Gender, Work and Organization 14th International Interdisciplinary Conference 2024

Conference theme: Imagining Decolonising Knowledge Exchanges: Embracing the Justice, Equity, Diversity and Decolonisation, Inclusion and Indigenisation (JEDDII) Way

Stream proposal: Memory, History, and Gender

Organizers

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This stream invites contributions that address memory, oral traditions and critical organizational histories of gender and feminism. There is a growing body of work that intertwines alternative and critical feminist organizational history that challenges contemporary forms of capitalism and patriarchy (Calás & Smircich, 2006, Fraser, 2009; Durepos, McKinlay & Taylor, 2017; Ribeiro, et al. 2019; Ruel, Mills & Mills, 2019; Shaffner, Mills & Mills, 2019; Luna & Barros, 2023). This work draws on insights from gender and feminist thought including a range of ethical and critical, psychoanalytic, socialist, poststructuralist/postmodern, transnational, postcolonial/decolonial and indigenous traditions. These traditions allow for understanding complex intersections of gender, sexualities, race, ethnicity, and other social categories. Mobilizing these approaches allows us to deconstruct traditional mainstream positions, opening space for different historical and political commitments that recognize asymmetric power relations.

Gender and feminist scholars are pioneers in developing novel epistemologies and research methodologies that expose gender biases in science and society, illuminating marginalized perspectives of women, non-white, ethnic/indigenous/aboriginal and religious minorities, and other oppressed or subaltern groups such as lesbians, non-binary, and trans people (Anderson, 2003; Moraga & Anzaldúa, 2015; Iwama et al., 2009; Ribeiro, Oliveira & Ipiranga, 2018; Luna & Barros, 2023; 2019; Gill-Peterson, 2023; Teixeira, 2020).

This stream welcomes feminist work that is rooted in a diverse set of philosophical, historical, sociological, and indigenous perspectives. Researchers are invited to ask questions about, among others, denaturalization, non-performative intent, reflexivity, the idea of emancipation, social movements of resistance, (de)coloniaty, as well as ethics and indigenous methodologies (Fournier & Gray, 2000; Alvesson & Willmott, 1992; Lugones, 2007; Dussel & Ibarra-Colado, 2006; Banerjee & Linstead, 2004; Brant Castellano, 2004; Iwam, 2009). This stream is dedicated to using a critical feminist lens to rewrite history. In doing so, we invite authors to disrupt origins given that "starting

points are not natural or given but constructions effected culturally and sedimented through time" (Durepos et al., 2019, p. 8).

In recent years, important discussions about gender in the context of cultural studies involved metaphors of "flesh and blood" for proposing the construction of theories that make it possible to establish a bridge between the contradictions that exist within the various movements of everyday identities. Such contradictions involve, among other things, aspects intersectional such as skin colour, sexuality, and possessions. As a result, Moraga and Anzaldúa (2015) and Durepos, McKinlay and Taylor (2017) propose that the way to describe this construction is to create spaces for women to tell their stories using their own words. Yarbro-Bejarano (1994, p. 6) points to the need for a new theoretical paradigm "[...] that enables the expansion of the categories of analysis in order to give expression to the lived experience and to understand in what way race, class and gender converge".

Making space for women to tell their stories is made possible with a contextual understanding of the history of gender relations. Where male-dominated governments grew, women's sexuality needed to be controlled and their rights were increasingly restricted (Stearns, 2007). In looking at the history of white women, feminist philosopher Simone Beauvoir (2016) highlights that entry into the job market was the main driver of transformations in the role and position of women in the public arena, and consequently, as a door to female emancipation. The search for this emancipation was also brought to light by feminist movement activist Betty Friedan (1971) who challenged the social position of women in the 1960s and 1970s.

However, between the 1980s and 1990s, African American feminists began to challenge homogenous (white) construction of women and feminism (hooks, 2019). Arguing that feminism had been dominated by white women, African American feminists explained that the thesis of common oppression turns a blind eye to the social injustice suffered by black women (Teixeira, Carrieri & Souza, 2020; Mesquita, Teixeira & Silva, 2020; Teixeira & Carrieri, 2019; Moraga & Anzaldúa, 2015). Along these lines, indigenous participatory and decolonization methodologies, such as Two-Eyed Seeing, which propose a critical ethical discourse on appropriate research protocols when sharing their traditional stories to guide constructions analysis (Kandasamy et al., 2022; Whitty-Rogers et al., 2016; Brant Castellano, 2004; Iwam, 2009) also took hold.

These discussions were expanded and incorporated into other spheres, including Organizational Studies and Labour Relations, which began to bring in issues of gender identity in different media. These include the challenges faced when trying to bring to light the histories of marginalized and unrecognized discourses in contexts (Pullen & Linstead, 2005; Calás & Smircich, 2006). The search for the construction of spaces for marginalized discourse creates a more complex political engagement in postmodern feminist practice in its historical struggles against the various forms of machismo and sexism that have their origin in the patriarchal model (Ahl, 2006; Vachhani & Pullen, 2019; Moura; Nascimento & Barros, 2020; 2017). Such historical struggles involve, among many others, issues of black feminism, harassment, ageism, bodies, sexuality,

subalternity, the place of speech and indigenous women historical conditions (Davis, 2016; Rottenber, 2017; Spivak, 2014; Ribeiro, Ipiranga & Barbosa, 2019; Teixeira, Oliveira & Carrieri, 2020; Gill-Peterson, 2023; Oleto & Palhares, 2020; Kandasamy et al., 2022; Cepellos, 2021).

Following proposal number 3 of the GWO 2024 Call, this stream invites work on oral traditions and critical feminist organisational histories. While the interest in gender, feminism and sexualities in recent years is undeniable, considerable gaps remain regarding the struggles of women and feminist historiographical thought.

Examples of topics include, but are not limited to, the following:

- How a historical perspective can help in understanding the gendering of thought and organizations.
- Histories of women, gender and feminist issues through lenses of decolonization, justice, equity, diversity, inclusion, indigenization, among others.
- Histories of feminist movements and leaders.
- Histories of LGBTQIA+ movements and leaders.
- The erasure of the aging of LGBTQIA+ people.
- Processes of silencing and stigmas surrounding menopause.
- The historical construction of masculinities and femininities.
- The oral histories of women belonging to sovereign and independent indigenous nations.
- The historical processes of colonization\decolonization of aboriginal\indigenous peoples, with particular attention to the female condition.
- The history of oppressions and the narratives of rediscovery of ancestral traditions and cultural values of indigenous\aboriginal peoples, especially women.
- How intersectionality operates in different historical contexts.
- Theoretical-methodological approaches (including indigenous epistemologies and methodologies) that deal with the social construction of sexual differences that dialogue with the historical perspective.
- The erasure of gender issues in historical research.
- Tokenism.
- Diversity and difference as historically constructed social markers that deal with class, race/colour, ethnicity, indigenization, gender, sexuality, cultural plurality, and fundamental rights issues.

Abstracts of approximately 500 words (excluding references) must be submitted to the GWO 2024 submission system hosted by FourWaves. The link is available on the GWO conference 2024 website as of November 6th, 2023. No independent abstract submissions (i.e., an abstract submitted to someone's personal email) will be considered for acceptance or presentation at the conference. Stream convenors will be conducting a blind review process and redirecting abstracts to the GWO organising committee for consideration in the open stream if and when appropriate. The abstract itself should

then not have any author details to ensure this blind review process. Abstract formatting specifics are available in the submission system. Abstracts are due by December 22nd, 2023, with decisions on acceptance to be made by stream convenors by the end of January 2024. No extensions to this deadline will be possible as some participants will need time and justification documents to secure visas to attend the conference onsite.

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