular, it aims to generate dialogue on the implications of praxis, or direct and embodied synthesis of theory and practice in the service of emancipation and change. We seek contributions that exemplify or propose forms of such praxis from diverse international settings, and that engage both the

complexities and the promise of developing alternative knowledge(s) that ultimately assist the disruption of inequality regimes (c.f. Benschop et al., 2012; Acker, 2006), as supported by theory.

Contributions of critical management scholarship to social change have recently been called into question (Murphy et al., 2013, Spicer & Alvesson, 2009), including in organizational diversity and inequality (Cukier et al., 2013). Foster and Wiebe (2010) argue that a weak conception of praxis has limited the ethical potential of critical management. Within critical theory, praxis -- or the elimination of oppression through new systems that liberate the individual -- has equal importance to critique. However these authors argue that praxis has consisted mainly of critical pedagogy and participatory research, both valuable but insufficient to bring research to the service of change. In diversity and inequality, scholars have sought to interrogate prevailing methodologies for their potential to aid agency and community action (Gagnon & Cukier, 2012; Cukier et al., 2012). Zanoni et al. (2010) have called for 'radical, alternative diversity projects' that advance new forms of organizing to help effect change. Pullen and Rhodes (2013) explore a corporeal ethics as practical and political acts that seek to defy the negation of difference in organizations. In gender relations, a rich body of action research by Ely, Meyerson, Bailyn, Fletcher and colleagues in the US may provide an exemplar (c.f. Ely & Meyerson, 2000). Such approaches might assist in mitigating a 'critique-application divide': despite ongoing advances in research, theory and some strategies for change, evidence of emancipation and equity remains disappointing (Benschop et al., 2012). These authors note in particular a gap in knowledge of how to ensure sustainable change. Building on these literatures, this stream seeks to generate research, discussion, and we hope, inspiration about how critical diversity scholarship can 'do otherwise' or itself be a form of praxis or social change. It also calls for interrogation of how praxis can be supported by theoretical debates. We embrace dialogue and sharing of comparative insights from a range of contexts including emerging economies and the global south. Helping to underpin critical diversity research to date, the following might assist in informing praxis oriented research:

Discursive approaches: Discursive studies explore how difference works in and through discursive markers of identity, including gender and sexuality (Pullen & Knights, 2007). The ways in which individuals talk about and understand their identities is understood in relation to the exercise of power -- both the power through which individual identity is culturally determined and how such determinations may be resisted. Practically, discursive approaches can lead to an acknowledgement that multiple differences are fluid, despite attempts to concretize them in restrictive and binary categories (Knights & Kerfoot, 2004). The political importance of this realization is that such identity markers are dynamic processes and can thus be both done and undone (Pullen & Knights, 2007). Recognizing and enacting this (un)doing may make possible a political commitment to praxis - living difference and activating social change. Diversity discourses at an institutional level can also enable change given their powerful influence on organizational practitioners (Prasad et al., 2009).

Rights, freedoms and ethics: Praxis oriented research might be aided by a focus on freedoms and rights. Notwithstanding quandaries of rights approaches' neo-liberal roots, Gagnon and Cornelius' (2000, 2004) reconceptualization of the capabilities ethics of Sen and Nussbaum provides a possible route to change which some practitioners have found promising. Corporeal ethics or ethics of the body suggest an alternative approach to practical and political resistance to bring change (Pullen & Rhodes, 2013).

Phenomenology: Investigating the lived experiences of the research subject in relation with the researcher (Moustakas, 1994, p. 13), the phenomenological method involves returning to participants' experience and accessing all descriptions available, which provide the basis for an acceptable analysis of the important aspects of the experienced phenomenon, critical for praxis or change that is authentically grounded. Similarly, feminist standpoint theory has epistemological tools for performing research generating less partial and distorted perspectives on the ways in which women of different cultures perceive the world from a social context (Harding, 2004b; hooks, 2004),

Intersectionality: Race, class, gender, religion, sexuality, ethnicity, nationality and age form the basis for social construction of identity (Collins, 2000; Yuval-Davis, 2006). A focus on binary distinctions (male/female; white/black) can obscure important distinctions, for example, between the experience of white women and African American women (Bell & Nkomo, 2003). Scholars have consistently problematized and contested binary dichotomies, because for example, race is "gendered" and gender is "racialized", in such a manner that they fuse together to create distinctive opportunities for all groups (Browne & Misra, 2003; Essed, 1991). A praxis approach should embrace the analysis of multiple identities and intersectionalities between them, critical to understanding the multiplicities of difference.

The critical importance of context: Diversity research has been dominated by US- and Euro-centric approaches and mainly embeds histories and cultures present within these continents. We welcome papers that reach outside of western, northern contexts giving full epistemological value to situated and indigenous knowledge. These may provide an account not embedded in the language, concepts and constructs of the west, including in post-colonial contexts where the 'inequality space' emerges from a melding of historical and contemporary elements.

We welcome theoretically informed empirical and theoretical contributions that consider praxis or change oriented agendas for diversity and inequality, including but not limited to the following areas:

- collaborative community projects in race relations
- change oriented studies of intersectionality and multiple identities – e.g. cultural diversity and gender, race and gender
- papers embracing diverse ways of knowing and doing, and their links to equality and difference
- research tied to history and politics
- reflections on researchers' roles, identities and impact in the field - 'our stake in struggle' (c.f. Ashcraft, 2008).
- postcolonial praxis-oriented studies (Prasad, 2012)
- methodological challenges of studying and promoting alternative organizing for equality (Zanoni et al, 2010)
- research adopting alternative and emergent methodologies in the field
- other methodological debates, questions and dilemmas related to praxis or change-oriented research, international settings where these debates manifest in distinct ways
- indigenous methodologies for critical diversity research
- praxis as resistance for more egalitarian organizations (Pullen & Rhodes, 2013; Jones & Stablein, 2006)
- research tied to political action, activism or freedoms-oriented approaches to promoting difference and equality (Cornelius & Gagnon, 2004)
- social justice perspectives, e.g. promoting equality through educating the dominant
- ethics, praxis and diversity/difference
- knowledge translation and 'arbitrage' (Van de Ven & Johnson, 2006) as praxis in gender and diversity

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**8th Biennial International Interdisciplinary conference, 24th – 26th June, 2014
Keele University, UK**

Call for abstracts

Unions, work and globalization: leveraging change for the future

Stream Convenors:

Cathy Brigden, School of Management, RMIT University, AUSTRALIA

Amanda Coles, School of Culture and Communication, University of Melbourne, AUSTRALIA

Charlotte Yates, Political Science, School of Labour Studies, McMaster University, CANADA

The world of work is changing. The demographic profile of labour markets in western industrial economies is increasingly segmented. Class dimensions are deeply gendered and racialized, with an increasingly unequal distribution of wealth and resources. Gendered and racialized labour markets are fed by neoliberal state policies. The retrenchment of the welfare state under neoliberalism both pushes people into labour markets and intensifies workers' relationship to wage labour. The internationalization of public policy under globalization pushes and pulls workers around the globe in hierarchies of mobility and migration (for example, see the 2010 GWO special issue on Gender and Ethnicity). Neoliberalism and globalization at the state level shares an interactive relationship with economic and corporate restructuring that has dismantled the standard employment relationship as the basis for the economy. Part time, self-employment, seasonal, contract and freelance work are dominant features of labour markets. The flexibilization of employment leaves workers and their families with lives marked by employment and income insecurity, with significant costs and social impacts on individuals, families, and the communities in which they live.

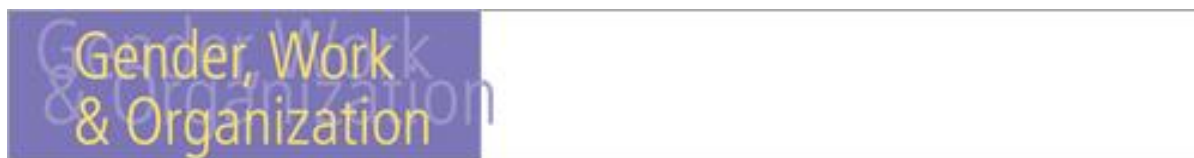
Historically, the union movement has primarily organized based on workplace representation rooted in standard employment relationships. Shifts in work organization, as a consequence of increasingly globalized corporate strategies and structures and neoliberal state policies that produce flexible workforces, has undermined the ability of unions to organize based on workplaces. Changing labour market demographics challenge the ability of unions to represent the interests of workers in their diverse subject identities, and the power relations between racialization, class, gender, citizenship, and mobility that complicate union solidarity (Soni-Sinha and Yates, 2013). All of this is further complicated by a general attack on the labour movement itself through increasingly regressive labour legislation that undermines the very foundations of the union movement itself – namely, the right to organize, represent, and strike. Unions, as social movement organizations, confront embedded inequality regimes in organizations (Acker, 2006; Coles and Yates, 2012). This is complicated by the legacy of the male breadwinner wage which has left its mark on the union movement through a long tradition of male dominated leadership that shapes union purpose and structures. Yet in the face of the changing labour and employment relations landscape globally, the need for unions is clear.

We call for proposals from established academics, early career researchers and doctoral students that engage with the ways in which union structures, purpose, strategies and narratives are being shaped by, and are responding to, the intersection of gender, racialization, and in an increasingly unstable employment landscape. We encourage empirical contributions, theoretically informed case studies that explore local, national and transnational experiences as well as more conceptual analyses. We also encourage multidisciplinary approaches. Areas of interest include but are not limited to:

- How do unions represent changing workforces? How are unions organizing new workplaces that expand their membership base? What impact does this have on union structures, purpose, narratives and strategic capacities?

- What lessons can be learnt from historical patterns and practices of organizing across the cleavages and interconnections between gender, race and class?
- How are unions leveraging the changing nature of their memberships as part of their ongoing development as workplace and community actors? How are unions at different scales responding: at the local, national and global scales.
- How are unions organizing along the global supply chain and in the informal sector?

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**8th Biennial International Interdisciplinary conference, 24th – 26th June, 2014
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Call for abstracts

**Dynamics of ICT and new media careers:
Gender differences, life course events, and national patterns**

Stream Convenors:

Juliet Webster*, Internet Interdisciplinary Institute, Open University of Catalonia, SPAIN

G rard Valenduc, Fondation Travail Universit -Namur, BELGIUM

Patricia Vendramin, Fondation Travail Universit -Namur, BELGIUM

*and staff of the Gender and ICT Programme, Internet Interdisciplinary Institute, Open University of Catalonia, SPAIN

The gender relations of participation in, and engagement with, work and employment in new technological and new media fields, are dominated by dynamics of stereotyping, under-representation, under-valuing, exclusion, and disadvantage, across almost all industrialised societies. Several theoretical and conceptual frameworks have been developed over the last two or more decades to understand these dynamics. Theoretical work in this area has been strongly informed by the social shaping and social constructivist approaches (Wajcman, 2004), emphasising gender as skills and social relations which become inscribed in new technologies. In this perspective, the gender relations and dimensions of technological participation are not universal or immutable, but rather are locally contingent and dependent on many social factors. Considerable attention has been paid in recent years to gendered patterns of representation in ICT and new media professions specifically. The concept of the life-course has been advocated as offering a fruitful means of understanding gender differences in participation and career development in science and technology occupations (Xie and Shauman, 2003; Webster, Casta o and Palm n, 2011). Life-course analysis reveals life events (family relationships, educational choices and achievements, family formation, geographical mobility patterns, labour market participation patterns and

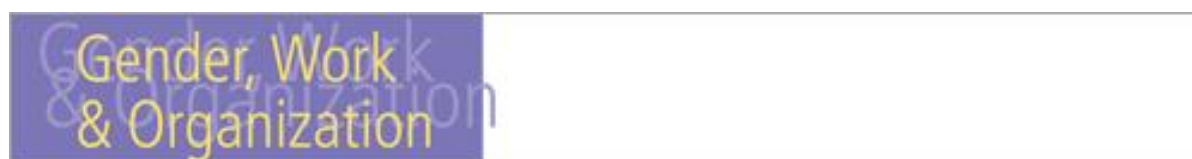
decisions), transitions and turning points which, separately and in combination, influence women's and men's ability to engage in these fields, and also shape their career paths.

This stream aims to develop and apply this conceptual approach, and particularly in combination with analyses of the role of social contexts in the shaping of ICT and new media careers. The stream will aim to develop conceptual tools and empirical evidence concerning the role of social contexts (welfare and care regimes [Esping-Andersen 1990], gender cultures in countries and organisations [Pfau-Effinger 1998; Gherardi 1995], working time arrangements in the computing sector and in individual organisations, for example) in shaping the trajectories of women and men in technological careers, specifically, in computing and new media careers. Papers in this stream should improve our understanding of the role of these varying different social environments in shaping the life events, opportunities and career trajectories of professionals in these fields. At the same time, a key issue to be addressed within the stream is that of how people navigate their careers within these different social contexts. Thus, the analytical focus of the stream will be on gender issues in new technology and new media work operating at social, organisational and individual employee levels, and the interaction between them. Among the central research questions which the stream will aim to address are the following:

- What are the entry routes to contemporary ICT and new media work? What skills or qualifications promote entry to the field, and how are these gendered or gender-labelled? Through which channels of formal or informal learning are they acquired?
- How do different 'breadwinner models' (including cultural attitudes to working women, maternity and parental leave provision, return to work provision, gender equality legislation, domestic divisions of labour, provision of care for dependents) affect employees' ability to pursue and progress in ICT and new media careers? How do employees navigate through their careers in countries with scant cultural or practical support?
- How do the working time arrangements and cultures in different societies affect the provision and take-up of flexible working arrangements in the ICT and new media sectors, and the cultural acceptability of long working hours?
- What are the gendered patterns of recruitment, progression and attrition in ICT and new media work in different societies and how do they compare?
- How are the organisational structures, cultures and practices of employers influenced by these social contexts? To what extent is there a 'multinational culture' of computing and new media work that transcends national boundaries? How are recruitment, training, progression and attrition policies and practices influenced by the ownership, global reach and sector of the employer and how do these factors affect the employment and employee development practices of different employers?
- How do employees themselves respond to their cultural and organisational environments and negotiate their ICT or new media careers? How are gender identities of these employees shaped in different societies? How are the practical challenges of this work managed? What are the experiences of older employees, particularly women, in these professions in different societies? Overall, how do structural and cultural factors, and personal decisions and actions intersect?

Currently, there is a considerable body of work analysing the gender dynamics of computing work and careers in single countries, and, with a few exceptions, this has to date focussed primarily on the situation in the English-speaking, Nordic, and Germanic countries. In this stream, we encourage papers which offer a cross-national analysis of the gender dimensions of computing careers, or those which focus on the situation in countries which have to date received less academic attention, for example, in the emerging economies, or in non-English speaking countries. In doing so, the papers in the stream will complement, build on, and provide the basis for, comparative analysis with existing work in this area. They will thus offer an important corrective to the idea that women's experiences and trajectories in ICT or new media work are homogenous, showing the nuances and variations in women's situations, experiences and career choices within their social contexts. Such research insights also have considerable practical implications, of which the stream will encourage debate. These include implications for organisational recruitment, development and progression practices, implications for the synchronisation of working time arrangements with women's life course events, and the feasibility of developing locally-conceived equality policies within increasingly global and concentrated employing organisations.

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Call for abstracts

General Stream

Stream Convenors

Deborah Kerfoot, Keele University Management School, ENGLAND

Ida Sabelis, Vrije University, NETHERLANDS

As a central theme in social science research in the field of work and organisation, the study of gender has achieved contemporary significance beyond the confines of early discussions of women at work. Launched in 1994, *Gender, Work and Organization* was the first journal to provide an arena dedicated to debate and analysis of gender relations, the organisation of gender and the gendering of organisations. The *Gender, Work and Organization* conference provides an international forum for debate and analysis of a variety of issues in relation to gender studies. The Conference is organised primarily as a series of streams. Authors whose work does not readily fit one of the stream themes but who wish to present their paper at GWO2014 submit their work to the General Stream.

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**8th Biennial International Interdisciplinary conference, 24th – 26th June, 2014
Keele University, UK**

**Conference Workshop:
Generation and Gender in Academia**

**Kate White, School of Education and Arts, University of Ballarat, AUSTRALIA
Heidi Prozesky, Sociology and Social Anthropology, Stellenbosch University, SOUTH AFRICA
Maria de Lourdes Machado-Taylor, CIPES, University of Porto, PORTUGAL**

This workshop explores the impact of recent developments in higher education on career trajectories of academic women. A new study by an eight-country feminist consortium – Women in Higher Education Management Network (Bagilhole and White, 2013), identified four major themes in generational issues for academic women. These were national context; organisational context; family, class and location; and agency. The book noted that while the younger generation of women believed they were entitled to careers on the same terms as their male colleagues, major challenges remain. These include countering the argument that the battles have been won for younger academics; lack of support and mentoring at the outset of academic careers; the continuing difficulty of aspiring to a traditional academic career path; capacity for playing the ‘game’ in managerial universities; and recognising mobility as crucial to career success. Our workshop provides a networking and discussion forum for the following topics:

- Generational issues in academia: what are the challenges that early- and mid-career women academics experience? Do these differ from those of the previous generation of women academics?
- Impact of national context on academic careers: how do national equal opportunity frameworks help to reconcile the competing demands of paid work and family life?
- Gender and career paths in academia: do women academics have different career trajectories to their male colleagues? If so, how does this impact on their career progression?
- Managerialism and academic careers: what is the impact of managerialism on academic workloads? Has managerialism created more or fewer career opportunities for women academics?
- Impact of family and class on women’s academic careers: the role of families in prioritising education; the role of mothers and fathers in career choice; the influence of family/friends/teachers on career paths; and the experience of working class women in universities
- Agency and gender in academic careers: agency might be explored in relation to choice, cultural capital, relationships that are more directed than mentoring, and gender awareness
- Support and mentoring for early career academic women: what support and mentoring is provided for early career academics? Is this gendered? If so, how does it affect career progression for women academics?
- Key transitions in women’s academic careers: are there critical transitions? Do these differ between different countries? What is the impact of these key transitions on women becoming full professors and senior university managers?
- Mobility and career success: how important is mobility for early- and mid-career academics? Does this differ between disciplines? How does mobility impact on work/life integration?

Our aim is to further develop gender in HE as a research focus through generating broader research links, and instigating reflection on change mechanisms that will lead to a higher representation of women in the senior ranks of academia and university management. An abstract is not required. Any questions or queries in advance of the workshop should be emailed to: kate.white@ballarat.edu.au

**8th Biennial International Interdisciplinary conference, 24th – 26th June, 2014
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**Panel discussion
Women and Leadership**

Joyce Gelb, Political Science, City College & Graduate Center, City University of New York, USA

Marian Palley, Political Science and International Relations, University of Delaware, USA

Naoko Kumagai, Japan International University, JAPAN

Hiroko Hayashi, President of Miyazaki Municipal University, JAPAN

This panel discussion session analyzes the role of women and leadership in a global context. Our focus is women in both the public and private sectors, with particular emphasis on the role of women as leaders in the academy, that is, the world of higher education. It is undeniable that women are underrepresented and discriminated against in all of these arenas of power, though arguably they have made some progress in the academic and public spheres. We examine how women break through the glass ceiling when they are able to, the obstacles they face, and the goals they are able to achieve. Do women who gain positions of influence use them for change? Are they likely to give voice to women's concerns as well as adapting to male dominated cultures or are these approaches necessarily in conflict? Are women's leadership styles distinctive, as some analysts have argued, related to seeking and operationalizing power? Do they stress organizational and societal change and diversity? We examine the degree to which they negotiate and cooperate and develop interactive relationships with their followers and colleagues as well as stressing inclusivity. Are women less likely to be ambitious or take risks than men in leadership roles? Do women leaders benefit from having mentors and do they provide mentorship themselves for others?

We also assess the impact of globalization and emerging international norms and values related to gender and leadership. Changing technological opportunities and methodologies may also be modifying the tools available to women who seek leadership roles. We seek to understand "best practices" and how they have been attained with regard to women leaders and their emerging roles (in this context could look at women's forums – Harvard, MIT etc.). Women continue both to face challenges from men and inhospitable environments. Also, many women have work /family balance issues. Since most countries do not have well-developed affordable childcare systems in place this later issue is often a barrier to administrative advancement for women who have families.

American college and university presidents are drawn disproportionately from the ranks of chief academic officers. Women are a minority of chief academic officers. The typical American university president is a married white male 61 years of age. At the present time approximately one quarter of all college and university presidents in the United States are women. A number of female presidents in the United States have headed all female institutions – women's colleges. These include the so-called "Seven Sisters" as well as historically African American schools such as Spelman College. Some, such as Ruth Simmons, went from Smith, a women's college to head Brown University in the Ivy League. Women tend to hold positions in less prestigious institutions and very few women lead research universities that grant doctoral degrees. There are some notable exceptions to this generalization; most notably, the presidents of Harvard and Princeton are currently women. However, it has been observed that when a woman leaves a presidency a man almost always replaces her. American college and university presidents are expected to focus their attention on fund raising and community relations. This often leads to significant time away from home. Many women are not interested in this life style and thus do not focus their attention on moving up the bureaucratic ladder to college or university presidencies. It is also the case that many married women with children, who might be interested in moving up the administrative ladder in an academic institution, start their administrative careers later than men. Thus they are not operating in the same time frame as men and cannot then compete with men in trying to

reach presidential status. Also, here may be an increasing trend in the United States to hire business leaders as college heads, given the emphasis on fund raising. Women seldom occupy business sector executive positions that are attractive to university presidential search committees.

In contrast to the United States, Japanese college presidents are often drawn from the ranks of former officialdom (Moriyama, Bando). Though there are only three women presidents in the prestigious national universities, there are a number of private college women presidents although their numbers are not available. As in the United States, several college presidents head women's colleges, including Ochanimizu and Tsuda Women's College. Our panel also discusses such women's leadership in Japan and compares and contrasts their roles with those of their American counterparts. Do they also focus on fund raising or are they more likely to shape their institution's agendas regarding curriculum, recruitment and faculty development? Do they have real influence or are they largely figureheads with men holding the power and dominating? Are female college presidents likely to marry or stay single, like many of their corporate counterparts? In both nations, while women are the majority of college attendees and graduates, they are far less represented in the ranks of higher rank professors and administrative leaders. Our panel features participants both from the United States and Japan, including women experienced in the field of academic administrative leadership.

We can assure a frank exchange of views related to their obstacles and successes as well as predictions for future progress. Join us! An abstract is not required. Any questions or queries in advance of the panel should be emailed to: JGelb@gc.cuny.edu