



Gender, Work & Organization Conference

28-30 June 2023 | Stellenbosch | South Africa

*Marginalised Gender Identities -
How can Intellectual Activism transform
Work and Organization*

BOOK OF ABSTRACTS



Stellenbosch
Business School

GENDER, WORK & ORGANIZATION



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Gender, Work & Organization Conference

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This book of abstracts for the 2023 GWO Stellenbosch conference contributes to Gender, Work and Organization's history. It marks the collective intellect and activism of transnational, interdisciplinary scholarship that tackles marginalised identities and how privilege can be used for social change. When we look back at these contributions, we will remember that we met in-person and online around the world to celebrate the intellect of African scholars in South Africa. The solidarity felt at this conference will be remembered by reading this archive, an archive that represents the thinking, activism and practice of scholars who want to make a difference to humanity, challenging the multiple, interlocking oppressions caused by white supremacy and patriarchy. At times of threat against differences, sexual, racial, gendered we united. This coming together lifted spirits, even amongst pain and despair, travelling alongside African scholars. Organizations, including workplaces, require structural and cultural change and this book shows that it is happening. Progress required collective effort, a collective sharing and learning. This African conference will live on in our minds, on the streets, in our communities and through our dissemination of our work. Thank you GWO Stellenbosch – a privilege for Gender, Work and Organization. A lasting memory. A challenge to collaborate. A call for action.

In solidarity.

Enkosi. Asante. Ngiyabonga. Dankie. Thank you!

The GWO Board

GENDER, WORK & ORGANIZATION





Gender, Work & Organization Conference

28-30 June 2023, Stellenbosch, South Africa

Our sincere gratitude goes to all the people that have worked tirelessly to make this conference a success.

The GWO2023 **Stream Convenors** of the 21 streams within which 386 papers were presented over the three days. The GWO2023 **Collaborative Events Convenors** who presented hugely successful workshops and reflection sessions. Our sincere thanks to the joint **Chief-editors of the GWO journal**, Alison Pullen and Banu Ozkazanc-Pan.

The **Keynote Speakers**: Judge Edwin Cameron, Prof Amina Mama, Prof Dorrit Posel, Prof Kopano Ratele, and panellists Khethiwe Nkuna and Olivia Ezeobi.

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A conference can never be a success without delegates - the GWO2023 delegates and papers were simply amazing!

Anita Bosch, Ameeta Jaga, Faith Ngunjiri and Nasima Carrim
GWO2023 convenors

GENDER, WORK & ORGANIZATION



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Stream 1

CONVENORS

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The association between gender and executive remuneration in South Africa

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While women continue to make strides in the corporate world, they remain underrepresented at the executive level in South Africa's listed entities. The purpose of this study was to examine whether an association existed between gender and executive remuneration in companies listed on the Johannesburg Securities Exchange (JSE) between 2014 and 2018. As a secondary objective, the study aimed to determine whether there were differences in the structure of executive remuneration packages of male and female executives. The study made use of a mixed model analysis of variance (ANOVA), covering 3 088 observations over the five-year study period, and the researchers controlled for other independent variables, such as company size, company performance, company risk, the sector in which the company operated, and the position held by the director.

The results of the study showed a statistically significant association between gender and executive remuneration. Female executive directors were found to earn an average total annual remuneration amounting to only 59.5% of that earned by their male counterparts. Differences were also found in the ratio of guaranteed to variable remuneration of male and female executive directors. The total remuneration of male executives comprised 48% guaranteed and 52% variable pay, while the total remuneration of female executive directors comprised 52% guaranteed and 48% variable pay. The gender pay gap, therefore, appears to persist in South Africa's listed entities.

Keywords: executive remuneration; gender discrimination; gender pay gap; remuneration equity; South Africa



Catalyst for good: An ecosystem management approach to shareholder activism

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Shareholder activism has the potential to ensure that boards of directors address value creation and stakeholders' concerns in a holistic way. A narrow-focus approach to shareholder activism has been shown to have unintended negative consequences. Shareholders seeking short-term gains may force companies to adopt policies that compromise sustainable value creation in the long term. Companies may also engage in defensive practices such as impression management, greenwashing or tokenism, whereby women are appointed to the board of directors for the sole purpose of meeting representation quotas. The result of these practices is that companies can demonstrate compliance in terms of reporting metrics, but without actually having to significantly change how they operate.

Shareholders who want to transform companies for sustainable value creation are increasingly following an ecosystem management approach. These shareholders work collaboratively with the boards of companies to strengthen corporate governance and to align performance evaluation and remuneration, for the achievement of sustainable long-term goals. Appointments to the board are based on the skill set and experience of the directors and their capacity to introduce diversity of thinking and innovation. To increase the number of women occupying management positions, they take a developmental approach whereby women are supported in their careers to develop the necessary competence and skills. This ecosystem approach ensures that there is alignment between strategy, risk management, performance evaluation, and investments in long-term value creation, including people development, and is aimed at going beyond narrow measures of firm profitability and representation quotas. The outcome of these shareholder-led initiatives may be the catalyst that is needed to change the narrative around how to achieve sustainable value creation and transformational societal change.



Towards a leadership framework for women board members in the petrochemical industry to enhance business sustainability

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The responsibilities of role players in the petrochemical industry are rooted in the Constitution of the Republic of South Africa, which provides for the right to a safe and healthy environment. A person conducting business, therefore, has a primary responsibility, on behalf of the board of directors, to ensure, as far as reasonably practicable, the safety and health of all stakeholders (workers, contractors, visitors, customers, members of the public) and the preservation of the environment, collectively referred to as the 'triple bottom line' (TBL), which addresses economic, social, and environmental aspects. Failure to consider the TBL puts the organisation at risk. From a business perspective, risk can have undesirable effects on the organisation's operations, finances and strategy, resulting in reputational damage, litigation, loss of market share, and other related consequences. To mitigate this risk and achieve corporate sustainability, businesses need to ensure that the board of directors is inclusive. Equal gender representation — creating an inclusive culture whereby one gender is not more dominant than the other, thereby inadvertently creating an invisible barrier preventing women from reaching the highest level of the hierarchy — is important for sustainable business practices. Research indicates that women are still under-represented at senior levels across different sectors.

A systematic literature review was conducted to investigate the prevalence of the terms woman, women, and female in the context of academic publications focused on the petrochemical industry. The review informed the development of a theoretical leadership framework aimed specifically at women in senior levels of organisations in the petrochemical industry, to enhance business sustainability. Equal opportunities for both men and women, especially at senior levels of the organisation, enhance inclusivity and sustainability. Inclusivity, however, should not be misconstrued to indicate appointment of women in leadership positions as a tick-box exercise. Women appointed should have leadership qualities, be competent in their leadership roles, and be committed to the sustainability of the organisation. One such leadership quality is delegation of responsibility to other people to ensure an organisational culture that promotes worker participation, consultative processes between workers and management, as well as team efforts in ensuring meaningful TBL progression across all levels of the organisation. Women provide a vast array of skills that can contribute to organisational sustainability. However, women remain comparatively underrepresented in positions of power and authority, even though South Africa's Constitution and the Women Empowerment and Gender Equality Bill calls for 50% representativity in decision-making positions.

Keywords: triple bottom-line; women; sustainability; risk; inclusivity; petrochemical; leadership



Corporate social responsibility and board gender diversity: A meta-analysis and future research directions

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Board gender diversity (BGEND) is one corporate governance mechanism that is widely discussed in accounting literature, especially in connection with firms' social and environmental issues. It plays a vital role in improving the quality of reporting (Ghaleb et al., 2021) and increases firms' capability to serve the interests of the different stakeholders (Reguera-Alvarado et al., 2017). The nexus between corporate social responsibility (CSR) and BGEND has become a point of focus in recent decades, as women tend to have values that are more aligned with CSR (Karim, 2021). Drawing upon resource dependency theory, women board members bring two major strengths to the decision-making of boards: enhanced sensitivity and a participative decision-making style. However, studies' findings are inconsistent regarding the relationship between BGEND and CSR. The mixed evidence requires a synthesis of literature on this relationship.

The field of board diversity in financial firms has proliferated since 1995 and gained significant momentum, with 73 publications between 2017 and 2021 (Khatib et al., 2021). Board diversity is considered one of the prerequisites for effective CSR and improving a firm's performance (Azam et al., 2019). Most prior studies revealed a positive relationship between CSR reporting and board gender diversity. Prior research has suggested that board gender diversity is a corporate governance attribute that increases board control, monitoring of the company's decision making, and enhancement of relationships with stakeholder groups, including society (Al Fadli et al., 2019). Recently, Wu et al. (2021) conducted a meta-analysis of 64 papers on the relationship between women on boards of directors and CSR, and documented a positive link between boardroom gender diversity and CSR performance in firms in developed economies. Yasser et al. (2017) found a significant relationship between board gender diversity and enhanced adoption of CSR in emerging markets. Our study extends their research through an analysis of possible moderators such as corporate governance systems, gender quotas, and gender inequality as moderators of the relationship between CSR and board gender diversity.

Keywords: corporate social responsibility; board gender diversity; women board members; meta-analysis in accounting

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En búsqueda de un pluriverso: Justicia ambiental y Agroecología

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El trasfondo de la información no financiera: la realidad detrás de la sostenibilidad en el sector minero

El deterioro ambiental causado por las actividades humanas ha despertado preocupación; por esta razón, algunas organizaciones establecen prácticas que van en pro de un desarrollo sostenible. Las organizaciones, deben optar por implementar prácticas que informen sobre las actividades sostenibles que realicen; sin embargo, surge el interrogante acerca de la veracidad de los hechos presentados en los informes de sostenibilidad. Con el fin de evaluar dicha veracidad, se empleó una metodología cualitativa mediante la cual se realizó una revisión de la literatura y un estudio de caso de una empresa minera colombiana. Entre los principales resultados, se destaca que no se puede evidenciar que con los informes de sostenibilidad, las organizaciones sean más sostenibles.

El desarrollo de actividades sostenibles no es tarea de unos pocos, es algo que concierne a todas las personas, incluyendo a las organizaciones, quienes por su modo de producción afectan de forma negativa el medio ambiente; es así que se plantea la posibilidad de que se usen herramientas contables, como lo son los Informes de Sostenibilidad, para informar acerca de sus actividades. Sin embargo, no se puede evidenciar que con la presentación de dichos informes se logre que las empresas realicen procesos más sostenibles, ya que tienen la posibilidad de elegir qué es lo que desean mostrar ante la sociedad.

Se encuentra que algunos estándares, como los propuestos por la GRI, en vez de ser una guía para las empresas, se convierten en un escudo para manipular la información y mostrar a terceros solo lo que a ellos les beneficia, teniendo así el control de la agenda ambiental. Esto se pudo evidenciar en el contraste que se realizó en el estudio de caso, a pesar de que la entidad presentaba que estaba alineada con los ODS, los testimonios de la comunidad dan cuenta de una realidad diferente a la expuesta en los informes de sostenibilidad.

Palabras clave: Informes de Responsabilidad Social Empresarial, sostenibilidad, legitimación, estándares GRI.

Tabla 1.

El contraste de información entre la realidad y los informes de sostenibilidad de Cerrejón

Alineación con los ODS Contraste con la Realidad

11. Ciudades y comunidades sostenibles:

En alineación con este ODS Cerrejón se enmarca como una empresa comprometida con la prevención y mitigación de los impactos de su operación, por ello, **10**

Se han efectuado el reasentamiento de cinco comunidades... El cerrejón ha



Do women CEOs moderate the association between earnings management and carbon emission disclosures? Insights from China

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This study explored the relationship between carbon emission disclosures and earnings management, as well as the moderating effect of women CEOs on this relationship. Using a sample of 2 790 firm-year observations of Chinese high-pollution companies, this study found that earnings manipulations are negatively associated with carbon disclosure in the Chinese context. Our study also showed that women CEOs have a positive relationship with carbon emission disclosure. Based on a moderating-effect analysis, our results indicate that the negative impact of earnings management on carbon disclosure is contingent on (moderated by) women CEOs. The results are robust with regard to alternative measures of variables and various sensitivity checks. Our findings also offer practical implications for corporate managers, standards setters, practitioners, and policymakers.

Keywords: carbon emission disclosures; earnings management; women CEOs; high-pollution firms; climate change; greenhouse gas emissions



Board gender diversity and the appoint of woman chairs in crises: Is there a 'glass cliff'?

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Board composition has generated renewed scholarly interest in the post-COVID-19 pandemic era (Jebran & Chen, 2021). Even though women have made steady progress in attaining leadership positions over the past few decades, they are often appointed in precarious positions, setting them up to fail or 'go over the edge' — a phenomenon termed the 'glass cliff' (Sabharwal, 2013; Ryan & Haslam, 2005, 2007). Women across countries and sectors (ranging from further education to the corporate and public sectors) seem to have been appointed to positions with a greater risk of failure (Bruckmüller et al., 2014; Smith, 2015; Glass & Cook, 2016). A few examples, as recorded by Ryan et al. (2016), are Carly Fiorina (CEO of Hewlett-Packard), Margaret Thatcher (PM of the UK), Erin Callan (company spokesperson for Lehman Brothers), Jill Abramson (New York Times Chief Editor), and Mary Barra (CEO of General Motors).

In the UK, the top listed companies have made significant progress in making their boards gender-diverse. In FTSE 150 companies, in 2022, 60% of board appointments went to women, and approximately half reached 40% gender diversity (SSUKBI, 2022). More women (20) than men (5) were appointed as board chairs in 2022 (in 2021, this number was 14). Five of these 20 women are holding a board chair position for the first time. More than half of FTSE 350 companies have exceeded the 33% target set by the Hampton-Alexander Review (FRC, 2021).

The upsurge in board chair appointments of women and a sharp rise in gender diversity of top FTSE boards encouraged us to investigate if the progress had been on account of a potential glass cliff phenomenon due to the aftermath of the COVID-19 pandemic faced by the corporate sector. Ryan et al. (2016) reported a similar pattern in the aftermath of the global financial crisis of 2007–2008.

Using panel data from FTSE 350 companies for 2000 to 2021, we investigated the phenomenon in the aftermath of the COVID-19 crisis. We also examined the relationship between the gender of chairs in these 350 top listed companies and the gender composition of the boards. Our data came from the Wharton Research Data Services BoardEx database. We applied panel binary choice models to test for the glass cliff phenomenon. Panel linear fixed-effects models and difference-in-difference specifications were applied to evaluate the impact of the appointment of a woman chair on the board's gender diversity. Our results are three-fold.

First, our regression analysis suggested a direct and significant correlation between the COVID-19 crisis and the more frequent appointment of women board chairs. Of the 46 women who served as board chairs from 2013 to 2021, 16 were appointed in 2020, and seven were appointed in 2021. Second, we observed that the appointment of a woman chair has a significant positive effect on the board's gender diversity, indicating potential social homophily (Ertug et al., 2022). In our baseline specification, we found that women's representation on the board is around eight percentage points higher when the chair is a woman. These findings are significant because they contradict the much-reported 'queen bee' phenomenon (Gatrell & Copper, 2007; Branson, 2009). The results support a small body of literature suggesting a higher likelihood of women being appointed as directors when the chair is a woman (Brieger et al., 2019; Deloitte, 2019). Finally, we argue that regulatory measures, such as the voluntary targets of the Davies Report of 2011 (DBIS, 2011) and the Hampton-Alexander Review (2016), moderate the glass cliff phenomenon on FTSE 350 boards.



Board gender diversity and climate change action — evidence from a high CO₂emitting country

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Board diversity is increasingly put under the spotlight by regulators and investors, especially as regards gender. Academic literature has followed suit, with a growing body of knowledge focusing on the nexus between gender diversity and company financial performance, as well as on the connection between women directors and good corporate citizenship. The Paris Agreement on Climate Change entered into force in late 2016, and commits signatory countries to reduce their carbon emissions urgently and drastically. Failure to measure, monitor, and report on carbon emissions undermines decarbonisation at the business and national level, and places all stakeholders in the modern economy at risk. Consequently, researchers have begun to focus on the link between gender diversity and climate change action, in particular with regard to greenhouse gas (GHG) emissions disclosure. This is because the measurement and disclosure of GHG emissions is an important first step in reducing a firm's carbon footprint. Prior research has, however, yielded conflicting or inconclusive results. Furthermore, limited evidence exists of the relationship between board gender diversity and carbon emissions disclosure from a South African perspective. This is a noteworthy knowledge gap, as South Africa is an emerging economy that also ranks among the 15 largest carbon dioxide (CO₂) emitters in the world. Furthermore, extant South African carbon-disclosure studies predate the implementation of the Carbon Tax Act (in June 2019), which Act has brought about significant legislative change in the domestic climate change regulatory landscape.

The objective of this study was to ascertain whether women's representation on the board of directors impacts the firm's decision to voluntarily participate in carbon emissions disclosure. A context-specific dataset was constructed, comprising a sample of companies listed on the Johannesburg Stock Exchange (JSE) that have participated in the Carbon Disclosure Project (CDP) over the period 2013 to 2021. The CDP is a globally recognised and reputable source of carbon disclosure data. The rankings published by the CDP offer stakeholders information on a company's commitment to climate action and carbon disclosure. The 2022 PriceWaterhouseCoopers (PwC) Annual Corporate Directors Survey found that female board members prioritise action on climate change to a greater extent than their male counterparts. This paper tests the veracity of the PwC finding in the South African corporate governance context.



Linking board gender diversity and multi-boardedness to capital structure: A pre-pandemic South African perspective

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Although the representation of women on corporate boards increased over the last decade, women's representation is still less than one-fifth on boards globally. Prior researchers reported significant associations between board gender diversity and corporate financial performance. The association between capital structure and profitability has also been extensively examined. The average percentage of women directors is typically used to measure board gender diversity, while debt/assets and debt/equity are commonly-used financial leverage metrics.

The term overboarded was coined to describe directors who serve on three or more boards simultaneously, and multi-boardedness is a global phenomenon. However, the consequences of directors serving on multiple boards are contested by researchers and practitioners. While multi-boarded directors could facilitate access to divergent resources, including financial capital, they may also become too encumbered to fulfil their responsibilities in serving multiple companies. Given that risk preferences are likely to impact leverage-related decisions of directors, the aim of this study was to investigate the association between board gender diversity, multi-boardedness, and capital structure in South Africa. This emerging-market country is deemed a corporate governance pioneer following the release of the first King Report on corporate governance in 1994. King IV suggests that listed companies should set board gender targets and report annually on progress in this regard. The sample comprised the Top 100 companies that were listed on the Johannesburg Stock Exchange between 2011 and 2019. Secondary data were collected from Bloomberg and analysed by conducting panel regression analyses. Multicollinearity and heteroskedasticity were considered. Firm size (market capitalisation), profitability (return on assets), the weighted average cost of capital, director independence, and asset tangibility were used as control variables.

The results indicated that the sample companies that had more women and overboarded directors used less debt financing before the Coronavirus pandemic occurred. A possible reason could be that women directors are more risk-averse than men. The Institute of Directors in South Africa is, therefore, urged to provide more pertinent guidelines on multi-boardedness in the future King V Report. Directors should also reflect on the number of roles they can fulfil effectively at the same time. Despite attempts by the government to empower women and enhance gender equality, considerable educational and employment inequality still exists in South Africa. In the words of late president Mandela: "Freedom cannot be achieved unless women have been emancipated from all forms of oppression." Shareholder activists can play a key role in promoting gender diversity on corporate boards by using their voting and negotiation powers. Institutional investors could engage with companies to discuss their board-gender targets and progress in this regard. If pro-active engagements are deemed unsuccessful, they can vote against the (re-)appointment of nominated directors. Experienced directors should, furthermore, be encouraged to mentor young women, to grow the director talent pool.

Stream 2

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Using flexible work arrangements in the post-COVID world of work: Opportunity or threat to diversity, equity and inclusion?

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Flexible working was initially introduced as a family-friendly workplace arrangement. While employers are known to use flexible arrangements to attract and retain qualified personnel, employees pursue these arrangements to better their work lives (Simosi et al., 2022). The negative career implications of flexible work arrangements have been documented (Kelliher & Anderson, 2008), including that such practices are regarded by some as perpetuating the 'ideal worker' model (Whetley, 2017). Women are the most affected by the negative consequences, due to the greater likelihood of their using this flexibility to facilitate the management of their diverse roles as workers and carers (Lewis & Humbert, 2010). During the pandemic, flexible work (as well as remote work, which offers a form of flexibility) became largely a necessity, while people working from home became, to a great extent, the 'new normal' for many categories of workers. Recent evidence documents a tendency of workers' preferences leaning towards work-life flexibility (Alexander et al., 2021). There is some evidence suggesting that the stigma associated with working from home is lessening (Chung et al., 2020).

We interviewed 32 professional women between May and June 2020, during the national pandemic-induced lockdown in the UK, on their experience of flexible/remote work during that period. Our interviewees had different personal and family circumstances, had two to three months' experience of working from home, worked full-time (as before), and worked in either academia or a male-dominated sector.

Our findings contribute to the burgeoning literature on customised work arrangements and notions of virtual and flexible work in the post-pandemic world of work. We identify the need for new forms of flexibility, such as control over work schedules, place, workload, connectivity, and work-life boundaries, in line with Kossek and Kelliher's (2022) postulates. While access to flexible work practices was 'normalised' during the lockdown, the women pointed out a variety of possible barriers this may pose to their career advancement, despite workplace inclusivity. While the women reported their intention to actively seek flexible work arrangements from now on, they reflected on these arrangements as possibly being a double-edged sword. We concluded that there is a need to better understand the implications of increased flexible work arrangements for gender equality, and that it should be offered in ways that maximise the potential for career enhancement while mitigating career-damaging mechanisms.

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Do staff networks provide a voice mechanism for underrepresented employees?

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Employee resource groups (ERGs), also known as 'staff networks', are widely seen as a valuable workplace resource for both organisations and their employees (CIPD, 2021; McGregor-Smith, 2017), but are relatively under-researched (Welbourne et al., 2017). This is especially the case with ERGs for women and ethnic minority employees (Sisco & Collins, 2018; for a recent exception, see Hudson et al., 2022). Even fewer studies have investigated ERGs through the conceptual lens of voice.

The concept of voice has been traditionally associated with trade union representation, but, as union density fell, studies of workplace voice have also focused on how workers communicate with managers about their work situations without a union, and how workers have a say in organisational decision-making (Wilkinson et al., 2014). However, these studies have tended to examine employee voice as a universal concept, with limited recognition that the workforce is heterogeneous and that diverse or minority employees are more likely to lack voice (Bell et al., 2011; Greene, 2015; Syed, 2014). Some have raised concerns that ERGs, like other alternative workplace voice mechanisms, lack the independence and leverage of trade unions to deliver influential voice (Helfgott, 2000). Trade unions have, themselves, experimented with self-organised groups of women and minority ethnic members to challenge racism and gender disadvantage (Healy & Kirton, 2000), but have continued to face tensions when acting to represent both the collective class-based interests of all members and those particular to groups such as ethnic minorities, migrants, and women (Alberti et al., 2013; Deakin et al., 2015). Under these circumstances, even where union representation is available, ERGs can potentially improve the voice of under-represented groups. However, while ERGs have started to be recognised as a form of voice (Dobbins & Dundon, 2014; Syed, 2014), they have mostly been excluded from mainstream studies of voice, and so we currently know very little about the extent of voice ERGs provide.

To address this, we are conducting a research project that will improve understanding of the degree and scope of voice that ERGs can provide. Drawing on qualitative interviews with ERG chairs and equality, diversity, and inclusion (EDI) leaders in public- and private-sector organisations, our preliminary findings suggest that ERGs open different channels for voice. The interviewees reported that their organisations' ERGs were consulted on EDI matters and represented in employee forums and/or organisational committees, of which senior leaders were also members. This enabled ERGs to raise concerns and feed into organisational decision-making, with several instances of changes introduced (or prevented) following the intervention of the ERG. We also have tentative evidence that ethnic minority employees may be more comfortable bringing forward their grievances through ERGs than through HR-administered channels. The operation of ERGs was not without challenges, and the degree and scope of voice they achieved was, not surprisingly, highly dependent on management support. However, where this support was present, they provided an important voice channel for under-represented employees, one that complemented other forms of workplace representation. Our research also provides insights into how to strengthen ERG voice.

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Gender mainstreaming in talent management: An intersectional investigation into Northern Irish SMEs within male-dominated industries

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In the pandemic context, women's productivity level was vastly affected by additional care responsibilities (NIWEP, 2020), and it is argued that flexible working policies, parental leave, and family leave frameworks in Northern Irish organisations remain inadequate in taking into account women's care responsibilities (WPG, 2021). Additionally, the Equality Commission of Northern Ireland recently pointed out that sex discriminations at work continues to be commonplace in Northern Irish organisations, including with regard to pregnancy- and maternity-related issues (CNI, 2019). These gendered issues are further entangled with women's ability to collectively negotiate their employment rights. Although almost 58% of women in Northern Ireland work in unionised workplaces, the figure reflects their concentration mainly in the public sector (NERI, 2020). Scholars argue that most of women's rights in Northern Ireland were earned through the country's EU membership, and that there is a need for a dedicated focus on their provisions and rights. That is, gender discussions need to be embedded in organisational culture and practices, especially in light of the possibility of existing rights being diminished in the post-Brexit era, e.g., protection for pregnant women, part-time work, and flexible working, amongst others (Jones & Kaya, 2021).

The recent Northern Irish Skills Strategy emphasises the need to encourage women to be part of its 'inclusive innovation' and '10x economy' agenda by studying STEM subjects and participating in STEM-related jobs (DfE, 2021). Despite this emphasis and the potentially transformative nature of a large female cohort in STEM jobs (most of which are typically male-oriented or concentrated in male-dominated industries), there is a dearth of research on women's career trajectories and experiences, particularly related to skill development and talent management strategies (DfE, 2021; Krishnan & Scullion, 2017). The existing underlying assumptions of talent management are based on a linear career trajectory, which is both gendered and elitist, as women's career trajectories are disrupted by childbirth and child-rearing responsibilities (Kemper et al., 2019; De Klerk & Verreynne, 2017; Tatli et al., 2013). As a diversity dimension, gender has attracted increasing attention in talent management scholarship (Festing et al., 2015; Sheehan & Anderson, 2015), but remains empirically underrepresented and undertheorized.

To address this lacuna, we asked the question: What are the lived experiences of women as a marginalised group in the new world of work, and how may we learn from these experiences to theorise an inclusive approach to talent management for a changing context? To address the question, theoretical tenets from the feminist lens of the intersectionality and gender mainstreaming framework were adopted (Crenshaw, 1989; Rubery et al., 2005). In-depth narrative interviews were conducted with 30 female employees in SME organisations in male-dominated industries, to provide empirically textured narrative portraits of how women navigate their career trajectories, as well as their experiences of talent management in SMEs in Northern Ireland.



Exploring the link between organisational culture and gendered promotion patterns

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In this study, we explored the link between organisational culture and gendered managerial promotions using quantitative analysis. Research suggests that different aspects of organisational culture, such as gender awareness, management style, and a long-hours culture, can contribute to the exclusion of women managers (Rutherford, 2001). These aspects can vary depending on organisational culture, and may thus also affect the promotional opportunities of women and men differently. Exploring the link between different aspects of organisational culture and gendered managerial promotions can be done in many ways, using different methodologies, and drawing on different types of data. Our aim in this study was to explore the link between organisational culture and gendered managerial promotions on an aggregate level.

Based on insights from gender- and organisation literature, especially research into gendered careers and organisational culture, we developed three proxies for broader sets of norms and values in organisations, and proposed a set of hypotheses reflecting differences in more or less gender-egalitarian organisational cultures: (i) share of female top managers; (ii) unexplained gender wage gaps; and (iii) gender differences in parental leave. We analysed matched employee–employer data on 200 000 promotions in Swedish firms during 2002–2012. We found Sweden particularly interesting for the study of gendered managerial promotions since, despite many advances having been made in terms of gender equality, male dominance in senior management positions persists (Statistics Sweden, 2022).

The results revealed that women have better promotional opportunities in organisations with more women in top management positions, as well as smaller gender differences in parental leave-taking. However, contrary to expectations, more equal remuneration structures were found to be associated with enhanced promotional opportunities for men, and not women. This result, in particular, calls for further exploration. By attempting to capture the impact of organisational culture on the likelihood of promotion on an aggregate level, we offer a way of integrating expressions of organisational culture into the quantitative analysis of gender inequality in promotions. Our findings also have implications for work for change in organisations, as they highlight the importance of promoting organisational cultures that challenge established norms and values in management, even in societal contexts, such as Sweden, that are characterised by a gender equality ideology and extensive gender equality policies.

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Inclusion challenges of black migrant women in South Africa: An inductive study using hermeneutic phenomenology

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In South Africa, black migrant women experience multiple layers of discrimination, disadvantage, and subjugation. Previous literature has documented that discrimination is considered a systemic issue in South Africa, as structural and institutional challenges that provoked the exclusion/inclusion of specific groups based on race, gender, and ethnicity, as well as deep social inequalities and poverty, were not reckoned with by the democratic system of governance. To better understand the experiences of black migrant women and their inclusion challenges, this study uncovered their stories. Through their lived experiences, the study contributes to theory in the field of black social psychology and invisible intersectional identity within a black majority context, with practical application regarding ways to support their inclusion in commerce.

The qualitative study utilised an inductive, hermeneutic phenomenological methodology, which guided the process of data collection and analysis through semi-structured interviews with highly educated migrant women of sub-Saharan African origin, selected using a combination of purposive and snowballing sampling techniques. The main study findings showed that gender, race, and migration status intersect in the inclusion of black migrant women, and that the invisible identity of migrant and gender plays a significant role in their workplace- and societal inclusion. The findings further highlight how black migrant women negotiate their identity in the host country, and how being black migrant women predisposes them to institutional discrimination, xenophobia, and workplace exclusion. The study contributes to a better understanding of the lived experiences of black migrant women, and could advance the debate on the global migration phenomenon, helping to contextualise the intersectionality of gender, race, and migration status within particular contexts.

Keywords: intersectionality; women; black migrant; migration; identity; inclusion



Exploring the turnover of black Africans and women from an inclusive organisation in South Africa

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The representation of black Africans and women continues to be a concern in many professional organisations, particularly in senior and top management. This research explored factors influencing the retention and turnover of employees of an engineering firm ('Company X') in South Africa. The study examined these 'pull' and 'push' factors to determine if they occur similarly with regard to all racial and gender groups, and to propose strategies for the company to reduce staff turnover, especially in designated groups. The study focused primarily on black Africans and women as categories of designated groups.

Company X has been operational for more than 30 years, and has clients in the rest of Africa and on other continents. The company employs an estimated 430 people in South Africa. Company X is committed to diversity and inclusion, but has experienced a higher voluntary turnover rate among black, Indian/Asian, and Coloured employees than white employees. Company statistics show that, by 2022, 26% of white employees had been with the organisation for 10 or more years, yet only 6% of black, Asian/Indian, and Coloured employees were retained for 10 or more years. Furthermore, the turnover of black Africans accounted for 75% of all employee turnover in the 2021/2022 financial year.

The racial difference in the company's turnover rate is a cause for concern, considering South Africa's history of racial inequality and the company's goal of achieving its employment equity targets. This concern is particularly interesting given that the organisation was awarded Level 1 broad-based black economic empowerment certification, which supports the organisation's view that it is inclusive. The challenge of retention of these employee groups presented a need to investigate the reasons behind the higher turnover amongst previously disadvantaged racial groups compared to white employees.

The study followed a qualitative research method through a single case study design. Data saturation was attained after 15 semi-structured interviews, conducted with current and former employees. Thematic analysis was applied to the textual data and compared with the company's exit-interview data and the results of an internal engagement survey conducted in 2022.

The study found that the company had taken a range of steps to position itself as a good employer and an advocate of diversity and inclusion, which aided retention. The study unpacks the numerous strategies that were used to create inclusion and the feedback from respondents about the factors that were missing, which systemically continued to drive exclusion. The key takeaway of the research is that HR practices to instil the correct behaviour are important, as are mechanisms to challenge gender- and racial discrimination by clients. Careful monitoring of subtle factors that influence the overall culture is required to retain black Africans and women.



What is holding gender inclusive innovation back in the Oxfordshire region?

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Brexit, the withdrawal of the UK from the EU, entailed new work visa conditions for EU citizens. This has impacted especially the Oxfordshire region and its innovation ecosystem, and has left companies with severe shortages of skilled workers. An innovation ecosystem is a group of companies from various industries (e.g., pharmaceuticals and biotechnology, energy and engineering, aerospace and defence, etc.), as well as institutions that collaborate and compete for their innovative success. Companies in this type of ecosystem need to innovate to stay competitive in the market, and, as such, skill shortages bring significant challenges. In addition, considering that organisations are gendered and not sufficiently inclusive, companies in the innovation ecosystem fare worse than others because they tend to be very androcentric and masculine. Consequently, the lack of gender diversity is the next challenge for these companies, and needs to be tackled to ensure they build an inclusive talent pipeline and promote inclusive innovation. This is compounded by the effects of the Covid-19 pandemic, which changed the ways of living and working. Employees had to manage the double burden of work and home responsibilities, such as childcare. This double burden was, in many cases, taken on by women and other minority groups, further hampering gender diversity and increasing skill deficits in the Oxfordshire region.

In this research, we argue that the context, culture, and practices within which employees work and innovate are not sufficiently inclusive to attract and retain talent and ensure the equality, diversity, and inclusion needed for innovation. In competing for a talented workforce on a national and international scale and ensuring an environment in which innovation can thrive, the region and its companies are forced to accommodate the demands of their current and prospective employees. This includes revisiting the ways of working, especially in light of Brexit and the Covid-19 pandemic. Therefore, this research asked: (1) What is holding gender-inclusive innovation back in the Oxfordshire region?; (2) What can be done to promote gender inclusion?; and (3) How will this benefit workers, the organisations, and societies as a whole?

This research adopted a holistic, multi-level approach, aimed at informing organisational and ecosystem-level DEI policies and strategies to recruit and retain a diversity of talent. The aim was to promote a culture of inclusive innovation, not only for employees but also for innovation outputs. The research was conducted in collaboration with Advanced Oxford, a research-led organisation functioning as a voice for innovation in the region. This collaboration aims to ensure that the results and strategies developed in the research inform its work, so that the practical implications can be used to promote DEI in the innovation ecosystem of Oxfordshire. This research followed a mixed-method approach, drawing on an online survey of employees in a selection of companies in the Oxfordshire innovation ecosystem. The survey was complemented by interviews with approximately 40 companies and ethnographic observations exploring how to promote gender-inclusive innovation in companies of the Oxfordshire region through DEI policies and practices.

Although some organisations in the Oxfordshire region are just starting to grow, and have not yet implemented DEI policies, other organisations are well-established but with DEI policies that are not fully implemented or effective. Differences amongst organisations represent an opportunity for more regional policy guidelines, especially since companies are so deeply embedded in this innovation ecosystem. The research shows the importance of DEI policies for gender-inclusive innovation and the need to ensure that these policies are effective and reflected in the lived experiences of employees, thus contributing to actual culture change.



Exploring the effects of menstruation leave (Mother's Day) on the representation and retention of women in Zambian organisations

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Menstruation leave is a policy that allows menstruators to take time off work if they are suffering from menstruation-related illnesses. In Zambia, this leave policy is called 'Mother's Day', and the premise of this leave day is that women can take time off work any day of the month when they are menstruating, without producing a medical report. Zambia is one of six countries in the world that offer menstruation leave; the other five are China, South Korea, Taiwan, Japan and, as of May 2022, Spain.

There is limited empirical data on the social and cultural implications of the menstrual leave policy in the Zambian context, and, as such, there is a need to explore the topic further. The little research that is available, conducted by Nakayuma and Owen, focused on Asia, and the cultures of Asia and Zambia are very different. The menstrual leave policy is a systemic subject matter that cannot be understood unless the cultural and historical context and the economics of a country are taken into consideration. This study therefore examined how the menstruation leave policy influences the hiring and retention of women in the financial and insurance industry in Zambia.

Following a comprehensive review of the literature, it was evident that, globally, the main factors influencing the participation of women in core roles include cultural norms, discriminatory practices, unpaid childcare- and family responsibilities, and organisational hiring practices. The gap in research, which was the focus of this study, is the impact of the menstrual leave policy on employers' hiring and retention practices. The study explored how employers deal with the menstrual leave policy, and captured women's lived experiences. The study's primary question was: How does the menstrual leave policy and the cultural factors in Zambia influence the recruitment and retention of women in the financial and insurance sector?

The study used an interpretivist lens and a qualitative approach in examining six organisations in the financial and insurance service sector in Zambia. The organisations ranged from small to large, and the data were analysed using thematic analysis. The objective was to make a theoretical contribution to literature on the nascent subject of menstruation leave in the financial and insurance sector in Zambia. The paper argues that the influence of Zambian menstrual leave policies is more pronounced in roles and jobs that are well-paying and considered good-quality jobs. Specifically, this research provides employers evidence-based findings to inform their decisions and play a role in accelerating the growth of the Zambian economy.

Keywords: inequality; menstrual leave; organisational theory; intersectionality



Black women in leadership remain invisible in mainstream diversity, equity, and inclusion research, literature, and practice

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Research suggests that the disproportionate expectations of women with regard to caregiving, domestic responsibilities, and other gendered differences impacting life satisfaction and psychological distress that existed pre-pracademic have worsened (Zoch et al., 2021). In the new world of work, leadership is becoming less white and less male. A report, *The state of black women in corporate America*, by the organisation Lean In (2020) summarises the situation in the corporate workplace as: "Women leaders have it worse than men. Women of color have a worse experience than white women. And Black women in particular are having the worst experience of all" (p. 3).

Black women have been in leadership positions in primarily white institutions for over 40 years; yet, most literature on women in leadership still does not address differences related to race. Bell and Nkomo (2001) published a seminal work, *Our separate ways*, which illuminated the differences in the leadership experience of black and white women in corporations. The authors insist that gender alone does not determine the obstacles or the experience of women in leadership in the corporate workplace. Intersectionality (Crenshaw, 1989) holds that the experiences of black women are distinctively different from those of black men and white women. Literature on black women in leadership uses the term 'concrete wall' to symbolise the obstacles encountered by black women in leadership. The word concrete is used repeatedly in the literature to connote that the obstacles are more resistant than the 'glass ceiling' associated with white women. Authors intentionally use the word wall rather than ceiling to convey that the wall remains intact after a black woman has 'climbed over it', signifying the systemic nature of many of these obstacles. Organisations are increasingly using diversity, equity, and inclusion (DEI) professionals as consultants, and some companies have developed DEI positions internally. These professionals are viewed as experts in DEI; yet, they are not addressing differences in the work experience and what black women versus all women need to succeed. Awareness of the differences in the experience of black women is invisible in the mainstream content on women in leadership. It no longer serves the growing and diverse workforce of women to address all women as a singular group. DEI scholarship and practice will be advanced by more transparently addressing the reality that all not women in leadership are white, and purposefully addressing the differences. This opportunity exists for all non-white women. This conference presentation will outline the most salient points of the experience of black women leaders, as well as the practical implications for black women leaders, organisational leadership, and DEI professionals, in order to expand DEI scholarship beyond academics and support the career advancement of black women leaders.

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"When they say diversity, they mean women": Localising DEI in East Bangalore's information technology sector

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Feminist and postcolonial scholarship has meticulously exposed discrimination and exclusivity in India's information technology (IT) sector over the past two decades. On one hand, companies make concessions to accommodate married women's family obligations, as they are seen as a reliable workforce segment in an industry with high turnover rates (Fuller & Narasimhan, 2008; Paul, 2016; Radhakrishnan, 2009). Flexible hours, safe worksites, the auspices of merit, and the security of formal-sector jobs at attractive pay scales are some of the features that foster the tenure of middle-class women in the IT sector (Mukherjee, 2008; Raju & Paul, 2017). At the same time, such allowances deepen women's professional inequalities. Reduced work hours and limited participation in social gatherings can impede promotions and good performance reviews (Raju & Paul, 2017). However, the adaptations and manifestations of these inequalities in the context of sustained remote and hybrid working remain understudied in the context of India. Rather, recent empirical and theoretical developments in salaried women's experiences of remote and hybrid work draw largely from European and North American contexts (Vandecasteele et al., 2022; Otonkorpi-Lehtoranta et al., 2022).

In this paper, I discuss how IT companies located in East Bangalore receive, adapt, and enact gender diversity and inclusion (D&I) policies. The findings are based on two years' in-depth repeat interviews with human resource managers, recruitment heads, D&I programme leaders, and IT employees during extended periods of remote and hybrid work. I argue that policies geared to recruit, retain, and promote women are met with conditional acceptance: they are viewed positively or neutrally insofar as they do not impugn individual merit (Subramanian, 2015). Secondly, a conflation of women, gender, and diversity hinges on a homogenised, national trope of a woman IT worker in India, which presents an administratively agile concept for IT companies operating in global markets with globally dispersed workforces. The prevalence of this unified articulation of the Indian woman IT worker is crucial to understanding approaches to D&I in the context of remote and hybrid work. By locating and localising the discussion in East Bangalore, I problematise how such practices elide other axes of exclusion — including caste and class — as well as the differences in women's experiences, while maintaining a guise of 'merit' in the industry.

Keywords: gender; DEI; D&I; women in IT; Bangalore

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Workplace diversity and inclusion in the Kenyan context

Diversity management is widely acknowledged as important, based on the realisation that there are bottom-line benefits to be accrued to organisations when differences in the workforce are encouraged, valued, and leveraged. While there is a rapid increase in support for diversity management, driven either by productivity concerns or social justice and employment equity concerns, certain regions, on average, lead while others lag with regard to implementing diversity programmes (Klarsfeld, 2010). There are also differences in approaches to the management of diversity, both intra-national and cross-national (Tung, 1993). How diversity is delineated in a region is context-dependent, mostly informed by local historical, cultural, and political considerations. For instance, the human attributes that constitute diversity and beliefs about which of those attributes can help an organisation succeed are understood and operationalised in context and in manners compliant with local historical, cultural, and political considerations. Scholars such as Klarsfeld (2010) have emphasised that discussions on diversity management need to be contextualised within their proper national contexts, asserting that diversity management should not be interpreted uniformly across cultures. In Kenya, there has been an increase in public awareness of issues concerning diversity and employment equity since the passing of the new Constitution in 2010. A recent published report on employment in the public sector indicated significant ethnic and gender imbalances, further heightening questions about diversity management.

The purpose of this project was to conduct an exploratory study on the diversity and inclusion policies and practices in the Kenyan corporate setting. This study contributes to broader efforts aimed at understanding the HRM policies, procedures, and practices currently employed in the Kenyan corporate sector. There is little empirical research on the current status of HRM practices and policies in the Kenyan corporate context.

The population of interest included senior HR professionals employed in the Kenyan corporate context. The inclusion criteria were: managers who have served in a senior managerial role (HR manager or director) for at least five years. Participants were recruited from Kenya's Institute of Human Resource Management and through LinkedIn, utilising the snowball sampling technique. Due to time- and logistical considerations, the survey was restricted to companies in Nairobi. Audio recorded in-depth, semi-structured interviews with a duration of 30 to 45 minutes were conducted, using open-ended questions, combined with note-taking and observations, to gather data. The audio recordings were transcribed and then coded and analysed by two researchers, using Dedoose, an online software tool developed to aid in the analysis of both quantitative and qualitative data. The software enables users to categorize data based on codes, demographic information, and patterns. The following primary questions guided the interviews: What constitutes diversity and what diversity dimensions are prioritised and why?; What types of programmes and policies have been put in place to address diversity and inclusion?; Where does accountability for diversity lie?; What barriers and challenges exist in developing and implementing diversity and inclusion programs?

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Experiences of EDI policies among new entrants to Irish media work

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Creative industries (CIs) are often regarded as positive contributors to cultural and economic growth. CIs have noted the need for a skilled workforce that can facilitate creative production and a need for a diverse workforce; yet, exclusion on the basis of social identity remains a problem. This is deeply concerning, as CIs are constructive and reflective of our social reality, and contribute to the production of social norms through both industry practices and representation. That there is inequality and exclusion in CIs is clear. For example, women find entry into and sustaining work in Irish CIs challenging. Between 2011 and 2017, women were grossly underrepresented in key audiovisual roles (Screen Ireland, 2019). Gendered patterns of bullying and harassment were more recently reported as endemic in Irish CIs (Speak Up: A Call for Change, 2021). However, there has been a wider acknowledgement by scholars, CI industry leaders, and the state that inequality is a problem that needs to be addressed (O'Brien, 2019). EDI has entered into the CI employment discourse, with companies and organisations introducing EDI policies aimed at addressing workplace inequality. While EDI is broadly defined as recognition of power relations, multiplicity of experiences, and a commitment to strategies and interventions in workplaces (Ozbligin, 2009; Ozimek, 2020), it has also been criticised as corporate and neoliberalised in its approach to exclusion, which may exacerbate as much as address issues of inequality for marginalised groups (Oswick & Noon, 2014).

Taking the position that EDI requires more interrogation, our paper is concerned with the role of EDI policies with regard to new entrants to media work, since new entrants are often vulnerable to exploitation. They find accessing media work in Ireland challenging and especially exclusionary (Kerrigan et al., 2021). Our paper examines media workers as a subset of creative workers, and whether they think EDI matters in media work and whether it mitigates exclusion.

Drawing on interviews with 21 new entrants to Irish media work, we explored how they view the promotion of EDI in their workplaces, and asked if they saw themselves as a new generation of workers with an agenda for change. Our findings suggest that, while they showed an awareness of inequality, lack of diversity, and discrimination in creative workplaces, their responses exhibited neo-liberalised worker subjectivities. Individual and informal responses to discrimination are favoured above collective or formal ones. This we read as a response to new entrants' vulnerability and precariousness in media work. They feel the weight of reputational damage or career impediment as a consequence of actions taken against discrimination. Therefore, while CIs' EDI policies are aimed at progressive change, their success is at risk if workers feel disengaged from or indifferent to them.



A conceptualisation of the nexus between flexibility and the future of inclusive workplace: Rethinking the notion of flexibility from an intersectionality angle

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This paper explores the notion of flexibility from an intersectionality angle, to conceptualise its role in shaping the future of an inclusive workplace. The nexus between flexibility and the future of the workplace has been studied extensively, particularly in the context of a fast-changing work environment due to technological development. Automation and digitalisation have transformed not only the physical workplace, but also the mode of work (e.g., home working), allowing growing flexibility in workplaces. However, the buzzword flexibility has, at the same time, often been used without much consideration of what it means in different contexts. Its impact on organisations vs. employees can differ significantly, depending on its meaning and definition. Whilst many envisage that flexibility will play a positive role in diversity and inclusivity in the workplace, the argument would only be valid if the right type of flexibility were to be implemented, i.e., flexibility that is relevant to the context.

By conceptualising the nexus between flexibility and the future of an inclusive workplace from an intersectionality angle, this paper questions the perception that workplace flexibility will positively affect inclusivity at work. This conceptualisation is based on narratives constructed from in-depth interviews with 15 women who either had worked or were working in the UK manufacturing industry in the West Midlands region. We collected lived experiences of women in their workplace and their work in the industry by taking a mini-life-history approach to their career history. This paper reviews different types of flexibility and their implications in the workplace from an intersectional angle using Bal and Izak's (2021) categorisation of flexibility, with a focus on flexible work (i.e., contractual adaptation of employment) and flexible work arrangements (FWA) (i.e., organisational practices that help employees to decide when and where to work).

Our study's findings suggest that there is a perception that technology development has had, and will continuously have, a positive impact on women's access to the industry, as technology has contributed to changing the strong masculine image of the workplace in the industry, as well as to reducing the reliance of the industry on heavy manual work. However, equally, interviewees saw that, due to the nature of work in the manufacturing industry, there is a limitation to the extent of the positive impact of technology development on FWA, which is supposed to have the greatest implications for women with other intersectional characteristics such as motherhood. Based on the review and narratives, this paper conceptualises how these challenges can be addressed in a manufacturing industry-specific context for the future of an inclusive workplace.

Our paper contributes to the body of gender- and work knowledge in several ways. The context of the case, the manufacturing industry, provides a useful avenue to explore the implications of changes in technology for flexibility in the workplace, particularly in the gender diversity and inclusivity context, considering its comparatively high underrepresentation of women in the industry. By taking women's lived experiences in their career history as the major source of data, our study also provides knowledge through direct sensory contact with the practitioners' reality whilst contributing to insights on conceptualising the future workplace by looking back to move forward.



Effects of the glass ceiling on the management functions of female senior managers in selected South African sports organisations

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Studies have explored the challenges experienced by women in various professional contexts. However, such studies neglected a focus on the sports business sector, where a known and overwhelming male prominence exists, which presents a gap in knowledge on this industry. Moreover, of the extant studies on the documented challenges for women, none have explicitly discussed the unique Global South context. This study, therefore, addressed both theory and practice gaps by identifying the perceived challenges of female senior employees in sports organisations in a developing-economy setting, South Africa, with a particular focus on the glass ceiling effect.

The study was grounded in liberal feminist theory. A qualitative research approach was adopted, with in-depth, semi-structured interviews conducted with purposively selected female senior managers (n = 12). An inductive, bottom-up approach to data analysis was applied, using Atlas.ti to code the data. The findings revealed that the main challenges linked to the glass ceiling comprise lack of inclusion and belonging, the old boys' network, and recruitment and hiring practices. Moreover, aspects linked to career development further revealed the effects of the glass ceiling on these senior managers in South African sports organisations. The outcomes of this study advance sports business literature on the documented challenges associated with the glass ceiling that women face in corporate organisations. By investigating the glass ceiling effects, the study contributes to the knowledge application of the constructs of management in relation to liberal feminist theory.



Can returner programmes deliver on their promise? Insights into women returners' experiences

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Opting-out and opting-in experiences are a growing topic in academic literature. This paper sheds light on the individual outcomes of returner programmes that are now quickly developing in the UK after the concept was first pioneered by Goldman Sachs, in 2008, in the USA. While there is a wealth of literature (Zimmerman & Clark, 2016) exploring women's reasons for opting out, changing career values and barriers to opting back in (e.g., Cabrera, 2007; Hewlett & Luce, 2005; Stone & Lovejoy, 2004, 2012, 2019), there is limited research on professional women's re-entry experiences (Panteli & Pen, 2008; Rieger et al., 2018; Stone & Lovejoy, 2019). Building on 65 qualitative interviews with employers, consultants, and women returners (30), this paper explores the processes by which women returners join one of these programmes, their experiences, and how they make sense of their journey via this particular route.

Previous research has shown that many women either return to traditionally female jobs on re-entry, or work contingently on the perimeters of their former professions (Hewlett & Luce, 2005; McGrath et al., 2005; Stone & Lovejoy, 2019). In contrast, returner programmes allow women to return to their former professions and/or the same industry, even when they have had a long break. In view of the often challenging and unsuccessful attempts they had previously made to return to predominantly male-dominated workplaces, most interviewees were grateful for the opportunity to make a comeback. Although some deplored the need for returner programmes, they appreciated the 'soft landing' and the support provided, including employers setting up a cohort of returners and providing coaching sessions and mentoring to ease their return to organisations and professions that had sometimes changed considerably.

That said, the whole returning process was mostly described as a challenge. Our research confirms many individual concerns regarding lack of confidence, skills obsolescence, and work-life balance issues (Lovejoy & Stone, 2012, 2019). Some returners had applied to many different programmes and spent a lot of money on coaching sessions and CV 'polishing'. Not only are these programmes very selective and demanding, but some professions, particularly health-related ones, require unpaid training hours or renewed accreditations that women returners have to finance and/or organise themselves. Moreover, some programmes are quite competitive, with a low retention rate. Post-programme positions can be insecure, and frequently involve the acceptance of lower-paying and non-managerial jobs, as well as decreased or uncertain career development. While most programmes offer flexible working and, since Covid, remote working, the relatively short period within which women have to prove themselves encourages them to put in more hours than expected while remaining the primary caregiver at home.

Most of the women interviewed justified the colossal efforts they had to make to comply with the 'ideal returner' expectations during their onboarding period — updating their skills, building up an internal network, and displaying proactive and enthusiastic attitudes — to secure a permanent position as the cost of regaining a sense of self-esteem and professional worth, as well as financial independence. Framing their return as a 'learning experience' or accepting being treated as a 'distress asset' (one that needs rescuing) is a way for them to make sense of their loss of professional status and salary while regaining a professional identity to which they have remained profoundly attached (even when they enjoyed their time away from work).

Overall, this paper is intended to contribute to extant literature on women's re-entry strategies by providing in-depth analysis of the experience of (highly qualified) women returners in the UK context, the objective and subjective trade-offs they must accept, and the influence of socio-economic factors (age, length of the break, profession, nationality, domestic circumstances), as well as organisational contexts, on the assessment of their returning journey.



Insights into remote working implementation in French workplaces during the pandemic: What lessons for the future?

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During the 2000s, work-life balance (WLB) issues have gained more visibility in French workplaces through the development of new policies embedded in collective agreements (gender equality, health and well-being, remote working) or supported by 'soft tools' such as labels, guides, or charters. However, remote working remained very limited (1–2% of employees), mainly used by engineers and managers in large companies in the private sector, to reduce commuting time (one to two days per week) and/or to facilitate WLB for pregnant women, mothers, and ageing employees. During the COVID crisis, remote working was extended to a much larger pool of employees, including public sector employees, sometimes leading to the (re)negotiation of collective agreements.

While there is little work on remote working collective bargaining or regulation (Williamson & Pearce, 2022), previous surveys have shown that unions do not consider WLB issues to be strategic, particularly because of the existence of parental rights established by legislation (Brochard & Letablier, 2017; Gregory & Milner, 2009; Ravenshood & Markey, 2011) or non-negotiated measures put in place at the initiative of employers (Gregory & Milner, 2009). Extant research also highlights the influence of the economic, social, and demographic context of the company and sector effects on equality/work-family collective agreements and HRM policies (Milner, 2022; Milner et al., 2019). In a recent literature review, Schütz (2022) argues that "the introduction of remote working is a process that is neither peaceful, nor homogeneous, nor unequivocal". Its implementation and regulation can be issues of struggle between management and trade unions, and between management and staff, who may have unequal and limited access to remote working. Moreover, previous research has shown that the implementation of flexible working schemes tends to reproduce social and gender inequalities (Atkinson & Hall, 2009; Munsch, 2016; Thomsin & Tremblay, 2008).

Following these lines of analysis, we drew on a study carried out in 18 large companies in France, between November 2020 and April 2021, to explore how remote working was implemented and regulated before and after the COVID-crisis depending on organisational and sectoral contexts, and to reflect on organisational and individual outcomes, as well as gender- and class inequalities. The construction of the sample was aimed at contrasting the sectors and workforce demographics: services, health, consultancy, banks, insurance, metallurgy, and construction. For each company, two staff representatives affiliated to different trade unions were interviewed via Zoom, one representative of the employer (unless the person declined). A total of 48 interviews were conducted. In addition, recently negotiated agreements were analysed.

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Moving Beyond COVID-19 — flexible working arrangements for all or just for some?

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The introduction of lockdown measures in March 2020 led to immediate and large-scale use of home and flexible working arrangements (FWAs) in the UK and across different countries in the world, at different times, during the COVID-19 crisis. This highlighted the potential for profound change for the future of work. Yet, the use of home working and other forms of FWAs has not been universal. Instead, they have been used predominantly by those in higher-paid occupations (60%), compared to those in working-class jobs (23%), suggesting a 'two-tiered' system. While extant research shows that FWAs are deeply gendered, the classed dimensions of FWAs have received less attention. Adopting an intersectional lens, this paper contributes knowledge to narrow this gap in the evidence base, drawing on pilot research undertaken in a UK case study organisation to interrogate how FWAs are experienced by workers in lower-level positions, both during the COVID-19 pandemic and moving out of it. The research offers a novel complement to the mainly survey-based literature on COVID-19 and FWAs.

Case study access was negotiated with a large financial services institution, allowing for the exploration of multiple perspectives within a bounded context, along with consideration of the organisational culture in which the policies were enacted. Through qualitative interviews with organisational HR representatives, line managers, and workers in lower-level positions, the following research questions were explored: What is the organisation's FWAs policy and how was the policy changed or adapted following the COVID-19 pandemic?; What is the role of the organisation's HR professionals in the implementation of FWAs?; What are the views and perceptions of line managers and their experiences of the operational challenges and rewards of implementing FWA?; What are workers' understanding, perceptions, and experiences of the organisation's FWAs?; How do occupational status, gender, and other dimensions of social positionality influence these experiences?

Drawing upon theories of translation and post-structuralist understandings of policies as having 'complex social lives' in the ways they are implemented (or translated), the paper considers the different types of FWAs that are available to different workers, as well as the ways they 'play out' along, not only along gender lines, but also class and racial lines. The paper advances both theory and practice through the privileging of the experiences of 'unheard voices' to offer a more nuanced understanding and intersectional conceptualisation of the complex social and organisational power relations in which flexible working policies are situated, which could lead to the amplification rather than amelioration of inequalities. To support policy- and organisational decision-making, it is argued that, as part of their EDI approaches, organisations must reflect on the unintended outcomes of well-intended policies such as FWAs, to ensure they really are for all, and not just for some.



Fathering, feminism, and the future of work: Unpacking the gendered implications of the remote-first model of work organisation

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Parents attempting to use flexible work arrangements (FWAs) to manage their work and family responsibilities are often plagued by negative consequences, including workplace discrimination, career stagnation, reduced income opportunities, and social stigmatisation. This has resulted in historically low uptake of FWAs for caregiving purposes by fathers and the perpetuation of challenging employment conditions and widening gender inequality for mothers. Previous sociological and business management scholarship on the implications of FWAs for working parents have largely focused on accommodation strategies, which allow employees to opt in to certain forms of flexible work offered by their employers. In contrast, the Remote-first Model offers an emerging form of work organisation universally applied across a whole organisation and designed to increase employee autonomy, provide location- and time-agnostic work environments, and facilitate asynchronous work practices to simplify and support the integration of work and family responsibilities. The model offers new opportunities for expanding DEI goals in adopting organisations, but it may also harbour hidden costs.

The implementation of remote-first work is increasingly common in the post-pandemic digital knowledge economy, with implications for both mothers and fathers. Detailed scholarship on the gendered and sociological impacts of this emerging model is currently missing. To address this gap, this research provides a critical examination of how the model allows parents employed in remote-first organisations to organise their work and family lives, with a particular focus on implications for the (re)construction of ideal worker norms, experiences of work-family conflict and changes to the gendered division of household labour and care. Building on direct engagement with remote-first industry partners, this research used empirical and in-depth qualitative research methods to address existing gaps through a focus on the lived experiences of mothers and fathers with live-in children aged 0 to 18 working in remote-first organisations in the digital knowledge industry.

Preliminary findings indicate that remote-first work provides both mothers and fathers with increased opportunities to engage in caregiving and domestic-related tasks while maintaining rewarding levels of workforce participation. Fathers, in particular, value the increased ability to engage in child-related tasks and activities, with positive implications for the support of their partners' paid employment. The model also offers opportunities for reshaping inter-organisational expectations of what it means to be an ideal worker in the digital knowledge industry. However, remote-first work also has implications for work intensification, increased work-to-family conflict, and the continued blurring of boundaries between participants' work- and family lives. Findings from this research provide important practical and policy insights into the ongoing development and implementation of the emerging remote-first model and its gendered impact on parents' work- and family lives. These findings provide useful academic insights, but also have industry applications that could help shape the ongoing refinement, adoption, and implementation of the remote-first model from a DEI perspective.



From pseudonyms to identinymys: Persona supporting systems to advance DEI in the software development context

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This paper aims to examine the concept of pseudonymous software organisations and the extent to which traditionally exclusionary sectors (e.g., software development, which is male-dominated) may utilise pseudonymity to increase inclusivity and improve their innovation context. Pseudonyms are regularly used online, as they enable people to participate without relinquishing their privacy. While anonymity occurs where a person's identity is unknown, pseudonymity enables individuals to build a reputation and a network that is detached from their real identity (e.g., Satoshi Nakamoto — Bitcoin; Why — Ruby Programming Language). In doing so, pseudonymity confers privacy whilst enabling actors to build trust in their network, in addition to providing a level of accountability. Within the computer programming and software development communities, a culture of pseudonymity has long existed, and while this culture benefits creativity and innovation in an open society, it equally poses challenges for a disruptive industry that is increasingly being subjected to tightening regulations.

The novelty of this research emerges from exploring how the very rise of digital technologies that contribute to the erosion of privacy also contains the tools through which one can overcome privacy issues, to the extent that an individual or organisation can develop, launch, and market products online using a pseudonymous identity and ultimately transact online. Collaborative networks such as GitHub and social network sites enable pseudonymous individuals to create identities, build reputations, collaborate, and develop products without using their real identities. Copyright legislation allows for pseudonymous copyright holders, while the rise of digital currencies enables economic exchanges to transact over decentralised networks. Yet, pseudonymity is not binary; it operates on a continuum. The more information is known about a person and the smaller the potential population pool, the easier it is to uncover real identities. Therefore, it is conceptually possible to remain pseudonymous yet verify certain aspects of your identity to attain credentials or verifications from a particular community or network. However, neither pseudonymity nor its potential benefits appear to play a role in government discussions taking place across the Western world in recent months, as accountability and legitimacy on social networks through features such as identity verification protocols have been mooted by governments in the popular press in Australia, France, the UK, the USA, and Ireland. They are seen as regulatory mechanisms to potentially impose on social networks to reduce online abuse, unmask trolls, and increase user safety in our digitally infused world. The research challenge lies in understanding how the balance between privacy and accountability can be effectively managed to support innovative behaviour in software organisations and industry contexts that are traditionally exclusionary. The ability to engage, work, and transact pseudonymously promotes inclusivity and, perhaps counterintuitively, supports an open society. Thus, a pseudonymous economy that respects privacy and accountability creates an opportunity for women and minorities to participate without personally directed prejudice and retaliation, preserving values such as inclusion, diversity, and tolerance.

This research adopted a qualitative research approach to document and codify norms within the software engineering industry around the concept of pseudonymity. The primary goal of this research was to examine the potential of pseudonymity to enable inclusivity in a traditionally exclusionary space.



Exploring the phenomenon of the women's personal brand in top managerial positions

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Many laws and administrative initiatives aim to advance more women in top managerial positions due to the notion of diversity and inclusion in organisations. Political and organisational interventions are both necessary to reach gender equality, although, despite reducing gender pay gaps across countries in the last two decades, women continue to earn less than men (OECD, 2021; Statista, 2022). Simultaneously, there is a growing focus on individuals taking personal responsibility for their own success. Thus, this research explored women's personal accountability for professional advancement.

Research has shown that self-promotion and making the work visible to others are critical for personal success (Collins, 2012; Gorbato et al., 2019). Yet, women still find it challenging to communicate their values in order to achieve professional goals (Meghan et al., 2018). According to studies, men are far more comfortable with self-promotion than women, which correlates to a wide discrepancy in organisational promotions and salaries (Exley & Kessler, 2019). According to a study by Exley and Kessler (2019), women perceive their performance less positively than men, which is likely to have a lasting effect on their careers. On the other hand, men actively analyse their organisation's promotion mechanisms and use impression management (Goffman, 1956) to conform to the model for professional success. Most male managers and professionals seem to understand and follow the rules of the game of acknowledgment, recognition, and advancement more straightforwardly and less emotionally than their female counterparts (Exley & Kessler, 2019).

Personal branding recently became a popular concept in management literature; more than 2 400 scholarly articles have been published on the topic so far (Web of Science, 2022). However, the academic literature has not identified a stream that focuses on the process or strategy of building a personal brand by women in top managerial positions (Górska, 2021). Consequently, men are frequently the default subjects of study in academic papers on personal branding. As a result, to date, no explorative study has focused on how women CEOs or C-level managers build their personal brands.

For many women planning to develop their careers, the concept of personal branding is blurred (Thompson-Whiteside et al., 2018), due to the plethora of barriers that women face in their professional development (Eagly & Karau, 2002; Heilman, Block, & Martell, 1995; Heilman, 2001), as well as limited education for women in this area. According to Thompson-Whiteside et al. (2018), female entrepreneurs are sceptical of self-promotional strategies to communicate their personal brand. This study supports Rudman's (1998) notion that self-promotional efforts cost women more than they cost men, due to counterstereotypical impression management as managers. Finally, as Gorbato et al. (2021) note, more research concentrating on gender differences in personal brand-building would be beneficial.

This research incorporated visual methods, specifically photo-elicitation interviews, to study women's personal branding strategies. The use of visual research in management science is rapidly evolving, due to the predominance of visuality in today's society. The visual movement in management science has also influenced the study of organisational life (Bell & Davison, 2013). Given visuals' ubiquitousness, it is critical that academics explore the many organisational expressions and the related methodological issues (Bell & Davison, 2013). Additionally, it is known that visual methods enrich data by uncovering new layers of meaning, thereby developing knowledge and increasing validity. They supplement traditional qualitative approaches by capturing a unique data type and more details than spoken and written methods (Glaw, 2017). Moreover, visual approaches are well-known for giving a voice to people who have not had equal opportunities, like those in stereotyped social groups (Parker, 2017).



Exploring the phenomenon of the women's personal brand in top managerial positions

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Women's views have not been heard enough over the years, due to lingering societal prejudices and other challenges that women confront in society. Additionally, to date, no research on personal branding has used visual methods. Thus, this study went beyond previous literature on personal branding, filling this research gap by exploring the topic of women's personal branding using the novel method of photo-elicitation interviews.

To summarise, it is important to understand women's self-promotional challenges to advancement in their professional paths. Secondly, in light of the above arguments, studying the personal branding strategies adopted by women who successfully overcame barriers to progress is educational for future women leaders. Finally, company executives must have a thorough awareness of the obstacles that their women employees encounter. This study's results could guide organisations in providing equal opportunities in hiring and promoting employees. Additionally, this research has potential policy-making implications in line with the DEI notion for promoting women to leadership positions.

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The gendered experience of working through the pandemic and beyond

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The disadvantaged position of women in both the Global South and the Global North during the pandemic has been well documented. This paper reports on research that used a longitudinal case study to explore the experience of 20 middle-class employees of an environmental services firm in the UK during the pandemic and in the aftermath as they returned to the office in their new hybrid working arrangement. The research focused on their gendered experience of uncertainty over 18 months. While the research focused on a cohort whose employment certainty has been somewhat elevated, owing to their employment within the environmental sector, a sector which, in fact, flourished during this time, owing to an increasing level of societal environmental concerns, earlier stages of the data analysis indicated uncertainties and anxieties elsewhere, including over job security, work-life balance, and possible dates to return to the office.

The pandemic highlighted the profound gender inequality in all facets of society today. The early stages of the pandemic enabled some participants to question gender (in)equality in their relationships for the first time ever. In the experience of homeworkers, this is often associated with inequitable arrangements for unpaid labour, including childcare and home schooling, and gendered allocation of working space in the home. While there is evidence that some male participants have been happy to accept that that is "just how it is", there is evidence that the pandemic also acted as a pivotal moment in which other male participants considered, for the first time, just how much unpaid labour their partners do, especially with regard to childcare.

The paper highlights that, during the pandemic, these inequalities were brought into sharp focus. However, in later accounts, some five and 17 months later, once the individuals had returned to their offices, while this unequal division of labour remained, this inequality became rather less dominant in the narrations of their day-to-day lives. It is also apparent that the reorganisation of their working lives, in fact, resulted in significant inequalities that were not present in their pre-pandemic lives. It is evident that the greater flexibility brought to their working lives through hybrid working arrangements resulted in women frequently failing to attend the office on 'agreed days', due to their husbands attending their own office instead. The concern is that this consequential reduced attendance by women is twofold: First, it could lead to adverse career outcomes for women. Second, there is the concern that this reduced visibility of women in the office will result in an absence of female role models for junior employees. It is therefore argued that gender inequality is no less present, but is just being exercised in different ways.

This research exploited a gap in existing research, as the longitudinal nature of this study enabled the same cohort of participants to be revisited throughout the pandemic and as they transitioned to their hybrid 'new normal'. Thus, the pandemic provided both a lens through which to examine the gendered nature of work and family relationships and an opportunity to examine how this global epidemic was not just a brief disruption, but also acted as a catalyst for change for some individuals. However, there is concerning evidence that the reduced attendance of women in the office will result in a less gender-equal work environment — a 'shecession'.

Keywords: gender; pandemic; homeworking; longitudinal qualitative research

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Intersectional paradoxes in the Covid-19 pandemic: The experience of dual-earner households in London

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People in every corner of society experienced changes to their lives as result of the COVID-19 pandemic. These changes spanned across working practices, family interactions, domestic and caretaking roles, as well as leisure activities. The pressure brought by the pandemic was acute on some, such as those working in the public services and in healthcare, and on parents. However, some people seemed to enjoy more flexibility through new working arrangements, being able to work virtually from home and enjoy the outdoors. This paper delves deeper into these contrasting events by studying the experiences of couples in dual-earner households during the COVID-19 pandemic, including the challenges they faced and the changes their experienced in their working-, family-, and social lives. Our study drew on 34 in-depth, multi-perspective interviews with dual-earner couples living in the London boroughs of Richmond and Wandsworth. Through analysis, we identified the tensions experienced by couples in different aspects of life and how couples responded to them. We also analyse the inequalities that these tensions created or exacerbated for the partners, both individually and as members of the same household.

Theoretically, we situated our study within intersectionality research (Collins, 1998; Crenshaw, 1991; Holvino, 2016) and expanded it by exploring the dynamics of privilege and disadvantage within social crisis contexts as intersectional paradoxical experiences. To this end, we drew on the concept of 'translocational positionality' (Anthias, 2002, 2008) to advance understanding of how the intersection of couples' social positionality with the social effects of crises such as the COVID-19 pandemic shaped their experience and response to the tensions brought by a situation of intense change, which left couples exposed to 'micro-movements' in their social positioning.

In particular, our findings show that most participants experienced common tensions during the COVID-19 pandemic, related to work, emotional wellbeing, and couple- and family dynamics. Yet, these tensions were experienced paradoxically in a complex web of gains and losses, dictated by the intersection of social systems, including gender and class, within and outside the household. Most of the couples in our study, irrespective of their social positioning, seemed to cope with the tensions through such means as social comparison and constructing "fortune" and "luck", which allowed participants to make sense of and accept the competing tensions and difficult challenges. We show how the concepts of intersectionality and translocational positionality contributes theoretically to our understanding of the pandemic as an intersectional paradoxical social phenomenon. Through this framework, we may better understand responses to paradoxical experiences, the inequalities that arise therein, and the social conditions that create paradoxical experiences in the first place.



Understanding the experience and influence of microaggressions among working professionals in South Africa

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Microaggressions, everyday racism, and everyday discrimination all include covert prejudice, and exhibit power differentials between groups (Williams, 2020). Microaggressions are prevalent on a day-to-day basis, but people fail to recognise and identify microaggressions, despite being on the giving or receiving end. According to Sue et al. (2007), racial microaggressions are hidden in everyday interactions, and this has widened the gap in racial realities, which is evident in the existing race-related tension between white and black people in South Africa. Perpetrators of microaggressions are often not aware of their actions, and these microaggressions can exist through comments that are unconsciously disguised, such as: "Where are you from?" or "Your English does not have an accent".

The South African Commission for Employment Equity reported that unfair discrimination in the workplace is concerningly pervasive. This study sought to explore the manifestations of microaggressions amongst working professionals in South Africa from narratives of peoples' lived experiences, with the hope that the findings can be used by South African organisations to understand the issues that are driving the conflict, which will provide greater insight into dealing with such conflict.

This research used a combination of quantitative and qualitative techniques to gain an understanding of how race, class, gender, and sexual orientation microaggressions were experienced among working professionals in South Africa.

In this study, white respondents acknowledged their privilege, and indicated that they observed their entitlement, breaking the misconception that all whites are racist and that they are the only perpetrators of microaggressions. Black African respondents indicated that they experienced racial microaggressions, and indicated that they also experienced class, gender, and sexual orientation microaggressions from people within the same race category. In relation to gender identity, respondents felt that this orientation was secondary to issues of financial and educational status, which affected their treatment at work. The research found that being rich and well-educated provided 'protection' against this form of discrimination at work, but not necessarily when outside of that context.

In summary, it is a key finding of this research that experiences of microaggressions leading to unfair discrimination at work are non-linear and complex. As such, intersectional identities should be considered when examining the factors that drive marginalisation and exclusion, because they provide a more nuanced understanding of the struggles faced on a daily basis. In line with the findings of this research, organisations should ensure that their strategies consider and reflect this more nuanced and individualised focus on D&I, which makes space for individual voices that challenge common and pervasive stereotypes. As such, practices such as intercultural training should be reconsidered, because they are oversimplistic and do not consider the nuances of discrimination reflected in microaggressions. To create inclusion, organisations need to be prepared to engage in conversations on microaggressions, outlining that the work needs to happen at an individual level, and participants are made to understand that discriminatory behaviour can be 'unlearned' through an awareness of words and actions. By doing this, voices are heard and ideas are welcomed, making diversity, equity, and inclusion an integral component of any organisation.

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When leaders are men and women play second fiddle: An intersectional perspective on STEM leadership in Botswana

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While an impressive body of literature on gender transformation in the STEM sector exists, leadership in the industry continues to be male-dominated globally. Although there is a growing body of intersectional leadership research focussing on the STEM sector, few of these studies have been conducted in Africa. In this paper, we explore how the intersection of gender and age, on the one hand, and national culture and industry dynamics, on the other, impact the lived experiences of women leaders in the STEM sector in Botswana. The data that informed this discussion came from a qualitative study that used constructivist grounded theory. Semi-structured interviews were conducted with 20 women leaders.

Interrogating women leaders' lived experiences using the intersectional lens revealed the multiple ways in which broader societal norms work in concert with a masculine industry culture to ensure that very few women ascend to senior leadership positions in the STEM sector in Botswana. The working lives of women in the sector are characterised by contradictory experiences. On the one end of the spectrum, women tell stories of feeling rejected at entry, having their technical and leadership competence constantly questioned, and being set up and 'tested' through the allocation of projects and shifts. On the other hand are ostensibly benevolent gestures that purport to 'protect' the women from the harsh environment and hard physical work. This coddling deprives women in STEM of practical learning opportunities. It has negative implications for their promotability and authorisation when they do ascend to leadership positions. The SeTswana saying "ga di nke di etellwa ke e namagadi pele" likens women to cows, implying that women cannot lead men.

A cultural belief that older people are wiser than young people, and men wiser than women, presents younger women with a double whammy, as they often find themselves supervising men old enough to be their fathers. For older women, the broader societal culture forces them into the child-bearer and homemaker frame, thus questioning their career choice in the STEM sector. This is the same frame that is used to suggest that women cannot supervise complex projects, including those that do not require physical strength. To counter gendered discrimination and in an attempt to fit in, women start portraying themselves as masculine and tough, only to be ridiculed for being "too much of a man".

Women, as a result, continue to feel like outsiders in the STEM sector in Botswana. They find themselves having to work extra hard to prove themselves and to earn a fraction of the respect afforded their male counterparts. While many leave for non-STEM careers, those who remain either get stuck in middle management or leave formal employment to start their own companies, where they become successful chief executive officers. This does not auger well for gender transformation in the sector.

Keywords: age; intersectionality; national culture; STEM sector; women in leadership



Leadership trajectories of minoritized groups in the context of the modern careers

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This paper presents the results of a study aimed at investigating the main implications of belonging to minority groups on the insertion and development of leadership careers in contemporary organisations. The notion of career has been the subject of significant transformations in the last 30 years, evolving from traditional conceptions centred on vertical movements in organisations to individual-oriented perspectives that position themselves as protagonists of their own choices. However, what are the impacts of these new approaches on minority groups?

The theoretical review included a discussion about career, diversity and leadership positions of minority groups. The research is characterised as qualitative, developed through semi-structured interviews with four professionals belonging to minority groups who shared their experiences.

The study results show, firstly, that all respondents found barriers to career growth due to these social markers. The analysis of such life histories showed that factors associated with institutional (social stigmas and leadership bias), organisational (benefits policy and leadership receptiveness) and individual resources (financial resources and self-efficacy) dimensions are the greatest impacts. Participants also reported the weight of social stigma, materialised in different forms of prejudice and veiled forms of discrimination. Such stigma sometimes materialised as a subtle prejudice, described by the participants as a feeling of inferiority and the perception of something 'strange', or even more tangible elements of discrimination. As a way of resisting and facing these situations, they used different strategies to achieve or, at least, keep their career goals alive.

The research presents two main contributions: for the academy, it broadens the discussion on barriers to insertion and career advancement for professional leaders from different social markers and their causes. For organisations, it delimits a set of actions that have a positive impact on reducing these barriers. The lack of analysis on the subject and on the perspective of the subjects themselves constitute the motivation of this study, which investigated the occupational trajectories of four professionals with multiple social markers: race, disability, homosexuality, age and gender.

Keywords: career; diversity; inclusion; minoritized groups; leadership careers



Implicit gender self-bias: Women's leader identity construction

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The unconscious mind is home to many automatic beliefs and processes that assist us in performing daily routine tasks, but also contain 'mind bugs' that skew our decision-making. Considering that 95% of our decisions are made using our unconscious mind and only 5% from our conscious mind, the case to increase research into the unconscious becomes imperative. Research into unconscious identity work is scant, and even less so on the influence of implicit gender bias on leader identity — a topic that is vital when considering the rise of women in the workplace. Leadership (the social context in which the unconscious is operating) is traditionally a space reserved for men, represented by the term 'think leader, think male'. Organisational leadership was built by men, for men and, thus, most stereotypes and biases of leadership fall towards that of 'man' and have been repeated into a belief over many years.

Drawing on dual system thinking theory, social identity theory, implicit leadership theory and personal construct theory, this research used a qualitative case study design to examine the influence of implicit gender bias on the leader identity construction of women across three levels of self-construal: individual, relational and collective (DeRue & Ashford, 2010) at a South African financial institution. The aim was to explore how historically formulated mental patterns and biases impact the way in which women's minds unconsciously and consciously form an idea of their leadership role, the impact this has on their leader identity construal, and how they navigated these implicit gender biases.

A model was created illustrating how the unconscious mind, through implicit gender bias, discriminates decision-making at all three levels of women's leader identity construal. At the individual level, a woman leader holds cognitively internalised, implicit conceptions of what it means to be a leader, shaped by her experience and acceptance of gender role stereotypes and leader prototypes. However, leader identity, too, comprises relational recognition, whereby implicit biases become visible discursively and behaviourally and influence the role reciprocation and granting or rejection of the woman leader's claim of leadership. At a collective level, organisations illustrate implicit gender bias through physical artifacts, anecdotes and systematic sources that may influence the organisations endorsement of the relational-level leader identity. This context is the backdrop from which her brain uses many unconscious cues/learnings to construct a reality about leadership that she makes decisions from.

For women with a high implicit gender bias, their unconscious mind does not associate them with the prototypical leader characteristics, and thus creates cognitive dissonance whilst negatively impacting their identity and self-esteem. These women will need to engage in more identity work to successfully claim, accept and construe their leader identity to overcome the implicit biases surrounding their mind's concept of leadership. Women's gendered unconscious will also impact their willingness to engage in leadership activities (role reciprocation at a relational level), such as voicing their opinions in a boardroom full of men who may 'manterrupt, bropropriate or manologue' them. Here, the manifesting of implicit gender bias has moved from being cognitive to discursive and behavioural. It is also at this level where implicit gender bias becomes visible, either by others bringing it to the woman's attention, or by it becoming visible to the woman through a social interaction in which her constructed unconscious beliefs are challenged. At a collective level, implicit gender bias manifests mostly in the narratives and physical distribution of senior leadership (e.g., leaders 'looking' and thinking the same), the language style (e.g., a culture of swearing, which women adopt unconsciously) and masculine activities (e.g., Friday golf as a networking opportunity). Implicit gender bias subliminally feeds into our conscious mind, learnt over years of repetition, and governs our behaviour and ability to make decisions when claiming and accepting leader identity, and the navigation of this, to construe a strong leader identity.

Keywords: unconscious/implicit bias; identity work; leader identity; leadership; women leaders



The absence of black leaders gender, racism and leadership

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Using critical race theory, an academic and legal framework born in the USA that contends that racism is not just the result of individual bias and prejudice but is systemic, as it is found in all society's systems, from education to employment, healthcare, and housing, we address black managerial leadership in contemporary Western societies. We explored how minorities navigate the job market and the workforce in Western societies where the populations are increasingly culturally and ethnically diverse.

We analysed the case of contemporary continental France as a meritocracy as one of its main pillars, and colourblindness its dominant ideology. Furthermore, with an estimated (prohibition of racial census data) 3 to 6 million individuals, France has the largest black population in Europe. In fact, blacks are the country's second-largest minority group. Despite this fact, French black leadership is under-researched. The few nationally or internationally available reports focus on French minority groups at large, and are quantitative research studies. Nonetheless, these studies consistently found the country to be highly prejudiced towards its minorities when it comes to recruiting.

For this paper, we specifically focused on interviews with a sample of 21 French blacks who had graduated from the Grandes Ecoles. Grandes Ecoles are France's most selective higher education institutions. Through their career journey, and considering their elite education, we sought to understand their relative absence in executive leadership positions in continental France.

The findings indicate that most of the few blacks who had graduated from these elite institutions were either first-generation French individuals who had left Africa as young adults to pursue their education, or were mixed-race black-white individuals. They were generally from modest economic backgrounds, contrary to their white counterparts. French black individuals, whether born in the French Caribbean or in continental France, were most present in standard universities when pursuing higher studies, and therefore less likely to be found in top executive positions. The results show that graduating from elite schools neither compensated for French blacks' lack of social, economic, and cultural capital, nor shielded them from experiencing racial discrimination. Their success was marred by self-censorship, and, to succeed on the job market, they had to devise strategies to avoid or neutralise any potential biases from the French hiring managers. These strategies had a direct impact on their propensity to reach top executive positions. A compounding factor is that, once hired, they continue to experience racial discrimination, which explains their slow to non-existent career rise. Their stories are a good illustration of how a country that promotes colourblindness and equality may, in fact, penalize historically disadvantaged individuals by preventing them from realising their full potential and by discouraging conversations about race. This study raises awareness of the situation of highly educated black professionals in the French workplace, and recommends pro-active policies for the inclusion of black professionals at work and in society.



Above the glass ceiling: Narratives from women CEOs about being the target of anger

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In this paper, I explore the triggers and intersectional manifestations of anger and aggression as experienced by women CEOs and ask: What are the lived/felt experiences for women CEOs when they claim leadership in white and/or male-dominated spaces? Through 36 semi-structured interviews with 24 Latina, black, and white women CEOs of nonprofit organisations in the US and a narrative analysis of the insights they shared about being the targets of anger, intra- and inter-organizational, this study contributes to theories about leadership and organisational identity construction, the white gaze, and the male gaze.

Narrative inquiry allowed for the richness and complexity of interviewees' stories to be included in scholarly research. Using narrative inquiry to explore interviewees' lived and felt experiences brings to lights the interwoven nature of their agency along with "dominant social, cultural, linguistic, racial, historical, ethnic, familial, economic, political, sexual, and institutional plotlines" that interact throughout their stories in ways that are both non-linear and not static (Huber & Yeom, 2017: 310). With stories as my unit of analysis (Yost, Yoder, Chung, & Voetmann, 2015), this paper focuses on shared narratives about being the target of anger-motivated leadership rejections, the triggers of those incidents, and the cultural scripts conveyed when people reject women CEOs' leadership. Further, using narratives as a methodological approach helps researchers understand interviewees' coping strategies and forms of resistance within the context of "circulating discourses and power relations" (Riessman, 2008: 20).

The data presented in this paper demonstrate how whiteness, patriarchy, and elitism manifest within, over, through, and against women-led organisations as intersectional forms of surveillance, scrutiny, and abusive treatment. Moreover, this study helps explain how Latina, black, and white women CEOs — in their capacity as boundary-spanning leaders who interact with board members, founders, staff, colleagues, and coalition members — differently experience being the target of systemic and episodic forms of anger, depending on how others racialize, gender, and/or class them and their organisations.

CEOs are tasked with setting their organisation's vision and strategic direction; shaping the organisational culture; getting and leading the right team; working effectively with their board, founders, investors, and donors; being the face of their organisation to external stakeholders; and securing and optimising the organisation's allocation of resources (Dewar, Hirt, & Keller, 2019). Yet, the data in this study suggest that in white-centred and androcentric spaces where women CEOs enact their leadership, they are met with leadership rejections and organisational identity regulation triggered by six leadership claims: CEO activism, agency, ideal self, power, visibility, and voice. I argue that this is the 'tax' that women pay for inclusion above the glass ceiling, and that anger-motivated leadership rejections manifest in intersectional ways, perpetuating white supremacist and patriarchal notions of the ideal woman worker/leader.

Keywords: anger; know-your-place aggression; above the glass ceiling; inclusion tax; leadership identity construction; organisational identity construction; women CEOs



The literature on African women and leadership

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The literature on African women and leadership is sparse, and most of the research relied on Western-based frameworks. This research investigated the lived experiences of intersectional experiences of leadership achievement and practice for black African women in the SA context using Acker's (2006) inequality regimes as an analytical framework. In SA, rather than minority individuals, the focus is on majority multiple-identity individuals, as black Africans make up the majority of the population. The norm at higher levels was created by the minority white representation, thus subverting the minority-majority norm through representation at level criteria. SA is a unique context for examination, as the benchmark for norm remains the white male minority, particularly in private organisations, rather than majority black indigenous people of the country. A total of 12 life trajectory interviews (in-depth, semi-structured) were conducted across public and private organisations. The research aimed to understand how black African women participants' identity influences the achievement of leadership throughout their lifespan and their careers. Incorporated into the life history interviews, critical incident technique (CIT) was utilised to investigate two to three critical incidents wherein their gender/race status and leader identities were enabled or constrained.

The intersectional experiences of black African women evidence the importance of culture and the African context in the re-assertion of patriarchy. Tribalism is an emergent inequality strand in the analysis. The importance of history in legislative re-address in transformative contexts in the legitimising of reform effects as a neglected inequality strand is evident. Indeed, the re-theorising of intersectionality in a non-Western context is considered by the emic nature of intersectionality and inequality, which is historical and contextual. The reform effect and tribalism are neglected and emergent intersectional inequality strands, and are a theoretical contribution to Acker (2006). This research heeds the call for a contextual appraisal of African women and leadership within the economic, political, and socio-cultural context of SA. Access to and progression in terms of leadership roles are noted in navigating these complicated, nuanced, and challenging intersectional experiences for black African women.



A decolonized discussion of an Afrocentric performance of leadership by African diasporic women

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There is a paucity of leadership theorising concerning enactments of leadership performed by black, Asian, and minority ethnic (BAME) women (Ospina & Su, 2009; Rosette et al., 2016, 2018; Schedlitzki & Edwards, 2017). The Euro-Western leadership canon has marginalised and obscured performances of leadership that fall outside its epistemological boundaries, namely performances of gendered, racialized bodies. The implicit prescribed nature of the Euro-Western-oriented canon bolsters its hegemony to marginalise knowledge and ways of knowing that fall outside its prevailing norms (Braun et al., 2013; Baszile, 2015; Bonilla-Silva, 2012; Gram-Hanssen, 2021; Thambinathan & Kinsella, 2021). The norms reflect a Eurocentric worldview that privileges scientific objectivity, individualism, rationalism, materialism, masculinity, and whiteness (Denzin et al., 2014; Gambrell, 2016; Grint, 2011; Liu & Baker, 2016), a Westernised, white male oriented paradigm that obscures minority ethnic voices. According to Liu and Baker (2016), excluding race from leadership research has solidified whiteness as the prototype and standard. Epistemological censorship ignores diversity and restricts access to knowledge that may possess the potential to address contemporary societal, political, economic, and ecological upheavals facing the world (Edwards et al., 2013). This has implications for leadership theory, practice and development, especially in marginalised and minoritized communities.

Lifting the veil of epistemic invisibility that has shrouded a racialised, gendered performance of leadership, this study employed a decolonised approach to describing and defining the contours of a leadership phenomenon enacted by black women. Deliberately setting aside Western conceptions of leadership, focus groups of African American women examined video excerpts of black women's oral performances through an Africological lens (Asante, 1990; Mazama, 2001). Participants' Afrocentric perceptions sparked collective storytelling and meaning-making regarding their lived experiences of black women who moved and energised others through spiritually anchored, embodied, affective approaches to galvanising others. Centring the African American women's culturally distinct ways of being, knowing, and doing, the participants' collective narratives reframed notions of black women's leadership as acts of engaging, mobilising, and organising. A framework describing and defining African American women's leadership emerged from the data, which served as a foundational architecture upon which to construct a theory centring enactments of black women throughout the diaspora.



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These findings valorise distinct leadership approaches that have been tacitly fashioned by the traditional African worldview and intergenerationally transmitted through a range of socialised Africanisms. This study not only fills a gap in leadership theorising, but provides the groundwork for Afrocentric researchers to re-think and recreate approaches to inquiries about the collective of African women globally within an Africological methodological framework. It offers a vista into the need to recognise, nurture, and leverage black women's culturally distinct ways of engaging that influence the racial, gendered socialisation, acculturation, and leadership development of young African diasporic women as they evolve to become agents of change in our communities. The paper discusses an Afrocentric approach to expanding the epistemological boundaries of leadership studies through an investigation of African American women's leadership performances that are grounded in a non-Western worldview.

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JEDIs: The struggle against apartheid by black women and lessons in leadership

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The paper evaluates the dominant, masculine and heroic leadership paradigm by exploring the struggle for social justice and equality by black women during apartheid South Africa. Their intersectional identity of gender and race placed them at the margins of South African society. Furthermore, their lived experiences of struggle and leadership is remains marginalised — largely ignored and even forgotten. Thus, the paper focusses on the undocumented struggle and leadership by black women during apartheid and their struggle for justice, equity, diversity and inclusion (JEDI) at work and in social life.

Leadership models often draw on Westernised, white male (Lumby & Coleman, 2007) agentic (Eagly & Johannesen-Schmidt, 2001) paradigms in popular culture, like Star Wars, invoking images of white masculine heroic leadership. This paper challenges the dominant paradigm of leadership by exploring the lived experiences of black women, their struggle against racism and sexism, specifically as frontline workers in an apartheid governance system. Thus, their leadership was not demonstrated at the echelons of an organisation, but as a social process (Bolden, 2011). The research is based upon interviews with black women who worked in schools, which were sites of political protests during apartheid. As in the case of Diamond's (2001, 2007) research, which explored distributed leadership in schools, the research for this paper explored black women's leadership, career challenges and struggle for JEDI. Although marginalised by apartheid, these women were not subservient public servants, but subversive to serve marginalised communities. Thus, rather than agents of the apartheid government, they used their public service positions within schools and community to struggle for JEDI.

Although there is much research and theories of leadership, the research for this paper drew on representative bureaucracy theory to make a novel theoretical contribution to leadership — moving from an attribution aspect of leadership (e.g., masculine paradigm) to understandings of the social processes of leadership. The theory of representative bureaucracy purports a link between passive and active representation, where passive representation is the extent to which the bureaucracy includes the proportion of the population, having the same socio-demographic origins (gender, race, income, class, religion, etc.) as the population it serves; and active representation is the extent to which bureaucrats advance the interests of the socio-demographic group with shared identity (Mosher, 1982). Representative bureaucracy scholars have studied what bureaucratic and social processes translate passive to active representation such as shared identity and discretionary power (Bishu & Kennedy, 2020). Like the studies of distributed leadership with origins in schools (see Diamond, 2007, 2013), representative bureaucracy has its roots in understanding leadership in schools. For example, Meier and Stewart (1992) and Meier (1993) found that teachers from a minority demographic group were more likely to actively represent minority students with positive outcomes for students. Thus, this research explored the lived experiences of black women in schools, to argue that their active representation of students and community during apartheid, despite their marginalisation and their struggle for JEDI, offers lessons in leadership, and improves understanding of the social processes of leadership.

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Shattering the myths: Investigating women leaders' crisis management skills and reliance on inclusive leadership during and after the COVID-19 pandemic in higher education institutions in the UK

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The current study is a work in progress aimed at exploring the concepts and enactment of leadership and crisis management from women leaders' perspective, since very few studies, if any, have explored whether inclusive leadership can help educational institutions when they face unprecedented challenges in crises such as the COVID-19 pandemic. By adopting critical gender theory as my theoretical framework, I regard gender as socially constructed (Kolb, 2000), acknowledging that it is reproduced regularly in daily negotiation, sustaining structured inequalities between men and women and leading to the existing gender discrimination in their employment status (Morley, 2013), highlighting a favouritism towards men in the academy (Knights & Richards, 2003). Savigny (2014) reports that women educational leaders feel like the 'other' not belonging within the academy. This leads to marginalisation of women, their contributions, and ideas (Savigny, 2014). Through assisted thematic analyses of 40 women educational leaders' oral responses to questions regarding how they led during the COVID-19 crisis, the current study investigated whether they relied on inclusive leadership to help their universities exit this unprecedented crisis during its first phase. The study revealed that these women exercised inclusive transformational leadership and provided considerable support to their followers during the crisis, leading them through the crisis, as well as managing the response.

During the second phase of the project, which is currently in progress, the researcher wishes to further explore women educational leaders' response to the COVID-19 crisis after the pandemic, applying an intersectional lens (looking at race and ethnicity) and examining the lessons learned and the ways forward. This study will unveil the impact that the pandemic had on these women educational leaders' leadership and crisis management skills. The aim of the researcher is to analyse the interviews of 40 more women educational leaders from the same HEI after the pandemic, to compare these women's perceived crisis management skills and reliance to inclusive leadership during the crisis and after it, and identify ways in which women educational leaders can be supported after the pandemic. A new theoretical framework will be proposed to inform the design of training programmes that will, hopefully, provide guidance to women for future crises, and train them to become more inclusive as leaders.

This study argues that implementing a gender-inclusive lens in pandemic preparedness responses by taking into consideration the experiences and voices of women leaders is necessary. The overall aim is to promote diversity and inclusion in HEI in response to crises, maximising employee performance while also fostering pandemic preparedness. Human resource development efforts should support women's leadership development and creation of a proactive, crisis-prepared organisational culture (Elsabbagh et al., 2004). The literature clearly indicates that leadership in times of organisational crisis is imperative to organisational survival (Borodzicz & Van Haperen, 2002). However, women educational leaders adept at handling normal issues are sometimes not as skilled and well-prepared to handle crisis situations while supporting their followers. The study provides recommendations for higher education Institutions, HR professionals, policymakers, academic managers and senior leadership teams to support women educational leaders and foster diversity and inclusion.



The appropriation of the religious discourse in the 2022 presidential election in Brazil: The contraposition between Christianity and religions from African origin in the social construction of political leaderships

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Although the Brazilian state is laic, the last years have been marked by the insertion of religious discourse in the political debate. Thus, the presidential elections have emphasised the agenda of customs such as abortion, sexuality and family (Machado, 2012; Ramos, 2012; Cioccarri & Persichetti, 2019). This enabled the rise of religious politicians to the parliament, much of it oriented by ultra-conservationist Christianity (Neves & Wachholz, 2021), who do not hide operating a religious war for the transformation of the society from Christian values, what Py (2021) calls "Brazilian Christofacism". Although this dynamic has already been observed in previous electoral processes, the association between religiosity and political leadership proved impactful enough to shape the voting patterns in the 2022 presidential elections. Thus, this paper analyses the discursive strategies linked to religion that impacted the process of constructing the representations of the presidential candidates in Jair Bolsonaro's campaign.

Through the theoretical and methodological framework of critical discourse analysis (CDA), this study explored the corpus formed by materials that circulated in the Brazilian media and in the social networks of the candidate Bolsonaro, and of the members linked to his campaign during the electoral process. The analysis of the campaign was fundamentally based on the concept of discursive ethos (Fairclough, 1992), since it sought to explore the set of characteristics that enabled the construction of social representations (Moscovici, 2003; Jodelet, 2001) of the candidates in the dimension of religion. The analysis of the materials pointed out that the discursive resources utilised by Bolsonaro in his campaign valued links in certain directions of preference, defining, therefore, not only a discursive image of himself, but also of his adversary, Luiz Inácio Lula da Silva. The discursive resources sought to build representations of his image in rapprochement with Christianity and its respective moral values, in clear opposition to religions of African origin. This movement of opposition, which characterises part of Bolsonaro's campaign strategy to win the support of conservative Christian voters, also sought to build representations of Lula, whom he attempted to highlight his proximity with events and practices of African religions.

This movement reveals not only the centrality of the religious prejudice in the contexts of production of these discourses, but also sheds light on the racial dimension that runs through these processes. The materials indicate that the African religious heritage is disqualified to the extent of relegating it to a condition of hostility in Bolsonaro's campaign. The narratives evoke a 'manicheism' of religious nature that is intentionally associated to the extreme political positions represented by both candidates in the elections. The analysis of those discourses enabled recognising that religion acts as an influential mechanism to shape meanings and construct symbolical representations in the political and social sphere. The development of this work also enabled identifying how the Brazilian political leadership appropriate discourses committed to privileging colonial values of white and Christian supremacy to produce meanings that reflect in social attitudes, in people's behaviours and even in defining the country's directions.

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Women's entrepreneurial leadership competencies: A cross-cultural comparison of SMEs in Africa

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Entrepreneurial leadership lies at the nexus of entrepreneurship and leadership domains (Harrison et al., 2015). Most leadership research has been situated in corporate contexts, which differ greatly from emerging ventures and small-business contexts (Leitch & Harrison, 2018; Leitch & Volery, 2017). Moreover, given entrepreneurship's contribution to economic growth and development, there is a strong argument for understanding leadership within this dynamic context (Leitch & Harrison, 2018; Zaech & Baldegger, 2017). However, similar to research in the mainstream entrepreneurship domain (Jennings & Brush, 2013), studies critically analysing the gendered aspects of entrepreneurial leadership are still limited (Henry et al., 2015; Patterson et al., 2012). Furthermore, the dominance of Anglo-American models and frameworks also curtails our understanding of how entrepreneurial leadership practices might vary in different contexts (Leitch & Volery, 2017). Entrepreneurship (and leadership) is very contextually driven, and so any specific set of characteristics may not be generalisable across all situations (Carsrud et al., 2018).

Our study aims to contribute to these knowledge gaps by focusing on understanding how women's leadership styles and competencies contribute to the survival, growth and success of SMEs in Kenya and South Africa. It focused on addressing two main questions: 1) How do women founders' leadership competencies influence their leadership styles? 2) What role do these leadership styles and competencies play in contributing to firm survival, growth and success in a given context? We adopted an intersectionality perspective that allowed us to challenge assumptions of within-group homogeneity while examining the interconnectedness between individual actors and social structures (Atewologun, 2018; Romero & Valdez, 2016).

Using semi-structured interviews, we explored the experiences and leadership challenges faced by women founders in Kenya (Nairobi) and South Africa (Johannesburg). Fifteen participants in each context were identified through different gatekeepers and the snowballing technique. Interviews were conducted face to face or online, and each lasted approximately one hour. Further data triangulation was achieved through reviewing company websites, grey literature, and policy reports. A thematic analysis involving identifying, analysing and interpreting patterns of meaning (or themes) was used to analyse the qualitative data (Braun & Clarke, 2006).

Our initial findings highlight the complex challenges faced by women founders as they lead their organisations in two diverse socio-economic contexts. In particular, we discuss the impact of the COVID-19 pandemic on their ventures, and the subsequent changes in their leadership styles and practices. Findings also highlight the different gender-related/intersectional challenges faced, and the strategies employed by women founders in mobilising resources and ensuring firm survival and growth.

Our study contributes to existing knowledge by addressing issues concerning diversity, generalisability across different contexts, as well as the inclusivity of existing entrepreneurial leadership theories (Harrison et al., 2015). It also informs policy and initiatives by highlighting areas where support could be more effective in supporting women business leaders and achieving sustainable and inclusive economic development.



Intersectionally situated atypical leader: Collective feminist reflections on aesthetic and emotional labour in higher education

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This paper draws on one author's personal multiple identities as a Muslim Pakistani middle-class single mother who immigrated to Canada and identifies herself as an intersectionally situated leader (Acker, 2006; Rodriguez et al., 2022). As she originates from a non-privileged, non-dominant, under-represented, disadvantaged demographic background and does not currently hold formal leadership position, she also recognises herself as an atypical leader (Samdanis & Özbilgin, 2020). She uses intersectionality lens to extrapolate the interplay between gender, culture, religion, age, social class and family structure, and how this interplay of multiple intersecting inequalities dramatically shifted when she moved from Pakistan to Canada. She also engaged with conversations with other coloured Muslim women academics of non-elite socio-economic backgrounds from the Global South who immigrated to Canada, their emergence as self-identified intersectionally situated atypical leaders, and how they adjusted their new marginalised identities in a white space (Anderson, 2015; Forson, 2007; Syed et al., 2005; Tariq & Syed, 2018). The paper also foregrounds similarities in their unique stories, for example, simultaneously being seen as a social convict in one context, yet a leader in another context. Using Bourdieu's concepts of habitus and cultural capital (Bourdieu, 1987, 1990; Bourdieu & Wacquant, 1992), these collective feminist reflections on their experiences and observations of entanglement of aesthetic labour and emotional labour (Hochschild, 1983; Cutcher et al., 2020; Martinez-Iñigo et al., 2007; Warhurst et al., 2000) in the context of required transitions in appearance (wardrobe, hairstyles and makeup), as well as etiquettes (professional communication, networking and dining) as they navigate feminism, racism, genderwashing, othering and resistance in a white space in the Global North (Bell, 1999; Silva, 2021; Özbilgin & Woodward, 2004) questions the mainstream universal and linear literature on feminism and intersectionality, instead engaging with pluriversality understandings of feminisms and intersectionalities (Rodriguez et al., 2016; Rodriguez et al., 2021; Ruppert et al., 2020). This feminist reflective writing (Boncori, 2020; Ahonen et al., 2020; Ulmer, 2017) highlights how some of the taken-for-granted behaviours of white or typical leaders in the West can be emotionally and aesthetically laboursome for atypical leaders, and in particular, for intersectionally situated atypical leaders.

Keywords: gender; feminism; intersectionality; atypical leader; immigrants; diversity and inclusion, white space, Global South

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Leadership reimagined: Striking from the margins

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The construction of leadership and consequent ideal leaders has always rested outside the scope of the Global South and marginalised identities with the domination of white-male-cis-gendered ideals. As the stereotype of the quintessential Western male business leader continues to rule the imaginary of the world, representation and even conceptualisations of a variance with this norm becomes an impossibility. In this space, then, other styles become the aberration, rather than an exploration of newer ways of being.

Within this context, the current study explored the manner in which the new Indian woman leader/CEO negotiates or challenges these established norms. Tracing a trajectory through the cultural and spiritual practices of the dominant religious system of India, Hinduism, the study looks at the construction of ultimate goddess figures like Durga and Kali, then moves to the historical reality of women freedom fighters pledged to the independence movement of India, and lands at the contemporary phenomenon of new-age women CEOs to explore the manner in which leadership can be alternately imagined. This confluence of the spiritual, the historical, and the contemporary enables the researcher to look at the nuances as well as the need for new forms of leadership that can emerge from this relationship.

Employing narrative research as its core methodology, this research studied secondary data present in the public domain and other mythological/cultural/social narratives. The analysis of the data was conducted through narrative enquiry, coding of particular themes and close reading, inductive pattern analysis, and stitching together of the narrative to generate insights and consequently demonstrate the impact of the study. As it explores iconic examples of woman leadership that exist across mythical, historical and the concurrent world in the subcontinent of India, it proposes newer, more inclusive, models of leadership that can be further developed to cater to varied peoples and leaders that emerge indigenously. With the primary objective of problematising the status quo in leadership scholarship and imagining empowering forms of alternate leadership, this study makes a substantial contribution from the margins, as it strikes back at the hegemonic centre of this discourse through its coloured-gendered Global South perspective, hoping to colour the 'whiteness' rampant in this homogeneous narrative.

Keywords: women leaders; Global South; whiteness; gender; inclusion



Neither black enough nor white enough: An intersectional perspective on the lived experiences of Coloured women leaders in post-apartheid South Africa

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Whereas the apartheid legislation categorised South Africans of mixed race as Coloured and as a distinct racial category, post-1994 legislation categorises them as black, together with Africans, Indians, and, later, Chinese. Post-1994 legislation considers 'blacks', together with all women, as previously disadvantaged, and makes provision for their deliberate inclusion in opportunities previously denied them under apartheid. This includes management and leadership opportunities. In line with legislation, gender transformation initiatives treat women as a homogenous group, and ignore intra-group differences. These initiatives have, as a result, impacted different groups of women differently. White women, followed by Indian women, have benefitted the most, and are currently over-represented in top and senior leadership positions, relative to their representation in the economically active population (EAP). While African women fare relatively better, particularly in public-sector leadership, the underrepresentation of Coloured women cuts across sectors. The underrepresentation of Coloured women at top and senior leadership levels of South African organisations, glaring as it is, is an untold story in current research on women in leadership. The growing number of South African intersectional studies tend to privilege the stories of African women, and to footnote the lived experiences of Coloured women leaders.

This article explores how the intersection of race, gender, and class impacts the lived experiences of Coloured women leaders in contemporary South African organisations. Constructivist grounded theory was considered appropriate for the study, due to the under-theorisation of Coloured women leaders' experiences in South Africa. Twenty Coloured women were sampled using purposive and snowball methods. Five Coloured men were sampled using theoretical sampling and as part of data triangulation. The first author is a Coloured woman with a working-class background, and occupies a middle-management position in a public university in South Africa. She is currently studying towards a Doctor of Business Leadership under the supervision of the second author, an African woman academic.

Overall, race, gender, and class were found to intersect in ways that negatively impact the work and career experiences of Coloured women leaders. While the intersection of gender and social class impacts the leadership experiences of the participants, its effects are not as pronounced as those of the intersection of race and gender. The contested nature of the Coloured identity leaves some participants feeling neither black enough nor white enough. This position of in-between-ness renders Coloured women leaders invisible and voiceless in leadership practice and discourse. Feeling like the 'hidden figures' of contemporary South African organisations, they find themselves having to work extra hard in pursuit of recognition that is often hard to come by. To the extent that the male participants echoed the women's narratives of marginalisation, there was a view that, without a 'clansman at the table', the exclusion of Coloured women from top and senior leadership positions is likely to continue.

Keywords: Coloured women leaders; gender transformation; intersectionality; leadership



Hispanic-serving institutions, social justice education, and intersectionality

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The University of Arizona is a recently distinguished Hispanic-serving institution (HSI), a designation given by the US Department of Education for "success in the enrolment of Hispanic students" (UA Student Affairs, 2018). This new title provides resources for the University of Arizona's Hispanic population, but exactly what does it mean to be Hispanic in an institution? Which ways are identity formation socially just, institutionally bestowed or individually chosen through a critical consciousness? These questions were explored drawing on intersectional scholarship by women of colour exploring identity, social location, and intentionality. The authors examined this all with a lens of social justice — when identities are political, how and why do they become apolitical when institutions begin to dictate the parameters of this identity?

We use social justice to guide our writing, and we believe social justice is the combination of a goal, process, and action (Bell, 2007). We do not believe the goal of HSI is one based in social justice (nor is meant to be), instead, it is one steeped in neoliberalism, promoting further assimilation and acculturation of Hispanic-identifying students. In this writing, we explore how institutions of higher education and those subsequently put into powerful positions by said institutions are now defining what resources 'abiding' Hispanic students deserve and can limit resources to counter-hegemonic Hispanic students.

The critical theory of intersectionality, coined by Kimberlé Crenshaw (2011), deconstructs hegemonic thought in stating that "The individual is never pre-constituted, but is made through dynamic interaction with institutions and with others". We used intersectionality as the guiding theory to deconstruct the HSI designation and how it compares to what is found in scholarship by women of colour. This quote by Crenshaw justifies the use of intersectionality in this analysis, concisely communicating that an individual is influenced directly by institutions and the surrounding social world. We uncover how important terms like Hispanic, diversity, race, and ethnicity are defined in UA documents outlining HSI. There must be a base-level understanding of how crucial terms are defined; if there is no clear definition, then the hegemonic understanding will be assumed. The danger here is that then one is reinforcing the structurally violent dominant culture and reinscribing it into institutions. This top-down approach occurs in powerful academic spaces when those concerned with alleviating the ills of the imperialist white supremacist capitalist patriarchy centre the fragility of the dominant culture instead of the needs of the counter-hegemonic, marginalised voices. This only reinscribes the ills one sought to alleviate.

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Women managers' perspectives on work–life balance in a state-owned enterprise: a q methodological approach

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Research on work–life balance pretends ignorance to the unique disadvantage that working women face in organisations because the dominant paradigm treats the issue of gender inequality as one of how women as individual employees are (un)able to balance work- and life domains. Women still face significant challenges managing work and non-work role demands. The perceptions of work–life balance, especially in male-dominated roles, continuously provide challenges across many organisations and departments. It is for this reason that this study relied on Q methodology and the gender lens to gain an in-depth understanding of the views of women in leadership in a state-owned enterprise. Forty women selected through purposive sampling participated in the study. The findings reveal eight distinct factors or perspectives of women in leadership regarding work–life balance. Whilst work–life balance is experienced positively at senior leadership levels, some women in leadership expressed the view that women are overburdened and disadvantaged, leading to work–life imbalance. A detailed analysis of the issues reveals a disconnection between policy and practice.



Queer leaders navigating spaces working within the finance and professional services industries in Australia

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My research explores the workplace experience of LGBTQ+ leaders in the finance and professional services industries. I discuss how LGBTQ+ leaders successfully navigate dominant heteronormative workplace culture within these high-performance industries.

Until recently, research focused on the discriminatory experiences of people in organisations, lately progressing to include much more nuanced conversations around inclusion, engagement, and authenticity, a concept that academics have contested (Burchiellaro, 2019, 2021; Tucker & Jones, 2019). The finance and professional services industries regularly feature in the 'Top 20 places to work in Australia' for LGBTQ+ people, and my research fills a vital knowledge gap around work history and success in these roles for these leaders.

During my fieldwork, I conducted life-history interviews with 21 queer leaders, and explored the major thematic outcomes and how these can be useful for further workplace structural changes (Egan & De Lima Voss, 2022). In this paper, I use a queer, feminist, and intersectional framework to discuss the lived experiences of these leaders in these industries, as well as key steps to maximise diversity and inclusion in these organisations.

I discuss the early themes emerging from my analysis about the significant shifts in experiences for lesbian, gay, and bi-plus leaders, and how rapidly changing climates can help to maximise diversity and inclusion efforts in organisations. I will discuss how sexual and gender identity factor into everyday and longer-term career selves (Benozzo, Pizzorno, Bell, & Koro-Ljungberg, 2015; Butler, 1988, 2019; Rhodes, 2017). I also focus specifically on how white, cis gay men navigate these environments, and their role in supporting the broader LGBTQ+ workplace communities (D'Allaird, 2016; Levine-Rasky, 2011; Luiz & Terziev, 2022). Lastly, I discuss the implications of increasingly focused factors by organisations such as workplace flexibility, wellbeing, mindful leadership, engagement, and psychological safety as mandated features in workplace cultures (Rhodes, 2017).

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Stream 5

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The power of the ancestral philosophy of *Alli kawsay* (Buen Vivir) in the indigenous movements of Colombia — Ecuador vs. the exclusion by the big mining development, contribution to the rights of Mother Nature from the Global South in the midst of climate change

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The purpose of this research was to present the urgency of listening to indigenous epistemologies of Sumak Kawsay (in kichwa language: Buen vivir — good living), and also to accompany the care/defence of the biodiversity-rich indigenous territories of the Andean region. The research question was: How is the anthropocene affecting the indigenous territories and, with it, the threats of the epistemologies of the Sumak Kawsay/Buen vivir?

This ethnographic research was carried out over the last seven years in the Republics of Colombia and Ecuador, in Indigenous Regional Council of Cauca CRIC, and The Indigenous Confederation of Ecuador CONAIE. Theoretical references: epistemology of indigenous communities and indigenous intellectuals.

The anthropocene affects the species of flora and fauna, the glaciers, and water reserves, páramos, understood as places where the water is born for the species. With it, the territories Pan Amazonas region of native communities are strongly affected in their cosmovision to know.

Due to its high impact in high mountain areas, climate change causes the melting of glaciers, strong droughts, seasonal changes in food production, water shortages and the displacement of animals and indigenous people, and affects their traditions and cosmovisions due to geographical relocation and spatial socio-cultural changes.

Ethnographic work was used: interviews, participant observation, and documentary analysis, to comment how, from the epistemologies, their spirituality's, indigenous cosmovision, the elders (grandparents and grandmothers) announce that from no respect for the species on earth comes catastrophe, which, from modern science, is already evident.

This is considered from the decolonial theory as an alternative to development or alternative development, based on the epistemological basis of the indigenous movement, the basis of current governments/states. Without a doubt, the Sumak Kawsay is difficult to implement or live in praxis in the midst of individualistic societies with accelerated urban growth or in societies structured in fossil fuels, in addition to the radical reactionary anti-movement indigenous right that watches over environmental care.

The Sumak Kawsay is part of the alternatives to the development taken care of from the indigenous cosmovision the dimensions: cosmovision, solidary economies, own right, own health, own education as alternatives with strong spiritual base of respect to the mother earth. The Sumak Kawsay as an epistemology of respect for life, linked to "The Rights of Nature" already included in Articles 70 to 74 of the Political Constitution of the Republic of Ecuador in 2008. In the midst of the great destruction by mining and resource extraction at a global level, indigenous communities are more affected because it is precisely in territories/species where there is mineral wealth that mining increases, putting at greater risk the animal and plant species that live in indigenous territories, as well as the ancestral knowledge/indigenous worldview. In this way, when indigenous communities defend Mother Nature (Pachamama) politically, they also take care of the biological chain in terms of wealth and biodiversity or geostrategic areas, life reserves at a global level.

Keywords: ethnicity; urgent call; anthropocene, proper right



Let's make standing against racism a lifestyle and not a trend: Reflexivity in activist research

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This piece was oriented by the question: What kind of knowledge we want to produce with our research? I have been thinking a lot about this, about what kind of researcher I want to be, about what kind of research I hope to do and the reasons why. After reading Penelope Muzanhenhamo and Chowdhury's brilliant piece discussing the epistemic injustice black scholars experience in this white supremacist academia, I have been thinking about the strategies that I was willing to make for my own epistemic survival as a black Brazilian woman in MOS.

My experience is that there are many white scholars who appear progressive and supportive of black scholarship or racial equality, but when it comes down to it, there is a lack of understanding because they cannot relate to our experiences. However, imagine what would happen if PhD students and young scholars did not speak out against racism, if the black scholars who came before us had not uttered a word and accepted the status quo, and we would do the same, that is, staying quiet. That is why our research matters and we should continue writing, as Stella Nkomo once said at a panel discussion.

Grada Kilomba (2019) says that women became subjects of their own stories and experiences by telling their stories. It is needed courage to do that. It is almost an act of rebellion. I think this is what makes us resilient. In answering the research question, I wanted to produce research that matters to me, that speaks to me, that is relevant to the people affected by the subject I research.

There is an urgency of subverting the rules of this racist, sexist, colonial system that leaves black people out and on their own. By researching how misogyny, police brutality, prejudice, oppression, everyday racism, and LGBTQ phobia affect and permeate our daily lives, researchers can disrupt, unveil and transgress the hegemonic narratives and intergenerational suffering that does not seem to end. The act of research became an act of liberation, criticality, and a source of knowledge to intervene affirmatively in the world.

Paulo Freire (2019) argues that liberation comes from a reflexive process (becoming aware of the oppressive situation) and the search for own humanisation (liberation from oppression in practice, in everyday life). He talks about the search for dialogue because the dialog is natural to the human condition and, through it, it is possible to exercise reflexivity and humanise itself. Praxis is therefore reflection and action on the world in order to transform it.

Many can understand this research as activism (and it is), but my positioning goes beyond. As Freire (2019) said, true reflection leads to authentic practice that will result in the necessary engagement in organised actions for the liberation of the oppressed, overcoming connivance with the oppressor system. Thinking about the epistemic strategies for black scholars that Penelope Muzanhenhamo and Chowdhury discussed in their paper (2021), I am not ready to compromise.



Linguistic activism: Why intersectionality matters

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Our paper discusses why the extant activism against linguistic hegemony has not attained its decolonialisation ambition yet, and how it can be rendered more pluriversal. Within management and its sub-fields (for example, within the CSR subfield, where we conducted our work), discussions about linguistic imperialism have focused on the hegemonic status of the English language (see, e.g., Tietze, 2004; Alves & Pozzebon, 2013; Chanlat, 2015; Blanchet & Berrier-Lucas, 2022), the massive diffusion of the American representation of management (Faria et al., 2010; Alcadipani & Rosa, 2011), and the domination of "concepts, models, and theories originated in the Anglo-Saxon World" (Gantman et al., 2015: 126).

Most critics drew explicit attention to the danger of this persistent hegemony, both for scholars on the periphery and for the knowledge itself. They argued that bias towards English and the sidelining of perspectives developed out of the Anglosphere or by non-native English-speakers are conducive to epistemic colonialism (Ibarra-Colado, 2006; Ljosland, 2007), inequalities and exclusions (Tietze & Dick, 2012; Alcadipani & Faria, 2014; Horn, 2017), parochialism (Ventriss et al., 2010; Gantman et al., 2015), lack of diversity and innovation (Battilana et al., 2010; Chanlat, 2014), closure of meaning, dependency, mediocrity, and irrelevance (De Rond & Miller, 2005; Meriläinen et al., 2008; Thomas et al., 2009; Alves & Pozzebon, 2013). Some of them accounted for the development of alternatives (Ibarra-Colado et al., 2010; Faria et al., 2010; Alcadipani & Rosa, 2011) or suggested strategies of resistance and disruption (Berry, 2006; Alves & Pozzebon, 2013; Gantman et al., 2015; Sliwa & Johansson, 2015; Blanchet & Berrier-Lucas, 2022). That English is a global lingua franca is undisputedly a fact. However, activists have overlooked: 1) hegemony within subalternised linguistic communities and 2) intersectionality. This paper addresses these issues by focusing on what we have observed from our position as French-speaking CSR scholars.

We will first refer to the power relations between Metropolitan France and the other members of the Francophonie, most of whom are on the African continent and in the Caribbean. Drawing from critics of the Françafrique system and the Francophone CSR literature, we highlight how praxis and scholarship in the Francophonie epitomises dependency and mimetism. We then explain that, while doing and publishing research in French is a form of activism, it has not prevented French-speaking CSR scholars from reproducing racial and gender exclusions. We point to the striking absence of inquiry into how linguistic hegemony often operates simultaneously with racial and gender biases and violences. In fact, fields representing such simultaneous oppressions are absent from the Francophone CSR works, including the decolonialised ones. We argue that intersectionality is a relevant perspective that may allow linguistic activists in our subfield and in management in general to enhance pluriversality and more inclusion.

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Accounting knowledge as an argumentative tool and power instrument: A study in a public policy management council in the Global South

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Financial austerity policies and consequent precariousness of public policy delivery directly relate to the current context of the capitalist crisis (Mészáros, 2009). According to the author, it is not a cyclical problem but a structural one in which capitalist forces undertake conscious action to reduce the working class's capacity for political mobilisation. Hence, it promotes submissive acceptance of progressively worsening conditions imposed by the "pseudo-democratic rules of the game" (p. 7).

In this context, social assistance experiences a paradoxical process. From one side, it constitutes a strategic appropriation of public funds to maintain the active workforce in operational conditions. On the other, instead of being a universal policy, it is organised to deliver minimum assistance benefits (Boschetti, 2016). Thus, Piketty (2014) defends a reorganisation of the public sector based on decentralised and participatory models that seek to direct the demands for resources to services and public policies from those who experience them, in our case, from the Global-South (Santos, 2019).

Public policy councils are participatory instances stated in the Brazilian Federal Constitution of 1988, being an essential tool for social participation, capturing social demands, and expanding public deliberation (Lüchmann, 2007). In the realm of social assistance, councils are directly related to the needs of the vulnerable population and constitute a strategic sphere to expand rights and break the neoliberal onslaught against social rights (Boschetti, 2016).

Although councils represent a deliberative ideal, the literature points to some weaknesses: (i) often limited to formal compliance to enable transference of public funds, and (ii) reduced power to deliberate and impose decisions, restricted to participating in implementation (Azevedo et al., 2020; Gomes, 2015).

The urgency of (re)appropriation of these spaces becomes clear, beyond the limiting colonising dynamics, aiming to reconnect the subjects participating in these arenas as active actors of mediation and social mobilisation to question the mechanisms of appropriation of public capital, overexploitation, and destruction of rights (Boschetti, 2016). Institutional publications aimed at training and guiding counsellors reinforce the ongoing recolonising process as a "banker's education" in Freirean terms (Freire, 1967; 1970). These are manuals aimed at formal action, not addressing a knowledge that allows (re)appropriation and expansion of participants' argumentative capacity in deliberation. Hence, there is a subalternisation of counsellors' knowledge, disregarding their trajectory as practitioners of social assistance.

There are some limiting factors to the performance of policy councils, according to IPEA (2011). Collective learning may integrate subjects' experiences in dialogical processes, given the plurality of topics discussed, the diversity of knowledge required at deliberations, and the complex and dynamic universe of public policies (IPEA, 2011; Campos, 2011). We argue that the construction of otherwise knowledge presupposes argumentation, concession, and opposition of ideas among the participants in constructing decisions involving sectoral policies (Faria et al., 2012).

As a communicative tool, CGPPs are designed to modify the power structure and create spaces for coproduction of public policies (Monteiro & Fleury, 2006). This model of decision-making requires debate between the parties and presupposes the inclusion of a plurality of perspectives, types of discourse, modes of expression and specificities of social realities (Almeida & Tatagiba, 2012; Avritzer, 2012; Gohn, 2019). Local-level CGPPs are an expression of participatory democracy in Brazil, as they represent the combination of decentralisation and popular participation, directly contributing to the strengthening of active citizenship (Abrucio, 2005; Monteiro & Fleury, 2006). These instances therefore play a fundamental role in monitoring social policies so that they respect the universality attributes recommended by the Constitution and do not fall to selective and focused programmes that do not face so-called issues effectively (Raichelis, 2015).



Accounting knowledge as an argumentative tool and power instrument: A study in a public policy management council in the Global South

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The relevance of CGPPs gains prominence if we consider that social assistance is a fundamental public policy for ensuring the quality of life of individuals and the sustainability of the well-being of society, having different motivations and forms of action (Almeida & Tatagiba, 2012). Its origin lies in charity, philanthropy, and religious solidarity, as well as in clientelist actions of public power. These original actions do not see the individual as a citizen holding a right, since the assistance was confused with benevolence and guided by isolated actions, not by public policies. This scenario changed between the 1980s and 2010s, due to the increase in organised social movements and a process of structuring social assistance as a right guaranteed by the Brazilian state (Colin & Jaccoud, 2013; Raichelis, 2015).

In this scenario, accounting knowledge is a cornerstone, since it is an instrument of power in spaces of budgetary discussions (Célérier & Botey, 2015) and control of the public administration. However, it represents dominant views of knowledgeable ones regarding accounting techniques and tools, allowing them to create or restrict interpretation, representation, and deliberation regarding public policy budgets (Mennicken & Miller, 2012).

By seeing accounting as a practice that generates communication (Gallhofer & Haslam, 2017), and the conception of the public budget as an instrument of political disputes (Salvador, 2011), our aim was to understand how accounting knowledge is used as an argumentative construction tool and consequent power representations in an arena of social control that enables and prevents the coproduction of otherwise practices (Brown & Dillard, 2015, 2019).

To this end, the present study is structured in the following sections. After this brief introduction, we present a theoretical discussion that presents the CGPPs as deliberative arenas in which the public budget comes into dispute; we emphasise accounting as an emancipatory social practice opposed to technical-rational approaches. Then we delineate our methodological path and discuss the results contrasting with literature. Some final considerations outline CGPPs as an otherwise space in amplifying co-construction social control; also, how accounting may become a potential democratic tool that must transcend limited views on bureaucratic accountability and information access.

Keywords: accounting knowledge; argumentation; power; social assistance policy

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African matriarchal identity and students' conscientisation: Towards critical personal branding for students' developments as critical agents

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In pursuit of decolonial activism, I draw on my African matriarchal identity to work collectively with students to carve spaces in a university that subverts colonial and neoliberal insertions. As a critical scholar, I have observed the slow pace of decolonising university spaces and curricula and the growing taken-for-granted notion of the entrepreneurial self. The subjugating nature of colonial and capitalistic thinking remains intact, fostering students who pursue education for enhanced social status and self-promotion in a competitive global market economy. In this context, education is pursued as an economic good, where the primary goal of educational engagements is to provide students with knowledge and skills for the job market.

The notions of developing students as critical citizens actively pursuing humanity for all are elusive. Therefore, I sought to turn neoliberal discourses and practices underpinning the entrepreneurial self on their head for a less canonical position of the entrepreneurial self, that is, the care of the self, reconfiguring the self outside human capital theory's assumptions. For this purpose, I use the notion of personal branding, which is an economic market tool to constitute the individual as a capitalist resource of production. I repurpose it to lay the foundation for fostering students' critical agency in pursuit of the emancipatory self, and, together, we worked towards conscious personal branding. Rooted in African matriarchal values of affirmation, care, and love, I guided students in asking the questions: Who am I? and How do I build a meaningful personal brand?

In this study's context, critical personal branding is revisioned as owning your space, recognising your self-worth, re-establishing one's position in the world, conscious self-introspection and healing.



Anticolonial solidarity and decolonial social leadership: African-centred strategies for reparation, restitution, and decolonial healing of black employees and communities

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In this conceptual essay, we draw on anticolonial thought to transcend organisational walls and imagine/dream a decolonial and alternative future characterised by decolonised holistic economies and self-determination in order to destabilise colonial anti-black racial capitalism violence perpetrated against black communities and reproduced in colonial and colonising organisational contexts. We argue against the neoliberal belief in individual liberation and advocate for anticolonial solidarity organising fostered by what we refer to as decolonial social leadership, which is motivated by the desire to achieve decolonial justice through reparation (self-repair) and decolonial healing rooted in African spiritual traditions for the well-being of colonised black subjects within and outside of organisations.

At the heart of anticolonial solidarity organising is the unarguable premise that oppressed black people are inherently human and, as such, have the right to holistic wellbeing of dignity and self-determination. We refuse to accept that there is nothing that can be done to confront colonial anti-black racism or to undo the harms it has caused and continues to inflict among its 'dismembered' black/African victims. We believe that decolonial healing is the first and most important step towards rebuilding the African psycho-spiritual self that was dismembered and continues to be brutalised by coloniality. Guided by the spirits of African anticolonial intellectuals and revolutionaries of the past, we offer African-centred action-oriented strategies for decolonial healing or 'self-repair' of marginalised black communities (including MOS scholars and business school students from these communities), such as; (1) building education institutions to awaken the colonised and protect the decolonial futures of communities, (2) building alternative decolonised and holistic or ecologically sustainable economic models, (3) anticolonial solidarity networks for self-determination, (4) creating elders council for guidance, and (5) designing ritual/rites of passage programmes or circles of healing by drawing strength from ancestral fields. We base our anticolonial solidarity discourse on decolonial justice rooted in principles of ubuntu and maat. We conclude by calling for more action-oriented liberation strategies to rehumanise organisations and society at large.



En búsqueda de un pluriverso: Justicia ambiental y Agroecología

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Desde los orígenes del discurso del desarrollo, este ha servido como justificación para que los países occidentales ostenten su poder imperial sobre el resto del mundo (Escobar, 2014). Asimismo, el paradigma actual plantea una división geopolítica, en la cual los países del norte global buscan perpetuar su dominio mostrando la trayectoria económica y política que ellos siguieron como el ideal para los países "subdesarrollados" (Kothari et al., 2019).

En este sentido, se debe buscar la deconstrucción del desarrollo como progreso (Escobar, 2014), pues aunque esta idea ha sido implementada a lo largo del mundo, también ha conllevado a un gran número de injusticias ambientales que destruyen el planeta y dejan al margen los saberes tradicionales de las culturas. Se debe optar por la construcción de conocimiento conjunto, para que se pueda cambiar la forma de ver la realidad y se logre construir un pluriverso que responda a las necesidades ambientales y sociales, permitiendo que coexistan diversos conocimientos sin que se genere violencia ni conflictos ambientales.

Los conflictos ambientales están estrechamente relacionados con las carencias básicas de la sociedad, por lo mismo los más afectados son los países pobres (Martínez-Alier, 2012), y es por esto que se hace necesaria la creación de redes y Organizaciones por la Justicia Ambiental (EJOs) que buscan crear una economía menos insostenible. No obstante, al estar basados en el paradigma dominante constituyen una sostenibilidad débil, la cual sigue pensando en el bienestar económico sobre el ambiental y el social.

Para ir en pro de un bienestar ecológico, se debe buscar una sostenibilidad súper fuerte con la que se tenga un cambio de paradigma y se implementen alternativas al desarrollo (Gudynas, 2010). Los países del tercer mundo se ven afectados por la extracción de recursos, y los diversos movimientos sociales deben luchar contra la degradación ambiental para que así se implementen políticas que favorezcan la justicia ambiental.

Por otro lado, en el marco de la crítica al desarrollo, uno de los aspectos que resalta es la necesidad de cambiar el predominante modelo agropecuario, dado que al estar cimentado sobre las bases de la revolución verde ha mostrado resultados ineficientes en términos ambientales y sociales; este sistema promovido desde el norte global ha desencadenado el rompimiento de varios límites planetarios (Steffen et al., 2015) y ha despojado el conocimiento de campesinos e indígenas que por siglos habían mantenido una relación profunda con la naturaleza (Ceccon, 2008).

Así pues, la agroecología se alza como un camino que serviría para transformar de manera estructural el problema y no solo diseñar propuestas de corto plazo que, en la práctica, no han generado importantes variaciones. Como indica Toledo (2019), el fin último de este modelo es crear un sistema agrícola que tenga en cuenta la desigualdad social, las asimetrías de poder y las perturbaciones ecológicas. Además, la agroecología reconoce la importancia de los saberes propios de las comunidades rurales, por lo que busca el bienestar de todos los actores de la sociedad y la visión de un pluriverso.

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Perils of performative decolonisation in academia and status quo of institutional racism: Reflections from South Asian academics in the UK

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The topic relates to the questions: What does it mean to be an everyday decolonial activist? and What do unlearning and dis-interpreting mean and involve in the praxis of re-existence and rehumanising? from the lived perspectives of two academics immersed in decolonising activities at a higher education institute.

It again feels like a revolutionary time for indigenous, black and minoritised peoples around the world. However, white people are jumping on the bandwagon for decolonising curricula with little understanding of the meaning of decolonising, not only re-centring whiteness by doing so, but also conflating decolonising the curriculum approach with inclusive curriculum or reducing it to antiracist approach to curriculum transformation.

The Rhodes Must Fall movement 2015 in South Africa and, following this, the Fees Must Fall movement in 2016 are calls to action for decolonising universities and university education, deep transformational steps towards destabilising the world order that challenges racial capitalism. These are acts not only of protest but to undo intergenerational harm caused by settler colonialism, moving towards epistemic justice for black, indigenous, and minoritised populations. However, it is now increasingly being co-opted by Equality Diversity Inclusion (EDI)/DEI initiatives and/or performative decolonising activities in the UK higher education sector.

Two female academics of South Asian heritage take a deep dive to interrogate this from their lived experiences of decolonising curriculums in academic institutions in the UK, the belly of the beast of colonialism. Aligning with Tuck and Yang's (2012) premise that decolonisation is not a metaphor but actions to unsettle the dominant hegemonies as decolonising is incommensurable with Western centrism and hence cannot be integrated. The two academics propose reimagining pluriversal possibilities of organising and strategizing to challenge this epistemic violence of co-option, they explore hope and situate global majority epistemes of knowledge in the context of Western imperialism by decentring whiteness from this movement. They will frame their critical discussion by following Smyth's (1989) reflection framework to create actions for liberatory change:

- Describe — explain meanings of decolonising the curriculum and our experiences in doing this
- Inform — analyse our situations regarding decolonising the curriculum through relevant theory
- Confront — explore how our past and present are shaping our current experience of decolonising the curriculum
- Reconstruct — reimagine collective activism in academia for decolonising the curriculum.

The framework is relevant when there is a power imbalance, when the person/s reflecting feel disempowered by the establishment.

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On transnational prison resistance

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Prisons are spaces of power where authorities not only enforce their mechanisms of control but also learn from other prison authorities how to further dominate and subjugate prisoners. Prisons are also spaces of resistance where prisoners work to seize power and control from prison authorities. In hunger strikes, for examples, prisoners aim to seize power of life and death from authorities through starving themselves, at times to death. The ultimate form of prison resistance may be prison break, which is a step further to not only seize power of life and death, but also to seize power to freedom from the prison system. Prisoners across the world have learnt about resistance actions through either creating their own methods or learning from other contexts; the latter is a process that is fraught with difficulties in a space that is meant to disconnect prisoners from the rest of the world. In this article, I unpack stories of transnational solidarity between prisoners in colonial contexts to highlight accounts of transnational resistance and power methods among prison authorities.

The starting point of this article is the story of black African-American activist Angela Davis, who faced murder charges in the United States in the early 1970s. A global solidarity movement was the response to set her free. People had "Free Angela Davis" buttons. They created the "Angela Davis Legal Defense Committee". They sang songs for her and protested her incarceration outside her prison cell and elsewhere in the world. Prisoners also tried to smuggle letters of support to Davis in her prison cell. Davis also received a letter from Palestinian prisoners in Nafha Prison in the Southern Negev Desert. It was smuggled out of an Israeli prison, then given to someone when brought it to the US and gave it to someone who then smuggled it to Davis in her prison cell.

Prison letters are one form of transnational prison solidarity — the list may also include meetings between prisoners to learn about and from prison resistance actions and to organise solidarity actions. In 1972, Davis was acquitted of all charges. Today, she is not only an activist, but also an author of several books, including *Freedom is a Constant Struggle: Ferguson, Palestine, and the Foundations of a Movement* (2016), a collection of essays that reflects on the connections between struggles against state violence from Palestine to Ferguson. The work of Davis is a reminder of how solidarity between and among the oppressed people travels and transcends borders. It is equally a reminder of the importance of revolutionary heritage in shaping one's consciousness.

I built this article on the work of Angela Davis and on interviews I conducted with former Palestinian, Irish, Kurdish, and South African prisoners in the period between 2015 and 2020 in Palestine, Jordan, Qatar, South Africa, England, and Northern Ireland, who all have benefitted from such discussions of transnational prison resistance. The sample included a diverse set of men and women, young and elderly, and individuals from most political parties — all while consciously reflecting an inclusive representation of views. The aim was to understand the importance of decolonial activism within prisons and the potentials in organising with prisoners (and solidarity movements) in other contexts.



Conflicting views on sustainability: A North-South divide

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I intend to make a critical comparison between two world simulations, both of them developed almost simultaneously in the early 70s. World simulations are complex computer programs that attempt to model the evolution and interaction of the main economic and environmental variables at a global level. These two world simulations, the Meadows simulation and the Bariloche simulation, attempted to forecast the future of the planet and to look for solutions for the ecological crisis. While both world simulators had comparable, similar purposes, their ideologies, viewpoints and hypothesis were opposed. Thus, I analyse both simulations to compare, contrast and evaluate two different ways of addressing sustainability.

This year 2022 has been the 50th anniversary of the Meadows report, known as the Limits to Growth Model, or the Group of Rome model. This story is quite known. A group of researchers at the MIT, led by Donatella and Denis Meadows, came up with a simulation model that famously predicted a world catastrophe in a hundred years from then (Meadows et al., 1972). That model represented one of the first attempts to forecast the economy of the world (not of a singular country) while taking into consideration the material constraints of the planet (e.g., non-renewable resources, agricultural land). The Meadows Model called for a radical change in production (i.e., the end of growth), diminution of consumption patterns, and a drastic diminution in the rate of population growth in the South. That model was subsequently updated in 1992 and in 2004.

While that model received much attention from global elites, it was received with scepticism by many scientists. Some criticisms pointed to the chosen methodology (De Jongh, 1978), while others were of a more fundamental nature, pointing to power issues and relations between countries in the North and the South. Galtung (1973) emphasised that the Meadows report had a "mechanistic, more particularly Laplacean" approach, thus failing to address any change in economic and social structures. Consequently, the Meadows report would represent environmental issues "in a way completely acceptable to the elites of the world". Furthermore, a group of scientists in Latin America contended that the crisis was not an imminent one, but that it had already arrived in many countries in the South, which, at that time, were immersed in a social and environmental crisis (Furtado, 1976). In consequence, they felt that the 'solutions' put forward by the Meadows report implied too heavy a burden on the already suffering countries of the South (Herrera, 1976).

These Latin American researchers gathered around the Bariloche Foundation, a private think tank in Argentina founded by a group of firms and supported by the Ford Foundation. These researchers represented different fields of knowledge: statistics, demography, ecology, economics, sociology. They collectively came up with another simulation, based on different hypothesis, that proposed another way to address the environmental crisis. This new model was known as the Modelo Mundial Latinoamericano (MML), or the Bariloche model. Curiously, that model could not be published in Argentina, due to the opposition of the then military government. It consequently had to be published in Canada, and in English (Herrera, 1976b). Some of the authors, including the lead, had to go into exile. Only the model could be published in Spanish, 30 years later (Herrera, 2004). The model has been updated, and is now accessible online from a server in the University of Buenos Aires (Scolnik, interview 2022).



Conflicting views on sustainability: A North-South divide

Adrián Zicari, ESSEC Paris, France

In sharp contrast to the Meadows Model, the MML model emphasised social and economic relations that were beyond the environmental crisis. Those institutional issues were absent from the Meadows report. While acknowledging the limits of the planet, that is, that economic growth cannot be infinite, the MML showed that the most important limitations were not physical, but indeed socio-economical. While the MML authors were far from calling for a socialist/communist solution, they were still wary of liberal/free markets, thus proposing some kind of economic planning in the context of democratic participation. Furthermore, the MML asked for a fairer distribution of wealth between the North and the South, the end of the consumption society, and a focus on human needs instead of mere economic growth. The MML provides a different view of the environmental challenges, which cannot be separated from justice. While the 'limits to growth' are, of course, global, one cannot ignore the role of industrial countries in the North for decades, leading to massive pollution and resource depletion. It seems unfair to impose on the South a stop to their development. In that sense, the MML had the merit of showing the need for a collective solution that intends to be fair to both the North and the South (Aguinis et al., 2020). Otherwise said, the MML had a pioneer role in arguing for the urging need to address environmental and socio-economical distribution issues together.

Consequently, my project was aimed at critically comparing the hypotheses and conclusions of both simulations (Meadows and MML) as an illustration of different, contrasting views on sustainability. Calculations related to sustainability, far from being impartial, can be instead loaded with ideological influences (Ashley, 1983). I contend that, 50 years later, its main arguments still hold, and that these arguments need to be considered for a workable, emancipatory and fair solution to the ongoing environmental crisis. The story of the MML remains an inspiring example of committed academics that, despite institutional limitations and political persecution (i.e., opposition from the then military government), managed to make a lasting contribution to their country and to humanity.

Keywords: sustainability, Meadows, Club of Rome, Bariloche, Latin American World Model

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Healing through affections on digital communities

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Materia Oscura (Dark Matter) is a platform from the Global South that brings to light themes bordering on hegemonic design practices. The Pentadecagono (Pentadecagon) of lectures created by Materia Oscura is a digital place that summons people of all Latin America to talk, discuss, read, see and hear themselves and others. We provoke a space to have active listening and talk; this digital experimental space allowed us, somehow, to make community, with all that it implies. We who write here, Adriana and Valentina, met during the Pentadecagono between 2020, and 2022, and, from the friendship, we have continued working. We reinterpret the history of the past, build the narratives of the present, and imagine the utopias of the future (Alcalde & Sandoval, 2022).

Inside the space, we invite people to create what we have been calling 'collective memories'. These memories are creations that materialise reflections, thoughts, and feelings. They are a result of the weave we generate through each reading, listening, conversation and narrative; these have no format but have a diversity of presentations: biotextiles, maps, illustrations, memes, videos, paintings, posters, renders, and poems. The idea is always to evoke the present in tangible pieces. That is why, although one person is who writes and creates the memory, these are born from intersubjectivity, 'like affectivity itself, it does not have a single source' (León, 2017: 18). In this space, we are not mostly interested in the authors.

We talk to create ourselves, we generate to have conversations; that has allowed us to connect the mind with the reason, and the reason with the heart, in this way we attenuated the dichotomy and the categories which we have been inserted in the colonality of power (Escobar, 2005; Quijano, 1998; Quijano & Assis Climaco, 2014). This space goes beyond the thought, we summon to sentipensar (feelthink) — combine mind and heart (Fals Borda, 2003), and corazonar — heal from spirituality, affectivity and wisdom (Guerrero Arias, 2018). Our methodology (Knudsen & Stage, 2015) is held by the affections and it is which embodied the Pentadecágonos. We understand affections as the capacity to affect and be affected, being available to connect and link (Kaczan & González, 2022). We are available to get affected by what we read, hear, listen and talk together, because, from there, we experiment with connection and presence, even from virtuality.

The virtuality has allowed us to generate meetings throughout the South of Abya Yala (Latin America). We have met people from Mexico, Guatemala, Colombia, Peru, Chile, Argentina, and Ecuador. These virtual communities, as Rheingold (1993) defines, social aggregations that emerge from the network when enough people carry on those public discussions long enough, with sufficient human feeling, to form webs of personal relationships in cyberspace. All combined is the key to making and creating different futures, gaining territory in the virtual space, having feelings, being vulnerable, learning with others and connecting with yourself and others in non-imposed ways. We consider the creation as a potent place to heal.

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The decolonial self and its potential for rehumanising interactions in academia

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This paper gives an account of the discovery of the decolonial self and its potential for rehumanising interactions in academia through an exploration of the factors affecting well-being during the doctoral journey. In their critical reflection on representation in UK higher education, Gordon and Bose challenge dominant thinking and practice of doctoral training programmes by questioning their effect on representation and inclusivity. Doctoral students are seen as integral to introducing new ways of thinking into the academy, and having more candidates from diverse backgrounds is recognised as one source of ideas and approaches that are needed to help address the social, economic, and environmental challenges facing societies. Yet, existing structural and cultural factors inhibit participation by marginalised groups and, in the case of those who do enter academia, provide additional challenges that must be navigated.

Despite the recognition of gendered and racialised differences within the academy, including during doctoral programmes, there is a lack of resources aimed at incorporating these realities into training and strategies to promote well-being. Speaking from the gendered-racialised-migrant position, I work within this intersectional space to provide a unique lens through which to understand representation and inclusivity during doctoral training. Using an autoethnographic method reported through a series of fictionalised vignettes, I explore the experiences of undertaking a PhD in the time of the COVID-19 pandemic — the period during which my decolonial self was born, nurtured and continues to take shape. I report these experiences in the style of Amos Tutuola, likening the doctoral journey to undertaking a 'life in the bush of ghosts' that is filled with strange, stirring and, at times, frightening moments of adventure that expose the inequalities in academia and ignite a desire for emancipatory thinking and praxis. I introduce decolonial feminism as a framework and tool that can be used to navigate these critical tensions and contribute to the well-being of candidates. I conceptualise decolonial feminism as suitable for sense-making, building community, and fostering a feeling of belonging within and beyond the academy. I show how decolonial feminism can therefore be a valuable resource for PhD candidates, supervisors and other stakeholders who support candidates through their programmes.



Daily Concerns

**Sadhvi Dar
Alex Faria**

Activism has been described as a definitive action or set of actions with a strong vision and political intent. In this paper, we present a radically different way of engaging politically with our field and in our community of critical scholars. Our paper describes a form of activism that has been daily, appearing in the everyday, mundane reflections between two colleagues involved in decolonial scholarship and praxis. In what began as several video calls over the year 2021 to stay connected and to support each other through the twinned global ruptures of COVID and white supremacist racism, our calls became more formal — even ritualistic — and our discussions more focussed. As 2021 unfolded, we discussed several intensely transformative dynamics that made us question what was at stake for critical management scholarship under the worst of the pandemic and what has emerged in its fallout in terms of establishing the norms of an international agenda for critical inquiry, praxis and pedagogy. Building on our engagement with McKittrick and Wynter's scholarship on monohumanism (McKittrick, 2015: 9), we oriented this stake around the figure of the human and sought to grapple with how "epistemological histories that presently value a genre of the human that reifies Western bourgeois tenets ... is wrought with physiological and narrative matters that systematically excise the world's most marginalized". We exchanged with each other our reflections, anecdotes and personal histories about our positionality in CMS over the last 20 years, and noticed connections and differences between our intellectual projects and the anti-colonial movements that wrought theory from protest, death, and warfare. Given this, we see the present crisis of legitimacy within CMS — and higher education more generally — as deeply connected to 'the worst of the pandemic' and its relation to both 1960s histories of racial violence and liberation struggles. We note that this insight evolved through taking our daily concerns seriously and integrating these into our broader vision for transformative justice.

Stream 6

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What can we learn from oppressed groups to adapt 'Master's tools' in Academic settings? Reflections using an outsider-insider fluid identity in research and practice

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Universities are places of power and have the potential to change minds and generate knowledge that can shape the world we live in. As in other places of power, women, ethnic minorities, the socially disadvantaged, and many more people from the margins tend to be excluded or remain in low-status positions in the institution. This exclusion has hindered possibilities to be "catalysts for intellectual insurgencies that can tackle inequalities in work and organisations and achieve social justice" (GWO, 2022). How could we then, as academics, adapt our 'Master's tools' to engage into more genuine inclusive practices using research and interactions with research participants from traditionally oppressed groups? How could academics from marginalised groups use their 'outsider-insider' position within academia to improve work environments, create safe spaces, and actually practise inclusion and diversity in places of power such as universities? Furthermore, should they carry this burden?

Using intersectionality feminism, this paper is aimed at offering concrete possibilities to prepare for and practise actual intersectional feminist activism in universities, drawing on both research findings and reflexivity. I draw on my research on labour exploitation of Latin American migrant workers in low-paid jobs in London, UK, during which I was seen as an outsider researcher. I then use reflexivity to explain how I have used my fluid identities (Bruskin, 2019) as a migrant woman from an oppressed group of migrants in France considered 'Arab', who has become a 'white' academic, i.e., a 'pseudo-insider'.

Based on my research, I will describe the issues that Latin American migrants in low-paid jobs in London, especially women, have faced in the workplace, including experiences of violence and sexism, and the strategies and tools they developed to navigate their workplace and become empowered and organised. However, while women from different origins and ethnicities have benefited from some fights, they have also been left behind in specific fights. I then flip the lens and shift from my position as an outsider in my research setting to reflecting on my experience as an outsider who became an insider in different academic settings and positions. I explore how we as academics could and should learn from migrant workers' expertise to improve the inclusion and diversity of staff and students in universities. Third, I discuss how I used my identity as a woman during my fieldwork and personal experiences to navigate my interactions during research fieldwork, and then show how I use what I have learnt as an outsider in my fieldwork to navigate academic settings. I draw on Lumsden's (2006) reflective work on gendered interactions and the role of emotions in research to show how these lessons can be applied to both improve work conditions, but also how this could create safer spaces for underrepresented students. Finally, I open the debate further by discussing the distribution of this emotional and unpaid extra work.

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Labour protections and the precariousness of domestic work: A thorny gendered issue

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Globalisation and the associated increased competition have diminished job opportunities in the formal economies. This has led to a rapid rise in the 'survivalist' informal labour market, which now faces a growing decent work deficit, as it is characterised by low wages, job insecurity and outright poverty. An important characteristic of contemporary labour markets around the world is the high and growing incidence of non-standard employment. Non-standard employment has important implications for workers, enterprises, labour markets, and economies and societies at large, which are partly understood but have rarely been addressed. Employment vulnerability intersects with gender. Women are frequently located in non-standard or precarious forms of employment, including work in the informal economy and, consequently, beyond the protection of labour law. The right to work enshrined in Constitutions of countries and in the ILO's mandate is necessary to address employment vulnerability, particularly the precarious position of women in the workforce, thereby alleviating their poverty — an essential prerequisite for social equality. The growth of non-standard employment has eroded the quality of labour and social security protections. Given the dynamic nature of labour market, the protective labour legislations cannot be confined to employees engaged in formal employment relationships, who have been the traditional focus of labour law. This need for an expanded scope of protection is reflected in the ILO's conceptualisation of decent work, which has the goal of promoting "opportunities for women and men to obtain decent and productive work, in conditions of freedom, equity, security and human dignity". Furthermore, the International Labour Conference of 2002 considered in its Resolution that women are more likely than men to be in the informal economy. Among the causes mentioned are the general character of the feminisation of poverty and those related more specifically to discrimination in access to education and training and other economic resources.

In activities with high female participation, such as domestic employment, there is lack of regulation. In many countries, household employees are excluded from social security systems, so that many women who have access only to this type of work lack protection throughout their working life, and do not have the benefits of healthcare, maternity programmes, family allowances or retirement pensions. The lack of childcare provisions in developing countries leaves women with limited options in balancing work and family responsibilities, and this lack of support for unpaid family responsibilities may force many women, particularly poor women, to accept the low wages and poor working conditions typical of the informal economy as a survival strategy. Such employment does not meet the broader aspirations of the working poor women for economic security and freedom from poverty.

Domestic/household work is a sector characterised by disturbing levels of exploitation and abuse. It is usually defined by uncertainty as to the duration of employment, lack of access to social protection and benefits usually associated with employment, low pay and substantial legal and practical obstacles to joining a trade union and bargaining collectively. The intimacy that often characterises the relationship between the employer and the domestic worker makes them like family members, not workers. The sense of intimacy can be false, though, because the relationship between the domestic worker and the employer is characterised by a difference in status, and the latter is often keen to maintain the relationship. Moreover, domestic work is hard to regulate, being invisible because it is performed in the privacy of the employer's household. The location of domestic labour makes the workers more vulnerable to abuse by employers. Domestic labour also has a stigma attached to it, because the poorest and neediest perform this work, and due to the tasks required of these workers, which are gendered and undervalued. Domestic work as an informal economy absorbs workers who would otherwise be without work or income. Workers in domestic work may, therefore, be characterised by varying degrees of dependency and vulnerability. Although most at risk and therefore most in need, most domestic workers have little or no social protection and receive little or no social security. The lack of social protection is a critical aspect of the social exclusion of workers in the sector of domestic work.



Labour protections and the precariousness of domestic work: A thorny gendered issue

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It is undeniable that domestic work is inseparable from the wider economy to which all workers contribute, and their rights are built on the same foundation as those of other workers, and employment protection has been extended to a range of vulnerable workers, including domestic workers. However, performed in the domestic sphere, characterised by caring labour and profoundly gendered, domestic work has long been emblematic of informality, and its capacity for legal regulation is dismissed or disregarded. The fact that domestic workers are dispersed and isolated has had significant consequences. For many workers in the sector, collective bargaining is unknown, and enforcement of workers' right is extremely limited. Domestic workers tend to be underrepresented in social dialogue structures such as workers' organisations, and their interests may not be represented in social dialogue processes. To register progress on gender equality in employment, enabling women to organise and training them in collective bargaining negotiation will be a powerful force for change, even among the most vulnerable occupations, like domestic work.

Domestic work is undervalued and, in many cases, invisible, with women accounting for the majority in the sector. Tackling the plight of domestic workers is thus crucial and, indeed, interwoven with the struggle for gender equality. Trade unionism efforts to create or adapt internal structures to promote the participation and representation of women and accommodate their specific needs are apposite. Advocating decent work for women and gender equality in labour policies and agreements, and to seek gender equality in trade union structures, policies and activities by increasing the number of women members in trade unions and women in elected positions is therefore a momentous concern. Therefore, this paper seeks to review and evaluate the gendered and gendering precariousness of domestic work with regard to labour and social security protections.



Intersectional unions: A challenging objective for intellectual activists

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This paper aims to translate the concept of intersectionality at the practical level of unions' organising and workers' collective action. Being quite a known concept in the academic world, intersectionality may also be used to better frame and understand the concrete everyday experiences of the most marginalised groups of workers (Tapia & Alberti, 2018). How could this powerful concept be applied to unions' organisation? In this paper, I consider domestic workers' everyday experience in Italy — my main topic of research — to define the new intersectional challenges for unions aiming to include and represent one of the most marginalised groups of workers. Domestic workers' collective action is addressed towards three main objectives: labour rights, human dignity and social recognition, and concretely shaping intersectionality in action (Marchetti et al., 2021). This concept can be grasped both at individual level, as the source of complex inequalities lived by these workers, and at collective level, as a perspective needed to define concrete practices and actions.

Domestic work provides a clear example of the concrete need for unions' intersectional strategies. The everyday marginalisation of domestic workers, based on gendered, classist, and racialised stereotypes defining the concrete everyday experience of these workers, is made up of invisibility, exploitation, and discrimination. Marginal perspectives, nevertheless, are crucial to form a more complex and deeper framework of the reality we live, as clearly stated by bell hooks (2020). Framing a broader conceptualisation of unions' role, going beyond strictly labour issues to address more political and social ones, seems crucial to build a strong collective identity fostering workers' collective action (Lee & Tapia, 2021). The notion of *Biosindacalismo*, as defined by the Spanish collective of migrant domestic workers *Territorio Doméstico*, is a relevant reference. According to these working women, trade unionism in this sector requires a real effort of imagination, putting at the core of its action life as a whole, rather than limited labour issues. But, if these are the claims coming from domestic workers' direct voices, European trade unions are still far from sharing these claims, as happens, for instance, in the Italian context (Marchetti et al., 2021). Intellectual activism as defined by Hill Collins (2012) may be helpful to change this reality, making trade unions aware of the urgent need for a change of both internal dynamics and external concrete actions towards an intersectional approach.

Referring to my previous research on the topic, I attempt, in this paper, to define the main limits of Italian trade unionism as a consequence of the challenges opened by domestic workers organising. It could be a useful example to frame new claims and new practices, also going beyond the borders of Italy. The main aim of engaging in intellectual activism is to concretely change Western trade unions' behaviours and dynamics, decolonising old-fashioned practices, and opening new room for the active participation and representation of the most marginalised workers, starting with 'effort of imagination', which now appears essential in building intersectional trade unions.



The Xakriabás indigenous women and their role in protecting the Cerrado

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This research aimed to understand how the Xakriabá indigenous women act to protect the Cerrado through their daily practices. To this end, we used indigenous and non-indigenous authors to provide a theoretical foundation that addressed the impacts caused by the non-conservation of the Cerrado, a brief contextualisation of the Xakriabá people, and the importance of the women of the Xakriabá community for the protection of indigenous customs and the Cerrado.

The Cerrado has the richest flora amongst the world's savannas, and many of its species are endemic. It is also the source of important Brazilian rivers, which supply a large part of our country. These are factors that make the Cerrado an important element in maintaining the balance of life on the planet. Nearly 46 million people live in the Brazilian Cerrado, including traditional Cerrado peoples — indigenous, quilombolas, and non-indigenous traditional communities. Amongst these peoples are the Xakriabás, whose territory is located in the municipality of São João das Missões, in the northern region of Minas Gerais. The Xakriabás women play an important role in guarding the cultural and technical knowledge of their people, including practices related to agroecology.

Agroecology values popular practical knowledge, recognising it as a fundamental element for the evolution of agriculture over the centuries. This knowledge and the practices passed on by the indigenous people are responsible, not only for maintaining the Xakriabá culture, but also for promoting conscious attitudes that contribute to the preservation of their territory and, therefore, of the Cerrado. Feminist agroecology is a perspective where women are seen, and see themselves, as having the same conditions and rights as men when it comes to work, and in deciding on and managing the use of their time and their bodies.

The methodological approach adopted in the research was qualitative descriptive, and data collection was carried out through semi-structured interviews, field diaries, and the use of images, as well as a visit to the Xakriabá Indigenous Land, in the Riacho dos Buritis village. We had three women and one man (Xakriabá residents) as research subjects. For data analysis, we used the content analysis method proposed by Bardin (2016). From the findings obtained through the interpretation of the interviews and participant observation, we understand that the indigenous Xakriabás act to protect the Cerrado through feminist agroecological practices developed in activities of the Indigenous Association, as well as through daily practices of raising awareness of young people and adults about the importance of the Cerrado. The practices developed by the women transmit and reinforce the customs of the Xakriabá people regarding the care of the Cerrado, and the impact of these actions resonates throughout the country. Therefore, it is essential to think about public policies that support the activities developed by indigenous peoples, which contribute to society as a whole, since they play an essential role in maintaining Brazil's natural resources.



Feminist organising for political participation in protest from an intersectional perspective

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Inclusiveness in political participation has often been studied by analysing the dominant demographic characteristics of the ones involved in government-induced participatory programmes. The participatory programmes that have been studied range from formal participation, like voting in elections, to more interactive initiatives, like citizens working together with government to develop urban areas or policy. Across those different forms of participation, studies have shown that the institutional participation arena is dominated by citizens of higher socioeconomic status (Verba, 1995; Docherty et al., 2001; Marschall, 2004; McDonnell, 2020; Cornips et al., 2022). As a result, inequalities are being reproduced, and the democratic ambition of institutionalised citizen participation is undermined (Steen et al., 2018). Yet, a gendered lens on the issue is missing, and the underlying reasons for discrimination and intersectional marginalisation that impact levels of education and income, living conditions, and language competencies are seldom the focus of attention (Brown, 2014; Jaramillo, 2010; Moreau et al., 2019).

Minority groups who are marginalised due to their ethnicity, migration background, gender identity, or sexual orientation, are hence largely absent in institutionalised participatory structures. Various studies have attempted to find explanations for why these marginalised groups do not participate (e.g., Pfanzelt & Spies, 2019; Pilati, 2021). However, we argue that, due to a focus on single demographic characteristics as predominantly individual explanatory factors, the role of intersectionality in determining how marginalised groups participate and why has been overlooked. Additionally, few studies have considered how marginalised groups might participate differently, outside of formal structures and participatory programmes (Labelle, 2020).

We aimed to provide more insight in these matters by analysing and engaging with underrepresented groups directly from an intersectional perspective (McCall, 2008), considering informal political organising practices of protest groups. In doing so, we focused on feminist street protests, spaces where anti-oppression is expressed visibly and vigorously, and where people from different backgrounds come together through grassroots political activism. The project took place in Vienna (Austria), and included protests at the time of writing, current political themes of feminist protesting, protests against the oppression of women in Iran, and against femicide. Two cases in particular enabled us to study feminism across the margins of gender, ethnicity, religion, age, motherhood, and sexuality.



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Through these protests, marginalised groups express their values in informal participatory spaces, across axes of oppression and through principles of solidarity, rather than through traditional and institutionalised participatory instruments. Taking a participatory action research approach, we studied 'what brings whom to the street', and conducted interviews with protesters to explore how the overlapping of intersections generates political activism through solidarity. Our research contributes to a rather understudied field of inclusiveness in citizen participation by providing a holistic approach that includes previously overlooked spaces for political participation. Additionally, our findings provide policymakers with a better understanding of the driving factors behind political participation and the barriers to government-induced participatory programmes, which can consequently inform the development of more innovative participatory instruments. Finally, through our participatory action approach, we aimed to create more awareness for female oppression, feminist political activism, and solidarity across the margins.

Keywords: intersectionality; political participation; feminism; citizen participation; political protest; solidarity

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Autobiographical research as a feminist and decolonial epistemological path in researching violence against immigrant women

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Immigrant status exposes individuals to potentially being preferential victims in situations of violence, especially those who with an illegal status (Brzozowski, 2012; International Labour Office, 2014, 2017; McAuliffe & Triandafyllidou, 2021). Specifically, some types of violence against migrants have a firmly gendered character, such as domestic violence (Guruge et al., 2019; Ribeiro et al., 2019), human trafficking and sexual violence (Crenshaw, 2002; McAuliffe & Triandafyllidou, 2021). Being a migrant woman can accentuate vulnerability to violence. Factors such as limited social or family support networks, different cultural contexts and marked structural inequalities converge to contexts where their basic rights are routinely violated, without the victims being able to access public support services (Pombo, 2015).

Research on violence against immigrant women is scarce, especially research that focuses on women coming from Latin American countries, and, when such studies are conducted are developed from a Eurocentrist gender violence perspective, which leaves out very particular sociocultural and demographic characteristics of the reality of these peoples. Chimamanda Ngozi Adichie (2019) warns about the dehumanising process of telling a single story, which ignores the diverse experiences of the subjects and robs people of their dignity. Vergès (2020) points out the importance of decolonial feminism as an epistemology, making it imperative to understand violence against Latin immigrant women from a South-global, non-Eurocentric point of view, with historical, political, and cultural nuances that reflect the gender relations engendered in the daily lives of these women, never understood by the strands of 'civilizing feminism'. It is a matter of understanding that there is an epistemic privilege to be considered in academic production, and that the subalternised subjects need to be elevated from the position of objects of research to subjects of knowledge (Curiel, 2019).

From this perspective, the present paper proposes to comparatively discuss autobiographical research methods as a decolonial feminist methodological perspective for the study of the phenomenon of violence against Latin American women, especially immigrant women, based on the experiences of research with narratives — autobiographical (Delory-Momberger, 2012), life stories (Gaulejac, 2006, 2007, 2014), *escrevivências* (Duarte, 2016; Silva, 2021) and episodic analysis (Kilomba, 2019).

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Women intellectual insurgencies and social justice in the public space in Muslim majority countries and the West

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The intellectual activism of Muslim women in the public space in Muslim majority countries and the West has led to incidences of religious bigotry, fanaticism, gender violence and injustices against these women in the name of the Shari'ah. Many fatāwā (Islamic legal verdicts) issued against feminist intellectual activism have contributed to gender violence and biases, creating fertile grounds for religious fanaticism and social injustices against women. This has brought to the fore the Muslim feminist intellectual activism in both Muslim majority countries and the West, as it contests opposition of female agency and sexual orientation. This study examines Muslim feminism from the margins, to construct new paradigms for debates and praxis to tackle gender biases and inequalities in Muslim majority countries and the West. It engages with strategies of reclamation, demarginalisation, re-existence and insurgency to interrogate the multiplicity of feminisms and discourses within the ambits of intersectionality and commitment to gender and social justice.

Islamic and Muslim feminisms continue to be of importance in discussions about intersectionalities, given their central roles in highlighting, challenging and contesting marginalisation, exclusion and various fundamental challenges in inclusivity and social justice between gender axes of oppressions and privileges that create tensions, ambiguities, fractures and new interrogations of the intersectionalities of marginalisation and speak to complexity and nuance in the articulation of socially constructed categories of oppression, insurgency and fractures within the Western Eurocentric dominant feminist intellectual, cultural and political projects. This has led to questions about the appropriate strategies in the fight against gender biases and inequalities, and the achievement of gender and social justice in Muslim majority countries and the West. It is against this background that feminisms 'from the margins' such as Islamic feminism, Muslim feminism and intersectionality feminism are engaged as critical voices existing concomitantly with mainstream feminisms. The study aims at the interrogation of the role of five women in Muslim majority countries and the West in resisting the religious gender biases, opposition to gender justice and gender violence. Secondary data drawn from extant literature, interviews and internet sources were used to interrogate the Muslim feminist discourses of the purposively selected women in the context of their resistance against the opposition to the female agency and choices. The study adopted intersectional and colonial/postcolonial theories to analyse the arguments of the women within the complex contexts of modernity and feminisms as illustrated by the women's lives in contemporary societies. Whereas the women under study made no claims to any Islamic piety movements and, in fact, mostly reject them, their feminist activism can still resonate with women in Islamic piety movements' opposition to the gender biases and arrangements supervised by the Islamic religious authorities. The study, thus, encourages us to see how both Islamic feminists and Muslim feminists can unite in their deprecation of the use of Islam in supporting the perpetuation of Muslim women's subjugation and, thereby, call for a synergy between both feminist brands and Islamic authorities in addressing the legitimate feminist concerns among women.

Keywords: Muslim feminists; binary division; female agency, Shari'ah; Hisbah



A postcolonial feminist methodology of reading up and otherwise women's circumstances in work and organisation

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This paper proposes a postcolonial feminist methodology to read up and otherwise the circumstances of women's working lives to better understand the inequalities in work and organisations. This feminist reading from the margins situates the struggles against a dominant discourse in gender equality and women's empowerment in the workplace, and considers the historical complexities as well as exposes the conditions imposed onto marginalised groups of women by larger political and economic processes.

In the Malaysian corporate sector, a particular CSR organisational agenda sets the dominant strategy in organising gender equality and women empowerment initiatives. The 30% programmatic agenda which mandates 30% women on boards stems from a CSR initiative in the UK that has come to dominate a socio-culturally different context. My concern is two-fold: first, the situation of women working in Malaysia cannot be reduced to a broad-brush description of Malaysian women being subsumed into the neoliberalised feminist subject that strives for a top-down approach embedded in the 30% women on board representation initiative (Prügl, 2014; Rottenberg, 2019). It leaves limited room for other women's circumstances outside this narrow framing of women's empowerment in organisations. Secondly, as the gender agenda travels, it is taken up as a universal notion that casts women in the Global South within a hegemonic understanding of the figure of the woman articulated in the Global North. The propagation of Western feminist ideas on autonomy and empowerment is argued to reproduce (neo)colonial relations of power and marginalise the voices of women from the Global South (Spivak, 1988; Chowdhry, 1995; Ozkanc-Pan, 2019).

This paper interrogates how the 30% Club, a business advocacy group emerging from the UK as part of a particular transnational corporate phenomenon came to be in the Malaysian context. It puts forward a way to read differently the conditions and structures that construct the figure of the corporate woman through an archive of unstructured interviews, organisational documents, and reflective journals. By deploying a situated feminist methodology that particularises the experiences of women in the Global South, I explore how corporate women in Malaysia are configured through the various structures of power, as well as connections between both the local and global networks.

This paper draws from the work of two postcolonial feminist theorists, Chandra Talpade Mohanty and Gayatri Spivak. Mohanty's Feminist Solidarity Model (2003) posits centring women's circumstances in the Global South and reading up expansive power structures that construct the discourse of women in particular conditions. Mohanty calls for recognising the connection and distance amongst and between communities of women marginalised and privileged along numerous local and global dimensions and unpacking the power shifts between the Global South and Global North. Spivak's transnational literacy (1999) is an effective method of reading otherwise to understand the influence of power on the construction of different narratives of subject formations and to be vigilant of critical and rhetorical manoeuvres that might be benevolent but transnationally illiterate, which women are subjected to globally. This involves reading into how these operations construct the figure of the woman in the Global South to be invariably oppressed and, thus, needing to be 'empowered' and 'saved' (Spivak, 1988, 1999). Reading otherwise helps to understand how subjects become legible and how the situation of women can be read differently within the operations of global capitalism. I propose bringing together this feminist methodology of reading up and otherwise as a way to resist universalising truths that have 'othered' groups of women while privileging a certain figure of the corporate woman, and further contextualise the discussion of gender equality and women empowerment in work and organisations.

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Stigmatisation of vulnerable women within labour market activation policy: A critical case study

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In the last decades, governments have invested heavily in labour market activation (LMA) of women, 'vulnerable' women in particular (e.g., low educational attainment, migration background, single parents, etc.) (Konle-Seidl, 2020). LMA policy typically advances an emancipation discourse whereby improving women's socio-economic position is put forward as main goal (European Commission, 2021). Yet, feminist studies demonstrate how LMA leads to re-marginalisation by pushing vulnerable women into devalued, traditionally female labour (e.g., cleaning, cooking, childcare) (Parsland & Ulmestig, 2021).

Our study probes into this apparent paradox by considering the neglected voices of vulnerable women, as opposed to the voices of policy-makers. Previous studies have shown that aspects of vulnerability can be associated with negative stereotypes, and that associated stigmatisation can reinforce re-marginalisation, for example, through occupational segregation (Van Laar et al., 2019). Initiatives that are well-intentioned but nevertheless stigmatise groups can thereby (re)produce gender, racial and social inequalities unintentionally. Thus, addressing stigma means understanding why inequalities persist within LMA policy despite its emancipation claim. Consequently, the stigma that vulnerable women face during their activation trajectory and how they are affected by and respond to stigma require further investigation. To achieve this aim, we drew on insights from social reproduction theory (SRT) (Bhattacharya, 2017). SRT is a critical, feminist theory that looks at the relationship between gender, race and class to understand sources of oppression and inequality. SRT argues that vulnerable groups "do not come into being magically or naturally" (Ferguson, 2020, p. 118), but are produced for the benefit of patriarchal and capitalist structures. However, those structures do not exercise absolute control, and people can and do resist them. Applying this theoretical lens, we aimed to answer the following questions: (1) How is vulnerability produced by LMA policy; (2) What stigma is associated with vulnerability within LMA policy; (3) How does this stigma affect the activation trajectory of vulnerable women; and (4) In which ways can vulnerable women resist this stigma?

We conducted a case study in a non-profit private employment agency in Flanders (Belgium). This employment agency developed an activation programme to facilitate the labour market (re)integration of vulnerable women by means of individual and collective counselling. We conducted participant observational research in this activation program from March to August 2022. The empirical material is based on observations and interactions with social workers and participants (total of 70 hours), and semi-structured interviews with management, social workers and participants of the program (n = 14).

Our study contributes to the feminist literature on LMA policy by (1) giving voice to the neglected voices of vulnerable women, (2) providing novel insights into the negative consequences of vulnerability as a social construct, nuancing the articulation of negatively stereotyped groups, (3) shedding light on potential resistance of stigmatised groups in opposing the dominant discourse, and (4) developing policy recommendations that warn against (unintended) negative consequences of the emancipation discourse within LMA policy.

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Muslim women's intersecting oppressions in combining breastfeeding and employment: A systematic review

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Masculine discourses continue to dominate organisational norms, positioning lactating women as deviant within organisational cultures. The challenge of breastfeeding at work disproportionately affects racial, ethnic, and religious minority groups because of factors including differences in breastfeeding backgrounds, family caring expectations, lack of cultural acceptance, levels of acculturation and modesty, intergenerational historical racial trauma, and chronic discrimination. Muslim women in South Africa experience multiple interlocking oppressions from histories of colonialism that intersect with gender, race, social class, ethnicity, and religion that inform their lived realities of breastfeeding at work. In Islam, religious beliefs, moral values, and spirituality are intricately interwoven with the practice of foodwork. When foodwork enters the organisational setting in the form of breastfeeding at work, these intersecting oppressions exacerbate their disadvantage, hindering Muslim women's workplace participation.

This paper presents the findings of a systematic review that explored ways in which Muslim working women's intersectional oppressions inform their ability to sustain breastfeeding and employment. Using the recommendations of the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMS), we reviewed articles on the topic published between 2000 and 2022, to coincide with the release of the International Labour Organization's (2000) Maternity Protection Recommendation that supports breastfeeding at work. Our synthesised findings are presented narratively, and outline Muslim women's challenges, as well as their agency and strategies of empowerment, which they draw upon to overcome barriers when combining breastfeeding and employment. We contribute to feminist debates on workplace racialisation, religionization, ethnicization and gendering, to advance more equitable and inclusive workplace organisation and practices.

Keywords: intersectionality; systematic review; foodwork; breastfeeding and lactation at work; Islamic feminism



The pandemic's impact on female employment and paid domestic labour sector in Turkey

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The COVID-19 pandemic made it necessary to re-evaluate, not only challenges and opportunities of the world of work, but also the increased domestic and caregiving responsibilities at home. In fact, the pandemic and the related measures dramatically changed work-home dynamics and domestic relations, and constituted the new normal. More importantly, the pandemic reminds that home is a complex context for domestic work, including care work of sick and vulnerable people. Recent studies also show that we experienced "a gendered pandemic" (Petts et al., 2021). In the current circumstances, we still need to question whether domestic work, known as 'invisible labour' (Cox, 1997) is still overlooked, whether these informal unpaid workers/service providers are still evaluated as 'the forgotten healthcare workers' (Chan et al., 2020). This paper elaborates on the impact of pandemic on women's employment by focusing on the paid domestic labour sector. This sector will be discussed in three dimensions: formal vs. informal, migrant vs. non-migrant, and worker vs. employer. Therefore, this paper examines the pandemic through the home-as-work space with the intersectionality of migration, gender, and class.

In her study on the paid domestic labour sector, mainly performed by women and typically managed by other women, Anderson (2001) questioned whether employing a migrant domestic worker is a feminist act. She underlined the power relation between the workers and their employers and found this contractual relation problematic, since it is impossible to see emotion-loaded work in isolation from the worker. However, Cox (1997) argued that paying for domestic work increases its visibility and deconstructs the productive-reproductive labour divide. This study re-evaluated the related labour relations at home, as well as any possibility for the sisterhood, and re-read similarities and differences in the women's experiences of, and responses to, mechanisms dealing with the pandemic conditions.

This study first determined the fundamental characteristics of the paid domestic labour sector in Turkey, taking legal and socio-economic changes in the last years into consideration. The study used the qualitative dataset of the research titled "Post-pandemic migration experiences, home-work dynamics and domestic relations: The case of migrant domestic workers", conducted in 2022 within the scope of the TÜBİTAK 1001 project (121K295). It presents a comprehensive picture of migrant domestic workers, non-migrant domestic workers, and employers. Lastly, it deliberates preliminary findings in order to explain the impact of the pandemic on women's employment.



The methodological (epistemic-theoretical-political) proposal of falavivência to lull black women to rest in the field of organisational studies

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"Our *escrevivência* [writing-experience] cannot be read as stories to lull the big house, but rather to disturb them from their unfair sleep." Conceição Evaristo (2007, p. 21; our translation)

This article aims to present *falavivência* (talking experience) as a methodological possibility (political, epistemic, and theoretical) for the field of organisational studies. Starting from a critique of decolonial and racially disengaged writing, which places black people as mere objects of research (Nascimento, 2016), it proposes to develop and name, based on the concept of *escrevivência* (writing experience) by the black Brazilian author Conceição Evaristo, a methodological approach that also places them as producers of academic knowledge. Above all, the justification is based on the need to denaturalise perspectives that believe they have the power to 'give a voice' to someone or certain groups, disregarding that these groups already have a voice. They are voices not necessarily heard or echoed, but they are voices, already existing, and pre-existing the logic of coloniality of knowledge (Bernardino-Costa et al., 2020) promoted by the construction of a Brazilian society guided by colonialism, and by the constitution of racial capitalism (Silva, 2019) that places black women and men as objects. It is intended to break the historical tradition of using the method of interviews with a semi-structured script or not, since they start from a relationship of structurally distinct and sometimes hierarchical places occupied by the interviewers and people interviewed, and to break the patterns of research that the participation of black women was established, and without standards of and for the collectivity.

This paper contributes to the field of research in administration by suggesting a methodological design that is open to different possibilities, and that allows individualised adaptation, building a safer and more comfortable space for the women participating in the research, in a decolonial path of open research design that is not imposed on the participating women, but that is thought with and for them. Inspired by *escrevivência* (writing experience), this concept of *falavivência* (talking experience) is already at work in the group's ongoing research, including movements to rethink the expression itself. Other suggestions, such as *narravivência* (narrating experience) or coexistence, were considered, but the concept of speech brings the dimension of orality, important in the African tradition (Santos Filho, & Alves, 2017), as it also contemplates even those who do not speak orally, speak of some in any way, whether by unofficially lettable sounds, signs, facial expressions, gestures, drawings. Finally, the study intends to foster new theoretical and epistemological discussions and new paths of methodological disobedience (Ocaña, & López, 2019) to contribute, not only to disturbing the unjust sleep of essentialist and exclusionary hegemonic epistemic traditions in the field of organisational studies, but to lull the just rest of black women who for so long were (and still are) responsible for the care of others, but never received proper care.

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Troubling men's presence in early childhood education: Upholding provider masculinity and reinforcing gendered notions of care

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Teaching in early childhood education (ECE) is an occupation mostly held by women. The feminised nature of the occupation and the failure to attract male teachers in this sector of work have attracted global debate and research to end the highly charged, gendered environment that creates problems for men who do seek to work in this sector. Drawing from an interview-based study, we consider the ways in which parents respond to the possibility of increasing men's presence in South African ECE. We approached the study using a decolonial perspective to highlight the persistence in conceptualising ECE as a female occupation and as 'women's work'. We argue that the ways in which gendered patterns configure in parents' response to men in ECE are historically produced and deeply rooted in the country's socio-political and cultural context. Herein provider masculinity, embedded in the histories of and continued apartheid legacies configure as a dominant way of doing work and masculinity producing tensions for men who teach or aspire to teach children in ECE. First, we consider wider societal notions that devalue care work and consider care-based work as unpaid and underpaid. The effect of this ideology is to reinforce the binary gendered division of labour, where mothering and nurturing position women in the occupational realm of domesticity and childcare work in opposition to men as economic providers. Second, the effect of this gendered dichotomy has consequences for men who aspire to care work in ECE, as they are stigmatised and emasculated, since care work falls outside the legitimate male performance of provider masculinity. These findings illuminate the complex historical processes involved in the regulation of masculinity based on race, gender and class. There is an urgent need to deconstruct these racialised, classed and gendered ideologies and their situatedness in the legacies of colonialism and apartheid. There is a need to dismantle the gendered ideologies fuelling these stubborn tensions, as they not only potentially hinder men's inclusion and acceptance in the ECE workforce, but they also form part of the challenge towards diversifying the profession. On a wider societal level, these tensions also work towards maintaining the status quo by overburdening women in care work with responsibilities and by privileging men within what is considered to be higher-status economic provider roles within societies.



In search of the light at the end of the tunnel: The impact of involuntary bogus self-employment on female Greek-Cypriot educators' job satisfaction and subjective well-being

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The aim of this empirical study was to understand the impact of involuntary false self-employment on female educators' job satisfaction and well-being in the public educational sector in Cyprus and unravel the barriers that mothers with school-age children still face. A small but rapidly growing body of literature indicates that many workers are classified as self-employed by employers, although they often have many of the characteristics of dependent employees to evade labour laws (e.g., working-time legislation), and reduce employer liabilities that apply to dependent employees (Eurofound, 2016a, b; Gialis et al., 2015; Hatfield, 2015). Researchers report that workers falsely classified as self-employed suffer worse working conditions than the rest of the workforce, which has an impact on their personal job satisfaction (ILO, 2016; Thörnqvist, 2014).

Through an online questionnaire and semi-structured interviews, data were collected from 43 respondents. The current study utilised Goldberg and Williams's (1988) General Health Questionnaire (GHQ: 12) and a list of related questions in the semi-structured interviews. It contributes to this literature by analysing the relationship between involuntary bogus self-employment status and four subjective well-being measures in Cyprus. Drawing on the work-family conflict theory, this study found that female educators still resort to bogus self-employment as the only means to support their families.

Descriptive statistics and thematic analysis revealed that involuntary bogus self-employment has negatively impacted these women's health, family life and career prospects. A total of 65% of the participants stated that they suffered from mental health issues, and 59% reported their dissatisfaction with their life overall. The findings of the current study support the work-family conflict theory. Female educators report that, due to the incompatibility of family responsibilities and private work settings for educators in Cyprus, female educators with children have chosen bogus self-employment for the greater flexibility it affords and the compensating mother-friendly nature of self-employment.

This study adds to the literature on the impact of involuntary bogus self-employment on female workers' individual well-being and satisfaction. Feminist scholars argue that the gender dimension of quasi-self-employment needs to be developed (Lewis, 1992). The implication for gender equality is that women are deeply affected by atypical employment in the public educational sector in Cyprus and suffer the consequences of an increasingly precarious labour market. Bogus self-employment is growing amongst medium- and highly skilled women (Maestripietri & León, 2019). In order to gain a deeper understanding of this issue, our analysis of the online survey data and the semi-structured interviews revealed that the impact on well-being can be attributed to their dissatisfaction with job security. This contribution to the literature is particularly relevant from a policy perspective, considering that contemporary labour market policy reforms throughout Europe have focused on the goal of 'flexicurity', i.e., the combination of labour market policies and measures that aim to enhance both labour market and organisational flexibility and the employment security of individual employees (Berglund et al., 2014; Chadi & Hetschko, 2013). Implications of the findings will be discussed to unveil the gendered challenges that women with caregiving responsibilities still face in the workplace, due to insufficient childcare and caregiving support.



Applying a mana wāhine methodology to make sense of work and career

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The dominance of Western capitalistic structures of work and organisation is a product of colonisation that continues to have negative impacts on indigenous communities and indigenous women specifically (Kuokkanen, 2011). Western structures of work and organisation and the knowledge that underpins such practices have been developed for and from white, middle class (and mostly male) populations (Verbos & Humphries, 2012). In a self-perpetuating cycle, these epistemic norms inform how we educate about and behave within organisational contexts, including the work and career pathways that can be considered legitimate, worthy and valuable (Liu, 2021; Richardson, 2012). While our understanding of these implications for women and minority populations is growing, we still know very little about the contemporary experiences of various groups of indigenous women around the world.

The research question was: How can mana wāhine be applied to work to transform the lives and wellbeing of wāhine Māori intergenerationally? This presentation explores the potential for a mana wahine perspective to transform our understandings of work and career, with the intention of positive intergenerational outcomes for wahine Māori in Aotearoa New Zealand. Mana wahine refers to a methodology that captures the diverse and complex realities of wāhine Māori. Māori is the term used to describe the indigenous people of Aotearoa, New Zealand, and the term wahine/wāhine, while it generally refers to women, does not carry the same culturally embedded meaning as the English term (Pihama, 2001; Simmonds, 2011). The term mana wahine has been articulated as a place-based indigenous feminism (Simmonds, 2011). The notion of indigenous feminism is contested terrain (Green, 2007; Hall, 2009). Feminism has been critiqued for denying the racial and cultural differences in homogenising the experiences and needs of women (Collins, 2004). Similarly, feminism has been described as 'spiritually impoverished' (Pihama, 2001), with indigenous notions of spirituality viewed as a distinguishing marker between indigenous and Western feminisms.

Over 20 years ago, a New Zealand government report acknowledged a lack of understanding about Māori women's employment experiences (New Zealand & Ministry of Women's Affairs, 2001), and yet, very little has changed. Globally, indigenous-led work- and career research has tended to focus on indigenous identities, at the expense of a range of other intersecting identities. Mana wahine provides a philosophical and methodological entry point to better understanding these particular intersections. Mana wahine recognises the 'mana' or spiritual authority of wahine through the adherence to and application of traditional knowledge systems that include pre-colonial understandings that women and men occupied complementary, distinct, non-hierarchical roles that enabled the survival of the collective (Mikaere, 1994; Simmonds, 2014). Through privileging indigenous Māori thought and practice, and drawing from a research project that examines career sensemaking among Māori women and teenage daughters, this presentation identifies points of contention with current career practices and understandings that may serve as catalysts for transforming how we think and engage in work and career.

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Locked-in intersecting symbiosis of gendered narratives

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The workplace and, with it, the organisational context are a focal point to see the ongoing intersectional privileges and disadvantages women at work, and specifically black women, are facing across the world. Even more worrying, trade unions who technically should be leading by example often lack representation of women in impactful echelons of their organisations. This observation is in stark contrast to collective actions taken by trade unions regarding equity bargaining, where trade unions often develop substantive organising and negotiating strategies to support the struggle to transform the gendered bias of the workplace.

In this contribution, we make the case that trade unions are locked in, or stuck, in path-dependent structures. Taking the case of IMATU and SAMWU representing organised local government, we observe that, although South Africa gave itself one of the most progressive Constitutions post-apartheid, path-dependent intersectionality of privilege and deprive power dynamics influenced by socioeconomic, racial-ethnicity, class, and sexuality axes is still significant.

Mohanty's (2003) call for radical solidarity that challenges racism, colonial legacies, and patriarchy resonates with this research on persistent gendered disparities in South Africa. Through path-dependence, the elements of gendered lock-in can be investigated. As Britton and Logan (2008) noted, the gendered organisation narrative is incomplete if it ignores the reciprocally constitutive features of race and class depicted in the imagery and narration of the ideal abstract worker.

The paper presents preliminary empirical research based on 10 interviews conducted with local government trade unions, officials, and shop stewards. The first analysis shows the complementary and collaborative nature of gendered intersectional social construct narratives and path-dependence lock-in constructing and sustaining gendered power dynamics in organisations. The findings highlight that trade unions are locked-in intersectional gendered narratives; hence, they are unable to induce substantive disruptions. Furthermore, it was found that, through the application of insights from the path-dependence, intersectionality theory, gendered organisations, and feminist institutionalism nexus, it is possible to map the complementary relations between intersectional margins, social construct narratives, and gendered bias, and how it aids imprinting gendered praxes in the labour market process.

In addition, by looking at the 'how' of the inquiry, the project develops a conceptual understanding of gendered path-dependence phenomena in trade union organisations. This approach emphasises the requirement to reconstruct the logic of the phenomenon under consideration and comprehend its fundamental premises (Wenzel et al., 2016). Synthesising collaboration and complementarity necessitates the application of epistemic feminist analysis to the convergence of social construct narratives and organisational structures to recognise the key inertial points and potential areas for disruption.

The paper presents an empirical examination of and makes a first contribution to an understanding of gendered organisations with a wider focus. Using the idea to understand locked symbiotic connections and prohibitors of gendered inequity reform, the paper contributes to the understanding of the recurrent intersectional mechanisms of locked-in gendered pathways and the avenue of how social constructs imprint continuances restricting choices of critical disruptions. It also draws attention to how these intersections follow a path-dependent process of hierarchal imprinting.

Keywords: gendered narratives; social construct; disruptions; lock-ins

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Sexual and gender-based violence in higher education

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Sexual and gender-based violence (SGBV) in higher education (HE) is a widespread, pressing global problem that requires urgent attention and collective action so that it can be more effectively addressed. HE is not commonly recognised as a site of violence, nor does it recognise itself as an agent of oppression. Its hierarchical structure gives rise to sometimes visible, and other times hidden, power dynamics that oppress certain minority bodies while privileging others. Hence, rethinking SGBV within HE not only requires an acknowledgement of these power dynamics, unequal gender relations, and the resultant violence, but a complete overhaul in the way theory, policy and practices are imagined in these contexts. There is also an urgent need to understand SGBV in HE as a structural problem, (re)produced by toxic institutional cultures and a failure of organisational policy to adequately curtail harmful behaviours (Dykstra-DeVette & Tarin, 2019). However, to adequately address this, it is of utmost importance to develop an in-depth understanding of how institutions are created, how they operate and how they can be transformed using intersectional feminist principles and gendered frameworks of analysis. Hence, keeping ideas of prevention and culture change at its core, this paper presents survivor-centred, trauma-informed theoretical and methodological approaches aiming to decolonise understandings of SGBV in HE by focusing on lessons from institutional practices and feminist struggles in the Global South. Using examples of case studies from Indian universities, this paper also presents lessons that institutions and academic workspaces in the global North can learn from the global South.



Diversity or inequality? A feminist reading of the theme of 'diversity' in organisational studies developed in Brazil, 2011–2021

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The theme of diversity in organisations in Brazil can be approached from two perspectives, which refer to two seminal articles: the first is linked to a more 'technical' or strategic dimension (Fleury, 2000), focused on diversity as a 'people mix', and the second is more critical, related to the discussion of social justice and the structural dimensions of inequality (Alves & Galeão-Silva, 2004). Given this, this article critically explores how the theme of diversity is addressed in articles published in Brazilian scientific journals in the field of management through an overview of how the theme of diversity has been addressed in the last 20 years (2011–2021).

Unlike other studies on the subject, which focus on quantitative analysis, this study combined quantitative and qualitative techniques and methodologies. Regarding the quantitative approach, a bibliometric survey of articles published in the main journals of the administration area in the country was conducted, considering 66 articles published in journals indexed in Qualis/CAPES, with a predominance of the themes of gender and sexuality. For the qualitative analysis, content analysis was performed, considering the literature from the field of feminist and gender studies. The analyses took into account the formulations of Acker (2006) in dialogue with authors such as Ochy Curiel (2007), María Lugones (2014), Breny Mendonza (2015), Yuderlys Espinosa Miñoso (2009), Rita Segato (2016), Lélia Gonzalvez (1983), and Jurema Werneck (2014). They address the Brazilian and Latin American contexts, and point out that the maintenance of gender inequalities is related to other social structures such as colonial, racial and class domination and the sexual division of labour, which contribute to placing women in society and their marginality in the construction of knowledge.

In view of this theoretical approach, the analysis of the academic production on inequalities will be guided by the following aspects: (1) which social markers (gender, race, sexuality, generation, disability, etc.) are privileged in the research on diversity in organizations; if and how these markers are defined in the analysed studies; (2) the main references, theories and analytical categories used in the studies on diversity management; and (3) in the case of empirical analyses, the objectives that led to the adoption of such practices and their results. Content analysis was applied to analyse the texts. The article offers a critical analysis of the academic productions on diversity, highlighting its relationship (or not) with analytical readings committed to the confrontation of inequalities.

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Intersectional interpretive communities: Voices and agendas of the subalternised

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This paper reflects on the possibilities of dialogue between critical intersectionality theory, voices, and agendas historically subalternised in management. The paper extends the reflection on intersectional differences through decoloniality as an organiser of studies of differences that address collective social responsibility in way to understand that these differences are decisive in the construction of agendas belonging to the interpretative community of critical management studies, as well as to emerge themes that historically belong to the silencing of coloniality, which allow continuous and profound reflections on organised society and, therefore, on situated organisations. These three contributions are intrinsically connected and orient intersectionality as a critical query that can be engaged in dialogue within critical management studies (CMS). It offers insights on how voices and agendas that are constantly subalternised when they are centralised can challenge and fracture boundaries of exclusion, and highlight the privileges of the interpretive communities that are in the domain of management.

Intersectionality has been an interest of debate in critical Latin American in organisational studies (Teixeira et al., 2021, 2019), as well as dialogue researchers from the Global South (Rodriguez et al., 2016) and critical Western studies (Acker, 2012; Nash, 2008). It is worth recognising that interest in critical theorising about intersectionality may go through interdisciplinary (Crenshaw, 1989). While it is also transdisciplinary and not exclusive to academic spaces, on the contrary, critical intersectionality theory understanding is to expand and dialogue with the multiple forms of knowledge (Collins, 2022). This article reflects on the possibilities of dialogue between critical intersectionality theory, and voices, and agendas historically subalternised. The paper extends the reflection on intersectional differences through decoloniality as an organiser of studies of differences that address collective social responsibility in (CMS).

This paper brings a reflection from domestic violence as a hidden issue constructed by modern society in which the barriers of what is public and private are constantly redefined. For modernity to exist, coloniality hides construction of gender, race, class, among other social markers that produce structures (Lugones, 2014). These structures of exclusion that materialise physically, of thoughts, ideas, reflections, possibilities of being and of claiming as an issue that belongs to the science that proclaims itself modern (Mignolo, 2017). In this sense, approaching domestic violence considered a taboo in the social public sphere highlights silences and choices addressed as important in the field of CMS, mainly in critical feminist, anti-racist studies that address social justice as a premise.

Domestic violence is rarely examined in CMS (Wilcox et al., 2020); the term domestic masks the continuity of violence that starts in the domestic sphere it can no longer be regarded in isolation from the employment relationship (De Jonge, 2016). Some impacts, non-exclusive, are reduced productivity and motivation, decreased worker morale, potential harm to co-workers and/or customers, increased replacement costs for recruitment and training if victims are dismissed for poor performance, absenteeism, or strained relationships between co-workers (Johnson & Gardner, 1999).

For this reflection, focusing on countries, such as Brazil, but not exclusively, where coloniality has a direct effect with the oppressive heritage of colonisation, enables reflections on the different constructions of gender, race, class and many other (Lugones, 2014). In addition, arguing an approach from intersectionality reflections permits critical management scientists to highlight constructions of gender, race, class in their own contexts, since difference have been constructed in relation to space, time, subjects, society and, consequently, into organisations.

Domestic violence as a systemic issue in Brazil and the critical theory of intersectionality are the thread that allows epistemic and ontological disputes to emerge in relation to organisations and their topics of interest for dialogue with organised civil society. As well, they highlight the dynamics of silencing and dissect provisional pathways of how intersectional theory can contribute to the CMS debate on the collective social responsibility agenda (Collins & Bilge, 2021). Understanding that there is a social context in which organisations and scientists are embedded so that they can be considered a phenomenon of interest for debate (Nkomo et al., 2019).



Intersectional interpretive communities: Voices and agendas of the subalternised

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For the debate to leave the social sphere and find its way into private organisations, the conceptual keys become a field of epistemic dispute, examples of which are limits and symmetries of conceptual and practical themes by organisations' diversity and inclusion and corporate social responsibility (Buhrmann, 2017). In synchronicity with the corporate debate versing politics in corporate social responsibility (Joutsenvirta & Vaara, 2015; Ozkazanc-Pan, 2019) and corporate social responsibility on the issue of domestic violence through the lens of feminism (De Jonge, 2016) approaches that critically dialogue with corporations.

These dialogues between science and corporations, diversity and society are points of interest to the interpretative community (Grosser & Moon, 2019; Peterka-Benton & Benton, 2019), mainly because relations between and within societies organise topical interests, concepts need factual situations to be adherent to science. In a similar vein, intersectionality as critical theory in the making is a field in dispute in academia (Bueno & Anjos, 2021). Likewise, themes like diversity and CSR can become a field emptied by the mainstream, and intersectionality critical theory could be (re)connecting points about social justice in order to avoid misplaced in process and critical emptying (Collins, 2022).

This recognition and reflexivity, the engagement of historically subalternised knowledges strengthens dialogues hidden by legitimacy disputes. As a decolonial feminist researcher in the field of CMS, it sounds as if I am located as an outsider within (Collins, 1986), writing differently, thinking differently, reading differently, expressing differently. Furthermore, from this place of difference that the recognition of non-hegemonic rationalities, epistemologies and ontologies also becomes a political invitation of the dialogue of Global South and Global North.

Firstly, this paper seeks to contribute to reflections on intersectional differences through by coloniality as an organiser of these differences. Secondly, to understand that these differences are decisive in the construction of themes belonging to the interpretative community of CMS, and, finally, to emerge themes that historically belong to the silencing of coloniality, which allow continuous and profound reflections on organised society and, therefore, on situated organisations. These three contributions are intrinsically linked and orient intersectionality as a critical enquiry that can be engaged, not exclusively, in dialogue within issues such as diversity and corporate social responsibility.

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Writing about/with the subaltern women: Is reflexivity enough?

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"Subalternity is a space where the intellectual instrumentalizes himself or herself to go into learning from below" (Spivak, 2014, p. 10, Antipode speech).

The methodology section is the one I love the most, yet it is the one I dread the most. While writing, all the memories and the voices come to my mind, and I feel a combination of nostalgia, love, and hopelessness. Studying the subaltern is a life-changing experience. Listening without interfering, unlearning what we learned at school and getting rid of the willingness to change their lives are some of the challenges, to name a few.

As a 'good' and 'self-reflexive' scholar, I do the 'confession work'; I make sure I am aware of my positionality and my privileges. I also make sure to state why I think I am entitled to talk about the subalterns and voice them. As a woman of colour, I usually say that I speak the local language and that my parents live on a farm, which is, very often, a pledge of my quality as a reflexive researcher. But is it enough for a woman of colour to study the subaltern? Is reflexivity enough? Beyond confession, what does reflexivity mean? What decolonising methodology implies?

The term decolonising methodology is becoming increasingly fashionable, and is sometimes used as a catchy word. Yet, it is still very vague and, most notably, a challenge for all researchers. I feel lost between political reflexivity, feminist ethnography, decolonial methodology, etc. Dar et al. (2021) claim that "Decolonial methodologies cannot merely invite researchers to study the experiences of the marginalized; instead, decolonial methodologies must centre survival, recovery, non-linear development, and self-determination of marginalized people". Along the same line, Vijay, Gupta and Kaushiva (2021) argue that, when documenting subaltern actors, researchers should strive for the solidaristic transgression of pre-defined 'truths' about such groups and be reflexive about privilege while remaining committed to interrogating and critically engaging with the local context. In this regard, Paulo Freire reminds us that the only way to engage with the oppressed truly is to trust their capacity to think and reflect.

In this paper, I build on the seminal work of Freire, *The pedagogy of the oppressed*, and his other works to unpack the meaning and implications of decolonial methodology in the field of organisation studies and beyond. I draw on my experience to discuss what I learned from working with subaltern women. In line with Freire, I suggest that respect, trust and love are the pillars of engaging with subalterns, both as academics and activists.



"It takes a village": Value conflicts and fear at the beginning of an auditing career

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In this study, we investigate the process of resistance and coping with situations related to transphobia in the workplace. We built our theoretical contribution from the concepts of affective solidarity and feminist resistance (Hemmings, 2012; Vachhani & Pullen, 2019) in order to demonstrate how new forms of relationships have been consolidated to confront sexism, misogyny, and transphobia in the workplace. Vachhani and Pullen (2019) investigated a series of posts about everyday sexist situations in the workplace, in academia, public transportation, etc., and they gather evidence that a way of resisting these difficult situations was to post about it and a web of other women and men would also share their stories, empathise and offer emotional support through the internet, going from an individual experience to forming a collective experience. The outcomes of difficult situations like these often result in emotions such as anger, rage (affective dissonance) or (what we would observe) the phenomena of publicising these stories and generating what Hemmings (2012) would call "affective solidarity". Also, as the people, mostly women, start to share their stories, there is the beginning and the formation of the feminist resistance, which are acts of politics entering the public arena (Vachhani & Pullen, 2018).

The methodological trajectory is constituted through a qualitative approach, adopting an autoethnographic research. The lived experiences reported are the result of the first author's professional experience when she worked as an auditing trainee in a Big 4, in the city of São Paulo, Brazil's economic centre. The research corpus demonstrated the difficulty and fear of positioning oneself in relation to sexism, misogyny, and transphobia at work, because I was in a position at the beginning of my career, as well as the conflicts between the values of a multinational and those which are effectively lived by the audit teams in the client company's daily life. We hope to contribute to the literature in the sense of publicising situations of facing value conflicts at the beginning of a career in auditing, as well as to elucidate the emotional process of new entrants, a subject that is still scarcely documented.

Keywords: accounting; autoethnography; sexism; transphobia

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The Afrocentricity paradigm for organisational studies

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According to Oyewùmi (2021), the European project of modernity/coloniality developed and disseminated a fundamental Western-centric worldview during the colonial period: the white European man as a reference of humanity and civilization, putting this ethos in a position to define himself and others. Consequently, other sociocultural, political and economic arrangements were classified as less civilized, uncivilized, savage or primitive (Maldonado-Torres, 2020). Thus, meanings and symbolic representations were defined through dichotomies and essentialist definitions. Despite the end of the colonial institute, these logics and definitions are perpetuated until the present day through coloniality (Bernardino-Costa, Maldonado-Torres, & Grosfoguel, 2020), as a result of the reproduction and perpetuation of economic, political, cognitive, existence and relationship with nature inherited from the colonial period (Wynter, 2003).

Oyewùmi (2021) emphasises that colonisation imposed on the colonised the logic of social organisation of the colonisers based on a bio-logic. This bio-logic is the use of the biological difference visible to the eyes: a cosmovision based on the dichotomies of sex, gender and race. This bio-logic categorises, organises, hierarchises and excludes individuals in society. The African cosmoperception, not guided by these bio-logics, is delegitimised, inferiorised, marginalised, made invisible and demonised. This process results in the epistemicide (Santos, 2010) of African knowledge and, consequently, the non-recognition of Blacks as subjects of knowledge (Carneiro, 2005). In the management academy, although one cannot deny the existence of a vast production of intellectuals from the Global South, perspectives, theories and methodologies from the Global North still prevail. One of the alternative approaches to the mainstream in organisational studies is intersectional perspective, however, black female intellectuals in the field have been denouncing that many of the so-called intersectional studies ignore the foundations of black feminist epistemology (Teixeira, Oliveira, & Mesquita, 2019); they transform intersectionality into yet another academic fashion stripped of its political character: new nuances of epistemicide.

This essay aims to propose the rescue of African cosmoperception/Afrocentricity as an epistemic, theoretical and methodological possibility for organisational studies. According to Asante (2009), Afrocentricity is thought, practice and perspective. Afrocentricity provides a new epistemic ground for academic research: "Afrocentricity consists of a paradigm, an epistemic proposal, and also a method that seeks to face any phenomenon through a proper location, promoting the agency of African peoples in favor of human freedom" (Santos Junior, 2010, p. 2). The issue of location is central to the paradigm of Afrocentricity, as Africans, and Africans in the diaspora, have always been given a marginal position, with the European experience at the centre, just as blacks in academia in Brazil have historically been placed as objects of research and not as researchers (Oliveira, 2018). Thus, Afrocentralisation concerns the need to situate one's socio-historical and cultural location, and one's analysis as a non-neutral researcher, without any discredit to other positions (Asante, 2009). This also implies the assumption of the role of agent, that is, of a subject that is the protagonist of its history and articulates better conditions of existence for itself and its community (Santos Junior, 2010).

The research consists of an immersion in the Afro-Brazilian philosophies preserved and disseminated by religious organisations of African origin located in Brazil. In this way, the research aims to bring some of the fundamental principles of African cosmoperception to organisational studies, such as the centrality of the community, ancestry and the sacredness of nature (Karenga, 2003).

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Stream 7

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Disempowerment from within: The perpetuation of othering at the intersection of entrepreneurship, gender, and ethnicity

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"And that maybe we weren't taught it the way we know it today. Because I imagine that my grandmother didn't even know she was an entrepreneur. My mum didn't know she was an entrepreneur either. I think that if, for example, we had already had this notion, I think we would have done much more, I think."

(Sophie, woman immigrant entrepreneur from Congo, living in Belgium)

Due to Western hegemonic discourses about entrepreneurship, other views such as those rooted in historical and cultural traditions of women's entrepreneurship in Africa (Anyansi-Archibong, 2021), become unthinkable (Zucker, 1983). Rather, these views are considered a deviation from the ideal (Spivak, 1988) and, hence, correction is proposed to fit the mainstream entrepreneurship image (Essers & Benschop, 2007). Therefore, through this study, we want to contribute to a more critical perspective when studying entrepreneurship, and challenge the postcolonial discourses that normalise and naturalise certain values and practices (Khan et al., 2007). As these discourses are not neutral but have power implications (Ahl & Nelson, 2015), we make a conscious effort, using a grounded theory approach (Glaser & Strauss, 1967), to allow for the redefinition of current constructs (Calás et al., 2009) and for the richness of alternative points of view (Collins, 2013) on the meaning and performance of entrepreneurship by women immigrant entrepreneurs.

In this study, we drew on a heterogeneous sample of 31 women entrepreneurs with an African migration background living in Belgium. Through semi-structured interviews, we addressed a wide range of perspectives on their experiences (Gehman et al., 2018) in relation to their gender and ethnic identities and their entrepreneurial experiences.

Our preliminary analysis revealed that several women downplayed and even refuted their gender and ethnic identities, as well as the possible constraints and opportunities these identities might bring (Chreim et al., 2018). They positioned themselves in line with the current Western neoliberal frameworks, which put the onus of entrepreneurial success on the individual, claiming an 'everybody is capable' view of entrepreneurship (Ahl & Marlow, 2021; Byrne et al., 2019). Further analysis will reveal to what extent these expressions are a way to secure approval, resources, and support from strategic stakeholders and peers (Essers et al., 2021). Often, these women were privileged in terms of resources and networks, and were viewed as successful role models by entrepreneurial actors such as supporting organisations and other immigrant women entrepreneurs. It seems that their privilege of benefiting from the neoliberal discourse was translated into a privilege to speak. However, "by reinforcing the cultural and institutional forces that prescribe certain subjectivities" (Foucault, 1980), their discourses create a possible threat to the voices of women who seem to be performing entrepreneurship differently to what neoliberal standards prescribe.



Disempowerment from within: The perpetuation of othering at the intersection of entrepreneurship, gender, and ethnicity

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The impact of such epistemic violence is twofold. First, given the dominance of these discourses (Bhambra, 2014), immigrant women entrepreneurs who do not comply continue to be perceived as the problematised subjects (Spivak, 1988). Hence structural inequalities, such as those related to gender, ethnicity, and class thus remain unquestioned (Byrne et al, 2019). Second, it limits the possibilities to re-inscribe other views of entrepreneurship (Bhambra, 2014). In addition to gender and ethnicity, another layer of othering emerges at the level of the performance of entrepreneurship itself, through the perpetuation of neo-liberal discourses. By creating a space where immigrant women entrepreneurs can construct their authentic views on entrepreneurship (Adeeko & Treanor, 2022), this research hopes to formulate a decolonial alternative exemplifying the broad diversity and opportunities of the phenomenon.

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Revealing the gendered nature of entrepreneurship during an autoethnographic entrepreneurial journey

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Understanding the gendered nature of entrepreneurship practices remains an important issue for entrepreneurship studies. The assumed gender neutrality hinders women from more courageous and confident participation in entrepreneurship. In an autoethnographic study, I reveal identity work connected to realising that entrepreneurship and related educational practices are inherently gendered. During an entrepreneurial journey initiated as a part of a doctoral research, together with two teammates, I, on the one hand, participated in multiple entrepreneurship courses. On the other hand, we went through very early stages of an entrepreneuring process, such as getting to know each other and building a team, choosing between competing ideas for entrepreneuring, initiating a project and giving up on it, and gradually organising a language summer camp for adults. This experience made me reflect on how I, being a woman, saw myself within the field of entrepreneurship, as well as to recognise that gender can be an internalised social structure (at least for some women), which oppresses initiative action. As I see it, the problem concerns not only inequality in how women are treated in practices, but also in the fact that more feminine types and ways of entrepreneuring are considered less important in society. Not only men, but also women, themselves, tend to depreciate what they are doing. With this research, I would like to raise once again the questions of how we can promote feminine ways of entrepreneuring and move forward with understanding of this kind of entrepreneuring as a form of activism.

Epiphany 1

I am tired. It is an early morning, I am walking towards the workplace, but I already feel exhausted. We were not accepted to the business training programme, my work on articles does not proceed. I have just had another argument with G. Teenagers! It is getting darker each morning. Low-level hazy clouds are the worst. The 'What's going on?' song, which comes out of my headphones, perfectly reflects my mood, bringing tears to my eyes. Leaking body it is. 'Business idea validation' buzzes in my head as an annoying fly. How should we validate our ideas? What if I come to people and ask, "Do you want to buy some care and support? I consider selling it at the camp together with teaching services. How much would you pay for it?" I jump in my mind to a conversation we had a couple of days ago with my friend. She was offered 150 roubles, which is approximately two euros per hour, for giving individual supporting lessons to preschoolers in a daycare. She does need money, especially after getting divorced. She does need to restore her self-reliance. These 'generous' people in the care know her. They know how she works and what she can. They know that, when she enters a room, children start smiling, laughing, and hugging each other. She is a fairy; she brings light and fairytale with her. She nurtures and takes care. She cares; that is what she does. Caring is invaluable. It is priceless. It has no price. Or the price is just very low, it tends to zero. How do people sell being personal, being attentive? The business training programmes encourage us to explain how we can make our product scalable. But caring is not a spoon. Spoon is scalable. Besides, people are not prone to pay for love, compassion, and connection, especially if they know where to get it for free. Ok, it's simple. Just do not try to sell something which it not meant for sale!



Revealing the gendered nature of entrepreneurship during an autoethnographic entrepreneurial journey

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Epiphany 2

It just had to happen because it was the right time and place, and the topic — so obvious for everyone but me. Articles, the vulnerable writing seminar, movies, talking to female friends and colleagues, more articles, experiences, not to forget COVID-19, watching movies, writing my own texts and then the book by Attila Bruni, Silvia Gherardi and Barbara Poggio.

Now read my lips, GEN-DER IS SO-CIAL-LY CON-STRUC-TED. I was not born feminine, I was born female. Society expected me to become feminine, whatever it might mean. Supportive? Caring? Submissive? I have been working hard to meet the expectations, and God knows I excelled.

And there is something else. Entrepreneurship is not a gender-neutral concept.

What should I do with this precious knowledge about gender now? How should I combine it with my 30-something years of life- and work experience?

What do I do with all these “We live in the world of equal opportunity...”, “If you work hard enough...”, “You know not all people are equally dedicated...”, “Probably, it is just not who you are...” and all those stories? The warrior who wins is praised, not the caregiver who heals his wounds. The warrior I admire, the male entrepreneur, not his caring wife. That’s the thing. The warrior I want to become, not a dull teacher organising a language camp.

“But you know, all those women who try to compete with men... A woman must remain the woman in the first place.”

“Just keep quiet for a while, I am trying to understand what I want, not what a woman must.”

Is it me not allowing myself to be someone I want to be(come), or is it me not accepting myself as I am?



Entrepreneurial identity construction, sensemaking and resilience in 'COVID times': The lived experiences of women entrepreneurs in digital spaces

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Recent literature has underscored the profound impact that the digital revolution has had on the entrepreneurship phenomenon. For example, some scholars point to the provision of a technological infrastructure and digital tools that have accelerated the creation of new types of entrepreneurial ventures (Autio et al., 2018; Elia & Passiante, 2020; Nambisan et al., 2019; Rippa & Secundo, 2019). Others discuss the growth in women digital entrepreneurship, with women deemed key drivers of innovation and socio-economic development (Sorgner & Krieger-Boden, 2017) who increasingly use digital technologies for venture creation and expansion (Dy et al., 2017; McAdam et al., 2020) and face resource constraints and gender barriers (Duffy & Pruchniewska, 2017; Dy et al., 2018). Indeed, the increased economic and business significance of digital platforms has attracted myriad studies by scholars and policy makers exploring the empowering dynamics of digital technologies for women entrepreneurs (Kamberidou, 2020; Kamberidou & Pascall, 2020; Pergelova et al., 2019; Sorgner & Krieger-Boden, 2017).

Yet, less attention has been paid to how women in digital spaces make sense of, and respond to crisis conditions such as the COVID-19 pandemic. Moreover, the specific individual and environmental factors that shape women digital entrepreneurs' resilience, both cognitively and socially, in such contexts is unclear. There is an emerging stream of literature on the economic impact of the pandemic on entrepreneurship (Belitski et al., 2021; Meurer et al., 2021; Pedauga et al., 2021) and the detrimental impact of the pandemic on the entrepreneurs' physical and mental wellbeing (Shepherd, 2020; Torrès et al., 2021), raising issues of inequality (Pereira et al., 2021) and the extent to which the female working and self-employed population experienced greater income- and employment reductions (Graeber et al., 2021). However, because of more macro-focused accounts of women digital entrepreneurship and the role of digital technology as external enablers of new business models and innovation, current research does not sufficiently address women digital entrepreneurs' responses and micro-level sensemaking processes as a result of volatile environmental jolts.

To address this gap, we adopted a sensemaking perspective of the experiences of women digital entrepreneurs through the pandemic and their search for meaning when structures, events and practices are equivocal. Besides the theoretical interest of this paper, we were also empirically interested in, and explored in some depth, how women digital entrepreneurs cope with the COVID-19 crisis. As a result, we undertook a qualitative inquiry to understand how women digital entrepreneurs make sense of their occupational experiences in digital entrepreneurial careers amidst the pandemic, and the factors that affect their resilience.

Our research followed a qualitative interpretative research methodology, and we adopted a gender-aware perspective (Brush et al., 2006, 2009; De Bruin et al., 2007) that deliberately sought to give 'voice' to women's lived experiences (Brush et al., 2006; Sprague, 2016). Accordingly, our chosen research design aligned with the call for more feminist-sensitive research (Leavy & Harris, 2018; Oakley, 1981, 2015). Recognising this, we were guided by feminist epistemologies that foreground women's perspectives and experiences (Marshall & Rossman, 2006; Sprague, 2016). In the collection of our interview data, we adopted a form of narrative inquiry through narrative interviews, which are a way of collecting people's stories about their experiences (Clandinin, 2016; Clandinin et al., 2007; Davis & Dwyer, 2017; Mueller, 2019). The narrative interview aligns with a participant-centred approach to research and practice (Gioia, 2021) that places the women being studied at the heart of the study process and privileges the meanings they assign to their own stories. Data collection took place over the course of nine months, between January 2022 and September 2022, using the digital communication platforms Zoom and Skype to conduct in-depth interviews with 32 women digital entrepreneurs across a range of sectors, with a duration of 90 minutes. We adopted a data analysis strategy that provided deep and rich theoretical descriptions of context, guided by a systematic inductive approach to concept development (Braun & Clarke, 2019; Gioia et al., 2012).



Entrepreneurial identity construction, sensemaking and resilience in 'COVID times': The lived experiences of women entrepreneurs in digital spaces

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Our findings offer novel insights into the utility of Weick's (1988, 1993, 2007) sensemaking theory for theorising how women digital entrepreneurs make sense of crisis conditions such as the pandemic and build capacities for resilience in such contexts. In so doing, our findings extend conversations around the adverse effects of COVID-19 on women entrepreneurs (Ayatakshi-Endow & Steele, 2021; Branicki, 2020; Martinez Dy & Jayawarna, 2020; Meliou, 2020), and address calls for informed and nuanced investigations using a feminist-sensitive methodology (Bell et al., 2020; Branicki, 2020; Leavy & Harris, 2018; Martinez Dy & Jayawarna, 2020). The findings also indicate the salience of the need for greater contextual (Hussen Saad et al., 2021; Kossek & Perrigino, 2016; Linnenluecke, 2017; Sköld & Tillmar, 2015) and processual (Hedner et al., 2011; Panter-Brick & Leckman, 2013; Southwick et al., 2014) understanding of the concept of resilience.

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Motherhood and career transition in times of crisis: Exploring narratives of mothers' engagement with entrepreneurship in Brazilian podcasts

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The health, economic and social crisis reflected by the emergence of the global COVID-19 pandemic affected the livelihood of thousands of people around the world. Brazil witnessed substantial impacts on jobs, which exacerbated gender disparities, as more than 70% of the formal jobs lost in the country were held by women (Brasil, 2022). Currently, many ideas circulating in the mainstream media and academia focus on justifying women's participation in entrepreneurship as a choice, focusing on skills and competences necessary to form women's profiles favourable to the development of those activities (Karim, 2013; Calkin, 2015). In this sense, reflections that turn to explore the production contexts of these discourses, especially with regard to social, historical and ideological dimensions involved in these processes, are necessary for the structural organisational changes and the different forms of inequalities that intersect this dynamic to be comprehended (Federici, 2018; Banet-Weiser, Gill, & Rottenberg, 2018; Rottenberg, 2018). In order to contribute to this discussion, this article explores the narratives of mothers' engagement with entrepreneurship in eight episodes that circulated between the years 2020 and 2022 in three Brazilian podcast shows that produce content on the theme.

The corpus was explored from the dialectical-rational perspective of critical discourse analysis developed by Norman Fairclough (1992). The narratives indicated that the involvement with entrepreneurship is seen as a solution to the difficulties of insertion of women in the labour market after maternity and the absence of a support structure that can contribute to the development of productive activities of these women. Entrepreneurship is seen as an alternative capable of combining care work with employment for these mothers. The discourses that run through the observed dynamic place on women an inheritance of the patriarchy when they approach them to the responsibilities of caring for the home and raising children, while simultaneously adding attributions that emanate from the legacy of neoliberal rationality by proclaiming the connection between the feminine and work. Thus, it is observed in these narratives the predominance of representations of an ideal of a mother who takes responsibility for her own and her children's well-being, and who is capable of achieving a happy balance between work and family through entrepreneurship. The silences observed point to the absence of a critical look at the precarious events that frequently involve the nature of this work and of an effective self-awareness of these women as subject of rights.

Moreover, the analyses indicated that the very motivation to undertake is naively seen as a choice or as an opportunity, although the narratives point out that the trigger for this movement was necessity. This study contributes to shedding light on processes of construction of subjectivities that provide support for a new emerging social-political-economic model to reproduce itself, and points to the need to seek paths to deal with this matter.

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Fair play? Effectuation, gender and entrepreneurial intentions in the maritime sector

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In recent times, there has been greater calls for African countries to expand their footprints in the blue economy to reduce the level of 'blue blindness'. Entrepreneurship represents one of the major means through which Africans can participate in the global blue economy. However, the question still remains: Will the gender gaps that dogged entrepreneurial action in traditional economy persist in the blue economy? This study sought to unravel this simple yet pertinent question.

The study relied on a survey of employees working in the maritime sector of Ghana as the population of study. These people were selected because they had the skills and networks required to operate a business in the maritime sector. The study relied on the effectuation theory of entrepreneurship to understand the intention of these employees to switch from paid employment to self-employment. Gender gaps were determined using the Blinder-Oaxaca decomposition method of regression estimations. The gender gaps are explained from a gender schema perspective.

We expected to find that employees who are willing to start with their already existing means, those who focus on the downside risks, and form partnerships to minimise risk and leverage contingencies are more likely to move from paid employment to self-employment, in line with effectuation theory. When a gender gap analysis was conducted, we expected that more men than women would be willing to move into self-employment, in line with gender schema theory. This was because most people in the maritime sector believe that it is a male-dominant sector with limited space for women. Therefore, it was expected that the gender gaps would be driven, not by a capability effect, but a pure environmental effect.

The implication is that women who start businesses in the maritime space need to be supported, both in resources and socially, to beat the trappings of the schemed industry culture on their actions. This will ensure a minimised gender gap between men and women in the blue economy.

This study extends both entrepreneurial strategy and gender studies literature on the maritime and blue economy, which has seen a dearth of studies in this space in Africa.



Decreasing domestic violence against women in Mozambique through women's entrepreneurship training: A postcolonial and feminist critique

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Domestic violence against women (DVAW) is a global health phenomenon that has gained the attention of international organisations and academic literature. Entrepreneurial training has been an acclaimed strategy used for domestic violence melioration specifically for women in developing countries (Bulte & Lensink, 2019; World Health Organization, 2015). The primary purpose of this paper is to evaluate the use of entrepreneurship trainings aimed towards women who face domestic violence in developing countries, particularly Mozambique. It critically examines the claims of women's empowerment through entrepreneurship, looking at how entrepreneurship is constituted as a way to reduce domestic violence. Therefore, the research question was: Does women's entrepreneurship training decrease domestic violence against women in Mozambique?

This examination was done using postcolonial and feminist perspectives. Feminist critiques (within the postcolonial perspective) have raised concerns about the constant portrayal of victimisation of African women, which overshadows their real experiences. International bodies (i.e., UNPD, UN, WHO) take the responsibility to save the "native women from the barbarian men" (Otto, 2006). Approaching women with such assumptions can (a) ignore how women exercise power in their societies, (b) overlook how women actively participate (encourage) sexist norms, and (c) deny women the agency to help themselves.

A postcolonial and feminist lens was utilised to examine the extent to which entrepreneurship reflects neo-colonialism, why well-being is driven by empowerment through entrepreneurship, and challenges causalities formed between entrepreneurship and domestic violence in literature. Entrepreneurship in literature has been strongly associated with a white innovate man who has the necessary silks and resources to pursue any given opportunity in return for profits. However, in recent years, discussions in literature have broadened and become more inclusive and diverse, although the theoretical discourse evidently belongs to the Global North. Feminist critiques (within the postcolonial perspective) have raised concerns about the assumption of masculine dominance and how research in women's entrepreneurship in African countries highlights their low status (Ahl & Marlow, 2021). Such labels have created assumptions regarding the kind of entrepreneurs that women can be, limiting the kind of opportunities and activities in which women can part take (Ozkazanc-Pan, 2014). In other words, the emphasis on the perceived representation of African women as being "uneducated, subordinated, oppressed and meek" (Mohanty, 1988) creates a limitation of how successful a woman can become.

The notion that women are already powerful agents in a society is overlooked (Mwambari et al., 2021). For example, women's entrepreneurship in non-Western societies is characterised as necessity-driven, which means that their entrepreneurial endeavours are simply for survival (Manolova et al., 2007). This is problematic because (a) women are kept in poverty (Bruton et al., 2013), and (b) there is an assumption of women's inability to go beyond necessity-driven entrepreneurship, which reproduces women's subordination (Ahl, 2006).

The central research problem to this paper was to address the effectiveness of entrepreneurial support programmes implemented for women who are victims of domestic violence and are encouraged to become entrepreneurs. The study problematised the representation of economic empowerment as the solution for domestic violence against women, through entrepreneurship. This study argues that, in order to understand women's experience of domestic violence and the role of entrepreneurial programmes in the possible amelioration of abuse, a more historically informed theory is crucial. Thus, a postcolonial and feminist lens is required to allow for a more transparent analysis.



Women entrepreneurship, intersectionality, and networks in firm performance

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Research on African women entrepreneurs operating micro and small businesses demonstrates how the agency in enterprising works gender and identity through social capital that fosters businesses. It showed that the shared 'otherness' of gender is accompanied by a shared sense of responsibility and social obligation. In time, this spilled over into bridging social capital and connecting to the wider community. Social capital may depend on frequent interaction and proximity, and both are difficult during isolation and social distancing. The COVID-19 crisis thus worked as a stress test for adopting digital resources and utilising social relations and resources. Drawing on the network and social capital theories, this study examined how women construct gender and identity differently, and how network resources mediate entrepreneurial performance. This study focussed on internal and external networks to explain how women-owned businesses operating as networks influence how organisations are nurtured, managed and sustained.

Women entrepreneurs in most parts of Africa are more likely to encounter stereotypes and gender constraints in accessing internal and external networks. Women are expected to abide by dominant social norms, which project them as intrusive and promiscuous if they actively seek networks with individuals and organisations. Combating intersectionality is one of the most critical issues, and mainly affects women entrepreneurs, as they are socially marginalised. Entrepreneurship has been shown to facilitate economic and social integration. Recent studies have identified how intersectionality, the use of digital platforms for social connection, and changes in digital media use may outlast the COVID-19 pandemic. Women-led businesses are adopting new approaches, using digital platforms to create new and maintain existing network relationships. We examined the complex nature of intersectionality, especially gender, entrepreneurial practices, and the process of women employing online digital platforms to connect and access network resources. We also account for how they responded to developing theories, explanations, and accounts of effective practices to access social resources and improve firm performance.

This study adopted in-depth interviews with 20 Nigerian women business owners during and after the COVID-19 pandemic. Purposive sampling was used to select respondents who provided information rich on issues related to this study. The criteria include women entrepreneurs within the service sector and across ages and degrees of experience as business owners and are subject to intersectional characteristics, including gender. Each respondent was interviewed twice before and after the pandemic, and themes on gender identity, disadvantages associated with being identified as a woman, and how they mobilised network resources through digital engagement to improve entrepreneurial practices emerged. We adopted grounded theory for data analysis, which is particularly useful for examining situated processes and studying complex entities. Three coding processes were adopted: open, axial, and selective coding. This study identified two concepts: how women entrepreneurs mobilise network resources using digital platforms and how they utilise the disadvantages of gender identity as a strategy to leverage limited resources and improve entrepreneurial practices.

Keywords: social resourcing; gender; digital engagement; networks; crisis



Women small-business owners in the informal economy: Is the way women do prices a competitive advantage?

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Despite advances in gender discussions, women are still highly underrepresented in leadership positions in all types of organisations. Women entrepreneurs face many challenges while operating their businesses, but these business owners can also have certain advantages because of their feminine leadership style, especially their relational orientation. The main purpose of our work was to investigate if there is a difference in performance between informal companies owned by women compared with those owned by men, and what justifies this result. The study explored gender differences in the relational orientation of entrepreneurs and their market interactions with customers. It is observed that women entrepreneurs are more likely to apply a relational approach, and they tend to adopt a diversified pricing strategy. We used a unique and national database with information of almost 68 000 owners in Brazil. The causal relationship between the variables (IV methodology) shows that women owners produce better company performance than men, and use a combination of cost-based and customer value-based price to target this result. To deepen the quantitative results, a qualitative survey was also conducted amongst women small-business owners who operate in the informal economy.

Keywords: woman entrepreneurship; small-business; informal economy; price strategy



The gendered impact of COVID-19 on women-led businesses: Empirical evidence from Uganda

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Women business owners have been severely impacted by the COVID-19 pandemic. Women entrepreneurs were left in an unprepared state during the COVID-19 pandemic as they fought to cope with emergency situations. The most affected were women business owners, as they were more likely than men to shut down their companies. Setbacks in their businesses have continued to affect women entrepreneurs. However, despite these setbacks, female business owners keep looking for ways to advance and prosper. Future development of women's entrepreneurship depends on an understanding of the challenges and solutions to the gendered effects of COVID-19 in Uganda.

This study aimed to determine how the COVID-19 pandemic affected women entrepreneurs in Uganda. This paper explains how women entrepreneurs can be supported to overcome gender-based barriers in the context of the COVID-19 pandemic using the lenses of sociological entrepreneurship theoretical construct. According to this theory, business owners should accept the social structure of a society in order to advance both their personal and start-up development.

This study followed a quantitative approach with a descriptive study design and 275 individual structured interviews with women entrepreneurs in Mbarara, Uganda. Structural equation modelling was used to investigate the relationship between the COVID-19 impact and the market survival of women entrepreneurs.

The study reveals the impact of the COVID-19 pandemic on female entrepreneurs, and proposes holistic strategies to better support female entrepreneurs in crisis contexts. This paper adds to the growing body of evidence on women's participation in entrepreneurship. In the context of the pandemic, this uses a model to demonstrate a support system required for women entrepreneurs to thrive.

Keywords: women entrepreneurs; COVID-19; business



Empreendedorismo feminino: O que a literatura trata sobre práticas contábeis?

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Micros e pequenos empreendimentos são importantes no mundo inteiro: representam 98% do total de empresas, sendo responsáveis por 60% da mão-de-obra empregada, na União Europeia; na América Latina e Caribe são 95% dos negócios formais, responsáveis por 35% dos empregos regulares (Silva, 2015). Apesar de sua importância, relativamente poucos trabalhos de pesquisa têm se dedicado a examinar sua realidade e propor soluções, especialmente na contabilidade. Para administrar seus negócios, mulheres microempreendedoras usam técnicas, produzem tecnologias contábeis e ferramentas de gestão. A presente pesquisa tem o objetivo compreender o estado da arte em práticas contábeis no empreendedorismo feminino. Há diversas visões sobre o que é e para que serve a contabilidade. Neste trabalho trataremos a contabilidade como técnica de mensuração. Lehman et al. (2016) defendem que privilegiar ou negar o que se faz visível aos usuários — da contabilidade — é construir significados e impactar diretamente a vida social. Para entender as dinâmicas, instrumentos, usuárias dessas linguagens, e produtoras de tecnologias contábeis utilizaremos a aplicação da interseccionalidade como fronteira de investigação das dinâmicas sociais (Cho et al., 2013). Interseccionalidade pode ser entendida como um “um sistema de opressão interligado” (Akotirene, 2019), ou seja, um sistema onde cada um dos marcadores sociais que indivíduos carregam se somam às opressões, através de um olhar qualitativo e interpretativo. Realizou-se uma Revisão Sistemática de literatura (SLR) para identificar na literatura de empreendedorismo o que já se tem registrado em relação às práticas contábeis. Para as pesquisas nas áreas de gestão, uma boa SLR deve seguir alguns princípios básicos, como transparência, clareza, acessibilidade e ter um foco bem delimitado e unificado (Pittaway & Cope, 2007). Kraus et al. (2020) organizaram quatro etapas para construir uma SLR em empreendedorismo (Tabela 1). Em uma primeira análise, não identificamos uma revisão de literatura que discuta as práticas contábeis de mulheres empreendedoras, e por isso, adotamos a estratégia de analisar nos artigos em empreendedorismo feminino: se e como tratam temas relacionados à contabilidade; quais as metodologias utilizadas, onde são publicados, que tipos de estudos são feitos, e outros itens que possam surgir de forma iterativa. Este trabalho visa trazer benefícios para o campo acadêmico com a intenção de construir um estudo multidisciplinar que se posicione na intersecção de duas áreas, reconhecer e registrar quais práticas contábeis são utilizadas por essas mulheres, com potencial de trazer benefícios para futuras pesquisas em que possamos olhar a prática empreendedora de uma lente feita por e para mulheres ou para outras mulheres que decidam ou tenham que se tornar empreendedoras.



Empreendedorismo feminino: O que a literatura trata sobre práticas contábeis?

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Tabela 1: Etapas da SLR

Etapa	Descrição	Descrição	Justificativa
1a	Idiomas	Português, inglês e espanhol	Idiomas em que a aluna e orientadora têm proficiência
1b	Palavras-chave	Empreendedorismo; Empreendedorismo feminino; Mulheres e empreendedorismo	Possíveis sinônimos poderão ser incluídos para abranger mais estudos
1c	Bases de dados	JStor, Web of Science, Spell, Scopus, Redalyc e Scielo	Foram escolhidas bases de dados que abrangem pesquisas nos idiomas foco do estudo, que mostram publicações sobre o tema, e que as pesquisadoras têm acesso
1d	Pergunta a ser respondida	Na literatura de empreendedorismo feminino, o que se tem discutido em relação às práticas contábeis?	Compreender como o tema tem sido tratado na literatura recente
2a	Horizonte temporal	2016-2022	Em uma primeira análise na plataforma Web of Science 81% das publicações no tema concentram-se nestes anos, e na Scopus elas representam 64,5%.
2b	Tipos de publicação	Artigos publicados em revistas e que passaram por processos de revisão por pares	Esta é uma forma de garantir que usaremos artigos com maior grau de confiabilidade. Ainda, como em outra SLR não adotaremos a estratégia de escolher revistas específicas, essa estratégia serve para ampliarmos os horizontes e entender onde os estudos têm sido publicados.
2c	Identificação	A primeira seleção será pelas palavras-chaves, depois os títulos e posteriormente os resumos	Como forma de fazer uma primeira checagem para analisar se os artigos estão de acordo com o que buscamos ou não. O protocolo de pesquisa será replicado em todas as bases de dados.
3a	Extração dos dados	A extração será feita de forma manual, diretamente das bases de dados, e a organização e classificação será feita no software StArt.	A utilização deste software possibilitará a extração dos artigos diretamente das bases de dados, de forma transparente, organizada e sistematizada
3b	Sintetização dos dados	Sumários dos artigos serão feitos contendo: achados importantes, contexto de pesquisa, metodologias empregadas, olhando para os conteúdos presentes	Nesta etapa, olharemos mais a fundo para os artigos que atingem os critérios anteriores a fim de buscar evidências que nos auxiliem a responder nossa pergunta de pesquisa
4	Disseminar os achados da pesquisa	Etapa a ser desenvolvida quando avançarmos mais na pesquisa	Optamos por estruturar esta etapa em um momento futuro, quando já obtivermos algumas evidências, dessa forma saberemos em quais espaços o artigo será mais adequado de ser discutido.

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The queering of Cannabis entrepreneurship

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Othering (Ahl, 2006) occurs when founders lack a sense of belonging amidst the cis-gender, heteronormative, and masculine norms characteristic of the business domain (Kubberød, Jones, & Pettersen, 2021). Extant research shows that othering has a significant impact on founders: it creates a siloing effect (Ahl, 2006) that negatively impacts entrepreneurial self-efficacy development and overall well-being (MacNeil, Schoonmaker, & McAdam, 2022). This othering fails to reflect how the new majority (founders who are women, people of colour, members of the LGBTQIA community, or those physically disabled) are dominating economic growth trends (Gore, 2018).

As a result, the new majority develop unique resistance strategies that reflect a new vision of business building and alternative approaches to entrepreneuring (MacNeil, 2022). This paper engages queer theory to explore the lived experiences of new-majority Cannabis entrepreneurs. As a growing feminist and intellectual pursuit, queer theory dismantles identity binaries (Butler, 1990), creating space for queer identity (De Lauretis, 1991) while scrutinising the heteronormativity and power inequities of capitalism (Pirani & Daskalopoulou, 2022). Queer phenomenology "means disrupting existing social relations to find new ones; to make things queer is certainly to disturb the order of things" (Ahmed, 2006: 160).

This study utilised a feminist qualitative methodological approach (Sprague, 2016; Reyes, 2018; Herod, 1993) to explore the lived experience of Cannabis entrepreneurs who are cast as 'others' in relation to the dominant entrepreneurship paradigm. Data were collected in Boulder, Colorado, and Boston, Massachusetts, during the phase of early market formation, in March of 2016 and Fall of 2019, respectively. Initial data included: (1) analysis of 15 semi-structured interviews with women, black, and queer Cannabis entrepreneurs; and 2) 80 hours of non-participant observation at local Cannabis policy meetings of Cannabis accelerators, ecosystem events, and newly opened retail locations. In analysing the data, we employed Gioia et al's (2013) thematic analysis protocol.

Our preliminary findings uncovered 'new ways of doing' that have been ignored or overlooked, due to our field's continued reliance on a traditional view of entrepreneurship. These alternative perspectives disrupt outdated notions that business exists purely for shareholder wealth maximisation and only thrives within a hegemonic capitalist ethos. Rather, our participants framed their motivations as social justice, love, and culture change. Their leadership styles were defined by empathy and co-operative business practices. These findings contribute to the entrepreneurship literature through an illumination of alternative ways of entrepreneuring that the new majority engaged in within the complex landscape of the Cannabis industry. These alternative ways of doing business challenge the stereotypical growth-oriented, profit-maximization view of entrepreneurship (McAdam, 2022).



The queering of Cannabis entrepreneurship

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We contribute to queer theory by demonstrating how this unique group of entrepreneurs disrupt the hegemonic vision that profit is always the primary motive of new business ventures. Their presence in this industry supports Ahmed's (2006) call to "make things queer" by placing previously ignored voices at the forefront of academic inquiry in order to "disrupt existing social relations." Our findings help form a more activist, collectivist, feminist, collaborative vision that illuminates the transformative power of queer entrepreneurship.

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Stream 8

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Building activist identity: Exploring the narratives of women social entrepreneurs in post-revolution Tunisia

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When I watch videos from the revolution, I feel so moved... but then I think, these forms of resisting are obsolete... we need a new revolution, and this new revolution should be carried out by social entrepreneurs (Latifa, Tunisian social entrepreneur)

Times of transition fragilize institutions, social coherence and living conditions (Oris, 2017), not least in the Global South. Besides conventional efforts to build up new institutions and develop the economy (e.g., international organizations, FDI, NGOs, etc.), entrepreneurship and other similar models have been prescribed by Western actors as a prime way to contribute to developing or recovering economies (Eynaud et al., 2019). Women in particular have been the target of strong efforts by both states and corporate CSR (McCarthy, 2017), as they constitute a strongly exposed social group.

However, in practice, we see that citizens, and amongst them many women, engage and organise from the bottom up to advance progressive change and tackle grand challenges such as social and environmental justice, gender equality and sustainable development. As Dos Santos and Banerjee (2019, p. 17) argue, "there is a vast range of worldwide hidden, women-led popular initiatives which have re-embedded the economy and broadened the scope of the political". This suggests that activities in the spectrum of social entrepreneurship are not only to be understood as new economic models, but as new forms of political-economical activism. Such organisational forms generally aim to create employment, build social resilience, and empower so-called 'beneficiaries'. However, it is still unclear how empowerment and agency can be derived from women's engagement in such alternative endeavours (Lyne, Ngini, & Santoyo-Rio, 2018). There thus appears to be both fertile ground and ample space to further study the relation between the formation of activist identities and the engagement in social entrepreneurship. In this paper, we take an interest in the Global South context, and more specifically countries that were part of the Arab Spring, and where economies need to be both developed and rebuilt. In such a context, activism is studied mainly in the form of political activism in the public sphere, including participation to protests, political engagement, or civil society projects (Eynaud et al., 2019). Post-revolution Tunisia thus constitutes a vibrant and challenging context to expanding knowledge on how social entrepreneurs author themselves as change agents and activists.

We show how Tunisian women who engage in a social enterprise anchor their activist identity in relation to this alternative economic organising model by articulating discourses such as the call of duty, struggling, taking sides, and emancipation. This identity work allows them to sustain an activist identity — salient for many Tunisians after the revolution — in their new role as social entrepreneurs.



08. From Africa to Latin America Women Entrepreneurship Nervous Condition: The feminist challenge of colonialism, poverty & freedom in the developing world, a new movement?

Stream 8.3

A case illustration of capacity-building projects for women micro-enterprises in Rwanda (a developing world context)

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This study evaluates the impact of capacity-building projects delivered by a Rwanda-based non-governmental organisation, Women for Women Rwanda (WfW-Rwanda), to women micro-enterprises (WMEs) in the country. The study was guided by four specific objectives: (i) to assess the impact of business skills on the growth of WMEs, (ii) to evaluate the impact of start-up capital on the growth of WMEs, (iii) to evaluate the advanced vocational skills on the performance of WMEs, and (iv) to determine the role of WfW-Rwanda in capacity-building for WMEs. Participants were drawn from a population of 35 women microenterprises receiving support from WfW-Rwanda across seven districts in the country (Kayanza, Rwamagana, Bugesera, Gasabo, Kicukiro, Muhanga and Nyaruguru). In total, a sample of 293 women respondents were selected via stratified and simple random sampling. The study followed a descriptive survey research design. Specifically, primary data were collected from 293 women from 35 co-operatives across seven districts where WfW-Rwanda is implementing the different capacity-building projects.

The findings revealed that WfW-Rwanda's intervention significantly affects the performance of the investigated WMEs. It also reveals a strong influence of the project on the performance of WMEs. Business skills and advanced vocational skills, including training and additional support (i.e., money or toolkit), are amongst the capacity-building projects that WfW-Rwanda offers WMEs to enhance their performance. The implications of the study would be of interest to policymakers and other stakeholders intent on overcoming the challenges faced by these WMEs. This calls for other stakeholder groups in similar intervention schemes to continue reinforcing current practices as best practice, not just for the country, but in the wider Central and East African region.

Keywords: capacity building projects, women micro-enterprises (WMEs), non-governmental organisations, Women-for-Women Rwanda (WfW-Rwanda)



Entrepreneurship and practices of freedom: Self-problematisations and self-affirmations of black Brazilian women entrepreneurs in male-dominated ventures

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The economic slowdown experienced in Global South countries (Valente, 2019) has contributed to presenting entrepreneurship as a solution to unemployment and to a series of situations experienced by women, such as the need to make work and personal life more flexible (Achtenhagen & Welter, 2011), the difficulty of being hired in large organisations due to the patriarchal and masculinised culture (Mavin, 2008), as well as the possibility of managing a company with which they identify. The recent COVID-19 pandemic has amplified the gap between men and women, with increasing inequalities, violence against women and extreme poverty (Ali-Ali, 2020).

In Brazil, discussing entrepreneurship and gender should also consider intersectional aspects. Romero and Valdez (2016) emphasise the need to recognise that race, class, gender and sexuality are directly related to the ease or difficulty of access to become an entrepreneur. In addition, Dashtipour and Rumens (2018) suggest the understanding of entrepreneurship aspects from a critical approach, with the objective of demonstrating the phenomenon as precarious, non-linear, as well as the how intersectionality may contribute to legitimising the identity of the female entrepreneur or sustain the normativity of discourses. Dey and Steyaert (2014) consider that, when these entrepreneurs manage to shape their own subjectivities and their relationships with others, they break, even if temporarily, with the normativity that determines who they should be and how they should live, generating what Foucault (2006) calls 'practices of freedom'. In entrepreneurship, these practices can manifest through practices of problematisation, relational practices and practices of reflexive affirmation (Dey & Steyaert, 2014). Thus, the objective of this study is to understand how the practices of freedom of black Brazilian women who undertake entrepreneurship in male-dominated segments can contribute to enhancing and empowering Global South women entrepreneurs' identities.

To achieve the research aim, we conducted 14 semi-structured interviews with black Brazilian women who have enterprises in male-dominated ventures. The data were collected in 2021, and analysed using Foucauldian discourse analysis (FDA). The findings showed that the discourses of Brazilian black women entrepreneurs who undertake entrepreneurship in male-dominated segments engage in two possible practices of gender and race freedom: (a) practices of problematisation, manifested through awareness of what it means being an entrepreneurial black woman in these environments; and b) practices of reflective affirmation, through female empowerment and appreciation of the identity of black women entrepreneurs. It is worth noting that relational practices were found as practices of freedom in the analysed discourses; however, in the context studied, this practice should not be treated as an isolated category, separate from the practices of problematisation and reflective affirmation. Thus, relational logic permeates all the actions and efforts present in the practices of freedom, whether they are problematisation practices or reflexive affirmation practices. Through practices of freedom, these women manage to create and develop their entrepreneurial selves and businesses, contributing to social change of themselves and other women in entrepreneurship.



Repoliticizing rights: Gender, development, and rights discourse in impact investing

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On September 5, 1995, Hillary Clinton declared to the United Nations: "If there is one message that echoes forth from this conference, let it be that human rights are women's rights and women's rights are human rights, once and for all." The assertive rhetoric of Clinton's proclamation — and the proliferation of human rights discourse that has followed in policy, media, and business academia — established human rights as an undeniable tool for claiming social justice. The language of human rights is seductive, theorised as "that which we cannot not want" (Brown, 2000: 230). However, claiming justice for women through the language of rights also poses a paradox. In this manuscript, we argue that human rights discourses contains a fundamentally gendered tension: they are productive of a normative rights bearer, constructive of "lives worth living" (Dhawan, 2013: 196-197), and are ultimately exclusionary of those who fall outside of "grievable life" (Butler, 2008). We explore this tension through analysis of gender lens investing (GLI), a tool of private capital to address gender inequality by investing in women entrepreneurs. This project seeks to contribute to and advance the feminist business ethics scholarship on gender, development, and organising (e.g., Derry, 1996; Grosser, Moon, & Nelson, 2017; Johnstone-Louis, 2017; Karam & Jamali, 2013; Kaufmann, 2022; McCarthy, 2018; Pearson, 2007) by theorising the role of grievable life in impact finance.

We demonstrate that women's rights as a discursive category are normatively foundational to the subject they evoke and endorse as a woman's life worth living. As scholars critical of development discourse have noted, the language of women's rights posits "the 'third-world victim' as an object 'of charity and care by the West but [who] could become subjects who participate in the global economy and become global citizens" (Grewal, 2005: 130). The subject-creation of the woman who already possesses her rights is founded upon a delineation from the non-human, or from those women who have "not yet" arrived at modernity (Sylvester, 1999: 712). Through this lens, we can understand human rights as reifying the teleology of rights-based progress and as "recuperat[ing] a colonial relationship with the colonizing West", the source whence rights travel to the rest of the world where development toward modernity is assumed to be rationally desired (Grewal, 2005: 123). We argue in this manuscript that human rights discourse can be repoliticized to counter its own hegemony and to provide a lens with which to confront the exclusions inherent in GLI. Having revealed the consensus evoked by human rights discourse as a phantasm, we conclude that 'rights' are not inevitably flawed: rather, as a political concept engaged critically, they allow us to embed ambivalence, uncertainty, and dissensus into their normative framework, leading to transformative notions of what it could mean to structure development-style GLI for beneficiaries whose lives are always already worth living.



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Stream 8.6

Chile Desperto! Chilean women entrepreneurial activism: Never again without us Nunca Mas sin Nosotras

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The teargas blinds our eyes. We find it hard to breathe the air and our skin feels itchy as we approach the women protest march. Thousands of young and old women have congregated to face the police who respond in kind with brutal violence. They shoot rubber bullets that can blind people for life. Teargas and water cannons are used to suppress the voices of the young women who have taken to the streets to demand change from what they understand to be the consequences of Neoliberal machismo that has ruled their lives. Chile, a country defined in neoliberal terms, described by its ex-president as an "oasis of peace", faces the consequences of more than 30 years of "modelling" life according to economic and business principles that, as Chileans discover, do not care about life, do not care about the environment, and certainly do not care about women.

Women dance and sing a song that has sparked a global feminist movement, especially in the developing world, against violence, patriarchy, inequality and precarisation of work. Performing in a 'flash mob', they dance to the following lyrics:

A rapist in your path, the rapist is you

Patriarchy is a judge
that judges us for being born,
our punishment
is the violence you don't see.

Patriarchy is a judge
that judges us for being born,
our punishment
is the violence you now see.

It's femicide,
Impunity for my killer.
It's disappearance.
It's rape.

And it's not my fault, nor where I was, nor what I wore.
And it's not my fault, nor where I was, nor what I wore.

The oppressive state is a rapist man.
The oppressive state is a rapist man.

This 'intervention' moved us to examine the kind of entrepreneurial activism Chilean women have been exercising since 2019 to challenge what they consider to be the systematic oppression suffered historically within Chilean society. Based on ethnographic research (Restrepo & Escobar, 2005; Walsh, 2007) conducted in two major cities, Santiago and Valparaíso, we explored how Chilean women have awakened and begun to challenge the main tenets of society that fundamentally reflect the colonial past of Chile's socio-economic arrangements. Chile Desperto (see, e.g., Moran, 2019) alludes to the 2019 uprising when Chilean people realised that the neoliberal ideological system has been good for a minority, but not for the large majority of Chileans, as different administrations promised (see Quinteros-Urquieta & Cortés, 2021). In particular, this system has kept women out of power and exposed to misogynistic practices that repress their capabilities to develop their own entrepreneurial initiatives. We address here their exposure to this discrimination, as well as explore the way their entrepreneurial activism is allowing them to reclaim their agency to assert the kind of womanhood they want to practise and exercise in their movement and society.

Our research draws from Latin American feminist approaches (e.g., Barroso, 2014; Ciriza, 2015; Jaramillo, 2013). These theoretical approaches contest the epistemic nature of dominant Eurocentric feminism (Espinosa Miñoso, 2009) by putting forward (Latin American) communitarian-feminist perspectives that can tackle the imbalances that exist with respect to subaltern women (Spivak, 1988). They vindicate the historical desire of



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Our research draws from Latin American feminist approaches (e.g., Barroso, 2014; Ciriza, 2015; Jaramillo, 2013). These theoretical approaches contest the epistemic nature of dominant Eurocentric feminism (Espinosa Miñoso, 2009) by putting forward (Latin American) communitarian-feminist perspectives that can tackle the imbalances that exist with respect to subaltern women (Spivak, 1988). They vindicate the historical desire of marginalised women to express themselves under their own paradigms and worldviews (Tapia, 2016). It creates spaces for reflexivity in which women can question their historical positionality as exploited agents, first from colonialism and subsequently from neoliberal and dictatorial practices (Coba & Herrera, 2013).

Our research paper contributes to the stream discussion on the kind of entrepreneurial activism women in the global South display and assert to advance the kind of feminism that empowers and inspires them to break with discriminatory practices, i.e., nunca mas sin nosotras (never again without us).

We, Indigenous women, are carriers and transmitters of our identity; creators and generators of life; the axis of family and society, complementary with men. We are bound to mother earth through our wombs, so we can give birth to the new times in which we can raise our voices and proclaim: Enough of exploitation, oppression and plunder of our wealth! (Cabnal, 2012: 55).

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08. From Africa to Latin America Women Entrepreneurship Nervous Condition: The feminist challenge of colonialism, poverty & freedom in the developing world, a new movement?

Stream 8.7

How African female entrepreneurship can change leadership stereotypes of women and improve the status of women in Africa: Lessons from mothers and daughters in Kenya

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African women operate many micro-enterprises in their communities, a concept of enterprising leadership, yet they still find many barriers when doing business (Bosch & Booysen, 2021). In Kenya, women entrepreneurs make up nearly half of all micro, small, and medium-sized enterprises (Government of Kenya, 2019). However, female-owned enterprises are still at the lower end of the business spectrum. African mothers assume entrepreneurship and manage dual responsibilities in their communities despite their marginalised conditions. They demonstrate a cycle of entrepreneurship influence from generation to generation that defies the constraints of their traditional depictions. My paper is based on a narrative inquiry aimed at studying the lived experiences of 12 successful Kenyan woman entrepreneurial leaders. It examines how maternal influence shapes woman leadership in Kenya by embodying relational and transformational leadership qualities, and shows how maternal influence shapes gender-congruent behaviour in leadership roles (Bosch & Booysen, 2021; Mamabolo & Lekoko, 2021; Eagli & Carli, 2007). Furthermore, they embrace entrepreneurship, and research showed that entrepreneurship was socialised early in their lives by their mothers. The analysis of the interview transcripts revealed 12 significant themes in the participants' perceptions of their early leadership development, as observed from their mothers. This paper shares stories of how marginalisation inspired African women to create their businesses and influenced their daughters to follow suit, and increased their families' quality of life.

Central to this research is recognising that African women demonstrate relational enterprising practice, which involves community-building along the relational path, and is inspired by ubuntu (Mamabolo & Lekoko, 2021). The women's enterprising nature was a result of the socialisation process that takes place in the family unit, and is influenced by the community, separate from the Western concept of enterprising practices that tend to be individual. This is the very essence of maternal influence in Africa. It not only demonstrates how women manage their family units efficiently, but it has also mobilised African women from all walks of life with limited access to create opportunities. It started with the African mothers and mother figures who managed to thrive despite their marginalised conditions.

The study of maternal influence presents a sharper understanding of how traditions, values, and beliefs provide a solid foundation for African women to develop their enterprising nature. Mother-led or female-led mainstream development programmes in Africa can increase women's control over income and household resources. Establishing their legal and social rights is the first strategy towards achieving greater equality in the community. Yet, this mother-led or woman-led approach is consistently overlooked and should be a top priority. What is noteworthy is that the mothers in my research were the first professional generation post-colonial rule. Yet, they were visionaries with a bright hope for the future, and they did their best to guide their daughters to develop an entrepreneurial identity.



Poor women's entrepreneurship in rural India: From social restriction to colonial imposition — comparing different microstories

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This study aimed at undertaking a comparative analysis of women entrepreneurs in rural India. India has witnessed drastic change in the last decade with regard to its attitude towards entrepreneurship on the part of society and the state. There has been a transition of the focus from a planned socialist economy and employment generation as enshrined in its Constitution, to the idea of people becoming entrepreneurs — “job creators”, and not “job seekers”. This has resulted from a sustained effort of the state to promote ideas about entrepreneurship in order to fulfil the individual's role-based ‘duties’ towards self, the family, and not being a burden on the state (Jakimow & Kilby, 2006). While women in India have traditionally been expected to do domestic work and been restricted from going outside, the promotion of entrepreneurship by the state, particularly collective rural entrepreneurship, has utilised themes of women empowerment to promote neoliberalist projects (Batliwala, 2007). This is not to say that women no longer face restrictions, but rather to suggest that women's agency has been put to use for the furthering of capitalist agendas, even as social injustices against women continue. Such an emerging context, where women's participation in the economy has been traditionally restricted, to the contemporary promotion of women's entrepreneurship by the state and its widespread (but not universal) acceptance in the society presents an opportunity to understand the forces that are involved in the women's decision to engage in entrepreneurship.

Existing literature on critical entrepreneurship studies has discussed how the colonial construct of entrepreneurship is a burden imposition on the poor of the Global South (Imas & Garcia-Lorenzo, 2022), and how there is a ‘dynamic tension’ between emancipatory and oppressive forces with regard to collective entrepreneurship (Tedmanson et al., 2015; Verduin et al., 2014). This paper explores the multiple forces that drive women's entrepreneurship in rural India and the multiple theoretical kinds of entrepreneurship that would result from the forces. In particular, the study was aimed at obtaining a nuanced understanding of the differences between the entrepreneurial activities taken up by women in rural India as a result of promotion by the State vis-à-vis that taken up out of necessity, and those taken up out of free-choice, as well as cases where women could not take up entrepreneurial activity despite their desire to do so. We suggest using interview recordings to result into microstories (Boje, 2001) that can shed light on the marginalised stories in relationship to entrepreneurship. We analysed the stories thus obtained using suitable theoretical frameworks, such as those of pan-African feminist perspectives (Imas & Garcia-Lorenzo, 2022).

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Stream 9

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The workplace experiences of transgender and non-conforming employees — a systematic literature review using the minority stress model (2000 — 2020)

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Interest in and attention to the needs of transgender and gender-diverse (TGD) employees have grown in recent years, due to their increased representation in the public sphere and visibility in organisations. Investigating the workplace experiences of TGD individuals is relevant because TGD employees encounter unique challenges in the workplace that are not shared with lesbian, gay, and bisexual (LGB) employees. We conducted a systematic review of 51 empirical studies on the workplace experiences of TGD individuals published in peer-reviewed journals between 2000 and 2020. Using the Minority Stress Model as a theoretical framework, we classified the literature based on: (a) the challenges that TGD employees face when navigating their gender identity at work, (b) the outcomes of minority stress processes, and (c) the mechanisms to ameliorate the impact of minority stressors.

The review demonstrated that the Minority Stress Model can be effectively applied to the literature on the workplace experiences of TGD employees. Findings suggest that TGD employees are exposed to various distal minority stressors (e.g., workplace discrimination across organisational processes) and proximal minority stressors (e.g., expectations of rejection, identity concealment to avoid discrimination, career decisions before and after transition, or self-stigma) that have a deleterious impact on TGD employees' mental health, job attitudes, and work behaviour.

The reviewed literature has predominantly focused on the impact of disclosing a TGD minority status in the workplace (i.e., via gender transition and gender expression). Specifically, research has mostly focused on organisational and interpersonal reactions to TGD employees, such as discrimination and violence (i.e., distal minority stressors), or organisational and co-worker support (i.e., stress-ameliorating factor). Much less attention has been paid to intrapersonal resilience factors. In fact, a key protective factor, both at the organisational and interpersonal level, is support, including inclusive policy development and co-worker support. At the intrapersonal level, adaptive coping strategies and an integrated minority identity can countervail the impact of minority stressors.

In order to gain a deeper understanding of TGD workplace experiences, future research should further examine intrapersonal variables while leveraging broader intersectional and international samples including cisgender co-workers. The majority of past literature on the workplace on the workplace experiences of TGD individuals was conducted in North America, typically studying TGD employees collectively, with only a few studies separately investigating populations within the TGD community (e.g., trans women, trans men, or non-binary employees). Some authors explored intersectionality in terms of gendered workplace disparities, but intersectionality of multiple identities was generally unconsidered for other minority identities, such as ethnic diversity, age, or disability.

The finding that discrimination against TGD employees is prevalent both across organisational processes and within the workforce is relevant, and needs to be addressed urgently. Practitioners are advised to pro-actively and continuously review their non-discrimination policies and practices to ensure inclusion in the workplace and promote employee well-being and work outcomes. We also suggest looking into more nuanced forms of discrimination, such as micro-aggressions, and providing empowerment opportunities for TGD employees.

Keywords: transgender; gender diverse; work; organisation; minority stress



Barriers and facilitators to becoming a medical physicist in Bangladesh: A gender perspective

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The concept of gender equity is debatable, and health professionals worldwide are subject to this heated argument. However, the contextual situation and experiences are different in each country and vary across cultures. There is an extensive amount of literature indicating that women's participation has increased in science, technology, engineering, and mathematics over the last decades (Frize et al., 2022); however, there are uneven data and analyses documented that refer to the gender disparity of medical physicists (MPs) worldwide (Barabino et al., 2020; Crowe & Kairn, 2016). Medical physics is one of the fields in healthcare where women are underrepresented, with only 30% of the workforce identifying as female in this sector (Tsapaki et al., 2018; Tsapaki & Rehani, 2015). This research aimed to examine the patterns of the underrepresentation of female medical physicists in Bangladesh. In doing so, this research was intended to answer the following questions: 1) Is there a gender gap in hierarchical positions amongst Bangladeshi medical physicists? and 2) What are the reasons for the gender gap in the existing workforces of medical physicists?

Historically, the healthcare profession is male-dominated (Witz, 1990), with women being underrepresented in many specialist fields like academic medicine, surgical specialties and leadership positions (Kramer et al., 2021), although nursing is excluded from this category and considered a woman's job. Furthermore, women's contributions to the healthcare industry are not frequently acknowledged (Paradis et al., 2021). Moreover, the career trail for men and women in the healthcare profession is suggestively different (Baig, 2020). Broadly, in terms of leadership positions and the range of decision-making, there are gender discrepancies in the industry. One of the main reasons for this is social restrictions, which women in geographic locations like Bangladesh have to confront. The lack of support or a platform for women to practise smoothly impedes them and, therefore, high-quality patient care, with a knock-on effect on the wider health sector. The unhindered participation of women in patient care will improve psychological comfort in healthcare, where trust and confidence are related, especially in taking care of vulnerable people like the elderly, individuals with significant co-morbidities, minorities and under-represented groups, racial/ethnically low social-economic status, as well as individuals who have physical impairment or disorders (Covington et al., 2020). In addition, involving more women in healthcare will not only reduce the gap of gender disparity and empower them, but also create a multidimensional notion within the society to prosper in healthcare and, as a result, overall well-being. This study aimed to understand the views and experiences of gender-based discrimination among practising medical physicists in Bangladesh. In addition, it provides insights into how to establish programmes to encourage more women to join this field provide women with more support and opportunities to pursue careers as medical physicists.

Keywords: gender equity; diversity; medical physicist; under-representation, women in health

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Being a trans young adult and (re)negotiating vocational identity

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Developing vocational identity as a young adult is a complex feat, and may be even more so for transgender people, who have to navigate their professional selves in a largely cisgender and heteronormative world that minoritizes them. In our qualitative study, we explore how transgender youth develop a vocational identity. Through 10 in-depth interviews in the Netherlands and Belgium, we found that participants had to negotiate favouring education (at the expense of gender transitioning) or sensemaking their gender identity (at the expense of schooling), while seeking to avoid discrimination. In addition, we observed that transitioning was also an enabling process, facilitating the development of trans young adults' vocational identity. We also found that trans young adults see the (un)attainability of career paths related to anticipated stigmatisation and other expectations related to their trans identities. In particular, they mentioned occupations where hegemonic masculinity and gender binarism are praised and those in which minors are involved as not attainable. Organisations celebrating their trans identity and career paths in which the living conditions of other minoritized people are improved were perceived as attainable and desirable. The insights presented here show that even in countries that are considered 'progressive' in terms of LGBTQ+ rights, the vocational identity of trans youth is nevertheless influenced by (and at times constrained by) their gender identity. We thus discuss the need for career counsellors, educational institutions, and organisations to work on facilitating the future career development of trans individuals and their access to inclusive spaces.



The other in academia: Experiences of women in masculine institutions

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An increasing body of research has shown that academics are prone to developing mental health problems (Guthrie et al., 2018; Shin & Jung, 2014; Ubrina-Garcina, 2020). Academic work characteristics lead to the development of chronic burnout, high level of stress, lack of work-life balance and anxiety, which decrease job satisfaction and the well-being of academics (Guthrie et al., 2017; Hogan et al., 2016; Richards et al., 2016). However, how one experiences or perceives stressors is highly subjective and dependent on environmental and individual factors (Hall et al., 2016; Ryff, 2014), including gender. A study by Sliskovic and Sersic (2011) found that women in general report higher level of stress.

Only a few studies have investigated this topic thus far. A structured literature review conducted by Ubrina-Garcia in 2020 showed that there is a significant research gap in how academics cope with work stress, and that studies often did not distinguish between women and men. Considering the fact that women have additional challenges in academia that men do not, understanding their perspective is crucial. Moreover, studies on these topics often were based on positivist and 'objective' measurements, which do not present the in-depth, lived experiences of academics (Ubrina-Garcia, 2020), while researchers argue that perceptions of stressors and ways of coping are highly subjective and grounded in the perception of an individual (Ryff, 2014). In order to fill this gap, I studied the lived experiences of women academics, and present the coping strategies academics use in facing stress, burnout, and sexism in academia.

The theoretical framework that guided the review of literature and analysis of empirical data is based on the notion of gendered organisations and masculinity in higher education (Acker, 1990). Various aspects of organising reflect the inequalities and distinction between men and women, masculine and feminine, and thus power and submission (Stainback et al., 2016). Organisational cultures, processes, structures, and daily behaviours are what constitute an ideal or typical employee, while these images often fall under the image of masculinity rather than femininity. Thus, as perception of stressors can vary with accordance to individual characteristics, the inherently gendered nature of HEIs has a different impact on men and women, their position within academia, relationships with colleagues and leaders, and opportunities for career development. To better understand the experiences of women academics in CEE, I adopted a qualitative approach, as dictated by the nature and context of the study. I conducted 53 interviews with women across different stages of their career on their experiences and career focus across 10 countries in Central and Eastern Europe.

The findings of the study show the lived experiences of women through the lenses of gendered organisations and masculinity in academia. The masculine culture of overwork was highly visible across the interviews. Many junior and senior academics were proud of working long hours, and assumed it as a normal 'sacrifice' of their private life for the academia. One of the significant aspects visible throughout the interviews was the feeling of isolation from the departments and institutions, which were often dominated by old boys' clubs (or young boys' clubs in the case of junior faculty). Women often said they lacked social capital, while the relations with their colleagues were purely formal.

Overwork, inequalities and constantly adjusting the self to the masculine environment resulted in signs of chronic stress, burnout, and anxiety.



How can predominantly female jobs harm health? A cross-sectional study on the mediating role of work organisation conditions

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Systemic gender discrimination in employment is a well-known reality. Beyond its effects on remuneration (i.e., salary), it is likely to also influence work organisation conditions and to have consequences for workers' health. This study aimed to determine the effects of predominantly female jobs on work organisation conditions, psychological well-being, psychological distress, insomnia, and intention to quit. It also aimed to evaluate if work organisation conditions play a mediating role in the relationships between predominantly female jobs and the outcomes. According to the Job Demands–Resources Model, demanding jobs (e.g., predominantly female jobs) deplete individuals' physical and mental resources. This, in turn, could impair their health (e.g., lower psychological well-being, higher psychological distress, insomnia, and intention to quit).

Path analyses were conducted using MPlus software on the data gathered from a sample of 1 831 workers.

Predominantly female jobs had no direct effect on psychological well-being, psychological distress, insomnia, or intention to quit. That said, predominantly female jobs were directly associated with work organisation conditions (i.e., recognition, skill utilisation, emotional demands), and indirectly associated with psychological well-being, psychological distress, insomnia, and intention to quit, via its effect on work organisation conditions. Also, work organisation conditions were directly associated with psychological well-being, psychological distress, insomnia, and intention to quit (i.e., recognition, skill utilisation, decision authority, emotional demands, emotional resources, personal income). Overall, this study provides insights into improving predominantly female jobs work organisation conditions in order to favour psychological health.

Keywords: predominantly female jobs; well-being; psychological distress; insomnia; intention to quit; recognition; skill utilisation; emotional demands



Managing PCOS in academia: An intersectional analysis of the experiences of first-generation immigrant women academics with PCOS

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I migrated to the United Kingdom in October 2020 during the COVID-linked lockdown and pandemic to begin my PhD. I started the programme full of life and energy, and a few weeks into the programme, I noticed a significant drop in my energy levels. I suddenly needed short naps in the afternoons to regain my strength and continue working. Then, getting out of bed in the mornings became difficult. A couple of weeks after, I experienced amenorrhea (absence of period), which persisted for another two years. As weeks went by and winter drew near, my symptoms worsened; I experienced reactive hypoglycaemia, my bones ached, I grew facial hair, I was bloated, and I was tired and anxious all the time. All the joy that accompanied the fresh start of a new PhD programme suddenly went down the drain. I decided to speak to my general practitioner (GP) and, after a series of blood tests and ultrasounds, I was diagnosed with polycystic ovary syndrome (PCOS).

PCOS is a hormonal imbalance in pre-menopausal women, which is characterised by excess androgens (male hormones), polycystic ovarian morphological attributes on ultrasounds and other variable symptoms such as amenorrhea (infrequent or absent menstruation) or anovulation (lack of ovulation) (Hillman et al., 2020; Lam, et al., 2009). Based on the Rotterdam criteria for PCOS, two of these three features must exist to give a PCOS diagnosis (Wang & Mol, 2017). After the diagnosis was given, I was asked to return for treatment when I was ready to have children. A pamphlet on how to change my lifestyle was e-mailed to me, and I was left to figure out the rest for myself.

PCOS is associated with infertility, miscarriage, obesity, Type 2 diabetes, insulin resistance and other life-threatening conditions such as non-alcoholic fatty liver disease and endometrial hyperplasia (Bello & Odeku, 2015; Hillman et al., 2020). I had decided to be child-free until after my PhD, and the fact that I might experience issues with infertility when I am finally ready was quite disturbing. Also, the dismissal of the other symptoms I had complained about, such as the constant tiredness or the reactive hypoglycaemia, and the fact that I was at risk of developing other life-threatening conditions, also affected my mental health adversely. As a first-generation immigrant and academic on a scholarship, there is a certain level of financial expectation from your family and an expected level of academic performance from your school. Hence, I had to exhibit a high level of supra-performance to navigate these expectations, and I suffered my symptoms in silence.

Aligned with previous studies, British women who experience adverse mental health issues due to PCOS do not complain to their doctors, and women in the UK from minority ethnic groups (e.g., black, Asian, and minority ethnic backgrounds) are less likely to discuss their PCOS mental health-related problems with their GP (Hillman et al., 2020). Also, study and employment immigrants are less likely to report life-long and mental health conditions at work (Guintella et al., 2018). While women are often praised for how they conceal their symptoms and weather the storm, there is limited empirical evidence of the impact of PCOS on women's careers and the need to redirect organisations towards supporting women's health (Knox, 2020). Hence, drawing on the theory of stigma and social construction of illness, this study adopted a qualitative research methodology to explore the experiences of first-generation immigrant women academics suffering from PCOS. This study offers potential empirical evidence of the impact of PCOS on women's careers and women's management of PCOS at work. Finally, from an organisational perspective, the findings could help organisations devote resources towards research, health care insurance and providing support for women suffering from PCOS (and other reproductive disorders), rather than lauding women for concealing their symptoms.

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Work–family and family–work enrichment of women academics: Which resources matter?

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For centuries, men have dominated the workforce across the world (Lues, 2005). However, in the last decades, since the first democratic election in South Africa in 1994, the number of women entering the world of work has steadily increased, accounting for 53% of employees in the second quarter of 2022 (Statistics South Africa, 2022). Women often have to juggle the roles of wife, mother, homemaker and career (Zulu, 2003). Yet, work obligations and family responsibilities are often incompatible, resulting in work–family conflict (Managa, 2013). The situation in higher education institutions is no different: women academics often have to manage competing teaching responsibilities, student supervision, research and family responsibilities (Mugweni, 2014; Obers, 2014).

Traditionally, research has focused on the negative side of the work–family interface. This study focused on the positive side of the work–family interface, which presupposes that work and family roles may have a beneficial influence on one another. Set within the framework of Greenhaus and Powell's (2006) work–family enrichment theory, family time, family support, organisational support, flexible working arrangements, family-friendly organisational culture and occupational coping self-efficacy were combined in a structural model to explicate the psychological mechanisms underlying enrichment, as well as the resources that facilitate greater enrichment.

An ex post facto correlational design with a convenience sample of 84 women academics was utilised. Item analyses were conducted on the measurement scales. The structural model was tested with partial least squares modelling.

Family time and family support were found to be significant predictors of family–work enrichment, while organisational support emerged as a significant predictor of work–family enrichment. Moreover, occupational coping self-efficacy was identified as an outcome of family–work enrichment and a significant predictor of work–family enrichment. The relationship between flexible working arrangements and work–family enrichment and the relationship between family-friendly organisational culture and work–family enrichment were not significant.

This study contributes to higher education institutions' understanding of the experience of enrichment (both work–family and family–work) amongst women academics. Based on this knowledge, higher education institutions should design interventions that could potentially enhance enrichment of employees.



"Just speed-wean" and other tales of breastfeeding and the postpartum body in the academic job search

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"If you're breastfeeding, you will have to pump ... when your newborn doesn't take to a bottle, you will either need to speed-wean her, or bring her along." (Kelsky, 2015)

This paper is an autoethnographic inquiry into the tensions of exclusively breastfeeding a new baby while navigating the academic job search. Despite the fact that breastfeeding is "an inevitable and essential feature of workplaces" (Burns et al., 2022), conflicts between work and breastfeeding remain difficult to reconcile (Lee, 2018). A small but critical body of literature continues to draw attention to these conflicts, examining issues of breastfeeding and work generally (e.g., Lee, 2018), and in relation to part-time work (Gatrell, 2007), within female-dominated professions (Burns et al. 2022) within academia (Riad, 2007; Van Amsterdam, 2015) and amongst the managerial professional class (Gatrell, 2013). However, less attention has been given to the experience of breastfeeding during the job search itself. Drawing on autoethnographic moments from my experience in the academic job search while breastfeeding an infant, my intervention aims to address this gap.

The quote that opens this abstract appears in the book *The professor is in: The essential guide to turning your PhD into a job*. I had relied on this book in the development of my job application materials, and returned to it as I prepared for my interviews, the first of which was scheduled to take place over a several-day period, in a different country. At the time, my baby was three months old and exclusively breastfed. Due to tongue-tie complications, we had not yet introduced a bottle. The suggestion that I might 'speed-wean' was equal parts enraging and anxiety-inducing; of course I was not going to wean my baby for the sake of a job interview. Yet, the last resort — to "bring them along" — would risk exposing me as a less-than-ideal worker (Lee, 2018; Gatrell, 2013), potentially compromising my candidacy. Indeed, I felt an implicit expectation to travel alone, without my family, but for me this was not an option. My only option, thus, was to embrace the burden of asking for accommodation. Even though I understood on an intellectual level that my challenges were socially and structurally produced, I could not help but feel a sense of responsibility and self-blame for my situation.

Through various autoethnographic moments, this paper reveals the mental-emotional-bodily labour associated with navigating the job search as a new, breastfeeding parent. In doing so, I call attention to the gendered structures of domination that render breastfeeding at work "out of place", and demonstrate the inadequacy of the individualisation of strategies to manage demands of breastfeeding and work (Gatrell, 2007, 2013). I thus reinvigorate calls not only for organisational policies that attend to the work-breastfeeding conflict, but ultimately the reorganisation of family-work relations (Lee, 2018). This paper contributes to ongoing efforts to bring the corporeal into research on work and organisation (Burns et al., 2022; Huopainen & Satama, 2020), and offers insights into the unique relationship between breastfeeding and academic precarity.

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Double shift — double burden

A study of South African women manufacturing managers' experience of stress relating to work–family conflict

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The interference between work and family is recognised as having a significant link to an individual's stress and well-being. Managing this interface is commonly believed to be more challenging for women than men, primarily due to gendered expectations. This study explored South African women manufacturing managers' experience of stress relating to work–family conflict in a context that remains male-dominated, and women's lived experiences are marginalised in relation to industry expectations.

Manufacturing environments across the globe require high levels of productive output, efficiency and sustained performance. Irrespective of gender, employees in manufacturing are always emotionally and physically engaged (Coetzer & Rothman, 2007), making it difficult to assert boundaries between work and family life. Gender makes the experience of the work–family interference more complex for women in manufacturing environments, due to the entrenched legacy of gender stereotypes, inflexible work environments and lack of support (Botha, 2016; Martin & Barnard, 2013). Even though women have worked in manufacturing since the 19th century, research has tended to overlook the contribution of women to this sector, perpetuating the marginalisation.

Intellectually, it appears to be accepted that a woman's role in society is critical to the productive economy, both in the care roles they fulfil and as active members of the labour workforce (Power, 2020; Folbre, 2018). However, at the level of social justice, little transformation has taken place in society and the world of work in relation to the care economy. The estimated global value of the unpaid care economy, predominantly fulfilled by women, is almost \$11 trillion of the global GDP (Addati et al., 2018). Women spend a considerable amount of their day meeting domestic expectations while still performing paid activities in demanding work environments (Power, 2020). These working women are informally termed 'double-shift workers' due to their dual roles, which results in double the burden of responsibility.

Post-pandemic research has identified an international trend that women managers feel more burnt out, exhausted, and stressed than their male peers, with imbalance in their work–family responsibilities cited as one of the most significant reasons (Thomas et al. 2021). Stress experienced by South African women due to work–family demands has more nuanced complexity due to the unique intersections of race, socio-economic background and cultural gender expectations, shaped by a history of apartheid with its own brand of patriarchy (Booyesen & Nkomo, 2010; Carrim & Nkomo, 2016). Studies conducted across industries by Suraj-Narayan (2005), Booyesen and Nkomo (2010), and Carrim and Nkomo (2016) highlight these complexities for women managers, and call for further research into gendered expectations and stress.



Double shift — double burden A study of South African women manufacturing managers' experience of stress relating to work–family conflict

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In this qualitative study of women managers in the South African manufacturing sector, 14 women managers were selected via purposive sampling and interviewed. The data were analysed through interpretative phenomenological analysis, identifying themes relating to women's experience of the double burden of the work–family interference. The study reveals that gendered expectations in the family role still exist for most African and Indian women in South Africa, and that women tend to accept intrusions from work in their family roles. In addition, it highlights the limited coping mechanisms women have to deal with stress caused by these intrusions, which reinforces the structural challenges in manufacturing workplaces that fail to acknowledge the care economy and its impact on women managers.

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Every day on the highway: Climate change, inequality in access to healthcare and well-being of women sweepers

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Women-dominated highway sweeping in Nigeria is a low-status and low-paid job with inherent health risks that frequently result in long-term illness or death when support is not provided quickly. These deaths were caused by hit-and-run vehicles, armed robbery, police cross-fire, and, more awful, respiratory complications as a result of poor air quality due to climate change. In addition, these highway sweepers are paid soft (25 000 naira monthly, which is about \$80) for doing hard work, which involves sweeping mounds of debris, dust, and human faeces. This study focused on understanding the experiences of inequality in access to healthcare and well-being of women highway sweepers, who constitute 97% of the total sweepers working with the Lagos State Waste Management Authority (LAWMA). Specifically, it addresses four questions: (1) How have women highway sweepers responded to inequality in access to healthcare?; (2) To what extent does climate change (i.e., poor air quality) affect the well-being and wellness of women highway sweepers?; (3) What coping strategies have the women highway sweepers developed to mitigate the various health risks confronting them?; (4) How can Government policy footprints change the existing access to healthcare (and well-being) narratives of female highway sweepers?

Using a qualitative research approach, the study presents a robust view of how inequality in access to healthcare and climate change have continued to affect the well-being of women who do hard work and get soft pay. Empirical data were collected from women highway sweepers in Lagos State, which is the economic centre of Nigeria, using observation and in-depth interviews, while focus group discussions were held with their supervisors and managers. The study found that highway sweepers have developed self-help strategies to cope with the glaring inequalities in their access to healthcare services. This study also found that the overall well-being of the sampled highway sweepers is deteriorating due to poor air quality, and the work organisation, in many instances, makes little provision for water and face masks. Furthermore, it was found that most of the work stressors were due to daily work on the highways without a considerable amount of time to rest, due to inhumane working conditions. Based on these findings, the study recommends that government develop policies and initiate programmes that are health-promoting and deliberately targeted towards women-dominated workplaces such as that of highway sweepers. The government's policy options should focus on creating supportive and organised atmospheres that remove the negative health effects of the identified stressors plaguing the highway sweepers.



A systematic literature review on women employees with ADHD

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Increasing attention has been paid to attention deficit hyperactivity disorder (ADHD) in the last couple of years, as the rate of new diagnoses of this neurodevelopmental condition has steadily increased, and rose particularly quickly during the COVID-19 pandemic. However, much of the focus of ADHD research is on children with ADHD, despite the existence of adults with ADHD. In addition, gender differences in ADHD diagnoses, both in childhood and adulthood, have been noted. Despite the recent rise in ADHD diagnoses, very few articles within the business, management and organisational studies literature focus on how employees with ADHD experience the workplace, their work, and their career, with almost no consideration of the role of gender in these experiences.

This systematic literature review focuses on ADHD in the workplace as it affects and is experienced by women employees. Although there is a lack of specific literature in the business, management and organisational studies fields, a plethora of studies within the clinical psychology, psychiatry, and medical fields exist, and discuss how ADHD can manifest. The review was therefore aimed at constructing a research agenda for scholars in these fields that draws upon the literature to help garner insight into what women employees with ADHD may experience during their careers, and what business, management and organisational studies scholars should focus on in their research on this topic.

Having ADHD can represent a significant barrier to career success and job satisfaction. However, women employees could face particular challenges, with the findings highlighting how patriarchal norms and expectations can affect their experience of ADHD. Gendered expectations can result in girls and women repressing typical ADHD symptoms (because they would face more negative consequences than their male peers if they did not), and utilising coping mechanisms to deal with ADHD symptoms that replicate typical gender norms. In addition, the prevalent ADHD stereotype of the 'hyperactive, disruptive boy' and an erroneous yet common belief that ADHD affects only boys contribute to a greater number of diagnoses in boys than girls, and men than women, leading to subsequent disparity in clinical treatment and occupational adjustment. Societal stereotypes and negative perceptions about ADHD, its treatment, its aetiology, and its existence are common, meaning women employees with ADHD may face intersectional discrimination and marginalisation arising from the juncture of sexism and ableism.

The review concludes with a research agenda for scholars within the business, management and organisational studies fields to address the dearth of research on women employees with ADHD. Recommendations for organisational practice that promotes the inclusion of employees with ADHD, and, in particular, women employees, are provided.



When cloud nine hits bottom rock: A new materialist perspective on the grieving maternal body in organisations

Marjan De Coster, KU Leuven, Belgium

Carol is sobbing, grappling for breath, then crying out loud.
Today was her first day back at work after losing her twins at 23 weeks' pregnancy.
Despite giving birth, she has not reached the milestone of 26 weeks' pregnancy,
which would have entitled her to maternity- and bereavement leave.
She searches for the words to explain how exhaustive the confrontation with her colleagues was.
Coming back after two months' 'sick leave',
without a birth card, without sugar beans introducing her motherhood.
To respond over and over again 'No, I'm not doing fine, my heart is broken, I am broken.'
The disappointment that she's not ready for work yet,
the shame to go back to the doctor and ask to extend her sick leave.
The fear that the doctor will not consider her sick and will send her right back to work.
Right back to the difficult questions and the uncomfortable silences.
Right back to the hiding of the tears and the pain.

Fieldnotes, 22 September 2022, Berrefonds

While perinatal loss, defined as "the loss of a fetus or neonate between conception and 28 days after birth" (Berry, 2022: 392), affects millions of women worldwide, the topic remains largely taboo in daily conversations, in legislation, at work, but also in the field of management and organisation studies.

An important share of feminist accounts focusing on pregnancy-related issues at work draws on the concept of 'the maternal body' — women's embodied capacity to reproduce (Gatrell, 2013: 266). The leaky, tired and nauseous pregnant maternal body is incongruent with the ideal worker's body as fit and in control (Trethewey, 1999), and thus made taboo in a work context (Gatrell, 2011a, 2011b). While offering rich insights into the necessity to adjust the masculine attitude towards the reproductive female body in organisations, this body of work consistently assumes a well-functioning maternal body, one that evolves into a mothering body (Boncori & Smith, 2018; Katila, 2019).

The current paper addresses this gap by introducing a new notion, 'the grieving maternal body', referring to those maternal bodies confronted with perinatal loss. Theoretically, the paper relies on new materialism to explore how the grieving maternal body becomes alienated at work through the intra-action (Barad, 2007) of discourse (i.e., admitting you are not doing fine), objects (i.e., sick notes), the body (i.e., bleeding, in tears), and affect (i.e., grief, silence). The introductory fieldnote exemplifies this alienating process in Carol's becoming at work, making her return particularly difficult.



When cloud nine hits bottom rock: A new materialist perspective on the grieving maternal body in organisations

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Empirically, the paper relies on a six-months ethnography, including participant observation in an organisation that offers support to bereaved parents (community building, talk groups, etc.), to understand how these bereaved women give meaning to themselves and their bodies upon return to work. Additionally, creative methods are used so participants can materialise their experiences and emotions (Shortt & Warren, 2017). The combination of both methods allows for unique insights into the way embodied, material, discursive and affective components entangle in women's understanding of their 'grieving maternal body' at work. Going beyond the discursive-body incongruence of the miscarrying body in a disembodied work context (Boncori & Smith, 2018; Porschitz & Siler, 2017), the study offers new theoretical insights into the alienation processes of grieving maternal bodies in the workplace.

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Voicing the non-reproductive body: A poetic analysis of the embodied workplace experiences of childfree workers

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The rising number of adults who identify themselves as childfree (Bell, 2019; Gold, 2012) has been accompanied by an increasing interest in this topic in the academic literature. Authors in fields such as sociology and psychology (Blackstone & Stewart, 2012) have shown how childfree adults may be confronted with processes of stigmatisation and othering (Koropeckyj-Cox et al., 2015; Fikslin, 2021; Rich et al., 2011; Vincon et al., 2010), as they deviate from the societal ideal of parenthood and from norms of hegemonic masculinity and femininity (Bahttacharyya, 2022; Mandujano-Salazar, 2019). Research on childfree adults' (gendered) coping mechanisms and identity work has illustrated how they may confirm, tweak or resist dominant discourses on (non-)parenthood, while simultaneously bringing positive identities and childfree-supportive discourses into being (Park, 2002; Peterson & Engwall, 2013; Terry & Brown, 2012), for example, in safe spaces such as online communities (Morison et al., 2016).

While these studies have provided key insights into the relation between societal norms and the inequality mechanisms with which childfree adults are confronted, less research has been conducted on the relation between workers' childfree status and workplace norms. Whereas the role of motherhood in organisations and careers has been extensively examined, research on the topic of childfree workers is much scarcer (Wilkinson & Rouse, 2022). Findings of this small body of literature have revealed how childfree workers are expected to behave (and may be perceived) as ideal, unencumbered workers who can fully devote themselves to their job (Handy & Rowlands, 2017; Utoft, 2020; Wood & Newton, 2006), although this may not necessarily translate into better career prospects (Gatrell et al., 2017). Yet, especially considering the highly diverse motivations behind decisions to remain childfree (Gillespie, 2003), childfree workers may not necessarily identify themselves with this neoliberal subject position, and might want to resist it. Therefore, the goal of this research was to gain an insight into the workplace struggles of childfree workers.

Challenging perceptions of childfree workers as 'bodyless' (Acker, 1990) and as less able to express affect (Park, 2002), childfree workers are conceptualised in this paper as embodied employees whose affective experiences are highly relevant in producing knowledge (Peterson & Engwall, 2013). I took an affective, poetic approach (Faulkner, 2019), as this would allow me to draw on what moves and touches me as a childfree-identifying researcher in relation to and in interaction with other childfree workers as an embodied, affective and emotional source of knowing (Van Amsterdam & Van Eck, 2019; Ward, 2011). This article is based on auto-ethnographic data and interviews with childfree workers of various backgrounds, including heterosexual and bisexual workers, as well as workers of various racio-ethnic and gender identities. Although data collection is still ongoing, the poem below is based on preliminary insights.



Voicing the non-reproductive body: A poetic analysis of the embodied workplace experiences of childfree workers

Anne Theunissen, Hasselt University and Vrije Universiteit Brussel (VUB), Belgium

Casual canteen chat
Can cause concerns

It's such a standard question

Would I trigger traumas
By not wanting a/the child
Whom others love so deeply?
Whom others want but can't?
Whom others have lost?

This choice is not choosing
sweet instead of salty popcorn
More like politics
Much like religion

Would they see me
In a different light?
Would they frown
When I leave at 5?

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Pregnancy, birth, and motherhood in the Australian Army: Disrupting the discourse of hegemonic masculinity in the military

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The Australian Army is a fighting force that fights primarily in the land domain, where having 'boots on the ground' is a central element to how the Army fights against the enemy and conducts humanitarian and disaster relief missions. People are the core capability with which the Army achieves its mission. The military has always been about sameness and likeness and conformity, but women in the Army are not about sameness or likeness; women's bodies during pregnancy disrupt operational requirements because their bodies are no longer available in the way the Australian Army has traditionally viewed its fundamental capability — human bodies as the vessel that fights wars.

The assumption that bodies are always available is a very masculine way of understanding employment (Tienari, Quack, & Theobald, 2002), with the military described as "the most prototypically masculine of all institutions" (Segal, 1995). There is much research that shows that this ideology of the ideal worker pervades modern Western workplaces, which systematically gives advantage to men while constraining women (Blair-Loy, Hochschild, Pugh, Williams, & Hartmann, 2015; Williams, 2001; Williams & Williams, 2010). This has resulted in tension for women between the role expectation of being the 'good mother', that is, the all-consuming intensive mother (Arendell, 2000), which has been found to be the dominant ideology of motherhood in Australia (Maher & Saugeres, 2007), and the 'ideal worker', who is one who prioritises work above all, with little to no time off for childbearing or rearing responsibilities (Williams & Williams, 2010).

There is also an expectation upon entry into military service that individuals relinquish some autonomy over their body in order to be fit to deploy and defend Australia and its national interests. To what extent does this relinquishment extend to servicewomen during their pregnancy, labour and the post-natal period? My research discusses the stories of women who have given birth during their military service with the Australian Army and the doctors who have provided care to servicewomen during pregnancy and the post-partum period. It articulates the type of care received, why it was provided and received, and how the experience of healthcare within military service in the Australian Army is a form of regulation over women's bodies.

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Inequality in the online retail warehouse

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Disparities in work-related health outcomes between men and women cannot necessarily be explained by biological differences between the genders, and the explanation is seldom found in the work organisation (Lewis et al., 2013). Gendered divisions of work tasks, whereby men tend to be assigned certain tasks and women others, result in inequalities in workload (Christenson, 2000) that have implications for their health. Mathiassen et al. (2013) propose that gender inequalities in work-related musculoskeletal disorders have to do with a parallel gendering of occupations, work tasks, loads, load effects and behaviours. Looking at racial and ethnic inequalities, Swedish studies demonstrate differences among native-born and foreign-born workers regarding work-related health status (Johansson & Vingård, 2012), where foreign-born workers show higher rates of sick leave and absence than their Swedish-born peers (Bengtsson & Scott, 2006; Johansson et al., 2012). The relevance of studying the relations between work, health and inequality is actuated by the rise of online retailing and the shift from retail work in stores to online retail work in warehouses. The 'backstage' nature of the warehouse work makes it different from the traditional front-line service work performed in stores, where employers have been found to prefer light-skinned employees with heteronormative femininity (Pettinger, 2005; Williams, 2004; Williams & Connell, 2010). Online retailing, as such, likely comes with alternative inequality regimes (Acker, 2006).

The embeddedness of online retailers in capitalism, with customer value propositions for fast deliveries and demands for a flexible workforce, puts workers in a precarious situation (Alimahomed-Wilson & Reese, 2020; Briken & Taylor, 2018; Loewen, 2018). Issues made visible in the online retail literature include a gendered division of tasks (Reese, 2020; Loewen, 2018) and work-life balance difficulties for women workers with childcare responsibilities, due to irregular contracts and hours (Gutelius & Theodore, 2019; Reese, 2020). How these aspects relate to employee health is yet to be explored (Flodin et al., 2018; Rosenström, 2016). This study lays the ground using a mixed-methods approach in researching gender and racial/ethnic inequality in working conditions and musculoskeletal health in Swedish online retail warehouses. This included observations, interviews with managers and union representatives, a questionnaire and focus groups with warehouse employees, and technical measurement. The paper focuses on organisational inequality regimes, and aims to understand how gendered and racialised class relations in the studied warehouses are (re)produced, including their expressions and effects on the working conditions and the health of employees performing the goods-handling tasks.

Preliminary results suggest that complex gendered and racialised processes and practices bring about inequality regimes (Acker, 2006) with implications for the working conditions of online retail warehouse employees, with potential effects on employee health. In practice, this seems to be visible in the work organisation — who is hired and assigned to work with what — and psychosocial and physical aspects of the work environment. While inequality regimes appear to exist in online retailing at large, the expressions and effects of them on an organisational level likely differ between workplaces, depending on the local context.



Perinatal mental health and police life

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Whilst considerable research interest has been directed towards maternity and work, a largely overlooked issue has been mental illness connected to maternity (perinatal mental illness) and its two-way relationship with employment: How certain occupational factors can cause/exacerbate mental illness at this time and/or affect recovery, and how perinatal mental illness impacts the workplace (i.e., attendance, performance, retention). This is surprising, given pre-pandemic estimates in the UK that one in five women, and one in 10 men, experienced mental illness in this period, defined as pregnancy and up to one year post-birth (NHS). Using the conceptual framework developed by Wilkinson (2022), we explored the intersection between perinatal mental health and employment in the context of UK policing, a profession that poses unique challenges, both via culture and specific job experiences (Lennie et al., 2020, 2021).

The data we drew on came from the first phase of our project, which involved biographical narrative interviews with 18 male and female police officers/staff with lived experience of navigating perinatal mental illness alongside police work/careers, either in terms of their own illness or that of their partner. There was diversity in our sample in terms of both perinatal mental health conditions and job roles. Individuals spoke of anxiety, depression, intrusive thoughts, and PTSD, undiagnosed through to admission to bespoke mother and baby Units (MBUs). Job roles spanned 11 UK police forces, and included PC, PS, DI, DC/CID, response, and crime-scene examiner.

We used bio-ecological systems theory, informed by rhythmanalysis (see Wilkinson, 2022) —a framework that allows consideration of the interactions between biology, socio-cultural context, agency, and time —to show how factors at different levels have an influence on individual men and women's pathways of experience through illness and recovery. These include general awareness and attitudes at the macro-level (silence and stigma); job requirements, operational practices and culture in policing (exo-system); the way in which police interact with mental health services (meso-system); and key workplace relationships (in the micro-setting) over time.

We show how police-specific job/career factors influence mental illness experience and vice-versa, and explain how our research team has been working with various stakeholders in UK policing to raise awareness and develop appropriate policy/provisions.

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Early insights from a 'women's health survey' in the UK healthcare context: Employee experience and line manager challenges

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When it comes to gender and health at work, there has been increased interest in recent years in a range of women's health (sometimes termed 'hormonal health' or 'reproductive health') issues that have been traditionally silenced or 'taboo' in the workplace (Grandey et al., 2020). In the UK context, for example, the government launched the Women's Health Strategy, which flags the role of employers, and organisations are increasingly developing targeted policies and provisions. Work- and employment scholars have only scratched the surface of these issues, however, meaning there is limited evidence for HR professionals to draw upon when designing resources for different stakeholders. Whilst insights are emerging on the lived experience of employees navigating certain women's health issues in the workplace (i.e., Atkinson et al., 2021; Porschitz & Siler, 2017; Van den Akker et al., 2017; Griffiths, 2021), there are blind spots around the experiences of those with specific intersectional positionings, and also the experiences of line managers, who are often the 'front line' in terms of interpreting HR policy and providing support.

This paper reports the initial findings of two women's health surveys requested by a large healthcare provider in the UK (an NHS Trust with circa 20 000 employees), one open to all staff, and one open to those with line management responsibilities. The organisation requested a specific focus on four women's health issues that had been identified as of strategic importance in their Well Women Strategy: fertility treatment, pregnancy loss, endometriosis and menopause transition. The client and research team were interested in employee perceptions of the supportiveness of the organisation in relation to women's health issues; how those affected by each specific issue had navigated this in the workplace; what workplace supports were considered appropriate; and the attitudes and experiences of line managers. Although termed 'women's health' surveys, we were interested in how men/partners are affected by issues too, especially around fertility treatment and pregnancy loss. The surveys were constructed around themes from previous research conducted by the research team and Bos-Nehles et al.'s (2020) work on line management attributions for effective HRM implementation.

We report on the extent to which differently positioned employees feel able to disclose women's health issues in the workplace, how they feel the issues are handled and how supportive their managers are, and how confident managers feel in offering support. We report on the impacts of the management of women's health issues on both individuals (in terms of the wellbeing and job satisfaction of both employees and managers) and the organisation (in terms of absence, presenteeism, performance and retention).

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"It's just so all-consuming": How menopause interacts with other gendered health issues at work

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The recent conversation around menopause symptoms and work has contributed to knowledge around workplace retention, performance, social support, and work identity, all of which have increased awareness of menopause. What remains unclear is how coping with menopause at work interacts with a range of other health issues experienced in mid- to later life, for example, the impact on health of caring for multi-generational others, financial well-being and ageing bodies. We know that the majority of unpaid care is conducted by women, and while the majority of studies focus on motherhood and grandparent care, less is known about the gendered health implications of unpaid eldercare and other family care (siblings, adult children). Financial well-being is more important to understand than ever before, given the current cost-of-living crisis in the UK and the majority of economies throughout the world. The causal relationship between worry around individual and household financial health and decreased self-reported health is well-established, and yet we know little about how this worry interacts with gendered health as women approach (thinking about) retirement. Women in later life can also be subjected to gendered ageism through perceptions of bodily ageing at work. Taken together, it is clear that menopause and work research should consider the intersectionality of less discussed aspects of health faced by women in this particular phase of life.

This investigation was conducted through the lens of the 'ideal worker'. Ideal worker theory provides an appropriate framework to listen to how women speak about their menopause symptoms, their unpaid care responsibilities, their financial well-being and experiences of gendered ageism in relation to their identity as a (paid) worker. We did this by exploring individual narratives of intrapersonal responsibility of 'being' healthy at work, the interpersonal nature of perceptions around gendered bodily ageing, family and societal expectations of care, and beliefs around organisational support for healthy ageing at work. This article reports on findings from Phase 1 of an interdisciplinary, three-year study of the Supporting Healthy Ageing at Work (SHAW) in the UK. In this phase, 156 qualitative life-course interviews exploring 'hidden' or marginalised health issues at work were conducted with workers over 50 in four settings (social care, manufacturing, finance and self-employed).

The findings demonstrate the psycho-social, economic and structural complexity of women's health and work. Menopause symptoms can be exacerbated for women who juggle paid work with unpaid care and domestic work. Women experiencing financial precarity reported high levels of anxiety around working now and in the future, entangled with burnout-like menopause symptoms. We also found that menopause was deeply intertwined with internalised gendered ageism, exacerbating psychological menopause symptoms. Women were unclear about the delineation between menopause symptoms, other health concerns and general work-related stress, often resulting in an exponential effect between menopause and gendered health issues. For most women, managing menopause symptoms in conjunction with other gendered health concerns took the form of hiding the effects of menopause (but not necessarily the other health aspect/s) at work, to present as an 'ideal worker', one whose productivity is unimpaired by non-work, gendered health-related factors. However, there were voices of dissent, reflecting an emerging view that menopausal women expect organisations to be aware and supportive through this phase of life. This article contributes to the literature on menopause at work and to the 'ideal worker' theoretical perspective on women's mid- to later-life health at work.



Crisis of care in the Finnish public healthcare sector — who cares for/of the carers?

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Finland has for long struggled with an acute shortage of nursing staff (Public Services International, 2022). Epitomising gendered division of labour, the majority (92%) of nursing professionals in Finland, as in many countries, are women (Sairaanhoitajat, 2020). In accordance, nursing is deemed a feminised profession with culturally feminine meanings of nurturing, caring and comforting that public debate tends to accentuate and reproduce (Henttonen et al., 2013). As Lingel et al. (2022: 1150) point out, identifying nursing and other forms of care work as 'women's work' (Brennan, 2005) has led to nurses remaining institutionally undervalued and underpaid (Andrist, 2006) and facing severe challenges in securing professional respect and workplace rights. We recognise this and the healthcare workers' continual precarious position (Hales & Tyler, 2022) as a product of intersecting gender, race and class relations (Cleland Silva, 2016; Koskinen Sandberg & Saari, 2019). Against this backdrop and inspired by the most recent labour dispute (January 2022 to September 2022), which culminated in a historical parliamentary decision to pass the controversial and much disputed Patient Safety Act or so-called 'Forced Labour Law', we analysed the experiences of nurses working amidst the conflict and its effect on their physical and mental wellbeing at work.

The Finnish public healthcare sector has a history of fierce labour conflicts characterised by (mainly unsuccessful) attempts at obtaining improvements to nurses' work conditions and pay. We understand labour conflicts as marked by gender and having gendering effects (Granberg & Nygren, 2017). In addition, in the Finnish context, the country's corporatist regime holds exceptional power over labour market issues, policy and legislation, and thus plays a significant role in creating and maintaining the gendered hierarchies of the labour market (Koskinen Sandberg & Saari, 2019). Considering how the wide media coverage and public attention to healthcare labour conflicts may simultaneously both sustain and unsettle the normative gender order (Henttonen et al., 2013), and show signs of 'femmephobia' (Hoskin & Blair, 2022). The labour conflict is a context that produces particular stress for the nurses working in already demanding conditions characterised by, not only by chronic understaffing and overwork, but also the historically patriarchal organising logic sustaining divisions between doctors (doing the knowing) and nurses (doing the caring) (Daiski, 2004; Holyoake, 2011).

Contributing to the introduced literature and recent feminist analysis underlining the foundational role of care work in a post-pandemic world (Bahn et al., 2020; MacLeavy, 2021; Thomason & Macias-Alonso, 2020), we direct attention to the consequences of lack of care for/of the carers. Through our interview data gathered from nurses working in different positions in Finnish public healthcare, we documented the daily experiences of the nurses, with the aim to understand the bonds between nursing work, trade union activism as a form of feminist organising, and the nurses' wellbeing in the context of the labour conflict.

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Theorising a context-sensitive model of family supportive supervisor behaviours for breastfeeding at work from the Global South

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Many women in low-middle income countries (LMICs) in the Global South who attempt to combine breastfeeding and employment face challenges because of limited state support and socio-economic resource constraints, resulting in negative personal, health, and work consequences. Those who receive informal and relatively low-cost support from their supervisors through family-supportive supervisor behaviours (FSSB) can better navigate these challenges. However, little is known about how diverse contextual factors and material realities (such as the socio-cultural, historical, and economic factors) affect the occurrence of and access to FSSB. This conceptual paper proposes a model for context-sensitive antecedents of FSSB and how interpersonal trust may foster FSSB to facilitate breastfeeding at work in resource-constrained Global South contexts. We offer propositions to empirically test the conceptual model and related assumptions. We conclude with suggestions for further development of the conceptual model and key considerations for policy and practice.

Keywords: blended work-family; breastfeeding at work; family-supportive supervisor behaviours; low-middle income countries; Global South; interpersonal trust



Managing menopause in the workplace: An interdisciplinary investigation across public policy and the press in the UK

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Rottenberg and Orgad (forthcoming) have remarked that menopause is 'having a moment' in contemporary UK culture. The authors show that menopause has been gaining increasing attention in UK media since the beginning of the 2010s. More specifically, menopausal symptoms have been depicted as severely affecting women's participation in paid labour, making a direct connection between gendered structures of work that assume a male worker, gender inequality in the health system, and the repercussions on women's life experience and life chances. These media representations go hand in hand with new governmental strategies and policies that engage with menopause and menopausal symptoms. For example, in February 2022, the UK government launched a new 'Menopause Taskforce', with the objective of "tackl[ing] issues surrounding the menopause including increasing access to treatment, and ending the taboos and stigmas that still surround conversations about the menopause, including in the workplace" (Department of Health and Social Care, 2022, par. 6).

Despite the explicit reference to feminist issues and the use of a feminist vocabulary, both media and policy neglect decades of feminist research that has objected to the medicalisation of menopause. Indeed, feminist scholarship engaging with the medicalisation of menopause has been produced since the 1980s, challenging medical discourses that construct menopause in terms of a deficiency condition requiring medical intervention (Bell, 1987; Kaufert, 1996; Meyer, 2001; Van de Wiel, 2014). Amongst several issues that arise from the medicalisation of menopause are: the perpetuation of sexist assumptions, whereby the female body is understood as a deviation from the male norm; the reproduction of sexist and ageist stereotypes, which identify women with their reproductive capacity, or the end of it; and the individualisation of menopause, detached from environmental and social factors, including the effect of gender inequality on women's wellbeing.

The research project employed a mixed-methods approach to explore the discourses that are produced and reproduced in both social policy and the media about menopause between 2012 and 2022. Through a Foucault-inspired methodology, which understands discourses to circulate through bodies, institutions, signifying systems, artefacts, and cultural texts, I investigated the recent emergence of the menopause in contemporary UK culture. To do so, I compare UK policy documents that engage with menopause and newspaper articles in three major broadsheets in the UK (The Guardian, The Times, The Telegraph) between 2010 and 2022. I argue that, while being depicted as a gendered health issue that points towards larger structural gender inequality in society, ultimately, the attention to menopausal symptoms and their management are enmeshed with the push towards increasing women's participation in productive labour, which has characterised consecutive Conservative governments since 2010. Therefore, gender (in)equality is mobilised to encourage older women to find meaning and emancipation through work as part of the wider cultural move towards a 'neoliberal feminism in old age' (Fegitz, 2022).

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The dreamed body: A study on the bodily experience of trans and gender non-conforming people (TGNC)

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Our relationship with our bodies is central to our sense of self and self-knowledge (Langer, 2016). Sex/gender identification is a dynamic process that arises from lived experiences over time (Fausto-Sterling, 2021; Moon, 2019). For trans people, this embodied identity is hindered by the feeling that the body does not represent their identity (Mirabella et al., 2020). As Langer (2016) proposes, there are aspects of gender that reside in a dynamic experiential flow, some of which has never even been named, such as the proprioceptive and interoceptive sensations of masculinity or femininity. This may result in a narrative gap that can make it difficult to distinguish which aspects of corporeality to modify for better integration of experience and gender affirmation.

Trans people suffer from a double trauma through their identity development and gender affirmation process: gender trauma, due to a bodily experience of discordance and incongruence, and everyday trauma due to rejection, discrimination, and violence (Langer, 2019). Taken together, this double trauma is associated with severe rates of psychopathology, including depression and suicidal behavior (Baams et al., 2013; Bockting et al., 2013; Connolly et al., 2016; Puckett et al., 2019).

This exploratory study sought to describe changes in bodily experience through the process of gender-psychosocial and medical/body affirmation in TGNC people, in order to propose a conceptual model of the phenomenological structure of this experience. To do so, we used a qualitative design that combined analytical and data collection tools from grounded theory (Charmaz, 2014; Levitt, 2021) and microphenomenology (Vermersch, 2011; Petitmengin, 2006). The study included eight transmasculine TGNC individuals undergoing hormone therapy (between six and 18 months). For each participant, two semi-structured qualitative interviews were conducted, in combination with body scanning techniques (Body Scanner and Body Mapping). The findings reflect their experiences at different moments of their development, as well as the relationship between their body image and their interoceptive body awareness. The study also identifies the narratives that organise this body experience and their satisfaction with their bodies. The study has theoretical relevance, as it contributes knowledge to a field of studies that does not yet have a conceptual development on the experience of trans people with their bodies and the construction of their identities. It has practical relevance, as it will support new modalities of psychosocial intervention with an emphasis on body awareness of TGNC people, contributing to improving their experience with their bodies, their wellbeing and their mental health. Finally, the study's findings could influence the development of public policies that support health interventions and medical affirmation processes for the trans community in Chile.

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Embodied view: Autism employment

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Growing interest in establishing inclusive employment for autistic adults has reinvigorated discussions about how organisations can facilitate workplace inclusion of underrepresented groups. Academic literature on inclusion, however, has largely overlooked the lived experiences of the autistic ('neurodivergent') and greater disability demographic. Moreover, disability categories are often depicted in academic and non-academic literature as homogenous, rendering invisible the experiential differences of people within population sub-groups, especially when accounting for the intersectional identity of gender. As we showcase in our analysis, this is significant, as research and the pathologisation of autism to date has been examined through a disembodied lens of the male body, which fails to account for experiential differences of female and gender-diverse people with autism. Despite this gender-biased representation, however, autism-inclusive practices by organisations are developed based on this limited perspective, and have since been labelled best practice. We argue that inclusion models and practices are ethically obliged to adopt a social psychological lens of embodiment in order to acknowledge the unique nexus between body, mind, and environment.

Our case of a global survey study of 33 organisations illustrates how gender (self-ascribed) differences in 108 autistic employees' experience of their organisation's diversity climate affects their job satisfaction. We tested this through mediation analysis of field data, and uncovered that latent gender differences in job satisfaction are fully mediated by a diversity climate. Men with autism reported higher job satisfaction based on the perceived fairness and inclusion practices implemented by their employer, compared to women with autism. A second mediation analysis revealed that gender differences in diversity climate were partially mediated by job satisfaction. Specifically, men with autism reported higher job satisfaction compared to women, and this was explained, in part, by their perceptions of the organisation utilising fair and inclusive practices. By examining so-called inclusive autism employment best practice, we uncovered an ethical dilemma whereby inclusive practices address only a subset of the autistic population, namely men, while simultaneously masking patterns of exclusion of gender minorities. We urge researchers and practitioners to (re-)examine their inclusive work practices in light of the embodied experiences of the (disabled) population, recognising the roles that intersectionality, time, and context play. Theoretical and practical implications are discussed.



“We are more than just nurses”: Working mothers in nursing and the effects of COVID-19

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The COVID-19 pandemic spread across the world, resulting in harmful social, economic, and health outcomes. Current research shows that women are paying the price with this pandemic, socially and economically (Croda & Grossband, 2021). Socialised gendered roles tend to be reinstated during disasters (Leigh, 2020), and like previous disasters, this pandemic is accompanied by vulnerability and uncertainty. The stress and disadvantages of childcare that were present prior to COVID increased substantially in the wake of the pandemic (Rinaldo & Whalen, 2020). Concerns for mothers' overall well-being have been another topic of interest for research since the outbreak. Mothers have had to take on more in the home, becoming temporary teachers, along with continuing to juggle work, which could bring mental strain for mothers.

In this project, I assessed these gendered phenomena and the additional stress the pandemic has had on mothers working as registered nurses (RNs) in the United States, with an emphasis on mothers working on COVID-based floors (ICU, ED, etc.), emphasising mothers working as frontline workers due to their job role during the pandemic, as well as nursing being the second-highest employer for working mothers in the United States (Department of Labor, 2017). I investigated the added demands on these mothers: school and childcare closures, virtual learning, exposure potential, lack of personal protective equipment (PPE), lack of flexibility for work scheduling, burnout, home workload, and mental and physical effects. This paper reflects those findings.

Keywords: COVID-19; healthcare, family

Stream 10

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Changes in the gender profile of presidents/rectors: Institutional transformation or business as usual?

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During the height of the COVID-19 crisis in 2020 to 2022, the gender profile of those at presidential/rector level in Irish higher education institutions (HEIs) changed. From the 16th Century up to 2020, no woman had ever headed up an Irish public university. Women now head up seven of the 13 universities, including Trinity College Dublin, the oldest and most prestigious university, and three of the five new technological universities. Thus, the gender profile of presidents/rectors in Irish universities is now similar to that of Sweden and New Zealand (O'Connor & White, 2021). In this paper, we explore the possible explanations for and implications of this change and the conditions that have facilitated it. At the very least, it suggests that the absence of women from these positions for 429 years was not due to women's 'missing agency', but to structural and cultural factors (Shepherd, 2017).

The first possible explanation is that recent change in the gender profile of those at president/rector level reflects a 'glass cliff' phenomenon in response to the challenges of managerialism (Peterson, 2016) and/or, more recently, to the pandemic. A second — and possibly related — explanation focuses on the increasing administrative workload, decreasing status and general unattractiveness of these positions to men, thus potentially leaving the way open for women to access them. However, there have also been suggestions that these features make them unattractive to women (Morley, 2014; Blackmore, 2014; Halford, 2019). A third possible explanation is that the presence of women in these positions reflects a change in HEIs' organisational culture. This may range from a genuine commitment to gender equality, to a more rhetorical and pragmatic response to state expectations and, specifically, to the threat that state funding would be linked to the gender profile of senior positions (O'Connor & Irvine, 2019). Indeed, Roos et al.'s (2022) work would suggest that simply acknowledging the existence of gender inequality and recognising the need to take some action to change it is, paradoxically, one of the ways through which gender inequality is maintained. The fourth possible explanation is that these patterns reflect the breaking down of gender stereotypes related to power in Irish organisations (Schein et al., 1996).

This paper draws on documentary evidence as regards the conditions facilitating these changes; the financial remuneration and legal power attached to these positions; the social characteristics of those appointed; the appointment procedures used; other indicators of gender equality, including proportion of women in full professorships; the content of their strategic plans, with a particular focus on time-specific gender inequality objectives; and managerial responsibility for delivering on them (Roos et al., 2022), to explore the evidence as regards these possible explanations and the conditions facilitating them.

The importance of the paper lies in its focus on evaluating possible explanations for, and the impact of, change in the gender profile of those in the most senior leadership position — president/rector — in Irish universities, locating this in the context of similar changes in HEIs in other countries.



Crisis in higher education: What crisis?

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This paper problematises the identification of crises by management in higher education (HE). It suggests that it is important to ask: 'Who benefits from the identification of a problem as a crisis?' (Bacchi, 1999). Reflecting on the potential 'genderisation' of the institutional definition of crises, it argues that HEIs are unwilling to define as crises phenomena that have implications for their structure and global rank. Hence, they are unwilling to identify the precarity and 'uberisation' of early career academics and researchers (ECARs) as a crisis. Drawing on fragmented national and institutional data in Ireland and Portugal, the gender and disciplinary profile of three categories of ECARs were examined (post docs; those in ad hoc temporary academic positions and on tenure track). These are examples of probationary citizenship (Sumer et al., 2020) and, in the first two, of uberisation (Carvalho et al., 2022: 4), which could be seen as a crisis by HEIs.

The situation where postdocs could expect to get a permanent academic position three to five years after their PhD has now changed globally, partly reflecting the dramatic increases in the number of PhDs and the limited availability of permanent academic positions (O'Connor, 2022; Carvalho et al., 2022). Postdocs typically end up "doing someone else's job — be it supervising students, reviewing papers, writing projects" (Bozzon et al., 2019: 38). The longer and more open-ended their position and the greater the ambiguity surrounding access to a permanent position, the greater the possibility of gender-based violence and harassment (O'Connor et al., 2021; Naezer et al., 2019). Some early career academics are recruited on an ad hoc basis to cover management, maternity leaves or 'emergency' teaching situations, and are often disproportionately allocated low-status, undervalued or 'housekeeping' activities. The introduction of tenure track (TT) can be seen as ameliorating their situation, but with very low success rates and the extension of precarity for a further five years (O'Connor & Drew, 2023; Geschwind et al., 2022). This can be seen as another device for ineffectually tackling the issue.

Portugal and Ireland both experienced severe economic recession in 2008, with austerity measures imposed by the Troika (European Commission; the European Central Bank and the International Monetary Fund), brought into research and development as the way to foster economic competitiveness, into managerialism as an appropriate mode of governance in HEIs, and into projectification and as an entrepreneurial research funding model (Goastellec et al., 2021). The numbers of those with doctorate degrees increased exponentially in both countries, with Ireland being above the EU average for those aged 25 to 64 years with doctorates, and Portugal just below it (OECD, 2019). They vary in terms of the structure of the academic career, the creation of permanent positions, the existence of tenure tracks, the data available, and state and media interest in the issue. Irish academic positions (but not research ones, although a recent decision may change this) are affected by the Protection of Employees (Fixed-Term Work) Act 2003.

It is suggested that HEIs do not see this as a crisis, not least because many ECARs increase research outputs and global ranking (Ahmed, 2016). It is argued that managerialism, exacerbated by global ranking and research funding models, and, more fundamentally, by a model underpinning valued knowledge production in hierarchical HEIs that accepts the exploitation of ECARs by permanent academics. In this situation, HEIs appear unwilling to define it as a crisis, despite pressure by international bodies (EC Directive 99/70/EC; OECD, 2021). A reflection on the potential effects on gender equality of the failure to recognise the existence of a consequent 'labour crisis' is also presented.



On gender and racial inequality as a (non-)crisis

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The glossy image of academia as a place of excellence, merit, and equality has been challenged by critical scholars who define the university as being in crisis. Crisis has been defined in many ways, referring to the neoliberal crisis, the funding and financial crisis, the access crisis, policy crisis, and, now, the refugee crisis. This paper departs from defining gender and racial inequality in academia as a crisis. This is in contrast to the way universities have dealt with inequality within their institutions. As scholars demonstrated, universities have replaced inequality with a more positive notion of 'diversity'. This practice diminishes the importance of achieving equality, equity, and fairness. More than that, diversity has acquired a commercial value through the neoliberalisation of the university, and has become a means to brand the university. The resulting diversity culture has proven inefficient in many cases and, instead, serves only the neoliberal interests of universities.

The question we should ask, therefore, is how the perpetuation of this glossy diversity culture can disable persistent gender and racial inequality as a crisis. To answer this question, I start from a critical sociological perspective in which the academic elite is the subject of interest. By 'academic elite', I mean academics in middle-management functions, such as department heads. I focus on middle managers because they are decisive in setting the agenda. They play an active role in determining what is a priority and what is not, and thus what is defined as a crisis and what is not. As previous research has shown, management's adequate assessment of crisis situations largely depends on how they (mis)read their environment. Moreover, this has a major impact on organisational policies and practices, in this case, on how equality, diversity and inclusion policies (EDI) are produced. It is therefore essential to examine their perceptions of EDI, as their perceptions and the resulting agenda-setting have material and immaterial implications for marginalised academics.

By conducting elite interviews with department heads at Belgian and Danish universities, I first examined their perceptions of EDI. I asked them how they define and understand EDI. Second, I investigated how they explain (and possibly justify) inequality. These grand themes allowed for a structural examination of why they do not prioritise these issues, and thus do not define them as a crisis. By conducting a comparative analysis between Belgian and Danish universities, I uncovered how the varying presence of neoliberal dynamics influences their construction of crisis and crisis management. Additionally, universities in both countries have experienced several (media) crises related to sexual and racial abuse in the last years. Negative attention is a key indicator of how crises are defined. Because it disrupts their central operations and threatens their shiny image, management is more likely to (re)define such situations as crises that need to be resolved quickly. Preliminary results show that department heads have different definitions of EDI. They are aware, to some degree, of gender inequality, but view it as a matter of time. Since this is explained as an evolutionary issue, they indicate that it should not be considered a crisis situation. Crises, according to the department heads, should be defined as situations that do not resolve themselves. The intersection with racial inequality was even lower on the agenda showing how defining crisis is related to who is affected, i.e., the majority (male and white) and even more so the academic elite.



Who cares? Contingent academic work and the ethics of care during the COVID-19 crisis

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Progressive marketisation (Muller-Camen & Salzgeber, 2005) and corporatisation (Huzzard, Benner, & Karreman, 2017) of higher education in many parts of the world, mainly due to the adoption of neoliberal governmentality into academia, have led to the precarisation of the academic labour (Bristow, Robinson, & Rattle, 2019). Intersecting with these transformations, the COVID-19 crisis has been further operationalised as the reason for redundancies and hiring freezes (Ahmed et al., 2020), thus causing increased reliance on the contingent, fixed-term or zero-hours employment (e.g., Bahr et al., 2021). In the UK, which has one of the world's largest academic job markets, with a workforce of 440 000 people, 34% of academic staff are employed on fixed-term contracts (Higher Education Statistics Agency, 2020). A further 71 000 staff, employed on atypical or zero-hours contracts, contribute 25–30% of all university teaching (University and College Union, 2019). In total, 54% of all academic staff in the UK are on contingent contracts (Megoran & Mason, 2020), which are disproportionately held by women (Minello, 2020; Advance HE, 2018).

We adopted an ethics of care lens (Tronto, 1993, 2013) to examine the experiences and negotiations of 39 women contingent academics through an articulation of the university's caring process unravelling during the COVID-19 crisis. In their widely cited definition of care, Fisher and Tronto (1991) specifically recognise the relational, asymmetrical, and multi-directional components of care by conceptualising it as "everything that we do to maintain, continue, and repair 'our world' so that we can live in it as well as possible. That world includes our bodies, ourselves, and our environment, all of which we seek to interweave in a complex, life-sustaining web" (Tronto 1993: 103, emphasis in original). Tronto (1993) advocates an approach to care as an ongoing process, consisting of analytically separated but interconnected phases, which involve taking the other's concerns and circumstances as the basis for action.

Despite the aggressive transformation of academic labour into 'academic capitalism' (Slaughter & Rhoades, 2004), universities cast themselves as caring institutions (Lund & Tienari, 2019; Liedka, 1996) that care about (Tronto, 1993) their employees' needs and students' desire for quality higher education, based on research and academic expertise. In the context of lockdowns and social distancing around the globe, taking care of (Tronto, 1993) was co-opted to manage the rapid transformation of academic labour towards a new normal. According to Tronto (1995), taking care of involves assuming responsibility for the identified needs in the caring process and the acknowledgment that one can act to address the unmet needs through care-giving. Care-receiving encompasses the recognition that caring needs have been met. However, the caring process does not always unfold gracefully, and care is not equally distributed or rewarded. It is often the case in bureaucracies that those who determine how needs will be met are far away from the actual care-giving, thus creating imbalances between care-giving and care-receiving.



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As the COVID-19 pandemic intensified the imbalance between care-giving and care-receiving to transform academic labour, the unprivileged have been less likely to care successfully (Özkazanç-Pan & Pullen, 2020). However, little attention is paid to those in non-permanent, contingent contractual situations. In the gendered, neoliberal university (Bristow et al., 2017;), women contingent academics are perceived as non-citizens, as is evident in formal recognition, such as staff status, entitlements, pay, and valuing of work, and in informal dimensions, including social and decision-making power (O'Keefe & Courtois, 2019). Their voices are largely absent from the inquiry into academics' experiences and advocacy (Sadlier, 2022). Their experiences of academic care-giving during the COVID-19 crisis, when suffering was ubiquitous, require empirical examination. An ethics of care (Tronto, 1993, 2013) lens allows for a greater understanding of the complexity of the neoliberal university caring process, which has significant political and moral implications.

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Deconstructing COVID-19 institutional initiatives: Where do women academics fit?

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The wrecking of the COVID-19 pandemic has not exempted the ivory tower from its rage. It only heightened attention to existing gender inequalities (Kim & Patterson, 2021). Within a short period, members of the ivory tower have had to transition to remote organising and provide accommodations ranging from a new grading system, teaching modality, and learning assessment to COVID-19-related work conditions. Privileges such as access to mental healthcare, childcare, eldercare, and financial security heighten in the wake of pandemics — the disparity between those who can afford it and those who cannot becomes glaring.

In 2020, when the COVID-19 pandemic hit the world, many faculty unexpectedly transitioned to emergency remote teaching, which has challenges beyond the conventional online course design and delivery (Hodges et al., 2020). There was limited time for faculty new to teaching online to master the required technology for remote teaching, and they had to redesign courses and adapt new pedagogies (Alqabbani et al., 2020). With little to no formal training on the new ways of teaching and learning (Cutri & Mena, 2020), particularly for those who are new to remote teaching, women academics' pre-pandemic experiences of having lower confidence and less experience in technology for teaching (Jackowski & Akroyd, 2010) could only worsen. Notwithstanding, some faculty were grounded in remote teaching/service modalities and continued working without many interruptions.

A growing body of research (e.g., Docka-Filipek & Stone, 2021; Weyandt et al., 2020) indicates that academics experienced increased mental distress during the pandemic, but women academics reported significantly greater levels of anxiety and depression (Docka-Filipek & Stone, 2021). Work-from-home disproportionately burdened women academics (Viglione, 2020), especially those with young children (Myers et al., 2020). Researchers (e.g., Docka-Filipek & Stone, 2021; Malisch et al., 2020; Weyandt et al., 2020) have alluded to the reduction in research productivity, instability in work-life balance, lack of control, isolation in collaboration, and increased teaching/service load as explanations for academics' experiences of mental health issues during the pandemic.

Students have not escaped the rage of the pandemic either. Emerging COVID-19-related research has examined the effects of the pandemic on students (e.g., Gonzalez et al., 2020; Rizun & Artur, 2020) and learning (e.g., Alqabbani et al., 2020; Divjak et al., 2022). For instance, Gonzalez et al. (2020), in a field experiment with 458 students in Spain, found a change in students' learning strategies to a more continuous habit due to COVID-19 confinement. Raaper and Brown (2020) recommended developing effective student support networks to promote new forms of positive engagement and social resilience for student learning in crises. However, the literature is incomplete without insight into the academics who persevered to run higher education, irrespective of their non-preparedness.

This study reviewed higher education's COVID-19 institutional initiatives research has recommended to support academics during the pandemic. I examined how the initiatives performed the supporting act in terms of work-life balance, general wellness, productivity, and other related topics for women academics. Most of the research on institutional support for academics in general or women academics specifically provides explicit recommendations. However, currently, there is no research, as far as I know, that provides a postmortem on these recommendations or deconstructs these recommendations with a focus on women academics. This study synthesises the research-recommended COVID-19 initiatives with a deconstruction lens to re-position female academics. It aimed to fill a gap in the literature by responding to the following research questions: (a) What are the recommended COVID-19 initiatives that research has suggested to support academics during the pandemic?; (b) How do institutional COVID-19 initiatives cater to women academics? Though it may seem that the acute phase of the pandemic is nigh, its ramifications still linger.



"Through change and through storm, better and stronger": Academic crisis management discourses through a gender lens

Helen Peterson, Örebro University, Sweden

This paper explores crisis management discourses in academia through a gender lens. It investigates, through these discourses, which academic management ideals dominate in HEI during and after immediate, emerging, and sustained crises (cf. Parsons, 1996). It addresses the research questions: Which crisis management ideals are performed and expressed by vice-chancellors/university presidents?; Which crisis management ideals are preferred, favoured, and promoted by HEIs?; To what extent are these ideals permeated by gendered management ideals?

The paper builds on a theoretical framework that combines critical masculinities studies and critical feminist theory on gender, management, and leadership, particularly focusing on crises (e.g., Ericson & Mellström, 2016). These theories have demonstrated that crisis management is male-coded, emphasising risk taking, risk management and mastering fear as characteristics closely connected to masculinity and the performativity of masculine heroism (Whitehead, 2002). Other studies, however, suggest that interpersonally oriented leadership traits emphasising communication, and (stereo)typically associated with women, are particularly useful and relevant for crisis management (Bruckmüller & Branscombe, 2010; Gartzia et al., 2012; Ryan et al., 2011).

The analysis draws especially on Branicki's (2020) definition of rationalist approaches to crisis management characterised by authoritarian leadership, determination, masculine logic, and militaristic language, privileging of the quantifiable, and a conceptualisation of crises as rational and linear processes. She contrasts this with an alternative feminist conceptualising of crisis management based on an ethics of care, with normative assumptions about interpersonal relationships, reciprocal care, situated knowledge, and a focus on marginalised issues and positions, improving lives, and social transformation, which also echo the servant leadership philosophy (Peterson, 2018).

The paper empirically draws on a study of academic crisis management discourses and narratives expressed in interviews with vice-chancellors/university presidents in blogs and in written documents produced by the HEIs, published on the websites of HEIs and in media. The discourses analysed were produced during and after immediate, emerging, and sustained crises (Parsons, 1996), with the analysis specifically focusing on when a vice-chancellor/university president steps down and a new is appointed: To what extent are the crisis management narratives of the outgoing and incoming vice-chancellors characterised by similarities/differences? The study followed frame analysis, and reveals not only expectations on, and performances of, ideal crisis management during and after these crises. The analysis also distinguishes between framings of crises, and if different crisis management ideals are associated with different internal and external crises.

The paper concludes by discussing to what extent crises management ideals have the potential to challenge and transform gendered structures and power relations in academia and/or to what degree ideal academic crisis management can produce academic glass cliffs for women, i.e., situations where women are being appointed to precarious, challenging, and risky leadership roles during turbulent times (Bruckmüller & Branscombe, 2010; Gartzia et al., 2012; Peterson, 2018; Ryan et al., 2011).

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Careless sustainability: An ecofeminist critique of higher education responses to the climate and ecological crisis

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Higher Education Institutions (HEIs) increasingly present themselves as change leaders in responding to the climate and ecological crises (Latter & Capstick, 2021), and the sector is ever more focused on societal and environmental impact. Yet, this paper shows existing management 'crisis responses' largely fail to address the carelessness of the HE sector (Lynch, 2010). This builds on non-essentialist ecofeminist thought that shows the connections between ecological degradation and the capitalist organisation of social reproduction, which is both gendered and racialised (Barthold et al., 2022; Bolsø et al., 2018; Fraser, 2020, 2022; Irving & Helin, 2018; MacGregor, 2010, 2021; Mellor, 2017; Phillips & Rumens, 2016; Phillips, 2019).

Carelessness refers to sectoral expectations and practices that devalue and disincentivise caring activities inside and outside the academy. A "24/7 culture of availability, and migratory and transnational lifestyles" underpins performance expectations, meaning 'successful academics' are typically 'unencumbered by caring' (Lynch, 2010: 63; Lynch et al., 2012). This entrenches a perception of academia as disconnected from specific places (Nordbäck et al., 2021), and fails to take into account the gendered effects of transmigratory lifestyles (Johansson & Sliwa, 2014; Strauß & Boncori, 2020). Meanwhile, 'caring' activities of citizenship (Bird, 2004) and teaching (Cardozo, 2017) are increasingly viewed as devalued 'academic housework', outsourced by powerful actors and disproportionately borne by women, newcomers and non-citizens of the academy (Heijstra et al., 2017; O'Keefe & Courtois, 2017; Seymour, forthcoming), contributing to the 'feminisation' of academic precarity (Ivancheva et al., 2019). Carelessness today is "not only accepted, it is expected and morally endorsed [and] deeply interwoven with the commerce of higher education markets" (Lynch, 2010), and research suggests its gendered effects have been exacerbated by the COVID-19 pandemic (Blackmore, 2020; Pereira, 2021). Yet, whilst carelessness in the academy is well researched, its ecological impacts and imbrications are less well understood.

Using narrative interviews with HE caregivers, care receivers and precarious employees, this paper contributes, firstly, a framework for understanding how cultures of carelessness normalise and compel HE workers to engage in ecologically unsustainable practices, behaviours and organisational norms. Such practices and behaviours are not simply freely chosen by employees, nor can training or education opportunities 'nudge' employees to work differently in any straightforward way. Rather, meaningfully addressing such unsustainable practices entails challenging and changing the structural conditions that produce and promote them. However — and secondly — an analysis of university sustainability strategies and semi-structured interviews with sustainability management demonstrated that there is currently a failure to meaningfully address these structural challenges in an integrated manner. As such, I suggest we are seeing the development of 'careless sustainability', undermining management efforts, not only to achieve existing sustainability ambitions, but also to develop and deliver a more inclusive, gender-sensitive vision of sustainable HE.

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Daughters of a lesser god: The impact of COVID-19 on women early-career academics' experiences of precarity regarding working and life routines

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Despite increased research on gender inequality in the academy, few studies report on how it manifests within precarious work in higher education (HE) applying an intersectional lens (looking at race, ethnicity, and marital status). Moreover, few studies have examined the additional problems that precarious female 'outsiders' encountered due to the COVID-19 pandemic (Kınıkoğlu & Can, 2021). This study argues that they were ostracised, both formally and informally, and exploited due to the ongoing neoliberalisation of the HE sector. Research indicates that HEIs usually conceal (or cannot record) data on precarious women academics, and that official reports often ignore or underrate the phenomenon of precarious work in HEIs (UCU, 2016). Moreover, no reliable figures exist for the weakest workers, i.e., hourly paid, zero-hour contracts, etc. The current article addresses a gap in the literature on the challenges women precarious workers in HEIs faced during and after the pandemic (Wright et al., 2021).

This multiple case study explored 34 academics' experiences of precarity in four European countries to unravel the challenges for these women, using lengthy semi-structured interviews and opportunity- and snowball sampling. It unravelled that it has intensified insecurities and discriminations — particularly for female academics — stemming from the neoliberal restructuring of the HE sector in Europe. The study offers recommendations for HR managers and senior leadership and management teams (SLMTs) in HE. The study aims to promote EDI in HE, and challenge the increasingly hierarchical and inequitable structures of HEI (Mavin & Yusupova, 2020). HE globally is in a grim state. Women precarious workers have been incredibly affected by the pandemic, as they had to carry an unbelievably heavy burden. Therefore, HR managers and SLMTs should try to ensure that HEIs do not promote a competitive culture, lack of contractual security and continuous mobility, which prevent women precarious workers from having a stable personal life and fulfil their roles as mothers in supposedly privileged workplaces such as academia (Ivancheva & O'Flynn, 2016). The study indicates that SLMTs should reflect on and possibly withdraw all temporary COVID-19 measures, which impose considerable pressure on precarious women academics, as these may hinder institutional regeneration in the post-COVID era. HEIs should prioritise interventions that tackle structural inequalities, and ensure that various factors, i.e., race and gender, do not intersect in HEIs to produce negative outcomes for certain individuals, i.e., women academics.



Gender and Turkish higher education management before and after the COVID-19 crisis

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The gender literature on academic women found that academic women seem to be more disadvantaged than their male colleagues. The glass cliff theory (Peterson, 2016) causes most of the disadvantages. In addition to their academic roles, academic women have responsibilities towards their family members. Role conflict is considered one of the reasons for delays in women's promotion to academic higher positions and senior management. This paper examines insights into the glass cliff syndrome at the Turkish Higher Education Management before and after the COVID-19 pandemic crisis. In this study, the current situation of Turkish academic women is examined. Within the scope of the pandemic and the glass cliff syndrome, the obstacles that academic women face in transitioning to senior management positions are investigated. Akkermans et al. (2020) characterised the COVID-19 crisis as a career shock. We explored the experiences of Turkish academic women with caring responsibilities and gender inequalities before and after the pandemic.

After the Turkish Presidential Circular No. 2020/2 (March 12, 2020) was shared, the Turkish Higher Education Council published a COVID-19 information note for universities. In this statement, various directions were included on how academics and professional, technical and support staff can fulfil their responsibilities during the pandemic crisis. We considered the impact of crisis management on gendered practices in Turkish higher education.

In this research, primary and secondary sources were used together. The current numbers of Turkish academic women, grouped according to certain categories, were obtained from the Turkish National Statistics Institution. The results regarding the problems and conflicts were found according to the answers of 29 academic women who participated in the semi-structured interviews. The analysis was aimed at revealing how academic women define the problems they face at work and how they react in such situations. The interviews were conducted before and after the COVID-19 pandemic crisis. The problems faced by academic women were examined and the answers were grouped. The answers obtained were grouped under concepts such as COVID-19 crisis management, glass cliff syndrome, role conflict, and general job satisfaction.

The paper reveals the current situation of Turkish academic women. In addition, the study contributes to defining the problems that academic women face in their business life, and raises awareness of this issue. As a conclusion we examined the effects of the pandemic on the perceived glass cliff, and discuss the solution suggestions in light of the findings.



A comparative account of women academics' navigation of a crisis: Reflections on COVID as a 'career shock'

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Gendered experiences of working in higher education during the COVID pandemic are beginning to be recognised as concerns are raised about retrenchment and gender inequalities in academic careers. That COVID may constitute a career shock has already been advanced by Akkermans et al. (2020); we were interested in exploring this empirically through the lived experiences of women academics. In doing so, we examined the theoretical contribution a career shock might make to our understanding of gender inequalities in higher education. A career shock can be defined as "a disruptive and extraordinary event that is, at least to some degree, caused by factors outside the focal individual's control and that triggers a deliberate thought process concerning one's career" (Akkermans, Seibert, & Mol, 2018: 4). Two broad elements are in interplay when career shock is approached through an event systems theory (Morgeson, Mitchell, & Lui, 2015). One element is an event that is contextual, external to the individual, and could be triggered by different intentions of novelty, criticality and/or disruption. The second element is how this event is experienced as a process by individuals and their sensemaking and embodied experience of the event. What is therefore significant is that career shock can be invoked as the flows between the two key elements at interplay, namely an event and an individual.

The paper draws on COVID as an event that has shifted us as women academics, and ignited deliberate thought processes concerning our careers in higher education. Drawing on auto-ethnographic accounts, we explored South African and British experiences of how different management structures and institutional contexts influenced our experiences during COVID. In particular, we reflect on career shock, including the short-term and longer-term consequences of significant disruption to working and home lives, and how these were managed by higher education leadership. What were the expectations of us as academics during the crisis? How did we manage? How have our institutions responded to widescale career disruptions? Comparative analysis enabled exploration of the ways the global crisis played out in different higher education contexts, and focused on how crises can unmake/remake anew gender inequalities in academia.

Keywords: career shock; women academics; times of crisis; COVID crisis; higher education management

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Pulling through in an Icelandic way: Acceleration and gendered messages as core of the University of Iceland's COVID-19 announcements

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Various studies have pointed to the importance of guarding gender equality in times of crisis, as there is the risk of backlash (Al-Ali, 2020; Zarkov, 2020), both because the situation of subordinate and marginalised groups tends to worsen and, in times of uncertainty, equal rights tend to be put aside. In this presentation, we analyse the announcements sent out in the name of the Rector of the University of Iceland to students and staff during the COVID-19 pandemic. We asked: What was the response of the University of Iceland (UI) to the COVID-19 pandemic? What messages were communicated to the staff of a university that presents itself as a leading, both regarding excellence and gender equality? How did these messages conform to UI policies regarding gender equality and family responsibilities? The aim of this study was to draw attention to the gendered message sent out and its potential gendered consequences, largely hidden from sight by the pandemic and an aura of gender equality (Pétursdóttir, 2009). We analysed 96 announcements sent between February 2020 and May 2021 by means of discourse analysis.

The findings revealed that UI responded to the pandemic by sending out announcements regularly, with the aim of keeping both staff and students informed about the way UI was implementing national COVID-19 rules and regulations. By informing students and teachers simultaneously, the impression was given that everyone was in the same boat. However, in reality different (marginal) groups faced different challenges. Teachers were expected to take additional responsibility regarding the welfare of students, not only in relation to teaching, assignments and course assessment, but also regarding students' financial circumstances and well-being. It can, therefore, be argued that expectations regarding academic housework (Heijstra et al., 2017) and academic caring (Macfarlane & Burg, 2019) were raised substantially. Women, especially in precarious positions, attend to academic teaching to a larger extent than men. Moreover, on a societal level, women are expected to take on more caring work than men (Rafnsdóttir & Heijstra, 2013). In the announcements, this difference was neither addressed nor linked to the university's gender equality and family policies. The findings show that, rather than slowing down, there was an emphasis on gearing up the academic game, which is in line with notions of "the excellent university" and the temporal order of capitalism (Suckert, 2021). Overall, the findings highlight that relying on employees to maintain the university's prominent and leading position is ill-matched when it comes to employees' well-being and family life. The main message within the announcements turned out to be paradoxical and inconsistent. Sometimes, the university's gender and family policies were used to indicate how well the university was doing, while at other times, the announcements contradicted the policies. This paradox became further crystallised, as it was predominantly men, and not men and women, who were cited in the announcements as sources of inspiration for pulling through the crisis.

We conclude by highlighting the importance of intertwining gender and equality perspectives within all aspects of organisational management, that is within communication, policy making and decision making. Only in that way is it possible to break down the aura of gender inequality and practise equality for real, also, but not exclusively, in times of crisis.



Are the consequences of the pandemic gendered in HE? If so, how does the management respond?

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On February 2020, the COVID-19 virus appeared in Iceland in the midst of its precipitous spread across the globe. The epidemic that followed had an impact on the higher education system in the country and around the world. One social component of the pandemic was the significant increase in the use of flexible working hours, telecommuting and online work. Even though work in academia is characterised by high flexibility (in time and space) and autonomy (academic freedom), the COVID-19 pandemic changed the work situation radically, as people had to work from home, due to quarantine and isolation requirements.

But what happened with gender equality amongst academics in Iceland during the pandemic? Did the universities' equality policies help? Iceland prides itself on promoting gender equality and, according to the Global Gender Gap Index, the country has been first in gender equality in the world since 2009. How did academic parents in this 'gender paradise' combine work and private life during the pandemic, where both couples had to spend their working days in the same living room for months? Which tools, if any, did university management have to protect/promote gender equality during the pandemic? To answer these questions, 14 in-depth, semi-structured interviews were conducted in 2021 with 14 academics in Iceland who parent at least one child under the age of 18 years, who lived with them during the pandemic. In addition, a survey regarding the impact of the pandemic on research, publications, and academic teaching was analysed.

The findings show that the pandemic exacerbated difficulties for academics to 'turn off' from work, and acted as a catalyst for both increasing and decreasing differing aspects of gender (in)equality. Despite clear gender patterns, the findings show differences depending on whether the academics had children in the household. Young parents complained more about a negative impact on their work than academics without children. The oldest group of men said the frequency of their publication increased during the pandemic.

Despite strong gender equality policy and programmes, the tools available for university management to protect the equality between genders and different groups of academics during crises such as the COVID-19 pandemic are imperfect, and thus require further examination.



How gendered is the response of Austrian universities to multiple crises?

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Austrian universities became autonomous institutions about 20 years ago. Since 2004, universities are responsible for budgetary and personnel decisions within a common framework defined by the main steering instrument in higher education — the performance contracts between universities and the Federal Ministry of Education, Science and Research. This common framework defines topics that have to be addressed by universities — amongst others, gender equality, and a broad variety of priorities in university profiles, strategies and measures were developed.

The years 2020 and 2021 were characterised by the development of a strategy for dealing with the COVID-19 pandemic. Even before the pandemic, universities were asked to develop strategies for dealing with the climate crisis and implementing the SDGs. Currently, the biggest challenge for universities is dealing with the exploding costs of energy, with concrete discussions about closing buildings in the winter months or reducing staff. One consequence of these multiple crises is the reduced importance of gender equality goals. Gender equality has been pushed into the background due to other pressing challenges. Furthermore, especially the energy crisis and the related budgetary restrictions are perceived as gender neutral.

However, research has shown that austerity measures have gendered impacts (e.g., Morley 2015). Furthermore, gender equality is anchored within the SDGs (SDG 5), and the gendered impact of COVID-19 on women's careers has also been widely discussed (among others, by an EC expert group on the impact of the COVID-19 pandemic on gender equality in EU R&I (2022).

This paper focuses on the following questions: How do Austrian universities address these multiple crises (climate crisis, COVID-19, energy crisis/economic crisis) in recent strategic documents? Which concrete measures have been developed to become more resilient? How do these measures address the gender dimension? What effect does a gender-balanced management have on the development of priorities in this context?

The analysis will be based on current performance agreements of universities covering the period of 2022 to 2024, their gender equality plans, and the communication of universities regarding energy saving measures during winter term of 2022/23 (press release, official statements, etc.). The current performance agreements were negotiated in 2021, when universities were still affected by lockdowns and distance learning. The material will be analysed against the background of a gender mainstreaming approach that requires that possible gendered consequences of policies and measures be explicitly addressed.

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Feminist academic sociologists navigating crisis in U.S. higher education

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In 2002, I conducted 50 open-ended, loosely structured interviews with self-identified feminist academic sociologists with PhDs who identified as women (49 in the United States and one in Canada). In 2018, 16 years after the initial interviews, I revisited this project, curious about the professors' experiences over time in a changing academia and world. I focused on those who were assistant or associate professors at the first interview, and I was able to speak with 24 of those 33. Amongst other things, I was interested in how, as feminists and sociologists, they had grasped opportunities to challenge and disrupt institutional and societal shifts while confronting structural and cultural constraints, and how that has shaped their career advancement.

This paper examines how these feminist academic sociologists navigate institutions of higher education in the context of multiple crises of neoliberal reforms and lack of public support. It explores the intersections of crises at the societal, institutional, and individual levels. Their presence and feminist practice expose the gendered structure of academia (Acker, 1990, 2006; Britton, 2000), how masculine discursive practices privilege "rationality, objectivity, and efficiency" (Aleman, 2014; Metcalfe & Slaughter, 2008), and the tensions and compromise embedded in the desire for authority and disruption.

My interviewees occupied formal and informal leadership positions in their institutions and professional organisations. These structural positions meant they had to navigate the context of decision-making power in their gendered institutions, which sometimes resulted in the decision to operate in ways that upheld the structures, in order to get what they need. This may have opened them up to critique from colleagues who judge them as hypocritical or as part of the problem.

The feminist sociologists I talked with often find themselves in a predicament as they attempt to practise feminist ideals, achieve professional respect, and attain legitimate positions in academia (Ahmed, 2017). As leaders and change-makers, they frequently have to choose between two equally bad options, and this double-bind cannot be resolved by individuals choosing one option over another (Jenkins, 2014). It must be resolved by a collectivity working towards structural change. These predicaments have been amplified as the university has become increasingly corporatised.

This paper also attends to questions of how the multi-level crisis of neo-liberal higher education is challenged (or not) when critical academics (like feminists) are not viewed as legitimate leaders, their leadership goals are stymied by incongruous and gendered bureaucratic structures (Bird, 2011) and racialised and gendered expectations and evaluations, or they opt out for various reasons. Standing in the corporatised university is determined by the market (not expert status), research is production, teaching is commodified, and those who do the 'unproductive' work of teaching and service are viewed as of a lower status. This shapes who leads and how, which has consequences for who is included in contemporary higher education.

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Gender mainstreaming in the international context of academia: The organisational change perspective

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Women and men do not have equal opportunities to develop their academic careers. Universities also tend to promote researchers in male-dominated technical areas, and researchers from other fields feel that they are hindered in their careers. This paper analyses the project EquaStream, in which a university in Sweden led the process of four universities (in Sweden, Poland, Armenia and Georgia) testing similar methods for gender equality in academia together and create contextualised knowledge on their use. The project process documented through meeting notes, presentations, combined with notes from participatory observation, were analysed as a case of gender equality work in academia and resistance to it in different contexts.

The EquaStream project aims to showcase and increase understanding about gender bias and structural challenges that women face in their career development by testing two digital toolboxes for work environment development, with a special focus on gender equality, co-created in Sweden. The Genovate Toolkit is a toolbox with processes, methods and tools for gender equality work in research and innovation. It is mainly about how the gender- and diversity-conscious innovative systems are created (<https://genovate.cdt.ltu.se/sv/skapa-hallbar-forandring/>). Richer Business method-website can be used by companies and organisations that want to create more inclusive value chains in their businesses, where more people's skills and driving forces are utilised in the development of new goods and services. Through different scenarios in six areas, you can develop your business model to become more competitive (<https://richerbusiness.eu/>).

During the project process, in 2022, testing of the toolkits resulted in three participating universities, in Armenia, Georgia and Poland, started the work on gender-mainstreaming their university as a whole, beyond what the project plan suggested. The participating university in Sweden had already gone through a gender-mainstreaming process and follow-up, but the implementation of testing met more resistance, and had less visible results.

In this paper, we examine what could have contributed to such a difference in dynamics from the theoretical point of view of organisational change and success factors in gender equality measures. Some of the success factors may be that the interventions are systematic, long term, and well defined, which are probably not the strengths of a project setting. Involvement of workers and citizens is another possible strength, as well as using existing knowledge and experience. The knowledge base did not go through a major change in the project setting. The degree of involvement on the ground level could be one of the reasons behind differences in the (preliminary) results. The analysis of the project documentation and participatory observations of the project meetings in Georgia and Armenia will be presented.

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How does gender balance in leadership teams and essentialist gender beliefs in research-performing organisations affect the prevalence of gender-based violence amongst staff?

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Incidents of gender-based violence in research-performing organisations (RPO) are indications of an interpersonal crisis for the individuals involved. At the same time, such events signal that the RPO itself is in a mode of crisis as, potentially, the internal rules and policies did not prevent the occurrence of abusive and violent behaviour. A crisis situation in relation to gender-based violence can manifest at the management level as a leadership crisis (e.g., violation of rules, failure to protect employees), as well as a communication crisis (e.g., justification to those involved or to the press). As Kulich et al. (2021: 27) highlight, previous literature on gender and leadership has not led to "a comprehensive understanding of the interplay of gendered contextual demands and perceived leadership effectiveness in adverse scenarios". Taking the prevalence of gender-based violence and the concept of 'crisis' as points of departure, our paper explores the effects of numerical representation of women in leadership in contrast to their substantive representation by using gender balance in leadership teams and essentialist gender beliefs as proxies.

We assumed that the gender composition of leadership teams of RPOs and prevailing gender beliefs in the organisational culture influence the reported rates of gender-based violence, as both reflect power inequalities (O'Connor et al., 2021). By using critical mass theory, a gender essentialising approach to representation theory, we explored whether, once token individuals grow into a considerable minority, the increase in numbers allows the minority groups' concerns to affect policymaking. Inconclusive results in study of the phenomenon led to the development of the concept of substantive representation of women (Childs & Krook, 2008). Based on the work of Kanter, we expected that, once a threshold of forming a considerable minority was achieved, members of the minority group would be less pressured towards gender stereotypical role conformity. At the same time, the presence of a less rigid gender beliefs may be associated with a higher acknowledgement of gender-based violence as violence. As a result, a higher level of prevalence of gender-based violence could be reported. Willingness to approach someone and report an incident could also be higher than in contexts of high levels of essentialist gender beliefs. We asked whether: (1) the gender composition in RPO leadership posts and/or (2) prevailing gender beliefs in the organisational culture predict the level of prevalence of gender-based violence amongst the staff. To explore the potential effects of the numerical representation of women in leadership in contrast to the substantive representation of women in leadership, we assigned 40 research-performing organisations to four analytical categories:

- High numerical representation of women + low levels of essentialist gender beliefs;
- High numerical representation of women + high levels of essentialist gender beliefs;
- Low numerical representation of women + low levels of essentialist gender beliefs; and
- Low numerical representation of women + high levels of essentialist gender beliefs.

We drew on survey and administrative data gathered from 40 RPOs in the context of the EU-funded research project UniSAFE (Lipinsky et al., 2022). We analysed the prevalence of gender-based violence with a multi-level approach, including organisational characteristics on the second level. Our paper contributes to the debate on the impact of gendered leadership behaviour in crisis management, drawing on the example of gender-based violence incidents in research and higher education.



Gender equality in top positions in African universities: An initial reflexive approach

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The democratisation of access to higher education is on the political agendas of contemporary African societies, characterised by the late emergence of the 'university for all', and showing alignment with global agendas, which advocate the importance of investing in education. In African countries, at the formal level, access to higher education represents a contribution to sustainable socio-economic development processes and to the promotion of social welfare. At a substantive level, given the historical, socio-cultural, political, geographic, and economic specificities, it denotes the appropriation, in national contexts, of the 'positive social representation model' of the university, associated with expectations of upward social mobility. These upward trajectories are best understood within the framework of the perspective of a liberal society ('liberalism'), which is underpinned by the logic of 'meritocracy'.

This study contributes to the knowledge of the processes of promotion of gender equality in top positions in African universities, associated with gender stereotypes, social roles attributed to men and women in society, primary and secondary socialisation processes, unequal distribution of time allocated to paid and unpaid work, occupational sex segregation in the labour market, and difficulties of access to leadership and top management positions. In this sense, the study aims to contribute to a greater knowledge of the processes of promoting gender equality in top positions in higher education institutions, which is associated with gender stereotypes, which most often highlight the 'ideal male leadership profile', due to the prevalence of social roles previously attributed to men and women in society, to primary and secondary socialisation processes, to the unequal distribution of time allocated to paid and unpaid work, to the occupational sex segregation in the labour market, and to the difficulties of access to leadership and top management positions, referred to as the 'glass ceiling' effect.

Within the theoretical-problematic framework described above, this exploratory descriptive study analysed leadership profiles of women in African universities (Angola, Cape Verde, Guinea-Bissau, Mozambique, São Tomé and Príncipe) based on the content analysis of information and data collected through bibliographic and documentary research using secondary sources. Having the temporal universe of the last 25 years, profiles of rectors who took office between 1997 and 2022 were analysed.

The results are presented through profiles, which highlight the scientific areas of training, institutions, and countries of attendance in higher education, previous professional trajectory, and urban or rural geographic provenance. With this preliminary study, it was intended to identify clues for the development of an in-depth study on gender issues in the leadership of African higher education institutions, in alignment with the United Nations Agenda 2030 and the African Union Agenda 2063.

Keywords: higher education; upward social mobility; gender equality; African universities



This too shall pass: The impact of COVID-19 on the design and implementation of gender equality plans in higher education and research

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Achieving gender equality in higher education and research is primarily reliant on the availability of institutional gender equality infrastructures, diversity, equality, and inclusion policies, and the availability of dedicated financial and human resources (Johnson et al., 2015; Leenders et al., 2020; Malisch et al., 2020). Next to factors that stimulate gender equality, knowledge about factors that hinder the ability of infrastructures, policies and resources to support achieving gender equality is essential to understanding gender equality change. The COVID-19 pandemic constituted a crisis situation that potentially affected how gender equality change was approached within higher educational institutions. This paper discusses the pandemic crisis within the context of a four-year European-funded action research project, Gearing Roles, which aims to challenge and transform gender roles and identities linked to professional careers, and to work towards institutional change through the design and implementation of six gender equality plans (GEPs). We argue that the pandemic offered, despite its global devastation, a unique opportunity to assess how GEP implementation processes are shaped and affected within the context of crises, answering the question: What adaptation strategies did teams of gender change agents employ to mitigate possible negative effects of the COVID-19 pandemic on the implementation of their GEPs?

In times of crisis, teams of gender change agents, those individuals working towards shifting the "gendered status quo in their own institutions" (Parsons & Priola, 2013: 580), may use adaptation strategies to further support gender equality change. Following Sarta et al.'s (2021: 44) view that adaptation is "a specific type of intentional change aimed at increasing convergence between the organization and (some of) its environment(s)", gender change agents needed to bridge gaps between the initial GEP objectives and contextual factors affecting the implementation of these objectives. This paper identifies adaptation strategies used by gender change agents in response to obstacles faced during the pandemic, such as new communication practices, the utilisation of individual positions within the institutional structure, and emphasising the importance of gender equality for the resilience of the organisation in times of crisis. The way in which these adaptation strategies were used differed between institutions, as change agents adapted their strategies to their particular contexts.

Employing a participatory-observation approach as the primary methodology, the authors, through their positions as evaluators of the project, collected data through observation and participation in monthly online meetings between project partners, multiple annual conferences in both in-person and online format, as well as conducting semi-structured interviews with gender change agents. Through the presentation of empirical evidence, we show how adaptation strategies facilitated and hindered the successful implementation of the GEPs, and when and how gender equality change efforts became strengthened despite the crisis management of the pandemic that occurred at each institution.

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Queen bees and 'Alpha wolfs'?: Senior women's view of leadership stereotypes and practice in UK business schools

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It is well-acknowledged that women are poorly represented in senior roles (Baker, 2021) even in 'progressive' Western Europe (European Commission, 2019), and universities are not outliers here. Only 19% of senior leadership positions within universities are held by women (Bothwell, 2021) and last year Business Leader reported that of the 32 top UK Business Schools, only 12 were led by women (Cotton, 2021). Both structural (Shepherd, 2017) and agentic (Henningesen et al, 2022) interpretations have been offered to explain this situation, but we believe these should not be analysed in isolation. Therefore, this project takes a 'gender stereotype threat' perspective (Danby & Ciesielska, 2021) to understand how women who are middle managers in UK business schools perceive leadership stereotypes and how that influences organisational practice. We define gendered leadership stereotypes as the fear that a leader's behaviour may confirm, be reduced, or diminished to a gender stereotype. At a high level this can mean, for example, that women leaders may be fearful of being assertive, while male leaders may fear for being considered too emotional (Steele, 2010). This area needs further exploration because of the implications that such gender stereotyping has for women academics' leadership identification and their perceptions of fit, prototypicality, in career progression to more senior roles (Peters et al., 2012).

Gender stereotypes thus dominate senior leadership. We examine three examples. Firstly, researchers have documented, usually disapprovingly, the emergence of a "Queen Bee" (Staines et al., 1974; Ellemers, 2011). Despite evidence that this effect is not gender-specific but relates to organisational position (Faniko et al., 2016), the male equivalent, the Alpha Male or Alpha Wolf, earns little negative connotation.

Secondly, toxic leadership while arguably equally as likely to be displayed by men as women, is perceived to be more problematic when displayed by women leaders (Matos et al., 2018). Moreover, there is evidence that some women leaders are categorised as toxic merely because they exhibit and practice traditionally admired masculine traits (Warren, 2016).

Thirdly, it is to be expected that men and women leaders bring differing strengths and weaknesses to their roles. Women are more likely to lead when there are challenges (Ryan et al., 2011) due to perceptions of their being more collaborative, supportive and caring (Eagly & Wood, 2012). In applying this to universities, women academics are more likely to take on caring, nurturing roles working with students' challenges which not only often contribute invisible labour but place them in a position that makes them less likely to secure promotion (Westoby et al., 2021; Cooper, 2019)

Such gendered stereotype threats have far-reaching consequences. Peters et al. (2012) argue that women's perceptions of mis-fit with the social prototype that dominates the traditionally masculine occupation of senior leadership, play a significant role in the continued under-representation of women in these roles. Perceptions of mis-fit erode women's sense of leadership identification and subsequently increases their desire to opt out of such roles (Peters et al., 2012).



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This project will involve interviewing women in senior leadership positions in UK business schools (e.g. deans, associate, and assistant deans) recruited through personal networks, university websites and through subsequent snowballing. Using exploratory, life-grid technique (Danby & Ciesielska, 2021) we will map their professional pathways noting intersectional exacerbation of negative stereotypes at different stages of their careers and how they responded to them.

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Stream 11

CONVENORS

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Henna artists: Mobility, livelihood and labour amongst Sudanese women in Cairo

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Many Sudanese women in Cairo, Aswan, and other governorates rely primarily on their henna art skills to earn a living in Egypt. Through these labour and art practices, women are also able to navigate borders, states, and cities, given that henna tattoos function as work that they can do from almost anywhere. The reliance on henna as labour art in Cairo is a tiresome, yet necessary, means of income for the women who have to commute to the required spaces (primarily tourist attractions like Khan-El-Khalili), spend hours on end looking for customers, and navigate a police state where they are regularly arrested and imprisoned under charges of *tasawul*, or 'mendacity'. This project was based on a photo essay (2017 to 2018), in which I did fieldwork with refugee/migrant women and traced their layered trails of movement. I aim to highlight how they navigate through states and borders while at the same time labouring for their livelihoods, primarily by focusing on their henna artwork/labour practices and how the henna moves with them. In other words, their dependence on making henna art as work is one that structures of structural violence and racism impose, but the henna art itself is a manifestation of an art form, and hence a means of expression for many women. Sudanese women often have a long history with henna, as they reform and grow the henna in design and practice with time, and they learn and teach it to fellow women. My interlocutors often observed each other's henna work, engaged with it, critiqued it, and admired it. I add layers to this project by historicising and contextualising the IMF/World Bank economic structural reforms, Sudanese-Egyptian border/diplomatic relations, and racialisation in Egypt. Through this project I aim to unfold the ways in which working, black, Sudanese women in Cairo are criminalised, racialised, and sexualised. I studied the effects of their labour in terms of the products, the art forms, and the commodities they shape and produce. Furthermore, I looked into how their labour is passed on to and between the people who receive it. I posed the questions: What does it mean to practice this in a moment of intense political and economic violence (of post-revolutionary Egypt and pre-revolutionary Sudan)?; How can one read the operation of power, resistance, refusal, disenchantment and struggle within and around the labour and movement of these women?



The role of transience in understanding disparities within organisations: Gender in the Saudi context

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This paper provides a different approach to how (in)equality can manifest and be understood within the unprecedentedly changing socio-institutional context of Saudi Arabia. This timely study investigates how new patterns of (in)equalities develop through the concept of transience within three major sectors: multinational enterprises, semi-government organisations and state-owned companies. Transience as a concept has received little attention in organisation studies (Lyon, 2005; Reid-Musson, 2014), where it has been used in limited contexts. e.g., transient workers in Singapore (Hamza, 2009), with these individuals often interchangeably referred to as 'precarious workers'. A good example of the latter is the term 'precariat', which Standing (2011) coined to present those who engage in precarious work or precariousness in employment, an emerging social class by which precarity is reproduced amongst generations. Precarity is believed to be centred around how vulnerabilities create and sustain inequalities, and is essentially associated with vulnerable groups (Vosko, 2011; Kalleberg & Hewison, 2013).

Transience as utilised in this study goes beyond the limitation of precarity/transient workers, to provide a holistic lens of how inequalities are (re)produced within both vulnerable and privileged groups. I define transience in this particular context as: the situation where employees' experience, directly or indirectly, reinforces the sense of temporariness/unsustainability of their social networks that provide them with socio-institutional protection. This manifests through (1) the temporariness of the protective role of the state towards Saudi men and women in this case, and (2) the lack of institutional/organisational protection, which, in turn, helps create unsustainable personal protection networks as an alternative. This could be triggered via (a) the emergence of temporary opportunity/advantage, which is strengthened by temporary social networks, and/or (b) when individuals feels a temporary or continuous threat, such as the sense of temporary employment or the predicted removal from the country, affecting their socio-institutional advantages/benefits. This conceptual approach sets a challenge to assumptions prevailing in literature (e.g., Al Ahmadi, 2011; Khalaf et al., 2015) in which Saudi labour market dynamics are perceived static through (1) providing relatively secure jobs to Saudis, driven by the rentier welfare approach, and (2) that the nature of increasing female labour participation is an efficient approach to tackle the persistent gender inequality in the labour market. I argue here that, not only can the concept of transience can be useful to comprehend in(equalities) on the organisational level, but it can also prove beneficial in analysing the overall labour market. A unique aspect of this study and the chosen sample is the emphasis on intersectionality that captured the hitherto under-considered dimension of tribe alongside gender, nationality and class. This dimension indicates how, for instance, tribalism and nationality may influence the status of employees and their perceptions of equal practices in workplaces.



The role of transience in understanding disparities within organisations: Gender in the Saudi context

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In line with previous literature (Mobaraki & Söderfeldt, 2010; Alhejji et al., 2018; Syed et al., 2018; Tschirhart, 2014; Sian et al., 2020), the analysis highlighted that societal traditions and misinterpretation of religious texts (in a Muslim majority country) can emerge as barriers to gender equality. Moreover, this study underlines how transience as a concept provides an explanation of how organisational disparities can be created/consolidated, triggered by the sense of uncertainty vis-à-vis socio-institutional protection (perceived as normal) within organisations and the overall labour market. Specifically, this concept is suitable to examine distortions within the labour market dynamics alongside socioeconomic precarity in times of change within rentier economies, e.g., the Gulf Cooperation Council (GCC). This study fills the gap in literature where the examination of GCC contexts, and particularly the Saudi context, lacks consideration of unique socio-economic characteristics (Salem & Yount, 2019; Hanieh, 2011), contributing to the literature on socio-institutional inequality by incorporating themes of precarity, gender equality and the Saudi labour market.

Keywords: organisational inequality; precarity; gender equality; Saudi Arabia; feminism; labour market

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When transnational becomes trans-local: The Israeli Velvet Triangle and the adoption of the end-demand policy in Israel

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While there is extensive worldwide research on marginalised gendered identities at work within informal economies such as the sex industry, this debate is mostly Eurocentric. It remains relatively underexplored in the Middle East, which preserves its perception as erotically stifled and sexually barren. In this paper, I aim to broaden the conversation on sex work in the Middle East by bridging it with the state of Israel, which has undergone a significant change in sex work policy over recent decades. On December 31, 2018, the Israeli parliament passed the Prohibition of Consumption of Prostitution Services Law. It became the eighth country in the world to join the controversial regulatory experiment of incriminating the clients of the sex industry. By critically examining the discursive and socio-institutional context in which the regulation of prostitution developed beginning in the late 1990s in Israel, I show how law and legislation often systemically reinforce the stigmatising social rhetoric of sex work and sex workers.

Based on an analysis of international protocols, historical and policy documents, and in-depth interviews with various players in the field, the research findings show the intertwining of global and local forces. I argue that the transnational embedding of the conceptual, organisational, political, and economic infrastructure designed for human trafficking and modern-day slavery profoundly established a trans-local embedding in the form of a local 'Velvet Triangle'. The local Velvet Triangle, which held different social actors throughout the years, was a decisive factor in changing the rhetoric, the discourse, and state policy by adopting the neo-abolitionism paradigm.

The ingraining of global and local forces illustrates how universal principles are adapted and translated to the local culture through translation coalitions, and how cultural logic that has already undergone this adaptation concerning one phenomenon (e.g., human trafficking) is applied to another (local prostitution). Moreover, the internal changes in the Velvet Triangle indicate how feminist organisations and human rights organisations used different discursive mechanisms to harness the state to their goals: from arguments concerning universal human rights to radical feminist ideas and religious-conservative-nationalist views. I concluded that, similar to the global feminist rescue industry, the Israeli Velvet Triangle has become a mechanism of carceral feminism by adopting victimisation rhetoric according to which every woman is a 'victim subject'. Hence, it further stigmatised and marginalised sex workers and their labour.



Partners in marginalisation: The state and religiously motivated organisations in pious women employment

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The Republic of Turkey was established in 1923, following the collapse of the Ottoman Empire. They accommodated many ethnic groups, most of whom were Muslim. Turkish state secularism and state modernisations schemes "aimed at transforming Muslim subjects into modern citizens of liberal democracy" (Hafez, 2011: 56) wanted to distance themselves from its Ottoman history and Islamic outlook. To reaffirm the secular character of society, the use of the Islamic veil, a prominent symbol of religious expression, was regulated and prohibited. While the headscarf was excluded from the public sphere for several decades with an unnamed ban, legal sanctions such as, warnings, expulsion from school, termination from employment and education were implemented, particularly in the late 1980s, 1990s, and early 2000s (Kavas, 2015). Unlike traditional men's clothing and hats, the woman's veil was not banned during the first decades of the new republic, and the overall approach was to persuade women to leave the veil behind (Kavas, 2015).

Although religious conservatism, especially in Islam, and its relationship with patriarchal beliefs, female inequality, and attitudes to working women are underpinned empirically in the world (Donno & Russett, 2004; Fish, 2002; Guiso et al., 2003) and in Turkey (Arat, 2010; Atalay, 2019; Buğra, 2018; Dursun, 2019), the prevalence of headscarf bans and its consequences for pious women and educational and labour market participation are an understudied phenomenon (Cörekçiöğlu, 2021). By men-dominated organisations, the paper refers to organisations in which the board of directors and trustees are solely men. These organisations include women as professionals, volunteers and supporters and, in some cases, they are women-dominated in terms of volunteers and staff numbers. Drawing on the information gathered through 35 in-depth qualitative interviews with women whose academic and professional life were terminated during the headscarf ban and employed in the men-dominated religiously motivated civil society organisations (RMOs), this paper analyses the implication of headscarf bans on women's positions in these organisations.

This paper argues that the RMOs became an alternative place for compensating for the disfranchisement of women with headscarves in education and professional aspirations. However, the religious conservatism took advantage of the Republican conservatism to undermine women's positions in the organisational structure. The positions who were publicly visible and in charge of public institutions were filled from amongst men. This meant that men were preferred for salaried jobs and decision-making power, despite women being more active in fundraising and donating for a longer period compared to men. However, women still had no decision-making power. As a result, these organisations became places where men would represent the community in terms of resource allocation, and women would typically take the leading role when it came to responsibilities (Kabeer & Subrahmanian, 1996).

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Family formation and occupational status: Penalties for women?

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Egyptian women suffer from occupational segregation (El-Hamidi & Said, 2014); 95% of women are concentrated in nine jobs in the private sector (Assaad & Arntz, 2005), and are underrepresented in managerial positions and in professional and technical work (World Economic Forum, 2021). Inequalities on the occupational status front affect the vulnerability of women in the labour market and their socio-economic status. Concentration in certain occupations is highly related to disparities in wages and job quality (Kalleberg, 2003), which might impact their long-run vulnerability by influencing their pension.

From a life-course perspective, women witness sensitive periods and transitions, such as family formation and childbearing. The marriage and motherhood wage penalties are well-documented in the literature. However, only a few papers considered their effect on the occupational status of women, and only in developed countries' context, and mainly the motherhood effect (Abendroth et al., 2014; Aisenbrey et al., 2009; Brehm & Buchholz, 2014; Kahn et al., 2014). To the best of my knowledge, studies on the effect of major life transitions, especially getting engaged and married, on women's occupational status in a developing-country context, are non-existent.

Against this background, this paper investigates the effect of various family events on the occupational career of women. In particular, three research questions are addressed: (1) How do women's careers develop before and after marriage and childbearing in Egypt?; (2) How does the effect of motherhood differ by the number of children (parity-wise effects)?; (3) What is the effect of specific mechanisms that explain the relationship between these life events and occupational status?

Using retrospective life history data from the Egypt Labor Market Panel Survey (ELMPS) 2018, an individual panel data set on family formation events and occupational careers was constructed and analysed using dummy impact function specification for the fixed effect individual slope (FEIS) estimator. The use of FEIS not only eliminates time-constant unobserved heterogeneity, but also selection based on time trends in the outcome variable due to this unobserved heterogeneity. Hence, using FEIS accounts for self-selection based on level and growth of the outcome variable.

The study of the dummy impact function provides in-depth insights into the dynamics of the effect of family formation on occupational status. In the Egyptian context, women were found to leave work in anticipation of marriage, mainly one and two years before marriage (Selwaness & Krafft, 2020). Using the dummy impact function allowed me to investigate the anticipation effect of marriage (up to three years before the wedding). In addition to the anticipation effect, I could also measure the time path of the effect, namely short-, medium-, and long-term impact of marriage on occupational status (i.e., the occupation trajectory over the years).



Impact of mental toughness on tackling gender inequality: A study on expatriate women professionals in Dubai

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Encouraging women to take on leadership roles across industries is a critical component of advancing diversity and inclusion. According to McKinsey & Company (2021), organisations are making serious commitments to racial and gender equality. However, the intrinsic motivational process is influenced by the norms imposed on women during their childhood (Pullen & Vachhani, 2021). National culture, societal and community norms, as well as family factors, play a significant role in the underrepresentation of women in non-traditional industries such as construction and engineering in the Middle East, Asia, and Africa (Cho et al., 2019; Dukhaykh & Bilimoria, 2021).

Despite these challenges, Adams-Harmon and Greer-Williams (2020) state that, when a woman achieves a leadership role, she will most likely be required to work harder, upgrade her business knowledge, adapt her leadership style, and enhance her ability to persuade the organisation. Another impediment to women's career advancement is the nature of leadership roles. While it may improve autonomy at work, Aycan and Shelia (2019) argue that it may limit autonomy in one's communal life. Women in some societies are frequently taunted and even criticised for sacrificing their family life for work, or vice versa, which prevents them from participating in activities that prepare them for leadership positions (e.g., training, self-promoting, networking, etc.).

Men continue to outnumber women in managerial positions. Per the latest report by McKinsey & Company (2022) women hold 36% of senior management positions, 29% of vice president positions, and 20% of C-level positions, a marginal 3–6% increase from the previous study conducted by McKinsey, in 2017. Alarming, 9% of women executives are leaving their organisations, citing micro-aggression, overwork, under-recognition, and a desire for a better work culture as reasons. This attrition rate is the highest since 2017.

Women require a psychological edge to succeed in an organisational setting while maintaining their mental health. Individuals use a variety of strategies to achieve career success. These strategies include, but are not limited to, increasing psychological strength, developing a positive attitude towards success, and making relentless efforts to achieve their goals.

When applied to athletic performance, mental toughness is viewed as a psychological advantage that allows athletes to perform at their best under stressful conditions. Employees with mental toughness, according to Clough and Strycharczyk (2012), are open to learning, show resilience and confidence, and perform consistently under adverse conditions. Gucciardi et al. (2015) defined mental toughness as the ability to consistently produce high levels of subjective or objective performance in the face of challenges, stressors, and significant adversity. Mental toughness has been investigated as a significant and distinct difference factor that enables individuals to navigate successfully and effectively through all of life's challenges, both professionally and personally (Smolska, 2021).



Impact of mental toughness on tackling gender inequality: A study on expatriate women professionals in Dubai

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Using a survey and structural equation modelling, this study sought to determine the extent to which mental toughness can provide a psychological advantage in attempting to address gender inequalities at work for expatriate women professionals in Dubai.

Keywords: women professionals; mental toughness; psychological strength; attitude to success; achievement of goals; gender inequality

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Perceiving diverse groups as entitative: The importance of group members' individualism–collectivism

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This study aimed to understand effects of perceived demographic diversity on cyber incivility and altruism through entitativity. It examined how individuals' level of individualism/collectivism moderates these effects. Entitativity, an important antecedent of group identification and integration that has not been sufficiently studied in workplace context, was examined. Individualism/collectivism as one of Hofstede's cultural dimensions, which is a widely used cultural model, was analysed as a moderator. The study proposes a model integrating social identity theory (SIT), categorisation-elaboration model (CEM) and common in-group identity model (CIIM), which are the basis of diversity and identification research.

Diversity can both increase group performance and lead to social categorisation, as CEM suggests. SIT assumes that people acquire an identity by belonging to a group. In work groups, people tend to form sub-groups, separated from each other by fault lines with similar others. CIIM model suggests that, while sub-group identification has negative consequences, superordinate group identification has an integrative role. If individuals perceive diversity of group members as individual distinctiveness, which contributes to group identity, they perceive the group as entitative, and identify with it. The literature shows that entitativity can lead to a positive attitude towards a group. Thus, members can perceive fewer deviant behaviours while they perceive more contextual performance behaviours. Collectivist people will perceive diversity as sub-groups and see their groups as less entitative; in turn, they will perceive more cyber incivility and less altruism. On the other hand, individualist people will perceive individual differences rather than sub-groups, and perceive the group as more entitative. Hereby, they will perceive less cyber incivility and more altruism.

Data were collected longitudinally at three time periods, using online surveys. Participants were undergraduate students of a major state university in Ankara, Turkey. A total of 94 students participated. Students were assigned to 20 groups heterogeneous in terms of gender, nationality and department. Group size varied between four and six.

Collected data were analysed using hierarchical regression, simple slope test and bootstrap analysis. Results revealed that individualism weakens the negative direct effect of perceived demographic diversity on entitativity and its negative indirect effect on cyber incivility and altruism, while collectivism strengthens these effects. Further, entitativity was found to be a significant predictor of perceived cyber incivility and altruism.

The study had a relatively small sample size (96). All participants were undergraduate students (84). Self-report questionnaires may have led to social desirability bias.

Managing diversity is an increasingly important issue for organisations. Results of this study indicate that, when people feel part of an entitative group, they have a positive attitude towards the group and its diverse members, and perceive less problems. Managers and organisations should try to build a sense of unity to eliminate the negative effects of demographic diversity. Furthermore, different personal characteristics of the members should be taken into consideration in the process of diversity management. Efforts should be made to ensure that collectivist members feel more integrated with their work group, as they will interpret other members' behaviours more positively and have a more positive attitude towards their groups.



Military, LGBTQI+ and state violence in Azerbaijan

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For several decades, generations of LGBTQI+ individuals/marginalised masculinities have been struggling with military service regulations, either during Soviet times or since the independence of Azerbaijan. Being dismissed or refused entry into the military system, it is the momentum of something beyond their choices and forces. Being LGBTQI+ in a conservative culture like Azerbaijan is challenging and sometimes life-ending.

In this article, I am particularly interested in the state violence of the authoritarian regime in Azerbaijan, which determines the lives of LGBTQI+ individuals/marginalised masculinities, with conscription one of the means of their oppression. I applied state violence under the authoritarian regime to study the mechanisms of dismissal and rejection, linking military and LGBTQI+ (or marginalised masculinities) policies in Azerbaijani military service. As I will show, 'mental illness' is used against LGBTQI+ individuals, which illustrates how state violence oppresses the group of LGBTQI+ citizens and how they are seen as 'unequal' subjects of Azerbaijan. By analysing the narratives of LGBTQI+ depicted as mentally ill, I studied the impact of state violence on LGBTQI+s/marginalised gay masculinities who have served in the military or wanted to serve, or were working in the military in Azerbaijan. By ethnographically exploring how the dismissal and rejection of Azerbaijani LGBTQI+ individuals from the military affected them, I examined state violence to understand the tools and the motives of the Azerbaijani authoritarian regime to oppress queer subjects of the nation. In response to LGBTQI+ violations in Azerbaijan, the state authorities responded with stricter anti-queer sentiments to fight 'mental illness'. The interviews suggested that LGBTQI+s do not want to withdraw from the military and establish more inclusionary regulations (such as removing the economic and social benefits linked to the military) until they have equal rights (mainly in the labour market).

Methodologically, the paper builds on the semi-structured interview materials and 14 months of fieldwork in Baku, between January 2021 and July 2022. The article sheds light on different groups of LGBTQI+s concerning military duty by including their narratives: supporters of militarisation (willingly participate); opponents of the duty but forced to contribute due to economic and social pressure; LGBTQI+s who are forced to join the military unwillingly because of their families; queers who come out are diagnosed as mentally ill; and marginalised men who are rejected by the military because of being 'too feminine'.



Context and inequalities: The intersectional experiences of women in the technology industry in Egypt, Germany, and the United Kingdom

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Experiences of inequality and marginalisation that women face take place at complex intersections of the identities, power positions and spaces they hold in society and at work. The call to explore the simultaneous traces of inequality based on race, gender, and class as situated within the wider cultural context comes to address the shortcomings of white liberal feminism (Holvino, 2010). Intersectionality recognises that inequality is far too complex to be attributed to singular constructs such as gender or race (Crenshaw, 1991). These constructs intersect at 'constellations of power' (Collins & Chepp, 2013: 59), forming an entanglement of inequalities shaped by their context. This article explores inequality experienced by women in the technology industry in Egypt, Germany, and the UK by adopting an intersectional and relational approach. As part of a wider research project, semi-structured interviews were conducted with 25 women working across the three countries. Participants were positioned at the margins of their professional and, often, cultural contexts, and experienced inequalities at the intersections of a multiple of their identities: young women, women of colour, Muslim and Arab women in Europe, Christian women in Egypt, and European women in Egypt.

Technology is an adverse environment for women and ethnic minorities, both as a labour market and as an educational field (Trauth et al., 2012; Stoet & Geary, 2018); however, experiences of inequality are contextual and unique, going far beyond the industry to vary significantly based on the cultural context. Challenges for women working in technology in Egypt centre around the construction of their gender roles as mothers and wives, whose role revolves around caretaking. This hinders their access to technology, a male-dominated industry deemed 'inappropriate' for women. The Egyptian context, shaped by tight religious dynamics (Yefet, 2017), rising youth unemployment (ElGindi, 2017), and the strictness of gender dynamics (Galal et al., 2017), means that women struggle to be accepted in technology-related roles in the industry. In Germany and the UK, both of which have histories of large waves of labour immigration (Manning & Georgiadis, 2011; Constant, Nottmeyer, & Zimmermann, 2012), and diversity discourses focusing on gender and multi-culturalism respectively (Tatli et al., 2012), women faced equally-problematic dynamics. However, the nature of these dynamics was different. Rather than having to fight for access to the industry, women struggled to improve the challenging space they held within it. Challenges centred on the lack of gender balance, the perception of being less capable than men, and the low effectiveness of gender diversity policies. Despite the Western contexts being seemingly more open to women — compared to the Middle Eastern context of Egypt — Arab or Muslim women face stronger challenges in Western contexts, showing us that both intersectionality and the relational influences of context (at cultural as well as industry levels) on experiences of inequality must be considered simultaneously to trigger transformation.



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This article unpacks the complicated influence of cultural contexts on the experiences of women in tech, and shows that inequality is unique, complex, and contextual. Arab women face different yet equally complex challenges when working in Western countries. It is shown that the cultural context at the macro-level interplays with industry-related dynamics at the meso-level, creating a system of intertwined challenges at the individual micro-level. To begin addressing these inequalities, organisations and policy makers must consider these interplaying levels and their interaction.

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Women on boards: How the legal system embedded in Islamic Sharia law influences gender (in)equalities in Egypt's corporate boards

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Some scholars argue that the unfavourable and negative attitudes towards women in positions of power, including those who hold board directorships, are marked in the Middle East (Abdullah et al., 2016). Yet, notwithstanding its socio-economic, political and legal systems and their impact on women's rights, the Middle East remains marginalised in contemporary literature. With specific focus on the Egyptian context, Egypt's socio-cultural milieu has historically been shaped by multiple factors underpinning male domination (El-Safty, 2004), which cannot be overlooked when examining the roots of gender disparity on boards in this context. One of these factors is religion and the application of Sharia, which goes beyond mere spirituality, playing a key role in shaping laws and enacting legislation that organises and regulates the gender order. Being at the core of Islamic traditions, Sharia law, embedded in Egypt's constitution and legal framework, defines rights and obligations for men and women in the family, which extend to society and the workplace (Charrad, 2011). While some scholars argue that Sharia does not undermine equality between women and men (Metcalf, 2008), others claim that Islam is often unjustifiably blamed for inequality and violence against women in Egypt due to religious misinterpretations adopted by the 'disillusioned' masses (El-Safty, 2004). Still, Khattab (2016) considers Islam a critical factor in marginalising women's rights in Egypt, despite the power stripped of clerics in interpreting Sharia. Favouring men, particularly in issues related to personal status in Egypt, some argue that Sharia is not gender-neutral (Brown, 2012).

Although Egypt's Constitution (2014) emphasises that the freedom of belief is absolute, Article 2 states: "Islam is the religion of the State... the principles of Islamic Sharia are the principal source of legislation" (p. 12). Such religious-legal integration denotes the state's consolidation of an Islamic identity, which continues to "allude to tension between Islam and women's rights to equality" (Khattab, 2016: 136). Embarking on religious doctrines in legislations and jurisprudence, Egypt's system establishes difference between women's and men's rights and obligations, with ensuing inequalities (Khattab, 2016). Even though Egypt's new leadership attempts to follow international practices in enhancing women's representation at top echelons to symbolically dismantle gender inequality, it enacts restrictive laws that curtail women's rights, reproducing men's power and control within private realms. For instance, while, in 2019, Egypt's Financial Regulatory Authority (FRA) issued a decree that requires both listed companies and non-bank financial institutions to include at least one woman on their boards (FRA, 2021), in 2021, the government issued a regressive draft legislation restricting women's rights within the private domain in issues related to child custody and divorce (Ahmed, 2021). Rooted in Sharia, this draft legislation retains women's status as legal minors under the control of male guardianship (El-Faizy, 2021). While any male member of the family can issue a court order within 24 hours to prevent a woman from travelling, women (married or divorced) cannot be issued with passports or approve surgeries for their seriously ill children without their husband's/father's consent (Saleh, 2021). Even women ministers, who presumably take country-level decisions, are still deprived of marrying without a male guardian. Drawing on Walby's (1990) concept of private-public patriarchy, this paper sheds light on the Egyptian context, to explore how systemic practices institutionalise and (re)produce gender inequalities through Sharia-based frameworks.

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How did gender-segregated public spheres construct collective memory in Azerbaijan?

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This article examines three key domains: history, memory, and identity, against a backdrop of the collapse of the Soviet Union, and theorises their intersection. How do Azerbaijani women recall life under Soviet rule? was the question I sought to answer. The lack of research on post-Soviet collective memory, especially in the Caucasus, is one of the challenges in this field. The primary data were collected through semi-structured interviews conducted in four cities of Azerbaijan in September 2022. The research subjects were women aged 50 or older who lived in Azerbaijan permanently.

The interviews suggest that Azerbaijani women remember the past on the household level, with most failing to reflect upon what had actually happened. Although Azerbaijan is a secular country, the socio-religious norms are deeply rooted in Islam, more specifically Sharia. It discourages women from participating in social life. In this article, I focus on the sociology of space by applying Jürgen Habermas's 'public sphere' concept. I explore the role of women's access to the public sphere in shaping their collective memory. The paper argues that the domestic burden on Azerbaijani women and their non-participation in socio-political discussions due to patriarchal and religious norms restricted them from developing and exchanging public opinions. Hence, their collective memory is distinctively different from that of men who actively engaged in public debates on political matters. Gender segregation in the public sphere led to a lack of political knowledge that constructed collective memory and identity of Azerbaijani women forever.

The collective memory of Azerbaijani women deserves further research. The outcome may elucidate the history-memory-identity relation in the context of post-Soviet transformation in the Caucasus through the lenses of women. Taking into consideration that it is usually women who are muted, the new research agendas could be done by and about women.



The beginning of the end for the extremist Shia regime by Woman, Life, Freedom: The renaissance of feminist revolution in Iran

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The purpose of this paper is to offer a history of amplification of women's voices culminating in the current political, social and feminist revolution in Iran (CNN, 2022; BBC, 2022; ABC, 2022). Building on in-depth interview material and micro-level experiences of individual women, we form a cross-generational perspective to demonstrate how the ideology of Shiaism has affected women's position in the society and led to the marginalisation of women in the last four decades in the Islamic Republic of Iran (I. R. Iran). In connection, we show how this marginalisation provides fuel for the intersectional feminist uprising demanding radical socio-political change and an end of the religious dictatorship and severe human rights violations in Iran.

For the past 44 years and since the emergence of the Islamic revolution in Iran in 1978, the political structure of the I. R. Iran has been based on a metanarrative of Shiaism in which woman's rights are based on Sharia, a set of Islamic laws rooted in the Koran and the written traditions or customs of Prophet Mohammad (Coleman, 2006). This is not compatible with the modern world (Ali, 2015), its complexity and the role of women as pioneers in many fields in Islamic countries, and particularly in Iran. In the early post-revolutionary days in Iran, in 1978, the political and social marginalisation of women was documented in I. R. Iran's Constitution (Afshar, 2001), which legitimised polygamy, lowered the legal age of puberty for women to seven, reduced women's ability to inherit or possess their own property or to divorce or gain custody of their children, and enforced the wearing of the Islamic hijab (Shilandari, 2010: 7). Due to the dominant discourses of Shiaism, the main role for women is defined as obedient wives and mothers, as one of the most favourable qualities for Muslim women (Shilandari, 2010). The main objective of the regime has been to restore women to what they see as women's primary role in society — domestic responsibility (Nashat, 2022).

Over the past four decades, there has been consistent daily resistance, and also bigger outbursts against the forced hijab and other forms of oppression, but, in many previous situations, women have been left alone in their movements. In September 2022, a 22-year-old Kurdish woman, Mahsa Amini, was beaten to death by morality police in Tehran for not wearing her hijab 'correctly'. Rather than being extraordinary, this was not the first time a woman was punished by violence and torture for breaking the strict clothing rules. However, this time, due to effective communication and use of digital platforms by Iranian women (Shirazi, 2012), the death of Mahsa went viral and sparked a movement that united much of the people of Iran for a fight for basic human rights. However, extraordinary in this is that this is the first revolution in the Middle East, if not in the world, that (young) women are leading with the slogan "Woman, Life, Freedom". Furthermore, these events have restated the importance of elimination of gender inequalities and equal participation of women in all spheres of public life as a global concern (Walby, 2005, in Metcalfe, 2008: 85).



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Against this backdrop, we open a history of feminist organising under the patriarchal and violent interpretation of Islamic law, and bring up the dynamic creation of various inequalities stemming from the use of women's (and other marginalised) bodies as objects of political control. By analysing not only the role of women's voices but bodies in revolution (Hafez, 2014), we highlight the importance of validating the bodily experiences of women as forming the basis for political action, and thereby understand the body, not as bound to the private and self, but as fundamentally linked to material expressions of family, community, and public space (Harcourt & Mumtaz, 2002: 38) and, in this case, revolutionary dissidence. Thereby, we advance discussions on corporeal ethics and politics of resistance (Pullen & Rhodes, 2014; Vachhani & Pullen, 2019) on feminist organising in Islamic contexts (Alkhaled, 2021; Aldossari & Calvard, 2021).

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Heteronormativity and same-sex marriages in Armenia

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The attitude towards LGBTQI+ subjects is rather volatile in Armenia. There are no regulations directed towards securing LGBTQI+ rights yet (although they are secure under human rights), and that gives plenty of room for various conservative parties to act against or exhibit aggression towards the community. Senior-level decision-making positions are mostly occupied by representatives who are against same-sex relationships; some consider it unnatural, some anti-religious, others perverse. Not only political representatives but also legal entities are observed to speak explicitly against LGBTQI+. One of the experts in a reality programme, a lawyer, was noticed to offend a minority representative with threats and hate speech recently. Meanwhile, the president of the chamber of advocates also delivered a discriminatory speech in written form: "The union of two men and two women is unnatural, as they are not physiologically characterized to have children." His remark raises questions about another entrenched gender stereotype that pictures the family unit solely as a reproductive system and women only as child bearers.

On top of this, a famous psychologist called for gays to be treated through conversion therapy, which again is a serious remark, calling for reconsideration of the professional training of specialists working in the field. Article 35 of the Armenian Constitution states: "A woman and a man having attained the marriageable age shall have the right to marry and form a family with the free expression of their will. The marriageable age and the procedure for marriage and divorce shall be prescribed by law", while Article 10 of the Family Code states: "Marriage conclusion requires the mutual and voluntary consent of a man and a woman, both of whom must be of marriageable age."

Although no apparent law prohibits same-sex marriage, these articles on freedom of marriage problematise and create difficulties for LGBTQI+ to register a marriage or union in Armenia, stressing that only a man and a woman are authorised to legally marry. In response to an LGBTQI+ representative's inquiry to perform an act of marriage or union between them and their partner, public officials replied that the Constitution and laws do not allow this; thus, they were not allowed to proceed. This case raises two critical issues from which conclusions must be drawn: firstly, that there are no restrictions, but rather a legislative gap in LGBTQI+ subjects' right to marry; secondly, that some articles in the Constitution are phrased with problematic language regarding the definitions of man and woman, as gender identity is not even questioned in addressing legal regulations. Hence, this paper attempt to unpack these puzzling details in the Armenian Constitution by looking at how LGBTQI+ subjects are oppressed under the so-called 'traditional family model'.



COVID-19: Who will wash the dishes and change the diapers? Evidence from a post COVID-19 time use survey on Egypt

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This paper contributes to the discussion on the restructuring of workers' time use —women workers in particular — as a result of COVID-19 and the subsequent impact this restructuring might have on labour supplies. The subject matter of the study was the effect of COVID-19 in mid-March 2020 on market- and within-household labour of women who used to work before the outbreak of COVID-19 in Egypt. To document and discuss the shifts in time use towards more home-based activities and implications such shifts might have had on women's market employment-related decisions, we constructed time-use profiles using the newly collected COVID-19 Egypt Time Use Survey of 2020 (CETUS20). The main findings of the paper show that workers in general, and women with children in particular, have restructured their time use as a response to the COVID-19 health crisis. Longer hours on domestic work (housework and childcare), particularly with the closure of daycare services and educational institutions, were the highlight for the surveyed women with children. The never-married working population allocated more time to paid work (both remote and on-site) compared to their married peers. Regardless of marital status, women generally worked less hours in the labour market than men. This gender gap in time spent on paid work is larger in the married population: around 100 and 70 minutes for the married and never-married groups, respectively. The study's analyses show that both the presence and the age of children significantly increased women's time allocated to childcare.

Keywords: time-use; COVID-19; CETUS20



Motherhood, subjectivities of care work and higher education in a traditional occupied context

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In this paper, we draw upon Joan Acker's (2006: 443) definition of organisational inequalities as emanating from "systematic disparities between participants in power and control over goals, resources, and outcomes; workplace decisions such as how to organize work; opportunities for promotion and interesting work; security in employment and benefits; pay and other monetary rewards; respect; and pleasures in work and work relations". A fundamental dimension to how such inequalities manifest is the social ascription that care work should be undertaken by women in the home and, by extension, in organisations, often as part of what Acker termed "the gendered sub-text".

We are interested in the specific processes through which work tasks are assigned and carried out, the doing of gender in academic 'care' tasks in higher education, and expanding on the micro-practices introduced by El-Far, Sabella and Vershinina (2021). The extant scholarship has already established that 'maternal bodies' are particularly vulnerable to discriminatory organisational practices (Ashcraft, 1999; Blau et al., 2014; Gattrell et al., 2017; Trethewey, 1999). Whilst pregnant women and new mothers could be seen as easy targets for allocation of less valuable academic care tasks, in fact, all potentially fertile female bodies, including women who do not have children but have the capacity for reproduction, can be seen as subjects for such work assignments (Gattrell & Cooper, 2008; Martin, 1987; Tyler, 2000; Walker, 2002). Viewing women through the lens of motherhood as responsible for care work in organisations makes their presence in masculine cultures (Fotaki, 2013) palatable for men while concealing women's lack of presence in the public sphere, for example, in leadership positions.

The research questions guiding this research were: How do mother-workers come to see and define themselves as subjects?; What do they mean by subjectivities?; What are the factors related to the mental state of the participant that enhance their capacity for appropriation and enactment of certain subjectivities?

In responding to these questions, we address how mother-workers and women more generally come to see and define themselves as caring subjects by adopting 'narratology' (Boje, 2001). This approach focuses on subjectivities, using what people say, the practices they recount and the way they frame the world to connect to wider structural issues. Specifically, we focused on narratives of Palestinian women academics working at Palestinian universities, and reveal how subjectivities are formed against the backdrop of the demands of contemporary academia and the severe constraints imposed by political and economic insecurity and occupation. As Acker (2006) articulated, there is a specific value in the examination of specific organisational contexts and interrogation of the local organisational practices that perpetuate such inequalities.



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Research on specific sectors (O'Brien & Liddy, 2020) and subjectivities (Whetherell, 2008) within these contexts can bring deeper insight. Higher education presents a case in which caring by developing students is an inherent part of the work of organisations. Although ways of being and tasks associated with care are central to students flourishing and are therefore inherently valuable, they are devalued in the sense of being unrecognised, and are undervalued in not attracting material rewards or status (Zembylas, Bozalek, & Shefer, 2014). Our analysis of persistent narratives shows that the socially constructed notion of 'motherhood' is the means through which women are relegated to lesser roles and 'viscerally rejected' (Gattrell, Cooper, & Kossek, 2017). Similarly, non-mothers are not only affected by their association with the potential for motherhood, but also by the wider expectation that women should shoulder the burden of care within their families and should extend this mothering capacity to their students and co-workers. Our participants linked university caring tasks to motherhood and its surrounding ideology, which extends to all women, beyond the literal bearing of and caring for children, limiting their possibilities for advancement at work in geographical contexts of the Middle East and elsewhere. This paper contributes to and extends the recent work by O'Brien and Liddy (2020) on the existence of systemic bias against mothers by positing that the systemic bias, in fact, exists against all maternal bodies. This is much bigger in scale and scope than previously thought in terms of gender bias, as we evidence how the subjectivities of care work are pushed upon both mothers and non-mothers and reproduced by them in higher education.

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Violence against female healthcare workers: Gender and tribal powers in Bedouin nations

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In Bedouin nations, masculinity is the dominant characteristic of the public, which plays a significant role at social and political levels. Within this context, the views of female workers are defined (or assumed) based on traditions of the public. Despite the positive contribution of female healthcare workers in hospitals and clinics, their career progression and self-confidence can be negatively affected by society's cultural stereotypes.

Previous research indicates that it is difficult for tribal populations to bridge the gap that exists between tribal and non-tribal populations in healthcare (Kumar et al., 2020). Moreover, Bedouin women who work in the healthcare sector can be stuck between generations because they are exposed to a period of urbanisation while they are part of the Bedouin group. This can lead to frustration amongst working women, who rebel against the negative perceptions of the public. It can also lead to violent behaviour by female workers.

In this research, we aimed to define the factors that affect perceptions of women healthcare workers by the public, focusing in particular on the Bedouin community. We further aimed to explore whether and how such perceptions impact violent incidents in the healthcare sector, both violence towards women healthcare workers by the public and violence of women healthcare workers towards patients. Such violence in healthcare has been defined to include sexual, physical, and verbal violence, which all demonstrate and reflect gender and tribal powers. The World Medical Association (2020) indicates that violence towards healthcare workers is "an international emergency that undermines the very foundations of health systems and impacts critically on patients' health". However, there are minimal attempts to study this subject in Bedouin nations with a focus on women healthcare workers in particular.

Amongst the factors considered in this research was age. Research in the healthcare sector in general indicates that the public perception of working women in this sector is positively influenced by their age. The perception of the cohort aged 50 years and older working females has moved away from being vulnerable, passive, and dependent, to being productive and active members whose contributions to their community and the economy are not to be overlooked. As such, it would be interesting to explore whether the tribal constraints around women healthcare workers could become looser towards older women in their community and why.

Another aspect adding to the value of this exploration of the Bedouin community is the growing demand for women healthcare workers, particularly in women-specific clinics such as obstetrics, gynaecology, and paediatric-related clinics, rendering this research timely in such developing nations in the Arab peninsula. Social identity theory (SIT) and the acculturation framework underpins the exploration in this research and supports addressing its main aim. We used open ended qualitative research and thematic analysis. The produced themes were utilised to suggest a framework to better deal with (or avoid) violence against and by women healthcare workers in the Bedouin community.



A content and discourse analysis of the gendered language used in online recruitment in Egypt

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Previous studies on gendered languages (such as French, German, Spanish, and Italian) have repeatedly demonstrated that the generic and default use of masculine grammatical gender tends to underrepresent women and create a male bias in perception (Redl et al. 2021; Braun, Sczesny, & Stahlberg 2005; Horvath & Sczesny 2016; Sczesny, Formanowicz, & Moser 2016). Given the pervasive level of gender segregation and occupational polarisation in the Egyptian labour market (where women are often restricted to lower-seniority roles) (Constant et al., 2020), the language used in recruitment is all the more impactful. This social and linguistic context in Egypt presents an interesting and important site for exploring the ways in which recruiters advertise different jobs, and the implications of this usage on gender (in)equality in the workplace.

This paper explores the use of grammatically gendered language in Egyptian online recruitment, with a particular focus on how and why grammatical gender changes across different occupational classifications and industries. To do so, I present a content and discourse analysis of over 13 000 job titles collected through a digital web scrape of seven online recruitment websites. Jobs were coded both inductively and deductively (and asymmetries were identified) based on target audience, grammatical gendering, occupational classification, and main economic activity. Both descriptive and inferential statistics were used to understand and contextualise the results. Specifically, a multinomial logistical model was used to test whether differences and asymmetries in the use of grammatical gender are meaningful or random.

The results show that occupational gender expectations are embedded in grammatical gender choices. Specifically, senior and high-paid positions are more likely to be advertised in the masculine, while secretarial, administrative, and supporting positions are more likely to be advertised in the feminine. Interaction effects between certain male-dominated industries (e.g., manufacturing sectors) and seniority were also found. Jobs exclusively targeting women are less likely to include managerial or professional roles, compared to jobs targeting men or women, and this relationship was found to be highly statistically significant. Additionally, online recruiters have been found to use masculine grammatical gender non-generically, which questions the assumption that the masculine is intended to be equally representative of women and men in the workplace. The results also highlight a crucial opportunity gap in the number of jobs available to women, compared to those available to men. Specifically, for every job exclusively advertised for women, there were at least seven jobs exclusively targeting men.

In conclusion, linguistic choices through grammatical gendering of job advertisements can be used to reinforce and perpetuate existing gender stereotypes, occupational expectations, and divisions (i.e., 'men as doctors' and 'women as nurses'). Further, the language used in recruitment may be actively excluding women from certain occupations or industries and reducing their overall visibility in the workplace. Overall, the results help identify a national and organisational governance gap in the absence of laws and guidance governing discriminatory online recruitment practices.

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Why are so few women employed in Iran? Unravelling the puzzle

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The literature on women and labour in the Middle East and North Africa has long noted the low rates of women's labour force participation (FLFP) across the region (Clark et al., 1991; Youssef 1971). In more recent decades, this has become anomalous, given women's growing educational attainment and lowered fertility rates (Assaad et al., 2017; Assaad et al., 2020; Ilkcaracan, 2012; Karshenas, Moghadam, & Chamlou, 2016; Majbouri, 2018; Salehi-Isfahani, 2001; Spierings et al., 2010). The literature has explained the causes behind such low levels of LFP in terms of Islamic values and norms (Korotayev et al., 2015), social norms (Chamlou et al., 2016; Spierings, 2014), patriarchy (Soltani, 2017), discriminatory family laws and policies (Moghadam, 2013; World Bank, 2021), oil sector dominance and lack of diversification (Moghadam, 1993; Muhamad & Heshmati, 2021; Ross, 2008), and the interaction of production systems and social reproduction in the historical process of urbanisation (Karshenas, 1999; Karshenas & Moghadam, 2001). Some MENA countries have nonetheless seen some increase in FLFP, but one country has seen a significant decline: Iran.

In this century alone, the FLFP rate declined by more than 30%. Laudati and Pesaran (2021), writing on the intensity of economic sanctions and their effects, note that Iran's labour market has seen, not only a decrease in the overall employment rate, but a significant decline in FLFP. During the period of greatest international pressure, 2006 to 2014, the FLFP rate declined from a peak of 19.5% in 2005 to 13.4% in 2014. Beyond those aggregate figures lie other patterns and dynamics of women's employment and unemployment, such as the salience of age, marital status, education, occupation, and wages. The lowest rates of participation are found amongst women with secondary schooling or less, and the dual-income family is extremely limited.

In this study, we utilised the theoretical framework of our earlier work (Karshenas, 1999; Karshenas & Moghadam, 2001), and extended the analysis by using microdata based on Iran's annual household surveys for the period 2005 to 2020 to explain the recent dramatic decline in FLFP. We focus on the urban labour markets and show how the preservation of patriarchal one-breadwinner families is linked to the interaction between the wage-setting institutions, the Islamic government's social and economic policies, external influences, and the evolving economic structures. We utilised a rich dataset consisting of 16 years' large cross-section household surveys, as well as other macroeconomic data, to present a lucid picture of the dynamics of women's work and livelihoods, and the discriminatory practices in the labour market that have contributed to the recent political upheavals. We use tables and graphs and appropriate statistical decomposition methods to substantiate our arguments.



An exploration of the lived experiences of black female self-initiated expatriates the UAE

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Research Background

Over the past ten years, female labor force participation rate in the UAE has slightly increased from 43.3% to 46.54% (World Bank, 2021). Whilst an increase in female participation can be observed, the data provides little explanation to the ethnic background of the women who participate in the labor market. In addition, whilst it is well documented that over 80% of the UAE labor force are migrants (Rutledge, 2009), little insights have been provided so far that highlight the visible and invisible inequalities self-initiated expatriates (SIE) experience when relocating to the UAE.

A body of literature was identified that seeks to further investigate the lived experiences of expatriates in the UAE (such as Singh, 2012; Singh et al., 2021) and the lived experiences of female expatriates in the UAE (Harrison and Michailova, 2012). More recent literature on expatriation and the UAE has focused on exploring the factors that affect the career trajectories of SIE in the UAE (Harrison and Michailova, 2014; Tahir and Savara, 2019; Haak-Saheem et al., 2021).

The existing literature is growing and, in some cases, differentiates SIE by context. For example, Tahir and Savara (2019) elaborate on SIE in the UAE, focusing explicitly on New Zealanders. In their works, Haak-Saheem et al. (2021) did not specify a specific context, but divided their sample and provided a Western sample summary and an Asian sample summary.

In the expatriate literature as well as the SIE literature, a significant gap can be identified, namely the lived experience of SIE from the west who identify as black. There is a plethora of research that highlights the discriminatory experiences of black women in the workplace. For example, research conducted in the UK has found that a pay gap exists for most ethnic minorities compared with White British people (Brynin and Güveli, 2012). Further research conducted in corporate America also highlights that in addition to being penalized to an ethnicity pay gap, black women experience racial microaggression at work (Holder et al., 2015). Lastly, research conducted by de Leon and Rosette (2022) explains how black women's dual-subordinated identities render them non prototypical victims of discrimination, relative to white women and black men.

Therefore, the research question of this paper is: What are the lived experiences of black women SIEs in the UAE?



An exploration of the lived experiences of black female self-initiated expatriates the UAE

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Research method:

The research intends to apply a qualitative research approach to explore the lived experience of black female SIE in the UAE. The researcher intends to interview forty interviews with black women who currently reside in the Emirates Dubai and Abu Dhabi.

Research participants will be recruited using a range of approaches, such as social networks and 'snowballing' within professional and social networks.

The research seeks to adopt a grounded theory approach involves inducting insights from field-based research (Glaser and Strauss, 1967). The application of grounded theory is also hoped the further develop extant theoretical explanations on female SIE in the UAE (Eisenhardt and Graebner, 2007, p30).

Research Contribution:

The research aims to contribute management research in several ways. Firstly, the research aims identify the visible and invisible (in)equalities black female professionals experience in the UAE. Whilst literature has described the visible inequalities that black female professionals experience in western nations, a gap can be identified in the Middle Eastern Context. Secondly the research aims to contribute to the career literature. Whilst there is numerous research that describe different theories on women career choices and trajectories (Sullivan and Mainiero, 2008), research lacks in understanding how visible and invisible (in)equalities influence the career trajectories of black female SIE in the UAE.

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Stream 13

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Spaces of gendered dynamics of power and the underlying patterns of social structure in higher learning institutions

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In higher learning institutions (HLIs), gender is a key constitutive element of specialisation and power relations that make up the terrain within which ways of organising are constructed and reconstructed (Shah, 2019). Traditionally, dominant social structures have perpetuated and reinforced dominant discourses of gender stereotypes and gendered power dynamics in the working environment (Bolsø, 2018; David, 2016; Dunn, 2014; Odhiambo, 2011) and in HLIs (Howe-Walsh, 2016). These situated constructs limit many women's career while they simultaneously encounter subordinate gender roles (Morley, 2011; Sang, 2018; Tamale, 2020).

My paper reflects upon spaces of socio-cultural constructs and the gendered dynamics of power experienced in HLIs in Tanzania. The empirical analysis was based on data collected in 2018 and 2019 on gender inclusion and leadership positions in HLIs. The data were collected from two public universities (University of Dar es Salaam, established in 1961, and University of Dodoma, established 2007). The methodology of the study was based on a qualitative approach. The data were collected through interviews, focus group discussion and observation. The data analysis was based on Dey's approach (1993) and supported by the NVivo 12 software program.

In the analysis, actor network theory, the selected intersectionality approach and organisation theory were applied as a framework for understanding mechanisms and structures of social relations and identifying the building blocks of reality and how people make meaning in relation to the interaction between their experiences and their ideas. The intersectionality approach was adjusted to inquire into potentially important factors contributing to gender in/exclusion and how such factors may be interconnected, linked and work as a system in which such factors (academic meritocracy, politics and socio-cultural factors that affect gender) cannot be examined separately from one another when it comes to suggesting appropriate strategies for addressing the problem of women's underrepresentation in leadership promotions and positions in HLIs.

Gendered dynamics of power and women's underrepresentation in HLIs are described as multifaceted, and are interpreted differently by men and women academics. The spaces of culturally related perceptions, attitudes, norms, values, practices, and beliefs in Tanzania have a significant influence on gendered dynamics of power, as well as in structuring social relations in HLIs. To identify the underlying mechanisms (meritocracy, politics and social cultural factors), there is a need to deal with ideas rather than events only, in order to focus on the way the observed mechanisms intersect with gender, ways that were not recognised through the organising of HLIs. Inclusion of women in leadership positions is a complex process, and the study suggests the establishment of practical gender inclusion strategies and policies, recognising and understanding the diverging socio-demographic composition in HLIs.

Keywords: gender; power relations; intersectionality; social structure; higher learning institution

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Harassment in Brazilian higher education institutions: Portraits of a dynamics of violence

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With the exception of the pandemic period, the last few years have seen a growth in the number of enrolments in higher education in Brazil. In parallel, research points to the academic environment as a potential source of violence and illness. Sexual and moral harassment, undoubtedly a source of suffering, has become an issue of recognised importance for organisations, although being rarely studied outside the business context. When it comes to the academy, most of the works, besides being few in number (Pina, Gannon, & Saunders, 2009), investigate the professor as a victim of harassment rather than an active agent in this process.

This study sought to understand how the dynamics of harassment that involve students in this environment take place. The 2 525 responses to the questionnaire published on the internet, obtained in 23 days, signalled the silence that affects these voices. For this abstract, we selected 273 open and sufficiently detailed answers to identify the *modus operandi* of harassment against students in higher education institutions in the country. These were submitted to content analysis using the Iramuteq software.

The results show that the victims of harassment are predominantly women (85.54% of the cases, 69.56% of which are students). It is shocking to note that, in 55.04% of the events, the aggressor is a teacher; 88.08% of the accounts dealt with sexual harassment, with 97.80% of the victims being female and all perpetrators of violence male, which indicates the sexist nature of this type of aggression (Firestone & Harris, 2003). The most common form of sexual harassment found in the survey, according to the typology of Cairo (2018), is seductive behaviour and sexual harassment, with gender harassment, sexual bribery, threat and sexual imposition/rape also being reported. In addition, it occurs more frequently in person, in front of witnesses and in the classroom, which demonstrates the aggressors' sense of impunity (O'Leary-Kelly et al., 2009). Most victims (72.53%) did not take any action in the face of what happened and, when they did, they opted for formal complaints, although, according to the respondents, these usually did not result in any consequences for the aggressors. In 48.21% of the cases, the perpetrators did not suffer any type of sanction (Parker, 1999). We found five reasons why victims did not report the events: lack of awareness of having suffered violence; lack of information on fighting mechanisms, fear of retaliation, shame, and disincentive attitudes (MPT & ILO, 2017; Bondestam & Lundqvist, 2020). Respondents often expressed disbelief in the investigation process (Dougherty & Hode, 2016). Causes of these behaviours are then discussed, as well as suggestions for combating such violence, which include strengthening formal reporting, investigation and punishment structures, disseminating information about harassment among students and teachers, and fortifying student and feminist collective movements that operate to protect their rights.

The strength of this work lies in showing that there is no way of thinking of an inclusive and diverse academic world unless practices like these are concretely and truly repressed. Otherwise, the academy ceases to be a healthy locus of human formation and power against hegemonic voices that oppress marginalised groups, and turns into an environment that reproduces and institutionalises violence.

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Affective temporalities of making it to academia: Experiences of early-career women scholars in STEM

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This paper explores the affective mattering of time in the experiences of early-career women scholars employed across STEM (science, technology, engineering, and mathematics) fields in Danish academia. The analytical perspectives of temporality are taking significant ground in social studies at large (Adam, 1994; Holt & Johnsen, 2019; Orlikowski & Yates, 2002; Steyaert, 2015), and gender and (academic) organisation studies in specific (Davies, 1989; Rafnsdóttir & Heijstra, 2013; Vostal, 2016). These studies implicitly point to how time affectively shapes personal and professional experiences. Time matters when women deal with overload of teaching hours (Valian, 2005), when flexible working hours in academia result in sharpening segregated gender divisions in household labour (Rafnsdóttir & Heijstra, 2013), and when work pressures result in "working harder and sleeping less" (Acker & Armenti, 2004). Yet, clear articulations between the relations of affect and time are missing in the context of gendered academic organisations. I lay out the argument that there are important connections between affect and time, as affective experiences play a significant role in 'feeling' and 'apprehending' time. As such, an affective take on time can shed new light on how temporal orders are negotiated, embodied, resisted and maintained in academic organisations.

The experiences of early-career women scholars (ECS) in STEM pose a relevant case in exploring affective matters of time as they unfold through participation in academic organisations. ECS are on the threshold, either to permanent employment in academia, or to the continuous employment on temporary contracts with an increased sense of marginality. Such positions are marked by hopes and expectations to advance in academic careers, and yet, at the same time, they bring anxiety and stress about the future. While women face gendered stereotypes and inequalities in academia at large (Taylor & Lahad, 2018), women's experiences in STEM fields are particularly marked by numerical marginality, as women intrinsically represent a marginal position in these fields.

Through the empirically emergent idiom making it to academia, this paper takes a departure point in analysing the ways that career trajectories and well-being of women scholars in STEM are affectively structured across temporal possibilities and pressures of finding one's place and voice in academia. The paper builds on 10 in-depth qualitative face-to-face interviews with early-career women scholars working in STEM fields across Danish universities, gathered in 2022. I specifically discuss how, through the idiom of making it, early career women scholars in STEM negotiate their gendered position in male-dominated work environment, how (im)possibilities to make it become a struggle for gendered invisibility and loss of voice, and, at the same time, evoke aspirations to resist academic structures and strive for transformative action.

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Voices from the margins, silences from the core: Complicating intersectionality, feminist solidarity and democratic paideia in higher education in India

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Insurgent gender equality and feminist literature has highlighted how underprivileged groups and trespassing (Mizra, 2013) bodies are side-lined, silenced, or misread, intellectually and institutionally, through seductive and muted discourses of diversity and internationalisation (Tsouroufli, 2023), initiatives to decolonise curricula, and a wider culture of equality badges as institutional polishing (Ahmed, 2012; Tsouroufli, 2018). Complicating gender equality in higher education and exposing hegemonic gender subjectivities/practices and intersectional tensions requires moving away from romanticised and colonising sisterhood (Emejulu, 2018), elitist feminism, and selective activism that prioritise certain voices and differences to instil the neo-liberal status quo and protect the white patriarchal bastion of higher education.

In this paper, we focus on the Indian higher education context, where expansion of gender and women's studies programmes, as well as various institutional and national gender equality policies, has not yet been seen to be coupled with revolutionising educational spaces and unsettling entanglements of gender hierarchies with educational practice and wider societal injustices. This paper draws on qualitative data (group interviews with academics, focus groups with students and syllabi) from a large mixed-methods, multi-regional study aiming to advance gender equality in higher education (HE) in light of the implementation of National Educational Policy (NEP) in India. Thematic, institutional and regional analysis of the data illuminated various manifestations of epistemic violence, including the privileging of transgender identities and the marginalisation of caste and religious identities in the formal and informal curriculum of gender and women's studies programmes. It also unfolded troubling silences of hegemonic academic and student gender identities and expectations for neo-colonial agency and resistance, secularised/sanitised identities, and neo-liberal feminist action as self-improvement.

Drawing on critical (Apple, 2011, 2019; Baviskar, 2008; Giroux, 2003, 2008), feminist (Burke, 2017; Rege, 1995, 2010) and Foucauldian theorists (Zembylas, 2013), we argue that there is an ethical imperative to abandon individualist expectations of voice and criticality and careless feminism operating as symbolic violence against marginalised gender identities. Engagement with critical reflexivity and non-conformist action for dismantling gender and caste (amongst other) politics of the classroom and HE institutions and a shift to a/effective gender pedagogies for democratic citizenship might facilitate intellectual and political activism and transform higher education institutions. Moreover, a shift to becoming public intellectuals, reclaiming collective intelligence, and speaking out about the naturalisation of white and caste patriarchy of higher education through neo-liberal logic and the myth of post-feminist and post-racial lives can open up spaces for democratic paideia.



"It costs me being the other!": Sexism in the early stages of accounting academic careers

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Contemporary business schools are considered sites based on sexist practices that profoundly influence the development of women's academic careers (Benschop & Brouns, 2003; Fotaki, 2013). Previous literature accounts for different kinds of sexism encompassing everyday, subtle, benevolent, hostile, and sexual harassment (Einersen et al., 2021), as well as belligerent, ambivalent, and oblivious sexism (Yarrow & Davies, 2022). Sexism is a structurally complex phenomenon that is embedded in business schools and society in general. Notwithstanding the impacts of sexism on all academic career levels, we believe that these effects on early career academics are deeper, as they are positioned in a sensitive career stage: trying to find their path and construct their identities while fitting the mould (Gardner, 2008). The term early-career academics (ECA) has multiple definitions, but we consider in this paper that this career stage comprises the period in which one is pursuing a doctoral education and the first years after its completion (see Bosanquet, 2017). Previous literature states that being an ECA constitutes a precarious career stage, due to professional instability and insecurities brought by the multiple pressures on the corporatised academia (Malsch & Tessier, 2015; Thwaites & Pressland, 2017) that encompass tasks "excessively and frequently performed outside work hours" (Bosanquet, 2017: 73). For women, this situation is even more severe, because society disregards the accumulated hours of unpaid housework that translated into double/triple shifts (Nganga, Casa Nova, Silva, & Lima, 2022), and imposes socially constructed dilemmas — like motherhood — upon women (Heijstra, Steinhorsdóttir, & Einarsdóttir, 2017; Huopainen, & Satama, 2019). In this context, it is clear that sexist and gendered academic practices impose an extra cost for women to build their careers. Considering this scenario, we aimed to analyse the costs associated with being a woman in a Brazilian accounting doctoral programme.

The accounting profession and academia are gendered fields that impose multiple (in)visible barriers to the women's professional development (Haynes, 2017; Lehman, 2019). Likewise, the Brazilian accounting academia is also based on racialised and gendered practices and socialisation processes (Silva, 2016; Nganga, 2019; Casa Nova, 2022). We drew upon 11 in-depth interviews with women enrolled in different stages of their doctoral education to understand how structural sexism influences their development and experiences. Our findings point to the existence of five different costs 'paid' by these women during their doctoral training: (i) health costs because of the multiple outbreaks of violence perpetrated by sexism, they describe developing mental health problems like anxiety and deep insecurity; (ii) adaptation costs due to the need to move to different cities/universities and to deal with the masculine culture embedded in their doctoral programme; (iii) autonomy costs, as the programmes undermine their autonomy as academics in training and adopt paternalistic practices towards them; (iv) existence cost as they enter an area that sees them as 'unwanted bodies'; and (v) belonging costs, due to the feeling of displacement and being the 'other', in some cases the 'other of the other'. With these results, we hope to contribute to literature analysing sexist (and racialised) practices in business schools and to a broader understanding of gender symbolic economics.



Gender, race and academia. Exploring international academic careers through standpoint theory

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When the four culturally different women authors of this paper discussed the findings of an international qualitative study on global skilled migrants' career progression in different host countries, we constantly challenged each other to explain why migrants' career experiences were any different from those of any other skilled knowledge workers who have to prove themselves and their value to the organisation in contemporary neoliberalist times. Reflecting on our own individual migrant and non-migrant backgrounds as heterosexual women, and on our lived experiences as business school academics, we explore the extent to which gender and race (white privilege) and other intersectionalities (e.g., age, marital, parental status) permeate academic progression opportunities in higher education.

Academia attracts a globally mobile and diverse knowledge workforce. We problematise the meritocracy of rewarding scholarship regardless of gender, race, creed, etc. Following feminist standpoint epistemology, we place our lived experiential knowledge, which has determined our world perspective (Smith, 2005), at the centre of our interpretations, to problematise race and gender 'norms' and the related abjection of marginalised identities in senior academic positions. By integrating an autoethnographic telling and understanding of our diverse and shared lived experiences, we offer our respective lenses when reflecting on the detailed career stories of six globally mobile academics who have migrated to either the USA, Australia or Ireland ('white', Western societies). The career stories of three male and three female academics are interpreted through each of the authors' standpoints, drawing on their personal experiences and reflections respectively, to showcase alternative explanations for the career outcomes.

Feminist standpoint epistemology maintains that only women possess inherent knowledge on matters in relation to women, since women's lived experiences differ substantively from men's. Standpoint theory is also applicable for other marginalised cohorts, such as ethnic/racial minorities, since standpoint theory propounds the 'automatic epistemic privilege' (Rolin, 2006) of the marginalised, making them more aware of structural barriers to progression than the non-marginalised.

The findings draw attention to a male-gendered, white, English-speaking solipsism that excludes or restricts the academic careers of internationally mobile academics (Dar et al., 2021; Risberg & Romani, 2022). Our analysis supports the declaration in Orwell's (1996) *Animal farm* that "All animals are equal, but some animals are more equal than others" in illustrating the career progression opportunities (challenges) for female ethnic/racial minorities in academia in Western host countries.



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Rather than binary, voice or silence, we found that voice and silence co-exist (Knoll & Redman, 2016; McFadden & Crowley-Henry, 2018), where formal voice mechanisms as exemplified in academic institutions' public support of equality through associated accreditations such as Athena Swan co-exist with inflexible institutional norms and biases within academic culture that layers barriers for women and ethnic minorities (and other marginalised intersectionalities). For some, this results in silence by the marginalised academics attempting to preserve their careers from negative repercussions (Bell et al., 2011), thereby adopting acquiescent voice (Van Dyne et al., 2003), rather than to appear disloyal or disruptive. We also consider prosocial voice and the motivations to disrupt the dominant homophilic academic culture in order to embrace diversity, inclusion, intersectionality and heterogeneity.

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In/visible: The intersectional experiences of women of colour in STEM in Australia

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It is now well established that science, technology, engineering, mathematics, and medicine (STEMM) institutions globally should invest in building diverse and inclusive workforces. However, women of colour remain underrepresented in STEM in Australia, and their organisational experiences are under-researched. To address this gap, we used a qualitative approach to explore the complex intersections of race/ethnicity and gender that may contribute to women's underrepresentation in Australian STEMM. Primary data encompassed interviews with 30 self-identified women of colour working in academia, industry, and government STEMM organisations. We drew on intersectionality theory to explore participants' experiences of their working environments and grounded theory in our analysis. This paper focuses on an understudied area related to the maintenance of white male power in STEMM and everyday experiences of 'in/visibility' — the paradoxical space of invisibility and hypervisibility that women of colour occupy within STEMM fields. For example, various features of women of colour's identities, such as physical appearance, cultural background, accent, and name led to participants feeling 'different' and hypervisible in STEMM workplaces in Australia, in which the stereotype of a white male scientist predominates. Women also felt hypervisible as race/gender tokens when they were expected to do the diversity work of the institution. In contrast, participants felt invisible when they were professionally and socially excluded from networking events, such as after-work drinks. Women of colour's experiences of having to work much harder than white colleagues to gain recognition of their organisational value also contributed to feelings of invisibility. The study findings provide deep insight into Australian STEMM cultures by foregrounding how in/visibility shows up in the experiences of women of colour. This study builds our understanding of women's STEMM careers as inextricably linked to intersectional features of social identity and white masculine power dynamics in organisations and society more broadly. We conclude by advocating for a more nuanced understanding of 'women in STEMM' in Australia (e.g., via more sophisticated data collection and analysis) to ensure that national policies and initiatives benefit all women.



Being single in a mobile academia

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Monogamous (heterosexual) coupledness remains the expected civil status of adult individuals. Marriage, having children and buying a home have long been culturally framed as 'settling down', that is, the 'appropriate' follow-on to youthful years of fun, exciting new experiences, and, generally, little responsibility. However, growing numbers of adults do not settle down in the traditional sense. The numbers of adults choosing to live an unattached and childfree life are on the rise, manifesting in the increase of one-person households (Snell, 2017). Nevertheless, single, childfree people face structural disadvantages, known as 'singleism' (DePaulo, 2006) and cultural prejudices (Cobb, 2020), and their life situations become 'queer' when confronted with 'the tenacity of the couple-norm' (Roseneil et al., 2020). In this article, we focus specifically on single and childfree women academics in the context of institutional demands for international mobility to achieve tenure.

Research shows that single, childfree women academics are more likely than their partnered, mothering counterparts to seek permanent and temporary opportunities abroad, including visiting scholarships and research stays (Uhly, Visser, & Zippel, 2017). While often perceived as an unquestioned career advantage by ensuring international experience and networks, international mobility also poses both professional and personal challenges, for example, due to expectations of constant work availability given the absence of familial responsibilities (Gao & Sing, 2020; Utoft, 2020). Thus, the experiences of single, childfree, mobile women scholars are silenced in both the academic literature and in universities' internationalisation practices. Empirically exploring the experiences of 10 women academics who are single and do not have children, we examined how they unsettle traditional notions of settling down through their experiences of singlehood and international mobility. We employed a spatial-temporal perspective (Lahad, 2017; Rafnsdóttir & Heijstra, 2013; Ramdas, 2012) to understand how the research participants 'unsettle' settling down by often accepting (short) fixed-term employment, which poses very specific limitations to the extent to which internationals can then practically and socially 'settle into' their new environments.

As 'foreigners', international scholars may struggle for cultural or language-related reasons to feel part of the work environment (Johansson & Sliwa, 2014; Strauß & Boncori, 2020), which may increase their feelings of work-related stress and precariousness. In their private lives, single women academics, especially those who seek opportunities abroad, may unsettle traditional notions of 'settling down' by pursuing temporary sexual and/or romantic relationships, abstain from dating all together, or rely more heavily on (temporary) friendships for social support while abroad. Importantly, all of the aforementioned factors have an impact on how mobile women academics are perceived by their professional peers and by their families and friends, since long-term, committed relationships, stable jobs, and home ownership are quite often taken as a proxy for maturity and adulthood, which is linked to the persistent stigma attached to adult singlehood (Cobb, 2020). In sum, to challenge the institutionalisation of normative (hetero-)coupledom, we explored women's singlehood in a mobile academic context. We delve into the complex entanglement of opportunities and obstacles across the artificial professional-private divide that being single and internationally mobile affords. Our findings contribute to an in-depth understanding of singlehood, which, in studies of inequality regimes within higher education institutions, appears to be a hitherto largely overlooked identity and social category.

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The intersectionality of gender and race/ethnicity in institutional responses to gender-based violence: The case of research-performing organisations in the European Union

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This paper discusses how research-performing organizations (RPOs) — universities and research organisations) — in Europe address the intersectionality of gender and race/ethnicity in institutional responses to gender-based violence.

Gender equality in research has been on the European Union (EU) policy agenda for over 20 years. As a central topic in the gender equality discourse, ending gender-based violence has been included as a key objective of the EU Gender Equality Strategy 2020–2025. Recently, there has been growing interest in gender-based violence in academia, but there are still few studies on how it plays out — a gap the EU-funded research project UniSAFE (2021–2023) seeks to address. In turn, ethnic and racial discrimination in European RPOs is less visible, even though the 2019 Eurobarometer indicated that discrimination based on ethnic origin and skin colour continues to be perceived as present in educational institutions and as the most widespread form of discrimination in the region. Different types of inequality and discrimination do not work separately, neither in gender-based violence nor in organisations; they are complex, mutually reinforced, and contradicting processes (Acker, 2006; Strid & Verloo, 2019).

'Intersectionality' has been highlighted as one of the most relevant recent developments in feminist theory (McCall, 2005; Dennis, 2008). This concept/paradigm was born out of practical concerns and, from the beginning, sought to achieve social justice (Collins & Bilge, 2016) for minoritized groups facing multiple and combined discrimination. Nonetheless, policies promoting gender equality have mostly failed to take up an (adequate) intersectional approach (Lombardo & Rolandsen, 2012; Manuel, 2019).

In this paper, we discuss the effects of discrimination on the grounds of gender and race/ethnicity, combined, in gender-based violence taking place in EU RPOs, and assess the adoption of an intersectional approach in institutional responses to gender-based violence (or lack thereof). In doing so, our objective is to make marginalised subjects visible and address the gap between the problem and the policy. Additionally, we seek to move the conversation and action forward by sharing practical ideas and recommendations for RPOs.

To do so, we employ a feminist institutionalist approach with an intersectional perspective: we understand that each institution has a particular gender regime and a race/ethnic regime, which, combined, operate through formal and informal norms producing and reproducing inequality through organisational and managerial practices. We used a holistic analytical 7P model (covering prevalence, prevention, protection, prosecution, provision of services, partnerships, and policies) to analyse the data. The term gender-based violence is used to capture all types of gender-based violence: physical violence, sexual violence, psychological violence, economic violence, sexual harassment, harassment on the grounds of gender, and environmental harassment — in both online and offline contexts. We employed a mixed-methods methodology that drew on two sets of primary data produced within the scope of UNISAFE: 1) a survey assessing the prevalence of gender-based violence, implemented in 46 RPOs in 15 EU state-members; and 2) 16 case studies in 15 state-members.



Dear vulnerability... On being lost and found in academic writing

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January, 19, 2022 — Collective writing diary: Ellen

I don't really know why I started writing this poem, if that's what we maybe want to call it, but I just did, out of a hunch or an impulse — and of course, with this diary in mind.

As I write, I think,
I become, I feel,
I learn, I reflect.

Not just ink on paper
Or words on screen
But thoughts, feelings,
Love, pain, moments. Me.

Where are we going, together?
Me, my thoughts, feelings, moments,
Others, their thoughts, feelings, moments.

Travelling a path
Word by word
Sentence by sentence
Page by page.

Eventually pride, relief, grief?
Where to next

As I write. The words flow, my writing is poetic, light and soft. As I write, I transform, my writing transforms. My writing is academic, structured and clear. I am an academic. My academic writing thrills and scares me. As I write, I stumble onto others and they stumble upon me. Together, we tumble through the words, the thoughts, the feelings, the moments, through blank spaces of paper and never-ending paragraphs. In this paper, as I write, we write: the I is Us, My is Ours, Three voices are One, and One voice speaks for Three.

We, three female early-career researchers, make up this Collective I. As I write, we thrive. As I write, we suffer. I write to better understand our writing. I write to open up, sharing my truth of being lost. I write to touch others. We write toget-her (Manadalaki, 2021:1014), hoping to be found.

This paper is an attempt to explore our vulnerabilities (Corlett et al., 2019; Helin, 2019) as early-career researchers (Bansel et al., 2020) trying to survive and grow in an academic world without losing ourselves, our ways, our voice. Can this world not be more? Can writing be a "liberating force" (April et al., 2022: 2) against hegemonic values and masculine conventionalities?



Dear vulnerability... On being lost and found in academic writing

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These questions, they need collective strength. Amongst us and amongst those many others that opened up about their writing, inviting me into their wor(l)ds — wor(l)ds unfolding in our collective diary; writing as a way of writing differently (Kinnunen et al., 2021; Pullen et al., 2020; Kinnunen et al. 2021) for reflection, resonance and knowledge production. As we tumble through the pages, we write. As we write, we explore different wor(l)ds. As we explore, we change?(!)

Come join me in our four vulnerabilities — Courage, Insecurity, Relating, Becoming — I encountered in and through a collective letter diary allowing ourselves to be “touched/able/ing” (Mandalaki, 2021: 1018) (by) ot-hers and myself. Hear my concerns about narrow and suffocating standards of what counts as ‘good’ academic writing (Helin, 2020); feel my pain, anger, grief, and insecurities; but also: wonder about the beauty and liberation of relating, becoming, and changing washing all over you.

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Rethinking digital spaces: Overcoming the gender bias in Hebrew Wikipedia

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From its starting days, Wikipedia, the free online encyclopaedia, carried an empowering ethos as a user-generated content website based on collaborative work, producing a vast knowledge base. However, despite this ethos, the project suffers from clear gender bias, manifested in the paucity of women editors.

Throughout the years, many scholarly answers were given to the question regarding the gender bias in Wikipedia. However, the research literature seldom explores how different barriers are interconnected, and rarely focuses on what prevents women who initially declared their interest from eventually participating in the website. The current research deals with this lacuna, and explores the gender bias in Wikipedia through examining how the different barriers are interlinked in a manner that deters women and prevents them from editing in the website.

Based on action research with a mixed evaluation method and two rounds of interviews, the research followed the steps of 27 Israeli women activists who participated in editing workshops.

The findings show that having the will to edit and the knowledge of how to edit are necessary but insufficient conditions for women to participate in Wikipedia. The finding reveals two categories: (1) pre-editing barriers: negative reputation, lack of recognition, anonymity, and fear of being erased; and (2) post-editing barriers: experiences of rejection, alienation, lack of time and profit, and ownership of knowledge.

The research suggests a 'vicious circle' model, displaying how the five layers of negative reputation, anonymity, fear, alienation, and rejection enhance each other in a manner that deters women from contributing to the website. In order for more women to join Wikipedia, the research offers the implantation of a 'virtuous circle' that consists of nonymity, connection to social media, inclusionist policy, soft deletion, and red-flagging harassments.

Keywords: Wikipedia; gender gap; organisational climate; power relations; knowledge; gender bias; diversity, digital sphere



No time for losers: The price of being “the best little boy” amidst a neoliberal academia

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Heteronormative standards construct people who do not conform to this social structure as abject/dissident (Preciado, 2011) and, furthermore, as failures. From that “[t]he failures and the losses that ‘faggot’ pronounces are multiple” (Cobertt, 2001: 4). Being socially constructed as a failure deeply influences the notion of self-worth and self-identity of sexual minorities, as they learn from a very early age that they are ‘wrong’ in being who they are and should compress their identity by conforming to dominant social expectations (Downs, 2012; Blakenship & Stewart, 2022). To overcome this process, the literature points out the reliance on the “best little boy in the world” strategy, i.e. attempting “to mitigate the negative impact of his [their] sexual orientation identity, including the negative attention he [they] might receive from others if it were discovered, by striving to be the ‘Best Little Boy in the World [BLBW]’” making gay men to “value and strive in any domain where he [they] could achieve individual success; these domains thus became important sources of self-esteem, aspirations, and values” (Blakenship & Stewart, 2022: 3). The pursuit of becoming the BLBW is a learned strategy to survive in highly stigmatising social environments (Pachankis & Hatzenbuehler, 2013). In this sense, we argue that gay men in business schools may adopt this learned strategy to cope with the heteronormative environment and its multiple acts of violence (see Rumens, 2016). At the same time, while this strategy may be used as a means of resistance against sexual marginalisation, we may wonder whether it paradoxically (re)produces neoliberal and managerial practices. Given this scenario, we analysed how the pursuit of the BLBW strategizing amidst a neoliberal academic environment influences the trajectories of gay accounting academics in Brazil.

Theoretically, we combined the discussions about the BLBW strategizing and neoliberalisation of academia. Empirically, we relied upon a set of 43 interviews conducted with 19 Brazilian gay accounting academics in the early stages of their academic career. Our findings are threefold. Firstly, gay academics often rely on success metrics strategies, but, in so doing, they (re)produce and naturalise neoliberal managerialism and the extent of performativity pressure it engenders. Secondly, the reproduction and naturalisation of productivist practices contribute to the corrosion of a healthy academic environment. Thirdly, far from enhancing their well-being as accomplished individuals, gay men’s endorsement of the BLBW strategy reinforces the ascendancy of neoliberal practices in their daily lives, which is leading them to an exhaustion path. A path for liberation, therefore, has transformed into a path towards exhaustion — consequently exposing homosexual academics to the risk of being labelled as losers and failures (Cobertt, 2001; Sandage, 2005) despite their efforts to accumulate academic capital in multiple ways. With this paper, we hope to contribute in three ways: to the literature on the neoliberalisation process of universities and on gay academics’ experiences in the business school setting; to the understanding of the complex relationship between one attempt to subvert the neoliberal metrics as a resistance strategy; and the thin line in reproducing the neoliberal system and its inequalities.



Silence and voice in writing: Knowledge production, intersectional identities, and epistemic injustice

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In this paper, I examine the dynamics of voice and silence in academia as manifested in writing. As feminist scholars have long argued, knowledge production is not neutral or value-free but "shrouded in masculine norms and values" that produce and maintain gendered inequalities (Knights & Richards, 2003: 214). While these mechanisms are often 'muted and ignored' (Tietze, 2018) — effectively silenced in order to uphold privilege — they impactfully shape perceptions of what counts as 'excellence' (Van den Brink & Benschop, 2012), or simply as legitimate knowledge. Masculine tropes of scientists as 'decisive, methodical, objective, unemotional, competitive, and assertive' (Rhoton, 2011: 698) further shape assumptions of who has the capability to produce legitimate knowledge. Paradoxically, while knowledge production is supposedly evidence- and merit-based, authors' attributed identities (notably, gender and race) powerfully affect how their contributions are valued, and the extent to which recognition is bestowed or denied. This rendition of power is conceptualised as epistemic injustice, whereby the attributed positioning is "often used as a practice of devaluation" (Bacevic, 2021: 2).

Seeking to make visible and challenge the norms that shape knowledge production, the 'writing differently movement' (Kostera, 2022) has emerged in the feminist margins of management and organisation studies with the important mission of critically interrogating how knowledge is written in MOS. Often, texts in this field seek to redress "the exclusion and silencing of the feminine, the bodily and the unconscious" (Vacchani, 2019: 12) by drawing attention to the masculine logic and assumptions that govern 'legitimate' social scientific writing. As a key element of the commitment to disrupting scientific writing norms is to stop writing as if "seeing everything from nowhere" (Haraway, 1988: 581) and instead acknowledge the presence of an embodied author, the prominence of autoethnographic writing — collaborative or individual — in the field is notable. These texts share a commitment to forging a space for marginalised voices and championing alternative ways of writing by "challenging authoritative frameworks which suppress difference and multiplicity and encourage writing multiplicity" (Pullen, 2006: 280).

In this paper, I draw on the literature on epistemic injustice (e.g., Dotson, 2011, 2012; Fricker, 2007) and work produced within the writing differently movement to consider its potential and limitations for making visible intersectional identities and inequalities in writing for knowledge production and its potential for redressing patterns of epistemic injustice. The paper seeks to contribute to research on inequalities in academia, with a focus on the less explored area of academic writing practices.

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Intersectionality in research: Implications for gender transformative practice

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Rooted in black feminist activism and scholarship, intersectionality as a theoretical framework explain the ways in which social identities such as gender, sexuality, age, race, class, and (dis)ability, amongst others, are interconnected and create unique experiences of oppression and discrimination for marginalised persons. While the value of applying intersectionality in research continues to gain prominence, the analytic complexity of intersectionality presents methodological challenges. Some scholars have drawn attention to implications in quantitative research. For instance, it focuses on the reporting of variables in a descriptive manner, and does not deeply capture social context or nuances of intersecting identities.

There is limited literature on scholars' insights into what methodological characteristics they consider when conducting intersectional research. This paper reports on nine individual qualitative interviews, conducted online with a diverse group of academics and researchers who have published research using an intersectional framework. The semi-structured interview guide probed the following domains: (i) participants' conceptualisation of intersectionality in research; (ii) their decision-making process concerning which categories of identity to include or exclude in a study, and, particularly, if they make this process explicit in research publications; (iii) which research methodologies they find appropriate when conducting intersectional research; (iv) the benefits, drawbacks and challenges in applying an intersectional lens to research; and (v) reflections on researcher positionality.

Interviews were transcribed and the transcripts organised, coded and thematically analysed using ATLAS.ti (Version 9). Two participants identified as male and seven as female, and their geographic location spanned the USA, Kenya, Namibia, Sweden, and South Africa. Participants' career level ranged from doctoral student to veteran professor in their field of study. The participants worked in a variety of research areas, including disability studies; political ecology and feminist sciences; gender politics, including women's representation, women's movements, and policy issues like gender-based violence and intersectionality; history of science, medicine, and technology; health equity and sexual and reproductive health and rights; public health; and sociology of gender and sexuality. Social identities most frequently studied by participants include intersections of the following, where the combination depends on the field of study and the particular research questions: gender, women in particular, race/ethnicity, social class or socioeconomic status, people with disabilities, sexual orientation, and geographic location.

The findings highlight how methodological decision-making is influenced by the potential for research to advance social and structural change; conceptual refinement based on personal experiences; and the need to integrate self-reflexivity throughout the research process. Participants advocate that intersectionality is more than an analytical frame, but speaks to a worldview and approach to conducting research, influenced in many instances by personal histories and experiences. Viewing intersectionality as an approach and not just methodology enables scholars to more easily integrate an intersectional lens throughout the process of knowledge production, to achieve more gender-transformative analyses of complex intersecting social identities. Furthermore, this intersectional orientation they adopt, and sometimes embody, assists scholars to move beyond merely exploring marginalised social identities, but to shift towards identifying ways of stripping down the systems of power and privilege that produce marginality and vulnerability.

Keywords: intersectionality; research methods; social identities; social change; self-reflection; decision-making; intersectional analysis



Say No More – Autoethnographic Exploration of Gendered Work in Academia

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I summon all my courage and tell him "But I was promised more time for my research". I am frustrated and can already feel the tears filling my eyes. "Great, now I look weak". He keeps on assuring me that it won't be much more work. As I have heard all this before, I try one more time to reason with him. He kindly replies "well if this is really what breaks the camel's back...", implying that I am weak indeed.

This autoethnography sets out to explore inequality in academia in terms of gender-unequal division of work. Both in the industry and in academia, women have been found to spend relatively more time on non-promotable tasks and less time on promotable ones (Babcock et al. 2020). Women tend to volunteer, be asked to take on, and be more likely to say yes to non-promotable work, which is driven by a shared expectation that women will say yes (ibid). As suggested by Harre et al. (2017), the request to take on non-promotable work, also called academic housework, is merely rhetorical. It relies on women's long-standing secondary status at work. After all, activities with greater prestige, power, and status have always been reserved for men (Millet 1969).

Yet, the issue is not only unequal distribution of work. Characterized by masculine working culture, academia values and privileges, competitiveness, overwork, individualism, and high self-confidence (Heijstra et al. 2017), publishing research has been normalized as the main aim of academic activity, while other important dimensions of academic labor are getting side-lined (Pereira 2020). Indeed, academia tends not to recognize the more nurturing, administrative roles (i.e., the non-promotable academic housework) that women are more likely to occupy (e.g., Dobeles et al. 2022; Gurrieri et al. 2022; Stevens & Maclaran 2022). Women are not only more often responsible for the undervalued academic housework, but it also hinders their career progression (Heijstra et al. 2017; Macfarlane & Burg 2019).

The post-feminist answer to these issues is that women can claim agency simply by learning to say 'no'. If only women were more assertive, more masculine, they would get ahead in their careers. However, focusing on the 'no' discourse risks reproducing problematic assumptions and exclusions, in particular recasting too much responsibility on individual actions and a failure of women to take space. Emphasizing that 'no' is not an answer, the aim of this paper is to investigate the wider organizational practices and norms that preserve inequality in academia and explore the regime of governmentality underlying it and how to break it.

My lived experiences of working in academia constitute the primary data for this autoethnography (see e.g., Soini 2022; Özdemir 2022). I follow the narrative tradition in which researchers "take on the dual identities of academic and personal selves to tell autobiographical stories about some aspect of their experience in daily life" (Ellis & Bochner 2000, 740). The purpose of autoethnography is to open future conversations using the narrative as a form of resistance and empowerment (Ellis & Bochner 2000). Indeed, writing about my experience is a practice of 'mourning' (Mandalaki 2022). Acting as "a remedial catharsis", it provides me the means to get my privileged, yet marginalized, voice heard. It offers an opportunity to resist the normative structures of masculine academia through expressing my anger, frustration, grief, and exhaustion. Yet, it can also enable collective political action towards meaningful change both in academia and broader society (Mandalaki 2022).

Stream 14

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Women at the great war at work: Landing meaningful change in Engineering in Scotland

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Tongland Works of the Galloway Engineering Company, built during the First World War in Scotland, was a unique venture, not only to carry out war work in engineering, but to train women as professional engineers at the time when women were not allowed into the engineering profession. Drawing on archival material, this paper examines the 'university for women' initiative, which arose at Tongland, the venture whereby women took advantage of opportunities created by war's changing social norms to enter the engineering field. The Tongland works was an off-shoot of the much larger Arrol-Johnston factory at Heathhall in Dumfries, which manufactured whole aircraft and lower-powered aero engines, made to established designs licensed from Austro-Daimler before the war. The factory later became famous for producing the Galloway car, the 'car for ladies made by others of their sex' under the leadership of engineer Dorothée Pullinger.

The paper draws as much as possible on first-person narratives of women pioneers, those targeted initially to this programme — having a university degree — thinking through how its spaces were constructed and experienced in and through gender performativity, including leadership and supervision. The Galloway Engineering Company was trying to avoid the pitfalls of using unskilled labour and dilutees in complicated work by creating a new workforce initiative of professional female engineers committed to developing their own engineering career, and, in the view of the company, were expected to learn quickly on the job.

The barriers for women in male-dominated industries, including engineering, are historically embedded. These include marginalisation, harassment, and other forms of discrimination and social and professional exclusion. The occupational cultures in these industries continue to be constructed as highly masculinised, and, as a result, organisation-level discrimination and gender stereotyping are commonplace (Bridges et al., 2021, 2020; Martin & Barnard, 2013; Whittock, 2000). Indeed, persisting socio-historical factors reinforce the expectations based on a belief that men are constructed as more suited to these professional environments and occupational roles, and are therefore more entitled to the opportunities arising from them.

Recent research emphasises individual resilience as playing a part in women thriving and developing enduring careers in such male-dominated industries when supported through gender-inclusion strategies and organisational resilience practices (Bridges et al., 2021). These authors have developed the Resilience for Gender Inclusion (RGI) model, combining gender inclusion strategies with organisational resilience strategies.

This paper examines the historically significant professional training enterprise under the name The University for Women as a part of Galloway Engineering Company Tongland works in Scotland. We draw on untold histories of women working in engineering and related industries under this apprenticeship venture, and, by doing so, make the stories of women engineers leading such meaningful change in engineering visible, attributing names and exposing their contribution.



Leadership education for women: Incorporating occupational health and safety (OHS) principles in adult learning to enhance attainment of sustainable development goals in Africa

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This conceptual paper focuses on the development of a theoretical framework focused on incorporating occupational health and safety (OHS) principles in leadership education for women. Such a theoretical framework could assist in addressing various Sustainable Development Goals (SDGs) set by the United Nations (UN). It incorporates the principles of SDG 1 (End poverty in all its forms everywhere), specifically SDG 1.4 (Ensure that all men and women, in particular the poor and the vulnerable, have equal rights to economic resources, as well as access to basic services, ownership and control over land and other forms of property, inheritance, natural resources, appropriate new technology and financial services, including microfinance).

African women are the driving force behind the small businesses that empower communities, alleviating poverty by creating employment opportunities in these communities. Women initialise education around OHS principles in households and communities, teaching people how to conduct themselves and business in a manner that is safer. Formal leadership education would therefore be beneficial to sensitise women to OHS in their communities and their role in sustainable development. In addition to the abovementioned focus on poverty alleviation, quality education (SDG4) and decent work and economic growth (SDG8) are combined into this proposed OHS leadership education framework for women.

People across Africa face a greater threat of poverty than they have in 20 years, due to the impact of COVID-19, continued conflict, and climate change. Despite the challenges caused by COVID-19, a revolution took place in the adult education space that made learning opportunities available to people around the world through online platforms. Within this context of adult education, it is important to create a space where education is focused on the African context, to develop future women African leaders, improve technical OHS skills and create opportunities across the continent. Many households are single-parent run, primarily by women. These women did not necessarily have the opportunity to be educated in a traditional face-to-face environment. Reimagining higher education provides an opportunity to many women to get a formal education whilst continuing to run households and be the main breadwinner. The flexibility associated with online learning and the ease with which adult learners can access a wide variety of courses, sources of information and peers from across the world creates an opportunity for engagement and innovation.

The COVID-19 pandemic increased awareness of online learning opportunities. This proposed OHS leadership education framework for women can be utilised to empower and motivate women. Women are known for investing back into their own communities, sharing knowledge and, in turn, empowering others. Therefore, investing in the OHS leadership education of women in Africa is investing in the future health and wellbeing education of an entire community.



Affect and solidarity through platform spaces — leadership in the 2022 Iranian protests

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Despite many movements' claim of being leaderless, critical leadership studies have shown that just because a movement is leaderless does not mean that it is leadership-less (see Sutherland et al., 2014; Eslen-Ziya & Erhart, 2015; Poon & Kohlberger, 2022). Yet, few studies attend to the leadership dynamics that give direction to social movements (Crevani, 2018). This study placed empirical emphasis on the embodiment of leadership (Smolović Jones et al., 2021) and the corresponding spatial dynamics (Smolović Jones et al., 2022) in light of the experiences of a female entrepreneur in resistance to draw out the affective dynamics, an approach aligned with those taken by feminist, post-humanist, and new materialist scholars (Pullen & Vachhani, 2021; Fotaki & Daskalaki, 2021; Just & Muhr, 2019; Ashcraft, 2017, 2021; Clossen & Winter, 2022).

We posed these research questions: How is embodied leadership practised by female entrepreneurs on Instagram during the 2022 Iranian protests? How does the platform shape the place and space to influence movement leadership? This critical case analyses one female entrepreneur's social media activities and strategies in the precarious business environment that was Iran before the death of Jina Mahsa Amini, and during the first month of the subsequent protest movement. Our data collection ended with the woman's arrest. First, existing data serves to illustrate the interdependencies of a woman entrepreneur's brand's capital and platform technologies in precarious conditions. The beginning of the protest movement brought a significant change to Iranian women, with a wide reach on social media platforms. Previously, they had been entrepreneurs and role models, but when they began to use their social media platforms to speak out about the protest movement, they became micro-leaders practically overnight, risking not just their social media accounts but effectively their sources of income in the process. Individuals who had previously been careful about what to publish on their public social media profiles and tried to be in line with government rules halted all business-related activities and fully utilised their pages to join in the call to protest, general strike and boycott of regime regulations.

Our examination of the constitution of digital place and space reveals how her actions amounted to the mobilisation of the reputation capital she had amassed. Hence, the embedded authority dynamics of leadership practices are, at once, self-sacrificial and agential (Borgerson, 2018). During this time, it became evident that the place and space, as an affordance of the Instagram platform, became grounds where "the materiality of a place itself speaks back" to shape "competing ideologies, histories and priorities" (Smolović Jones et al., 2022). We further attend to the consequences of the authoritarian state's control over the digital platform's data, and describe the realities of the entrepreneur.

Attending to the embodiment of leadership does not amount to a turn back to a leader-centric notion; instead, it is an acknowledgment of how solidarity is practised through sensory experiences of bodies. Specifically, we emphasise how the ability to affect and be affected can escape the capture of language, just as "solidarity building may be experienced and constituted through the body as well as through language" (Smolović Jones et al., 2021). Therefore, we further rely on creative multi-modal social media content — viral posts that the women entrepreneur reposted — to illustrate the flow of affect that generates solidarity. How female bodies constitute sites of resistance (Fotaki & Daskalaki, 2021) is evident in these posts.



Challenging the devaluing of care and support through distributed leadership: A case study of the Gr8 Support Movement

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Our paper reports on a case study of the Gr8 Support Movement. The Gr8 Support Movement is an online network established in 2017 by an NGO, Paradigm, that provides training and development to organisations working with people with learning disabilities. The network was created specifically for support workers; a small subscription allows access to the network. Members can write and read comments, organise and participate in webinars (on topics such as human rights, supporting people who are dying, supporting people in exercising greater sexual choice and independence). A total of 28 organisations have joined the movement from across the UK, which means that over 10 000 support workers have access to The Gr8 Support Movement. 'It's not just a 'resource'. It's a movement of positive change' (Paul Richards: CEO of Stay up Late).

The Gr8 Support Movement is important for two reasons. Firstly, it was established out of a recognition that care work is highly skilled, although badly paid, strongly gendered and racialised. The majority of care workers are women, often from a minority ethnic background, and it brings with it connotations of dependency and vulnerability. It sits, therefore, within the project of reclaiming the meaning and value of care work, as described in Butler's (2009) work on 'grievable' lives, Nishikewa's (2011) redefining of care work as 'knowledge work', and more recent articles in Feminist Frontiers (GWO) on 'raising the value of care' (Thomson & Macias-Alonso, 2020; Bahn et al., 2020) and the Care Collective's Manifesto presenting care as ontology and at the heart of an interconnected world.

Secondly, 'leadership' within the Gr8 Support Movement is enacted through the posts members write, the suggestions they give to each other about creative ways of supporting the people they work with, the issues they identify, and through providing a channel for feedback to policymakers. Our paper provides illustrations of the ways in which leadership is embedded in artwork, stories and webinars, which, together, provide a testament to the sophisticated nature of care and support work.

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Gender, race, and corruption: An investigation within South Africa

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The United Nations estimated that African leaders have siphoned more than 200 billion out of Africa in the year 1991, with little changing in subsequent decades (Owoye & Bissessar, 2018). The purpose of this research study is to explore how acts of corruption and the racial and gendered background of corruptors interact systematically within organisational life in Africa. Solidarity-building is an action to resist corrupt acts to siphon large amounts of important capital out of organisations that could be better utilised in emerging South African enterprises. Solidarity-building has emerged as a powerful action to resist (Smovolic Jones, Winchester, Clark, 2021). Salient aspects of employee background have been explored widely in the academic literature, particularly within the diversity field, yet studies discussing gender, corruption and race are underexplored, particularly in emerging markets where marginalised groups are more vulnerable. In the case of the African continent, race has been weaponised as a rationale to oppress large groups of people, with entire countries such as Nigeria and South Africa still struggling to overcome this vicious cycle (Imiera, 2020).

Qualitative data were collected through 15 semi-structured interviews of female and male executives in several industries. This empirical study is critically important because it examines organisations within emerging markets in Africa, as opposed to the more traditional focus on industrialised, Western economies. Luiz and Stewart (2014) explored strategic responses to corruption in the African context and found that more research was needed to understand how workers resist these actions. The importance of this study within the discourse relates to potential methodological and theoretical implications, as well as deepening our understanding on solidarity-building and how corruption continues to exacerbate gendered and racial injustices globally.

Keywords: corruption; race; gender; qualitative; South Africa; neocolonial



The need for an intergenerational, collaborative women and girl centric approach to the future we want

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The world is in deep need of meaningful, compassionate, love-inspired social change (hooks, 2001). This calls for bold, radical leaders who have the capacity to lead with not only their minds, but their heart — who embrace the value of human and non-human life. A shift from heteronormative individualism to the collective is needed to save the planet and human existence.

In this regard, the mutually agreed upon 2030 Agenda for Sustainable Development serves as a guide for generative thinking and collective action for everyone everywhere. The 17 Sustainable Development Goals (SDGs) and their 169 targets with the overarching goal of eradicating extreme poverty align with the GWO conference theme. Member states committed to inclusive and equitable education, gender equality, empowering women and girls, sustainable inclusive economic growth, and full and productive decent work that leaves no one behind (UN General Assembly, 2015b.)

Women and children are the most vulnerable populations socially, economically, and environmentally. While the differentiated impact of these elements on women are well documented, women and children are not significantly involved in policy solutions (Glemarec, Qayum, & Olshanskaya, 2016). Involving women in the conversation as decision-makers and policy designers create change at the local level.

This paper uses two examples to illustrate the importance of gender-, generational and racial inclusivity. The first example of a balanced gender approach for collective action is based on a country-led action research study (Jackson, 2020) that included the nine multi-stakeholder groups in Manyatta Kisumu, Western Kenya. Leaders in government and leaders representing these groups in the settlement, all impacted by the environmental challenges, came together in a participatory manner to find solutions using the Sustainable Development Goals as the lens to identify the most pressing issues. Participatory geospatial technology and other approaches provided concrete data and, together with lived experiences of life in the settlement, a new vision was geo-designed (Jackson, 2020).

The second example essentialises the importance of coalitions led by intergenerational black indigenous people of colour (BIPOC). During the recent United Nations COP27 (Conference of the Parties27) in Sharm El-Sheik, youth were provided a dedicated space to voice their concerns about climate change that impacts people and the planet and contributes to an increase in poverty, especially in developing and least developed countries. Archana Soreng, a member of the UN Secretary General's Youth Advisory Group on Climate Change, believes "Indigenous people, local communities, young people, women, and girls, should be leaders of climate action and the SDGs and not victims of these policies." Xiye Bastida, organiser and youth leader of Friday for the Future stressed the reciprocity between nature and humans through an intergenerational approach to solution-finding. The paper explicates the need for an intergenerational, collaborative women- and girl-centric approach to 'The Future We Want!'



Theoretical and empirical analysis of hope as a line of intensity in the lives and work of sustainability leaders

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This paper presents theoretical and empirical analyses of hope as 'a line of intensity' (Braidotti, 2011) in the lives and work of sustainability leaders, and as a force in the production and enactment of differently gendered leadership practices. Thinking with Deleuze's philosophical notion of affect, we conceive hope as an affective product, which is to say, as a physical, cognitive and/or intellectual expression (or happening) emerging from "the change or variation that occurs when bodies collide, or come into contact" (Colman, 2010: 11). Drawing on texts generated through interviews with sustainability practitioners in large New Zealand-based organisations, we trace-and-map situated expressions of hope and their impact on leadership practices directed at addressing climate crises by facilitating the adoption of more sustainable business practices. We do this, first, through a focus on selected storied accounts where the consequences of change and movement (affects) are recognised by individuals, becoming ideas (e.g., 'hopeful geographies'), states (e.g., hoping for a future unlike the present), and attitudes (e.g., 'post-hope' optimism, hopelessness) that "compel systems of knowledge, history, memory, and circuits of power" (Colman, 2010:), as well as various actions and activities directed at sustainable change.

Working with an active relational ontology, these various 'lines of intensity' are understood to generate connections, movement and affective happenings in the context of relations between sustainability leaders, their colleagues, communities, culture, the natural environment, and so on. We employ Braidotti's (2013: 344) nomadic ethics to distinguish between lines that repeat existing patterns and norms (e.g., the 'spent hopes' of capitalism), and so "leave the power structures unchanged and unchallenged", and lines that open a gap, a 'generative crack' (Braidotti, 2019), a creative possibility (Braidotti, 2011), or follow a 'path of mutation' (Lorraine, 2010). That is to say, these 'minor' lines deviate from and resist the 'majority' standard — "the social and symbolic system which has welded together Being, Subjectivity, Masculinity, compulsory Heterosexuality and (Western) ethnocentrism" (Braidotti, 2013: 346). Our empirical analysis focused on selected accounts of the actualisation of minor lines of hope in situations where leadership is described as taking place, that is, where action is being mobilised towards the creation of more sustainable organisations and societies. In conversation with participants, we show how minoritarian manifestations of hope in the form of stories, imaginings, (dis)identifications, ways of relating and ways of talking, both inform and are informed by a feminine-feminist ethic of care, joy and love for the more-than-human world (Braidotti, 2018, 2021; Phillips, 2019, 2020). Hope understood and analysed on these terms is consequently situated as a key element in interpreting and addressing climate crises.

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Feminist social movement for change in the devolved English regions — One Day in Liverpool

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"...and when I read the industrial strategy and its funding priorities, pouring over 90% of our money into companies run by men, employing 90% men, my anger boiled over into action. That's how One Day started. How to start a women's revolt — boil our anger." Erika

This paper explores the intentions, actions, and impact of an activist group of women who came together for 'one day' in 2019. Through collective action, they challenged the proposed industrial strategy for economic growth in the Liverpool City Region Combined Authority (LCRCA).

Neoliberal economics and industrial development policies perpetuate the UK governments agenda for regional growth, but are known to disadvantage women and others (Seguino, 2020). Despite knowing these policies drive inequalities (and having an awareness of gender mainstreaming approaches), they persist, instilling the economic disparities that are engrained into regional ecosystems. Time and time again gender, race and disability are ignored in economic growth plans (Revenga & Dooley, 2020).

Through a process of collaborative ethnography and reflection, this paper explores this process of feminist organising as a social movement theory (SMT). Grosser and McCarthy (2018) focus on three key concepts within SMT: political opportunities, mobilising structures, and strategic framing processes. This framework is used to explore the impact of the women's protest in the emerging economic and political landscape in the region.

Findings suggest that, whilst some of the early approaches used by the One Day group in sense-making may have played into the notion of the neoliberalisation of feminism (Rottenberg, 2014), their passion and motivation for the cause created a persistent and growing movement that challenged the accepted status quo. As a new organisational form, the Combined Authority structure allowed for collaborative relationships to grow with 'elite allies' and 'tempered radicals', making way for new leadership practices and policy development. A process of reframing created stronger civic partnerships, and gender-responsive economic decision-making became increasingly evident during this emergent phase.

Furthermore, this paper also offers a timely opportunity to explore the lesser studied element of social movement impact theory in the wider geography of the region, offering gendered place-based insights and ways of working with activists and scholars that may be of use to policy makers and practitioners.

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Managing 'vulner-abilities' at work: Insights and learnings from professional dancers

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This study develops the concept of relational 'vulner-ability' in advancing management theory in the field of organisation studies, and promotes humane, relational and embodied perspectives of leadership. The theme of vulnerability is topical in many ways. For example, women as leaders are still questioned if they show their relational vulner-ability publicly (Helsingin Sanomat, 2022). There are numerous established sociocultural norms of how managers are expected to work and 'be' in contemporary work organisations: perfect, in control, strong, always correct and knowledgeable (Corlett, Mavin, & Beech, 2019). In this study, I theorise vulnerability as an ability, a productive position, and understand vulnerability as an embodied capacity to authentically and confidentially be in relation with others (Cunliffe & Eriksen, 2011; Ryömä & Satama, 2019; Pullen & Vacchani, 2021). The research questions of this study were as follows: How is relational vulner-ability experienced among professional dancers? How can relational vulner-abilities be managed and how does their acknowledgement affect societies at large?

The empirical material of this study consists of 26 in-depth interviews conducted with Finnish National Ballet dancers (March-May 2021) on Zoom, combined with my autoethnographic diary notes throughout the research process. I chose professional dancers as the primary focus of this study because they are an intriguing context, entailing links to embodiment and relational leadership, as well as gendered beliefs in developing sustainable careers, affectivity, and femininity, which are all important aspects for the deeper understanding of managing relational vulner-abilities. Specifically, I envision impactful scientific contributions in two core areas.

First, the study is conceptually innovative by understanding vulnerability as a relational ability (vulner-ability) as a part of developing a more humane working life. Genuinely caring encounters, shared humanity and learning to be comfortable with being uncomfortable are distinguished sources of sustainable productivity in the future working life. The study also offers practical tools for managers and employees to recognise their own misconceptions, unhealthy beliefs and weaknesses, and to improve their self-awareness in their everyday encounters with others.

Second, the study advances methodological renewal by developing practices of 'vulnerable methodology' in the field of MOS. Rather than defensiveness in the face of vulnerability, constructed as weakness, the strength and value of vulnerability lie in its opportunity to open up alternative ways of researching by applying the vulnerable methodology developed in this study.

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"You just have to be there": Using the body to confront and navigate resistance against gender-equality work in international missions

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The body is usually viewed either as an object of resistance or as a tool for expressing resistance. This article expands the theorising of the body by exploring how it can play a part in countering and navigating resistance. We focus on resistance against gender-equality work in international missions, and explore how gender advisors confront and navigate this resistance through embodied strategies. Drawing on qualitative interviews, we conduct a thematic analysis that highlights how the body is used in relation to the somatic norms of the mission. The respondents embody a variation of identities that both trigger and disarm resistance, depending on mission context. Some tenets of the embodied identities are assigned, but other aspects of their embodied identities — clothing, manners, display of body art, lingo — are played with in ways that challenge and deconstruct identities, sometimes actively disorienting counterparts to persuade them to change their priorities. Findings suggest that gender advisors who either adhere to the somatic norms of the particular mission or who are able to manipulate their embodied identities in ways that are perceived as non-threatening experience themselves to be more successful in advocating gender transformative agendas. This is problematic, since it may reproduce the very same social hierarchies that the gender advisor is set out to challenge.

Keywords: identity; embodiment; navigating resistance; gender equality work; international missions



Leadership to resist vampirism: A Gothic Marxist study of the landlord-tenant struggle

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Landlordism has been a boom sector of the UK economy since the privatisation of public housing in the 1980s. Political-economic choices continue to erode social housing, which is particularly sought after by women, making them vulnerable to the exploitation of private landlords. Yet, little research exists on how landlords organise their tenants for profit, let alone how tenants resist exploitation. This study contributes by offering gendered and Marxian theorising of the dialectical struggle between landlords and tenants. We present an empirical study of the community union ACORN, drawing on semi-structured interviews with 30 members and two years of participant-observation data of one of its organisers. We employ a Gothic Marxist approach to make visible the exploitative, draining and normalised practices of landlords, but also the resistance leadership of (mostly women) tenants. The vocabulary and grammar of horror is employed metaphorically to make vivid but plausible connections (Rosenhead et al., 2019) between the draining of victims by vampires and the capture and exploitation of tenants by landlords.

Gothic Marxism draws inspiration from Marx's (2004: 405) positioning of capital as "dead labour which, vampire-like, lives only by sucking living labour, and lives the more, the more labour it sucks". Such a parasitic relation is amplified in the case of landlords, a non-productive fraction of rentier capital. The central preoccupation of Gothic Marxism is bringing to light "the very insidiousness of the capitalist grotesque ... the ways in which its monstrosity becomes normalised and naturalised via its colonisation of the essential fabric of everyday life" (McNally, 2011: 2). At the root of this argument is the sense that monstrous phenomena are normalised to such a degree under capitalism that they cease to register as horrifying. Bringing into light the monstrous that is made normal in this way involves a twin focus. First, naming the monsters and their acts through a 'capitalist monsterology' (McNally, 2011) and, second, restoring dignity to a society's 'detritus' (Cohen, 1993: 11), the victims of its monsters. Hence why Gothic Marxism has been used to elucidate the overlapping ways in which patriarchy-capital violently positions and exploits women through culture (e.g., Newitz, 2006).

By drawing on additional conceptual resources in the related areas of social reproduction theory (e.g., Bhattacharya, 2017; Ferguson, 2019) and critical human geography (e.g., Harvey, 2019; Massey, 2005), it is possible to extend the remit of Gothic Marxism to illuminate exploitation through housing — how women's gender is exploited by landlords and how such exploitation is normalised and made more horrifying through the dank, seemingly inescapable spaces of rented housing. Women are trapped in the reproductive roles of housekeepers to damp and mouldy spaces, which are made prison-like and uniform through the power landlords exert in the housing market. Women victims experience routine intimidation while paying a substantial portion of the income they earn from selling their labour power to landlords. Thus, their subjective and economic freedoms are drained by their vampiric captors.



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Yet, these women do fight back. We contribute to the literature on resistance leadership (Collinson, 2020; Sinha et al., 2021; Zoller & Fairhurst, 2007) by showing how tenants collectivise and resist. They do so in two ways; first, by dragging vampires into the light — exposing their monstrous practices, embarrassing them in the wider world of neighbours and business peers, and, second, through developing the agency to resist and do battle against the life-draining practices of landlords. This process is dialectical and spatial. It begins through making normalised exploitation seem 'weird' (Fisher, 2016) and 'monstrous' (McNally, 2011): awakening victims from the hazy stupor of their capture. It continues through a mutually reinforcing process that builds a sense of autonomous self-determination in relation to the spatial environments in which union members live and agitate — a process of reclaiming resources and freedoms.

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Regenerative leadership and the climate crisis: Theorising a 'care for the earth ethic'

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Humanity faces no greater challenge than climate change (Rockström et al., 2009; Steffen et al., 2015). As UN Secretary-General António Guterres grimly declared, we have now reached a "code red for humanity" (Harvey, 2023). Many climate experts — including the UN International Panel on Climate Change (IPCC) — suggest that solutions to address the ecological crisis be organised around two principles. First, because of the complexity surrounding climate change, a systems approach is needed (Williams et al., 2017). Second, given the scale of the problem, solutions cannot merely make minor adjustments to business as usual — we need radical or transformative ways of addressing the problem (Whiteman et al., 2013; Wright & Nyberg, 2015).

A promising approach fulfilling both requirements is regenerative leadership, defined as leadership that "senses and embraces surrounding living ecosystems ... in a way that allows for ecosystems to regenerate, build resilience and sustain life" (Muñoz & Branzei, 2021: 510). In contrast to concepts such as sustainability, which seeks to maintain already-damaged systems or prevent human-induced damage in the first place, regenerative leadership focuses on managing human-nature relations in such a way that humans and nature coevolve to help socioecological systems thrive (Du Plessis & Cole, 2011). Examples range from rehabilitating ecosystems after destructive open pit mining operations (Kawalec et al., 2020) to leading rewilding farming practices and permaculture projects (Roux-Rosier et al., 2018). Crucially, such leadership offers a fundamental shift in the human-nature relationship, moving away 'human over nature' to a 'human with nature' (Du Plessis, 2012: 19).

This paper draws from the ethics of care perspective (Gilligan, 1982), including its ecofeminist application within organisation- and management studies (Phillips, 2015, 2019), arguing that, for regenerative leadership to maintain its transformational potency, it must develop a 'care for the earth' philosophy. By this we mean that regenerative organising must constitute "an activity of relationship..., taking care of the world by sustaining the web of connection so that no one is left alone" (Gilligan, 1982: 82; Moriggi et al., 2020). This way, human and non-human entities (such as animals, plants, etc.) are seen as fundamentally relational agents that form part of an interdependent network that inherently constitute each other's wellbeing (Held, 2006).



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We make three central arguments. First, framed through an ethics of care lens, regenerative leadership becomes deeply 'grounded' in localised places. In this vein, we urge regenerative leadership to avoid becoming 'placeless' (Massey, 2001), a situation that has defanged the sustainability movement of its ability to seriously challenge business as usual (Shrivastava & Kennelly, 2013). Second, an ethics of care perspective highlights the need for reflection on why current organising practices around climate have 'not cared' about the environment the in first place (Nyberg et al., 2022). Here, emphasis is placed on untangling both the gendered power configurations and sequestering of indigenous knowledge that have led to the hegemony of, for instance, destructive farming practices (Phillips, 2019; Spiller et al., 2020). Third, a care for the earth ethic builds the affective connection (Phillips, 2014) between human and nature in such a way that humans may become better attuned to the rhythms of nature, thereby designing more harmonious practices that do not reproduce the human nature dualism (Wittneben et al., 2012).

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Grounding to lead: Connecting with embodied divine femininity to transform leadership in the climate crisis

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How can leaders expect to help combat climate change without establishing their own relationship and connection to Earth herself? Using a feminist psychoanalytic perspective, particularly drawing on the radical, if under-recognized, work of Marion Woodman (1985, 1990), in this paper we reflect on findings from an ethnography of a yoga centre that involved engaging in a teacher training programme. In addition to physical forms (āsana) and philosophical underpinnings of the ancient practice of yoga, this programme taught basic leadership skills to a diverse group of people, many of which work as leaders in the community in varying forms (academics, teachers, psychotherapists, mental health workers, managers, GPs, chaplains and so forth).

A basic premise of the programme was that neoliberal capitalist subjects and leaders suffer from a lack of connection to Mother Earth and, as a result, are unable to realise their true (divine) nature as Nature. This results in unmooring and instability, manifesting in routine violence against the Earth (even acts as simple as buying/using non-biodegradable plastic), which is ultimately violence against ourselves. À la Woodman, considering Earth as fundamental to the Great Mother archetype (Neumann, 1963, Stearney, 1994; Ryland, 2000) and therefore to its (divine) feminine energy, we can also surmise that we are disavowing a type of femininity relating, not to biological sex or any gender, but to an energy reflecting: Nature's cyclicity; the patterns of the moon and its mythic orientations; chaos and non-linearity; paradox; darkness; feeling and intuition. The path of leading through a crisis in our relationship to the very Earth which gives rise to our life thus becomes one that relates to the Earth in an embodied, conscious, and intentionally feminine way.

Reflecting on findings from the ethnography using Indian Mother Goddess Kali as exemplar of this Divine Femininity, we draw out several ways that leaders could become more conscious of their divine femininity. We use Kali because she epitomises paradox (love/terror) and a type of fierce femininity (Oleszkiewicz-Peralba, 2015) that could be espoused by climate leaders. Moreover, the bhakti (devoted) worship of Kali is emphasised to connect humans with their essence as nature (Dalmiya, 2000, Ryland, 2000). The themes that we address in doing so are: 1) focussing on the body as Earth to emphasise rooting and grounding; 2) attuning to intuition and feeling functions, rather than linear, logical thinking; 3) embracing non-dual thinking in order to embrace the reality (and discomfort of) paradox; 4) being willing to descend into the underworld, into the darkness and chaos, in order to engage in the process of transformation that mirrors the natural cycles of death (autumn/winter) and rebirth (spring/summer). If leaders in the community (as public figures, managers, teachers, parents and so forth) do not realise this sacred connection and the indivisibility of beings in the natural world (Ryland, 2000), then they will not have the capacity to engage in true leadership that puts Nature first.

Stream 15

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Women addressing challenges of COVID-19 through humanistic management and self-transformation

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During times of crisis, humanistic activism is extremely important in terms of how individuals cope with situations, rapid changes and negative emotions. Previous research has shown that men and women deal differently with COVID-19 experiences, and it has been discussed that women leaders, in particular, have shown high-quality leadership in managing the challenges and the transformations within societies and organisations.

This study explored the experiences of women during COVID-19 and their transformational approach and humanistic activism during the pandemic from a qualitative perspective. The study used a qualitative research paradigm with a hermeneutical research approach and purposive and snowball sampling. The sample included 16 women between the ages of 22 and 81 years. They came from 10 different cultural backgrounds, and had experienced challenges during COVID-19 on individual, interpersonal, organisational and societal levels.

Data were collected through qualitative questionnaires/written interviews and analysed through content analysis. Data are reported in a qualitative reporting style; quality criteria are presented and limitations discussed. Ethical considerations are addressed. Findings show how women manage the emotional and psychological challenges and how they cope, in particular, at work with the challenging demands of COVID-19 and beyond. The women share that they had to transform, redefine themselves and manage their jobs humanistically to cope and overcome crises, especially emotionally and psychologically. Conclusions and recommendations for future research and psychological practice are given.

Keywords: women; self-transformation; coping; humanistic management



Towards the next level in feminist action and interactive research? Opportunities and challenges in feminist research with the aim to promote learning and innovation in and beyond organisations

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In this paper, we discuss and compare two interactive research projects that have applied interactive and collaborative methods. The two projects are both similar and different. One of the projects, referred to as the 'COVID Project', entailed comparative research from 31 countries investigating increasing gendered inequalities from the COVID-19 pandemic with the aim to find sustainable solutions through a number of outreach activities. The second, referred to as the 'TECH Project', entailed a collaborative project with a large international truck manufacturer that sought to develop inclusion, equality and diversity in the company as part of the aim to develop innovation and social sustainability. While both projects focused on gendered inequalities, they differed in terms of scope and target groups.

The authors were researchers in the two projects, and were involved in setting up and facilitating the methodological approaches that were applied. In the paper, the interactive and collaborative approaches in the two projects are compared, with the aim to discuss challenges and opportunities in a quest to contribute to learning and innovation in organisations and beyond. The interactive methods differed in several ways, including length, participants and aims. In the COVID Project, a series of two-day collaborative 'open studios' were conducted (inspired by critical design thinking). In the TECH Project, a series of three-hour future-oriented 'reflection workshops' were conducted (inspired by interactive research methodologies).

The COVID Project aimed foremost at co-creation through multiple stakeholder collaboration, with the specific goal to co-create several initiatives to be piloted and financed by the project, and to provide input to outreach activities such as new research agendas and policy recommendations. It involved many organisations, researchers from the consortium and external stakeholders from several countries (in Europe and beyond). The TECH Project was, instead, primarily aimed at facilitating internal learning and organisational development, while at the same time validating research data from the project. It included the researchers involved in the empirical data collection and several participants from the organisation based in Sweden. Both approaches entailed the collection and use of new empirical data as a fundament for learning and development. Both were inspired by feminist action and interactive research approaches, with the aim to enhance intersectional gender reflexivity and inspire change using a 'critical friend' perspective and employing a 'better stories' approach. In the paper, we contrast and compare the two projects to learn their strengths and weaknesses with regard to inclusion, transformation, and social sustainability more broadly. What are the benefits and limits of the different approaches to inspire change in organisations and beyond? In the paper, we compare the design, results and potential impact of each approach based on earlier findings from feminist interactive and action research methodologies, critical design thinking, inclusive innovation and norm reflexive methodologies. Based on our conclusions, we also suggest future applications.

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Gendered experiences, perception, and conceptualisation of success in UKAF women veterans

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This paper explores gendered experiences of UK Armed Forces (UKAF) women veterans concerning perception of success in civilian life. Data were collected through qualitative interviews with 42 women veterans as part of a doctoral study that explored their longer-term working lives. Participants had served in the Royal Navy (RN), Army and Royal Air Force across all rank groups.

As noted by Godfrey and Brewis (2018), unlike many other service occupations, the military is male-dominated and highly masculine. The experiences of women who served in a gendered UKAF could impact how they define their success in civilian working life. Hence, success for women veterans could not be fully understood without exploring how they had fared in the civilian world of work, something that previous research on veterans' employment has not yet examined. A wide range of components contributed to their belief, and assessment of, whether they were successful in civilian working life. Women veterans in this study defined success in their own words, through narratives. Three main themes were identified regarding UKAF women veterans' perception of success:

- Work-life balance (WLB). Women veterans with caring responsibilities often changed from focusing on career to focusing on family life. Achieving WLB for these participants was a key indicator of perceived success in civilian working life, inferring that success was related to ability to manage family life rather than career.
- Financial security. Financial aspects of success, for most participants, revolved around supporting a safe and stable life.
- Fulfilling working life. Job satisfaction influenced most participants' perception of success, including feeling valued, credible, challenged, doing a 'good job' and recognition for jobs well done. These aspects were key for women veterans' perceived success.

This paper explores nuances of these themes relating specifically to UKAF women veterans within the context of feminist theory and their experience of gendered organisations.

The study investigated the needs of women veterans not addressed in extant resettlement offerings for UKAF personnel during transition from military to civilian working life, which lacks support for groups of women veterans compared to male counterparts. It addresses the issue of differing conceptualisation of success between men and women, with added facets of military identity, demonstrating different perspectives of success for women veterans compared to men veterans, and to women who worked solely as civilians. In effect, the approach was to look at how gender and veteran status shape how individuals define success.

The contribution of this study to the field is two-fold, theoretical and empirical. Theoretically, the social phenomena of this study were multi-faceted and linked to three main bodies of knowledge, i.e., feminist theory and intersectionality, interlinked with military identity. Therefore, a conceptual framework was developed, encompassing the multidisciplinary focus of longer-term working lives of UKAF women veterans. Empirically the study addressed gaps in literature regarding women veterans using their perception of success as a vehicle to inform future policy for support of UKAF women veterans in developing and maintaining careers post-service.



An intersectional feminist praxis for THIS (transformation, humanistic management, intellectual activism, social sustainability)

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The paper discusses how an intersectional feminist praxis can support a transformative, humanistic and sustainable management. Praxis involves a set of actions informed by theory and evidence; it is the intersection of theory and practice. Paulo Freire (1972) defines praxis as action that is informed (and thus never far from theory), and is linked to certain values; thus, one can argue that praxis is politics. Praxis is about deepening our understanding; it is a form of knowing based on action, and it is part of making a difference in the world. I argue that an intersectional feminist praxis that brings together ideology, theory, and methodology in a relational onto-epistemology can sustain a process of transformation of management theory and practice and, ultimately, a new managerial ontology.

For Ahmed (2017: 20) notes: "Feminist theory comes out of the sense-making process of becoming feminist and navigating a way through a world." In *Living a feminist life*, she argues that, through the effort to transform institutions, we generate knowledge about them. She rejects the idea that the academy gave her the theories that informed her practice, and argues for the reverse: that her work as a diversity practitioner and her listening to other practitioners talking about their diversity work has shaped her theoretical understanding of how institutions work. She argues that our experiences become part of the theory.

During the recent COVID-19 pandemic, scholars (e.g., Namdram, 2021) urged organisations' leaders to transform organisational and management approaches into humane ones, characterised by empathy, trust, flexibility, empowering and de-centralisation. However, late events (e.g., in 2022, the Twitter transformation, British and Italian governments choices) demonstrated that political and business leaders persist in the initiation of neoliberal capitalist responses to current crises (economic, energy, health), while widening poverty and social unrest show the need to re-embed the social into the economic, towards a human-centred transformation of capitalism.

However, such debates are not new, and repetitive calls for imaginative post-capitalist praxis have been made by critical scholars in management and organisation studies (MOS) (see Zanoni et al. (2017), and the special issue in *Organization*, 24(5)). Almost 30 years ago, Katherine Gibson and Julie Graham (Gibson-Graham, 1996) denounced the fact that, despite the ambition to foster social change, as critical scholars, we contribute to the hegemony of capitalism by reproducing its logics. While Gibson-Graham offered a feminist critique to the state of political economy, feminism itself has been accused of using the tools of capitalism to produce a hierarchical logic of exclusion of 'other' women, such as women of colour and transgender women. In fact, Phipps (2020) argues that 'political whiteness' structures liberal feminist knowledge, and that liberal feminism has reneged its obligation to the marginalised.

If we follow Ahmed's (2017) view that our (collective) experiences shape our theoretical understanding of how institutions and organisations work, a feminist politics of transformation has to be an intersectional and collective praxis. Intersectional feminism enables the understanding of the cumulative process in which race, gender, class, sexuality, age and disability (among other identities) are aligned to produce compounded oppression.



An intersectional feminist praxis for THIS (transformation, humanistic management, intellectual activism, social sustainability)

Cinzia Priola, The Open University, United Kingdom

As Barthold et al. (2022) argue, to understand intersectionality we need to understand coloniality — intended as the power of inequalities sustained by a Eurocentric/white cultural hegemony (Quijano, 2000) grounded on capitalist expansion. An intersectional feminism is also reflected in what Arruzza, Bhattacharya, and Fraser (2019) call 'a feminism for the 99%', anticapitalist, eco-socialist and antiracist in itself. They urge feminists to connect with anti-racists, environmentalists, migrant rights activist, and labour activists to rise to the economic, ecological, political, health and care, peace and security crises of our time.

The paper provides an illustration of intersectional feminist praxis.

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Leader political skill and employee reactions: A gendered political perspective

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Leaders who exercise political skill to influence diverse employee social groups based on gender may face tensions during transformation of organisations. Using political skill to influence employees who share a similar gender group with leaders has been established, yet little is known about a leader who adopts political skill to influence employees if leader and employee belong to different gender groups. The study examines whether employees perceive a leader who belongs to a different gender group from employees as using political skill to manipulate employees. Employees are more likely to show resistance against a leader perceived as using political skill to manipulate employees if a leader belongs to a distinct gender group from employees. Manipulation takes into account power dynamics that arise if employees perceive a manipulative leader from a different gender group to be driven by personal ambition, at the expense of organisational benefit.

In contrast to manipulation, the alternative possibility is that employees who perceive a leader as exercising political skill to collaborate with employees may be influenced by a leader who shares a similar gender group with employees. Employees are more likely to co-operate with a leader who uses political skill to collaborate with employees if leader and employees belong to a similar gender group. In addition, employees may perceive a collaborative leader from a similar gender group as driven by organisational benefit, rather than personal ambition. These two alternating possibilities give rise to the primary research question: What is the influence of gender difference on exercise of leader political skill?

I employed a positivist paradigm to conduct a deductive and cross-sectional research study. I conducted a survey to collect data from a census of 1 976 academic employees about perceptions of influence from a direct manager at two transforming public higher education institutions in the province of KwaZulu-Natal, South Africa. Leaders seem to grapple with tensions of exercising political skill to influence diverse employee gender groups during transformation to become more inclusive and diverse. I conducted regression tests to establish employee perceptions of whether gender difference affects political influence from leaders.

The study used social identity to examine gender, to extend well-developed political influence theory. In particular, the study contributes gender difference as an intervening aspect, to deepen political influence theory. Exercise of political skill may assist leaders to better face tensions of influencing diverse employee gender groups to transform organisations.



Conceptualising what work identity means to and for domestic workers in South Africa

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Domestic work in South Africa has a contentious history and is closely entwined with its colonial and apartheid past, the aftermath of which has left millions of South African women with no other means of earning an income. While work identity has been studied in white collar settings, this form of 'dirty work' has enjoyed little attention in the identity literature. Despite over 18% of employed women in South Africa currently being engaged in some form of domestic work, little is known about how domestic workers' work identity is shaped and the factors that contribute to its ongoing maintenance.

The aim of this study was to explore the narratives of domestic workers in South Africa and identify what work identity means to and for them. The study followed a qualitative design, making use of the case study method. Semi-structured interviews were conducted to explore the conceptualisation of work identity through the lived experiences of domestic workers. The six participants whose stories contributed to this study were sourced through non-probability snowball sampling. They were employed as domestic workers, either on a full- or part-time basis, in a middle-to-upper class residential estate in Gauteng, South Africa. Narrative and thematic analysis were used as the primary techniques in analysing and interpreting the data.

Black women in South Africa have historically struggled to gain access to equal opportunities in work and education, and the findings support this notion. They demonstrate five distinctive themes of work identity, which were refined and conceptualised into a working model of work identity for domestic workers in South Africa. These components include the broader context, personal identity, social identity, job and employment practices, each of which influence the construction and definition of domestic workers' identity and reveal the constraints and conditions under which it arises. Such elements include, but are not limited to, the socio-economic status of domestic workers; their meaning, motivation and purpose; provision of goods and a means of living by employers; and the inherent 'dirtiness' of their work, all of which contribute to the work identity of domestic workers and the identity-work strategies employed.

Domestic workers actively engage in the conceptualisation of their own work identity, and this study provides insight into what is meaningful for them at work, despite its 'dirty' nature. It highlights the tensions and demands that their precarious circumstances generate and how they negotiate the challenges presented. It highlights the resilience and creativity required to manage precarious working conditions from an identity perspective, thus broadening scope of work psychology. This has implications for exploring work engagement and meaning further and with greater intent in the informal and unskilled sector. The study provides insight into their lived experiences in a workplace, where the focus is shifted from the employer to the employee.

Keywords: identity; work identity; identity work; domestic workers; South Africa



The non-profit sense of inclusion (a work in progress)

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Research on diversity and inclusion (D&I) has consistently shown that D&I practices can improve organisational performance, as long as effective diversity management is in place. This notion has recently gained momentum in the management of non-profit organisations (NPOs). Studies mainly focus on non-profit board members and how their diversity affects performance and outcomes (e.g., Buse, Bernstein, & Bilimoria 2016; Gazley, Chang, & Bingham 2010), while the question of inclusion and what fosters or hinders the implementation of D&I practices is still rather peripheral. NPOs are critical for "improving community well-being" (Kim & Mason 2018: 49), strengthening the social fabric, and plays a significant role in "empower[ing] traditionally underrepresented and marginalized populations, including people of color, the poor, and children" (Kim & Mason 2018: 49). NPOs "educate, train, and credential people" (Nesbit & Gazley 2012: 560), and they can act as facilitators of change, not only within the organisation, but also in the broader community (Contu, 2019; Mason, 2020; Triana et al. 2021). Fostering their inclusive potential can set an important and empowering example at the individual, collective, and societal levels.

With this research, we contribute to this emerging scholarly debate. We sought to investigate the conceptualisations of inclusive organisational practices and organisational climate of inclusion, their prevalence in non-profit organisations, and their relationship to workforce composition, attitudes, and recruitment practices. We set about tackling this ambitious research endeavour by conducting three separate studies:

(1) A systematic literature review laid the theoretical and conceptual foundation of the subsequent empirical studies, and was aimed at systematically reviewing the existing literature on inclusive organisational practices and organisational climate of inclusion. The guiding research questions of this first study were: What conceptualisations of organisational inclusion relate to the non-profit context? What is the current state of research regarding organisational factors and practices relating to organisational inclusion?

(2) With a qualitative exploratory study, we sought to arrive at a deeper and more comprehensive understanding of what inclusion, inclusive organisational practices, and an organisational climate of inclusion means in the nonprofit sector, especially in a context characterised by increasing social and demographic diversity. We wanted to generate thick descriptions of such processes, conceptions, and their meanings to the people involved. We were guided by the following research question: How do non-profit organisations create an organisational climate of inclusion through their various organisational processes and practices? We conducted in-depth interviews with non-profit representatives operating on different hierarchical levels (volunteers, managers, and board members) to understand their perceptions and experiences better.



The non-profit sense of inclusion (a work in progress)

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(3) Based on the organisational processes and practices we found in the exploratory study, we set about to investigate which configurations of organisational practices and processes are necessary and sufficient for non-profit organisations to have an organisational climate of inclusion or exclusion. For this explanatory study, we employed a fuzzy set qualitative comparative analysis (fsQCA) — an important methodological contribution to the nonprofit and D&I literature.

With our holistic approach to inclusion and inclusive practices in the non-profit sector, we hope to contribute to a more comprehensive understanding of the scholarly debate and practitioners' reality, and to inspire scholars to expand and deepen research on the topic.

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Let's do THIS for inclusion: Transformation, humanistic management, intellectual activism and social sustainability (THIS) in corporate South Africa. Case study: The National Business Initiative

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The Covid-19 pandemic has had great social, economic and psychological impact on the workplace, which has prompted changes within workplace governance structures and business models. Marginalised gendered identities are the most vulnerable to those changes, and the pandemic has thus affected their participation in society. The mandatory lockdown, social distancing policies, isolation periods, transition from the office environment to remote working, and questions around job security have not only exacerbated the inequalities faced by marginalised gendered identities in the workplace, but also in society. According to Paine, the pandemic has proven that the intersection between business and society is imperative in shifting society towards equality and social cohesion, as well as prioritising transformation, humanistic management, intellectual activism and social sustainability (THIS) in corporate South Africa. The National Business Initiative (NBI) was used as a case study organisation in inspecting and interrogating how THIS can be used to steer the path towards better inclusion in the workforce.

The NBI as an organisation believes in collective and collaborative efforts and social cohesion to effect change to build a South African society and economy that is inclusive, resilient, sustainable and based on trust and accountability. The (NBI) Social Transformation Unit has three thematic pathways that are critical levers for driving change that further reiterate that THIS is the avenue by which we drive change: Leveraging Bold & Transformative Leadership, Striving for Equality and Social Cohesion, and Building Trust and Accountability. As an organisation, the NBI has developed research frameworks with the intention of shedding some light on different conceptions of THIS impact, the experience of inclusion at work and in organisations, as well as how these perceptions affect inclusive organisational behaviours and change social behaviour in business and society.

From a transformation and human management perspective, the NBI believes that an inclusive journey of transformation requires that organisations develop an intersectional approach to transformation and human management of marginalised gendered identities. This requires addressing equity for LGBTQIA+ employees, a broader lens for people with disability, the complex costs of misogyny in society and the economic divide, confronting the way that workplace hierarchies operate, critically engaging with pay disparity, and interrogating the impacts of class on access. This approach prompted the development of the Transformation Blueprint and Maturity Curve, which is a thinking guide to the journey of inclusivity in the workplace. The methodological approach was rooted in surveys that were conducted in order to access organisations on their transformation journey from non-compliant to complaint (NBI, 2021). From an intellectual activist perspective, it is essential that private-sector organisations take a firm and intentional stand on creating a progressive workplace environment that is rooted in social and economic justice (Contu, 2018). To prompt decisive action on organisations and to shift the needle beyond mere compliance, the NBI actively aims to ensure that the business walks the talk in an attempt to address social inequalities faced by marginalised gendered identities through a call of action. This is to ensure that THIS is the basis for developmental frameworks and policies for inclusion.

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Stream 16

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Smashing backdoors in and the wandering eye: An introduction to bartenders' experiences with unwanted sexual attention while working in the UK

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Literature on unwanted sexual attention in the night-time economy has focused predominantly on patrons and ignores those who are employed in it. This paper draws on participant observations of, and interviews with, 10 current and five former bartenders', focused on unwanted behaviours in a public house. Data gathered outline the common and infrequent forms of unwanted sexual attention and who the perpetrators are. I also remould the concept of 'feisty femininity' to reflect female bartenders' combative strategies against male customers.

The presentation includes various sections: introduction (setting the scene of venues and understanding unwanted sexual attention in the context of the UK); methods (participant observation in a pub, interviews, fieldnotes); findings (forms of unwanted sexual attention found during the research; who the perpetrators were); developing the concept of feisty femininity; and a conclusion (summary of main points, suggestions for the future, a short reference to my current research).



Union membership and men's participation in unpaid social reproduction in the United States

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Unions have historically been spaces where working-class masculinities are both moulded and put on display. Unions have also shaped community consciousness, training individuals to think and act for the collective rather than for purely individual gain. In this paper, I examine how union membership overlaps with social reproduction. Specifically, I study the extent to which union membership is associated with men's participation in unpaid childcare and housework. Quantitative models using American Time Use Surveys indicate that, on average, men with union protection dedicate more time to unpaid childcare and housework, even after controlling for differences in scheduling and income. Similarly, intrahousehold models using Panel Study of Income Dynamics data suggest that men's membership in a union is associated with a reduction in the share of housework their women domestic partners take on. I offer theoretical explanations for these empirical findings and explore how union membership has shaped men's participation in unpaid social reproduction, through the lens of hegemonic masculinity and community consciousness.



'Deep throat' and 'easy parking': How punters' comments illustrate that women's freedom to say 'no' is unreconcilable with men's fantasies in the sex industry

Alessia Tranchese, University of Portsmouth, United Kingdom

In this paper, I investigate sex buyers' reviews on PunterNet UK, a website where men rate prostituted women. In particular, I focus on a comparison between positive and negative reviews in order to assess which factors make men approve or disapprove of a prostituted woman and the service she provided.

User reviews have quickly become a staple of consumers' purchasing behaviour, informing buyers' decisions on where to stay, eat, or shop. Review boards used to rate 'sex services' pre-date many of the platforms used for non-sexual businesses (Hardy & Barbagallo, 2021), and they constitute a homosocial practice in that punters write their comments for an audience of other sex buyers. In this sense, they tell us something about men's attitude towards prostituted women, but also about the accepted norms within this male-dominated community (Jovanovski & Tyler, 2018).

While sex buyers' reviews of prostituted women have been the object of previous studies (Earle & Sharp, 2007; Gezinski et al., 2016; Jovanovski & Tyler, 2018; Milrod & Weitzer, 2012; Pettinger, 2011), the majority of this body of work does not use language as a point of entry into the analysis of said communities. Moreover, previous studies on the subject are either based on small-scale qualitative analyses, or they do not take an explicitly feminist stance. In contrast, this paper combines critical discourse analysis and corpus linguistics (Baker et al., 2008) to conduct a large-scale and systematic feminist analysis of the discourse of sex buyers across a period of 22 years (1999-2021). Through the examination of large amounts of data, it unveils strong discursive patterns in these men's discussions, and, through a feminist critique, reveals the ideological implications that underpin these men's comments.

The findings show that men who rate prostituted women on PunterNet UK express the most negative and misogynistic sentiments when women disrupt their fantasies. From feeling like they are on a "conveyor belt", to blaming women for their "bad attitude" or lack of a "lovely smile" or "amazing body", sex buyers express a shared message: if women do not comply in terms of the sexual acts they are willing to perform or the "aesthetic labour" (Witz et al., 2003) they are willing to do, they will be negatively reviewed. In this sense, these reviews become the ultimate expression of men's sense of entitlement to women's bodies.

Following on from the linguistic analysis, this paper engages with the wider implications that the threat of negative reviews can have on women's ability to say 'no', and, more broadly, on the consequences of treating prostitution as just another 'consumer activity'. While the risks for prostituted women brought about by mobile and computer technology have been discussed in research (Campbell et al., 2019; Jones, 2015), there is limited debate about the possible consequences of bad reviews of prostituted women, which can range from women's unwillingness to report violence, to the routine and unpunished violation of their consent, and the 'hidden yielding' that women may be forced to perform in order to secure their livelihood.



'Deep throat' and 'easy parking': How punters' comments illustrate that women's freedom to say 'no' is unreconcilable with men's fantasies in the sex industry

Alessia Tranchese, University of Portsmouth, United Kingdom

By investigating punters' reviews, this study puts 'men in focus' and it contributes to a critical discussion of male power and dominance, and how these control women's freedom in the sex industry. This paper also opens up a critical debate about what can really be considered a service, and the harmful impact on women of framing prostitution in this context.

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Tackling homosocial cultures and sexual harassment through noetic propaedeutic

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I argue that homosocial cultures, gender discrimination and sexual harassment are all attitudes that spring from the disposition of the mind. Every isolated case of the manifestation of homosocial cultures and sexual harassment in industry, organisation or local workplace is a reflection of the mindset of individuals who make up the larger society. In other words, the individual perpetrator in the workplace mirrors the larger society. Thus, to nip sexual harassment and other indications of homosocial cultures in the bud, it is appropriate to have a mental reorientation about how women should be treated. I hereby propose noetic propaedeutic, a coinage of the Nigerian professor of philosophy Innocent Asouzu, as a viable mechanism whereby the mind is trained and re-educated to purge itself of hitherto held beliefs that encourage marginalisation, divisiveness and all forms of discrimination against some classes of human beings.

This mind formation encourages a harmonious, mutual coexistence where both men and women are regarded as necessary components of each other and, as such, should not treat the other as of no consequence or of less dignity. Unfortunately, this is farfetched in different industries, organisational cultures and local workplace cultures where gender discrimination of various forms and sexual harassment prevail. Some forms of sexual harassment may include gender harassment, unwanted sexual attention and sexual coercion. These can all be prevalent at once, but with a higher likelihood in organisations or workplaces where men dominate the leadership cadre. Sexual harassment is enhanced by homosocial cultures and cuts across geographies. The practices of homosocial and heterosocial cultures encourage an exclusive kind of relationship in workplaces, where the men identify only with men, and women with their fellow women, and relating intimately only almost on the basis of sexual relationship. Sexual harassment is more permissive in industries, organisations or workplaces with a high rate of male dominance where homosocial cultures are normalised and the place of women is grossly undermined. When there is a perpetuity of sexual harassment, the establishment tends to suffer financial losses through absenteeism, loss of manpower, and other high-impact negative effects. This economic waste can be prevented with a mental reorientation through noetic propaedeutic. Specifically, to collapse the structures of homosocial cultures, I present the concept of noetic propaedeutic in a way that it is couched on a two-prong solution, namely the 'complementarity mindset' and the 'de-objectification of women'. A complementarity mindset is a mental disposition that sees all human beings as equals and as necessary components of the self. This mindset, when necessary, will translate to effective legislation and policy formulation that protect and promote equal rights in industries, organisations and workplaces. The de-objectification of women, on the other hand, is a call for women to be accorded dignity as human beings, and not to be used as tools for sexual gratification and ego satisfaction by men.

Keywords: complementarity; heterosocial cultures; homosocial cultures; de-objectification; noetic propaedeutic; sexual harassment



Men's support groups as an intervention to toxic masculinity work contexts

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Research has documented that men are more likely to be seen as leaders than women (Schein, 2001; Eagly & Karau, 2002). However, they need to be aware of the pervasive role of gender stereotypes in shaping expectations regarding their behaviours as leaders (Eagly & Karau, 2002; Moss-Racusin et al., 2010). Men get penalised for being emotional (Derlega & Chaiken, 1976), for expressing modesty (Moss-Racusin et al., 2010), and for achieving success in feminine domains (Cherry & Deaux, 1978; Rudman & Fairchild, 2004). When expressing communal behaviours, men are seen as weak, less competent and less hireable than comparable women (Rudman, 1998; Rudman & Glick, 1999, 2001). These effects are even more pronounced in toxic masculinity work environments (Berdahl et al., 2018), in which men feel pressured to display dominance behaviours and show no signs of weakness. This leads to toxic leadership behaviours, high stress, high work–family conflict, low job satisfaction, and low job meaning (Berdahl et al., 2018; Glick et al., 2018; Munsch et al., 2018). Further, adherence to masculine prescriptions demanding power displays and self-reliance increases men's anxiety, depression, and suicidal thoughts (Courtenay, 2000; Levant & Pollack, 1995).

In this paper, we propose an intervention to legitimise men's stereotype-violating behaviours: men's support groups. Men's support groups are informal and safe spaces for men to get together, share their emotions and the challenges they are facing, and get support and help from other men who are going through similar professional and personal challenges. We have some preliminary correlational data suggesting that, when men receive social support, they are more likely to invest time and effort in developing gender balance in their organisations. Building on those and some other conversations we had with other men who actively take part in those support groups (in Singapore), we theorise that giving men the opportunity to get together in a safe space and talk about their emotions, their challenges at work and in their personal life could have positive effects, both in the organisation (increasing empathy, self-awareness, and the propensity to become inclusive leaders) and at home (becoming better partners/parents). Overall, men's support groups are a potential intervention to improve men's well-being at work and outside work, ultimately leading to positive organisational outcomes.

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Exploring the relational elements of homosociality and marginalised gendered identities in the mining industry in South Africa

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South Africa's mining sector has a history of gender exclusion, and has long been dominated by men, with the majority of positions held by men across all occupations. It continues to mirror the normative presumptions and idealised masculine professional aspirations, and perpetuates inequitable practices such as structural gendering and the gender segregation of occupations. Has South African mining industries remained the ultimate 'boys' club', and to what extent is the 'boys' club' mentality still lingering in the mining sector? Does it continue to marginalise alternative masculine identities and women?

In an effort to answer this question, the objective of the study was to unveil the elusive aspects of male transcendent dominance by investigating the construction and consequence of masculine workplace identities in the mining sector. Mines create a permissible context for the masculine advantage point, and embody the life of a man by casting its activities within a masculine gender framework. Masculine ideals are therefore naturalised in the workplace, creating a normative framework that socialises men into learning the expectations, attributes, traits, and behaviours men are required to exhibit. To attain cultural legitimacy, it is "men's quest to accumulate those cultural symbols that denote manhood" (Kimmel, 1994: 125), established in "collaborative production" (Quayle et al., 2018, p. 53) and relationally.

Bird (1996) posits that masculine norms are created and upheld by homosocial ties amongst men, placing male homosocial desire as "the glue that holds together a multitude of different performances of masculinity" (Fisher & Kinsey, 2013), concealing deeper structures of power and gender relations. Homosocial relations are the informal relationships between men that promote male exclusivity, male bonding, heterosexuality, the exclusion of women, and division of social institutions in the workplace. It is an intimate and emotional practice between men that is reflective of insider activities that drive and assert meaning to organisational practices, and serves as an invisible control marker. The evasive nature of the 'boys' club' and men's informal networks were investigated, as well as the extent to which these relationships and homosocial cultures obstruct the substantive representation of women in the mining industry.

The homosocial relations between men remain veiled, ignored and chronically understudied. The paper deepens insights into the significance of the structural homosocial arrangements by drawing attention to gendered informal norms and practices. In so doing, we gain greater insight into the symbolic and constitutive relationship between masculinity and homosociality in male-dominated industries. Furthermore, it provides an account of how this dynamic shapes men's attitudes about women in the mining sector. The paper makes a crucial contribution to the study of men's gendered workplace identity construction, and provides insights towards the creation of initiatives to transform homosocial cultures and develop sophisticated strategies of inclusion.

Keywords: masculinity; homosociality; homosocial desire; mining industry, men



Interpersonal deviant workplace behaviour and police sexual misconduct. Examining the involvement of women police officers and women detainees

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Different authors (Barker, 1977; Maher, 2003) have emphasised that police officers are afforded opportunities while carrying out their duties that allow them to engage in sexual misconduct. For instance, a combination of low supervision of police work, isolated contact with the community, and the authority attached to the occupation itself provide the context for police sexual deviant activities with or against women to occur (Maher, 2003, 2008, as cited in Romo Perez, 2020). Police culture, manifested through a code of silence whereby police officers feel free to engage in sexual misbehaviour with little fear of being reported by a fellow officer (Maher, 2008), has also been considered a contributing factor to the problem.

In this context, the way in which women may be involved in sustaining a workplace culture that endures sexual misconduct has been discussed less often. This research was therefore aimed at expanding our understanding of the extent and nature of women detainees and women police officers' involvement in sustaining interpersonal deviant workplace behaviour (DWB), including police sexual misconduct (PSM).

This study relied on the concept of DWB, particularly that occurring at the interpersonal level. The author also looked at Connell's concept of emphasised femininities. This concept refers to a feminised form that adapts to masculine power (Connell, 1987). As observed, certain femininities in the force and in detention facilities are in a complementary and accommodating relationship with the organisation's hegemonic masculinity, which further legitimises unequal gender relations between men and women, and among masculinities.

DWB is defined as "voluntary behaviour that violates significant organizational norms, and in so doing threatens the well-being of an organization, its members, or both" (Robinson & Bennett, 1995: 556). According to Robinson and Bennet's typology, workplace deviance varies along two dimensions, organisational and interpersonal, and can be classified into four types: production, property, political deviance, and personal aggression. At the interpersonal level, deviant behaviours target other persons in the workplace, including co-workers, supervisors, and customers (Bennet et al., 2018). In the case of the police, it would involve citizens and detainees. At the interpersonal level, behaviours can be minor, including employees gossiping about other individuals at work, superiors showing favouritism, blaming co-workers, and playing mean pranks, etc. Behaviours at the interpersonal level can also be serious, such as physical or verbal abuse of other people at work, sexual harassment, or endangering co-workers (Henle, 2005; Fagbohunge et al., 2012, Bennet et al., 2018).

The author considered women officers' and women detainees' experiences and reactions/responses to all forms of interpersonal DWB, because these often directly or indirectly accompany PSM. This qualitative study is based on semi-structured interviews conducted in Ecuador, conducted in 2022 with 22 women officers, and 50 interviews with women detainees, conducted between 2014 and 2016.

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Geologists doing gender — masculinities in spatial contexts

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This paper explores gendered work, workspaces, and homosocial working cultures in the mining industry. Mining work and mining organisations are characterised as hypermasculine homosocial organisations. Despite a change towards more gender-diverse mining organisations, the industry continues to be one of the most male-dominated in Sweden; 80% of mineworkers are men (2022). The slow progress in changing male domination and homosocial cultures is attributed to traditions, gendered work segregation, discrimination, and the difficulty of combining work and family life in an industry where shift work and 'fly in, fly out' commute is predominant. Women in mining tend to confirm these challenges, describing work environments characterised by discriminatory practices, work segregation, sexual harassment, and lack of career opportunities. A prominent feature is the separation of work between women and men, where women are predominantly excluded from underground work and referred to operational and administrative work above ground. Despite work being segregated in relation to gender, and despite the diminishing number of miners doing traditional mining work, research on gender in mining organisations has predominantly focused on miners as the bearers of hegemonic masculinity and women as victims thereof. Research on more diverse professional groups in mining is scarce, as is research on complicit masculinities, discrimination and sexual harassment above ground, and the gendered hierarchies of white-collar professions in mining. Mining organisations are complex and multilayered, containing contradictory discourses in relation to gender. Hegemonic masculinity in the organisational context is therefore a contradictory concept in relation to how various 'hegemonic' masculinities are constructed and reproduced in different parts of an organisation in different professions, productional areas and spaces.

Geologists are a key profession in mining, working in exploration, resource estimation, quality assurance and management. While still a masculine profession within the field of mining, geologists differ from miners in respect to level of education, gender segregation, place of work and professional status in mining organisations. Further, geologists are mobile in terms of where they work, moving between mine, offices, and fieldwork. Their mobility generates work in different social settings and co-operation with other professional groups such as miners, operators, engineers, and managers. As mobile experts, they navigate the gendered work and hierarchies of mining, conforming or breaking with hegemonic masculinity from the position of indispensable experts. Drawing on interviews and participant observation of geologists in mining, the study explored how geologists do gender in relation to place, and how variations in the norms of masculinity and the doing of gender is place-/context-dependent. Preliminary results show that geologists uphold the hegemonic masculinity of miners within the boundaries of the mine, and are likewise complicit in affirming the neoliberal hegemonic masculinity of the office. But, while occupying a third space, geological field work, hegemonic masculinity is reproduced in accordance with masculine ideals anchored in place and profession. This paper aims discusses how complicit masculinities anchored in professional identity can transform into hegemony in organisational third spaces, and how hegemonic practices, such as discrimination and sexual harassment, are expressed in the heterotopia of geological fieldwork.



Exploring homosocial cultures and gender-based harassment in a Swedish forestry organisation

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Forestry has traditionally been one of the most male-dominated labour forces in Sweden. The major transformations that forestry have undergone (i.e., mechanisation and academisation) since the middle of the 19th century (cf. Ager, 2014) have often been put forward as a potential opening for increased gender balance, but the pace of change has been slow (Lidestav et al., 2019; SweGov, 2004). In the last decade, efforts from the sector to promote gender equality and improve gender balance have increased (SweGov, 2011). Often motivated by a business-case logic (cf. Johansson & Ringblom, 2017) many forestry organisations have implemented initiatives for gender equality, and the body of knowledge, from a research perspective, has grown steadily (e.g., Andersson et al., 2018).

In 2017 to 2018, as part of the #MeToo movement, testimonies by women professionals and students in the forestry sector who had suffered sexual harassment experiences were published on Instagram under #slutavverkat (clear-felled) (Johansson et al., 2018). #slutavverkat propelled intensified discussions on gender equality in many forestry organisations and changes in forester training (Grubbström & Powell, 2020). In their qualitative content analysis, Johansson et al. (2018) argue that the testimonies suggest the existence of sexualised forms of male control and harassment in forestry organisations that work to remind women that they are first and foremost a representation of women, rather than of forestry professions and knowledge. In that sense, the authors conclude that harassment is part of, rather than deviating from, the overall gendering of forestry as a male-dominated sphere.

The aim of this study was to continue the exploration of homosocial cultures and gender-based harassment in Swedish forestry. The study was based on a survey circulated in 2021 to all women with a Swedish forestry degree, and a mirror group of men (of similar age, education and examen year), using a questionnaire consisting of both fixed and open-ended questions. In total, the sample consisted of 1 624 individuals, with a response rate of 53% (n = 860). The survey followed up on two similar studies, in 1999 and 2011, and their form enabled more longitudinal analysis of the development of the labour market, its conditions, etc., from a gender perspective.

Preliminary analyses indicate both changes and stability in the gendered patterns of the forest labour market. Gender-based job segregation seems to have reduced, and career paths for women have improved. At the same time, quantitative survey data show that harassment is present in the sector at a relatively high level; 40% of women and 8% of men surveyed described experiences of harassment. Findings further show that women working as lower-level managers are particularly vulnerable. Women also perceive the sector as less gender equal, from different aspects, and are more frequently leaving the sector with a less positive experience. The amount of recent research on gender equality and related measures within the sector opens the way for a deepened understanding of changes and stabilities based on dominant narratives, meanings and practices.



Hiding behind the screen: Homosociality and online sexual harassment in the gay male tourism industry

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Research reveals sexual harassment (SH) as endemic in the hospitality sector. The majority of research and public policy, however, has mainly focused on the SH of women employees who are called upon to cope with heterosexualised interactions with men customers (Warhurst & Nickson, 2009), while there is limited, if any, focus on man-to-man harassment (McDonald & Charlesworth, 2016). It is surprising that this issue has been neglected in the increasingly sexualised market of gay tourism, within which 'looking for sex' and sex encounters are embedded reasons for tourists to travel (Köllen & Lazar, 2012). This study addresses this omission, exploring incidences of online SH in this highly sexualised industry. Although research has increasingly discussed online SH of women in social media and online forums in general (e.g., Vitis & Glimour, 2017; Megarry, 2014), this concept has been neglected in debates and analyses of SH at work. Recent research reflects on potential new forms of SH in the workplace, highlighting, for example, how COVID-19 has led to online/remote SH towards women whilst working from home. This refers to sexual messages (e.g., email, texts, social media), cyber harassment (e.g., via Zoom,) and sexual calls (RightsofWomen.org.uk). This paper widens and contributes to these emerging, but sporadic, analyses by examining whether the sexually driven gay tourism market culture and the highly sexualised homosocial culture (Sternin et al., 2021) encourage and tolerate incidences of physical and online SH. Additionally, it explores how employees cope with and contest SH, as well as what support, if any, employers offer. Although recent research shows that SH by customers in gay tourism service work is accepted 'as part of the job', and to which workers consent (Hadjisolomou et al., forthcoming), it remains vital to further understand how workers experience and respond to online forms of SH.

The study was conducted in two popular gay tourism destinations in Spain. It draws on qualitative research evidence and specifically on 36 semi-structured interviews with bar owners, managers, and front-line employees from a variety of organisations operating across the spectrum of the gay hospitality and tourism industry, including men-only resorts, hetero-friendly gay bars/clubs, and gay saunas and sex clubs. The data reveal incidences of unwanted attention, including sexual comments on employees' physical attributes and appearance, pressure for sexual favours, and unwanted contacts on social media and gay dating apps. Participants also reported unwanted physical or sexual advances, face-to-face and online, by customers on a daily basis, with the embedded sex tourism culture of the industry and notions of homosociality cited as the main reasons for such behaviours. Although the majority of participants suggested that such behaviours are not acceptable, they acknowledged these are a daily phenomenon, and should be expected and accepted as part of the gay tourism industry. This paper reveals that survivors remained silent, and have used individual tactics as their main coping mechanisms.

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What is zero tolerance in practice? Homosocial processes in the handling of sexual harassment cases in Swedish academia

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This paper explores how two Swedish universities work with sexual harassment cases. It analyses the experiences and consequences faced by people with firsthand experience of sexual harassment cases, as the case is passed through the university. It analyses the organisational conditions that create the discrepancy between the university's zero tolerance policy and employee experiences of sexual harassment. Questions explored include: What is zero tolerance in practice? What does and does not take place when sexual harassment is suspected? Who gets involved? What are the considerations? What measures are taken, and what are the consequences? What are the experiences of those involved? How are events depicted depending on who presents them, and what are the consequences? What are the norms and values held by those involved, and what are the consequences of their way of thinking?

The paper discusses how homosocial processes are at the core of the handling of sexual harassment cases. Homosociality is a concept used to understand how male dominance in leading positions is secured through men's relationships with each other. Lipman-Blumen (1976) used the term to describe how men relate to each other and are attracted to and stimulated by each other's company. Homosocial relationships are usually long-lasting, and consist of favours and return favours for one another over time (Lindgren, 1996; Lipman-Blumen, 1976). The paper shows how high-profile male researchers who are under investigation for having subjected a colleague to sexual harassment are often protected and tolerated by male peers. Those who are suspected often mobilise support from their contacts and networks, who act as character witnesses or vouch for the suspected researcher. The suspects are often believed, and their accounts validated. A key factor for understanding this is the contact network and interdependency between researchers on various levels. Many people may be dependent upon or owe a debt of gratitude to the person who has been suspected. Hence, support from colleagues and managers appears to be greater for those suspected to have sexually harassed a co-worker than for those who feel they were the victim of sexual harassment. The study also shows how male colleagues who choose to show support for the victim rather than the person accused can also experience reprisal-like reactions from the perpetrator. Men who raise awareness of sexual harassment and show their support for a victim risk paying both the professional and personal price for this by, for example, leaving funded research collaborations, and encountering negative reactions from colleagues. One way to understand these actions and reactions is that researchers maintain or go against the code of homosocial relationships by either supporting or not supporting the suspected researcher. One way to break this code is by not returning previous favours with loyalty (Lindgren, 1996; Lipman-Blumen, 1976).

Stream 17

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Non-recognition of trans people in organisations: Why is it so hard to do transgender and why do (wannabe) allies fail in their efforts to support trans and non-binary gender people?

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Previous research in organisation studies has shown how various trans people, such as trans women, trans men and non-binary-gender people, do gender in organisations and examined whether they can or cannot challenge hegemonic gender norms. However, the mechanisms that hinder trans people's and their allies' possibilities to create safer organisations for trans people remain rather unexplored.

This paper examines the limitations of doing transgender in an organisation (a vocational school) that is seen as rather trans-friendly in comparison to many others. Sadly, even this rather good example turned out to be not that good. It still serves as an example that can help us understand why doing transgender is so hard and why the difficulties faced by trans people are often not visible to their cisgender allies.

The paper draws on interviews with trans and non-binary students and their teachers in three study programmes: photography, dressmaking, and game design. Two of the interviewed students identified as non-binary and two as trans men; three of the interviewed teachers identified as (cis)women and two as (cis)men. The interviewed teachers can be seen as trans people's allies or, at least, wannabe allies, as they all argued that creating a safer space for trans students is important. In addition to interviews, I draw on my own experiences as trans persons' ally. I am part of the queer community in the same city, and I have been involved in supporting trans rights through LGBT organisations and through my work in promoting gender equality. I recognise some gender fluidity in myself, and I was partners with a non-binary gender person for seven years. In the context of this study, I see myself as someone between trans students and their teachers; I am an ally, like teachers, but I feel that, in comparison to them, I have more insight into the problems faced by students. With these insights, I analysed the interviews using an iterative process of coding and writing memos.

Based on students' experiences, I identified five forms of organisational non-recognition of trans people: comments that deny or humiliate trans people, gendering groups, gendering individuals, assuming binary gender appearances, and demands to learn to produce and design binary-gender products. These forms of non-recognition make doing transgender difficult. Sometimes, students react to non-recognition through active resistance. However, as active resistance can be very demanding, students often reacted with silence. The interviewed teachers had good intentions to make their school more trans-friendly, but they lacked understanding of silences and the fear that their students experienced. Instead, teachers interpreted all trans visibility as overly positive.

While students' experiences make it clear that creation of safer organisations for trans and non-binary-gender people requires their appropriate recognition and true queering of organisational spaces, teachers often argued that gender diversity could be supported without paying attention to gender. Understanding these differences in teachers' and their trans students' experiences can assist in finding ways to move beyond superficial inclusion of trans people.



Queering finance: Coming out and professionalism of the financial services industry

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For the past 20 years, gay and lesbian lifestyles have gained legitimacy, recognition and a growing visibility in the public sphere in Western work environments. Some French researchers (Chauvin, 2013) have acknowledged that a different sexual orientation has a strong impact with regard to their choice of work industry and career. Quantitative studies may have shown that wage inequality does exist (Laurent et al., 2012); however, there is a lack of field studies on the experience and construction of queer identities in the workplace, that is, on what it means to come out at work or, on the other hand, what the implications are of hiding it.

The French sociologist Philippe Adam (1999) noted a disparity of situations among LGBT+ professionals, a disparity that stems, not only from their social class, but also from their profession. For example, if blue-collar workers do not easily accept the presence of gay and lesbian colleagues (46% revealed that they have a favourable opinion about having colleagues openly out at work), white-collar workers in service firms scored higher on the rate of acceptance (75%). For the upper class, gay and lesbians evolving in artistic and intellectual spheres are very much likely to be known and accepted (83% acceptance rate), whereas this rate collapses in the world of corporate executives (68% acceptance rate). That such a difference exists at the top of the social ladder made our study of professions with a high economic capital, often masculine, even more relevant, as queer identities seem to be more easily accepted when the cultural capital is stronger than the economic one. As Adam (1999) mentions: "The bond between power and masculinity may explain the fact that highly-hierarchized professional environments — like the ones where public as well as corporate executives evolve — do not create a propice environment for the expression of a homosexual sexual orientation" (p. 60). In 1956, Leznoff and Westley noticed that men with highly socially regarded professions kept their homosexuality private, usually had a heterosexual sociability, and would not hang out with well-known homosexuals, in order not to be the victims of negative judgment. Warren (1980) noted that social prestige resulted in an increased vulnerability to stigmatisation.

How can we understand the practical reasons that justify how LGBT+ individuals behave in the workplace? This research was specifically focused on financial and accounting professionals, traditionally regarded as masculine (Anderson-Gough et al., 2005; Lehman, 1992; Blomberg, 2009; Knights, 2012), a masculinity that is not only represented by values, but is also strongly linked to behaviour and embodiment (Grey, 1998; Lescoat, 2019; Boni-Le Goff, 2013). How is the professional environment understood, and how are interactions accounted for to deal with the stigma of a different sexual orientation? What are the coping strategies that queer professionals develop to take better control of the prejudices they face, with which consequences? In the end, can they really contain this stigmatisation and build a valued professional identity?



Queering finance: Coming out and professionalism of the financial services industry

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In order to answer these questions, we conducted a participant observation in an audit firm. We also interviewed 30 queer executives in the major audit firms and investment banks, in Paris and London. We also interviewed professionals who define themselves as straight, to understand social representations of queerness from another perspective. Our first analysis revealed how prejudices on queerness are structured to model a negative representation of homosexuality. The study also reveals the crucial role of embodied social interactions to create a hierarchy of sexualities. It is more the subtle game of social interactions, rejection, ignorance, or contempt that gives queers, particularly gay men, the constant need to prove their manliness (Stenger, 2017) and their conformity to the embodied and emotional ideal of hegemonic masculinity (Connell & Messerschmidt, 2005; Messerschmidt, 2018).

The second part of the study analysed the strategies that queers use to cope with the stigma, that is, manage and control the de-masking of their sexual orientation, the behavioural practices they use to prevent stigmatisation of their social identity, and challenges in the heteronormative environment in which they evolve (Rumens, 2010; Rumens et al., 2019). Finally, we tried to determine the conditions that foster the 'coming out' process in those highly competitive, highly-normalised masculine environments.

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Transcending intersectional boundaries through social mobility: A relational view on transitioning between gendered, classed, and sexualised spaces

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Social mobility involves transitioning between social spaces and transcending the boundaries between them (Bertaux & Thompson, 2017). While in many cases the transcending of boundaries through social upward mobility is framed as bright success stories, the reality looks different for individuals making these often harmful transitioning experiences. Career boundaries between social spaces are held up by oppressive power structures that govern our social life and individual relationships, and tend to hurt those who intend to cross them (Acker, 2006). The aim of this paper is therefore to better examine the intersectional vulnerability that comes from leaving and entering different gendered, classed and sexualised spaces throughout processes of social mobility in one's career and life progression.

In order to offer a relational view on transitioning social spaces, this study draws on intersectionality theory (McCall, 2008) and the Social Chronology Framework (Gunz & Mayrhofer, 2018) to interpret narrative interviews of young adults at early career stages, as well as focus group discussions with their family members. In order to lead intergenerational discussions and to look at the relational effects, the study specifically concentrated on young adults, as this opened up the possibility to interview up to two familial generations. In addition, an autoethnographic approach was used in combination with the interviews and focus groups to gradually collect the necessary answers to open questions and consider the relevant range of relationships. The narratives from the interviews and the focus groups revealed dominant discourses around the gendered, classed, and sexualised spaces, the diverse intersectional boundaries between them, and the transcending experiences. Preliminary findings show that the discourses are shaped by an ongoing dispersion and reconciliation of contradicting social identities and the interconnected complex sense of belongingness.

This paper argues that transitioning between social spaces is essentially connected to experiences of failure to overcome boundaries, highlighting the importance of relations and intersections in the given discourse. Studying the various elements of vulnerability faced in the process of social mobility therefore contributes to social mobility, career, and social identity research by providing a relational and intersectional perspective. This emerges from thinking social mobility broader than referring solely to the mechanisms of moving from lower to upper class, but rather considering its intersections with other social identities, such as gender and sexuality, and shedding light on the harmful side of transcending boundaries.

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Teaching differently with film: Queering the business school pedagogy

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This paper contributes to queer(ing) activism in academia, particularly queering business school pedagogy and queer approaches to and practices in teaching differently. This also links to efforts of queer(ing) research methods and academic writing. It reports insights from a teaching and learning initiative in which students work with the medium of film to make visible the subject of queer theory, namely LGBTIQ+ individuals and their communities and their bodies and embodied experiences (Pullen et al., 2016). The students came from the Global South and the Global North, and worked in groups that include different embodied realities.

In this teaching and learning project, we used film, as we not only wanted to address rational, cognitive understanding of theory that is catered to in textbooks, but want to provide a bit more of an aesthetic experience that film as a visual medium commonly offers. In the module Feminist Theory and Queer Studies in Management (B.A. Creative Industries Management, SRH), which is, as such, something queer to the typical management studies curriculum, students have used animated film software to create their own videos on the basis of their own storyboards and cinematographic choices. Videos in this series include: benevolent sexism; female misogyny; the gender pay gap; LGBT+ in leadership; sexual harassment in the workplace; the patriarchal legacy of colonialism (<https://www.srh-berlin.de/en/projects/berlin-school-of-popular-arts/2022/feminist-theory-queer-studies-management/>). These efforts paralleled my own struggles of filmmaking. I have written scripts used in business school teaching at FernUniversität in the context of a guest professorship for Gender & Queer Studies (<https://video.fernuni-hagen.de/Browse/Category/95>) For production, I worked with filmmakers and a team of creatives employed in the university's Center for Media and Learning.

While film has been used for experiential learning (Biehl, 2021), filmmaking can be seen as an 'artistic research' approach that creates artefacts (i.e., animated films) as an output, with an emphasis on the creative work as a vehicle for enquiry. Having identified the topic as relevant with regard to the literature (here: queer and gender research), we agreed on the method (animated film), and set ourselves some guiding research questions (Bell, 2019). These included: How do we 'feel' about the topic? How can the film convey an understanding of the topic beyond facts and figures? Which film methods invite viewers to relate to and empathize with the content?

Videos also are a medium that contrasts typical business school teaching. The organisational discourse that we commonly find in textbooks promotes masculinity and marginalises female and non-binary gender identities (Fotaki & Harding, 2015; Mandalaki & Pérezts, 2020). Film can be seen to develop forms of 'writing differently' in organisational scholarship, and responds to criticisms of mainstream forms of writing.

It is also intended that these animated representations of academic theory be a form of political agency that reaches beyond academia. It is hoped that the videos will promote dialogue and build community across differences. Students read academic publications on the topic, but chose the topics themselves, and tried to include their embodied knowing. These acts of knowledge creation recognise different other bodies as sites of knowledge (Mandalaki & Perézts, 2021). Students also used queer theory as a productive site for acknowledging heterosexuality's coercive aspects (Rumens et al., 2019), for example, with regard to the gender pay gap and female misogyny. The videos can be seen as attempts to challenge normative social relations.



17. Queer(ing) activism in organizations: Voicing experiences of queer bodies, allyship, and alliances across intersectional marginalization

Stream 17.5

Teaching differently with film: Queering the business school pedagogy

Brigitte Biehl, SRH Berlin University of Applied Sciences, Germany

Film is an artistic medium, but the animation software that the students used was basic. On the general level, however, it is worth discussing how the use of artistic forms provides an experience that may encourage us to feel with and relate to others (e.g., Biehl, 2022). For example, films show emotions, body postures, and facial expressions that convey some of the feeling and pain that the characters experience, in the sense of a corporeal ethics (Pullen & Rhodes, 2014). It is worth to discuss artistic inquiry in learning that opens up to others and their experience, intellectually and affectively.



Figure 1: Video: A history of transgender discrimination



Figure 2: Video: Sexual harassment in the workplace

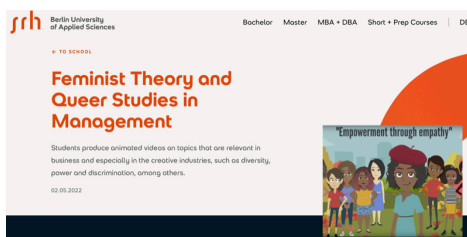


Figure 3: Example for the use of films on YouTube

<https://www.srh-berlin.de/en/projects/berlin-school-of-popular-arts/2022/feminist-theory-queer-studies-management/>

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'Ethically important moments' and reflexivity in trans-inclusion research

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Minimising harm is central to research. Generally, this is managed through established frameworks with particular definitions of, inter alia, integrity, consent, research relationships and data storage (BSA, 2017; BPS, 2021). However, the 'right' approach has acquired a doxic quality (Bourdieu, 1977). What is actually subjective is instead taken for granted as 'the way things are'. This produces "profound tensions between working in heteronormative institutions whilst seeking to challenge such norms" (Gorman-Murray et al., 2020: 112). We are provoked by Guillemin and Gilliam's (2004) conceptual framework of institutional ethical governance versus 'ethics in practice'. This focuses on fieldwork dilemmas and everyday moments that fall outside of (or are explicitly critiqued by) institutional rigidities. We reflect on this in the context of a recent applied social research project, producing guidance for employers and managers about trans inclusion at work. Several issues arose.

First, a number of trans activists requested payment for participation. Their expertise was also their livelihood, but institutional regimes prohibit 'excessive' incentives, given concerns about coercion. However, trans individuals' expertise is intellectual labour, which should be recognised (Vincent, 2017). Without payment, this undervalues their knowledge and means only those occupying certain intersectionality privileged positionalities can contribute and be heard. Secondly, there was the positionality of the research team. Although we belong to the LGBTQ+ community, we are cisgender. The very notion of insider-outsider research is, in many ways, antithetical to a queer reading of subjectivity (Gorman-Murray et al., 2020). Likewise, assuming minoritised genders will share views implies a form of transnormativity (Sumerau et al., 2019). Nonetheless, 'queer literacy' (Edward & Greenough, 2020) is not the same as lived experience. Furthermore, we come from (apparently polemical) different paradigms: one from a more qualitative, interpretivist tradition, the other from a more quantitative, positivist tradition. This required complex negotiations and collaborations. Positionality shapes which conversations are more or less possible (Mellor et al., 2014), and leave different 'social fingerprints' on research (Lather, 1992). Institutional ethical governance barely considers positionality simplistically, let alone such nuances. Thirdly, the research led to personal, sensitive stories being shared and intimate relationships formed. Interview questions operated at the level of policy/practice, but responses spoke in bodily and affective registers. Stories included specific transitioning experiences and emotionally difficult situations. This challenges simplistic categorisations of studies as 'high' or 'low' risk. Likewise, the intimate relationships which emerged between some focus group participants troubled heteronormative readings of intimacy as antithetical to 'ethical standards' (Detamore, 2010). Finally, the febrile landscape in which trans inclusion is playing out in the UK context currently (McClean, 2021) produced challenges, including the reticence of organisations to be (anonymously) associated with research, more extensive member checking and complex negotiations of language.

Reflecting on emergent implications suggests that existing institutional governance far from comprehensively accounts for all ethical issues that emerge in the field. More marginalised populations may be further excluded from having a voice, epistemological formulations may not be being fully considered, some potential harms may be missed, and further guidance is needed for researchers navigating turbulent fields.

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Abject orientations and other others: Exploring barriers to career among heterosexual and LGBTQ+ professionals of faith

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"What does it mean for sexuality to be lived as orientated?" (Ahmed, 2006: 543). In addressing Ahmed's (2016) question, the empirical aim of this study was to move beyond the intersecting triad of gender, race and class (Rodriguez et al., 2016) by exploring experiences of what it is to be a homosexual or heterosexual professional of faith, and to capture how the interstices of religion and socially constructed notions of 'motherhood' and 'professionalism' influence these individuals' employment experiences over time. Extending our current understanding of queer phenomenology (Ahmed, 2016), this research aimed to reconceptualise the term orientation by illuminating how bodies that do not extend the 'white, straight line' (Ahmed, 2016) take shape and are orientated within the sexualisation of organisational spaces. Thus, this study addressed a pressing need for research that departs from fixed acontextual understandings of intersectionality (Abdellatif, 2020; Opara et al., 2020) and foregrounds a contextualised understanding to shed light on how identities are continuously constructed and reconstructed with the embedded locally and socially defined categories of non-heteronormative sexual orientations, gender, and religion.

Specifically, the research addresses calls for more qualitative interdisciplinary research on the experiences of religious minorities, non-heterosexual individuals, motherhood and non-traditional forms of family (Özbilgin et al., 2011:184).

Present management research on sexuality in organisations usually assumes LGBTQ+ are white (McFadden, 2015; Roberts, 2019). Similarly, scholarship has paid little attention to LGBTQ+ individuals of a non-Christian faith, particularly queer Muslims and Jews with parenting responsibilities, whose very identities are coded as diametrically opposed (see, e.g., Tayeb, 2012; Liinason, 2020). Research in the UK context centres around processes of 'coming out' finding that LGBTQ+ Muslim individuals, for instance, face a 'bi-dimensional' dilemma consisting of the intertwining of homophobia and islamophobia, which are exacerbated by structural and cultural patterns of privilege, which locate queer Muslims as abject (Tayeb, 2012; Liinason, 2020). However, diversity and management literature does not yet offer a cohesive understanding of how multiple, context-specific and intersecting forms of power and subjectivity characterise negotiations of sexual identity amongst religious professionals.

Drawing on an innovative multi-method qualitative approach using interviews and digital diaries (Radcliffe, 2013), the research begins to address these gaps by problematising dichotomous divisions between the public and private, visibility and invisibility within the context of the workplace, the family and the wider religious community, to paint a more diverse picture of non-heterosexual orientations and non-heteronormative religious desires.

Despite the relative silence on queer families, little research (Averett, 2021) finds that adoptive or non-gestational parents queer the maternal body by de-linking motherhood from the body's reproductive capacity. Echoing Averett's call to decouple mothering behaviour from female-gendered bodies, this research deconstructs existing theories about mothering and their relation to gender inequalities, moving these conversations in important new directions that de-centre heteronormative and nuclear family models.



Abject orientations and other others: Exploring barriers to career among heterosexual and LGBTQ+ professionals of faith

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Underpinned by a queer phenomenological approach to knowledge, this research aims to illustrate how the current practice of the essentialising of embodied motherhood and/or fatherhood as exclusively belonging to female and male bodies, respectively, can lead to shortcomings in the ability to theorise, not only about the parenting experiences of non-heteronormative individuals, but about what these lived experiences can tell us about the workings of larger social institutions such as the workplace, religious organisations, and the family.

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Giving free rein to our queer professional imaginaries: An auto-ethnographic exploration of collective queer spaces in women's football

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Switching our sweaty business conference outfits for caps and shorts that reveal our hairy legs, we take off to the Seattle Reign and Houston Dash faceoff in women's football. We were in Seattle for the Academy of Management Annual Meeting, the most prestigious conference in mainstream management and organisation research, for which we had worked hard to attend. That day, however, we did not go to the career fair and the research sessions planned, but instead went to the stadium and started this research project.

In this paper, we jointly engage in an auto-ethnographic exploration of embodied queerness and how it affects us as queer researchers in our professional experience in the heteronormative environment of academia. We do this by sharing narratives of our time around the Academy of Management Annual Meeting 2022, which we abandoned for one afternoon to go to the football stadium and watch a game in the National Women's Soccer League (NWSL), the highest football league in the US. During this match, we fully experienced the environment of women's football as a queer-safe(r) space where queerness was visible in the fans' gender and sexuality performance, but also in the many out queer players on the pitch.

Similar to the environment of the Academy, we encountered a place of high-end competition, with professionals pursuing excellence and personal sacrifice in order to reach the highest level. Yet, in this space, their performance of professionalism did not stand in opposition with their performance of queerness, which marked the contrast to the Academy, where cisgendered heterosexual performance was the norm. Seeing these people in their profession being their most authentic selves, cheered on by queer people like us for their performance and the mission to stand together in solidarity, opened imaginaries for us of how integrated embodied queerness and professionalism could look like.

Watching the queer professionals in this context while living our queer authentic selves gave us strength and motivation to be more open as queer academic professionals and share our experience within our professional environment. Our narratives show how letting go and acknowledging the inadequacy of our queer selves in the heteronormative academic space led us to challenge the norm and actively engage in solidarity, which sparked new inspiration for our collaborative academic work to flourish. As previously shown, our insights demonstrate how LGBT+ identity work can help to work through institutional contradictions (Creed, De Jordy. & Lok, 2010) and support the life satisfaction of employees who dare to authentically disclose their queerness at work (Fletcher & Everly, 2021). Furthermore, we contribute to research on queer-safe(r) spaces and queer imaginaries (Talbert & Matus, 2014), and join feminist efforts of writing differently in solidarity (Ahonen et al., 2020).

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Queer diversity work and emotions: An ethnographic study of LGBTQI inclusion

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I present and discuss some of my preliminary findings from my ongoing dissertation project. My project focused on emotions in diversity work and, more specifically, what and how emotions get expressed and/or performed within the setting of an LGBTQIA inclusion programme. Earlier studies have made us aware of the emotional presence of loneliness, confusion and worry for diversity workers (Ahmed, 2012, Christensen & Muhr, 2018, Schwabenland & Tomlinson, 2015). In my study, I tried to attend to the affective sensations created within a room discussing gender and sexuality in the context of diversity work, expressed from different positionalities.

Following the LGBTQI certification programme of RFSL (the Swedish Federation for Lesbian, Gay, Bisexual, Transgender, Queer and Intersex Rights), an educational and licensing programme regarding LGBTQIA issues on an organisational level, I looked into three business's certification processes through ethnographic methods. My fieldwork included observations of lectures and workshops on-site and digital meetings for implementation of LGBTQI-inclusive strategies. Hitherto, my analysis revolves around these unlike emotional settings and the different emotional positions existing within these settings: the diversity worker, the (non-queer) participants, expressions of queer (experienced) participants and the queer position of me as a gender non-conforming researcher.

Traditionally, institutionalised arenas, such as workplaces, have been linked to emotional regimes built on bureaucratic rationalism and lack of emotional visibility. Later sociologists have contrarily shown that emotions are an integral part and valued competence within contemporary labour work (Hochschild, 2003, Illouz, 2007). Still, social resistance movements have shown to adopt a more rational and less emotional approach to gain legitimacy in institutional arenas (Henriksson, 2017). Trying to unpack on which terms emotions are situated, my study also cares for this tension between the so-called emotionless rationality and the expressive emotions intertwined within queer struggles.

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"This is also important?" — LGBT+ care and community within English higher education

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As higher education in England is increasingly subject to neoliberal discourses and policies, an outcome-focused culture of measuring and auditing progress prevails (Ahmed, 2012; Bullough, 2014; Deem & Morley, 2006; Hazelkorn, 2013). However, this focus on measurement necessarily overlooks connections that are invisibilised and unstable within the university system, even if these connections are important to those who participate in them.

Using a thematic analysis of interview and focus group data with 19 university students and staff who participate(d) in LGBT+ networks, I argue that notions of 'impact' as quantifiable are not adequate when it comes to communities that cannot always afford to be visible. Instead, my interviewees' stories indicate that it is not only possible, but even necessary to consider how inconsistent participation, peripheral participation, and even non-participation in LGBT+ volunteer-run events can still be meaningful for LGBT+ people within higher education. Similarly, despite not always being able to easily or immediately quantify their successes, interviewees still reported a personal sense of growth and support due to their investment in their communities.

Drawing on queer disruptions of normative approaches to success and failure (Halberstam, 2011), I argue that my interviewees' experiences of facilitating informal care, hidden pedagogies, and 'small' successes, point to an alternative system of value, which is more longitudinal and affective, and less immediate and numerically inclined. At the same time, I critically interrogate my own positioning as a researcher who continues to be involved in voluntary LGBT+ higher education communities. I locate the interviews and focus groups themselves as potential sources for informal care between LGBT+ people, and open up a dialogue on how to facilitate these spaces (however fleeting), with an eye to creating mutual LGBT+ peer support.

Where previous research into LGBT+ campus cultures has tended to focus on streamlining and making visible LGBT+ communities or individuals (e.g., Garvey et al., 2018; Kulick et al., 2017; Renn & Bilodeau, 2005), I argue that the instabilities and invisibilities of LGBT+ communities can also have benefits for those participating in them, and that the value systems that are created by these instabilities can enrich the pedagogical environment of the university as a whole. Rather than providing easy, bitesize answers, I hope that my research can provide a foundation for discussions on the ways that support for LGBT+ people in higher education can (and should) be open to messiness.



Intersectional (in)visibility of transgender individuals with an ethnic minority background throughout a gender transition: Four longitudinal case studies

Sophie Hennekam, Audencia Business School, France

Transgender individuals have received little attention in the management literature, although there is a recent increase in interest in this population (Beauregard, Arevshatian, Booth, & Whittle, 2018; Hennekam & Ladge, 2022; Martinez, Sawyer, Thoroughgood, Ruggs, & Smith, 2017; Schilt & Lagos, 2017). Research on the LGBT population tends to focus on LGB individuals, despite claims that transgender persons occupy a particularly difficult position in the labour market (Kuyper & Vanden Berghe, 2017). The present study focused exclusively on the experiences of transgender individuals, thereby avoiding the flaw in many studies that have conflated research findings to the LGBT community without distinguishing between possible differences within this heterogeneous population (Ozturk & Tatli, 2016). Further, little is known about transgender individuals who belong to multiple stigmatised groups (De Vries, 2015). Transgender individuals with an ethnic minority background reside at the intersection of two marginalised social categories at work. Consequently, they must contend with prevailing cisgender norms as well as racism. Non-white transgender individuals are intersectional minorities who experience a unique set of challenges compared to non-white cisgender individuals and white transgender individuals. Indeed, previous studies point to the difficult situation faced by transgender individuals of colour (Grant et al., 2011; Singh, 2013).

Building on this work, we explored the intersection of gender identity and ethnicity for transgender employees with an ethnic minority background as they undergo an identity transition at work. This study drew on four longitudinal case studies of transgender individuals with an ethnic minority background that underwent a gender transition while being in employment in the Netherlands. Four individuals were each interviewed four times over a period of two years. They were asked to make sense of their experience using a narrative approach. We draw on the literature on stigma identity management and (in)visibility, and use intersectionality as our theoretical framing.

We make a contribution by showing that non-white transgender individuals simultaneously experience intersectional invisibility and intersectional hypervisibility, which influences their experiences and concurrently fosters and hinders their gender expression as they go through a gender transition while being in employment. Further, we reveal how gender transitions of non-white transgender individuals evolve over time. Our longitudinal design captures the lived experiences of transitioning individuals at work over a period of two years when they possess multiple stigmatised identities. Thus, our second contribution revolves around the dynamic use of both intersectional hypervisibility and invisibility as non-white transgender individuals navigate a gender transition. Practical and theoretical implications and suggestions to enhance our understanding of this understudied population at work are presented.



Reimagining sexuality freedom: The quest for “nine freedoms” for black bisexual women in South Africa

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Bisexual women, unlike the other orientations, are often understood as the sexual orientation where people believed that one can either be straight or lesbian, and research has revealed that the lesbian community vilifies bisexual women. This has resulted in bisexual women feeling uncomfortable or unhappy about their sexuality. One of the beliefs about bisexuality is that bisexuals are in a temporary state rather than a sexual orientation; they are either heterosexual or homosexual. Through an interrogation of the literature and the use of emerging themes from interview scripts, the author identified nine sexuality freedoms wanted by black bisexual women. The sexuality freedoms developed in this study were informed by the Intersectional African Feminist Framework, utilised as the analytical tool, which proves how sexuality, political, economic and social factors interact to produce an oppressed identity of black women. A snowball sample of 20 women was constituted, and data were collected using semi-structured face-to-face and virtual interviews, and analysed using interpretive phenomenological analysis (IPA). The author argues that the intersection (intermarriages/relationships) can be reasoned as sexuality fluidity, and, therefore, these bisexual women are demanding these nine freedoms as a result. The study recommends that, although these freedoms are promised by the South African Constitution, they are still lacking and not guaranteed at a community/societal level; hence, there is a lack of community integration. Therefore, there is a need to identify that the problem is not with the Constitution, but rather with the enforcement of the legislation that can foster gender-non-conforming persons to be accepted in the community in which they exist.

Keywords: sexual orientation; bisexuality; freedom; South Africa; community integration



Hairy tales and gender trouble: Rebellious reflections on cutting hair from intersectional feminist perspectives

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Hair is a deeply gendered symbol with social and cultural significance under patriarchal systems of oppression that historically regulated and policed the embodiment of women and female read people in social and organisational spheres (Donahoo, 2021; Krigen & Novich, 2018; Weitz, 2004). Gendered beauty norms for hair across patriarchal cultures urge women to wear long hair to differentiate their appearance from that of men (Synnott, 1987). Such norms work to policewomen and female read bodies to make them attractive to the male gaze, thus reinforcing binary gender stereotypes (e.g., Clayson & Maughan, 1986; Rich & Cash, 1993). Consequently, long hair on female read bodies has been the object of heteronormative sexualisation, with those refusing the prescriptive norm of wearing long hair being ostracised for rebelling against the status quo (Caldwell, 1991).

Following the violent passing of Mahsa Amini in Iran, hair has recently gained attention and become a symbol of feminist rebellion, with women across the globe cutting and shaving their hair, expressing grief and protesting in public to stand up against toxic patriarchal oppressive regimes (Alkhalidi & Ebrahim, 2022). From a queer feminist perspective, the act of hair cutting is especially interesting, due its role in the construction of gendered subjectivities and as a space of resistance against heteronormative expectations and the binary orders of genders (Butler, 2002). The embodied practice of cutting hair and the related crafting of alternative femininities and masculinities (Schilt & Connell, 2007) thus raises the question of how hair cutting is experienced, used and owned as an act of feminist resistance that causes gender trouble, and one that queers traditionally sustained gender binaries and fixed gender roles.

In this paper, we investigate the topic of hair cutting as a symbolic activist performance of and for queer feminist resistance through auto-ethnographic reflections. In so doing, we shed light into the different ways in which our hairy tales send strong gendered messages about who we are, who we want to become, and what we are capable of (Weitz, 2001). By sharing our perspectives on our experiences with hair cutting, as cis and queer women, feminist researchers and writers of organisation studies, we discuss the different relations with and approaches to our hair. Therein, we reflect on our diverse reasons for cutting and wanting to cut our hair, in consideration of our different intersectional positionalities in relation to gender, sexuality, ethnicity, and religion. Our reflections illustrate our embodied experiences and feelings about our hair and their social significations, as well as the interplay between different choices regarding our hair and the social outcomes associated with it. By shedding a queer feminist perspective on the meaning of hair, we contribute to the discourse on gender trouble, hair and feminist resistance (Weitz, 2001, 2004; Butler, 2002, 2016), as well as to feminist attempts to write differently in ways that do justice to our bodies and their affects (e.g., Mandalaki, 2022; Mandalaki & Daou, 2021; Gilmore et al., 2019; Pullen, 2018). In doing so, we reclaim hair cutting as an activist practice of queering gender binaries that oppress women and queer people's embodiment under patriarchal societal structures.

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Violence based on gender identity in Ivory Coast: Experiences of transgender and perspectives for social inclusion

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This reflection focuses on the experience of transgender people and the prospects for social inclusion with regard to violence based on gender identity in Ivory Coast. It is based on a field survey conducted with 20 participants obtained using the snowball sampling method. Information was collected through semi-structured interviews.

The qualitative analysis of the data collected led to a three-fold result. The first concerns their constant victimisation. Indeed, physical violence (slaps, intentional blows and injuries and sexual assault), psychological violence (intimidation, kidnapping and assault) and verbal violence (insults, mockery and criticism in public). The second relates to the impacts of this violence suffered in their relationship to themselves and others. These include fear, humiliation, shame, anger, indifference, discrimination and attempted suicide due to the violence they suffered. Finally, prevention is needed at three levels: social prevention, secondary prevention and tertiary prevention is necessary in order to protect this sexual minority, on the one hand, and promote social inclusion, on the other.

Keywords: violence; experience; transgender; social inclusion; Ivory Coast



Violence based on gender identity in Ivory Coast: Experiences of transgender and perspectives for social inclusion

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This reflection focuses on the experience of transgender people and the prospects for social inclusion, with regard to violence based on gender identity in Ivory Coast. It is based on a field survey conducted with 20 participants obtained from the snowball sampling method. Information was collected through semi-structured interviews. The qualitative analysis of the data collected led to a triple result:

The first concerns their constant victimization. Indeed, physical violence (slaps, intentional blows and injuries and sexual assault), psychological violence (intimidation, kidnapping and assault) and verbal violence (insults, mockery and criticism in public) are all acts whose victims are transgender people in Ivory Coast.

The second relate to the impact of this violence suffered in their relationship to themselves and others. These include fear, humiliation, shame, anger, indifference, discrimination and attempted suicide constitute the experience of these transgender people in relation to the violence suffered. Finally, prevention at three levels (social prevention, secondary prevention; tertiary prevention) is necessary in order to protect this sexual minority on the one hand and promote social inclusion on the other.

Keywords: Violence; Experience; Transgender; Social inclusion; Ivory Coast.



17. Queer(ing) activism in organizations: Voicing experiences of queer bodies, allyship, and alliances across intersectional marginalization

Stream 17.15

The soup: A short story on queer (dis)orientations

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This is a short story that uses auto-ethnography and vulnerable writing as a way to write differently in academia. It was first written in Spanish and then translated to English.

The buffet of life,
and the imposed burden of only being able to eat soup,
only learning/knowing/practicing how to use the spoon,
don't you even dare to imagine alternatives.
In this family we only eat soup, the rest: it's wrong, sinful and dangerous.
Si no comes solo sopa, comes sola.
If you don't eat soup only, you eat alone.
Growing fears of rejection and ridicule while listening to their comments
"That's weird, very suspicious"
"You can tell when they are not soup eaters"
"It's unnatural"
"That's not right"
"We don't like that"
Mundane exchanges at the family table while everyone is eating soup
"Did you heard about them, seems that they don't eat soup anymore!"
"Oh no, poor family!"
"And then what are they going to do? Have children and teach them not to eat soup!"
"How unpleasant, don't talk about that when we eat soup"
"It's good that you do like soup, have some more"
I guess every spoonful serve as protection, a way to survive
After all the soup is not bad, it's just a thin soup, sometimes hot, sometimes lukewarm
If you take too long it gets cold
So, hurry up!
"...and you are not allowed to leave the table until you finish it all"
Docile, obedient and obliging
Swallowing soup, feeding on prejudice
What they tell me must be true, I trust this is enough, correct and good
"One more spoonful"
this is my life:
eating thin soup,
para no quedarme sin familia
so I do not 'run out' of family,
Eating soup by inertia, grabbing the spoon without thinking
Sharing their table and their judgy mockery

But how much soup can someone eat before getting sick?
Qué hacer cuando te deja de 'caer bien' en la panza?
Fear, shame, anxiety, tension, gastritis.
OH NO what am I going to do/eat?
Who am I going to be?!

I can't have another spoonful anymore
The instinct brings out a NO from within
No more
I drop the spoon
I stand up from the table
I will explore how to use fork, chopsticks, hands
I will venture to share other meals, with other talks
Will I ever be welcomed at their table?
Will they judge me now?
What if I decide to bring what nourishes me and not what they offer?
Will they feel deeply offended for refusing their watery soup?
That's the big risk, I pay the price relying on the abundance of other alternatives.

My gratefulness goes to the ones who have dared
to stand up from the table and drop the spoon
as best as they could.
These words are especially for those who have yet to do so,
fueling the imagination of how to nurture ourselves differently,
while feasting on the bounty of (erotic) life together.



17. Queer(ing) activism in organizations: Voicing experiences of queer bodies, allyship, and alliances across intersectional marginalization

Stream 17.16

Re-enacting queer artistic activism with Felix Gonzalez-Torres's Inventory of shimmers

Chris Steyaert, University of St. Gallen, Switzerland.



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The above picture of a pile of fortune cookies forms a trace of a surprise that one might have experienced when taking or passing the elevator at the A4 Arts Foundation in Cape Town between May 25th and July 5th, 2020. This little temptation — as visitors would have been welcome to take a cookie if it were not for COVID-closure — formed a re-enactment of Felix Gonzalez-Torres's art installation Untitled from 1990, known as 'Fortune Cookie Corner'. This Cape Town re-enactment was embedded in an international group of around 1 000 people who had been invited by curator Andrea Rosen to each manifest the work as a particular part of a total 'site' forming an expansive exhibition throughout the world. The multiplication of this art installation was enabled through forming an alliance between owners, curators, visitors and passersby along a minimal set of parameters. Illustrating the open and performative character of Gonzalez-Torres's artistic and activist work, I would like to further remember and retrace the inspiration and potentiality of his artistic activism for contemporary desires of transformation. The Cuban-born American artist Felix Gonzalez-Torres, who died of AIDS-complications in 1996 (born 1957), was part of the artist collective Group Material, whose collaborative politically informed practice focused on community engagement and activist interventions. Also, his solo work, playing with the boundary between public and private space, aimed to touch people beyond the confines of an art institution or gallery.



Re-enacting queer artistic activism with Felix Gonzalez-Torres's Inventory of shimmers

Chris Steyaert, University of St. Gallen, Switzerland.

This remembrance I understand as a form of 'archival activism' (Danbolt, 2010) that focuses on the transference of activist history through an inquiry and possible re-enactment of activist archives. Queer understandings of archiving are sensitive to "the heteronormative framework that structures the mechanism of inclusion and exclusion in official histories" (p. 93). For instance, calling for a nuanced theory of archives and archiving, Judith Jack Halberstam (2005: 169-170) sees the archive not simply as a repository but "also as a theory of cultural relevance, a construction of collective memory, and a complex record of queer activity". To qualify a queer archival impulse, Danbolt, referring to the work of José Esteban Munoz and Ann Cvetkovich, underlines respectively the ephemeral and affective as central to a queer understanding of (the stories of) queer world-making. Queer archiving is particularly critical according to Munoz (1996), as it implies to retrace 'invisible evidence' of queerness through focusing on fleeting moments and often covert performances. Furthermore, Cvetkovich (2003), proposing 'an archive of feelings', envisions 'a radical archive of emotion' that enables to document intimate experiences and short-lived activism. Both aspects seem particularly feasible to analyse and reinvigorate the artistic activism of Gonzalez-Torres, as his work during the AIDS-era came with deeply affecting content, while combining formal economy and conceptual rigour. Interpreting a series of artworks ranging between the (above) Fortune Cookie Corner and the Go-Go Dancing Platform, I reconstruct the ephemeral and affective archive of his artistic activism as an 'inventory of shimmers', a notion of Roland Barthes (2005), to suggest nuances and changes of feeling and to evoke shining affects with glistening and tremulous light. Confronted with the trembling tensions between absence and presence, intimacy and voyeurism, we can sketch the affective nuances that align mourning, mortality and militancy in these art works. It is this idea of activist aesthetics as 'a pedagogy of (affective) nuance' that the paper urgently aims to inscribe in current enactments of activism, as it "disappears from the public record almost as quickly as activists burn out and disappear from struggle" (Sycamore, 2008: 268). Making the archive embodied and living, the desire is to suggest how "repertoires of activist history are [can be] reactivated, reenacted, and re-embodied in contemporary actions" (Danbolt, 2010: 104), to reply to Felix's (2006: 150) ever-pertinent question: 'How is one supposed to keep any hope alive, the romantic impetus of wishing for a better place for as many people as possible, the desire for justice, the desire for meaning, and history?'

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Hiring interviews as a space for sexual harassment: The experience of prospective transgender workers

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The existence of sexual harassment in the workplace has been extensively documented in extant literature (e.g., Lim & Cortina, 2005; Perry et al., 2019; Popovich & Warren, 2010), especially against women (e.g., Bonnes, 2017; Brown & Battle, 2019). Scholars have documented that it causes several negative outcomes on employees, such as depression, sleep disturbances, and other illnesses (Gale et al., 2019; Rospenda et al., 2005). Therefore, it is considered a negative phenomenon that should be consistently fought against within organisations by, for example, putting in place anti-harassment policies to eliminate these behaviours (Derry et al., 2011).

Yet, despite the interest in this phenomenon and the vast evidence of its existence and harmful effects on people, virtually all studies in this tradition focus on sexual harassment within the workplace; that is, once a person has been hired for a position and is actively working. Contrarily, much less is known about people's experiences of sexual harassment before they arrive to work at an organisation, particularly, during the selection or hiring stage (e.g., during the selection interviews). We ignore as a discipline the occurrence of this and its consequences, and thus I tried to fill this specific gap.

To delve into this issue, I studied the lived experiences of transgender women who were actively seeking a formal job and who had gone through episodes of sexual harassment during their selection interviews (e.g., being asked on dates). The main conceptual aim was, therefore, to evidence and subsequently conceptualise how and why sexual harassment may occur even before someone is offered a position in an organisation (e.g., by members of the selection committee). From a practitioner standpoint, it leads us to summon managers to design safer selection procedures that avoid the chances of sexual harassment during these processes in firms.

Because I am interested in the lived experiences of transgender people, I undertook an interpretive phenomenological analysis (IPA) (Eatough & Smith, 2017). This method has been deemed well-suited to unearthing the characteristic essences of the experiences of people to develop new conceptual insights and theory (Gill, 2014).

We were introduced to two transgender women who were actively seeking formal jobs in the Barcelona metropolitan area, thanks to the help of three organisations: Actua Vallès, Stop Sida, and the Barcelona city hall (from their Trans Ocupació initiative). In IPA, the main source of information is intensive, in-depth phenomenological open-ended interviews with small samples (i.e., about four to 10) (Smith & Osborn, 2008). I transcribed and processed the qualitative information to offer new insights into this tradition, and the findings are preliminary.

The two transgender women interviewed revealed different experiences of sexual harassment during selection interviews. For instance, while two of them were asked out on romantic encounters (i.e., dates), one of them received an explicit petition to practice oral sex on the person performing the interview. They also elaborated on their interpretations as to why they believe these events happened.



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Ignacio J. Duran, ESADE Business School, Spain

The findings suggest that the way that selection interviews are designed — usually one-on-one and in closed, private spaces — enables these instances as spaces for sexual harassment for vulnerable populations, such as transgender women. Moreover, it speaks to the objectification of transgender people, as they are oftentimes the target of abuse and harassment in and around organisations. Interviewees interpreted that it has to do with the way they are perceived socially: as objects related to sex (prostitution), alcohol, and drugs. So, they are not befitting a formal job. Finally, all this constitutes a barrier to employment of transgender women, as it hinders their inclusion in the workplace. These bad experiences demotivate them from entering the formal labour market, keeping them marginalised, vulnerable, and in a state of inequality vis-à-vis other applicants.

The expected contribution of this manuscript is threefold. First, I plan to evidence this understudied phenomenon, i.e., sexual harassment, during the selection process. My aim is therefore to put it centre stage in order to draw scholarly attention to this overlooked issue. I want to expand what we know on this atrocious aspect of workplaces (e.g., Bonnes, 2017; Deery et al., 2011), as it is something that must be addressed.

Second, I want to take a critical look at the design of workplace interviews, to make them safer spaces for all vulnerable groups. By focusing on contextual issues that may enable the deviant behaviours of interviewers, we can propose distinct ways to rethink interviewing, and consequently disincentivise such conduct by for example, doing group interviews and being more respectful or people's gender identity (e.g., avoid misgendering).

Third, I want to contribute to the literature at the intersection of transgender people and organisation studies (e.g., Ozturk & Tatli, 2016; Van Borm & Baert, 2018) by showing how the objectification of vulnerable groups affects their chances in the labour market. Interviewees mentioned that being transgender women entailed that they were often seen only as sexual things, which made others see them as less serious or less committed to work (i.e., leading to sexual harassment). Undoubtedly, this marginalises them even more, because they then seem to be less prone to look for formal work in the future because of these bad experiences, increasing their precarity and unequal status.

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Activism and the experience of LGBTIQ+ participants in sport

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This paper draws upon the author's own experiences of activism relating to LGBTIQ+ participation in and marginalisation from sport. In particular, the paper locates the site of this marginalisation as specific spaces where sport takes place, for example, the locker rooms and the stadia (Caudwell, 2011; Adams et al., 2010). Following Sara Ahmed's (2006) analysis of the normative pressures of organisational spaces and the embodied experiences of those marginalised within these spaces, the paper notes how such spaces within sport privilege bodies that are white, male, heterosexual and cisgender (Lucas-Carr & Krane, 2012; Fusco, 2005). A feature of these spaces that links their normative characteristics with queer theory is the parodic, hypermasculine performances that take place within them and the demand for performances of gender in accordance with heteronormative 'scripts' of behaviour. In this respect, these gendered performances reflect the 'spatial turn' in organisation studies, which places Butler's (1993, 1990) gender performativity within a spatial, embodied and material context (e.g., Tyler & Cohen, 2010).

In recent years, there has been an increase in campaigns and initiatives aimed at tackling this marginalisation, promoting LGBTIQ+ participation in sport, typified by the annual Rainbow Laces campaign in the UK. These high-profile initiatives draw in media, celebrity and corporate support; however, it is the contention of this paper that these campaigns pay little attention to the embodied, spatialised nature of the marginalisation that they aim to tackle. Furthermore, such campaigns deflect attention from grassroots activism, which operates much more in these lived spaces (Lefebvre, 1991) where sport takes place and where marginalisation is experienced and embodied. The paper therefore examines initiatives and activism in the realm of LGBTIQ+ sport as follows: 1) Following Ahmed (2012), the paper examines high-profile LGBTIQ+ sport initiatives as an example of diversity policies and practices that operate at a surface level rather than reaching the organisational spaces where normative pressures and marginalising tendencies are embodied and materialised (Lawley, 2020). 2) Drawing the author's own research into and experience of specific initiatives such as LGBTIQ+ community sports groups and residential sports provision for queer young people, the paper examines how grassroots and community-based activism has the potential to operate at the level of embodied and spatialised norms and to engage in a 'queering' of sporting practices. 3) Finally, the paper takes an intersectional approach to examining how both high-profile and grassroots activism can create their own normative spaces and marginalisation, for example, through privileging the LG in LGBTIQ+ (Drury, 2011) through operating exclusions based on age, disability and socioeconomic background (Lawley & Smith, 2017), and by reproducing colonial discourses and failing to provide allyship to LGBTIQ+ indigenous communities and communities in the Global South (Sykes, 2016).

The paper concludes by drawing on experiences of activism in sport to draw out implications for activism and allyship amongst LGBTIQ+ communities in organisations more widely, and for queer theory in organisation studies and research.

Stream 18

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Is it transformation or reform? The lived experiences of African women doctoral students in STEM disciplines in South African universities

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Science, technology, engineering and mathematics (STEM) fields have historically been disciplines dominated by white men. The colonial ideology designated Africans as subhuman, inferior intellectually, socially, and culturally to the white masculine norm in STEM disciplines. STEM education and careers were thus constructed to attract white, heterosexual, middle-to-upper class, Christian, able-bodied men. This positioning ensured that STEM environments remained inhospitable to anyone whose identity was outside the constructed somatic norm. The calls and imperatives to transform notwithstanding, the transformation process in STEM disciplines is moving at a snail-like pace. This paper argues that what is occurring in STEM disciplines in South African universities is reform, not transformation. It is underpinned by the intersectional theory within the qualitative paradigm. A total of 73 African doctoral and post-doctoral women students in STEM from five South African universities were interviewed. The findings highlight how African women in STEM face challenges based on their racial and gendered identities, and that what is presented as transformation is still oppressive to them. The study also found that equity through access to education in democratic South Africa does not equate to transformation. The argument presented is that, despite existing policies and initiatives in South African universities to transform, the demographic inclusion of African women staff and students does not necessarily equate to transforming the STEM environment. What needs to occur is a shift beyond reform and towards transformation through the use of strategic inventions that dismantle the racist, sexist, classist and xenophobic ideology that permeates these environments.

Keywords: transformation; reform; STEM; intersectionality



**"It will be easier for you to get a grant, because you're a woman":
Breaking the silence on microaggressions experienced in academia**

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Although racism, sexism and other forms of discrimination are still happening blatantly at times, research indicates that there is a shift from overt and conscious to more unintentional and subtle discriminatory behaviours. These everyday behaviours are called 'microaggressions', and they send denigrating remarks to members of certain identity groups (Barthelemy et al., 2016; Sue, 2010; Swim et al., 1995). However, research on microaggressions experienced by faculty members in higher education, their impact, and how to counter them is still limited. We argue that, while microaggressions can be experienced by everyone, members of historically disadvantaged identity groups, such as women, members of the LGBTQI+ community and people of colour, will detect and experience more microaggressions, compared to dominant group members. Additionally, they will report a higher impact of these behaviours on workplace KPIs, such as psychological safety, career aspirations, and experiencing the workplace as being inclusive. We gathered data from an online platform where people shared stories of an everyday exchange that made them feel excluded based on their identity. Participants were asked to share what had been said or done, where it happened, who was engaged in the exchange, and how they felt and reacted. Afterwards, they had to make sense of their stories by answering survey questions on how it made them feel, which themes were present, and the impact on several work-related outcomes, and had to answer open-ended questions on what could have been done to improve their experience. Participants were members of the Faculty of Economics of a Belgian university (n = 25).

The findings show the hypothesised gap between historically underrepresented and dominant groups in detecting and experiencing microaggressions. No stories were received from male faculty members. While participants acknowledged that they experienced a discriminatory remark based on their group membership, they did not actively react, as they feared negative repercussions. Participants also reported that these remarks were done unintentionally, and they thus feared being seen as oversensitive. Moreover, not only the ones who experienced microaggressions did not know how to react, but the bystanders as well. This silence around microaggressions was influenced by the status difference between the perpetrator and the victim. The higher the status, for instance, a tenured staff member, the less likely it was that they would dare to take action. This silence around microaggressions makes that people of dominant groups are unaware of what is happening, and, thus, no interventions are undertaken. This creates a vicious cycle. The data from the survey show that, if microaggressions happen on a regular basis and no action is taken by the faculty and its members, not only do they have a negative impact on the mental wellbeing of employees, but also on how motivated they are to continue their academic career at the faculty and their experience of inclusivity. These findings have implications for research and practice concerning the importance of awareness of microaggressions, training in speaking up, allyship and inclusive leadership in creating and fostering inclusive workspaces.



Resisting sexism, aggression, and burnout in academic leadership

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It is widely accepted that universities are gendered institutions, which individuals experience through gendered advantage and disadvantage. Organised around a masculine 'ideal' academic with no caring responsibilities, careers in universities remain problematic for women or those classed as 'other' to these idealised norms. While there is a body of research outlining the experiences of women in the earlier stages of academic careers, less is known about experiences of senior academic leadership at executive levels of the university. In the UK, the road to academic leadership is difficult and unequal. According to the most recent figures, women in the top tier of university management structures remained at 31% in 2018, the same as 2016. Being a professor is usually a prerequisite to becoming a vice-chancellor, a pro-vice-chancellor, or a dean, but women are only 29% of all professors. Once women do achieve senior leadership, gender challenges and sexism persist in their everyday experiences.

This paper is an auto-ethnographical account of experiences of senior academic leadership in a university. My role was to lead a large academic unit comprising several schools, responsible for strategic planning, budgets, management of staff and students, performance, and outcomes. Using four auto-ethnographical vignettes, I voice the challenges of trying to lead with a feminist ethic. The first illustrates the complex decision-making required in times of crisis, which affect everyone in the organisation. The second demonstrates the all-consuming nature of this type of academic work and its interaction with and consequences for personal life. The third illustrates my embodied and visceral responses to blatant sexist aggressions from other senior colleagues, the lack of allyship, and my own difficulties in standing up to sexism. The fourth recounts the experience of leading a pan-university project that raised ambiguities and tensions within my feminist identity.

Using the illustrative vignettes, I voice the experiences of marginalised academic leadership in contemporary universities. I discuss the experience of leadership as a 'glass cliff', in which failure is rendered possible through experience of a feminised body in a high-pressure and sometimes sexist environment. The emotional, intellectual, and physical labour required in negotiating such a leadership role provokes a high risk of resultant burnout, and negates the promise of the role. Despite this, using a reflexive approach, I illustrate how sexism, aggression, and burnout in academic leadership can be resisted. This occurs through affirmation of the feminised body, solidarities and social relations with others, and identity work that reproduces an authentic self.



Gendered universities and inequality in academic working lives

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South African higher education policy is framed by inter-related concerns about the pace of demographic change in the academic profession and the retention of underrepresented black and women academics in the academy. Despite progressive policy frameworks, South African universities retain highly gendered and racialised institutional cultures, which create constraints for academic staff in building academic careers. This study explored the working lives of a small group of early-career academic women in one faculty at a single institution through narrative research. It examined how gender impacts academic working lives, career development choices and professional identities; how the group understands, experiences and mediates gendered institutional environments and the effect on their professional functioning and agency; and what this reveals about the persistence of gendered inequalities in universities.

The study used a combination of feminist theorisation about organisations and the capability approach as a framework for analysis. Institutions are gendered in multi-dimensional ways, and this impacts profoundly on academic lives and career trajectories. Gendered institutions affect the everyday experiences of academic women. Gender is implicated in the way institutions are structured and how they operate. Job structures, expectations and workloads are gendered. Gendered everyday interactions (which can be both overt and invisible) and individuals' own gendered socialisation influence how women navigate academic working lives. All these factors affect how early-career academic women form professional academic identities and what kinds of career trajectories they follow.

While academic careers emerged as multi-dimensional, systems of recognition are relatively one-dimensional. Experiences are diverse — some academics are able to successfully navigate institutions and achieve well-being, while others struggle to achieve a sense of stability. The capability approach offered a normative social justice framing of the data, allowing for an exploration of individual experiences. It highlighted valued aspects of working lives, explored constraints and enabling factors, and ultimately arrived at a set of contextual and multi-dimensional, valued capability dimensions. From the narratives and engagement with other capability sets, five capability dimensions emerged, based on the valued and aspirational functioning of the nine participants:

- navigation: to be able to navigate academic life successfully;
- recognition: to be able to be recognised and valued for one's academic work;
- autonomy: to be able to achieve professional autonomy;
- affiliation: to be able to participate in social and professional networks; and
- aspiration: to be able to aspire to a professional academic career.

The five dimensions provide a way of understanding what kinds of careers early-career academic women want, and suggest ways in which gendered institutions can reduce institutional barriers and enhance opportunities for career development and well-being.



Research networks as strategy to address the challenges faced by women in the Colombian accounting academy: A case study

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Research on gender inequality in the professional and academic fields has increased in recent years. One of the topics that has generated most interest is accounting, both in its academic and professional dimensions (Haynes, 2017; Spinelli-De-Sa et al., 2017; Silva, 2016; Jeacle, 2011; Komori, 2008; Lehman, 1992). These explorations identified the obstacles and challenges that graduate women must face to achieve their goals in their careers, whether in the academic or professional arenas. Among such research, those that have focused on the accounting profession stand out, addressing both the statistical participation of women ('feminilization'), as well as the qualitative aspects of their working practices ('feminization') (Valero et al., 2020; Komori, 2008). It is asserted that obstacles and limitations persist and hinder the overcoming of gaps between men and women in the accounting profession and academy, claims that support the need to continue this research with new studies that explain how women organise themselves in their quest for equity conditions.

The Colombian accounting academy frequently manages projects and recognition strategies through the creation and strengthening of research networks (or research groups), following the initiative of the Ministry of Science, Technology and Innovation. Female leadership in Colombian high-ranked research networks in the accounting field stands out (Patiño-Jacinto et al., 2021). Additionally, these renowned groups tend to operate as part of international research networks that transcend the scope of Colombian problems, and are oriented towards seeking answers of greater regional reach and global impact.

After conducting an initial literature review on this topic (Stafford & Farshadkhah, 2020) and evidencing different trends regarding gender equality conditions, this study aimed to deepen the interpretation on how women accounting researchers manage their participation in research groups (research networks), and if this allows them to overcome the obstacles that have been highlighted in previous works (glass ceiling, salary gap, stereotypes, among others) (Silva, 2016; Restrepo & Isaza, 2019; Casa Nova, 2014). The current study's research question is: How do female researchers in the accounting area in Colombia manage their participation in research networks to address the challenges and gender inequalities that may affect their academic performance?



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As a contribution of this ongoing research, we aim to gather information that provides an alternative view of research groups and networks functioning, in order to interpret how we can develop strategies that go beyond institutional and governmental recognition and play different roles, especially in the strengthening of initiatives that promote gender equity, integration and collaboration scenarios. For this research, we use a theoretical framework based on the categories of research networks as a collaborative and nurturing strategy (Dennissen et al., 2018; Carroll, 2009; Forret & Dougherty, 2004) and categories that promote gender equity from solidarity and sorority (Vachhani & Pullen, 2019; Handler, 1995). Methods are based on the interpretative qualitative approach, applied to women professors of the accounting area of the Faculty of Economic Sciences of the National University of Colombia as a case study. This university is a leader in the national and Latin American accounting academy, which makes it relevant as a case of analysis. Following Creswell (2013), evidence on the case is collected through interviews, focus groups and analysis of documents related to the activities of the research networks and how their operation is contributing to overcoming or deepening the gaps that account for gender inequality.

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The silencing of black people operated by the white walls of the Brazilian university: The sophistication of the discursive practices of the whiteness machinery

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The silencing of black people comes from the normalising and disciplining whiteness. The Brazilian university context is one of the spaces that can be considered as areas of power relations that are focused on privileging white people. As Bujato and Souza (2020) state, at the university, black people are recognized as 'displaced bodies' because, as a mechanism of racialisation, people are subjugated by the "machinery of whiteness", in which the process of racialisation is normalised and echoes as a social system that gives permissiveness to racism (Martinot, 2010). The subject, who constitutes himself as a black person through the gaze of the white person, when in this space of power, uses two masks: first, he feels the silencing imposed on him by what Kilomba (2019) calls the 'mask of silencing', and by the "white mask", which Fanon (2014) points out as a black alienation to be accepted, where the imposed norm is white. In this way, the main aim of this work was to understand how the discourse of whiteness acts in the silencing of black people in Brazilian higher education.

Based on a post-structuralist epistemology, theoretically supported by a Foucauldian vision (2005, 2014, 2020, 2021) and on the works developed by authors who study whiteness (Bento, 2022, 2014; Schucman, 2012; Piza, 2014; Martinot, 2010) and racism (Almeida, 2020; Fanon, 2008; Kilomba, 2019), eight people who declared themselves as white were interviewed. The interviewees' speeches show us how discursive practices in the university community sustain and materialise whiteness, operating in the domination and silencing of black bodies. The analysis of the interviews showed that there is, in a vehement way, a discursive juggling of whiteness in which, at all times, they seek discursive strategies for ways of not racializing themselves and protecting white privilege. The presence of white narcissism (Bento, 2022) in the interviewees' statements shows self-protection and protection from their peers, causing discursive practices to materialise in a state of social normality, in which white normativity at the university is not questioned. It is quite evident that this act of inscription by norms, rules and conduct of behaviour is sanctioned in incorporated discourses and, thus, the silencing of black people is exercised in the face of talks and discursive practices in a structure that promotes a formal Brazilian education that meets the system racist. Therefore, silencing goes beyond not speaking, but for a discursive order that subscribes to the entire society to whom it can speak (Spivak, 2010) and be in certain places (Bujato & Souza, 2020).

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Feminising academic freedom: Anti-gender attack against women's and gender studies in Turkey and feminist resistances

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This paper examines the manifestations of anti-gender movements in academia by focusing on the 30 years of historical development and the transformation of women and gender studies in Turkey. The increasing political dominance of anti-gender movements throughout the world, especially over the past decade, has brought a new impetus to the widespread attacks on the historical gains, rights and freedoms of women and LGBTI+ in Turkey. Women's and gender studies as an academic discipline have been the main target of this counter-attack. Anti-genderism, which is the basis of authoritarian regimes, combines a wide political spectrum, ranging from conservative, far-right, nationalist parties to all religions in the argument that heteronormative gender identities are natural and inevitable. Anti-genderism, therefore, represents a reaffirmation of the binary gender hierarchy with religious, racist, homophobic references, rather than simply being hostility to feminism. This counter-attack imposing a norm of what science is 'really' also means the denial of academic freedom and the complete removal of universities from being a place where given reality is unconditionally questioned and criticized.

The institutionalisation of women and gender studies in academia in Turkey has been closely related to the independent feminist movement that rose after 1980. Because of this political affiliation, the academic and political impact of women and gender studies was profoundly transformative, although the initial steps of its institutionalisation were limited to the well-established universities of the big cities where the feminist movement was also strong. It quickly spread the institutionalisation trend of feminism in academia to other universities, and encouraged and facilitated feminist organisations of women and LGBTI+ students. During the 90s, academic feminism in Turkey grew quantitatively, and enriched its analytical themes to include ethnicity, masculinity, nationalism, religion and sexuality. However, with the Justice and Development Party (AKP) rule that started in 2002, this development process was also accompanied by significant transformations, including the increasing marginalisation of the critical feminist content of women's and gender studies. In its second decade, the AKP took direct and harsh political steps to liquidate the historical gains of feminism in academia by also adapting to the discourses of the rising anti-gender movement in the world. These political steps included a series of practices such as expulsion of feminist academics from universities, suspension of feminist scholarly journals in academia for being 'ideological', banning students' feminist formations, and encouraging hate speech against LGBTI+s. Nevertheless, against this politic repressions, feminists academics continued to produce and disseminate critical knowledge of gender by establishing solidarity academies outside universities walls. Their efforts also transformed the meaning of university and gave academic freedom a feminist content.

Considering the history of women's and gender studies in Turkey, this paper discusses the destruction caused by anti-genderism combined with the neoliberalisation of higher education, as well as the possibilities and new horizons opened up by the feminist academic struggle against this process.



Higher education through the prism of gender stereotypes and sexism — an exploratory study amongst students of two Grandes Ecoles

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Many scientific studies highlight the role of sexism and gender stereotypes in individual's development and, by extension, their professional choices and career trajectories. The focus of the paper is to shed light on the extent to which students at French Grandes Ecoles are aware of gender stereotyping and sexism in their student life, more specifically within two higher education institutions. To date, research on sexism and gender stereotypes within French higher education institutions is rare. The authors tackled the following research questions: How do students perceive stereotypes and sexism? What is their relationship to stereotypes and sexism?

The aim of this exploratory research was to gain a better understanding of higher education students' perceptions of stereotypes and sexism. The data collection is based on collective interviews conducted during four focus groups. The authors intend to broaden the data collection using a quantitative survey based on the IAT tool. We intend to have around 100 international business students answering the quantitative survey. Data collection will be completed in November, and the paper will be updated afterwards. Based on an inductive and qualitative survey of two higher education institutions (Business School and Engineering School), the paper suggests the analysis of the perceptions of students about their gender stereotypes and the phenomena of sexism. The findings show that there is agreement amongst students in both schools that gender stereotypes do exist, but not on the scale they can take. The majority of the students interviewed minimise the phenomena of sexism in their institution and in their immediate circle. On the other hand, students point the presence of stereotypes and sexism in companies. The findings thus show that it is necessary to increase the awareness of students in both schools.



Understanding, exploring and challenging genderwashing and silencing in organisations

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In response to the question How are sexism and gender washing experienced at the intersection of class, race, ethnicity, sexuality, age and/or gender? we build on Fox-Kirk, Gardiner, Finn, and Chisholm's (2020: 3) paper, which provides the first formal definition of genderwashing in organisations: "Genderwashing is the process whereby organizational rhetoric about equality differs from the lived experiences of marginalized workers creating the myth of gender equality while individuals in the organization continue to experience persistent gender discrimination due to organizational structure and cultural practices such as, policies, procedures and norms", and suggest that there is a need to develop further the central role of texts and discourses in the maintenance and perpetuation of inequities. Specifically, in this paper, we focus on the concept of silencing as core to genderwashing practices. We do this through a systematic literature review of the concept of silencing in organizations. In agreement with Simpson and Lewis's (2005) concept of silencing discourses at the deep structural level, we argue that central to genderwashing is the misuse of texts and discourse to perpetuate and maintain existing inequities in the workplace. Our focus on mapping the existing literature on silencing in organisations aims to further explore the processes captured by Fox-Kirk et al's definition of genderwashing.

There is a recognition that moderate feminism promotes a discourse that suggests the project of equality is done. The danger of this discourse is that it further silences marginalised voices. Without challenges to this dominant discourse, marginalized workers, including women, find themselves experiencing organisational forms of gaslighting, resulting in obfuscation, trick or deceit with the aim to silence the oppressed (Freire & Ramos 1970; Hill Collins & Bilge, 2020). We argue that it is essential to keep structural power as the root cause of inequities firmly on the table and at the heart of the debate.

A number of organisational researchers have highlighted the central role of silencing through discourse at the deep structural level, and how dominant discourses set by the powerful and privileged silence other ways of seeing. Thus, marginalised ways of experiencing the world can be devalued as extreme or untrue (Foucault, 1978; Gabriel et al., 2000; Alvesson & Kärreman, 2000; Wray-Bliss, 2002; Simpson & Lewis, 2005). Silencing other interpretations and experiences of the workplace other than the dominant discourse acts to maintain and reinforce the existing relations of ruling (Smith, 2001, 2006).

In summary, using Moher et al's (2009) flowchart approach, we undertook a systematic review of the literature that examined the role of silencing in organisations at the deeper, structural level (Simpson & Lewis, 2005). The aim was to create a map of the existing knowledge landscape. This map not only provides a compendium of existing concepts and findings, but also highlights where knowledge gaps exist. For example, although there is a good understanding of the silencing of women's voices at the surface level, the deeper interactions between social conditions, self-silencing, symbolic violence, and subsequent constraints on agency have received less attention (Bourdieu, 2001; Broadbridge, 2010). A better understanding of these processes will help identify ways to counteract the acceptance of dominant discourses and misuse of organisational texts that are at the heart of genderwashing.

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Let's break the mould, let's shake the world: Why are there so few women academics in Finance?

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Sherman and Tookes (2022) report that, in a sample of Finance faculty at top-100 US business schools during 2009 to 2017, only 16.0% were women. The gender imbalance manifests in several ways. Women hold positions at lower-ranked institutions, and are less likely to be full professors. Results also suggest that they are paid less. Second, women publish fewer papers. This gender gap exists in research quantity, not quality. The current study wishes to investigate why there are so few women in Finance and Accounting in the academy, and why they often fail to progress into leadership roles. A total of 28 women academics, including BAME, were interviewed in several higher education institutions (HEIs), to explore how gender diversity could be tackled within the sector. The research revealed that senior management teams (SMTs) avoid hiring women as employees and/or managers/leaders because they have to 'interrupt' their career due to maternity, and are often unable to reconcile their family commitments with the long working hours required. The paper offers recommendations for HR managers, policymakers and senior leadership and management teams in HEIs. The current study provides significant insights into women Finance academics' challenges in their career advancement. It also explores how race affects women Finance academics' career progression. We offer more suggestions to SMTs who wish to foster inclusion. The inability to deal with the lack of women's perspectives in the Finance sector in the academy may affect the performance of specific universities and the recruitment of women students in Finance and Accounting studies. The overall aim of this study is to increase support provided to women Finance academics via mentoring, to facilitate their recruitment and progression in the academy. Finally, there is a need for an EDI strategy that aligns with HEIs' objectives, communicated effectively throughout the HE sector, with metrics to measure success and ensure sustainability.



Navigating gendered and racialised-gendered dynamics in entering public education executive leadership: Lessons from women seeking public school superintendency in the United States

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The field of public education in the United States, similar to the Global North, is primarily female, with nearly 77% of all teachers identifying as female (NCES, 2020; UNESCO, 2022); however, the executive role of public school superintendent continues to be predominately white and male (Grogan & Miles Nash, 2021). In 2020, women represented only 26.4% of all public school superintendents across the United States (Tienken, 2021). Moreover, the number drastically shrinks for women of colour, who make up only 3% of all superintendents in the United States (Grogan & Miles Nash, 2021). Over the last two decades, there has been an increase of women in this top role, and the gendered leadership gap continues to plague public education executive leadership. Additionally, the effects of the COVID-19 pandemic disproportionately impacted the number of women in the role, thus reducing an already small number in the position (ILO, 2022).

This paper examines the impact of mental models of leadership, including 'think manager, think male' (Booyesen & Nkomo, 2010; Schein, 1973, 1978), as well as the effects of overt and benevolent sexism (Glick & Fiske, 2001; Hoyt & Murphy, 2016) on women seeking to advance their educational leadership careers. This paper highlights several dimensions that surfaced through a feminist constructivist grounded theory study conducted in the United States, drawing on the experiences of 18 black, white, and Latinx women seeking public education executive leadership roles, through in-depth interviews. This research reveals a navigational journey riddled with gendered and racialised-gendered experiences rife with barriers for the women who strive to advance in leadership careers in public education. Despite these difficult and challenging obstacles, the data also reveal themes of strength, resilience, and fortitude in how the women navigated these gendered and racialised-gendered experiences, made meaning out of it, and found peace in the process. This empirical research resulted in the development of a mid-range theoretical model of gendered and racialised-gendered experiences that women faced within the job-search journey. This model elucidates the effects of the gendered and racialised-gendered interactions women experienced, highlights the emotional impacts and personal triumphs associated with complex job-search arenas, and indicates a number of important implications and practical applications in the educational leadership arena. This paper calls for systematic change within the structures that continue to support the dominant hegemonic view of leadership, particularly within public education, and provides insights on the impacts of sexism in the job interview process applicable across global boundaries and fields of leadership.

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In the footsteps of the pioneers: Experiences of the second generation of feminist activists in Icelandic academia

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Feminist activists in academia face multiple challenges. A study amongst Icelandic feminist activists in the twilight of their careers (Heijstra & Pétursdóttir, 2021a, 2021b) revealed that they had faced multiple challenges. They were, for instance, caught up the precarious precondition for change (Hark, 2016), in which they needed to live up to the standards of the neoliberal academia and play the academic game while working the cracks (Collins, 2000) and create change. Moreover, teaching gender is a high-risk occupational strategy because, by addressing privilege and power relations, it involves teaching against the grain. The challenges the women encountered resulted in them individually generating survival strategies, both for their academic field and for themselves personally. However, these strategies could not prevent them from taking occasional blows, either professionally or health wise. These feminist activists were the pioneers within Icelandic academia, and we asked: What is the situation of the feminist activists that are following in their footsteps?

For this follow-up study, we conducted both semi-structured interviews and time-out focus group discussions with the total population of second-generation feminist activists in Icelandic academia. Topics informing the research included the influence of role models, meritocracy and the neo-liberal academia, student expectations and image perceptions, sexism, genderwashing, and feminist solidarity. We delved into the experiences of this second-generation of feminist activists, and performed a comparative analysis in relation to the experiences of the first generation. In this way, we gained a better understanding of where the field of gender is heading. Do second-generation feminist activists still consider themselves as teaching at the margins? What role does genderwashing play in their experience? How are the younger generations of feminists perceived within academia, and what additional challenges do they face? What strategies are available to them and how do they measure success?



"We don't talk about abuse here". Flying monkeys and silence practices in academia

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On the 4th of November 2022, Twitter announced the publication of the story of how a young female academic was sexually harassed, marginalised, silenced, excluded, and gaslighted in one of the most famous universities worldwide. The young female academic posting her story points attention to the crucial role of an influential female full professor leading the programme in excluding and silencing her: "We don't talk about abuse here". Minimisation, victim blaming, and marginalisation were practices enacted by faculty members to silence the accusation of harassment. The victim felt isolated, invitations to the academic activities of the group stopped arriving, and her appointment was terminated before time. Observing the comments on her post on Twitter, several colleagues with connections with the specific group expressed not being surprised by her story. People knew about the toxicity of that academic group, but the resistance to speaking out was too high.

This paper offers a reflection on the role of the organisational enablers that produce victim blaming, minimisation, marginalisation, exclusion, and gaslighting of victims of harassment and abuse in academia. As highlighted, sexism and silence practices are highly entangled (Dick, 2013; Savigny, 2019). Thus, it is impossible to account for sexism, harassment and sexual abuse without looking into silence and silencing practices as a persistent organisational reality perpetuating it. Using three stories we collected, we discuss the organisational responses enacted by academics and staff about the episodes of abuse.

In the first story, an associate professor uses his role as co-ordinator of research assistants to look for intimacy with young women researchers. In the second story, a full professor harasses a fresh PhD student to get her to renounce her scholarship. In the third story, a full professor engages a postdoc in an abusive relationship. Instead of focusing on the abuses or abusive relationships, we were interested in understanding the role of flying monkeys in silencing practices. Using the epistemology of practice (Gherardi, 2019) and the concept of flying monkeys in narcissistic abuse proposed by the psychological literature as enablers of the mistreatment (Payson, 2002), we illustrate the variety of silencing practices established by organisational actors across the three stories. We illustrate how organisational actors, by minimising, victim blaming and offering support to the narration of the perpetrator during their participation in academic practices, contribute to the abuse (Keyes-Pretlow, 2021), enhancing the magnitude of the traumatic experience. This article aims to start a reflection on enablers of organisational resistance to blame and to isolate the perpetrators of harassment and abusive behaviours within the organisational practices of academia.

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A European higher education institution's progression to a more gender-inclusive language: A road to gender equality or genderwashing?

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Although the official guidelines of research organizations (i.e., Helmholtz-Zentrum Berlin, 2021; National Institutes of Health, 2022), the EU (i.e., European Parliament, 2018) and university policies (i.e., LSE Department of Media and Communications, 2022; University of North Carolina at Chapel Hill, 2021) condemn linguistic sexism, research findings show that linguistic sexism is nevertheless present in academic communication (Markowitz, 1984; Khan, Khan, & Ullah, 2017). The present research study is the first one that: (1) examines the presence of sexism in oral communication in the academic environment, (2) compares the prevalence of linguistic sexism in oral and written academic communication, and (3) explores the connection between the apparent progress in reducing linguistic sexism and genderwashing.

The research took place in a leading University in a Southern European country that ranks very low in the EIGE (2022) gender equality index. It has to be noted that the prevailing language is grammatically gendered (Basilis, 2000); that is, although nouns, adjectives, and pronouns have gender, i.e., male, female, neutral, in general references to persons, their characteristics, professions, and roles, the dominant grammatical gender is male regardless of the gender of the persons to whom we refer. For example, although there are at least two grammatical genders for the profession of university professor, the dominant grammatical gender is the male, regardless of the gender of the person (Pavlidou, 1985).

We collected 130 documents and 40 videos of written and oral university communication respectively, published from 2014 to 2022. We also conducted eight semi-structured interviews with students, professors, and administrative staff. Serious evidence of linguistic sexism is shown in both oral and written communication. More specifically, a higher percentage of exclusive use of the male grammatical gender was observed in oral communication, compared to that in written communication. However, the percentage of exclusive use of male grammatical gender in written communication decreased gradually over the years. Content analysis results were confirmed during the interviews by the participants, who noticed the high level of linguistic sexism within the university, especially in oral communication. In addition, participants recounted instances of sexist beliefs or reproduction of gender stereotypes, both in internal and external communication of the university. It is worth mentioning that, although linguistic sexism seems to be gradually softening, this is happening to a small extent and on a superficial level. For example, although the introduction of many administrative documents for university lectures were gender-inclusive, the rest of the communication was gendered and stereotypical, implying the prevalence of genderwashing.

Based on the findings, we argue that the observed gap between the written and oral communication suggests evidence of genderwashing in written communication that camouflages sexism, while in oral communication sexist attitudes and beliefs can be more easily revealed. Our research study contributes to the academic literature, as it is the first that investigated the presence of sexism in oral communication in the academic environment, compared linguistic sexism in oral and written communication, and evaluated the progress in reducing linguistic sexism, suggesting multiple new venues for further research. Our research study could help practitioners develop, implement, monitor, and evaluate action plans to mitigate the phenomenon of linguistic sexism in the academic environment.

Keywords: gender equality; linguistic sexism; higher education institutions; genderwashing

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Feminist academic sociologists illuminating and challenging sexism in academia

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This paper explores the ways the gendered and racialised structures and cultures of universities shape sexist actions and experiences within them. Sexism in the academy occurs not only at the individual or relational level, but is reflected in the structure, policies, and practices of the institution itself. In 2002, I interviewed 50 academic sociologists (49 US-based and 1 Canadian-based) who self-identified as feminist. In 2018, I returned to this project and interviewed 24 of the 33 participants who were assistant or associate professors at the time of the initial interview. This paper uses data from both sets of semi-structured interviews to examine how institutional structures, practices, policies, and cultures shaped my respondents' experiences in a higher education system that highlights achievements in diversity, equity, and inclusion, while evidence of entrenched gender inequalities is plentiful. It explores how work is differently valued and thus rewarded in gender-inequitable ways. It considers how evaluations may use concepts like 'fit' to ensure that 'the right people' are hired or retained. Yet, person-department fit requires departmental colleagues to express support and recognition of other faculty in their department, and to value a wide range of contributions to the work of knowledge production, teaching, and service.

The unique 'incongruous, gendered bureaucratic structure' of the university includes relatively decentralised decision-making and performance evaluation procedures based on the norms of diverse academic disciplines (Bird, 2011). There are contradictions between formal expectations and rewards at various levels of the institutional hierarchy, as well as between formal and informal expectations and practices (Acker, 1990; Bird, 2011; Morimoto & Zajicek, 2012). To succeed, individual faculty must recognise and navigate these incongruences. As sociologists (and feminists), my respondents were trained to see the gendered organisational logics of the academy, and were thus able to provide unique insights into how institutional structures shape persistent patterns of inequity (Laube, 2010, 2021).

At the individual and interactional levels, gender schemas shape what we expect of women and men and how we respond when people meet, fail to meet, or actively resist these expectations (Stewart & Valian, 2018). They influence our perceptions and tend to advantage men and disadvantage women (Valian, 1998, 2005). When faculty believe that evaluation and rewards are based on merit and institutional policies, practices, and expectations are neutral, they may fail to acknowledge the ways that they interact with and judge people in ways that reflect gendered and racialised assumptions and expectations and in decidedly inequitable ways. Further, when women do not meet organisational members' stereotypical gendered expectations, they may also be evaluated negatively (Holmstrom, Burleson, & Jones, 2005).

In addition to examining the sexism embedded in the university and the genderwashing that attempts to illustrate progress, I suggest that changing hiring and promotion practices and building a robust mentoring program can help create a more equitable and inclusive academy.

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Voice in themselves/voice for themselves: Double-sided vulnerability of women in academia

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Sexism in academia is pervasive. Despite the considerable studies on sexism in academia that have been published, these studies mainly focus on how sexism occurs in institutional, cultural, and racial contexts. Very few studies shed light on the intersectionality of sexism and economic insecurity. This study explored women academics' experiences of sexism in academia and the reasons why. Although they have 'a voice in themselves' against this discrimination, this voice cannot be a 'voice for themselves', directed at the subject who is the source of the sexism. Based on in-depth interviews with 15 women academics in Turkey, this study reveals that women academics are exposed to sexism by male colleagues, officers, and students. This study shows that the main reason for the silence of women in academia in Turkey is their status, namely 50/D, which does not provide them with economic security, and causes them to become precariat. This research argues that the fact that women academics working under a contract clause called 50/D are left in a precarious status, causing women to remain silent about sexism and increasing sexism in academia in Turkey. However, in this study women argue that, in fact, they have 'a voice for themselves'. They see themselves as showing better academic performance, which they measure by the number of academic publications as the main area of resistance and the area in which silence is broken. For them, 'the voice for themselves' is an intellectual voice.

Keywords: sexism; sexism in academia; gender discrimination; economic insecurity; precarious



The cycle of silence and voice: Review and agenda for future research

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The willingness and unwillingness of organisational members to speak up about wrongdoing, unethical practices, and other issues they may face at work have been of increasing empirical and theoretical interest for decades, reflected in the remarkable amount of published work in leading journals. Yet, to date, we lack a coherent and systematic understanding of why and when people remain silent and what causes them to speak up. This review synthesises, categorises, and deepens insights into the inter-relationship and the processual nature of 'voice' and 'silence' emerging from the fields of organisation studies, management, employment relations, and psychology to build an integrative understanding of silence and voice, and to offer novel avenues for future research. Such retheorising enables us to understand the temporal and interdependent nature of systematic silencing and organisational wrongdoing in contemporary organizations.

Our study has several implications for scholarly inquiry. First, we encourage future studies to examine how the theoretical perspectives organised in the five perspectives influence one another. Future studies could build on our analysis and examine how differing, paradoxical, and irrational motivational forces influence organisational members' actions and how specific motivations dominate others, which may be vital to understanding the genesis and dynamics of voice and silence. Such findings could help researchers appreciate how and why unethical acts and behaviours are not 'heard' in organisations, with observers and knowers of the issue turning a blind eye when encountering such issues.

Moreover, we encourage future research to build on the processual perspective we put forward to examine further the long-term and repeated implications of repressing voice at work. Although early conceptual studies have shown that keeping silent leads to strong dissatisfaction and disengagement (Morrison & Milliken, 2000; Morrison, 2014), it is vital to explore how remaining silent for long periods impacts individuals' mental and psychological well-being. Also, it is critical to explore how deteriorations in the individuals' well-being could impact others at work.

Last, the literature predominantly discusses silence resulting from individual or organisational factors without sufficiently discussing how extra-organisational, professional (Dean & Greene, 2017), or cultural (Botero & Van Dyne, 2009; Knoll et al., 2021) and technological (Wilkinson et al., 2021) influences impact employees' propensity to speak up. We encourage more research investigating how various individual, organisational, occupational, national, and cultural characteristics interact and interrelate, giving rise to different types of silence and voice that manifest in organizational settings.



(Not) Your productive good girl: Reclaiming professional agency and security by rejecting the subjectivities of temporariness as a gendered normative form of control

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Contingent and casualised work is permeating all spheres of work nowadays. The proliferation of the gig economy has intensified the discourse of entrepreneurship and self-reliance, even in professional fields such as academia (Hall, 2016; Fleming, Rhodes, & Yu, 2019). Following decades long turn to academic capitalism and market ideologies, the proliferating practices and ideologies of 'gig' and casualised labour are now bringing in more subjectivities (Kezar, DePaola, & Scott, 2019). Economist Claudia Goldin (2014) believes that the temporal flexibility of new work models will contribute to the closing of the gender gap, but temporal and flexible work arrangements typically shift the risk towards the worker (Friedman, 2014) and reduce organisational citizenship rights (Kalleberg, 2009), and women in academia are anyway in an unprivileged position (Fotaki, 2013).

Workers today are facing more insecure and temporary work arrangements and new forms of regulations and employment relations that are questioning norms of professional discretion and freedom. While these temporal arrangements might provide some sort of freedom and rejection of the 'married-to-your-work' male-centric work ethos, they create other contingencies that are still not well understood. I investigated those in a project focused on the temporary academic worker in the business studies field in Sweden. The temporariness of the academic contract is often translated into a lived experience of insecurity. That experience, on the other hand, can lead to subservient behaviour in the present in favour of an imagined future (Adams, Murphy, & Clarke, 2009). Insecure and temporary work arrangements often force women academics into being 'good girls' — subservient, unproblematic, and always available. The expectation for women to be 'good girls' or 'nice girls' is a normative form of control that imposes limitations on individual freedom and autonomy through an imposed ideal lady-like behaviour that is noncontroversial and submissive (Rokeach, 1971; Fox, 1977). Although this form of limitation to professional autonomy is not reserved for individuals who identify as female, it is more problematic in their case, because of the historic confinement of female space and the expectation of women to perform according to the 'nice girl' value construct. Furthermore, if women do not fit into the 'nice girl' form, they are easily portrayed as 'intruders' into male space and as problematic (Calás & Smircich, 1991, 1992; Gherardi, 1995; Czarniawska, 2006, Fotaki & Harding (2018).

I demonstrate, however, that, in a Derridean twist, the constraint can sometimes become the mobiliser. Through the act of rejection of the aforementioned persona and of the confined gendered space, many women academics claim a disruptive anti-good-girl identity and mobilise a sense of professional agency. The gender identifier plays an important role in claiming this disruptive identity, because the disruption is seen, not only as a disruption of one's career (rejection of the strategic self) or one particular institution, but a disruption of the whole system inhabiting historical oppression.

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The invisible academic: A reflection on silent sexism in motherhood

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This paper offers an autobiographical account of why people — particularly mothers — who experience sexism may remain silent in the academic setting (Maxwell et al., 2019). Drawing on Jungian feminist theory (Rowland, 2002; Woodman, 1985) it reflects specifically on the experiences of both authors who, upon becoming pregnant and taking maternity leave, were subjected to significant sexism and maternal discrimination that ultimately went unacknowledged. In doing so, we propose four 'answers' to the question why women remain silent in the face of sexism in academia: 1) institutional impotence; 2) (fear of) isolation and reputational damage; 3) shame; 4) and shift of focus.

The transition to motherhood is not only a period of intense vulnerability, but also of change in archetypal energy, from maiden to mother. Becoming pregnant elicits a need to go inward, to nest and to draw on reserves and resources for the eventual birth of the baby, and the postpartum period requires much the same for well over a year, in most (ideal) circumstances two or three, while the mother recovers and responds to the needs of her baby. This necessitates a type of feminine energy argued to be completely repressed and rejected by capitalistic, patriarchal culture (Woodman, 1985), described by Jungian feminist scholars as marked by active receptivity, inwardness, descent into chaos and darkness with the aim of transformation. Outside of the demands of such a neoliberal culture operating with ideals of rationality and personal responsibility, pregnancy, birth and early motherhood can and should be a numinous and transformational experience (Von Franz, 1999), with much psychic power generated. As Von Franz reminds us, pregnancy is a transformational process of rebirth: "a form of the woman has to die, and for a woman birth is also a rebirth of herself. She is different afterward. She is not the same woman. She's transformed" (p. 48). But the fruits of the transformation that can be gained go unnoticed by our society and often by women themselves. This is a type of power not valued or recognised in higher education that is increasingly marketized and adhering to neoliberal tenets (Fotaki & Prasad 2016). In this setting, there is no acknowledgement of the fundamental changes made and the numinous knowledge and power that may be achieved — knowledge and power that can fundamentally change the mother's relationship to students (where she may become more patient, caring, nurturing, and wiser to setting boundaries or offering discerning advice) and to her research (where she may hone her intuition and receive more creative insights driven by the feeling function).

Instead, reflecting on our personal experiences, pregnant women and new mothers are encouraged to be like they were 'before', adhering to norms and mores argued to be grounded in the masculine (Fotaki, 2013; Rowland, 2002). The reality of what the pregnant woman or new mother is coping with (e.g., among many others, immense joy, grief, sleeplessness, hormones changes, intense feelings) must be hidden, or is not materially considered in the trajectory of the woman's academic career. Therefore, reflecting on the discrimination we both received, we argue that the reasons women — and pregnant women and new mothers in particular — do not report sexism related to: 1) institutional impotence to recognise patterns of discrimination that may be subtle, or to act on cases of discrimination that are clear but contested by others; 2) a significant lack of solidarity by likeminded colleagues — many of them childless in our experience — who seem more afraid to be supportive than to combat obvious sexism; 3) a sense of shame that our way of feeling and functioning is not understood or supported, or is fully disavowed by the institution and members of the institution; 4) resignation that nothing can be achieved by fighting for recognition of the injustice but emotional turmoil and administration that is beyond the capacity of someone with a new baby.



Silence and vulnerability — experiences of sexual harassment in academia

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This paper is based on a study of two Swedish universities and their handling of sexual harassment cases. It analyses the experiences and consequences faced by people with firsthand experience of sexual harassment cases, as the case is passed through the university. It analyses the organisational conditions that create the discrepancy between the university's zero tolerance policy and employee experience of sexual harassment.

Questions explored included: What is zero tolerance in practice? What does and does not take place when sexual harassment is suspected? Who gets involved? How are considerations taken? What measures are taken and what are the consequences? What are the experiences of those involved, how are events depicted depending on who presents them, and what are the consequences? What are the norms and values held by those involved regarding sexual harassment, and what are the consequences of this way of thinking?

The paper explores how a culture of silence is created through active and passive resistance, organisational culture, and structures in interaction. A central finding of this study is how sexual harassment is seen as a particularly sensitive matter. The organisational culture of academia is characterised by feelings of shame, fear, discomfort, and insecurity. Those who talked about their experience of sexual harassment describe how they were met with doubt and a lack of respect, and were afraid of the negative impact on their career. As such, the organisational culture affects both the will and opportunity to point out instances of sexual harassment. It also creates a sense of vulnerability and fear among those who learn about cases of sexual harassment. Notions and assumptions around sexuality and sexual harassment strongly influence the way different people react. This can explain the mistrust and resistance targeted towards the people who speak out. The analysis showed that those who state they have experienced sexual harassment were met with both passivity and active resistance. Passive resistance is when victims do not receive the support and guidance they need or have requested. Active resistance involves victims being questioned and their accounts being disbelieved or deemed insufficiently credible. Even those who are involved in the situation through their role handling their case as managers or in other ways responsible are met with resistance in the form of being questioned and a lack of support. Mistrust and questioning create an insecure environment that does not provide confidence for pursuing the case by submitting a complaint and in the case management process. The culture of silence that develops in this academic context can be explained by the mistrust of those who speak out and fear, in combination with the assertion of power that the victims and other people involved encounter.



Voice and resistance x silencing and absences in accounting — How do relationships and their intertwining welcome our permanence in the academic environment?

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This research aimed to understand and document my experiences, absences, permanences, and silences in the academic environment. It adopted an ethnographic perspective, being qualitative research. It is worth mentioning that, when we presented a proposal for the research environment that is part of the business area, it was naturally associated with the quantitative perspective. Thus, it is important to present the remarks and contexts, with the terms that can align this auto-ethnography. As for the approach, as Santos (2017: 215-216) notes, the "temporal distance between what was experienced and the record of what was experienced, [is] what differentiates this data collection strategy from those we see in participant observation experiments." The research of Santos (2017) brings exactly the perception that I try to transpose to the current conjuncture presented because, at this moment, in which I am in the post-doctoral stage, the title approved for the research is precisely to verify and categorise how silencing and voice can remove or expel people, and how to opportunise listening, in the perspective of a network of support and resistance, which can guarantee the permanence of people or groups that do not recognise themselves in some environments. Therefore, the approach starts from intersectionality, as a method, by the historical path that, from the accounts, this autoethnography brings from experiences in the academic field. According to Akotirene (2018), intersectionality, as a theoretical and methodological tool, allows us to see the collision of class, gender, and race structures, among others.

In this interaction, the identity avenues are presented, which lead to the existing intersections, because it is not possible to disconnect such structures from the lived reality. According to Akotirene (2018), these structures of class, gender and race, are considered methodological crossroads. And, by this path, and with these bases of knowledge that treats intersectionality that deepening, that it is essential to tread the relations observed and verified within the qualitative and autoethnographic context. The structures of class, race, and gender permeate our existence, like the crossings themselves, like daily situations, which countless times we are not able to understand and decode, so that it is possible to build a way out or even a way to overcome a certain situation. This impact is perceived at some point for people who are members of non-hegemonic groups. The sense of crossing is related to the path taken during my (r)ex(s)istence, by the countless events that we experience during our journey in the activities we perform in society and, mainly, for being members of non-hegemonic groups. In this way, countless lived experiences pass through us and make us realise that many of these experiences have been silenced. Active listening brings the awareness and perception of welcoming, the perception of achievements, bridges, and relationships that have been established, of trust, and that allow us to remain in and belong to spaces of which we were not a part before. The argument is that, by building spaces for welcoming and listening, it allows the construction of a broader, more diverse and sustainable university, aligned with the social challenges and questions that are posed to higher education institutions.

Keywords: intersectionality; auto-ethnography; silencing; absences; voice

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Stream 19

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Gendered social recruiting in the gig economy: The case of the network marketing industry

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This paper explores the novel phenomenon of recruiting new workers on social media platforms such as Instagram. I focus on analysing those personal narratives that recruiters share on social media in order to attract potential workers and build communities. Being interested in 'life writing' practices, I study self-presentation and authoring of one's own story from a new angle — as a social recruiting practice in the direct selling and network marketing industry. Social media offer recruiters the chance to tap into the passive candidates market to approach new talents and those who are not actively seeking new job opportunities. To recruit, network marketing professionals share their personal life- and work stories, promoting work flexibility, the opportunity to combine work and family, gain financial and time freedom. They build long-term relationships with the audiences on social media that function as affectively engaging communities. I developed the concept of gendered social recruiting through the exploration of how women are recruited on social media.

The case of my study is a direct selling and network marketing company whose beauty and wellness products are available online in nearly 50 markets around the world. I focus on network marketing as a women-centred industry in the gig economy. The case company positions itself as a people-driven company in contrast to companies like Uber, which are defined as technology-driven. Gig economy companies are commonly characterised by algorithmic decision-making in recruitment. However, in the network marketing industry, independent contractors recruit other independent contractors personally, and it is the main part of their income-earning activities. The idea of empowerment is at the core of company's mission. I examined: How the idea of women's empowerment and the benefits of network marketing work are narrated to female social media followers; and How women's empowerment is reframed by network marketers and narrated on Instagram with the recruitment goal.

I analysed the data gathered during digital fieldwork for the period of September 2020 to August 2021. I collected empirical data in the form of screenshot notes (n = 900) and my field notes. I followed Instagram posts and stories of network marketing professionals from three EMEA region countries: Finland, the United Kingdom, and South Africa. I focused on countries that belong to the same region inside the company and, according to my observations, share similar social recruiting practices, while also employing local and context-specific recruiting strategies. It allowed me to study the international societal phenomenon that is important both in a global and national context. I argue that the opportunity of gig work and online income is narrated on social media as a change from disempowerment in women's life to empowerment and control over one's own life and choices. The only requirement for recruits is being aged 18+ and a wi-fi connection. The gig work is narrated on Instagram as an empowerment resource for women that makes factors such as age, ethnicity, educational and professional background, geospatial and socioeconomic origin, family status, and life commitments less important for employment. I explore the relationships of these social stories to the world in which they circulate.



Do foreign direct investment and fintech help gender equality?

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This study aimed to investigate the impact of foreign direct investment (FDI) on the progress of socially focused Sustainable Development Goal (SDG) 5: Gender Equality. Moreover, it aimed to analyse the moderating role of financial technology (fintech). Amongst the seven social SDGs, SDG 5 was selected, based on the results of a relative importance test using a boosted regression tree (BRT) algorithm as an advanced machine learning technique. The loose coupling theory theoretically backs the research by illustrating the dynamic of the spillover effect. The sample of this international study included 70 countries over ten years, from 2011 to 2020, during which fintech emerged. Based on the ordinary least square results, FDI was found to significantly and positively impact the progress of SDG 5, while fintech does not moderate the impact on SDG 5.

This study has implications for policymakers. It also helps to reduce the gap in accounting and sustainability literature by questioning the debates on FDI, green taxation policies and the future of sustainability. The SDG Agenda was established in 2015, to be realised by 2030. Eradicating poverty, conserving the natural environment, creating an inclusive education system and attaining justice are the aim, through international partnerships between humans and Earth (United Nations [UN], 2016). Adopting the 17 SDGs and 169 targets necessitates substantial investment; hence, the Agenda hassles the international community financially (United Nations Conference on Trade and Development [UNCTAD], 2014). Even though the public sector should lead the capital mobilisation for SDG projects from tax income, the private sector should also contribute through extensive reporting, corporate social responsibility (CSR) and foreign direct investment (FDI) (Aust, Morais, & Pinto, 2020).

Fintech has expanded internationally, channelling resources into publicly and privately funded sustainability projects. Michael and Latkovska (2021) believe that approximately 3% to 13% of the money required for the UN's SDGs comes from fintech dividends. Aside from the financial implications, fintech is a wake-up call for entrepreneurs wishing to stand up for the social SDGs (Gomber et al., 2018). At a micro level, it also attains sustainability through the financial inclusion of people who barely have access to traditional banking services. The religious beliefs against money interest in Islam illustrate this point clearly (Hudaefi, 2019).

This study questions the impact of FDI on the socially focused SDG 5 and how fintech can moderate this effect. Focusing on the social SDGs is based on their multifaceted interconnections and synergies with the Agenda's progress (see Coscieme et al., 2021). I began the data collection with social SDG 5. This study obtained data from Bertelsmann Stiftung and the SDSN (BS-SDSN), following Asadikia et al. (2022). The selection of this data source was motivated by the consistency and reliability of the indicators used to calculate the goals' scores. Data consistency is essential for identifying the impact of each SDG on the overall score when the entire country's progress is calculated. Choosing diverse and inconsistent indicators can affect the SDG index (Pradhan et al., 2017). The transparency of the methodology and the expert-based calculation of scores in the BS-SDSN dataset are the other aspects supporting my selection of this international dataset.



Do foreign direct investment and FinTech help gender equality

Fairouz Mustafa, Brunel University London, United Kingdom

Although other data sources, such as the World Bank database or UNSTATS, contain more time-series indicators, not all are applied to all countries in the case of social SDGs. There is also a significant issue in the consistency of the method used to calculate them. In this dataset, all goal scores and the SDG index were computed using the same method. Following Contractor et al. (2020), the FDI net inflow data were obtained from the World Bank database. The data is reported in a million USD at the country-year level. The fintech-related data were obtained from the Global Financial Inclusion Database of the World Bank.

The study is international research that includes 70 countries from Africa, Latin America and the Caribbean (LAC), the Organisation for Economic Co-operation and Development (OECD), the Middle East/North Africa (MENA), East Asia and Eurasia (E_S_Asia) from all economic groups. The time horizon was ten years, from 2011 to 2020. Even though SDG and FDI data were available in 1990, fintech data from 2011 is a limitation.

The results indicate that FDI has a significant impact on social SDG 5. For instance, FDI inflows to Africa decreased by 21% from 2016 to 2017 (UNCTAD, 2018). This trend was mostly a result of deteriorating macroeconomic fundamentals and political uncertainty; nevertheless, there was a rebound in commodity prices (Aust et al., 2020). This result is consistent with official reports showing that countries with low socio-economic development may have more difficulty reaching the SDGs. The environmental SDGs also have a significant and positive impact on each other. Developed countries have more motivation and capacity to engage in environmental and social management practices than developing countries, although much attention is still required following the COVID-19 pandemic (Bashir et al., 2021).

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Reconfiguring the IT community outside of the workplace: Exploring the performative potential of (self-organised) social networks

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This paper offers a reconfiguration of the stigma associated with women's underrepresentation in the IT sector. This study is based on in-depth interviews with 25 women IT professionals/practitioners working in web design, digital and software development, user interface development, and codes that connect these business units and services in IT organisations from several developed countries and regions, primarily the United Kingdom, European Union members, the United States, and Australia. The author explored how millennial women engage in collective forces established within IT communities to counter challenges compounded by heterogeneity. Those IT communities are often collaborative and/or associated with groups or organisations where participants have access to coding knowledge, techniques, training, mentorship, learning, and development support, which could be meaningful external sources of social capital and resources for women in such a gender construct. Participants engaged in these coding groups employ three main negotiating strategies to proactively improve their work status: first, facilitating a supportive community rooted in professionalism and caring thoughts; second, providing sites for learning and development in a safe and inclusive environment where participants can access resources to get into and flourish; and third, offering mentoring opportunities to allow participants to get recognised and engaged in taking individual action against discriminatory practices in their respective IT workplaces. It is argued that these (self-)organized IT communities can take a postfeminist turn, as evidenced by the effective outcomes of women's increased agency in the face of structural constraints while strengthening women's status in IT work.

These collective efforts and community-based initiatives by millennial women in IT demonstrate how they challenge long-held stereotypical assumptions about women's incapacity to code. The engagement of these millennial women in such coding groups indicates the ongoing change towards a new postfeminist gender regime that almost exclusively focuses on self-regulation and self-care. These practices are also initiated to challenge the entrenched system of patriarchy, hierarchy, and white supremacy. The author then argues that these acts are an attempt at collective transformation to build a destructive force to resist the toxic masculine culture in the IT field, and to alleviate structural constraints that many women IT workers face. Collective resistance exacerbated by these millennial women is built upon care, generosity, trust, and solidarity, and is a way of creating better meanings via account-making, transformative activities, and joint actions. While these collective, sometimes self-organised, communities can form supportive groups of participants who organise outside of the workplace, tactics that focus on individual-level restructuring may result in inadequate change when it comes to organisation-level gender inequality and inequity. The study concluded, however, that nurturing social networks is crucial in mediating power disparities between system applications and women's ability to remain resilient and advance towards collective resistance strength in the IT domain.



Cyberdeviance as disorientation: Relational practices of orientation during hybrid working amongst tech employees

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Research on workplace deviance or intentional norm-breaking has documented the negative effects of deviant behaviours on the organisation and employees' wellbeing (Bennett et al., 2019). In the digital space, cyberdeviance is a large umbrella term capturing a wide range of technology-related behaviours that are contrary to the explicit and implicit norms of the organisation (Venkatraman et al., 2018). They range from web surfing and surfing time, and playing online games to more serious forms of whistle-blowing about the company electronically, which requires high-tech skills (Kuo et al., 2018). In the existing literature, such disorientation (Ahmed, 2006) from organisational norms and rules may be uncritically bracketed negatively, dividing the space along certain lines that create boundaries that "mark the edges" of space (Ahmed, 2006: 117), separating legitimate from invalid practices and utterances. Perhaps linked to a general lacuna in understanding of employees' experiences of deviance at work, research tends to paint deviance in simplified and stereotypical ways as negative and self-serving behaviours (Bryant & Higgins, 2015).

To address this lacuna, we studied experiences of cyberdeviance amongst tech employees in the context of hybrid working. Within digital tech companies, knowledge-intensive professional work is characterised by advanced technological competence, a high level of work intensity and extensive working hours that require that employees spend a considerable amount of time online (Holth et al., 2017). These sectoral norms have performative effects, which may result in high levels of stress for employees, encouraging a 'corrective orientation' that is anchored in self-discipline (Wajman, 2019). It is within this context of balancing self-discipline and performative demands that different manifestations of informal rule-breaking can occur at work, and may result in deviant behaviours (Omar et al., 2011).

We examine the meanings and practices of cyberdeviance in the context of hybrid working that many tech organisations in the United Kingdom offer following the COVID-19 pandemic. Our analysis of interviews with 29 women and men tech employees shows how they engage in practices that produce spaces that might not readily align on certain lines with normative work expectations. Such disorientation, we argue, highlights how the digital space is "open and permeable" (Gibson-Graham, 2006). Our findings demonstrate how participants' disoriented practices are rooted in a commitment to human interdependence that is contrasted to the predominance of individualistic, masculine managerial practices and discourses within mainstream accounts of deviance, which overlook the concerns and moral sentiments of employees, elements that make up community (Sayer, 2005), as well as feminist ways of seeing the world (Ahmed, 2017). The findings further highlight the gendered nature of cyberdeviance, with implications for digital wellbeing.

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Building towards intersectional digital social economies: A critical diversity perspective

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Despite an increase in interest in alternative social economy structures and the use of digital technology tools for their development and facilitation, there is still a relative lack of research into the diversity and inclusion issues that are prevalent at the intersection of these areas (see e.g., Szymańska, 2021; Morell, 2019). This paper attempts to address this gap by combining insights from already available and original research, and proposes some potential solutions to the problem. Further, the researchers reflect on the relevant issues from a critical diversity, intersectional perspective (see e.g., Nkomo et al., 2019), aiming to contribute to a critically reflexive discussion of the topic.

The research methodology combined interviews, observations, and auto-ethnographic reflections. The interviews were collected with representatives of groups and organisations using digital technologies (with a particular focus on games) to promote social economies. Observations were conducted in workshop(s), where members of these groups gathered to discuss and test these technologies.

Preliminary findings suggest that inclusion and diversity issues are deeply contextual, and can vary widely, depending on the type of social economy organisation, its membership, background, and setting. The range of inequities present in these organisations is explored, as well as how these can feed into the assumptions in their digital practices and materialities. Suggestions for improvement and development are thus contextual, based on the type of organisation and setting. A more networked approach to addressing these issues could be one possible solution to their problems, through sharing of learnings available across different types of organisations. Further, understanding the intersectional materialities of radical speculative ideas (as expressed through games) is also identified as a critical junction in the development of more inclusive and diverse digital social economies of the future.

Limitations of the research include a limited range of interviews conducted, due to the time- and funding constraints of the project. Accordingly, some opportunities/openings for further research are suggested. Based on preliminary research, we hope to conduct further interviews with representatives of similar groups, particularly those with a focus on diversity, inclusion, and intersectionality, to gather further insights on practices that already work in this space.

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Fractious connections and feminist solidarities

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This paper provides a summary and assessment of the existing literature and data on the extent of digital forms of employment across Europe in a global context. It illustrates the variability in how it is defined and how it is growing. On one hand, optimists point to the attractions and relative ease of finding employment on digital platforms; on the other hand, more critical perspectives argue that these employment contracts can result in exclusion from social protection systems. As a result, particularly for those with lower skill forms of digital employment, this can undermine social citizenship, as they lack comparable employment rights, or, when they are unemployed, they have less entitlement to social protection and welfare benefits.

The collective potential of policymakers and trade unions to address these challenges is recognised in relation to the imbalance of bargaining power and the regulatory governance to bridge these gaps in citizenship entitlements. There is increasing evidence that competitive pressures arising from the use of new employment patterns on these platforms are also being adopted by more traditional companies. An additional challenge to digital access to citizenship rights is related to the introduction of digital public services. While these services are intended to enable access to e-government, those with limited connectivity may find themselves increasingly disconnected from these services and benefits. This dimension is discussed in comparisons of developments across the EU using evidence from the Digital Economy and Society Index (DESI) over time, to plot change with a particular focus on the public sector and e-government.

In accordance with the broader ambitions of the EUROSHP project, the risks of poverty and social exclusion arising from these emerging business models and welfare service delivery models demonstrate the urgent need for a regulatory response within national and EU jurisdictions.

Stream 20

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The Tinder-logic: How gig-economy matchmaking websites promote lookism, objectification of domestic workers and sexual entitlement of male clients

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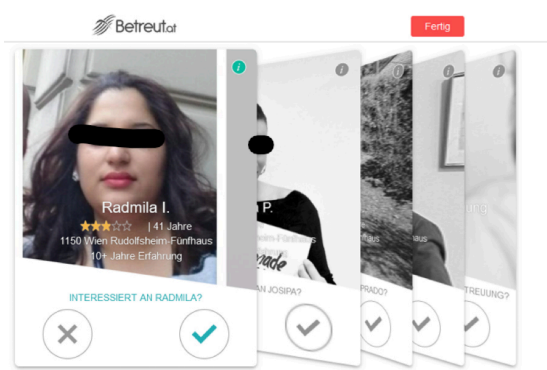
In recent years, platform-mediated work has been on the rise. While most studies on the gig-economy focus on male-dominated service sectors (e.g., ride-hailing or food delivery), platform-mediated cleaning services have so far received little attention. In the sense that domestic work is predominantly provided by people with marginalised gender identities, this imbalance reflects an institutional gender bias. Although some scholars aim to counter this bias by examining working conditions of domestic cleaners in the gig-economy, literature that scrutinises the design and functioning of cleaning platform websites serving as intermediaries between cleaners and clients is still lacking.

Developing an understanding of the technology that connects service providers with potential clients is crucial because the layout, the algorithms and the affordances of platforms shape the interaction between domestic workers and customers. Since the technological design of platforms has the potential to exacerbate existing inequalities, there is a need for research on the impact of the websites setup on women domestic cleaning staff working on the black market, a particularly vulnerable group that lacks social protection and occupational safety. Therefore, this paper examines the normative structures that are integrated in the design of Austria's largest domestic-work-providing platform, betreut.at (part of care.com Europe), and analyses the implications arising for the professional relationship.

The data collection was based on the walkthrough method. This technique was used for a systemic step through of the website, thereby making its implicit technological mechanisms and embedded assumptions explicit and visible. The data were then interpreted by applying discursive interface analysis, which provides a critical perspective on power imbalances occurring in the design and the functional, cognitive and sensory affordances of the interface. Questions such as: What beliefs are reinforced through the functions (what should the user want)? and What are the consequences of design choices? guided the interpretation process. The methodological design was complemented by 15 problem-centred interviews with women platform-based cleaners working in private households in Vienna in the informal economy.

The analysis suggests that, from a client's perspective, the interface of the platform resembles the design of the dating app: Tinder. The visual presentation of cleaners is prioritised and paired with information on their age, location, years of experience, and their rating score. Clients are asked whether they are interested — not in the service provision, but in the respective person ("Interested in 'name'?"). Altogether, the Tinder design logic and the focus on cleaners' profile picture promote the idea that domestic workers are expected to provide erotic capital. This is also reflected in the experience of women home cleaners in our sample, who are confronted with the new requirement of visually presenting themselves in appealing ways in order to get gigs. They reported regular requests for sexual favours or discrimination in the form of lookism by male clients. Overall, the results show the centrality of the platform infrastructure design in co-shaping and transforming the organisation of domestic work in the informal economy.

Graphic 1: Profile Design of Domestic Cleaners



Source: Screenshot betreut.at (October 20, 2022).



The digital transformation of work and associated risks of algorithmic decision-making

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Key threats and opportunities resulting from the digital transformation of work are identified from international comparisons on the projections for declining and emerging occupations, considering how women and different ethnic groups will fare in the workplaces of the future. These trends are discussed in terms of emerging skill gaps and women's positioning to exploit key areas of growth.

Alternative forms of employment and atypical workers are creating regulatory gaps, challenging existing social protection systems. The post-pandemic era demonstrates the need for interventions to address these inequalities in post-colonial societies. On one hand, optimists point to the attractions and relative ease of finding employment on digital platforms; on the other hand, more critical perspectives argue that these employment contracts can result in exclusion from social protection systems, with automated decision-making exacerbating these inequalities. As a result, particularly for those with lower skill forms of digital employment, this can undermine social citizenship, as they lack comparable employment rights, or, when they are unemployed, they have less entitlement to social protection and welfare benefits. In the worst-case scenarios they are sanctioned and discriminated against.

This analysis draws on a range of projects conducted for the UK ESRC Digital Futures at Work Research Centre and the EU Horizon project Euroship. It looks at the role of automated decision-making and the role of activists in challenging these procedures to employment protection and social welfare. This paper provides an assessment of the existing literature and data on the extent of digital forms of employment in a global context. It illustrates the variability in how it is defined and how it is growing.

An additional challenge to digital access to citizenship rights is through which this is taking place, which is related to the introduction of digital public services. While these services are intended to enable access to e-government, those with limited connectivity may find themselves increasingly disconnected from these services and benefits. This dimension is discussed in comparisons of developments across the EU using evidence from the Digital Economy and Society Index (DESI) over time to plot change, with a particular focus on the public sector and e-government and examples of digital discrimination.

The risks of poverty and social exclusion arising from these emerging business models and welfare service delivery models demonstrate the urgent need for a regulatory response within national and EU jurisdictions and activists working on these issues. Decisions about welfare entitlement have also resulted in criminal cases and imprisonment, as illustrated by examples of algorithmic decision-making for marginalised gender identities from the UK, the Netherlands and Australia.

Activist agendas recognise the collective potential of policymakers and trade unions to address these challenges in relation to the imbalance of bargaining power and regulatory governance to bridge these gaps in citizenship entitlements.

Stream 21

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Countering gendered marginalisation in craft: A generational study of tradeswomen's stories of craftwork and discrimination in male-dominated naval dockyards

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This paper focuses on the transformative potential of craft to make work and human interactions meaningful through shared material practices. The enduring significance of craft was the topic of a paper I wrote in GWO in 2019 titled *Craft as work-life unity*. To empirically test the gender neutrality of the Craft Outlook Framework I produced in that paper, the study I present here empirically tested if this framework is equally representative in the lives of tradeswomen and tradesmen. It was developed from my new BA/ Leverhulme sociological study of the working lives of generations of tradeswomen in a naval dockyard in the South of England. Trade workers in naval dockyards construct and maintain military vessels for the British Navy. Except for women being mobilised as a reserve army of labour during the Second World War, trades work in the dockyard was an exclusively male domain until the late 1960s (Day, 1998). Women were first allowed to take the dockyard exam and start training as trade apprentices in 1969. However, 60 years on, women still account for only around 5% to 10% of trade workers in the yard.

These tradeswomen all had a 'craft outlook' motivation based on the desire to perform meaningful work. In short, their passion for trade work led them to doing an apprenticeship, in spite of the negative advice and social stigma they received for choosing this career. The personal motivation to learn and perform work they found meaningful continued throughout their apprenticeship. However, for all these women, this apprenticeship entailed experiencing varying levels of sexual abuse and harassment at the hands of their fellow apprentices, tradesmen, and management. In spite of this, all these women continued and completed their apprenticeships. Most tradeswomen hoped their apprenticeships would give them acceptance as 'just another craftworker'. Sadly, because of the discrimination, othering, and restrictions placed on their careers by men, these women never became just another craftworker. Instead, women's stories of trying to maintain craft careers reflected how persistent the conditions of marginalisation were in stopping them from reconciling their work and gendered identities. To maintain a craft career, I suggest that craftspeople need to have their work acknowledged by other craftworkers, but the lack of recognition these tradeswomen experienced had the impact that, unlike men, they seldom experienced 'the affective bonding of craft' (Baxter, 2021; May, 2020). Instead, these tradeswomen felt conflict, anxiety, and separation between their gender and work identities.

This paper raises critical questions about how craftwork and craft communities are organised and maintained. It also raises broader questions about how ideals of meaningful work are largely based on men's experiences and perspectives, and how the voices of craftswomen have gone largely unheard. For example, the discussion of craft as meaningful work has been historically shaped by male writers universalising men's experiences (see, for example, Marx, 1845; Morris, 1883; Mills, 1959; Sennett, 2008). Thus, how abuse and discrimination disrupt women's ability to maintain meaningful craft careers has largely been ignored. Therefore, this paper aims to add to the discussion on countering gendered marginalisation within craft and meaningful work, and how and if we can undo the marginalising features of craft work, and 're-do' craft, so that it is representative of and meaningful for all workers (Jammulamadaka et al., 2021 in Mandalaki et al., 2022).

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Generative 'in-between' spaces of feminism: Feminist organisation, conflict & recognition in epistemic space

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Although feminist epistemic spaces such as libraries have been widely explored in feminist literature as spaces of feminist knowledge and community (e.g., Eichhorn, 2013; Hildenbrand, 2020), they have not been as keenly looked at as spaces of feminist work and organisation (see, e.g., Ilett, 2003, for a notable exception). The research presented aims to address this gap. This paper focuses specifically on issues of conflict, tension, and difficult conversations as they happen in feminist organisational space, as well as the role that spatial materiality and marginalised identities play in this dynamic. The research is thus placed at the intersection of gender, organisational space and diversity studies and materialities literature.

The case study for this research was the Feminist Library in London, UK. The methodology used for this research was auto-ethnographic, combined with interviews and archival research, as well as some para-ethnography. Interviews were conducted with workers, former workers, volunteers, and former Library volunteers (as well as one other key informant), while archival data were collected from both paper and digital archives of the organisation. As a former worker and volunteer at the Library, I aimed to conduct the analysis reflexively, using Ahmed's (2006) queer phenomenology as a theoretical approach, focusing on moments of disorientation between the interview, archival encounters, and auto-ethnography.

In the process of the research, what emerged as key to organising in feminist epistemic spaces is working productively with conflict and tension. The spaces within the space of the Library that emerged as the most generative in this context are the 'in-between' spaces created within the larger organisation, such as the Spanish Book Club. They provide a particularly conducive starting point for difficult conversations, although these are often taken back to the larger organisational collective. At that stage, it is crucial that the larger collective space is conducive to listening to these conversations to effectively facilitate change, and to foster a productive sense of agency and continuing engagement from members. As such, the spaces of 'in-betweenness' — which include those at intersections of marginalised identities — are proposed as the most generative spaces of change within the larger feminist (epistemic) space(s), and are thus centred. Further, the material space of the organisation transpires as key to the change-making process (its definition includes digital materialities (Horst & Miller, 2012), although the impact of those on the 'in-between' epistemic spaces of feminist organisations is somewhat contradictory). The digital space, while expanding the reach of the 'in-between' space(s) can also be a block to an effective sense of communication (although this is not always the case).

The paper explores the implication of these findings for both organisations and gender studies, but also feminism more broadly, as it aims to challenge and reposition the role of conflict in feminist spaces, organisations, narratives, and historiographies. Crucially, thus, the paper contributes more specifically to spatial and materialities research in OS from a queer(ed) feminist perspective. Further, from the perspective of a feminist organisation, it contributes to the critical studies of inclusion and diversity in business and organisations, re-politicising the processes behind marginalisation (see, e.g., Plotnikof et al., 2022), while centring marginalised voices, not just in the context of their norm-critical input in relation to the mainstream, but also as they apply in feminist space(s).

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Building agonistic solidarity: campaigning against misogyny

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WORDS

There was a girl I once knew
who apologized for speaking
Even though, every word she said
I hung onto like she was a hook
And I was a fish.
She told me that there are people
Who ignore the words you speak

And focus instead, on the shape of your body.
I asked her why,
She never gave me a response,
And later when I was older
And I talked about everything and anything
I noticed people's eyes always resting below my face
Fixed on the swell of my breasts, the curve of my hips
there was a girl I once knew
Who sold her body
In exchange for people to listen to her

Words was read as testimony at a public accountability assembly to ask police to make misogyny a hate crime. Co-organised and hosted by students, the assembly is part of a broader campaign in the UK to recognise misogyny as a hate crime by police forces (Citizens UK, 2018). This paper demonstrates how poetry, story testimony and feelings can uncover meaning in the political arena. For this, we draw on the accounts and actions of a group of students and academics who have been involved in the execution of the campaign in a local community in England over the past three years, speaking with and reporting to local police and politicians. For us, poetry such as Words enables marginalised voices to reclaim spaces that are the centre of sustained inequality. They do so through affective methodologies that enable us to express and account for 'the multiple and ambiguous' (Wickström, 2021: 2064).



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Extending Smolović Jones et al. (2021), who study a political movement through Mouffe's (2009) concept of agonism, we turn to Laclau and Mouffe's (1985) debates of antagonism to unpack the recuperation of spaces drowning in inequality. We unravel the complexities and nuances of campaigning through two key theorisations: agonistic solidarity and antagonistic difference. For Laclau and Mouffe (1985), antagonism is inevitable in pluralistic and democratic societies, as there will always be multiple and conflicting ideological positions, identities and power asymmetries to political decisions that cannot be fully resolved (George et al., 2021). However, this opposition does not have to always be antagonistic (George et al., 2021). Instead, opposing relations can be regarded as a conflict between adversaries (Mouffe, 2009). These adversarial actors forge to establish an alliance built on the common democratic values of "liberty and equality for all" (Mouffe, 2013: 7). We argue that the study of poetry and feelings offers the possibility to recentre the marginalised and sustained unequal power dynamics, and hold those in power to account. To explore such recentralisation, our focus turns to the Citizens UK campaign on misogyny and the performed counter-accounts that are constructed through this campaign. We demonstrate how alliances can be forged between unlikely allies through the use of performed counter accounts, such as poetry, enabling a persistent and growing collective movement that challenges the status quo.

Keywords: misogyny; affective methods; solidarity; agonism; movements

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"Sangre de mi Sangre"— the materialities of arts-based solidarity and resistance to femicide in México

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Lynne Baxter, University of York, United Kingdom

Exposed
our bleeding-social-tissue
Blood of my blood/ sangre de mi sangre
how to attempt to touch and be touched differently
When the (social) tissue is damaged
rotting in corpses you can't identify
in pits you will never find
how to hold the pain
weave, thread, start
to gather
to wrap
to stitch together sorrow and hope
to resist

Previous work on feminist affective solidarity has shown the importance of affective dissonance in starting resistance movements (Hemmings, 2012; Vachhani & Pullen, 2019) and the role of non-human materialities in supporting collective relations (Baxter, 2021). However, existing work tends to focus on overcoming the subtleties of differences in subjective experiences. This paper returns to exploring how intensely personal pain and suffering can be mobilised to strengthen resistance against the necropolitics of neo-liberal hegemonic masculinities, or necropatriarchy (Valencia, 2019). This paper shows that mass movements of solidarity can be built amongst strangers through multiplicities of collective materialisations of dissonance.

Femicide is growing in Abya Yala (Latin America), with almost 20 000 women murdered in Mexico alone between 2011 and 2017 (Roldan et al., 2021), a figure that underreports the problem. In order to resist the brutality of ongoing violence (Segato, 2014; Federicci, 2018), feminists have mobilised their potential (Gago, 2020), resulting in a tidal wave moving bodies across nations and generations. The broader mobilisation has spawned marches and impromptu installations to draw attention to the human-rights violation and demand justice for the disappearance or murder of a loved one, as well as demand human rights like access to safe abortion. In particular, artistic expressions have played a key role in forging solidarity through different materialities and collective practices. For example, the Chilean performance of *The rapist is you* by Las Tesis and *Cancion without fear* from Vivir Quintana have become symbolic collective performances that enable the expression of intensely private grief in a collective way, resisting isolation and shame.

In this paper, we explore how the Colectiva Hilos (Thread Collective) helps mobilise communities through arts-based activities to protest femicide and disappearances in Mexico. They started the Sangre de mi Sangre movement in 2019, consisting on a collective weaving. The tissue: Blood of my blood is a participatory artistic action that consists of the collective elaboration of a large-scale red fabric as a manifestation and metaphor of the bloodshed due to femicides and the disappearances that have occurred in the state of Jalisco and throughout Mexico (Colectiva Hilos, 2020). We show how disaffected strangers engage in solidarity, and draw attention to their rage, sadness and loss by stitching further parts of the 'tissue' together. The movement creates a powerful organising force against the lack of justice for femicide and the people who have simply disappeared without trace as a result of criminality. We theorise how arts-based solidarity enables participation in composing the tissue, carrying it, and placing it in public spaces as a way to reclaim these spaces for everyone. In doing so, it forms a part of a transversal feminist wave of opposition to the inequities of power in neo-liberal patriarchal societies that offers so many messages for other forms of organising for social solidarity.



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Vibrant books: Entanglements of materiality, memory and childhood

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"We are moved by things" (Ahmed, 2010).

This paper looks at the agency of human and non-human materialities through children's books and the work of writers. Children's books evoke recollections of childhood and parenting, of bedtime stories and monsters under the bed, of teen angst and first love. The book is particularly meaningful for the author as part of an assemblage of creative labour (Duff & Sumartojo, 2017). Rather than seeing books as inert material objects that are the product of creative labour, this paper, instead, argues that they are vibrant and continuously unfolding (Bennett, 2010) in ways that connect authors and their readers, and demonstrate their agency through the assemblage of creative labour (Bennett, 2020; Bell & Vachhani, 2020).

We view children's books as material entanglements between the authors and their readers: of human and non-human, of past, present and future. These entanglements have affective consequences, not only in producing subjects, but in forming and reforming assemblages (Deleuze & Guattari, 1987; Bennett, 2010, 2020). Embodied emotions and affective experiences of childhood were drawn out through the material and discursive interactions with books, as paper and bindings, as smells and touch, and as images, words and sounds. Relationships the authors, and indeed ourselves, had with material objects revealed the attachments, not only to these objects, but also to other people (Miller, 2008), to parents and siblings, and to our younger selves. As Ahmed (2010: 25) writes: "To experience an object as being affective or sensational is to be directed not only toward an object but to what is around that object, which includes what is behind the object, the conditions of its arrival".

The materialities of children's books are fluid in time and space. A 'book' may be scribbled on a notebook, words typed on a laptop, annotated pages, proofs and the first printed copy. Books leave memories and traces behind, reminding of past times and places (Stewart, 2007). Memories evoked through smell, touch and look of the books build up through the authors and our own childhoods and those of children in our lives. When published, 'the book' can perform a life of its own: observed in bookstores and book fairs, on blogs and Twitter, and in the hands of its young readers (Barthes, 1967, 1977). "Feminist work is often memory work." Feminist memory work may question the structures of emotions and how they imprint on bodies (Ahmed, 2018: 59).

In this paper, we explore the entanglement of children's books through the narratives of children's authors and our own embodied experiences of children's literature. Drawing upon recent writings on affect and materiality in organisation studies (e.g., Fotaki et al., 2017; Pullen et al., 2017; Hunter & Kivinen, 2022), this paper joins the contemporary discussions on vital materiality (Bell & Vachhani, 2020) and the potentiality of ethics in our understanding of an affectual economy.



Cutting lines through melting lands: Diffractive patterns of alpine skiing in the Anthropocene

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"Skifoahn is des leiwondste, was ma si nua vorstöhn ko"

Figure 1. Me definitely not winning my first ski race in a ski area near my hometown in Austria.

The quote above is from the song *Skifoahn* by the Austrian artist Wolfgang Ambros. The English translation is: "Skiing is the most fantastic thing you can imagine". This song describes his longing to go skiing in the Austrian Alps, and became popular as a winter-sport anthem.

This study explores the troubled and troubling relations of doing leisure in the Anthropocene through a diffractive reading of alpine skiing in Austria. With the winter tourism industry's economic contribution to tourism regions, alpine skiing is one of the most transformative practices to and within alpine landscapes. More than 25 000 km of downhill slopes across the European Alps have left their scars on the alpine landscapes. In Austria, alpine skiing is the central pillar in the "self-image of the 'Alpine Republic' as a globally successful skiing nation" (Müllner, 2013: 666). For myself (see Figure 1) and many other kids growing up in alpine parts of the country, learning to ski is a significant part of these areas' socialisation. However, today, alpine skiing is no longer leisure as an escape from everyday life, but stuck in the middle of ecological, climate, and social crises linked to the commodification and exploitation of more-than-human nature in the Anthropocene (Ergene et al., 2018; Evers, 2019).

Building upon feminist new materialist perspectives in tourism and leisure research (Rantala et al., 2020; Valtonen et al., 2020), I explore more-than-human relations of doing leisure in the Anthropocene through diffractive patterns (Barad, 2014; Kuismin, 2022) in alpine skiing by asking: How can alpine skiing as a troubled and troubling leisure practice open new perspectives in doing leisure with more-than-humans in the Anthropocene? Empirically, I engage in a diffractive reading of memories of 'growing up skiing', fieldwork in ski areas, and media articles about skiing in the Austrian Alps (Barad, 2014; Brice & Thorpe, 2021). These traces serve as a basis to 'cut together and apart' hurtful, disturbing, beautiful, and vulnerable practices of doing leisure in snowy landscapes from a new materialist perspective. Unfolding these diffractive patterns of skiing with more-than-human others through four vignettes on collaborating, contaminating, speculating, and annihilating, this paper opens the profoundly personal, embodied, entangled practices of skiing in the Anthropocene.

The discussion of alpine skiing as a troubled and troubling leisure practice and the integration of feminist new materialist perspectives with a diffractive approach invites us to speculate on the limits, tensions, and potential of becoming-with and through (d)ying nature in outdoor



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The discussion of alpine skiing as a troubled and troubling leisure practice and the integration of feminist new materialist perspectives with a diffractive approach invites us to speculate on the limits, tensions, and potential of becoming-with and through (dying) nature in outdoor leisure practices such as alpine skiing. This study contributes to the emerging question of how to live, adapt and 'stay with the trouble' (Haraway, 2016), but also 'how to trouble' the Anthropocene through a situated and relational understanding of leisure, not only in, but with nature.

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My kind of woman: Femininity as a tactic for success in the male dominated context of STEM

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Drawing on data from two longitudinal cases of interactions amongst members of university–industry research collaborations in Argentina, we theorise how women doctoral students', post docs' and faculty members' performances of femininity both facilitate and impede their capacity to secure co-operation from male peers and/or patronage and support from male superiors. The first author followed the two groups by observing all in-person meetings and electronic interactions (email and Whatsapp) from 2016 through 2018. The two groups worked in male-dominated STEM fields in Argentina: the first developing 'green energy solutions' in the architecture field, and the second in the field of nuclear magnetic relaxometry. We contribute to the work on femininity by Mattsson (2015), Mavin and Grandy (2014), and Diehl and Dzubinski (2016) by illustrating how women use specific tactics that emphasise femininity to both navigate challenges with male peers as well as to elicit support from male superiors, specifically exploring shifts in performances and responses across hierarchical levels.

Consistent with other empirical studies proceeding from ontological assumptions informed by process and practice-based theories (Nicolini, 2012), we took a relational approach. Both groups were mixed-sex teams with male directors and a combination of both men and women members. Both groups had women in positions that were senior to some men on the team, as well as women who were in junior positions. This variation enabled us to conduct analyses of the variation in interactions when men find themselves in positions junior to women, as well as the converse.

In patriarchal contexts, men are used to being in more senior positions, doing the more complex work, while women are generally in more junior roles, 'helping' and supporting the men's tasks. In the architecture group, we found that men passively resisted work when tasks situated them as inferior or in a supportive role to the woman professor-researcher, and that the only woman in a senior role used a variety of tactics to attempt to reduce misalignment between the distribution of tasks and the patriarchal gender regime of the context. We show, for example, how the two women in the group performed femininity in their interactions by volunteering to do far more work, including the 'menial work', but also in the quality of their 'saying and doings'. The senior woman, for example, 'plays dumb' in attempting to minimise her superior position, and also frames herself as 'needing help', a 'damsel in distress' tactic that could enable the men to play the role of hero, coming to her rescue. In the NMR group, there was far less friction in interactions amongst members of the group; however, the two junior women in the group performed in quite masculine/assertive ways, challenging the male director, while the more senior woman performed in more feminine ways, deferring to the director. We illustrate how the junior women found it harder to gain access to support and resources, while the senior woman was quite successful in securing support from the director.



Vibrant cartographies. Un-doing the non-performative, haunted archive of diversity work in Academia

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This paper concerns experiments with vibrant digital cartographies as affective and activist methodologies that animate thoughts and feelings on diversity, equality and absences. Thereby, they have the potential to become part of antisexist and antiracist pedagogies of discomfort that un-do marginalisation.

Each year, Nordic universities launches new action plans on gender, diversity, and equity. Between the lines lie thousands of minutes from meetings and preparation literature, while huge amounts of, e.g., webpages and pamphlets, telling of 'the diversity work of this organisation' are produced. However, institutionally authorised documents are also conceptualised as non-performative speech acts. As Sara Ahmed says, they do not do what they say they are doing. On the one hand, we lean into Ahmed's critique of documents. On the other hand, we feel an urge to fuel up our intellectual activism and experiment with a more affirmative and new materialist approach to documents: How may digital materialities affect diversity work in unpredictable ways, contribute to future making otherwise and un-doing marginalisation? How could we allow institutionally authorised documents on diversity work to 'kick back'? How could we methodologically emphasise the (performative) tendencies, show differences and highlight absences?

The paper discusses our current experiments with performative and vibrant digital cartographies of archival material (on diversity work at the university) that prompt affect and enable empathic encounters (Gheradi & Cozza, forthcoming).

The premise is to think of experimentation as performative, not representative (Blackman, 2012), as inventive strategies for producing particular forms of affective entanglements. Conceptually, we took inspiration from the work of Saidiya Hartman's archival turn (Hartman, 2019), speculative fabulation on 'wor(l)ding otherwise' (Haraway, 2016), affective methodologies on haunted data (Blackman, 2012), and, finally, the concept of vibrant matter (Bennett, 2010).

To emphasise the performative nature and to affirm impulses of the document archive, we went beyond human-centred methodologies, and experimented with an algorithm. First, we uploaded diversity documents from six Danish universities into a web-based text reading tool (Voyant). This resulted in a number of vibrant cartographies (word clouds), presenting a kind of snapshot of the many documents. Secondly, we experimented with iterative readings of the cartographies at five online and transcontinental laboratories with different groups of university managers, HR employees, and researchers.

The cartographies helped to un-do a linear reading of the archive. They actually wor(l)ded the phenomenon in a different spatial and multitemporal manner, and made room for an aesthetic endeavour, where the vibrant cartographies 'kicked back'. The vibrant cartographies performed a kind of intellectual activism that critically affirmed what was present and absent, ephemeral and even haunting the archive. In addition, the online laboratory and the iterative showing of different clouds performed a pedagogy of discomfort. They acted as reversed touch screens affecting people and animated feelings and reflections upon un-doing injustice and counteracting marginalisation by doing diversity work otherwise.



Vibrant matter of film — applying cinematographic material in pedagogy for undoing marginalisation

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In the matter of undoing marginalisation for more open and inclusive societies, we studied the possibilities of the aesthetic and ethical influence of cinematographic material through practising kinaesthetic attuning to the film and using it as a teaching method. We understand that these three dimensions are connected in all our encounters with others. Instead of creating new teaching materials, we inquired how an 'old' matter may become vibrant, together with the student audience, in re-contextualising it into university pedagogy. The vibrant matter (Bennett 2010) of our inquiry is the biographical drama television film *Temple Grandin* (2010), directed by Mick Jackson, based on Grandin's memoirs *Emergence* and *Thinking in pictures*. The film depicts an autistic woman who, while having difficulties adjusting to social and societal life due to her condition, is capable, through her difference in perceptual capabilities and personal sensibilities, to establish innovations that revolutionise practices for the more humane handling of livestock.

The vibrance of matter undoing marginalisation happens on two levels: 1) in the world depicted in the film based on real-life occasions and 2) when the film is presented in a classroom for students during the course. In the level of the film, vibrance happens in placing Grandin, the marginalised person under the risk of permanent institutionalisation, in a new farm environment in close contact with animals and the mechanical instruments used in their handling. Through careful spatial adjustments based on Grandin's own specialised capabilities on visualisation, and with the support of careful pedagogical support of others, the aim is to a) undo her marginalisation into expertise in her own condition and b) make the issue of animal treatment in the meat industry vibrant by bringing out practices and details that cause discomfort for the animals and also cause friction in their treatment. Answering the question: of how to consider the film in the classroom, we follow the lines of Grandin's teacher: "Think of that as a door. A door that's going to open up to a whole new world for you". Using the film in teaching makes stale entertainment a vibrant learning, a doorway to a marginalised experience, those in the spectrum of autism and our animal others in society and production, those whose life is generally placed into physical and practical marginals, limited by the categories and walls of institutions, growing pens and meat production lines.

Through the cinematographic mode of storytelling, the issues of autism and animal behaviour are seen through the eyes of others, and the film on-screen becomes the doorway for the audience to the margin, and a passage out from it. The analysis is based on the contents of the film, and the experiences of using the film as part of teaching suggest that, for the audience, the aestheticized and narrated marginalised experiences may open up the possibility of undoing the marginalisation. The active and guided reflection utilising embodied methods, cultivating awareness that, while and after viewing the film, may serve as a rite of passage, enabling adjustment of own perceptual scope, taking others into consideration on the passage to more caring and democratic societies.



Mobilizing rage as a cathartic activist praxis: Towards a feminist 'vibrant' methodology in researching differently

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The importance of affect has been increasingly emphasised in organisational studies (Hunter & Kivinen, 2022; Fotaki, Kenny, & Vachhani, 2017). While rage has been predominantly studied in relation to (toxic) white, masculine-typed leadership behaviours, other 'non-conforming' groups' rage (e.g., women's, queers', etc.) has been culturally dismissively used as demarcation (Lorde, 2017), undermined and/or suppressed in research in organisations and beyond (Chemaly, 2018).

This paper originated from a relational space — named the Rage Collective — digitally inhabited and materially embodied by us, the authors, over the past year, as an alternative locus of collaboration and scholarly exchange. We all identify as women, of different cultural and ethnic backgrounds, operating at different academic career stages, across four universities in three countries. Inspired by, amongst others, Audre Lorde (2017), we see rage as a vibrant and regenerative affective project oriented at countering systemic and institutional inequalities. The Rage Collective, thus, became a vehicle for us to mobilise affects as healing within and against archetypal patriarchal institutions such as the neoliberal university. The healing connectivity and care we have built online became a profoundly material shared experience in consideration of our intersectional differences (Abdellatif et al., 2020; Plotnikof & Utoft, 2021).

Since women's rage is so often gaslit and/or wilfully misinterpreted, e.g., when we cry (Hacker, 2018), we needed to hold a space allowing for our rage to vibrate materially within and across our bodies to explore it meaningfully. Reclaiming rage is about demanding to be whole human beings as academics, even when that clashes with the masculine institution advocating 'professionalism' and 'proper science' that preclude emotions (Pullen, 2018). By insisting on the centrality of rage in the work sphere in response to systemic sexism, racism and epistemic injustice, we contribute to the literature on writing and researching differently (e.g., Gilmore et al., 2019; Mandalaki & Pérezts, 2020). Specifically, we explore rage as an embodied and affective methodological practice. We welcomed each other to share our rage (for the first time, in some cases) about key life events and everyday micro-aggressions in the academy. Rage fuelled our activism and writing through listening closely to our bodies and the wisdom of that digital space: activating, transforming, raging powerful testimony, witnessing, and letting it erupt and flow for our collective to see; offering the opportunity to be gloriously messy (Pullen, 2018), reclaiming our space and time to harness our anger rather than deny it (Lorde, 2017).



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Methodologically, we engage with what we call 'affective collective biography' (Gannon et al., 2015; Gannon & Gonick, 2019) as an innovative feminist praxis inspired by feminist ethics of care (Branicki, 2020). Sharing our experiences, centring rage and collective reflection materially shaped by our use of technology. We compiled a collection of writings that enable conceptual work around rage as an emotion that is not only welcomed but needed in organisations. Thus, following recent feminist writing as resistance (Ahonen et al., 2020; Mountz et al., 2015), our paper extends an invitation for others to digitally or physically unite and vibrate by writing and organising through rage, as individual and collective healing and an institutionally transformative project.

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When sensory bodies turn gender into an 'oeuvre d'art'

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Performing work has never been more rationalised than in the era we are living in. Digitalisation and the transformations brought about by technologies have strongly contributed to shaping some of the most rigid forms of organisations of work. Interestingly enough, some envision the paroxysm of such rationalisation as transcending work activities to apply to humans in a way that even refrains bodies from experiencing the world (of work) in all their materiality. Although this may resemble a story of discipline of bodies, it is not. We are, we argue, silently entering a world of work where the ability to touch, feel and smell through a myriad of sensory experiences becomes perceived from its inability to produce tangible, structured, or unstructured objective data. While the Discipline and punishment (Foucault 1977) era scrutinised every inch of bodies, the future of work seems, simply, to disregard the (im)material ersatz of workers' organic embodiment with the world. Our bodies are a seat of affect (Baxter, 2021), tensions (Wickström, 2021), and unknown paths that sometimes self-categorise themselves, including from a gendered perspective. The question of who an individual is evolves, for sure, over time, and within timely experiences, bringing the identity question to the core of philosophical reasoning and beyond. Concomitantly, even if assessed at a particular point in time, one's gendered identity may not fall under the fixed check cases suggesting either 'female', 'male', or 'other' categories. As the body and its gendered realities cannot be ignored, it becomes essential to dive into the experiences of a flesh that works above and beyond its physical boundaries.

As an attempt to re-invite the organic quality of bodies and resist a 'dataified' world, we dare to investigate an unconventional form of work: that of a female spiritual healer who shares their physical embodiment with the spirit of who used to be a male doctor, in order to perform non-invasive medical acts. Methodologically speaking, we approach the body as a sensory and sensual place that can be inhabited, shared, and, above all, capable of sensing its own organic connection with the work performed while inhabited, before, and after.

Our work unveils the creative process through which a body can use gender as a creative form of expression and playfully turn their intra-action (Barad, 2007) into an oeuvre d'art (Foucault, 1977).

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'The pink professor' — a new materialist reading of the co-constitution of 'professional' academic, gender and moving dress in the Finnish academic context

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Body freezing, hands shaking.
A situated, dressed body (Entwistle, 2015), human flesh embedded in time and space
here-and-now
ready, prepared, dressed up for a job talk — while just wanting it to be over —
entangled with non-human materiality of the dense, quality cotton of the Marimekko-dress, affect of
intensity, digital materials, Teams-meeting, Apple-screen —
The theatrical bizarre of a teaching demonstration. Q&A session with strangers.
All part of the processual 'becoming academic'?
The morning, a chaos.
Son is ill and 'hides' in his room together with his father,
waiting for my ordeal to be over.
'Why can't I go to mum now?' my six-year-old murmurs.
The black-and-white Marimekko dress keeps body in place:
back straight, shoulders down.
Power dress and shield,
constructing intellectual habitus?
while masking the 'inferior' female flesh ☹ (Fotaki and Harding, 2017).
Body:Dress/Dress:Body (Bodiciu, 2022)
coming together
in a 'make it or break it' performance
of seeking to appear ambitious, but not 'too much' —
while feeling small and tired.
Seeking comfort in those warm woolly socks
(something positive about being interviewed during Covid-19!)
knitted by my dear mother.
Who can perform 'professional' academic,
for black screens in a Teams-meeting?
with no friendly faces,
no empathetic encounters,
no one
to relate to.



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Recognising that humans are already entangled with the material world, how do gendered body and dress, all made of matter and grounded in materiality (Smelik, 2021), intra-act, mix and come together in the gendered practices of dressing in/for academia? As a feminised topic, the materiality of dress has traditionally been relatively neglected or trivialised in the academic context, at least in the masculine field of organisation studies. Moreover, women's bodies are still excluded, 'othered', sexualised or rendered invisible at work, masculine academia included (e.g., Fotaki, 2010, 2013). This has resulted in researchers self-disciplining and carefully negotiating gendered, professional academic discourses in relation to the prevalent masculine ideals (Lund, 2012; Lipton, 2020; Huopalainen & Satama, 2019). Arguably, this negotiation also happens through aesthetic labour and practices of dress: professional academics are constructed through material performances of gender, embodiment, and dress. For women in academia, these performances might involve the doing of gender respectably, intellectually, and 'authentically', as Tsouroufli (2018) suggests.

In this paper, I acknowledge Judith Butler's (1990) seminal work on gender performativity, but seek to place the gendered, dressed academic body in the theoretical framework of new materialism (Smelik, 2020, 2021; Vänskä, 2018). Building on recent, non-anthropocentric theoretical insights from fashion studies advancing new materialist understandings of body, gender, and dress as intra-acting and co-constituting each other (Smelik, 2020, 2021; Vänskä, 2018), I asked: In what ways does the materiality and agency of dress contribute to shaping and forming academic 'professionalism', a performance in which gender, (human) body, and non-human dress entangle? What kind of meanings do women academics working in neoliberal Finnish academia attach to the performativity and materiality of dress? In the posthuman spirit, I sought to focus less on human subjectivity/ the human body in favour of exploring the interconnectedness, co-constitution or perhaps 'in-between-nesses' of gendered material dress and human academic, openly also asking what kind of gendered consequences these entanglements might have for understanding professionalism in academia.

Building on 15 semi-structured interviews with Finnish women academics, complemented with autoethnographic notes, this paper explores the coming together of dress, embodiment, and gender in academia. Besides co-constructing (ideal?) academic professionalism, material dress and dressing practices could also disrupt masculine ideals. For example, one of my interviewees, who called herself 'the pink professor', explained: "I love pink and glitter and Hello Kitty, and I mean, I've decorated my entire office with Hello Kitty and lots of pink stuff and it usually shows in my clothing, not right now, but very often I wear pink, and sometimes I have pink hair and so forth... So, I really think it's funny to play with this cause I don't think it is what people always expect, especially from a professor in a professional context [laughs], that you walk around in pink hair and Hello Kitty clothes." This is a quite lovely and refreshing example of how pink and glitter not only adorn the professor's body and create potential admiration and confusion, but also acts in transformational and disrupting ways. This could be discussed in relation to Coleman's (2020) discussion on glitter as a thing—vibrant, the politics that glitter generates, including affective reactions from admiration to irritation. Finally, the paper contributes to developing the literature on new materialism at the intersection of fashion studies and organisation studies, arguing that the 'professional' academic is not only performed — or potentially disrupted — through human embodiment or (conscious) human choices of dress. Rather, in neoliberal academia, the materiality of dress acts and moves in vibrant, potentially disruptive ways that go beyond human choice.

Keywords: dress; gender; materiality; performativity; new materialism; glitter; academia

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Marginalising women in railway spaces

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This paper explores how women's and less able-bodied human's bodies intra-act with others in railway travel spaces in such a way that they are marginalised others. We explore the gendered care and ethics of railway design, and suggest that how spaces are produced over time incorporates a very restricted conception of a human body. Not all embodied intra-activities with humans, more-than-humans, or non-humans are joyful or even tolerable, although aleatory experiences can offer relief and interactions of kindness.

Railway spaces can be difficult to navigate if you are not able-bodied, strong, or unencumbered. Design decisions from previous eras continue to affect current mobilities, and diverse needs are rarely taken into account in an industry that continues to be 80% male. Restricted mobilities affect job prospects and undermine life choices:

Fed up with being unable to address customer complaints, rail manager Nicky persuaded her childless male boss to accompany her and her young son on a journey. After a day of changing nappies on bench seats and feeding in unhygienic places, they arrived at their destination. The only way to exit from the platform was down a steep flight of steps, unmanageable to a young Mum with a pushchair. "What am I supposed to do now?" she said? "Point made" grinned her manager as he helped her to carry the baby down the stairs. Yet work began to improve access only 15 years later.

An elderly mother arrives at a station seated in a wheelchair with 15 minutes to cross the station to catch another train, supported by her daughter and a young lady customer assistant. Unfortunately, the layout of the station is such that the short route to the connecting train is via stairs only. They will have to travel the entire length of the station twice to get to the train via the elevator. With time ticking on, this leads to an Olympic style wheelchair dash across the station to make the connection. On arrival at their destination, new problems emerge. There is gap of several inches between the train and the platform edge, and the booked help is not on time. The mother is swung from the train by her daughter and another passenger and safely set down on the platform. Even where stations are supposedly accessible, things can remain very difficult.

Space is socially constructed, yet this is concealed by a false sense of transparency (Lefebvre, 1991). Designers face choices when constructing buildings, and many UK railway spaces were built in Victorian times, when men were the only people who travelled. However, space can be differently perceived, conceived and lived (Lefebvre, 1991). Social practices "presuppose the use of the body (1991: 40)", scientific knowledge combined with ideology represent the body. So platforms and connecting architecture are conceived with an idea of the body that is restricted. Yet, our stories show "bodily lived experience, for its part, may be both highly complex and quite peculiar" (Lefebvre, 1991: 40). We offer that spaces are often designed with a singular notion of the body, but spaces engender affective relations between human and more-than-human materialities that are multiplicities. Adopting the messages of Valtonen and Pullen (2020), railway buildings are like rock formations, sedimenting and changing over time. Seemingly smooth surfaces can be bumpy for wheelchairs of any description, as difficult as crossing rocky terrain. Slow encounters can be imposed upon us by socio-material power relations, and it is a failure of ethics to not consider a wide range of embodied experiences when designing spaces (of work).



The material-discursive apparatuses of rape

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Enter a dick,
pump away.
Don't mind her NOs,
her tears,
her screams,
there is nothing to mind
as she is nothing.

Enter another dick
and another
and another
and another
pump pump pump her pussy to pieces
pump until there is no blood nor soul to bleed

Mass rape, a weapon of war, I read.

Or was it war after all,
or just frat party.

The material-discursive spaces,
inviting, allowing, tolerating sexualized gazes and touches
where the norms, rules and laws of society can be bended
or forgotten altogether

bedroom, darkness, entangled bodies, marriage, alcohol, (peer) pressure, his "right" to take, her "
obligation" to give, adventure, panting, home, blaming the victim, closed doors, sweat, Christmas party,
shame

male bodies gathering, economic power/dependency, status, coercion, sexual bragging, dark desires,
tits and cocks, Epstein's villa, sexy underwear, pact, blackmail, patriarchy

Intra-acting, patterns forming
women disappearing, vaginas remaining
spaces for unleashing sexual violence emerging.

Enter the silence of the victims,
those participating
those observing,
those cheering,
those hearing,
those opposing,
enter my silence,
legitimizing all that takes place.



The organising apparatus of rape

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In this paper, I explore the material-discursive apparatuses of rape. With apparatuses I refer to the “material conditions of possibility and impossibility of mattering; they [apparatuses] enact what matters and what is excluded from mattering” (Barad, 2007: 148). Apparatuses thus condition the im/possibilities of how/what/(who) comes to matter creating certain constellations of power (Barad, 2007). Through reflecting on research encounters, news reports, and auto-ethnographic embodied experiences, I trace the system of networks that connects the shifting heterogenous material and discursive elements organising/enabling rape. I offer a diffractive reading of the materialisations of the moving material-discursive intra-actions. While doing so, I acknowledge my own role in knowledge production, as I am the one making agential cuts, momentary stabilisations of phenomena — making the apparatuses of rape researchable (Barad, 2003, 2007; Bozalek & Zembylas, 2017; Murris & Bozalek, 2019).

This paper is built on data that glows (MacLure, 2010: 282), that is, events, texts and encounters that resonate “in the body as well as the brain” (MacLure, 2010: 282). I am drawn to the cases I discuss through moments of heightened affective intensity (MacLure, 2011; 2013; Ringrose & Renold, 2013), the moments, some of which have stayed with me over 40 years. I do not thus stand outside the research agencement studied but are becoming with it (Gherardi, 2019). In the paper I am experimenting with poetic expressive narratives where movement and affective intensities of rape emerge.



The agency of assemblage and emancipatory entrepreneuring in the case of gender-based violence

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"Assemblages are passionate, they are compositions of desire... The rationality, the efficiency of an assemblage does not exist without the passions the assemblage brings into play, without the desire that constitutes it as much as it constitutes them." (Deleuze & Guattari, 1988: 399)

What is it that 'makes' gender-based violence such an intractable problem, and how are solutions or responses to be co-created, given the intersectionality that lies at its heart? These were some of the questions that emerged in and through a UKRI-DIDA-funded network-building project called WE-DARE (Women's Equality: Digital Access and the Right to Expression) in South Africa and Nigeria. Our initial goals, to co-create digital solutions with those exposed to GBV in Africa, quickly proved, at the same time, much too simple and way too ambitious. At the heart of GBV responsiveness lie material realities and relationships that have to be enacted affectively before, during and after any co-creation of 'solutions' can meaningfully take place. Women needed a safe space to congregate, to speak openly, to receive support and to actively 'make' different realities possible. So, as an emergent response, a grassroots community pilot was designed with our NGO partners Cadena and 1000 Women Trust, focused on bringing women in the township of Wattville, Johannesburg, together for sewing workshops, during which they crafted sanitary pads. The safe space this created allows community leaders and members to be empowered to openly address the lack of dignity, the bodily shame, the realities of period poverty and general financial precarity that keep women trapped in abusive relationships. The desire emerged to repeat these workshops, but also to experiment with what could be produced, how it is produced and how it may produce sustainable livelihoods. In this project, we embrace these rhizomatic possibilities and hope to study its emergence.

We are analysing this process by using the concept of assemblage from process theoretical literature in entrepreneurship studies (Hjorth & Holt, 2022), where it is used to understand what holds together and directs a collective before there is an organisation. We thus propose use of the concept of an 'agentic assemblage' formed by these women, their craft, their affective relations, practices of care and the safe space (Bennett, 2010; De Landa, 2016; Buchanan, 2020), held together by their desire to move out of precarity. We seek to study this move as a case of emancipatory (socially innovative) entrepreneuring. Entrepreneuring is thus defined as a process of organisation-creation, and as an emancipatory process this is defined as organisation-creation for the opening up of new possibilities for living (Deleuze & Guattari, 1994; Deleuze, 1998). We thus draw on a process-philosophical conceptualisation that suggests opening new possibilities for living brings in the 'missing people', people who hitherto have minimal voice and agency, and no strong position in discourse to use to change their conditions of living. We believe that something important is to be learnt from the material becoming of agency, and the agentic force and potential of this materiality to shape sustainable and dignified livelihoods.

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Learning through craft: The role of creative intuition

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Women's work has almost always been devalued, particularly when the work done related to the private or domestic sphere. Western binary thought, encapsulated in the metaphors we use, perpetuates the categories of feminine–masculine, private–public, emotional–rational, usually equating the feminine with all that is devalued (Haste, 1993). This is also the case in the binary of what constitutes craft vs art. Craft, typically the domain of women, has not only been devalued as work and social contribution, but the intuitive, sensory and embodied knowledge at its core has also been given a backseat to cognitive epistemologies and understandings.

This study focused on how the creative intuition of craftspeople informs their work and how it is passed on from generation to generation as knowledge, even in the absence of formal education. We worked with Cypriot craftspeople attempting to keep traditional crafts alive in the absence of state support and in spite of current fads and fashions that privilege the global vs the local. Such crafts include traditional Lefkara lace-making, silver filigree, loom weaving, pottery (ceramics), basket-making and silk-threading, endemic to the island. Although we interviewed both men and women, the vast majority of craftsmakers were women, so gender formed the core of our understanding, as we also adopted a feminist interpretive methodology. Our methods, partly ethnographic, also include attending formal and informal lessons in lace embroidery and weaving, as well as participating in a women's group at the state-sponsored Handicraft Service. Ultimately, our goal is to bring our understandings of creative intuition and other devalued forms of knowing to organisational learning, in an attempt to bridge, if not dismantle, the aforementioned binaries.

For many decades, the study of intuition 'inhabited the fringes of social science' (Sadler-Smith, 2016), often associated with "parapsychology, telepathy, and premonition ... esoteric and 'New Age' thinking" (Hodgkinson et al., 2008:1). Yet, intuition is 'a way of knowing' that entails 'recognizing the possibilities in any situation' (Vaughan, 1979) and, as such, is fundamental to making decisions. Sadler-Smith and Shefy (2004) define intuition as "a form of knowing that manifests itself as an awareness of thoughts, feelings, or bodily sense connected to a deeper perception, understanding, and way of making sense of the world that may not be achieved easily or at all by other means". Perhaps even more aptly for studying craft work, Hardman (2021) notes that "intuition can ... be described from a psychological perspective as the emotionally charged, anticipatory ability to understand or know something without knowing how you know or understand. It is an unconscious or supra-conscious and non-verbal process which results from empathy with a particular aspect of reality."

In our study, we build on this body of work by bringing in work on sensory knowledge as well. Even though we are constantly experiencing and interpreting the world through our sensual filters, knowledge obtained through the senses is rarely regarded as evidence in evidence-based research methods; it is often epistemologically questioned, and seldom considered in sense-making, despite the seemingly oxymoronic term. As Strati (2007) writes, this form of knowledge "resides in the visual, the auditory, the olfactory, the gustatory, the touchable and in the sensitive-aesthetic judgment" (p. 62). Historically, this type of knowledge was seen as distinct from and in opposition to knowledge produced within academic settings and directed towards the intelligible worlds. It was also devalued, often associated with the feminine, the corporeal, and the mundane, in contrast with rational knowledge, which was elevated by the Cartesian tradition and the rationalist paradigm. For these reasons, it seemed especially fitting for studying craft work.

At the cross-section of these literatures, we treat knowing through craft as 'passionate knowing', constantly negotiated and explored through the materiality and connections amongst work, people and objects (Panayiotou, 2017). Drawing on past studies of chefs (Stierand, 2015), surgeons (Strati, 2007), and scientists (Essen & Winterstorm Varlander, 2013), as well as more recent work on craft and craftspeople (e.g., Bell et al., 2019; Bell & Vachhani, 2020), in our study we sought to understand how craftspeople both use embodied knowledge and 'know more than they can say', as Polanyi famously said. We sought a deeper insight not only in what Stierand (2015) described as 'developing from a competent practitioner to master' but, more importantly, how this knowledge is transferred to others when verbal means are not suitable or possible. In this light, we also agree with Kroezen (2019), who sees "craft's resurgence" as having the potential to offer an 'alternative approach to work and organization in contemporary society'.



Uncrafting worth: Using crafty labour to renegotiate worth

Andrea van der Kuil

Uncrafting worth is a craftistic research that hypothesises that, when the woman crafter's body, her craft object, and her crafting process all become 'opaque bodies', the ability to renegotiate the worth of these bodies becomes possible. Placed at the intersection of feminist theory, craftivism, and performance practices, the research interrogates the concept of worth by offering a new subsection to craftivism called crafty labour, investigating the idea of 'unreclaiming' and, eventually, uncovering an alternative approach to durationality.

Where feminist theory focuses on exposing the mechanisms of gender, performance practices encompass the body in performance, and craftivism highlights craft as a form of activism. This research focused on how the intersection of the three creates a space where fixed identity definitions are queered and a fluid freedom in discussion between bodies may take place.

Through an auto-ethnographic approach and using heuristic field research, craftistic practice-as-research, reflective and speculative writing, and literature reviews, the findings of this research reveal that, by reaching opacity (accepting the multiple unknowable characteristics of the other and the self), a renegotiation of worth occurs. Crafty labour foregrounds the crafter's body, process, and craft object, and I hope it will begin a contemporary practice of embracing differences between peoples, objects, and journeys that unite rather than segregate.

Stream 22

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"I had to unlearn all I was taught to relearn what it means to be an entrepreneur with them!" Dialogical pedagogy in bridging women entrepreneurship from suburbs and business academia in Brazil

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The University of São Paulo Business School (USP) in Brazil offers courses addressing topics in traditional business focusing on large companies from the Global North. However, when looking at these entrepreneurial practices and theories, they show little resemblance to the micro-entrepreneurs' reality. Also, we find an academic scenario that is often disconnected from the realities of most Brazilian women in the margins. We argue that they are emancipatory voices that reveal the faces of inequalities in a country like Brazil. This is a critical point when considering some data from 2019: people without a higher education have an average monthly income 42% lower than those with incomplete degree, and 75% lower than those with a degree (IBGE, 2019). Poder de escolha (Eng: Power of Choice) seeks to act in this gap, bringing together researchers, students, and peripheral entrepreneurs in a training, where practice joins theory in a dialectic relationship, with both having the same relevance. It started as a critical view about how entrepreneurship is taught versus the reality of female Brazilian micro-entrepreneurs.

This study focused on undergraduates, graduates and professionals, who participated in training to become trainers and trained with woman entrepreneurs. They became trainers prepared to promote social transformation, and connected with the women entrepreneurs in a way they could reflect with them on how to develop their entrepreneurial practices. Both became co-builders of knowledge in a permanent confrontation between theory and practice. This project was run in 2021 and 2022, and appropriate active methodologies were applied in each encounter, promoting student's protagonism and mastery (Araújo, 2015; Berbel, 2011). They learned how to learn, and also learned how to teach and to (re)learn while teaching. They discussed relevant issues by using relevant tools for entrepreneurial practice (e.g., a business plan). The students and entrepreneurs developed themselves as producers of a shared knowledge that is born from this dialogical interaction, based on the dialogical methodology of Paulo Freire, who states that only from solidarity union the cycles of oppression are broken (Freire, 2018). We heard from students that they had to "deconstruct everything they knew about entrepreneurship in order to reconstruct this knowledge with the entrepreneurs". For the entrepreneurs, being at USP was unthinkable. A micro-case enhanced understanding of the knowledge co-constructed, based on the reflection of a transist. She spent up to eight hours braiding, a work of ancestry, self-esteem and care. Her biggest concern was how to price this service, which is related to the construction of a racial identity. Therefore, in shaping the price, it was essential that the service be within reach of her community, in tension with the time dedicated to braiding: "But if, talking about braids, sometimes you see people talking bad because, for example, I am black and I braid white people [...] So, sometimes, there is this racial issue that thinks that I will only braid black people, I can't braid white people. [...] There is the issue of ancestry and so on, but there is also the financial issue, if the white person will pay me, I will do it. So today that still happens too." We describe and interpret the movements of different types of tensions in the relationships. Some of them were explored in a process of inductive coding, dealing with: moments of connection and disconnection of all the people participating, showing different worldviews and life experiences, as well as concerns of the women entrepreneurs with regard to work-family relations.

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A multi-nation study on women entrepreneurs' response to crisis in the Global South: A feminist perspective

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No global crisis has shocked the world economy in terms of supply and demand as COVID-19 has in terms of its intensity and impact. Given the nature and structure of their businesses, many of which are MSMEs, women entrepreneurs have been disproportionately impacted. In addition, women entrepreneurs have generally been subjected to various kinds of discriminatory behaviour, whether intentionally or not, by governments' attitudes and policies (Sekatane, 2018). Only in the 1970s did women entrepreneurs and managers start gaining some visibility and recognition (Kim & Ling, 2001). Their contribution was previously considered marginal and insignificant compared to that of their male counterparts (Adom, 2015). Now the situation has largely improved, with women's entrepreneurship rate noted as more than double that of men on a global level (Safu & Manu, 2004). The Global Entrepreneurship Monitor (GEM) published in 2012 reported that an estimated 126 million women in 67 countries were engaged in entrepreneurship activities and providing employment to their family members and communities (Adom, 2015). Thus, women entrepreneurship has a positive impact on economic development and growth in every country. This has great significance in Africa, for instance, where women's productive activities account for more than 80% of food production (UNIDO, 2003), and in Asia, where women entrepreneurship has played a major role in economic recovery after the Asian financial crisis until today (Adom, 2015). Despite all the contributions made by women-owned businesses, women still face challenges in all facets of their lives due to their status in society. Women are still under subjugation and inferiority, and are prevented from working with men due to customs, traditions, and societal beliefs (Dolphyne, 2005). Furthermore, weak economic conditions and lack of infrastructure in many African countries, for example, augment the challenges faced by women entrepreneurs (Igbanugo et al., 2016; Woldie & Adersua, 2004). Consequently, in a situation of a crisis with significant impact on livelihoods, these women are forced to be more creative and resilient to survive and continue supporting their families.

The recent COVID-19 pandemic created a 'life vs. livelihoods predicament' with specific trade-offs between health and economic risk. In this study, we argue that, although all businesses must adapt their business models during crises and shocks, this is particularly challenging for women entrepreneurs whose businesses are vulnerable to economic meltdowns and shutdowns (such as COVID-19 necessitated) (Manolova, Edelman, & Elam, 2020).



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Analysed from the perspective of feminism and institutional theory, we considered how public policy responses in the areas of economic support and public health helped to mitigate the pandemic's potential consequences. We also considered how the resilience and flexibility of women equally added to their capacity to respond to a crisis (Bonin et al., 2021). This multi-nation study evaluated the response of women entrepreneurs across the participating sub-Saharan African (SSA) countries. This study asked: How — and to what extent — do women entrepreneurs' responses differ across regions and contexts within SSA, and how did support and policies differ from place to place? This study used a qualitative, discursive approach, using comparative content analysis to examine focus group data gathered from several SSA countries. The methodological approach presents preliminary country-level findings, identifies gaps in the policy–practice nexus, highlighting countries where support is weak, but the practice is strong, and vice versa. Recommendations for future research are advanced as we examine how the majority of the participants had pivoted their pre-pandemic business model.

Keywords: women entrepreneurship; crisis; feminism; institutional theory; Global South

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From obviously to luckily: Women entrepreneurship balancing between perpetuation and disruption of patriarchal systems

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Few studies address women entrepreneurship in emerging economies (Rashid & Ratten, 2020). Those who do often study it from the perspective of its contribution to economic development (Hughes et al., 2012) or as an empowerment tool for women to overcome their marginalised position (Al-Dajani & Marlow, 2013). Compounded by the tendencies in current studies to focus on poor women entrepreneurs in the Global South (Datta & Gaily, 2012; Doshi, 2022), these perspectives limit our understanding of the heterogeneity of women's entrepreneurship and its potential to drive social change in societies marked by strong patriarchal norms (Calás et al., 2009). Hence, while acknowledging that entrepreneurship can be a way for women to disrupt the status quo at individual level, our study is focused on its potential to change the social order itself (Rindova et al., 2009).

Using a life history approach, we listened to 22 women entrepreneurs from upper middle-class families in North India. All but one had held prestigious positions in corporate life prior to their entrepreneurship. Their narratives revealed the start and unfolding of their entrepreneurial endeavours and their gendered experiences against prevailing normative expectations in Indian society.

We departed from a family embeddedness perspective to allow a contextualised framing of entrepreneurship within the realities and the epistemologies of the Global South (Monteith & Camfield, 2019; Spivak, 1988). This implied that Western assumptions of progressive choices being dictated by business interests and independently from others (Lewis et al., 2021; Calás & Smircich, 2006) were scrutinised. Furthermore, a social identity perspective in this study provided the framework to explain women's entrepreneurial behaviour and objectives departing from how women identify themselves (Gruber & MacMillan, 2017), negotiating their identity in relation to the entrepreneurial and gender discourses available to them (Chasserio et al., 2014).

Our research demonstrated that identity conflicts, related to motherhood and to dissatisfaction in their current careers, led women to engage in entrepreneurship. The potential of their entrepreneurship to bring about structural change in society, rather than reinforcing the current patriarchal system, was dependent on the awareness of their privileged position in society and on their stance and behaviour related to the prevailing gender norms. Social change appeared to be driven by those women who acknowledged they were lucky to enjoy freedom to make their own choices in a restrictive traditional society. At the same time, these women navigated traditional gender norms carefully by resisting it in their narratives, yet adjusting where they deemed family should not be compromised over independence (Barragan et al., 2018).



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In addition, men proved to be allies in challenging social and gender norms as fathers encouraging independence for their young girls and as husbands leaving their family behind to live with their wives independently, which is considered highly inappropriate in India. Moreover, many women shared that the approval of male relatives, like their fathers, brothers and husbands, enabled them to turn their own choices into action. While these findings conflict with current Western conceptualisations of empowerment, they may provide pathways for change in highly patriarchal settings. Consequently, our findings potentially contribute to resolving the conundrum that empowerment through entrepreneurship does not seem to challenge patriarchal structures (Al-Dajani & Marlow, 2013; Ojediran & Anderson, 2020).

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In pursuit of sustainable economic growth: A talent development ecosystem for women entrepreneurs

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The important role of entrepreneurs as catalysts for progress and prosperity in developing economies is well documented. Entrepreneurs contribute to economic growth and societal impact through job creation, which, in turn, increases the employment rate of a nation and income-generation. Estimates show that small and medium enterprises (SMEs) represent more than 98% of the businesses in South Africa and employ between 50% and 60% of the country's workforce. Moreover, SMEs contribute to almost 40% of the country's gross domestic profit (GDP). Yet, South Africa has one of the highest business start-up failures, undermining SMEs' potential to contribute to the National Development Plan (Vision 2030).

Investing in entrepreneurial development is essential to empower talented entrepreneurs with the competence and acumen required to redress pressing societal problems and stimulate economic activity. Unfortunately, talent management and development in the South African SME sector is lacking, despite its growing importance for sustainable development. Women entrepreneurs are particularly neglected, due to a lack of access to education and funding, inadequate competence and skills, and historical patriarchal systems. Consequently, women entrepreneurs are, in many cases, still marginalised and fighting an uphill battle to navigate their entrepreneurial identities to achieve business success and the desired societal impact. Some evidence suggests that talent management and development are the most critical contributors to emerging markets' GDP. Moreover, women entrepreneurs are a burgeoning force within the economy, and are perceived to unlock significant growth and drive meaningful and lasting transformation in communities. Therefore, research on talent development for women entrepreneurs is imperative, considering the strategic importance to the SME community and the country's GDP.

The main focus of this research was to construct a talent development eco-system, considering the unique talent capabilities of women entrepreneurs and the multi-level talent development practices (i.e., national, institutional, individual) required to contribute to business success and sustainable economic growth for entrepreneurial ventures. More specifically, the research aimed to determine the talent intelligence acumen women entrepreneurs should possess to achieve business success. In addition, this research tested the interrelationships between talent intelligence acumen, talent development practice, business performance and GDP.

A quantitative approach was followed, with data collected from various SMEs in the Gauteng region (n = 250). A talent intelligence acumen questionnaire, talent development practice questionnaire and business performance questionnaire were distributed. Sustainable development was assessed using the country's GDP indicators. A combination of multiple regression, time-series analyses, structural equation modelling, and econometric modelling was applied to construct the eco-system.

The preliminary results show that women entrepreneurs, at a minimum, should possess talent intelligence such as leadership intelligence (LQ), business intelligence (BQ), financial intelligence (FQ), emotional intelligence (EQ), social intelligence (SQ), and digital intelligence (DQ). Talent development interventions (i.e., education and training, funding, mentorship) mediate between talent intelligence, business success, and GDP contribution.

This multi-disciplinary research makes an important contribution towards understanding the significant role that women entrepreneurs can play in contributing to economic growth and sustainability, as well as broader societal impact. Recommendations are made.



Spousal support in the emancipation of refugee women entrepreneurs in practice during the pandemic: From support to control. The case of Syrian women refugee entrepreneurship in Lebanon

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Entrepreneurship has been idealised and praised for its potential to help women in disadvantaged positions free themselves from extreme poverty and emancipate themselves from oppression and patriarchal domination (Al-Dajani & Marlow, 2013; Sadi & Al-Ghazali, 2010; McElwee & Al-Riyami, 2003), with other novel viewpoints recognising it as an activity of social change (Calás et al., 2009). In such an attempt, institutions like NGOs have encouraged women from extreme deprived economic zones to practise entrepreneurship. Lately, there has been an increase in scepticism regarding the ability of entrepreneurship to empower and emancipate women from repressive patriarchal structures in various institutional contexts (Jennings et al., 2016). In that respect, literature highlights that, in occidental societies, the role of the spouse is considered essential to entrepreneurship (Nikina et al., 2015), and his support is important to the success of women entrepreneurs. In other words, spouses are considered key to the emancipation of women.

This study is framed in the context of the patriarchal refugee community in Beirut Lebanon, where patriarchal gender relations impose constraints on refugee women's entrepreneurial activities. It investigated the emancipatory potential of entrepreneurship by understanding the role of spouses in the emancipation of these women and the influence they impose on their wives' entrepreneurial activity.

The study adopted the entrepreneurship-as-practice approach to explore the practices of four refugee women entrepreneurs, two of whom worked with their husbands' involvement, and two other who worked without it. It utilised ethnographic data collection methods, consisting of participant observations and multi-round, semi-structured interviews with the women entrepreneurs, their husbands, friends, family members, and network, undertaken over a period of eight months. Using these methods, we captured rich personal accounts of the refugee women entrepreneurs, with the focus on their entrepreneuring practices, actions, behaviours, and specific events that are related to their spousal relationships, where the two concepts of emancipation and oppression are intertwined.

An evident practice that was noticeable all through the data analysis was the practice of 'control' that spouses imposed on their wives throughout their entrepreneuring process, where spouses reinforced established patriarchal gender norms to constrain their wives' emancipation and to maintain domination over their entrepreneurial activities. The results revealed a contradictory facet of entrepreneuring-as-emancipation that does not necessarily lead to a profound transformation of women's disadvantaged situation in society and in business. It shows that women's entrepreneurship can act as a channel for family emancipation within the context studied, yet it can also carry a negative side effect in that it magnifies the control of the spouse and requires the wife to take on extra obligations that might hinder her emancipation. We argue that, in our researched context, entrepreneurial experiences might, at worst, serve as a source of coercion for women who are entrapped by their families and, at the least, function as a means of controlling women by their spouses.



Spousal support in the emancipation of refugee women entrepreneurs in practice during the pandemic: From support to control - The case of Syrian women refugee entrepreneurship in Lebanon

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This study adds to the existing body of entrepreneurship research by responding to calls for a more comprehensive view of entrepreneurship that analyses it as a process (Champenois et al., 2019). It contributes to the literature on emancipation in the context of gender and entrepreneurship, and exposes the dark side of women's entrepreneurship. It contributes to a better understanding of the role of spousal support in women's entrepreneuring within the specific refugee context. The research may provide insights for non-governmental organisations (NGOs) that offer refugee women entrepreneurial development programmes. It could help them recognise the important role of spousal support and the need to integrate husbands in these programmes, hence promoting change in societal attitudes towards women's entrepreneurship.

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Innovation and flexibility: Nigerian women in Durban's informal economy

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The primary aim of this paper is to examine the livelihood strategies of Nigerian women migrants in Durban, South Africa, in the informal economy, where the majority are engaged in informal trading. Nigerian women are known for their diligence in trading and setting up their own informal businesses to be financially independent. Thus, it is interesting to understand the experiences of Nigerian women in the informal sector. This paper relies largely on a qualitative methodology, drawing on in-depth interviews with Nigerian women. It reveals that the proceeds of informal trading may sometimes appear insignificant, considering the constraints and hurdles, as most of the women talked about their struggles in making ends meet and their challenges as they adjust to a new environment that is now polarised by the crisis of COVID-19. At the same time, the majority of the women described aspects of their lives that have changed positively through adjustment and adaptation since they arrived in South Africa, and the advantages that some have been able to identify. The study concluded that the experiences of Nigerian migrant women demonstrate the need for a new approach to the informal sector, as this will be beneficial to all other groups, irrespective of citizenship status.

Keywords: informal; migrants; trade; women; Durban



Sustainable and inclusive economy

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The 2030 Sustainable Development Goals (SDGs) sets a global roadmap to end poverty, protect the planet and ensure peace and prosperity for all. According to the United Nations SDG 2022 report, the world is not on track to achieve these goals. With less than 10 years left, progress towards gender equality and the empowerment of women and girls (SDG5) has not only failed to move forward, but has begun to retract. Contributing factors include rising economic and political insecurity, COVID-19 and the climate emergency. Without decisive action and commitment to create access to equal opportunities in education and economic development, SDG 5 will remain an unrealised goal.

According to a report released by UNICEF, girls between five and 14 years old spend 40% (160 million more hours a day) than boys on unpaid domestic tasks such as caring for household members, preparing food, and collecting water and firewood. This denies girls opportunities to education, knowledge and resources to reach their full potential. In addition, this unequal distribution of labour amongst children also perpetuates gender stereotypes and the double-burden on women and girls across generations. Access to water for household use and growing crops is at the heart of gender equality and women's empowerment in developing countries where women depend more on non-irrigated and rainfed agriculture. Water scarcity therefore disproportionately affects women and jeopardises their human rights.

The connection between gender and the nexus between water- and food security have direct economic and social consequences. Environmental degradation is one of the root causes of food- and water insecurity. Creating economic opportunities for women entrepreneurs in the environmental sector can drive economic growth, promote peace and reduce poverty. Local actions towards environmental restoration, natural resource management and gender equality lead to global change.

Here we share how the Greater Cape Town Water Fund (GCTWF) contributes to realising SDGs by creating economic opportunities for women. The GCTWF, a collective action initiative led by The Nature Conservancy, is a large-scale catchment restoration programme. This public-private partnership clears invasive trees from remote mountainous areas in the Western Cape province of South Africa. By cutting down invasive trees, 55 billion litres of water per year — equal to two months' water for Cape Town — can be reclaimed, and the biodiversity of the smallest of six global biodiversity hotspots, the fynbos region, conserved. Clearing teams are flown in by helicopter and left to set up base camps high up in the mountains, where they stay for two weeks. Clearing of invasive trees in rugged mountains is physically demanding, and this work has not historically been done by women. The GCTWF creates opportunities for women entrepreneurs to provide high-angle services and for women to be trained as high-angle technicians.



The role of education in promoting women entrepreneurship for the alleviation of poverty

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Women's entrepreneurship is influenced by structural and cultural factors in ways that are both positive and negative. Despite the pressures experienced by women entrepreneurs, they make up a significant percentage of business owners and business investors around the world. Additionally, women entrepreneurs are more likely to employ additional staff in their businesses as part of their medium- to long-term planning. They are also involved in the empowerment and upliftment of their surrounding communities in the process of their involvement in economic activity.

Informed by recent academic and industry theoretical information, this study was aimed at developing a framework for the development of women's entrepreneurship, emphasising improved education and poverty alleviation. In order to make an economic contribution, capacity development of future entrepreneurs needs to be prioritised. With a specific focus on Sustainable Development Goal (SDG) 8, promoting sustained, inclusive and sustainable economic growth, full and productive employment and decent work for all, it is clear that the education of women entrepreneurs is key to alleviating poverty in Africa. Women entrepreneurs in Africa need to overcome socio-economic challenges and continue to fulfil their obligations as the main caretaker in their households while running their businesses. Some industries, such as the garments and fashion industry, are more amenable to the flexibility this requires, and are characterised by a greater female cohort. However, this leads to an underrepresentation of women entrepreneurs in the industries not able to provide this flexibility.

In addition to the challenges faced by economies across Africa, the economic impact of the COVID-19 pandemic is still felt around the world. This calls for renewed stakeholder engagement to empower entrepreneurs to identify new opportunities and harness these opportunities, to create a better future for themselves and their communities. Addressing the cultural and empowerment disparities faced by future women entrepreneurs in Africa is more important than ever. Education can be used as a tool to address these cultural and empowerment disparities and enhance sustainability.

The promotion of access to education at all levels by governments and the private sector ensures that anybody with access to the internet has access to a world of information. Formal and informal training and education opportunities provide women entrepreneurs with a gateway to information that they can, in turn, share with their children and their surrounding communities. By empowering and educating one woman with the knowledge to start, manage and grow sustainable businesses required to alleviate poverty, she could share and apply the knowledge at grassroots level, where academia might not normally reach. The focus of education in promoting women entrepreneurship for the alleviation of poverty should be on the capitalisation of their natural talent for opportunity identification and risk mitigation. Women entrepreneurs have a natural predisposition for creative problem-solving, optimism, resilience and networking that can be optimised through formal and informal education.



Insecurity in slums spaces and its effect on women pursuing livelihoods in the informal sector

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Insecurity has far-reaching consequences for women in slum areas, given their vulnerability and their multiple roles in many societies as primary caregivers and contributors to the slum economy. Women's access to livelihood opportunities and earnings suffers in the wake of violent incidents, as they are often forced to take time off work to reconstruct their lives and find ways to continue with their regular household and care responsibilities. The study was aimed at establishing the kind of insecurity facing women who pursue livelihoods through small-scale trading in Mathare slums in Kenya, and how they are able to develop coping mechanisms amidst the violence. This paper presents findings on the narratives of women who derive livelihoods from small-scale trading.

Guided by the sustainable development framework, social exclusion theory and the feminist security theory, the study utilised a mixed-method research design in which both quantitative and qualitative data were collected and analysed. Three villages within Mathare slums in Kenya were analysed. A sample of 381 survey respondents and 24 key informants were identified for this study. Additional data were collected through three focus group discussions. Random and purposive sampling techniques were used to choose respondents and key informants, respectively. Quantitative data were collected using questionnaires, while qualitative data from focus group discussions and key informant interviews were collected using an interview guide.

The results of the study indicate that women in Mathare have multiple roles within their community, and some of these roles cause them to be vulnerable as they eke out their livelihoods. Livelihoods in Mathare are very dynamic, especially for women, and they choose to pursue whatever earns them survival money. Women encounter a number of security challenges, such as muggings, domestic violence and sexual assault. They find it difficult to report these cases, due to structural issues within the slums, and they have had to devise localised measures to keep themselves safe while continuing with their livelihoods. Recommendations generated from the study include enhancing the capacity of self-help groups, as they are an important and reliable means for women to strengthen their businesses and strengthening the power of community groups to enhance relations between the police and community members, which seem to be laden with mistrust.

Keywords: urban informality; street vendors; women; resilience; insecurity



The digital gender gap and entrepreneurship in emerging market countries

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Theoretical studies on the digital gender divide and women's entrepreneurship that could inform policymaking in emerging market countries are scarce. This paper strives to reduce the gap in the literature with a model that links entrepreneurship to digital skills and productivity. The model illustrates that differences in digital skills, together with greater opportunity cost related to entrepreneurship incurred by women, can lead to gender gaps in entrepreneurial outcomes. The results are consistent with indicators from the World Bank Enterprise Surveys for emerging markets. In terms of policies for emerging-market countries, these should focus on strengthening digital skills by increasing women's representation in science and technology, building confidence in their own digital skills, and on easing women's time constraints.

Keywords: women firms; productivity; digital gender gap; model



Gender marginalisation and entrepreneurial motivation in the Global South

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The issues of gender marginalisation and entrepreneurial motivation are increasingly gaining interest in management, mainly to address social and gender exclusion. This paper explores the perceived differences in the motivating factors for women and men in choosing entrepreneurship as a career in a Global South economy (Nigeria). In entrepreneurship, motivation research mainly analyses an individual's motive for starting a business, which consists of the internal and external driving force of a series of behaviours in the process. These driving forces for entrepreneurship are typically divided into push- and pull aspects. Push factors include unemployment, financial hardship, and poverty, while pull factors are the favourable elements that entice people to become entrepreneurs, such as recognising an opportunity. Research identifies that individuals are motivated to become entrepreneurs for various reasons, including financial success, status, self-realisation, marriage dissolution, and the presence of an opportunity. These multiple reasons present an interesting basis for analysis in a country still perceived to experience gender marginalisation, namely Nigeria. Although attempts have been made to contend with gender marginalisation, women in Nigeria are mostly impacted by gender inequality and discrimination. This has implications for the achievement of Goal 5 of the SDGs, which sets out clearly the need to promote women's rights to economic resources and the empowerment of all women and girls.

Additionally, the concept of equal opportunities for the enhancement of sustainable human development advocates a level playing ground for all, irrespective of gender. Most research on gender marginalisation has tended to focus on the Global North, which may not apply to the Global South. Furthermore, it is yet unknown whether the push- and pull factors that motivate entrepreneurship in developing countries differ based on gender. It is essential to draw attention to these gender inequalities, mainly because of factors that motivate women and how they operate their enterprises. This study builds on social movement theory and push and pull theory to explore the differences in the factors that affect men and women's choice of entrepreneurship as a career, especially in a region characterised by patriarchy. The primary data were collected from semi-structured interviews with 30 male and female entrepreneurs from Nigeria. The data were analysed both inductively and intuitively, using an adapted grounded theory analysis. We developed a robust understanding of different factors that motivate men and women to choose entrepreneurship in Nigerian society, and examined if this impacts the type and magnitude of businesses run by women entrepreneurs.

Preliminary findings indicate that most women choose entrepreneurship due to necessity, fuelled by how society has failed them by creating a job market that excludes them. This study contributes to the ongoing discourse on the factors that influence the start of entrepreneurship and how this influences the type and size of businesses run by women entrepreneurs, in Nigeria specifically. This study's novelty lies in its focus on the widened gender inequality gap in entrepreneurship caused by the types of businesses run by female entrepreneurs, which can be traced down to the marginalisation of women in the Global South.

Keywords: entrepreneurial motivation; gender marginalisation; social movement theory; push and pull theory; Global South; women entrepreneurship



Microfinance and micro-enterprises: Stories of wellbeing from women in Upper Egypt

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Aiding in fighting poverty worldwide, microfinance is a financial service provided to poor and low-income individuals, including providing support to parties with no access to financial services. Focusing on microfinance loans, these small unsecured loans have provided opportunities for entrepreneurs to arise out of impoverished communities and participate in economic activity. This poverty-alleviation and women's empowerment tool has showcased a positive influence on self-employed individuals in Egypt (El Hadidi, 2021). As of 2021, the poverty rate reduced to 29.7% of the increasing population, where rural Egypt holds the largest share of individuals under the poverty line, projected at approximately 43% (CAPMAS, 2022). For example, in an empirical study performed on data from 2003 to 2018, in Egypt, it was deduced that microfinance loans have a critical effect on fast-tracking Egypt's economic growth and maintaining its wellbeing (El Hadidi, 2021).

With microfinance considered a poverty-alleviation tool and its users stating improvement in mentality and quality of life, it is predictable that the notions of wellbeing and poverty are interlaced (Rojas, 2015). The last two decades have impacted the global definition of poverty, in which it was not only acknowledge that it is a minimum income of \$1, but it has become multidimensional, and incorporates wellbeing and other forms of deprivation (Gönner et al., 2007). With regard to wellbeing, the term has been defined in several different ways: as a "free-standing, multi-leveled and complex social construct" (McNaught, 2011) and by the World Health Organization as: "a broad range concept affected in a complex way by the persons' physical health, psychological state, level of independence, social relationships and their relationship to salient features of their environment".

While economists perceive wellbeing as an objective term, referring to the quality of life, psychologists' perception of subjective wellbeing is an 'umbrella term' (Diener, 1984) for the various evaluations individuals make throughout their lives regarding their work, living conditions, and life events (McNaught, 2011). Regardless of the definition, research shows that an individual's wellbeing and productivity are correlated, leading to improved firm and economic performance (Sharpe & Fard, 2022).

Alongside economic wellbeing, those receiving microfinance loans have witnessed drastic changes in their lives, such as being presented with better opportunities, education, employment, stable income, independence and empowerment for women (El Enany & Wichert, 2021). However, the impact of microfinance on wellbeing is not fully understood, and requires further exploration, given the positive conceptualisation and empirical understanding of wellbeing (Cooke et al., 2016), and is under-researched in the context of developing economies (Ibrahim et al., 2020) where cultural, religion, politics and gender have an impact.

This work-in-progress research uses storytelling to present qualitative research from women in Upper Egypt who received microfinance loans to develop their micro-enterprises. Central to their stories are their narratives on their wellbeing, community legitimacy and relationships, and their identities as women, mothers, wives and entrepreneurs. In particular, the work highlights the cultural impact on meanings of wellbeing and the importance of social context in the Global South in our understanding of women entrepreneurship.



When an overinvestment in creating 'safe spaces' gets in the way of transformative research

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The organisational structure and culture of business schools in South Africa remain predominantly white and masculine, especially as one goes up academic hierarchies. This creates an alienating environment for black women academics and students, particularly those whose research focuses on the lived experiences of black women leaders. Attacks on research projects take many forms, including demands for the inclusion of participants from dominant groups, namely whites and men. It is as if black women leaders need to have their lived experiences validated by white men and women, and by black men. It is as if the students must choose between capitulating to irrational gendered and racialised demands and getting superficial or no feedback at all.

This study employed social defence theory to illuminate the nature of anxiety and defence in transformative research projects. Social defence theory draws on psychoanalysis, and object relations theory in particular, to make sense of social and organisational change, or failure thereof. The lens locates collective anxiety within broader society, and in the intrinsic nature of the primary task of an organisation. It illuminates how members of society and organisations use 'rational' organisational processes, specifically structure and culture, to defend against anxiety. Through splitting and projection, different sections of society and organisations get mobilised as repositories of either positive or negative projections. This creates unhelpful us-them dynamics. Collective anxiety and defences ultimately frustrate change initiatives. In a polarised society like South Africa, mutual projective dynamics manifest principally across race, gender and class lines. South African business schools are not immune to these phenomena, and students' research projects often get entangled in the unrelenting psycho-social drama.

The data that inform this discussion were derived from my lived experience as a black woman academic, supervising black women doctoral students whose studies employed intersectionality or systems psychodynamics to interrogate gender transformation. I have been, for the past decade, and as part of reflective practice, documenting my supervision experiences. Infused in this data are the students' reflections on their doctoral journeys.

While the negative impacts of racism, sexism and classism on the doctoral experience are well documented, there is less appreciation of how commonality can also get in the way of transformative scholarship. In this paper, I show how black women students' lived experiences of gendered and racialised workplaces often map with their experiences as research students in a South African business school, and with those of a black woman supervisor. The close identifications and shared experiences of alienation tend to engender the formation of strong bonds amongst the students and with the supervisor. When one considers the fact that the broader institutional context is, oftentimes, experienced as hostile by students and supervisor alike, one begins to appreciate how the supervision relationships become a safe, potential space and enable learning to occur. There is a point, however, beyond which shared identities and/or experiences can pervert the transformative potential of radical research projects. This occurs when an overinvestment in 'safety' comes to engender a coddling 'sisterhood' culture. This is a cautionary tale.



With plough in hand — the power behind the mask. What women-owned co-operatives can teach us about entrepreneurship, empowerment and feminine organising post-COVID-19 and new forms of leadership experienced by a marginalised society. The Eikenhoff Co-operative Farm Project in South Africa

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Co-operatives are gaining significant popularity in South Africa. They were initially thought to be only for small-scale farmers or small and developing suppliers; however, a new surge of cooperatives has been making an impact on the agriculture sector of South Africa. These co-operatives offer an opportunity for disadvantaged communities to participate more meaningfully in the economy as they produce food and provide valuable services to their ecosystem. To date, the impact of COVID-19 on women in agriculture has not been contextualised from a perspective of capturing their narrative with a focus on their fighting spirit, their social empowerment and their resilience to, not only survive, but to prosper amidst a crisis-stricken sector.

Co-operatives are a mechanism through which disadvantaged communities can organise themselves and draw on the strength of the group. One such group was of particular interest in this study: the South African Congress of Non-Profit Organisations (SACONO), which is a natural umbrella organisation of non-profit organisations in compliance with the provision of South Africa's Non-Profit Organisations Act 71 of 1997. It is the mission of SACONO to organise women and youths to create local economy through food production and reduce hunger through food resilience programmes, and to be an agent of change, ensuring a democratic and developed society. One such major project is the Eikenhoff Farmers' Co-operative Project, consisting of 50 women-owned co-operatives. Their resilience observable throughout their journey. The study captures the story of Gogo-Lily, an 88-year-old woman farmer who is part of one such co-operative, her rise to leadership before, during and after the pandemic, and her influence on and empowerment of 49 other women-owned co-operatives operating from the same farm in Eikenhoff.

This paper focuses on the narrative of these 50 women and their journey, aligned to the fields of organisational leadership, intersectionality, women entrepreneurship, and a sustainable and inclusive economy, from the perspective of a marginalised society. This paper looks at the women-owned co-operatives of Eikenhoff, situated in the Gauteng province of South Africa, their fight to professionalise their businesses, their journey towards recognition, and government support initiatives aimed at governing co-operatives in South Africa. We argue that these women-owned co-operatives of Eikenhoff inserted their power, both individually and as a group, into the political and physical landscape, to claim their position as powerful businesses led by women in the agriculture sector of the South African economy. We look at their empowerment of the co-operative to which they belong, as well as the social responsibility, nurturing and empowerment they provide to each other in their ecosystem. The paper also discusses the professionalisation of co-operatives, post-pandemic assistance, and the women's response to the changes in the ecosystem in which they function, their upliftment and mutual assistance, cross-pollination of supply-chains, and mutual nurturing as a form of leadership during their evolution as supply-chain agricultural co-operatives. This paper further examines legislative reports and legal documents, and provides qualitative data from interviews with and observations, on an individual and group level, and examines awards of acknowledgement of their journey to success from a productivity-improvement perspective in a post-pandemic South African context.



Marginalised or not? The impact of gender inequality on the ability of women entrepreneurs in Nigeria to access finance

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The primary focus of this research was to explore the role of gender inequality in accessing business finance by women-run enterprises in Nigeria, to better understand the reasons behind the perceived gendered context of entrepreneurship and its implications for business growth. The study further examined the extent to which marginalisation occurs due to the interaction of gender with society in accessing finance for business growth. To ascertain the extent of gender-specific differences, a comparative analysis of the data of both men- and women-led MSMEs were used. Additionally, this study considered the impact of the over-representation of women entrepreneurs in non-technology sectors by investigating two sectors, the real estate sector and the accommodation services sector, which are two dominant sectors of male and female entrepreneurs, respectively, in Nigeria. The aim was to identify if sectorial differences in accessing finance exist. It is worth noting that, in the past three decades, women in Nigeria were not considered entrepreneurs; this is because many women in sub-Saharan African countries were still marginalised due to their gender (Kuada, 2009). Society still condones domestic and sexual violence against women, and has differential wages for equal or comparable work. Salaam (2003) identified culture and religion as enhancers of the indoctrination of society to believe that the male gender is superior in Nigeria. Gender inequality in the context of Nigeria is deep-rooted, and can be traced as far back as the creation of Nigeria in 1914, and has since been a developmental issue. This study builds on social feminist theory and the Gender Aware 5M Framework to understand women's entrepreneurial experiences and their ability to access finance to grow bigger businesses. Using thematic analysis (Clarke & Braun, 2019), we developed a robust understanding of the gender gap in access to finance and the extent to which this gap is influenced by societal characterisation, as well as the resulting inequalities. The primary data for this study were collected through semi-structured interviews involving 30 men and women Nigerian entrepreneurs. Preliminary findings indicate that there are complexities that come with the social embeddedness of entrepreneurship, which create nuances that must not be overlooked while conducting research such as this. For example, the types of finance accessed by women entrepreneurs were completely different from the types of finance accessed by their male counterparts, and a more critical dichotomy exists when sector is introduced into the dynamics. This has implications for practice and policy.

Keywords: women entrepreneurship; gender; entrepreneurship in Nigeria; women in business; access to finance; business finance in Nigeria

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Examining the everyday entrepreneurial experiences of 'Jua Kali' women entrepreneurs in rural Kenya

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This paper examines the everyday entrepreneurial experiences of jua kali women entrepreneurs in rural Kenya. Jua kali is a Swahili term that means fierce sunlight, and refers to an informal economy whose unlicensed enterprises operate in open-air marketplaces, literally "under the hot sun" (Mang'anyi et al., 2018: 453). Women own up to 60.7% of enterprises in Kenya's jua kali sector (Ndemo & Maina, 2017), which are labelled as feminine, 'lifestyle' and home-based (Marlow, 2002; De Bruin et al., 2007: 331). Current research portrays entrepreneurship as desirable and flexible, thereby providing women an emancipatory pathway to escape conditions of subordination and poverty, thus generating a range of benefits for the economy (Rindova et al., 2009; Dy Martinez et al., 2018; Alkhaled & Berglund, 2018). This false promise of entrepreneurship is intertwined with contemporary neoliberal post-feminist ideals of upholding individual responsibility for one's own socio-economic status (De Benedictis & Gill, 2016) that emphasises individuality, agentic skills, and self-governance to reap the material rewards of entrepreneurship (McRobbie, 2009; Ahl & Marlow, 2019). Yet, research often ignores the prevailing structural and contextual constraints to women's entrepreneurial performance (Treanor, Jones, & Marlow, 2020).

Increasingly, however, recent streams of research have questioned the often ignored prevailing structural and contextual constraints such as uncertainty, long working hours, multiple caring roles and poor financial returns that are associated with women's entrepreneurship (Ahl & Marlow, 2019). However, the bulk of these studies are conducted in Western contexts, which do not present the structural context-specific peculiarities operative in Global South contexts. This is especially apparent in the rural sub-Saharan African context, which is deeply embedded with cultures of patriarchy and misogynistic gender bias that ascribe women's role and identity as mainly being a 'wife, mother, child-bearer, caretaker and food provider' (Karani, 1987: 422). The everyday entrepreneurial experiences of rural women entrepreneurs in the jua kali open-air marketplaces, which are peculiar to the Global South contexts, are rarely focused on in mainstream entrepreneurship discourse. Thus, this makes this study's objective and context a timely and justified investigation.

This qualitative study investigated the everyday work- and care experiences of jua kali women entrepreneurs in rural Kenya. The study drew on observation data captured in fieldwork photographs and in-depth interviews with 40 jua kali women entrepreneurs from Vihiga and Kisumu counties. All data were audio-recorded and transcribed verbatim, coded in NVivo 12 Pro, and analysed thematically and interpreted through a feminist intersectionality lens. The findings reveal that, due to a lack of childcare support and an absence of social welfare benefits for the elderly, jua kali women are confronted with time-income trade-offs and the unresolved tension of a work-family balance. They negotiate a triple burden of work- and care roles in their everyday experiences, dominated by household chores, childcare, and elderly welfare care roles, as well as subsistence farming work. They also face uncertainty due to sudden evictions and demolitions of marketplaces, and harassment by kanjo (council tax officials). In conclusion, these findings extend critical entrepreneurship research that suggests, by itself, entrepreneurship does not ameliorate the negative effects of subordination for rural women. Rather, it reproduces structural and contextual constraints that trap women in the same old conventional structures of misogyny in rural Kenya.



Women's enterprise policy effects on women entrepreneurs in the informal sector in rural Kenya

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This research investigated the influence of women's enterprise policy on women entrepreneurs in informal sectors, called jua kali in rural Kenya. Current research is dominated by functionalist notions of entrepreneurship, which emphasise the importance of economic growth and the role of entrepreneurship in securing it (Gartner, 1990; Shane & Ventakaraman, 2000). Although entrepreneurship has traditionally been considered a masculine domain, recent studies emphasise women's contribution, yet their businesses are labelled as feminine, 'lifestyle', of low growth potential, and largely situated in informal economies (Welter et al., 2015). Consequently, as the concept of women's entrepreneurship is increasingly regarded as a matter of global importance (De Vita et al., 2014), a proliferation of entrepreneurship policies financing its agenda continues to be witnessed globally (for example The Beijing Declaration and Platform for Action and United Nations Sustainable Development Goals), cascading down to continental and national levels. The Kenyan government established the Women Enterprise Fund (WEF), in 2007, as a semi-autonomous government agency in the Ministry of Public Service, Youth and Gender Affairs and Special Programmes, as an affirmative action fund to support women's businesses across the country. The WEF fund symbolised a commitment by the Kenyan government to realise the 1st and 5th Sustainable Development Goals and Vision 2030. Despite the presence of these policies, women entrepreneurs have not been on the same footing as men entrepreneurs in accessing opportunities and financial resources. Thus, this study's objective and context are justified as timely to investigate the influence of women's enterprise policies on rural women jua kali entrepreneurs in developing economies.

The study drew on document analysis of several government financing policies, particularly the WEF, and 26 in-depth interviews with 40 jua kali women entrepreneurs in Vihiga County, Kenya. All data were audio-recorded and transcribed verbatim, coded in NVivo 12 Pro, and analysed thematically. The study identified several contextual constraints (political, economic, social and cultural) that influence the effectiveness of women entrepreneurship policies in a rural setting in Kenya. First, the analysis showed poor governance and rural marginalisation were the main institutional political constraints to policy implementation in Kenya, where connectivity and infrastructural constraints are structural barriers that disadvantage women entrepreneurs in accessing enterprise funds. Second, many of the women revealed high levels of corruption in the county governments, which prevent the distribution and reach of the funds to the targeted beneficiaries, whilst the high cost of operations and harassments by county council officials, kanjo, are economic constraints that impede the sustainability of their businesses. Third, the lack of ownership of property and low levels of education of rural women are some of the cultural constraints embedded within the patriarchal society.



Well-being of women entrepreneurs in practice: What time management is saying

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This paper explores the well-being of women entrepreneurs in a developed region with respect to time management and work-life balance. Research reveals that women often open businesses instead of pursuing paid employment to experience more autonomy (De Clercq & Brieger, 2022), but autonomy obtained from operating an entrepreneurial venture can be limited by family obligations, especially when they are mothers (Brush et al., 2009). Additionally, studies show that women often still perform traditional gender roles and spend more time completing household responsibilities than men (Eddleston and Powell 2012; Jennings and McDougald 2007; Wood and Eagly 2010; Collins, et al., 2021; Miller, 2020). The literature on women entrepreneurship highlights that many women find conventional work structures restrictive, namely the "practices associated with traditional 'corporate' workplaces" (Jennings et al., 2016) and that a significant amount of women entrepreneurs open businesses due to "frustration and discontent with corporate life" (Heilman & Chen, 2003, p. 347; see also Hughes, 2003; Weiler & Bernasek, 2001; Winn, 2004) because of professional limitations and difficulty fulfilling work and family obligations (Jennings and Brush, 2013). Thus, many entrepreneurs in developed regions pursue self-employment to experience a greater work-life balance (e.g., Brush, 1990; DeMartino & Barbato, 2003; Goffee & Scase, 1985; Holmquist & Sundin, 1988; Hughes, 2005; Parasuraman & Simmers, 2001; Scott, 1986) and seek liberation from demanding weekly time commitments, often exceeding 40 hours, that is required by traditional work structures (e.g., Lupu, et al., 2022; Cramm, 2013; Brett & Stroh, 2003; Ng & Feldman, 2008; Reynolds, 2004), the rigorous accomplishments necessary to advance professionally in the corporate structure (e.g., Kalleberg, 2009; Kay & Hagan, 1998; Porter, 1996), and work responsibilities expected to be prioritized before family commitments (e.g., Boyar, Maertz, & Pearson, 2005; Greenhaus & Powell, 2003; Hoobler, Hu, & Wilson, 2010; Martins, Eddleston, & Veiga, 2002; Yang, Chen, Choi, & Zou, 2000). Literature that examines the emancipation of women entrepreneurs in both developed and developing regions highlights that self-employment has positive effects both personally and professionally on women business owners that liberates them from embedded societal constraints (McAdam, 2020; Dy et al., 2018; Sophie and Berglund, 2018; Haugh and Talwar, 2016). Research notes some of the benefits women experience from pursuing entrepreneurship include financial autonomy (Pettersen et al., 2017), independence from men in the family (Gray and Finley-Hervey, 2005), freedom from poverty (Scott et al., 2012), and liberation from discrimination and patriarchy in the workplace (Datta and Gailey, 2012).

Conversely, Bastian et al. (2019) argued that these positive perspectives on women benefiting from self-employment disregard subordination and gendered inequality of women entrepreneurship. Bastian et al. (2019) found that women have less ability to control their professional lives and financial choices. Additionally, the discrimination of women entrepreneurs has been noted to put women on the "losing side" of entrepreneurship. (Ahl and Marlow, 2021; Foss et al., 2019). Other scholars contended that if women challenge the status quo, they tend to have less satisfaction than if they adhere to societal norms (Jennings et al., 2016), and that their oppression is perpetuated in the ubiquitous structure (Verduijn et al., 2014; Verduijn and Essers, 2013). Therefore, we explored: How does time management and work-life balance affect the well-being of women entrepreneurs in a developed region?

Methods

To identify time managements practices of women who focus on their health and wellbeing as well as the growth of their venture during crisis time, the study examined the praxis of completing a calendar in a digital format to enable time management practices to be analyzed in great detail. We focused on selecting women entrepreneurs who pursue the ambition to make their business grow in a developed region. Therefore, data was gathered from Stella Labs Accelerator in San Diego, California.



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Eight cases of women entrepreneurs from this accelerator were identified. To explore time management of women entrepreneurs in practice, we collected digital calendar schedules spanning throughout three months and conducted online video interviews that were recorded verbatim. Similarly, to Mintzberg's (1968) study that examined the activities of managers in organizations, we explored the frequency of activities throughout the given time period for women entrepreneurs. The digital calendar schedules were electronic screenshots of the participants' daily schedules that they recorded on their schedules before the data was requested. Therefore, the calendar schedules we examined were recorded prior to the study as to not influence the data.

After collecting the digital calendar schedules, two separate, in-depth online video interviews were conducted to get more details about the calendar labels and to better understand the daily working practices of all the entrepreneurs. A total of 16 interviews were conducted, two interviews for each of the eight entrepreneurs. The interviews were a minimum of one hour and maximum of three hours. The first interview provided a greater understanding of the entrepreneurs' businesses and how time is managed. The second interview provided more information about the calendar labels. We were able to explore in significant detail what types of activities were listed on the calendar schedules for personal and business-related activities. Therefore, the calendar schedules served as the foundation of the study due to the objectivity the data provided, and we used the interviews to explore in significant detail what women entrepreneurs with an ambition to make their business grow manage time through an entrepreneurship as practice lens.

Key findings

Our findings reveal that women decide to create their business to have more freedom with respect to location and time. However, the analysis of their calendars reveal that they are not freed from traditional norms such as aligning their time according to their children and to working hours of their clients and stakeholders. The two most frequently noted practices in the data were client meetings and children's school activities. Only one woman entrepreneur out of eight has a commute, and her commute is close to her office where she lives in San Diego, California. All but two women entrepreneurs work 35 hours or less each week. All but two women entrepreneurs are done working before 5 p.m. Monday through Friday. Most of the participants noted flexibility regarding what they choose to work on and where. One participant shared she only takes work she loves, and two other entrepreneurs highlighted passion for their work. Another participant was working in the Virgin Islands while being interviewed for the study, and another entrepreneur incorporates vacations into work activities in which she and her spouse do marketing for outdoor adventure companies and incorporate their business networking with personal enjoyment. However, all but one entrepreneur works weekends with client meetings, team meetings and networking events except for one entrepreneur who has had her business the longest for 11 years. Therefore, some freedom is experienced including limited hours worked each week, flexibility regarding what kind of work is completed, and where the work is completed. However, the women entrepreneurs were not completely freed from social norms and expectations such as when clients, employees and childcare responsibilities are required.

Based on these findings, entrepreneurial practices per se might be gendered (Gherardi, 2022), and we note that women entrepreneurs did not mention on their calendar and in their interviews any fundraising processes (this is consistent with the literature that shows women mostly conduct an organic growth of their venture). We also argue that the working entrepreneurial conditions are gendered per se: women align their working hours to "the working norm" that might be gendered. And such an adoption is complex.



22. Women Entrepreneurship: Sustainable and inclusive economic growth in the Global South post-Covid-19 pandemic

Stream 22.9.31

Well-being of women entrepreneurs in practice: What time management is saying

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Our contribution is to extend the work on gendered entrepreneurial practices that do not serve women per se (Jennings, et al., 2016): Not only we confirm that entrepreneurial practices – meaning the way we are doing entrepreneurship in terms of tasks is gendered – but we also reveal that working time is normalized and we show that, despite claims on “we are free to work when we want”, women entrepreneurs don’t: they align their working time with the working time of their clients, their children, and their spouse and do not really decide their working time.

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COVID-19 as an opportunity for better workplace relationship-building — stories of single woman professionals

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The global COVID-19 pandemic undoubtedly affected our lives (Bavel et al., 2020; Brooks et al., 2020; Cantarero et al., 2020). Over the past two years, these new circumstances have significantly affected women (Purvis et al., 2022), who are also the group disadvantaged in the workplace (Danby & Ciesielska, 2021). The pandemic also led to change in organisational practices (Donthu & Gustafsson, 2020; Kniffin et al., 2021). According to the CIPD (2022), workers reject the nine-to-five office routine, and now expect hybrid working as the new workforce need. Many studies have shown that the focus should now be on maximising the opportunity to employ the more successful working practices that recently emerged into the next phase of the change process (Parry et al., 2022; CIPD, 2022). There is scattered evidence that more personalised workforce relations have developed over the past two years of the pandemic, alongside a growing awareness of teammates' different circumstances (Parry et al., 2022).

As every change has brought new insights over the past two years and new opportunities for the development of relationships at work, this research aimed to investigate single women's experiences in teamwork with regard to hybrid or remote-work solutions. Our intention was to gain an understanding of their common experiences, and to understand behaviours, attitudes, and feelings related to the work environment, colleagues, line reports, and managers, as well as how these work relationships changed during the pandemic. We selected single women as the focus because it is an under-researched area (Van der Watt, 2015), while there is a growth trend in the numbers of single women (with or without children) (Guardian, 2021), and this group may experience intersectional barriers to career development. Furthermore, recent studies suggest that organisations can learn much from women, as they share qualities that are considered 'skills of the future' to solve complex and distracting challenges such as the recent pandemic times faced by organisations over the past two years (IBM, 2021).

To fully understand this dimension, qualitative research was conducted through semi-structured interviews with single women (Ciesielska & Jemieniak, 2018). To date, six pilot interviews have been conducted. The data show that fear and misinformation were the most frustrating experiences at the start of and during the pandemic. The most important considerations are thus to change the way of communicating and shifting to remote work. Generally, it was confirmed that these were challenging times, but, surprisingly, it became a breakthrough for single women in terms of building relationships at work. Most women did not feel lonely being at home; they experienced comfort, greater security, greater flexibility, and less tension at work. They further noted a greater openness to emotions at work and the ability to build better relationships.



The resilience of women entrepreneurs in emerging economies during crises

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Women entrepreneurs encounter several challenges in emerging economies. Adversities and crises abound, and occur in various forms, which can be short- to medium term, or extend over a substantial period. Such crises may even be sudden and continuous, like the recent COVID-19 pandemic. Entrepreneurs encounter several challenges during a crisis, which can result from natural hazards, accidents, sabotage, equipment failures, industrial action, information systems failure, and loss of critical infrastructure or a disease pandemic. Generally, women have been framed as passive victims with the lowest abilities to cope during disasters. However, women have also been depicted as resourceful and dynamic, with unique capabilities in disaster response and recovery. Overlooking women's roles and contributions results in the under-utilisation of their capacities and relegation of their specific needs and vulnerabilities, which could potentially undermine disaster-recovery prospects.

Women entrepreneurs already tasked with conflicting roles encounter severe challenges in times of crisis. Although research has highlighted the importance of resourcing and strengthening the varied capacities and roles of women and women's groups in disaster recovery, women's voices, experiences, skills in reconstruction, and resilience often remain poorly acknowledged, under-utilised and largely undocumented, particularly in developing regions. In addition, these challenges have been noted to result in a lack of opportunities for women.

This study analysed the innovative strategies of entrepreneurs during disasters to determine ways of enabling women entrepreneurs to perceive crises as opportunities. Using semi-structured qualitative interviews, the study explored the experiences and innovative responses of 30 women entrepreneurs amidst the pandemic in an emerging economy-country context. The study provides insight into the actions of entrepreneurs in response to a crisis, to develop an understanding of how women entrepreneurs perceive crises as opportunities. It reviews the actions of entrepreneurs in mitigating challenges pre- and post-disasters, and sheds light on innovative strategies deployed. In analysing this, were considered the question: How do entrepreneurs respond to challenges during crises? What avenues arise for women entrepreneurs to consider crises as opportunities? An understanding of how various entrepreneurs respond in times of crisis may reveal the underexplored opportunities inherent amidst adversity, and thus provide a foundation for women to perceive crises as opportunities. The study contributes to theory and provides a background for policymakers to develop initiatives geared at creating enabling environments for women entrepreneurs to perceive crises as opportunities.



Gender equality and social inclusion: Cost-effective aquaponic solutions for developing farmers in Rwanda

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This study focused on gender equality and social inclusion in food production in the Global South, in particular, Rwanda. As a discrete field of scholarship, gender equality and social inclusion continue to grow in both academic and political appeal, with a steady increase in the volume of research studies (Nziku & Henry, 2020, 2021). According to the World Bank Group (2022), poverty amongst Rwandan woman-headed households was 47% higher than the average. Gender equality and social inclusion in farming activities are not new, and over the last two decades, the Rwandan government has spearheaded gender involvement in various activities, even those that were locally perceived as 'male activities'. In 2003, Rwanda adopted the world's most progressive Constitution in terms of its commitment to equal rights for all, gender equality and women's representation. This led to a 64% female representation in the Rwandan parliament, exceeding the 30% constitutional requirement, in turn making it the country with the highest female representation in decision-making institutions (Hughes & Paxton, 2019; Randell, 2014; Ombati, 2014; UNCTAD, 2018). However, this does not seem to be the case in agricultural and general farming institutions. Nziku and Henry (2020) and the World Economic Forum (WEF, 2019) recommended that governments of countries in the Global South institute policies and strategies that support women to achieve equity and inclusive growth as a priority. A project to design cost-effective aquaponic solutions for developing farmers in Kigali-Rwanda centres on introducing a sensor kit for monitoring fish- and plant health, in turn improving the productivity of economically viable produce. This is aimed at increasing income levels, the quality of the livelihood of farmers, equality, and social inclusion.

This study explored gender equality and social inclusivity in the cost-effective aquaponics project for developing farmers in Kigali-Rwanda. To achieve this aim, the researcher developed three objectives: i) to critically explore the dimensions of social inclusion in food production in Rwanda; ii) to critically assess the role of gender equality in food production; iii) to critically examine cost-effective aquaponics as a solution for achieving inclusivity for developing farmers in the community. Rwanda, a small hilly country in East Africa, is fondly referred to as 'the land of a thousand hills'. The landscape is predominately characterised by its rolling central hills, and swamp and savanna in the eastern region. The country has the highest population density per square metre in Africa, and is landlocked, with 59% of the total country's land currently used for agriculture (1.4 million acres); 90% of this is steep hillside areas, susceptible to landslides and erosions (Mutuyimana, 2015).

This study employed a quantitative exploratory survey design as part of the larger pilot research on community perceptions of aquaponics farming, both in residential areas as well as in industrial community-established farming systems. Purposive sampling was used to recruit a sample of 320 respondents from across Kigali, and statistical analysis with machine learning clustering was done on both dimensions and elements of social exclusions and inclusions in Rwandan culture. There were economic, social, environmental, legal, physical, political, physical, relational, and spatial variable quantities. These were then followed with a T-test to compare means, as well as an ANOVA test for different demographic variables.



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The main contribution of this project and research study is to Sustainable Development Goals (SDGs) related to this project. These include Goal 2: Zero Hunger; Goal 5: Gender equality; Goal 8: Decent work and economic growth; Goal 10: Reduced inequalities; and Goal 14: Life below water. Using scientific primary data, the researcher provides valid recommendations for this project's start-up and development. The project was able to empower local youths by providing them with a wide range of employment opportunities. During periods of construction on the site, between 30 and 40 employees at a time were paid for various activities, such as clearing the land/site, digging, and moving small equipment and materials, instead of using expensive machinery and equipment.

Based on the results multiple actions are recommended and policy implications highlighted, such as strengthening property- and land rights. Through recognition of property- and land rights, critical steps towards a more equitable food system can be achieved. These conditions should apply not only to women, but also to minority groups and indigenous people, many of whom have lost access and rights to their property and land. Furthermore, a holistic systems approach is crucial for transforming our food systems, where a deeper understanding of the different interconnections is necessary to identify possible trade-offs and solutions. Farmers' participation in the creation of agricultural policy should be considered, just as much as the food industry and its profit-oriented presumptions. Simultaneously, women, young people and indigenous groups in communities need more knowledge about how to access markets and how to interact with them. To ensure a shift towards equitable and inclusive systems, everyone must be involved, from local to multinational levels.

The recommended actions for promoting gender equality and social inclusion in food production amongst farmers in Rwanda are three-fold. First, using the method of aquaponics to produce fish and vegetables throughout the year should be made more attractive and profitable. Agriculture needs to be able to offer highly skilled, meaningful, and green jobs, followed by economic investment that makes it more profitable for youths to engage. Second, sustainable consumption patterns need to be facilitated. Our food systems are becoming more uniform as the variety of crops we farm and consume has fallen dramatically, replacing the wholesome and nutritious diets of the past. One causal factor is today's mischievous marketing strategies, supported by culturally dominant narratives that affect our consumption patterns and eating habits. Instead, healthy, sustainably produced and culturally diverse food choices need to be provided and promoted. Third, inclusive decision-making needs to be promoted. Through acknowledging and including marginalised groups, the overall understanding of food systems can be deepened and creative solutions provided. Equally, young people, especially young women, are often overlooked and excluded from decision-making processes.

Keywords: gender; equality; social inclusion; aquaponics; food production; Rwanda

Stream 23

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Tackling sexual harassment in the workplace — lessons to be learnt

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Set in France, this study examined the impact of the social movement #BalanceTonPorc on women who have been subjected to harassment in the workplace. The findings demonstrate an awareness of the movement, which has yet to manifest in real-world commitments or actions. Although those interviewed claimed to value the movement, overall they believed that it had little impact on their daily lives and did not lead to greater recognition of their rights, either at work or in society. These findings therefore call into question the media's enthusiasm for hashtag activism as the ultimate solution to the problem of sexual harassment in the workplace.

Keywords: sexual harassment at work; social networks; #BalanceTonPorc; cyber-activism



Women networks: Are there still a few hurdles women have to overcome?

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Although network research has shown that networks promote career advancement, they are still less beneficial for women. Women's networks have been considered a vector to break through the glass ceiling and advance women into higher leadership positions. Professional networks have been portrayed in a variety of ways, including as a solution to the exclusion from male networks, a helpful activity for personal growth, or a valuable resource for organisations that value diversity. This paper proposes that gender patterns might contribute to explaining the differences in networking between men and women. An analysis of variance was conducted in the first phase to reveal discrepancies in network composition between male and female professionals' networks. There was a significant difference between genders regarding lower-level employees and external network contacts (both were significantly lower for women professionals), as well as peer, partner, and senior manager numbers (both were significantly higher for women professionals). Using interviews on networking behaviours, we investigated the root causes of the differences. By identifying the micro-dynamics at play, this study contributes to an understanding of what impedes the advancement of women in professional services firms.

Keywords: networks; careers; women; PSFs



Curricular implications of inclusive language in the context of the Universidad Adolfo Ibáñez, today

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As a social, cultural and historically situated construct, language is dynamic and constructs reality (Berger & Luckmann, 1968). Like language, gender is a social and cultural construct (Guzmán, 1992). Also linked to language are the phenomena of linguistic sex, understood as the discriminatory use of language based on sex (Ayuntamiento de Vitoria-Gasteizko Udala, 2020) and inclusive language. The demands of feminist and sexual diversity movements have driven its development, and it is defined in this paper as those modes of expression that avoid gender definitions, including women, men, transgender people and non-binary individuals alike (Happel et al., 2019), as well as the avoidance of modes of expression with other social definitions. It is important to emphasise that linguistic forms are not reality, and words are arbitrarily assigned to things (Saussure, 1916). It is therefore social institutions that resist change and not a problem of language itself, as linguists point out (Álvarez & Álvarez, 2021). Therefore, the implementation of inclusive languages has generated debate. At the international level, since the 20th century in different latitudes, a call for the transformation of language has begun to be made, as is the case of the English language, where the United Nations promoted a guide in favour of gender parity (United Nations, 2017).

In the university context, some academics have decided to use inclusive language in classes to contribute to equity, being often criticised for this practice, which is why it was decided to describe the perceptions of administrative staff, students and teachers at the Universidad Adolfo Ibáñez about the use of inclusive language, and to understand the curricular implications of its use. The methodology was a descriptive and cross-sectional design, with a mixed strategy, using quantitative collection techniques, survey, and qualitative, in-depth interview and discussion groups, from interpretivist paradigms and critical theories in education. The sample made up of administrative staff, students and teachers. For the survey, a stratified random sample was used for each of these groups, and a thematic saturation criterion guided the final sample of interviews and discussion groups. For the data analysis, the statistical techniques of descriptive and correlational analysis were used, and for the qualitative component, content analysis and critical discourse analysis. The results could inform curricular decisions in the implementation of the gender and diversity perspectives competences in university curricula.

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Soldiering and mothering: Identity and role expectation

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War, and the soldiers that fought them, have existed long before recorded history itself. While there is evidence that women participated and even led battles in ancient times, by and large the overriding recorded history, commentary, imagery from artefacts and the accepted 'norm' of the standing army was one that was comprised of male soldiers. The military is culturally still seen as male-dominated organisation that has entrenched hierarchical and patriarchal norms.

Women have been able to serve in the Australian armed services since 1899, initially in the Australian Army Nursing Service only, and then into women-only branches from 1941 to the 1970s. Since 1975, women have been allowed to continue active service in the Australian Defence Force during pregnancy and after the birth of a child; prior to this time, pregnancy was grounds for automatic termination. Additional reforms since have also included women being deployed on active service (although women have a long history of serving their country in operations, there was no expectation or requirement for them to do so), integrated service and equal pay.

In contemporary society, women undertake, either through necessity or desire, many varied roles. This is no different for women in the Australian Army, many of whom have multiple social identities during their service. They can include, but are not limited to: servicewoman, team mate, partner, self and mother. Being a mother is a hegemonic identity in Australia, while officer or soldier is also a dominant social identity for those who serve. The role and the internalised identity of army officer or soldier is a unique factor that differentiates the conflict servicewomen who are mothers experience, compared to other working mothers.

My research sought to uncover what being a mother while serving in the Australian Army means for serving women. It investigated the external demands faced by servicewoman who are mothers, whether it be from society, the army, their teammates, their partners or their children, and how they internally make sense of that with respect to their own identity and role as a mother, servicewoman, partner and as an individual. During my discussions with servicewomen who participated in my research, I observed that many were struggling within themselves to balance the push and pull when these identities were at odds with each other. Being a working mother was not necessarily synonymous within my cohort of being a 'good mother' or an 'ideal worker'. The lived experiences of my participants in the workplace during their pregnancy and returning from having a baby, and to an extent, their absence from the workplace during maternity leave, provide insights into the overall story of gender in the Australian Defence Force.



Do women in family businesses enhance non-financial performance - a FSQCA approach

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From prior research we know that the role of women in family firms is often described using terms such as 'invisible' or 'hidden'. Women face obstacles in moving up in the organisation and experience gender inequality when they reach top-management positions. Little research has been conducted on gender diversity in family businesses, which have the potential to influence the practice of management and diminish inequality in this large sector of the economy. This is a concern, because women are still underrepresented in top leadership roles, and it is crucial to understand and foster the role of women in family firms, as they constitute the vast majority of companies worldwide. The course of action to address this concern entailed synthesising and integrating the theories of strategic nepotism, role congruity theory and socioemotional wealth and literature on gender with regard to family businesses. This paper contributes to the literature by providing new conceptual insights and fresh evidence of the potential link between three significant phenomena in family business research: the presence of women in leadership positions, and the benefits of pro-organisational behaviour in family firms, and non-financial performance.



Employees' perceptions of gender equality policies in organizations: What are the gender differences

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Since the 1990s, several researchers have noted differences in men's and women's beliefs, attitudes, and perceptions about gender equality policies in the workplace. In some studies, it was reported that women have more positive reactions to diversity management programmes than men, or that men perceive gender management programmes as detrimental to their self-interest. In other studies, however, gender was not found to be a determinant of attitudes towards gender equality policies.

In this study, we tested two alternative hypotheses. Hypothesis 1, which took a cross-group perspective, stated that employees' gender influences their general evaluation of gender equality policies. Hypothesis 2 states that gender moderates the effects of employees' personal attitudes and beliefs about gender equality on their general evaluation of gender equality policies in organisations.

We conducted an online survey of 420 employees in the United States (210 women and 210 men) whose organisations had a gender equality policy. The general evaluation of gender equality policies was measured using an adaptation of the Workplace Diversity Survey scale. To measure the employees' personal attitudes and beliefs about gender equality, we adapted and used three scales, namely the Belief in Gender Discrimination at the Workplace (BGDW), the Attitude toward Affirmative Action Programs (AAPs), and the Support for Gender Equality among Men (SGEM).

We found significant differences between men and women with regard to personal attitudes and beliefs, but no significant difference between men and women with regard to the gender equality programmes (GEPs) in organisations ($t(418) = 1.15$; $p = .250$). However, we observed a moderating effect of gender between AAPs and GEPs ($b = -.114$; $t(416) = -1.97$; $p = .049$) as well as between BGDW and GEPs ($b = .1703$, $t(416) = 2.140$; $p = .033$). AAPs predicted GEPs better for women than for men, while BGDW predicted GEPs only for men. These results support Hypothesis 2. This paper discusses the implications of these results for the implementation and strengthening of gender equality policies in organisations.



“Where passion alone does not put food on the table”: Gendered experiences of women academics in Uganda

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Academia is one of those public spaces that suffers a deficiency of women representation. While women have always contributed to the production of knowledge, it was done defiantly, since it was a preserve of men, and women were historically barred from partaking in certain fields of study. However, beginning with the suffrage movement and the agitation for equal opportunities for women, the feminist movement eventually secured the right to equal education for women. This success, however, did not alleviate the underlying reasons for women's marginalisation in public spaces, especially those considered androcentric. Consequently, while women have continued to make headway, the journey has been staggering. They constantly have to deal with patriarchy and society stereotypes that stifle their progress. In essence, as Sylvia Walby argues, it is private patriarchy transformed into public patriarchy, and definitely prevalent in academia. Therefore, utilising a qualitative research design that included data collection via social media networks such as WhatsApp, the study explored the gendered challenges of women academics in Uganda. The study found challenges with regard to lack of tenure and insufficient income as part-timers that consequently required a second job, eventually limiting their ability to secure tenure.

Keywords: education; gender regimes; patriarchy; moonlighting



Non-human animals as refugees: Political, legal, organisational and empathetic encounters

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This paper explores how non-human animals have come to take the role of refugees, and what we can learn from this movement of non-human animals into a human-animal subject category. Wild non-human animals have always contested human animals' borders and territories, crossing them, and migrating outside of human animal control. With the war in Ukraine, non-human animals in large numbers took on the role of refugees, often in companionship with their human animals. Images of dogs, cats and horses fleeing the distress of war became a common feature of the reporting about the war, although the suffering of countless non-human animals remains undocumented and silenced.

How can we conceive of non-human animals as refugees, and what can we learn from the cross-species entanglements that this case represents? Indeed, many companion animals already obtained a feature of subjectivity that allowed them to enter this political and legal category: a passport. The decision of the EU to extend the privileged human animal temporary protection status awarded to Ukrainians could also be seen to have been symbolically extended to non-human animals by encouraging member states to allow human animals in need of protection to bring their animals across EU borders without being quarantined. This marks an unprecedented form of recognition of non-human animals' subjectivities and rights that may be important in times of crisis and security threats across species borders. It is important that the non-human animal subject is recognised when the politics of exception sets in. Once Ukrainian non-human animals encountered authorities in the receiving countries of the EU, organisational efforts kicked in, creating organisational spaces for them within the national system. Their presence was acknowledged and adjustments were made to offer them housing and veterinary health care (in particular the rabies vaccination). In the context of civil society aid and care offered to refugees, non-human animals were included in the empathy extended to refugees, and various forms of assistance were provided and co-ordinated voluntarily, not least through social media. The countries neighbouring Ukraine appear to have taken on the bulk of this largely voluntary work.



Gender differences in South African scholarly output, 2005–2016: Variation across scientific domains

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The imperative for the South African science system to transform and become more inclusive has been well-documented in various national policy documents since 1996. In our paper, we describe the extent to which the representation of women amongst South African publishing academics has transformed over a period of 12 years (2005–2016). The extent to which the gender gap in publication output differs across scientific fields is described in the literature as a 'neglected area'.

We address this issue by exploring gender differences in publication output in South African science in a more nuanced manner that improves much of the research conducted thus far. First, our source of bibliometric data (SA Knowledgebase) includes data on the gender of the majority of South African authors, as well as data on local-journal publications in fields with higher representation of women. Secondly, we disaggregate by scientific domain (viz. the agricultural sciences, engineering and applied technologies, the health sciences, humanities, natural sciences and the social sciences), as these domains vary in terms of research cultures and publication practices, and the extent to which these tend to marginalise women. Also, women's representation among researchers varies across domains, thus we took into account women's research-staff capacity at South African higher education institutions in each of the scientific domains. For that purpose, we sourced from a database of staff employed at South African universities data on the full-time equivalent value of academic staff's capacity allocated to research (what we refer to as 'research FTE'). Our results reveal an increase, albeit slight, in the proportion of female authorships, from 31% in 2005 to 34% in 2016. However, female research FTE remained approximately 13% higher (44% in 2005, increasing by 3% to 47% in 2016) throughout the period under study. In addition, the size of the gap between research FTE and authorships (which we express as a ratio) varies considerably and in an unexpected way across scientific field: it is largest for the health sciences (where women's representation amongst academic staff is the second-highest, and increased from 54% to 63% over the period studied) and smallest for engineering and applied technologies (where women are least-well represented, comprising only 20% of academic staff).

We interpret our results by suggesting some hypotheses to explain our observations, based on our reading of related literature from both South Africa and the rest of the world. Our results highlight the importance of taking into account the complex interplay between gender, scientific domain, the capacity to conduct research in higher-education employment, and the publication of research output in peer-reviewed outlets. As far as we can determine, we are the first to show that research output does not seem to be dependent on the gender inclusivity of a scientific domain's human resource base for research. We therefore recommend that gender policies be tailor-made for specific domains, and that, at least in South Africa, the health sciences should be a priority for more detailed analysis to inform such policies.



When an over investment in creating 'safe spaces' gets in the way of transformative research

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When an over investment in creating 'safe spaces' gets in the way of transformative research

The organisational structure and culture of business schools in South Africa remain predominantly white and masculine, especially as one goes up academic hierarchies. This creates an alienating environment for black women academics and students, particularly those whose studies focus on the lived experiences of black women leaders. Attacks on potentially transformative research projects take many forms, including demands for the inclusion of members of dominant groups, namely Whites and men, in proposed studies. It is as if Black women leaders and research students need to have their lived experiences validated by White men and women, and by Black men. Then there are the loud silences, including withholding feedback during research seminars, and exasperated sighs of boredom, ostensibly because members of predominantly white and male faculty are tired of talking about race and/or gender.

This paper employs systems psychodynamics to illuminate the nature of anxiety and defense inherent in transformative research projects. An argument is advanced that anxiety is inevitable and, indeed, desirable, for transformation to occur. If properly engaged, instead of being suppressed, anxiety and concomitant defensive behaviour can be harvested for transformative insights. This requires, amongst other things, that research relationships be reframed as potential space, wherein good enough containment makes it safe for difficult but generative conversations to occur.

The data that informs this discussion is derived from my lived experience as a Black woman academic, supervising Black women doctoral students whose studies use intersectionality to interrogate slow gender transformation in (South) African organisations. The paper shows how the students' own lived experiences of gendered and racialised workplaces often map with their experiences as graduate research students. This sets the scene for heightened anxiety and for unhelpful defensive dynamics that can dilute the radical scholarship project. These dynamics can be conscious or unconscious, and manifest across multiple research relationships, including supervisor-supervisee relationships, peer relationships and researcher-researched relationships.

Specifically, I argue that a close mapping between the supervisor's and students' lived experiences of gendered and racialised alienation tends to engender the formation of close bonds, the explicit intention of which is to create a safe space to ensure successful completion. The strong bonds that emerge in the prevailing US against THEM context enable learning to occur, up to a point. There is a point, however, beyond which the transformative potential of the research projects gets perverted by a defensive investment in 'safety' and 'sisterhood'. Similarly, during fieldwork, close identification with participants can dim the research students' critical eye, and opportunities for collecting rich data may get compromised. Diluted data translates into weak theorisation, and by extension weak intellectual activism. For, when the critical intersectional voice is muted, oppressive organisational systems, including academic spaces, get reified.

While the ideas presented in this paper derive from a particular context, and are concerned with the intersection of race and gender in doctoral research, they have applicability in other practice and research contexts where marginalised identities are concerned.



A well-being framework for start-up companies in Finland

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The purpose of this study was to explore well-being amongst employees at start-up companies in Finland and create a mediated relationship framework for well-being. The framework was developed separately for men and women, in order to evaluate gender differences in how working conditions and commitment affect well-being. The observed working conditions include job demands, role expectations and control at work. Studies have shown that high work intensity has a negative impact on well-being, whereas human resource practices that support role clarity in organisation and flexible work designs are positively linked with well-being. Furthermore, commitment to organisation, specifically affective commitment, predicts well-being.

Subjective well-being among the working population in Finland declined during the COVID-19 pandemic, from 72 to 62 points out of 100 (highest possible well-being). Previous research has shown that, amongst the general working population in Finland, more women felt tension, nervousness and irritability, experienced fatigue, reluctance, and lack of energy/vigour than men. However, such research has not been conducted amongst start-up companies, which constitute a male-dominated industry with relatively young employees.

The context of this research was start-up companies in Finland. Start-ups are defined as innovative and growth-oriented small and medium sized enterprises (SME). The average founder of a start-up company in Finland is a young (on average 26-year-old) Finnish man. Start-up companies often have a 'brogrammer culture' due to founders doing homosociality by hiring like-minded people. This culture may be discriminating towards most women, people of other genders, and men who do not fit the stereotype of a start-up employee. Previous research has shown that masculinities can be visible in start-up companies in Finland through the division of labour, masculine interactions, and youthful office spaces and dressing style. Due to the masculine culture in the technology industry, women may experience more harassment at work, compared to men; thus, it may influence their experiences of working conditions, commitment, and well-being of women in a different way.

The study design was cross-sectional, and data were collected through an online survey during the late phase of the COVID-19 pandemic, Spring 2022. A total of 27 start-up companies participated in the study (n = 65), and individuals through participated through other channels, such as social media channels of start-up communities (n = 37). In the framework, the predictor variables were working conditions (job demands, role expectations, control at work), the mediating variable was commitment to the organisation, and the outcome variable was subjective well-being.

This study resulted in a framework that explores how working conditions, moderated by commitment to the organisation, are associated with well-being for men and women. It contributes to the fields of gender, organisation and management studies, and health sciences. Small companies are underrepresented in behavioural research of organisations. Start-ups offer an interesting setting for research, as they have a flat hierarchy and a flexible organisation style. This study sheds light on factors that are significantly associated with well-being amongst young employees at start-up companies, many of whom do not yet have care responsibilities at home. Previous research on working conditions and well-being have mainly focused on gender differences with regard to employees who have care responsibilities.

Startups are gendered organisations; however, previous research has often taken a gender-neutral stance. Significantly fewer women work in start-ups, and they are more likely to leave their job in the technology field. Thus, to increase the numbers of women in start-ups, it is important to improve the working conditions in a way that supports the well-being of women.



Gendered microaggression en route to leadership positions in the Nordic finance landscape

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Despite the ongoing work for equality, diversity, and inclusion (EDI) in the workplace, achieving gender parity in leadership roles remains a distant dream across industries globally, not least in gendered sectors such as the financial services. Moreover, while Nordic countries are presented as frontrunners regarding gender equality, remarkable variation between them continues, as well as the underrepresentation of women in leadership positions. This paper addresses a facet of the problem of gender disparity in the Nordic financial services leadership by exploring how gendered microaggressions, studied as an organisational phenomenon, negatively affect corporate EDI efforts.

This research was a two-year-long multi-sited ethnographic study of Nordic Bank, a large financial institution in the Nordics. The analysed data consisted of observations in situ in four countries across Northern Europe, 65 interviews (44 women; 21 men), as well as the collection of archival data comprising diversity-related work of the organisation (i.e., diversity and inclusion policy, diversity target in the corporate strategy, EDI training, survey results, etc.). The findings highlight a range of microaggressions that employees encounter, and how these are embedded in the culture of a gendered organisation in the finance sector. Moreover, the study shows how microaggressions are symptoms of a gendered organisational culture that is most often overlooked as an individual or interpersonal issue.

This study contributes to research on EDI and microaggression theory in several ways. First, it expands the conceptual understanding of what microaggressions are, notably by discontinuing the focus on the repetitive nature of microaggressions and the tendency to treat them as problems extrinsic to organisational culture. Second, the study shows that microaggressions are a symptom of other diversity-related issues in the studied organisation. The findings provide direction in dealing with gendered microaggressions as an organisation-level phenomenon, including owning the responsibility for tackling them as part of EDI. Lastly, surfacing microaggressions through a multi-sited ethnography constitutes an original methodology, with which we can go beyond learnings from interviews and provide situated knowledge on the phenomenon.

Keywords: finance; gendered microaggressions; gender; EDI; leadership



LIBRA: Future-proofing gender equality in higher education institutions — experiential learning in simulation for students leaders

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Training is required to build the capacity of future leaders to dismantle disadvantage, influence change and strengthen diversity and inclusion across higher education institutes (HEIs). The LIBRA (balance) project aims to empower student leaders to promote gender equality amongst the student body and in the wider community. By working with leaders of the future to address biases and accelerate culture change, this project strives to future-proof gender equality in Irish HEIs. The project is a multi-institutional initiative, involving the Royal College of Surgeons in Ireland, University College Cork and the Technological University of Dublin, and is funded by the Irish Higher Education Authority through the Gender Equality Enhancement Fund.

A mixed-method approach was adopted to capture the perspectives and ideas of relevant stakeholders to develop an evidence-based and collaborative programme on gender-equality training. Six focus groups were carried out, in which 29 student leaders discussed their experiences and perceptions of gender and gender equality as a student in higher education. Nine interviews were carried out with experts in gender equality and leadership. The interviews focused on experts' experience of promoting gender equality and leadership, and considered the core competencies required to foster gender equality. Student leaders across the three partner HEIs were also invited to participate in a quantitative survey to determine the status of the gender-equality agenda present in undergraduate and postgraduate courses. Qualitative data were reviewed and synthesised using framework analysis, and descriptive statistics were used to draw conclusions from the quantitative survey data.

The needs assessment was then used to develop the key blended learning components of the LIBRA gender-equality leadership training programme and associated resources. This took the format of in-person experiential simulation interactions, which included pre-encounter content, group-learning interactions with simulated participants, peer observation and feedback, and post-encounter reflection. LIBRA applied the principles and practice of peer-based learning to teach and assess skills that address gender equality and raise awareness of inclusive leadership behaviours. Scenarios included: bystander interventions, difficult one-to-one conversations, navigating power dynamics in promoting gender equality, and facilitating inclusion of gender diversity. Students participated in the scenarios as the protagonist interacting with trained role players (simulated persons), and then as an observer, and give feedback to their fellow students. A total of 19 student leaders and nine drama students participated in a two-institutional pilot of the LIBRA programme. Pre- and post-intervention questionnaires were completed by student leaders, and programme evaluation surveys were completed by both the simulated participants and the student leaders. Students' confidence in their ability to communicate, be actively aware, and challenge on gender equalities matters increased post-intervention. They found the programme/training engaging, interesting, accessible, and relevant. Students felt comfortable participating in the training, and found that the feedback provided was useful. The simulated persons (SPs) found their training clear, engaging, and easy to understand, and considered the programme appropriate and relevant for both UG and PG students. Future work involves the roll-out of LIBRA training on a national scale across HEIs.



Structured discrimination and quality of work in the South African labour market

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Structural discrimination is a well-studied phenomenon, with theoretical frameworks such as intersectional theory providing a multitude of useful tools to explain how class, gender, race, and related identity markers serve to reinforce multiple facets of disadvantage for certain individuals in society. Resultantly, many studies have now demonstrated the effects that systematic oppression has on the discrimination of the individuals who form part of those groups. Further schools of thought, such as stratification economics, have since emerged to help explain why group inequalities persist in society and how systems and practices socially reproduce the power of dominant groups. Similar problems exist in the labour market, and these inequalities are especially amplified in economies where workers are highly commodified, including many countries with limited welfare regimes. As a result of a variety of exclusionary and sexist practices, women and men tend to be sorted systematically across occupations and industries. Additionally, women's disproportionate responsibility for unpaid work in the household is a key explanatory factor for their inability to positively gain from the labour market to the same extent that men do, affecting the types of jobs they are able to secure and reproducing their disadvantage in a multitude of ways. This is, in large part, why the gender wage gap and horizontal and vertical occupational segregation has persisted. Studies on quality of work have revealed that disparities in wages and location in the labour market are intricately linked to the disparities in the quality of work men and women experience, with black women often experiencing the worst types of discrimination and exclusion in the labour market. Studies that have used an intersectional framework have indeed revealed that this tends to be a persistent pattern across countries in both the Global South and North. While the knowledge of how systemic discrimination affects marginalised groups runs deep, less is known about how such marginalisation affects more privileged groups. Using a quality-of-work index (constructed from a variety of variables) as the desired outcome variable, this study demonstrates how and the extent to which individuals who in occupations that are highly stratified by race and gender experience a penalty in their quality-of-work index score. The study thus shows how even workers from dominant social groups systematically experience work-quality penalties when they are employed in the same occupation groups as workers who tend to be victims of systematic discrimination in their occupation groups. Using data from the 2018 South African Labour Market Dynamics survey, this study shows how both the men and women employees in a particular occupation group are significantly associated with quality penalties. When considering black women in the occupation, the penalties are even higher, suggesting that systematic discrimination against women, and black women in particular, negatively affects the quality of work.



Learning to be a Brazilian auditor: An auto-ethnography from an early-career professional

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We reflect on the social aspects of the early stages of learning to become an auditor within a Brazilian context. Becoming an auditor involves learning skills, partly through practical experience. This paper analyses the learning process of accounting soft skills. To this end, we draw upon Joan Acker's theoretical framework to describe the work environment in organisations. According to Acker, organisations function as reproducers of inequality regimes observed in society in general, where the perpetuation of the status quo is observed (2006). Moreover, Acker (1990) explains that the ideal functioning of organisations would be related to the idea of a universal worker who does not have sexuality or emotions, and who does not keep away from the dynamics involving procreation and maternity, for example. Those bodies that do not fit into these requisites are considered deviant from the universal worker. We sought to understand how being deviant impacts the experience of socialisation in the auditing career.

We conducted auto-ethnographic research using the first author's lived experiences when working as an audit trainee for over a year in São Paulo, Brazil's economic and financial centre. Haynes (2013: 383) explains that "the interpretation of the autoethnographical material will clearly depend on the ontological and epistemological assumptions of myself as the researcher". However, the lived experiences built a reflection in a manner that the first author was "consciously and reflectively feeling for ourselves, our subjects, and our topics of study" (Ellis, 1991: 126). As Ronai (1992: 122) highlights, "just like striptease dancing is a form of exhibitionism, this form of writing is an emotional striptease".

Data analysis encompassed three vignettes of the most hard-felt situations of discrimination-related social aspects. We highlight the clash between Brazilian society's characteristics (and discrepancies) and the values of international firms. We also question how this clash of values reflects on the skills required, including coping mechanisms, to navigate the field. Lastly, we explore the effects of silenced conflicts in some situations and voiced conflicts in other contexts. Based on this, we hope to contribute to a better understanding of professional socialisation dynamics, particularly in the Brazilian auditing profession. We believe that Brazil is an enlightening micro-environment for societal analysis, due to its diversity, arising from a mix of cultures in different processes of colonisation, thereby providing a glimpse of how these relations and tensions can increase in the business workplace.

Keywords: accounting education; soft skills; auto-ethnography

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Gender wage gap and discrimination: A conceptual framework

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'It is interesting to note that throughout history, when the great thinkers, from Aristotle to Rawls, started focusing on the idea of inequality and justice, their analysis covered all except the gender dimension.'

The need to redress inequality and discrimination in organisations in the 21st century saw a resurgence of a focus on women in management roles, for many different reasons, including the fact that women made considerable advances in labour market qualifications, and that the proportion of women amongst skilled professionals continued to increase. However, the trajectory of the few women who made it into managerial occupations did not translate into pay equivalent to that of their male counterparts. South Africa, one of the most unequal societies in the world, ranked number 18 out of 156 countries (Global Gender Gap Report, 2021), is one of the countries where the gender wage gap persists. The gender wage gap statistics in South Africa indicate that men are consistently better off than their female counterparts, with women's monthly earnings remaining around 70% of men's earning. However, a large part of the gender wage gap is not explained by objective factors such as qualifications, responsibilities, the size of the company, and years of service, amongst other factors. The unexplained gender wage gap remains an issue, and may imply a range of discriminatory practices against women in the corporate environment. Such discrimination may be in the form of pure discrimination, otherwise known as taste or preference, which relates to individual preferences to incur costs rather than being associated with members of certain minority groups in an organisation, or statistical discrimination, which relates to how employers make employment decisions using statistical information on the group to which the employee belongs to infer productivity and subsequent wages. Although empirical studies have been conducted on the subject, there is limited or no common theoretical framework to conceptualise the issue and indicate what sustains the gender wage gap and discrimination in the corporate environment. For a common understanding, this paper proposes an eclectic theoretical framework, developed from socio-psychological sciences, that includes institutional theory, structural theory, organisational demography theory and self-categorisation theory to conceptualise and reveal what sustains the gender wage gap and discrimination, especially in the South African corporate environment. The conceptual framework provides suggestions and highlights research gaps and future directions for research in this area.

Keywords: gender; gender wage gap; discrimination



Political leadership of two women leaders during COVID-19: A systems psychodynamic perspective

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This article explores selected speeches of global women leaders during the time of the COVID-19 pandemic from positive psychology perspectives. It focuses on speeches to address and manage the pandemic of global women leaders, such as Angela Merkel (Germany) and Nkosazana Dlamini-Zuma (South Africa). This study explores the question of what global women leaders' leadership actions and responses are and how they address their nations with regard to the systems psychodynamic perspective. The study used a post-modernist qualitative research design. It is anchored in the hermeneutical research paradigm, using leadership theories and system psychodynamics as a lens to explore and understand their strengths with regard to the COVID-19 pandemic. The authors used content analysis to explore the selected speeches delivered by the two women leaders at the onset of the pandemic, until 2021. The study contributes to improving the understanding of global women leaders and the impact of the systems psychodynamics in two political contexts, namely Germany and South Africa.

Keywords: pandemic; speeches; anxiety; roles; containment; Angela Merkel; Nkosazana Dlamini-Zuma, Germany, South Africa



Self-affirmation increases men's openness to women's dominance behaviours

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In today's diverse organisations, employees effectively working together is crucial for organisational success. There is growing attention to the importance of factoring men's experience into theorising and strategizing around increasing diversity, equity, and inclusion in organisations. Past research has documented that women face stronger penalties than men for displaying dominance behaviours. Men are particularly sensitive to women's display of dominance, given that such behaviours could threaten their gender- and social status. We theorise that men experience anxiety when interacting with dominant women, women initiating negotiations, and women competing in a masculine contest, which leads to a lower willingness to work with them. We tested a self-affirmation intervention to increase men's openness to dominant women through a reduction in anxiety. In Study 1, we leveraged negotiation data of MBA students to show that women's dominance behaviours are associated with men's increased feelings of anxiety. In Study 2, we experimentally showed that self-affirmation moderates the effect of women's dominance on men's lower willingness to work with them. In Study 3, we replicated, integrated, and extended Study 2 to show that self-affirmation increases men's openness to dominant women through a reduction in anxiety. In Study 4, we manipulated men's feelings of anxiety, and showed that self-affirmation decreases anxiety and increases men's behavioural collaboration with dominant women. We discuss the potential implications of these findings for our understanding of gender bias in organisations, in particular for work cultures that heighten or reduce stress and anxiety.

Keywords: gender bias; men's anxiety; self-affirmation; dominance behaviours; stereotyping



Inheriting a gender wealth gap? Evidence from Switzerland

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Research into the gender wealth gap has shed light on how restricted access to, and ownership of, wealth by women seriously impedes their current consumption and future income streams, thereby crystallising gender inequalities (Deere & Doss, 2006; Boaz et al., 2017; Hillesland, 2018). However, little is known about the role of inter-generational transfers on the gender wealth gap; do men and women inherit different amounts? Do the type of inheritance and age at which it is received differ by gender, and does this matter for wealth accumulation over the lifecycle? Ultimately, can policies be formulated that could mitigate inter-generational wealth inequality between men and women?

In this paper, we explore the extent to which disparities in inheritance received by women and men can explain the gender wealth gap. In particular, we investigate the role of the timing of men and women receiving their inheritance, as well as the type of inheritance received. Having examined an individual-level panel dataset of inheritances received by men and women over 20 years, we provide descriptive statistics of the composition and timing of inheritance. We also identify the components of wealth held by men and women (i.e. property, investments, etc.). Additionally, using a Kitagawa-Oaxaca-Blinder decomposition method, we gained novel insights into how much of the gender wealth gap, previously unexplained, can actually be attributed to gender-differentiated inheritance patterns.

As a robustness check, and to explore causation, we ran an instrumental variable analysis. We sought to uncover the impact of the timing of persons receiving their inheritance on their lifetime wealth accumulation. However, age of inheritance is endogenous to the preferences of parents and demands of children. Therefore, exploiting the occurrence of untimely deaths of parents in our dataset (i.e., deaths due to unforeseen causes), we controlled for age at inheritance with the age of the recipient when their parent died.

Next steps in this research will be to explore whether men and women use their inheritance differentially, stemming, for example, from well documented differences in financial literacy rates and access to information (Arellano et al., 2018; Tinghög et al., 2021). We will also explore the interplay between inheritance and debt over the lifetime of men and women. This research will shed light on the ways in which intra- and inter-family inheritance patterns perpetuate gender disparities in wealth accumulation over a lifetime.



Gender and monetary policy: Labour impacts of exchange-rate shocks

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Economic policies have varying welfare consequences, depending on the gendered distribution of labour across occupations, firms, sectors, and household production. Understanding the nature and extent of these structural inequalities is fundamental to sound economic analysis. This study exploited an exogenous exchange-rate shock to investigate distributional impacts by gender. In 2015, the Swiss National Bank unexpectedly unpegged the Swiss franc from the euro, leading to a large and sudden appreciation of the Swiss franc against the euro. The identification strategy is a triple difference, comparing women with men, depending on their exposure to the shock, before and after the revaluation. Findings suggest that the Swiss franc shock increased women's employment (intensive margin). This paper adds to the sparse literature on the distributional impacts of monetary policy (Erten & Metzger, 2019; Goldberg & Tracy, 2001), and brings a novel contribution by investigating these dynamics using a natural experiment, allowing for a causal estimation of the dynamics. Changes in the distribution of work between genders can have profound societal implications, and should go hand in hand with a reconsideration of the allocation of care work within the economy.



Metaphors as entry points to emotions in gender equality work in organisations

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Feeling like you are getting a cancer diagnosis by a doctor, or like you are being trapped in a cage? The aim of this study was to analyse emotions in gender equality work in organisations. The analysis used metaphors as entry points to emotions and emotionally charged issues (Moratti, 2020), focusing on metaphors that describe conflictual situations, with the potential to accentuate the unspoken (Clarke, 2005). More specifically, the research question was: How does participants' situatedness relate to emotions in gender equality work?

The empirical base consisted of 24 interviews with staff involved in a gender equality project in their respective organisations. The organisations encompassed six private companies and a university in a region in Sweden, and the participants included managers, employees and external gender experts of different genders. The metaphors were approached as experientially grounded condensed stories (Küpers, 2013), with embedded emotions. Theoretically, emotions were treated as embodied meaning-making that requires attention to both bodily and social dimensions (Wetherell, 2012). The article introduced situated emotions as a sensitising concept that recognises participants' emotions as partial and locally situated truths (Haraway, 1988: 579), where emotion-laden condensed stories highlight social identities and their relation to something or someone. The concepts of gender (West & Zimmerman, 1987), gendered identity work (Alvesson & Due Billing, 2009) and a contextual understanding of class (Gobo, 1995) were also employed to further interpret the data.

The metaphor analysis showed that participants who identified as men and who worked in middle-class professions and who value creativity and independence expressed strong clashes between gender equality work and organisational ideals. They also positioned gender equality work and gender experts as from above, sometimes with more negatively valued emotions, such as anger and resentment. The metaphors also suggested a demand for identity work among men, involving both guilt and shame. Women and participants who worked in companies that involved more working-class professions communicated more acceptance and gratefulness towards external gender experts. Possible interpretations of these locally classed and gendered differences indicate how participants who identify as middle-class men expressed greater surprise and pain in a perceived pressure to both see and accept themselves as forming part of 'the problem' in gender equality work. The use of metaphors ripe with intense emotions among these participants can indicate a clash between injustices highlighted in the project, and a more gender equal personal and organisational self-image. The findings also speak to a possible sense of entitlement among this group in articulating an emotional-laden critique in comparison with other participants. Despite the differences, a common emotional theme in participants' metaphors was the desire to feel supported in a joint exploration, where you get a welcome surprise in noticing gender inequalities.

The paper contributes to an increased understanding of emotions in gender equality work in organisations, by the use of metaphors. This understanding can facilitate working through common resistance and lip service, and support reflections on the 'doing' of gender equality work in different contexts.



Gender diversity in the port industry: Nature, determinants and performance implications — evidence from the Tema Port of Ghana

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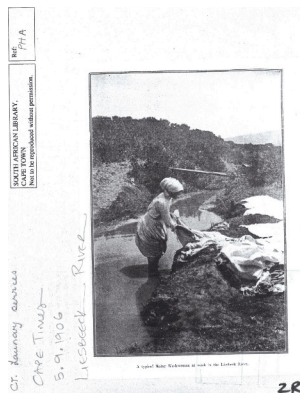
The question of how gender diversity improves firm performance has and continues to receive extensive research and policy attention. This increased attention is premised on the notion that gender diversity can foster improved performance and thus contribute to the quest for sustainable growth and development by fostering inclusivity. Despite the burgeoning business case for gender diversity, certain industries, like the global port sector, continue to remain quite male-dominated, with only mostly non-core port functions exhibiting some form of gender diversity in terms of the workforce. Premised on the positive arguments in favour of gender diversity, this study sought to explore the nature of gender diversity in the port sector of Ghana, the drivers of gender diversity in the sector, and the financial performance implications of gender diversity. Specifically, the study sought to document the representation of women in the port sector of Ghana; examine the determinants of gender diversity in the sector; examine the influence of gender diversity on the performance of the sector; and to profile and explore the defining characteristics of women in leadership in this sector.

In terms of methodology, the study entailed a survey of SMEs operating within the port ecosystem. The findings of the study may hold relevant policy implications for increasing the diversity of the port labour force and specifically for exploring the performance implications of diversity.

Keywords: gender diversity; inclusivity; financial performance; port sector

Working women from slavery to emancipation: Creating a visual history of Cape Town's washerwomen in river- and washhouse economies

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Laundry services, Montagu Bridge, Salt River. C.A. Weekly.
10.02.1904. NLSA

Archival photographs, paintings and drawings reveal that, for centuries, a site washerwomen of the Newlands and Claremont area favoured was just below Paradise Road Bridge on the Liesbeeck River. The river was a source of fresh water and, with customers nearby, enabled them to create a livelihood from doing laundry, post-slavery. As the river served as drinking water, complaints regarding the washing of clothes in the Liesbeeck River resulted in the establishment of washhouses, with fines levied against those who dared to use the river for washing clothes. The washerwomen petitioned the governor, Sir Marty Smith, in 1848, but increasing pollution levels and other factors put an end to this gendered economy around the rivers that had existed since Dutch colonial settlement. Female slaves were put to work washing clothes in the rivers, as seen in a painting *The Bridge over the Liesbeeck* by Sir Charles D'Oyly (c. 1834), and, after the abolition of slavery, many women become independent washerwomen plying their trade in rivers such as the Platteklip, Black and Liesbeeck Rivers, moving into purpose-built municipal washhouses later on. The demolition of the District Six washhouse occurred during 1960s apartheid forced removals, while the Platteklip washhouse was adapted to accommodate hikers as part of the popular SANparks Hoerikwaggo trail, and the Black River washhouse in Rondebosch now houses a restaurant. The Western Cape archives and the National Library of South Africa contain visual reminders and a partial view of the prolific use of rivers in Cape Town and surrounds, documenting the social lives of women and how they utilised the rivers as a source of income. The rivers and washhouses are an important component of Cape Town's history, yet generations of women and their working lives at these sites have been largely forgotten and marginalised. Drawing on existing scholarship, including archaeological finds, although placing emphasis on the archival visual record, reinserts narratives of independence, interdependence, knowledge and agency to establish an extensive relationship women forged with Cape Town's river environments through time.



Gender differences in responding to job insecurity: Predicting multiple jobholding and turnover

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This paper looks at how perceived job insecurity (JI), representing the level of perceived threat to the continuity of one's job or employment, affects employees' career-related responses to the insecurity, especially from the perspective of gender. We look at how gender differences between men and women can produce differential implications for how employees facing different levels of insecurity make two different career-related decisions. Specifically, we investigated whether gender moderates the extent to which job insecurity is associated with i) the likelihood of taking on more than one paid job, i.e., entering multiple jobholding (MJ), and ii) the likelihood of quitting the organisation, i.e., turnover. Prior work has consistently found a positive association of JI with employees' turnover intentions, due to deteriorated social exchange and psychological contract breach perceptions. Meanwhile, research in economics theorises MJ as a hedging strategy allowing employees to distribute risks associated with JI across jobs, though empirical research on the relationship has produced mixed findings.

However, neither of these two literature streams has fully accounted for gender differences in the personal characteristics and social role expectations of men and women, which may impact how they respond to JI. Given that women, on average, are found to exhibit greater risk aversion and less self-confidence than men, presumably due to gender differences in socialisation and role expectations, we theorise that women would be more likely than men to adopt hedging or risk-management strategies, such as MJ, when they face high levels of JI. In contrast, when it comes to quitting the organisation or changing jobs, women may be less likely than men to make such transitions, due to their higher levels of emotional identification with the employing organisation, as well as greater emphasis on the intrinsic rather than extrinsic value of jobs.

Empirically, we used secondary data from 1999 to 2019 included in the German Socio-Economic Panel, a longitudinal survey of German individuals. The survey collects individuals' perceptions of JI and details on both primary and secondary jobs, amongst other information. Our sample consisted of 3 140 job spells for 819 German individuals (50.92% women; 49.08% men). We used logistical regressions and Cox proportional hazards models to estimate how perceived JI affects the likelihood of an employee i) taking on more than one paid job (i.e., enter MJ) and ii) change jobs (i.e., turnover), and how these relationships differ between men and women. Results revealed a significant interaction between gender and job insecurity when it comes to predicting the two outcomes. Moreover, the direction of the two effects is in the predicted direction, i.e., women are more likely to enter MJ, as well as less likely to change jobs, compared to men at high levels of JI. Our study contributes to the literature on JI and gendered careers by offering a more differentiated understanding of how JI impacts career decisions of men and women. Our findings are important, given that we longitudinally investigate individuals' actual behaviours in response to perceived JI (as opposed to intentions or purely cross-sectional analyses typically used in existing research).



Gender, caste and environmental injustices — intersectional perspectives and decolonial praxis from India's urban women waste workers

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During the peak stage of COVID-19 in India, it became overtly clear: sanitation workers, especially waste workers, became unbearable for society and politics. They were the invisible frontline workers who were, and are, at direct risk of getting infected with the virus. In societal discourses, however, it was merely about the medical staff, who got recognition. There was no space for valuing the work that millions of informal waste workers did in megacities without any access to social security. As business returned to usual, so did the stigmatisation and the apathy towards these workers. But who are these waste workers who have been called (derogatorily) 'rag pickers', '(manual) scavengers', and so forth? Most of the waste workers are female Dalit workers, poor internal migrants outside the dominant caste system, with a rural background. This proves that a multilayered perspective is undoubtedly required when analysing social inequalities. It is not merely the interdependency of categories such as class, caste, gender, and many others that helps to create social exclusion and privilege. This also goes along with an unequal distribution of power, access to rights and resources, as well as entitlement to social welfare schemes.

Hence, this paper offers a critical examination of intersectional theory and decolonial praxis through the field of waste work in India. By drawing on 30+ interviews with waste workers, Dalit social activists and pedagogues in neoliberal cities like Mumbai and Delhi, this paper also responds to the need for more practical and methodological action towards intersectionality/decoloniality in the South Asian context by looking at Dalit workers and their forms of collective action. By doing so, it attempts to strengthen academic discourses in India at the same time, which have largely ignored the potential of both in analysing social inequalities in the labour market. Furthermore, it examines the shifting configurations of labour and workers' quotidian resistance against the backdrop of volatility, shaped by rising authoritarianism and COVID-19.

Given the lived realities of these women workers and the epistemological phenomenon of waste, this intersectional analysis utilised the groundbreaking work of a variety of scholars (Hill, 2015; Crenshaw, 1991) to define the field and move away from the ongoing "depoliticizing/whitening of intersectionality" (Bilge, 2013). This intersectional understanding is expanded by eco-feminism, specifically body territory (Castro, 2021; Velez, 2019); environmental racism and waste colonialism (Liboiron, 2018). A mere theoretical framework that enacts intersectionality would be incomplete without decolonial praxis, as both must be regarded as an entity. In this study, it works explicitly with Mignolo's 'border thinking'.

In times of authoritarianism and neoliberal attacks on the vulnerable and their endeavours to eradicate collective action, they did not calculate an essential point: subaltern resistance mobilised by intellectuals stemming from these communities. In recent years, resistance amongst waste workers in India has been refreshingly visible and vociferous, challenging the lingering legacy of subjugation. These social movements are led by Dalit women intellectuals, who were the first academics in their families and knew firsthand the tug of war between patriarchy, capitalism and casteism. This challenges deeply ingrained societal assumptions that Dalit women could neither speak nor organise themselves. On the contrary, these social movements provide theory and praxis with knowledge of unusual depth and breadth of how workers at the very bottom of society can abandon the dehumanisation that has been inscribed into their minds and bodies. Then again, this intellectual activism bridges the gap between academia and lived experiences of workers, as they work hand in hand. Here, the paper looks at the role of Dalit women intellectuals from a clearly Freirean perspective, working with his 'pedagogy of the oppressed'.



Exploring identity work strategies adopted by women in blue-collar roles in male-dominated industries in South Africa

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Women's experience in male-dominated industries has been characterised by challenges relating to inequality stemming from socially engineered gender norms. A significant body of research on women in male-dominated industries has focused on barriers to women's inclusion. However, beyond these discourses of oppression, it is important to explore the agentic processes women engage in to become upwardly mobile in such working environments.

Although work gives the individual space for personal expression and personal definition, the workplace remains a social context within which individuals are confined to its dictates. In the workplace, individuals develop a culturally appropriate self, highlighting or downplaying parts of their identities based on their experience and knowledge of ethics and the conventions of their profession, organisational policies, and workplace culture. Individuals purposefully develop strategies that enable them to showcase desirable work-related attributes, behaviours, and skills, as well as respected aspects of their non-work identities, in their work identities. These strategies form the identity work process.

Identity work is a useful agentic process that stems from connection, enabling individuals to explore difference (What I am not) rather than building unitary narratives (What I am), create new social spaces, and carve new places for themselves in domains (i.e., industries, professions, and jobs) that have traditionally not been theirs. Identity work allows individuals to define for themselves and others who they are within a specific context, in the case of this paper, the workplace.

Using a case study as the research strategy, the study leveraged the narratives of 15 (semi)-skilled blue-collar women workers in three companies in male-dominated industries (mining and logistics) in South Africa. The aim was to understand how women navigate dominant identities and create alternative ways of existing in male-dominated spaces in a largely collectivist society such as South Africa. More specifically, the study explored how participants, through processes of differentiation rather than definitions, engage in identity work in negotiating their identities. Second, in terms of geographical scope and study population, the study joins a few others from a Global South context and studies on individuals in non-managerial roles to understand the identity work process of such persons. The paper contributes to broader power and privilege theorising by proposing conceptualisations that move away from oppression to social innovation discourses.

Keywords: blue-collar roles; identity-work strategies; male-dominated industries; South Africa; women



Domestic violence against women in Bangladesh: An intersectional analysis

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Women pose multiple identities in society based on gender, class, ethnicity, cultural background, religion, disability, sexual orientation, age, and race. These factors interplay or intersect with each other to create an identity for women. Intersectionality as an approach to analysing the social condition of women focuses on a way of thinking about multiple identities and their power relationships, which shape the social structure and male-female relations. Examining the immediate effects and challenges to systems and structures of expression, domination, winners, and losers by an asymmetric complex power relationship amongst factors, context, and existing (patriarchal) structures in society, intersectionality reveals women's experience and violence. Not only being women is the cause of domestic violence; other identities also play a vital role. It is important to understand how various identities shape women's positionality in society and family. Social identities of women intersect with each other and with the system of oppression, and ultimately shape women's experiences. In the case of violence against women (VAW), intersectionality considers whether the 'women' identity intersects with other identities of women to produce violence against women. For instance, a person can be black, a woman, elderly, or poor. This means she can face racism, sexism, and ageism in her everyday life, including violence. Intersectionality suggests not only defining women's specific experiences of violence, but also responding in a specific way to the violence. The UN Women's Handbook for National Action Plans on Violence Against Women, for example, recommends considering multiple identities in addressing VAW. Women experience massive violence in Bangladesh. There were 31 041 reported cases of VAW in Bangladesh from 2016 to 2020. To curb the violence against women, Bangladesh formulated many laws and policies. The Constitution of Bangladesh, the supreme law of the country, asserts equal rights and access for women and men. In addition, Bangladesh signed and ratified the Convention of the Elimination of All Forms of Discrimination Against Women (CEDAW) in 1979. However, VAW is still common in Bangladesh. According to UN Women, nearly 72.6% of married women in Bangladesh experienced violence from their partner in their life. Numerous studies have found institutional causes, such as patriarchy, socio-economic causes, such as poverty, and psychological causes, such as subordination to men as the causes of VAW. However, little has been done from an intersectional perspective of domestic VAW (DVAW). Considering this research gap, this study was aimed at an intersectional analysis of DVAW in Bangladesh. The paper commences with the state of DVAW. After a theoretical underpinning of intersectionality with VAW, the main part of the paper focuses on an intersectional analysis of DVAW in Bangladesh, to reveal how multiple identities of women impact violence. I also make some policy recommendations to reduce DVAW.

Keywords: intersectionality; domestic violence; women; Bangladesh



Impediments to and facilitators of professional accounting qualification testing and membership in Nigeria: Perspectives of Nigerian qualified women accountants

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This study explored impediments and facilitators in professional accounting qualification testing and membership in Nigeria. Professional accounting examinations are essential components to qualifying and practising as accountants/auditors, and are used as tools of professional inclusion and exclusion. The accounting profession in Nigeria emerged in 1965 as a male-dominated profession (Ogharanduku et al., 2020), due to the prioritisation of men's education during the British colonial era (Ogharanduku et al., 2020; Ogunyemi, 2005; Olurode, 2013). Although women were not formally excluded from accounting knowledge and practice, class and the demographic location of women influenced the feasibility of women seeking professional accounting membership (Ogharanduku et al., 2020). Female early entrants were either from southern ethnic groups (especially the Yoruba ethnic group) or from privileged backgrounds (Ogharanduku et al., 2020). Consequently, there was a rarity of women accountants in Nigeria until the 1980s, when the representation of women increased significantly, from 6.1% in 1985 to 20.7% in 2015 (Ogharanduku et al., 2020). Although the number of female accountants has increased steadily over the years, women still represent a minority in the profession. This calls for attention, since Nigeria's first professional accounting institute (the Institute of Chartered Accountants of Nigeria) was established in 1965, over five decades ago, and the percentage of women with business, management, accounting, and finance-related degrees is around 50% (National Universities Commission (NUC) Statistical Digest, 2018). Also, compared to other Nigerian professions such as medicine and dentistry, where the proportion of women is 34.6% and 44.4% respectively (Nigeria's National Bureau of Statistics (NBS), 2018), male dominance in Nigeria's professional accounting bodies is reflected in the low proportion of female to male accountants. Additionally, an analysis of the 58 past presidents of ICAN reveals that only seven women have led the accounting professional body since it was established in 1965, thus, highlighting the problem of gender inequality in the Nigerian accounting profession.

Research on gender and accountancy has received significant attention in various settings across the globe (especially in Western settings), while research on Nigerian women accountants' experiences in Nigeria's gendered social context has remained neglected. Drawing on pipeline theory, this study adopted qualitative approaches (semi-structured interviews and document analysis) to gain insights from women on the impediments and facilitators to professional accounting qualification testing and membership in Nigeria. This study contributes to gender, work, business management and accountancy literature in Nigeria, including studies on untapped female potential in Nigeria and Africa.

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They made it to the top, but at what price? The case of women journalists in France

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Women's access to a position of power is conditioned by competition, responsibilities and forms of domination that have been shaped by and for men (Acker, 2006, 2009; Cappellin, 2010). This is especially true in professional fields that are strongly marked by male gender norms, such as finance (Boussard, 2016), auctioneering (Alain, 1998), management consulting (Boni-Le Goff & Noûs, 2020) and, specifically, journalism (Damian-Gaillard et al., 2009), to name but a few.

This phenomenon, called 'inequality regimes' (Acker, 2006), has given rise to numerous empirical studies aimed at identifying the multiple causes of why women have difficulty reaching the highest spheres of power in companies. The originality of this paper is that we focus on women journalists who have broken the glass ceiling. We asked the following question: What is the price to pay to access and remain in positions of power in companies marked by a male professional ethos? Insofar as the glass ceiling is a contextual phenomenon and the result of an organisational construction (GuilLaume & Pochic, 2007; Laufer, 2004), this study is based on an in-depth monography (meso-level), carried out in a leading French audio-visual group. Drawing on Acker's (2006, 2009) work on inequality regimes, we aimed to understand how the career management system, the implicit work rules and the representations associated with the journalistic vocation, but also with the attributes of power, work together to disqualify the women of our study. The 12 interviews focused on women who had succeeded in breaking through the glass ceiling, and involved men in positions of power (as well as the director of human resources). These interviews enabled us to identify the differences in the modalities and the 'price to be paid' that enabled the women journalists to reach management positions. We complement Acker's (2006; 2009) work on inequality regimes in two ways. First, our paper gives an account of what happens once the glass ceiling is broken. Second, we provide narratives from a particular profession, journalism, which demands constant critical thinking and analysis. This particularity is of interest in complementing Acker's (2006, 2009) work, for it enlightens us on women's own reflexivity regarding their position and struggles in a profession governed by a male ethos.



Financial literacy - A barrier to women empowerment

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Financial literacy is important to ensure that both men and women participate fully in economic activities. Women have the primary responsibility of childrearing and taking care of other family-related needs. Though considered unnecessary, women need both financial literacy and financial freedom to make the necessary decisions for their households. Financial literacy also leads to women's empowerment.

The plight of women in Pakistan is severe. Lack of financial freedom is a major hindrance that is being exploited at a societal level. Women are underpaid for the same roles as men at major industrial levels, and the reasons are culturally integrated into the roots of our society. Under this premise, this study aimed to determine the causal relationship between financial literacy and the factors that affect it. This research analysed the following categories: personal finance, financial attitude and behaviour, institutional literacy, financial freedom, financial confidence, and financial interest. With the increase in complexity of financial markets, it is necessary that women acquire the financial knowledge, confidence, and skills to effectively participate in economic activities and financial decision-making, both within and outside their households, from an early age. All the above-mentioned categories assisted in determining the level of financial education amongst university students, in order to facilitate meaningful discussion. Over 100 questionnaires were distributed throughout a university with an approximately 1:1 ratio of students in business and non-business departments. Although the questions were taken from pre-existing literature, they were analysed and honed for local respondents, i.e., a Pakistani woman student. The data were analysed using tools like SPSS.

Keywords: financial literacy; financial attitude; financial behaviour; women empowerment; cultural context



Gender and participatory design of digital solutions

Mumin Abubakre

The continuing digitalisation of our lives and technological transformation through artificial intelligence (AI) poses considerable opportunities and risks for society (Stahl, 2020). AI is a system that displays intelligent behaviour to achieve specific goals by analysing its environment and responding to it with predesigned values/rules. The ubiquity of AI-based technologies (e.g., social media and wireless sensor networks) transforms how we live and interact in our increasingly digital world. AI opportunities for society can include, amongst other things, new and better ways to reduce systemic gender biases and gender-based violence. Unlike humans, AI can conduct rapid interpretations of vast amounts of external data and learn from such data to achieve specific goals (Haenlein & Kaplan, 2019), but can have explicitly programmed or implicit 'values,' i.e., embodied values that may be inconsistent with human values, such as trust, autonomy, and empathy. This inconsistency in values can result in distrust, rejection, or misuse of AI technology. Moreover, if human values do not align with values embodied in AI technology (e.g., efficiency, productivity), the technology is unlikely to attain its intended benefits for society (Trkman & Trkman, 2014). Therefore, it is crucial to understand how human inputs, particularly women's, can influence the design of AI innovations.

It is argued that there is insufficient understanding and awareness of gender issues when designing and developing technological solutions (Khayamian et al., 2019; Moss, 2009). The participatory design (PD) approach can be vital to understanding the meanings women attach while interacting with an object, to improve how the user interprets a product regarding gender. That way, digital products/solutions designed and created to address GBV can be fit for purpose. The primary aim of the PD approach is to understand users' needs and how to influence their behaviour. Therefore, understanding women's behaviours and traits is pressing, considering that societal views on gender, i.e., cultural beliefs, are still characterised by persistent poverty, rising gender inequalities, setbacks in progress and women's rights (Wajcman et al., 2020). For instance, cultural stereotypes as a societal norm that reduces African women's identification with science, technology, engineering, and mathematics (STEM) (Starr, 2018) may discourage women from getting the required education and skills to partake in the digital society. Therefore, the proponents of digital transformation, i.e., the digital designer, must be aware of the predictors of women's behaviours and traits that will allow the successful use of designed digital products. Therefore, the designer must focus on behaviour- and traits predictors, such as cultural values, personalities and experiences of women. However, it is more important that the designer understands women's behaviours towards digital technology such as AI. Understanding people's behaviours toward AI highlights their individual needs and motivations to use the technology (Abubakre et al., 2020; Abubakre et al., 2017; Walsh, 2014). Thus, understanding women's needs and motivations towards AI can allow designers to create a digital solution that women would be encouraged to engage in and use. Put differently, the designer can predict how women will interact with and apply the created AI solution in individualised contexts such as GBV, which is vital to understanding the behaviours that determine the successful uptake of the technology. Therefore, this research explored the role of women's needs and motivations to use an AI solution to foster a PD approach to creating digital solutions to address GBV. We used the methods of card sort, solution card, and in-depth interviews to investigate the meanings women living in the Gauteng province of South Africa attach to AI solutions developed to address GBV.



Exploring the identity work of Chinese women in family business entrepreneurship - from the perspective of leader identity development

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While there has been increasing evidence of women's involvement in the leadership roles and entrepreneurial activities in Chinese family businesses, Chinese women have faced many challenges from the institutional influences. The rapidly developing status of the Chinese economy has set conflicting goals for women to accomplish when leading the entrepreneurial activities in family businesses. Research has not concluded how Chinese women manage the complexity of their roles in the balance of gender equality, entrepreneurial opportunities, and family stability. A fundamental question is how female family business successors in China present themselves as the leader in family business entrepreneurship.

We applied insights from leader identity development theory to research identity work and women entrepreneurship in family businesses. Although Chinese women still engage in compliance with cultural scripts and requisite behaviours that are expected of those who aspire to lead, agency provides women with the means to navigate institutional obstacles and structural inequality in the construction of a leader role. We drew upon the important body of literature that focuses on how personal traits, family contexts and entrepreneurial opportunities interplay to influence the women's leader identity construction in the Chinese family business. We provide a deep understanding of the factors that influence Chinese women's identity work to negotiate the boundaries of leader role in the family business.

A longitudinal study was conducted to identify the critical incidents that shape the decision of Chinese female family-business successors to innovate or venture out to negotiate the leadership roles. In the last seven years, subsequential semi-structured interviews were conducted with four daughters of Chinese families who were actual or potential business successors. By examining their narratives to address the question 'Who am I as a leader?' and 'What does leading mean to us as women in the Chinese family business?', we explored how they determine their status as an entrepreneur and establish their leader identity to innovate or venture into family businesses.

Our findings uncovered daughters' potential contributions in shaping future business development by breaking-in and breaking-out the family business to expand the boundaries of what is socially permissible for women and to strengthen their leader identity in the family business. Our analysis also revealed the nature of entrepreneurial opportunities the participants exploited that facilitate the development of a leader identity that can be transferred in and out of family businesses. Through breaking in the family business via the innovation on existing businesses, participants examined the influence of their personal identities, and of the groups and social systems, on the ways they think, feel, act, and are perceived as leaders. Through the break-out experience via creating new ventures, the participants could integrate their personal identities with their identity as leaders, which allowed them to give themselves more fully to their leadership roles. This paper contributes to the debate on women entrepreneurship and gendered leader identity development in family businesses in the Chinese context.



The legitimacy of HR

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This research directly responds to a call for the HR occupation to be studied through a gender-sensitive lens. Ainsworth and Pekarek (2022) argue that, in the context of the HR occupation, gender is 'hiding in plain sight'. The female concentration within the occupation is apparent, yet this has been subject to little exploration by scholars. Ainsworth and Pekarek (2022) propose several approaches to exploring gender in the HR occupation. This research fits directly with the approach they term 'Human Resources as a gendered occupation'. This research used Acker's (1990) theory of gendered organisations as a framework to explore how ideals of success and value in the workplace inherently hold ideologies of masculinity. In understanding legitimacy as a gendered concept, consideration is given as to how this impacts the HR occupation.

Through 55 semi-structured interviews with HR practitioners, this research explored how perceptions and experiences regarding legitimacy and gender have shaped understanding of the HR occupation. This research explores the pervasive legitimacy challenges within the HR occupation, and considers that gender is a potentially overlooked factor. It is argued that the HR occupation is not simply a 'feminised occupation', but one that is subject to both masculine and feminine associations. The legitimacy of HR is constructed through gendered subjectivities, which has contributed to the denigration of the occupation as an 'outsider' to the workings of the business. Due to the gendered norms in organisations, the perceived 'caring' aspects of the HR role are viewed as inherently 'feminine' and thus lacking in business credibility. The more recent 'strategic' rhetoric that has begun to underpin the HR occupation is subject to 'masculine' associations. For HR practitioners, this means that adopting a 'masculine script' is required to be seen as credible in this work. The gendered underpinnings mean that women in HR are required to challenge the gendered order to embrace the commercial rhetoric, whereas men are privileged with pre-existing legitimacy. This provides further understanding as to the acceptance or even embracing of male horizontal career changes into senior HR positions. The concepts of masculinity and commerciality are interwoven for HR practitioners, shaping how the HR occupation is understood.

The findings of this research contribute to the relatively small stream of academic literature exploring gender in HR and how this may play into longstanding issues around legitimacy and professionalisation. This study offers a novel insight into the micro-level perceptions of gender in HR and how these shape understandings of the occupation. This research furthers our understanding of the gendered tensions HR practitioners experience with regard to the credibility of the function by showing how the dominant theme of commerciality in the HR occupation has the potential to valorise masculinity in HR whilst still masking the gendered underpinnings within the function. This research also provides a new (gendered) perspective as to why HR may have pervasive legitimacy challenges, thus challenging the hegemony of the literature suggesting this is solely due to HR's lack of commercial and strategic involvement.

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Exploring alternative forms of social care delivery in tackling structural gender inequalities

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A majority of those working in social care are women. In the UK, for example, 78% of jobs in the health and social care sector are reported to be held by women (Irvine et al., 2022). These women endure work that is physically and emotionally demanding while at the same time being poorly rewarded with respect to employment terms and conditions. Such issues are signifiers of the established — to use Joan Acker's (2006) term — 'inequality regimes' within the care sector, which produce, and are reproduced by, gendered jobs and gendered organisations. Our research probes into the gendered aspects of the contemporary 'care crisis' (Dowling, 2021) by investigating whether alternative forms of organisation of work in this sector may lead to destabilisation of gender inequalities deeply entrenched in care work. We were particularly interested in the experiences of social care workers in employee-owned organisations, as an example of such alternative forms, and conducted an empirical study of Be Caring, a UK-based employee-owned social care organisation that employs approximately 800 social care workers, the majority of whom are women.

We adopted an ethics of care (Gilligan, 1982; Tronto, 1993, 2013) perspective to achieve a greater understanding of the complexity of the caring process based on the relational, asymmetrical, and multi-directional components of care (Tronto & Fisher, 1990). According to this approach, in hierarchical and bureaucratic organisations, those who determine how care work is to be organised, i.e., managers, are far away from the actual care-giving, thus such conventional mechanisms of decision-making create imbalances in the process of provision of care (Tronto, 1993) and weaken the bargaining power and the voice of the (predominantly female) social care workers. Acker (2006) argues that such structural gender inequalities can be addressed through more democratic and participatory forms of organisation, which do not, however, reflect the contemporary social care organisations. Overcoming inequality regimes in the organisation of social care work would therefore require a different delivery vehicle.

In this paper, we explore employee-ownership as an alternative way of delivering social care. The term embraces several forms of organisation, such as worker co-operatives and employee share-ownership plans (ESOPs), which are distinct from the conventional bureaucratic organisation in two essential ways: absence of shareholders and the right of employee-owners to participate in decision-making (Hyman & Gumbrell-McCormick, 2010; Kaarsemaker et al., 2006). It is argued that employee-ownership can reduce inequality by passing greater control to employees (Wilkinson & Pickett, 2010), lead to better health and well-being (McQuaid et al., 2012), contribute to the security of employment, create a more participative and dignified working life, improve compensation, and allow for increased autonomy and self-governance (Logue & Yates, 2006). Notwithstanding these points, we know little of how women fare in such organisations as the evidence is scarce. Despite one or two rich and detailed examples of employee-ownership, e.g., Oerton (1997) and Pestoff (2000), there is limited research into how and why employee-ownership could coalesce with tackling gender inequality in the organisation of social care work. We address this gap by focusing on the participatory mechanisms yielded through employee-ownership at Be Caring, to evaluate their capacity for addressing gender inequality. Our findings identify the mechanisms that are favourable to social care workers in tackling gender inequalities in social care work.



Inclusive cultures, gender-diversity and innovation output in organisations

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Literature on inclusion as it relates to the discipline of diversity management has grown markedly in recent years. However, inclusion scholarship is still in its infancy, with some authors expressing frustration at the little research available on inclusion as a concept differentiated from diversity, as well as the lack of reliability in assessing and measuring inclusion in the workplace as it relates to key performance areas.

Diversity management plays an integral role in the achievement of organisational goals, and may be promoted to advance other performance areas. Indeed, Nishii (2013) highlighted the benefits of a climate of inclusion for gender-diverse groups, but also the need to explore different organisational outcomes. One such outcome relates to innovation output. The aim of this study was therefore to explore the relationship between inclusion and innovation output in organisations. The primary research objective was to determine whether inclusion affects innovation output, using Nishii's three dimensions: inclusion equitable employment, integration of differences, and decision-making.

Primary quantitative data were collected through an online survey. Inclusion was measured by adapting the Climate for Inclusion Scale proposed by Nishii (2013), while innovation output was measured by 15 items adapted from Muñoz-van den Eynde et al. (2015).

The research established that there is, in fact, a relationship between inclusion and organisational innovation output. Respondents who viewed their organisations as more inclusive also rated these organisations higher in questions on innovation, and vice versa. The links between innovation and the three dimensions of inclusion were tested separately. In each case, it was found that there was indeed a positive relationship between the dimension of inclusion and innovation, further supporting the main research finding. The results add to the body of literature of the positive effects of gender diversity and inclusive cultures on organisational outcomes, beyond the 'moral' argument of inclusivity. Previous research has noted that companies with inclusive cultures are far more likely to be high-performing and to reach their financial goals. However, the challenge lies in cultivating an inclusive culture. Far from completing diversity management as a 'check-box' exercise, any inclusion intervention necessitates a sufficiently in-depth approach.

The results suggests that there is an incentive to prioritise inclusion in organisations as a complement to innovation.



Women's careers in medicine: Creating real and enduring change

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Over recent years, movements such as #MeToo and Black Lives Matter have brought to global attention the enduring disadvantage experienced by women and racio-ethnic minorities. This disadvantage extends to the workplace, and creates career inequality. Our focus here is the medical profession, where, despite improved access for women and racio-ethnic minorities (GMC, 2019), career progression is limited by vertical and horizontal segregation. This creates continued under-representation of women, especially racio-ethnic minority women, at senior levels and in higher-status specialties (GMC, 2019).

A significant, unanswered question is why such segregation persists despite organisational policy and practice designed to remove it. We argue that these fail to account for structural inequality (Munir, 2021), and our analysis draws on Acker's (2006: 443) inequality regimes framework to surface 'the interlocked practices and processes that result in continuing inequalities in all work organisations. While many studies have demonstrated its effectiveness in evidencing inequality, few have used it in its entirety, and studies across multiple bases of inequality are still rare (Boogaard & Roggeband, 2010). In exploring the intersection of gender, racio-ethnicity and class, we respond to calls for fuller use of the framework (Duberley et al., 2017). Duberley et al. (2017) additionally assert that context is central to understanding inequality, and our analysis is situated within the medical profession to surface its persistent historic, deeply embedded structural inequalities (Luiz & Terziev, 2022).

A second important question is whether greater career inequality can be achieved within the profession. Despite widespread acknowledgement of the power of Acker's (2006) work in analysing inequality, it has been criticised for an overly structural approach that does not afford potential for change and reduction of inequality (Woods et al., 2022). We build on others' interest in agency to develop its potential to effect change within structural conditions (e.g., Boogaard & Roggeband, 2010; Van Laer & Janssens, 2017). Our overarching research question is: How to effect change in women's careers in the medical profession? In addressing this question, we draw on in-depth career history interviews with women and men of various racio-ethnicities. We evidence the enduring nature of structural inequality and its reproduction through exercise of agency in forms such as micro-strategies (Duberley et al., 2017) and tempered radicalism (Romani et al., 2019). We argue that, to effect change and remove career segregation, we must draw on agency beyond that of individuals and activists, and build wider stakeholder coalitions with the holders of power. We call for integration of allyship into change programmes to support the fundamental dismantling of structures that continue to create oppression (Romani, 2021).

We offer theoretical development to Acker (2006) in moving beyond a wholly structuralist account and integrating agency to offer understanding of how change can be effected. We make an empirical contributions to careers in medicine, where there is limited research (Miller & Clark, 2008, Oikelome & Healy, 2013). Finally, we contribute to policy and practice in placing emphasis on allyship to enact the redistribution of organisational power and resources needed for structural change.



Here comes Gina: Reproducing the menopausal body

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This study looks at policy, market and media discourses that have emerged around the menopausal body in the last few years. These discourses are explored through the example of Gina, a local vaginal hormone replacement therapy (HRT). As of July 2022, Gina has been made available without prescription in the UK. Hailed as a 'huge step forward' for women's health by the MHRA (The Medicines and Healthcare products Regulatory Agency), the classification of localised HRT as an over-the-counter product is depicted as working towards better gender equality, not only in the health system, but in society at large. Despite the explicit reference to feminist issues and the use of a feminist vocabulary, both media and policy neglect decades of feminist research that has objected to the medicalisation of the menopause, challenging medical discourses that construct the menopause in terms of a deficiency condition requiring medical intervention (see Bell, 1987; Van de Wiel, 2014).

Our interdisciplinary analysis of Gina is intended to contribute to the literature on organisations and (non)reproductive life-stages (Cervi & Brewis, 2021), looking at how women's bodies are reframed in organisational discourses circulating in policy, media and market. In doing so, we build on existing scholarly conversations on older femininity and governmentality (Fegitz, 2022), on menopausal bodies (Steffan, 2020), and on how organisational practices produce older female identities (Irni, 2009). Through a Foucault-inspired discourse analysis, which understands discourses to circulate through bodies, institutions, signifying systems, artefacts, and cultural texts, we investigate the recent emergence of the 'the menopause' in contemporary UK culture, making a connection between policy, media and marketing. Our dataset included governmental policy; newspaper articles in three major broadsheets in the UK (The Guardian, The Times, The Telegraph); and the marketing efforts of Gina, the over-the-counter medication made available in the UK.

Our preliminary findings highlight the individualisation of the menopause, detached from environmental and social factors, including the effect of gender inequality on women's wellbeing. At the same time, media and policy neglect the limited practical benefits of localised HRT such as Gina. Indeed, while menopausal symptoms are many and incredibly variable, Gina's main benefits relate to women's ability to have sex in old age, tackling issues such as vaginal atrophy and vaginal dryness, while being virtually useless in tackling more debilitating symptoms such as mood disorders, hot flushes, aches and pains, brain fog and sleep issues. Our argument is that the emerging discourses effectively entrench the medicalisation of the menopause, the normalisation of medical interventions for the management of the menopause, as well as the normalisation of heterosexual penetrative sex in older age, all in the name of gender equality.

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Intersectional transformation of science organisations through GEPs?

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Gender equality plans (GEPs) are seen as transformational tools that help drive institutional change in science organisations. The more recent announcement of the European Commission (EC) to make GEPs mandatory for applicants within the Horizon Europe research framework programme underlines this aspect. The decision was made based on the experiences and evaluation results of several project consortiums that received funding explicitly for designing and implementing gender equality plans over the past decade (European Commission, 2020). To contribute to institutional change in science and research institutions, the individual projects use different strategies, e.g., semi-participatory approaches or targeted co-production approaches.

The discourse on the lack of intersectionality of GEPs has only recently been taken up by the European Commission, so the wording used related to such intervention measures was changed to 'inclusive gender equality plans. By adding 'inclusive' to highlight the importance of considering intersectional factors beyond the category of gender, the EC is now addressing one of the major limitations of previous gender equality plans: in focusing solely on the category of gender as the cause of structural inequalities in science, organisations falls short. Even with numerical gender parity, social inequalities remain that continue to disadvantage certain groups within the science system (Dahmen & Thaler, 2017). To put it exaggeratedly, gender equality plans have so far often supported white women from middle-class or academic family backgrounds in their academic careers, while first-time women academics or academics with a migration history, for example, have often not been the focus of gender equality policies. However, education and social background play a crucial role when it comes to taking up and successfully completing a course of study.

These findings call for critical reflection on existing gender equality policies at the institutional level, but also at the individual level, amongst the people involved in developing the activities. As posed by Ferree (2009): Who do the change agents represent and to what extent do their narratives and personal biographical experiences in the science system influence their definition of inequality, discrimination and injustice? How have their possibly existing academic privileges (Elsherif et al., 2022) led them to neglect the influence and impact of social structures and processes in the practical implementation of change measures? Referring to the latter aspects, I focus in my presentation on the contribution of co-production approaches as catalysts for transformative change in organisations through the involvement of different institutional actors and the emphasis on joint knowledge co-production.

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Navigating marginalisation: A feminist perspective. A case study of women's organising in Matinyani Sub-County, Kitui County, Kenya

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The marginalisation of women is an issue of contemporary importance and bears significant social and economic implications. Universal and long-standing, its extent, manifestation and consequences vary across race, geographies, and cultures. However, the impact of marginalisation is more acute in developing countries, making life even harder for deprived and underrepresented populations.

Using an ethnographic design to capture lived experiences in situ, this study used feminist standpoint theory as a lens to explore how a group of women in rural Kitui, Kenya, navigate their marginalisation using *mwethya* as a basis of organising for social capital. *Mwethya* is a cultural practice whose ideology contends that personhood is realised through communitarianism. Through the social capital realised from their organising, they are then able to further leverage agency to scaffold their attempts at personal and collective social mobility through engagement in other collectives and initiatives.

Living actively alongside the participants, the researcher was allowed a personal insight and experience of the day-to-day lives of the women. Social constructivism and a thematic analysis were applied in the analysis of data to reveal the gendered dimensions of marginalisation and poverty that lie silenced behind walls of culture, tradition, and hierarchism. The rich data revealed individual and collective experiences of pariahism, stigma, trauma, and gendered struggle and inequalities. However, it also revealed an admirable resilience and determination that anchored a passion and zest for a better life. The research therefore demonstrates how the women, in an interplay of agency and structure, leverage *mwethya* to support welfare and gain social capital, in a collective attempt to overcome the social and cultural barriers and moulds that impede their lives; those that have normalised the suffering of women rendering them, subalterns.

The primary interest in this topic of research stems from personal heritage. There is also a determination to gain an inclusive understanding of the contextual nature of black African feminism(s), especially at the grassroots. This contributes to the debates that address the geopolitics in knowledge production by demonstrating how the diversely unique experiences of women shaped by lesser-known societies and cultures are precluded and overpowered by more dominant narratives and parameters of the majoritarian Global North. This research underlines that specificities of context determine different forms of feminism that are specific to certain groups of women; something which could not be articulated in its own merit if clustered in the wider, more generic categories of feminism put forward in available literature.

Keywords: Marginalisation; vulnerability; poverty; organising; culture; gender inequality; feminist standpoint; black feminism(s); knowledge production



"The ideal woman in India is the mother, the mother first, and the mother last": Working mothers' positioning and identity at work

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Motherhood is a politically and emotionally charged unique transition experience of one's own identity. Despite a large volume of literature documenting the impact of motherhood on women's careers, less understanding exists of the actual negotiations and trajectories that mothers take to frame their new identity of mother-worker in the workplace. The choice of working and not working, i.e., 'opting out' for mothers is often constructed as a binary choice. This conception is a fallacy, as many negotiations go into making the complex decision of leaving or continuing work. Previous research has primarily focused on how the organisational policies, maternity leave and family structures enable or restrict women's employment after childbirth. In this paper, we explore the perspectives of working mother's ongoing struggles to define who they are, to understand how their perception of work and identity changes when they become mothers. We go into deeper analysis of their decision to continue working, and examine how mothers negotiate and contest their positioning at work after their transition into motherhood. We do this by situating the subjectivities and mothering practices at the nexus of tensions between work-life balance and motherhood expectations. We discuss the complexities of the patriarchal motherhood ideologies as represented in popular Indian literature, media and cinema, to explore how women are constructed as workers and their experiences as first-time mothers' transitioning to motherhood. Being conscious of our shared patriarchal discourse and the essentialist debates within feminist discourses that motherhood continues to occupy a contested space, we bring out the ongoing challenges of these contractual aspects of mothering.

Identity is conceptualized as a fluid and ongoing process that is mutually influenced by subjective and constructed experience. Preliminary findings show it is in social networks and social relationships that women's new selves are produced. Negotiating and forming identities are both a cognitive and affective process for mother workers. The findings corroborate the foundational premise of symbolic interactionism of Blumer and Mead that one's self-concept is anchored in social domains, and this proposition comes out as critical one when investigating the joint effects of identity and social networks on women's careers. Through a discourse analysis of these women's personal subjectivity and human agency in everyday work contexts, this research centralises the individual agency of women, and probes how women's identity is formed in her social networks, and how that impacts their decision to continue working as they enter into motherhood.

Keywords: mother-worker; women; subjectivity; career; work; social networks; agency



Women's participation in trade unions in Namibia: A historical perspective

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This paper examines women's participation in trade unions in Namibia from a historical perspective. Since the formation of trade unions in Namibia in the 1980s, the history of women's participation in trade unions has emerged. In Southern Africa, generally, and Namibia, specifically, women's participation in trade unions has been marred by the previous patriarchal and colonial control of women's position 'at home', control over their mobility, productivity and reproduction, enriched by the cultural and religious education and by male scepticism regarding women as equals in trade unions and the waged labour sector. Few studies detail women's participation in trade unions, compared to their roles in the liberation movements. This paper is thus a contribution to women in trade union history in Namibia and beyond as a basis for further scholarly related research. In particular, the study asked: What were women's needs and interests with regard to joining trade unions; their roles in promoting or implementing key activities to change women's position at work places; the key impacts of women's participation in trade unions, especially in terms of shaping the status of women in trade unions today and in promoting equality in work places, equal representation within the leadership structures and the bargaining frameworks? The central aim was to explain traces of progressive trends in women's participation in union leadership over time, and to suggest how serious obstacles to promoting women's interests in unions through participation in leadership can be addressed — practically and feasibly.

Methodologically, the study made use of mixed methods by applying a qualitative approach of oral data collection through face-to-face interviews under purposive sampling of interviewees. Archival materials from the National Archives of Namibia were perused in a desktop review of literature. A quantitative approach was used in analysing available statistics. The study applies a narrative and life-history approach in analysing data, by interpreting oral interviews for meanings that speak to answering the central questions.



Blurring the voices of the working migrants: Media influence on migration in South Africa

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It is an understatement that media is the 21st century leader in sustainable living globally. The media plays an important role in any society, as it communicates information to citizens and others on social, economic, environmental, and political issues affecting them. It is therefore no fallacy that the media wields power to shape public perception on key developmental issues, one of which is migration. The 2018 World Migration Report clearly indicated the complex relationship between media and migration and how this can influence and change the attitudes of people, including policymakers and members of societies, towards migration. The migrants located in the workspaces are part and parcel of the migration discourse. It is, however, surprising that the voices of the working migrants in the mainstream media are missing. The voices are determined by those in vantage positions like politicians, academics and locals, including citizens who have economic power to influence the media. Migrants, particularly in the Global South, are rarely if ever given a voice to combat myths and misinformation regarding their motivations and experiences. Modern migration is influenced by global trends like climate change. In this article, the focus is placed on the vulnerability of working migrants, especially in South Africa. The coping and adaptation of employed migrants from the south-to-South Africa will be highlighted as it was reported in various media. The xenophobic aspects and the operation Dubula principles of treatment of migrants are navigated as they portrayed in the media. To conclude the article, the media influence is discussed, to examine if the origins of the media are Afrocentric or Eurocentric, in order to recommend the best way of narrating working migrants' experiences in a just manner that will encourage the attainment of the 2030 Agenda for Sustainable Development.



Structural change and gender sectoral segregation in selected African countries

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Structural change is the process of production shifts from agriculture to manufacturing and service sectors, further followed by a decline in manufacturing share and an increase in service sector share in the total economy. Structural heterogeneity — the isolation of high-productive activities from the rest of the economy — and premature deindustrialisation — a prompt shift into a service economy without proper development of the industrial sector — are amongst the pathological phenomena identified in the literature (Rodrik, 2016; Tregenna, 2016). The prominent debates on economic development in African countries are concerned with these structural change patterns (De Vries et al., 2015; Tregenna, 2015). While the canonical works on this topic (Lewis, 1965; Kuznets, 1966) have been complemented by research in the general structural change impacts on economic development (McMillan & Rodrik, 2011; Herrendorf et al., 2014; McMillan et al., 2017; De Vries et al., 2021), the gender implications of such transformation are less understood (Seguino & Were, 2014; Dinkelman & Ngai, 2022; Gottlieb et al., 2022).

This study used econometric analysis to understand whether and how labour productivity and gender segregation are linked. The key argument of this paper is that labour productivity, computed as the ratio between value added to employment, might have a non-linear relationship with gender segregation. Initial productivity gains derived from the process of structural change can imply a lower demand for physical requirements. As lower physical requirements are found to increase the demand for women in the paid workforce (Rendall, 2013, 2017), one might expect an increasing participation of women in all the sectors in the economy. However, further productivity gains above certain levels can couple with gender stereotypes and discrimination to deter the entrance of women in specific sectors, and thus fostering the crowding of women's employment in specific sectors (Bergmann, 1981; Seguino & Braunstein, 2019).

This study used an extensive panel database with information on 10 sectors that cover the total composition of the economy in a selection of African countries during 1960 and 2010. The country selected were: Botswana, Ethiopia, Ghana, Kenya, Malawi, Mauritius, Nigeria, Senegal, South Africa, Tanzania and Zambia, based on data availability. It should be noted that collecting accurate data on value-added employment and female share at sectoral levels, together with country-level information, is highly demanding, specifically in terms of gender breakdowns of the data.

Descriptively, the study found that those countries where gender segregation has decreased show, simultaneously, an increase in labour productivity. To consider the causal role of structural change in the gender distribution of sectoral employment, the paper specifies data models at both aggregate (country-year) and disaggregate levels (country-industry-year), together with instrumental variable approaches. The results here suggest a non-linear correlation between labour productivity and gender segregation. A non-linear relationship emerges from rising labour productivity and segregation: initial gains in productivity increase women's employment across sectoral levels. Nonetheless, further productivity gains imply increasing sectoral segregation by gender, possibly through higher barriers for women to enter high-productive sectors, and a crowding effect in the service sector. Rising female labour-force participation appears to reduce sectoral segregation, probably by changing cultural norms and eroding traditional gender roles in paid and unpaid work.



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The estimates failed to find a significant role of economic growth, international trade or education in segregation; the estimates here suggest that fertility decline can equalise the gender distribution of sectoral employment. Country-industry-level panel estimates further identified which specific sectors structural change mediates in the feminisation or masculinisation of employment. Specifically, the effects of structural change in gender sectoral segregation in the sample of countries seem to be mediated by manufacturing, utilities, construction, business and government services. These findings add to the general literature on structural change and gender-aware macroeconomics.

Important policy implications can be derived from the empirical analysis. First, the process of structural change comes with complex transformations of the production of market and non-market activities, formal and informal sectors, as well as paid and unpaid work. A gender sectoral perspective is needed to fully understand the implications of structural change for the whole economy and workers. While women's labour-force participation was found to reduce gender segregation, other factors of structural change, such as employment shifts in high-productive sectors, can countervail this gender equality trend. Finally, the interplays between participation of women in the paid force and sectoral segregation can be interpreted as evidence that, as some gender inequalities are eroded, other, new types of inequalities emerge.

Keywords: structural change; gender sectoral segregation; dissimilarity index; instrumental variables



Being seen as the origin of our discontent: Perspectives and perceptions from dominant group members

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This paper explores the perspectives of dominant group members (DGMs), seen as white men, typically portrayed as the problem and cause of the exclusion of marginalised gender identities, including women. By also gaining an understanding for the perspectives of DGMs themselves along with marginalised identities could serve as an alternative approach to intervening in a more a sustainable way, to ensure the rightful place of all identity groups in organisations.

The United States and South Africa are both countries with a legacy of white male dominance, while looming large is the sense of always almost being on the cusp of intergroup conflict. Both societies are undergoing tremendous changes with challenges in the correction of workplace and societal imbalances at the intersection of race and gender. Targeted organisational efforts take on the form of legislation and diversity management (DM). Yet, to ensure a more just and equitable workspace, both DGMs and marginalised identities should be accommodated and supported if workplace inclusion is seen as the goal.

While research on DM has rightly focused on the predicament of marginalised identities, less is published about the identity group that is seen as the cause of these problems. This paper forms part of an unfolding study building on the insights of dominant group members theory and conflict management, such as paradox theory. Data were collected from white men in middle management in the US and SA, from various organisations, by means of online interviews, with a sample size of 33 (US: 16; SA: 17). The paper explores their sense making of the concept of DM and their perceptions of inclusion at work. A qualitative thematic analysis informed by a critical realist perspective was used to discern DGMs views and suggestions as they relate to their role as part of DM and the creation of an inclusive working environment.

Preliminary findings include the importance of role models, such as mothers, when growing-up, and open social conversations with marginalised identity groups, to better understand their point of view. Challenges identified include the struggle to cope with a sense of privilege and knowing what to do about it. While most participants showed an acceptance of positive discrimination and a willingness to support marginalised identities, they also voiced the need to avoid labelling white men as the only grouping that struggles with biases.

DGMs are currently still a powerful grouping in the workplace. Through DM, there is a possibility that the resistance of DGMs and potential risk for intergroup conflict can be turned towards positive workplace activism for the inclusion of all gender identities. By improving our understanding of DGMs and scrutinising assumptions about DGMs that inform DM, we advance our understanding of inclusion as it pertains to the whole system, including DGMs.



"Have you tried doing yoga?" Troubling encounters with mental health and (un)wellness in the PhD experience

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My wellbeing has been in a steady decline since starting my PhD. This semester, it got so bad that I was forced to take a break from my project to focus on taking care of myself. But instead of a restful pause, it feels like I'm doing something wrong. Like I am a failure. Even when my logical brain knows it's the institution that has wreaked such havoc in my system, I feel as though it's my fault that I can't keep going, keep up, bounce back, push through. I have been taught over and over again that wellness is on me; that I can get better if only I meditated enough, slept well, ate more vegetables, went for a walk. Now, as I come to the end of my break, I am faced with the fear of re-entering a working environment that I know is not healthy for me. And because I can't change the institution, once again I'm left to shoulder the responsibility of it all myself. (Co-author)

In this paper, we engage our own experiences as PhD students to trouble normative framings of mental health and well-being in academia. Within the neoliberal university, the PhD experience is increasingly reduced to metrics and approach in terms of "inventories of skills and capacities such as time management, self-motivation, and resilience" (Bansel, 2011: 549). Relatedly, amidst increasing casualisation and precarity in higher education, PhDs are subjected to insecure contracts and workloads as tutors on the frontlines of the student learning experience. Although casualised work is often presented as a flexible arrangement benefiting both staff and students, PhD researcher-workers increasingly find them(our)selves vulnerable, financially insecure, and facing grim long-term career prospects (Muddiman et al., 2020). Resultant anxiety, and issues of mental health and (un)wellness more broadly, are often considered as an individualised affliction for which employees and students are encouraged to take personal responsibility (Loveday, 2018, Gill & Donaghue, 2016).

Directly challenging mental health and well-being as an individual responsibility, our intervention aims to illustrate the costs and harms of such individualisation and its inadequacy as a framing to understand and address mental health and (un)wellness. We do this by narrating five autoethnographic encounters from our PhD experiences, emphasising the affective, structural, and collective aspects that are often invisibilised in normative accounts. We describe these encounters as: illegibility at a mental health and well-being session for PhDs; marginalisation and togetherness on the picket line; the disappearance of disability; disclosure and vulnerability in PhD interruptions/extensions; and ironies and precarity of PhD tutors.

In doing so, we call for a recognition of the structures that (re)produce unwellness in academia and among PhDs, and specifically recognition of the way(s) in which universities and PhD programmes are complicit in this. We further propose solidaristic resistance and intellectual activism as a necessary but insufficient response to the individualisation of mental health and well-being in academia.

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Imagining diversity: An Irish case study of graduates' perceptions of inequality in media work

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Work and jobs in creative industries are distributed on the basis of certain social and cultural attributes being prioritised or valued above others (Henry & Ryder). Similarly, educational institutions often aspire to reproduce those valued characteristics and attributes in graduates (O'Brien et al.). As Banks notes in his work on creative justice in the cultural industries, discourses of talent "cast a convenient veil" over some of the unequal aspects of creative industry education that "favour the favoured". A person who is socially disadvantaged in terms of race, ethnicity, disability, class, gender or sexuality is rarely understood as talented or as a valuable contributor to the creative sector, and, rather than being sought out, they can be marginalised or excluded when it comes to education for creative work. As Banks observes, "higher education in the creative arts is revealed to be much less guilty of elevating the naturally talented, than of reproducing established patterns of social advantage". Despite this insight, it is nonetheless routinely argued within industry and educational institutions that talent and hard work, or meritocracy in general (Littler), will out and people will get the opportunities and positions that they "deserve" or have "earned".

This duality in attitude is at the heart of our paper, in which we discuss how aspirant entrants to the creative industries perceive inequality and how it might shape their entry to or experiences of media work in Ireland. We explore how graduates of a media degree think that class, race, ethnicity and gender in particular will shape their creative working lives. The analysis of this question is based on a case study approach. Data were collected from an in-class, open-ended survey with a cohort of final-year students from a single degree programme in Ireland. The findings of this study form the basis of our paper. Key findings include that students largely value the idea of creative justice, but are ambivalent about whether or not it characterises the Irish industry; they see injustice in representations and participation in Irish media; they are somewhat sceptical about equality initiatives in the sector; and they do accept that there are significant barriers to entry. In short, the graduates were not convinced Irish media was a meritocracy or that 'talent will out'. Ultimately, we argue that this may deter graduates from seeking work in Irish media industries, which can potentially perpetuate inequality.



Entrepreneurial intention: a comparative study between traditional markets and LGBT markets

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This study analysed the entrepreneurial intention (EI) manifested by potential entrepreneurs for traditional and LGBT markets, thus tracing a comparative EI for both markets. The aim was to understand the vision of potential future entrepreneurs about markets focused on the LGBT public, that is, if they see this market as a market option for future business. Quantitative research was adopted based on structural equation modelling to carry out this study. As a main result, this study identified a difference between entrepreneurial intention when comparing the focus on traditional markets and markets focused on the LGBT public. Thus, the study fills some gaps identified in the literature regarding minority entrepreneurship, in general, and entrepreneurial intention for LGBT markets, which is still very little explored. The study advances the search for a better understanding of the aspects that may impact the decision and perception of potential future entrepreneurs. Furthermore, it contributes to the literature by comparing traditional (general) markets and markets for the LGBT public, bringing the perception of potential future entrepreneurs about both scenarios.

Keywords: LGBT; entrepreneurial intention; LGBT market; diversity



Gendered management and the marginalised women workforce in theory and practice: Experience from the Bangladesh ready-made garments industry

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Women at the bottom-level workforce in precarious employment face extreme inequality in the Global South. Women workers in the clothing industry in Bangladesh experience unequal treatment from managers regarding job characteristics like promotion and recruitment, despite women being in the majority in the workforce. Women's representation in managerial and leadership roles in the ready-made garments (RMG) industry in Bangladesh remained low and unchanged between 2010 and 2018 (approximately 9% of all managers). The declining rate of women's participation, from 80% to 60%, also shows that women workers are marginalised in this industry. Several factors might be responsible for this fact. The gender diversity management practices in the factories may have an impact in identifying these factors.

This study investigated why the women in the RMG industry have been marginalised in the context of work and organisation, and how the diversity management scholarships address the unequal positions of women workers in this industry. Data were collected through 45 in-depth semi-structured interviews with employers, NGO activists, academics, researchers regulators, and labour lawyers, including 19 RMG factory managers (from ten factories) during March and June 2021.

The data revealed that management in the RMG factories is male-dominated; men are preferred for supervisory positions, as men are considered more capable of taking risks and work pressure, and have fewer household responsibilities. There is a wide acceptance of men's management style, which is considered powerful, coercive and capable of handling multiple complex issues. This study also found that women workers are taught to believe in not taking a managerial role, or failed to continue a leadership role because they were not confident in adopting men's style of leadership, confronting bullying and non-co-operation from co-workers, and were typically guided by gender norms and stereotypes according to which women are subordinates. The findings further revealed that there is a clear gender-segregated work system in the factories keeping women in low-paid, labour-intensive and time-demanding jobs, and men in higher-paid work with less time pressure.

This study used the critical approach of diversity management (DM) theories to analyse the findings. The critical diversity literature uses the sociological perspective to identify the differences in the identities of the employees in the workplace. The social construction of identity, power relations and hierarchical systems in the workplace and diversity discourse analysis are the important branches of critical approaches, and were used to analyse the data. However, these scholarships lack intellectual contribution to gender diversity, and overlook the marginalised women in the Global South. This study found that cultural influence, patriarchal dominance, misinterpreted religious beliefs, the contexts of family and society and the historical disadvantages of women are the phenomena that create structural inferiority in the workplace. Women at the workplace are often trapped in this structural inferiority in the Global South (specifically in the RMG industry in Bangladesh), and rarely find a way out of this victimised position.



Liminality of professional identity and caregiving identity amongst women professionals working in the rural development sector in India

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Women in the rural development sector in Global South countries have received negligible attention in research (Grünenfelder, 2013). While Global South countries, due to their unique socio-economic conditions, open opportunities for women to work in the social development sector, at the same time, gendered social expectations create barriers for women professionals in such professions (Handy, Kassan, & Renade, 2002). This study focused on the 'in-betweenness' experiences of women professionals in the rural development sector who live in the liminality of ideal professional identity and traditional caregiving identity. Through extensive interviews with 18 women professionals who work in the grassroots sector across seven states of India, we explored the challenges that arise from their liminal experiences of work and home, and how they navigate such challenges using various strategies. Our findings indicate a strong link between performativity at work and home through various self-congruence practices.

In this study, we adopted a qualitative approach, where in-depth interviews were conducted with women professionals about their work experiences, life experiences, and strategies to cope with their work-home conflict. We approached working women professionals in the rural development sector with more than five years' experience in the field, in order to uncover various challenges that they face that arise from their family and work spaces.

Our study contributes to the liminality struggles, performativity, and work-life conflict literature. While the Global South context creates unique struggles for women in general, women in the rural development sector who are expected to give more due to the nature and demand of work at the rural development sector further experience various conflicts in maintaining their traditional caregiving roles at home. As a result, these women always experience guilt, whether they are performing work roles in gendered organisations (Acker, 2006, 2012) or a caregiving role at home. The paper discusses the strategies used by women professionals engaged in the performance of rural development work in India to survive and thrive at work. We discuss the relationship between such strategies adopted and reinforcement of gender performativity (Butler, 1990) through such actions.

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Crossing the border of the artist's identity: Exploring the (trans)formation of professional identities of Ukrainian women artists

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Gender discrimination, the migration crisis, and the precariousness of jobs are all on the rise in today's societies. The global conflict caused by the war in Ukraine has deepened and enhanced the exclusion of women while disrupting their sense of professional identity. War affects women and men differently, but what exactly does it mean for women? Ukraine's own voice, the voice of its women, is often lost in the flurry of stories and headlines in the mass media. This research examines the gender dimension of the war through the lens of the experiences of Ukrainian women artists.

It is widely known that women artists have already been put in the background of art history. For decades, art historians saw women artists as a complement to their male counterparts. They claimed that women artists had little chance of making it in the industry, since art was traditionally seen as a 'masculine' endeavour (Miller, 2016). The topic of women artists' exclusion has been overlooked and censored for years (Nemser, 1973; Nochlin, 2017; Piirto, 1991; Stalp, 2015). Moreover, women's experiences have also remained invisible and unheard in scholarly articles on armed conflicts (Thompson, 2006; Wright, 2022). So far, few researchers have looked into the 'herstory' of war. This, however, has started to change, and the topic is now being addressed in both scientific publications and political debates (UN Women, 2022; Wright, 2022). Yet, finding the appropriate means of expressing the artists' identities and, thus, constructing their professional persona, has a vital role in the management of the worldwide cultural realm (Bain, 2005; Thornton, 2012).

The examination of relevant academic articles led to the identification of a research gap concerning the transformation of women artists' professional identities in response to armed acts of violence. Hence, in light of the present crisis resulting from the Russian invasion of Ukraine, the researchers chose to examine the role of gender in professional identity conflicts through the experiences of Ukrainian women artists.

In this research, we interviewed 22 women artists from Ukraine to understand their perceptions of professional identity conflicts caused by the war. The study's findings shed light on the professional identity transformations that women artists experience, impacting their self-identity, art work and meaning of their art in the face of the war. The presented 'herstories' shift our focus to the profound, non-stereotypical effect that violence has had on women. The voices of migrant artists point, not only to the physical crossing of country borders, but also to an unintelligible element: the interference of creative practices, which influences the formation of their new professional identities.

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From intellectual activism to impact by way of ubuntu and communityship

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The story of how a transit organisation (bus system) went from intellectual activism to social justice impact is an unusual one, but one with hope for how to apply the power of ideas to social justice. SORTA Metro is a transit organisation located in Cincinnati, OH, USA. Like many transit organisations, the population that is served is often, although not exclusively, marginalised on many levels, including gender, race and SES. SORTA Metro's mission is to connect people and places, thus driving economic growth and expanding quality-of-life choices. Historically, this was done through traditional mechanisms of increasing ridership and increasing bus routes to places of employment and need such as hospitals. However, with the introduction of an employee development programme headed up by a former academic who focused on intellectual activism, an innovative idea was born. The first task of the employee development programme is to create and execute a leadership development programme. Of course, as part of the leadership development programme, there is a focus on diversity, equity, inclusion, but the 'secret ingredient' of the entire programme is the overarching guiding model of ubuntu, an African humanistic philosophy. When the components of ubuntu were outlined, it became clear that SORTA Metro was in a unique position to not only train their own employees about leadership development in a community-based, interconnected manner, but SORTA Metro was uniquely positioned to engage in 'communityship'.

'Communityship' is not a term that is widely known. For our purposes, we define it as an integral, inclusive process with fair and equal representation of all community members, who are recognised as leaders, for the purposes of citizen and community flourishing (Dinan, 2021). It is our thought that citizen and community flourishing leads to peacefulness and community peace. Recognizing that Nelson Mandela's efforts to unite a diverse South Africa post-apartheid were in large part based on ubuntu, SORTA Metro applies the tenets of ubuntu, such as recognition of our interconnectedness, employing compassion and forgiveness, and treating others with dignity (there are many more) throughout the leadership development curricula and throughout the community development programming. For example, The Being Peace levels include: self-awareness (being peaceful and aware), self-mastery (mastery of being peaceful and aware), and relational awareness (applying being peaceful and aware to at least one other). The Doing Peace levels include: relational mastery (mastery of being peaceful and aware with others), and infusing attitudes, behaviours, and thoughts that support Be Peace For Peace. The ultimate desired outcome is Peace (Being Peace and Doing Peace) for the purposes of a flourishing community comprised of flourishing, peaceful citizens (Dinan, 2021).

Once the leadership development programme is concluded within SORTA Metro, the plan is to work with our Vice President of Community Relations and offer the Leadership Development and other trainings at no cost to local community residents. SORTA Metro believes it is important to serve our community members, and thus we are moving towards more integrated programming that will elevate the community members in such a manner as to impact them personally, professionally, and in community, in other words, the power of ideas in service to social justice issues for the purposes of elevating community members and the community as a whole.

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Artificial intelligence in talent management: A help or hindrance for equality?

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Artificial intelligence is disrupting the talent management function by transforming how we attract, develop, and retain talent. Talent management systems incorporate various capabilities, including HR analytics, natural language processing, chatbots and algorithmic decision-making to generate actionable insights. In some cases, autonomously producing insights without being explicitly programmed to do so reduces the need for human decision-making.

However, AI-based talent management systems are in their infancy. AI companies claim that they de-bias decisions, build capability, and enhance efficiencies, but these technologies also potentially replicate and perpetuate bias and intersectional social inequalities. With the influx of these technologies into the market and the pressing need to attract and retain diverse talent, the paper maps the landscape of AI-based technologies in talent management processes and explores the user experiences, perceptions, and impact on marginalised groups. With these technologies' opaqueness, employees are not always fully aware of how data are collected and applied to a question or challenge.

Using black feminist and gendered organisation theory, the paper examines the impact of these technologies on the under-representation, progression, and retention of professional black women in the UK. Several reports call for further research and greater transparency of pay and promotions for black women working in big tech and financial and professional services to counteract managers' negative biases. The study examined the extent to which AI is used in career development and retention strategies, and whether there are any impacts on equality or potential unintended consequences to users that may arise from using such technologies. This paper contributes to a growing body of feminist approaches to AI and how it (re)produces gendered and racialised biases in work literature. A qualitative methodology was adopted to address these questions. Semi-structured in-depth interviews were used to assess the responses of (i) HR professionals (management-user perspective), (ii) AI companies (developers' perspective) and (iii) black professional women (employee perspective). In addition, marketing materials, newspapers, and published reports were analysed to assess whether we should consider this influx of AI as a help or hindrance to workplace equality.



Feminist intellectual activism in Early Modern Spain: Teresa de Cartagena (ca. +1478) and her use of accounting to propose a new spirituality

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Teresa de Cartagena was a catholic nun who lived (ca. 1425 – ca. 1478) in Burgos, the principal economic centre at the end of the middle ages. She was a member of the mercantile upper class in the city. She developed a religious life, and she was also educated in profane knowledge. Teresa studied in Salamanca, and then attended the intellectual debate about the main economic and moral problems. She is the first author of a treatise in Castilian. Because of the (adverse) reaction it produced in her times, she was also the first feminist in the Castilian language. She wrote another treatise defending the equality between men and women in intellectual terms.

Because she felt deaf during her youth, she transformed her religiosity and adopted an inner spirituality (Devotio Moderna), which was very innovative in her times. To face this novelty, she used an alternative vocabulary to conceive her inner life and express it to other female colleagues inspired by her way of living. To do so, Teresa used the language of business that she learned in her youth and expressed her religiosity as a spiritual business.

Thanks to the combination of stoicism, business language, and some Christian notions, she proposed a (spiritual) system that made women as worthy as (if not more) than men in their search for salvation. Her focus on management (specifically cost management) assumes an alternative vision of pain, virtues, and life, maximising the use of resources that lead to salvation. We propose reconstructing how she sees the equation to achieve her spiritual goals, translating it into current business and accounting language.

Based on her two treatises, we argue that accounting was used to express (and could be used in our day) to defend feminist and ecofeminist logic, reinforcing some political discourses against male domination, capitalism, and excessive consumerism. In fact, although she had no recognition before her days, we can consider her representative of the way of thinking about some parts of Catholicism. We can see how her ideas were reproduced by another woman, like Saint Teresa de Jesús, who organised new convents and developed new economic logic in Catholicism.

On the other hand, as Teresa defended very unorthodox economic ideas, we can analyse her treatises as an inspiration to new forms of economics (degrow), but also to other aspects of the public spheres, such as ecofeminism.



Gender longevity and educational involvement in the interactions of employment in Nigeria

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Increased migration, inequality, and ad-hoc and insecure employment relationships are all prevalent in societies today, further intensifying the exclusion of marginalized gendered identities from the framework of labor and organization. For a sound mainstreaming policy, policymakers must ensure that the prevailing jobs demand is predictable and stable. This study is designed to answer how gender longevity and educational composition explain the employment opportunities in Nigeria. In the ex-post factor research, the time period under consideration is from 1991 to 2021. Furthermore, the data were sourced from the World Development Indicators (WDI). For estimation of employment demand, Autoregressive Distributed Lags (ARDL) estimation was chosen. The findings show that in the short run, past gender educational attainment proxy by the ratio of female secondary school enrollment to male (ESR) and historical gender longevity proxy by the ratio of female life expectancy to male (LER) significantly reduced female unemployment in the short-run (Error Correction Model (ECM)). However, on the long-run, both the ESR and LER insignificantly increased unemployment in Nigeria. Furthermore, Wald Test results for ESR and LER are significant thus compelling rejection of the null hypothesis that they do not increase unemployment in Nigeria. Similarly, since the coefficient of $Cointeq(-1)$ is negative (0.32), significant ($P = 0.0009$) and in between -1 and 0, it ensures that the equilibrium formed is converging and stable. It means that if policy-makers intervene by 1% change in the independent variables (ESR and LER), there is a likelihood of improved employment (decrease in unemployment). Thirty-two (32) percent of the policy target will be achieved in one year. This means that the policy lag of this model is 3.13 years ($\text{Policy lag} = 1 / (Cointeq(-1))$, that is $1/0.32 = 3.125$). Hence, policymakers must consider future patterns of life expectancy and education composition of the females in Nigeria while devising employment policy. By so doing it will ensure sustainable gender mainstreaming in Nigeria.

Keywords: Female unemployment, Female education, Female Life Expectancy, ARDL

JEL classification: B54, J16, J18



Disrupting heteronormative white colonial governance: Learning from the experiences of indigenous and non-indigenous racialised women and gender-diverse public-sector actors

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In this paper, we present the findings of our qualitative study (In the deep: How do public sector workers reproduce and disrupt settler colonialism?) of Canadian provincial public-sector workers (n = 36) on Treaty 6, 7 and 8 (Alberta) and unceded Coast Salish territories (British Columbia). In this research, we examined how variably located public-sector workers, with respect to race, gender, sexuality, class, ethnicity and more, are socialised to reproduce white heteronormative settler colonial structures and to resist them, largely in the sectors of health, education, and child welfare (Nath & Allen, 2022).

Our focus in this work resides at the meso-level, where people and institutions meet. It is in this space that discretion operates in ways to reproduce gender and interlocking inequities and foreclose change, and also in ways that disrupt and refuse settler colonial imposition, authority, and jurisdiction.

We turn the gaze onto settler colonial government systems that continue to marginalise, discriminate, and direct harm towards indigenous and non-indigenous racialised women and gender-diverse public-sector actors despite official commitments to gender-based analysis plus (GBA+) policies, diversity, equity and inclusion (DEI), and reconciliation with indigenous peoples.

Grounded in feminist, antiracist, decolonising and indigenous leadership and related literature (Arvin, 2019; Batliwala, 2013; Dhamoon, 2015; Khalifa et al., 2019; Kenny & Fraser, 2012; Kitossa, 2019; Liu, 2020; Nkomo, 2011), we answer calls for intellectual activism (Collins, 2012) by centring the workplace activism (intellectual, relational, embodied, and otherwise) being articulated through the quotidian labour and leadership of indigenous and non-indigenous racialised women and gender-diverse public-sector leaders and employees. Through an intersectional analysis of our findings, we aim to 'decentre' white settler heteronormative leadership and governance, and to animate the practices and relationalities participants identified that challenge gendered, racialised, and classed fictions of the white settler colonial state, in order to transform public-sector work and organisations. In doing so, this paper draws from the interventions of participants to map complex iterations of implication and complicity, resistance and refusal, and the theories of change that get reified or deemed possible within the heteronormative white colonial public sector.

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