

Gender, Work and Organization 2024 Conference
Imagining Decolonising Knowledge Exchanges:
Embracing the Justice, Equity, Diversity and Decolonisation, Inclusion and
Indigenisation (JEDDII) Way

***Fusing perspectives from the Global South and Global North: How dissident
bodies can challenge hegemonic epistemologies***

We seek abstracts for papers that combine perspectives from the Global South (such as Black Brazilian Feminist Thought) and Global North (such as Pierre Bourdieu's Social Theory) to examine organizational problems based on social structures established on the basis of racism, sexism, ableism, ageism and xenophobia, among others.

We understand that in the encounter between Southern and Northern theoretical perspectives there is potential to explore how dissident bodies (those from non-dominant groups) can challenge hegemonic epistemologies, as represented by white supremacist thinking, cisheteropatriarchy and capitalism (colonialism/imperialism/neoliberalism). Too often in the past hegemonic epistemologies have transformed dissident bodies solely into an immense reserve army to be exploited in the capitalist drive to produce and consume incessantly. We see dissident bodies as fundamental in resisting and challenging existing discriminatory and exclusionary social structures.

Sueli Carneiro (2005) offers one theoretical perspective from the Global South. Carneiro is “one of most influential Brazilian black feminist thinkers” (Vieira et al., 2020, p. 173). Carneiro (2005) points out that one of the actions undertaken by a dominant group to maintain the status quo is the epistemicide of the ancestral knowledge of Black and Indigenous peoples, which erases a whole cosmology of knowledge and galvanizes a single way of being in the world. However, the recent revival of Black and Indigenous

ancestral thought in various parts of the world has shown itself to be pregnant with other possibilities, and is in line with creative solutions for tackling humanity's greatest contemporary dilemmas and crises, such as the environmental crisis, the ongoing genocide of ancestral peoples, the humanitarian crises of refugees resulting from wars and conflicts, and the emergence of pandemics such as COVID-19, to name a few of the challenges facing the world today.

Pierre Bourdieu's social theory (1977, 2001, 2008) is one example of a theory from the Global North. For Bourdieu (2008), power imbalances between agents structure the field in which they compete. These power imbalances are based on the different types of capital, such as economic, social and cultural, that they possess. These capitals are represented as a source of power by the importance given to them by the agents. Symbolic capital is given to those in the field who have accumulated reputation and prestige. Other agents perceive these characteristics as authority and legitimacy. Thus, the accumulation of symbolic capital represents 'the game', and strategies for how to obtain this capital form the 'rules of the game'. From Bourdieu's perspective, the game is represented by the social dynamics of everyday practices and is the result of a battle for power and domination. Bourdieu's social theory thus provides a theoretical framework from the Global North for understanding how the institutional environment can reinforce the power dominance of an elite group through the practice of symbolic violence against marginalized groups.

One possible approach to combining perspectives from the Global South and Global North (or from Indigenous and non-Indigenous knowledges) could be through the framework of Two-Eyed Seeing (Colbourne, et al., 2020). Two-Eyed Seeing allows people "To bridge Indigenous science and knowledge systems with Western ones" (Colbourne, et al., 2020, p. 68), through "a practice of decolonizing research that stresses a weaving back and forth between separate but parallel ways of knowing (knowledge systems)" (p. 72). One of the challenges is to use this approach not only on research with Indigenous people, using them as an object of study, but to recognise

that the Indigenous people can offer a different epistemology to understand and solve the social problems faced by the Global North and South.

As an example of the type of research we seek, Douglas Ribeiro (2023) combines Bourdieu's proposals with the thoughts of black Brazilian feminists such as Lélia Gonzalez and Sueli Carneiro. Such an integration of theories from the Global North (Collins, 1990; Crenshaw, 2004) and Global South (Gonzalez, 1984; Carneiro and Santos, 1985; Carneiro, 2003, 2005) offers opportunities for innovative and emancipatory research on dissident bodies in organizations.

We seek abstracts for papers that combine perspectives from the Global South and the Global North to explore how dissident bodies challenge hegemonic epistemologies, in fighting and resisting the status quo. We invite abstracts for papers that combine Southern and Northern perspectives to address organizational problems. In particular, we encourage submissions from teams of authors with members engaged in both the Global South and Global North around how the combination of insights from their differing perspectives can help us understand conceptually and practically how dissident bodies may challenge hegemonic epistemologies.

This could include abstracts for papers addressing topics such as:

- How can the epistemologies of the Global South challenge hegemonic epistemologies of the Global North?
- What strategies are used by dissident bodies within organizations as acts of resistance against cisheteropatriarchy, racism and capitalism?
- What actions are used by organizations to promote the inclusion of dissident bodies and how are organizations held accountable to those actions?
- What metrics are commonly used by organizations to evaluate initiatives to promote justice, equity, diversity and decolonisation, inclusion and Indigenization and how are these metrics aligned with obstacles faced by dissident bodies?

- At what level - individual, groups, or organizational - are affirmative actions to welcome dissident bodies being designed and implemented?
- What structural changes in organizations have been designed or implemented to welcome dissident bodies and what obstacles have been encountered in putting them into practice?
- How can perspectives from the Global South and Global North be applied in different organizational contexts to promote the inclusion of dissident bodies?
- How can perspectives from the Global South and Global North tackle cisheteropatriarchy, capitalism and racism within organizations?
- How does the intersectionality of the Global North conflict or concur with the intersectionality of the Global South?
- To what extent can organizations promote actions to change their internal structures in advance of or without any structural changes by governments and society?
- How do dissident bodies come to support oppression over their peers by hegemonic groups?
- How do the mechanisms and systems of oppression operate to mitigate potential changes to the status quo?
- How do hegemonic groups (re)act when their structures of power are challenged?
- How has epistemicide operated within organizational studies and what avenues can be taken to avoid this going forward?

Submissions to the Stream:

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 organizing 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.

Among the Convenors for this Stream are individuals with fluency in each of English, Portuguese, Spanish and French. As such, we welcome the initial submission of abstracts written in these languages. Authors of abstracts accepted for presentation will be requested to provide an English-language translation of their abstract for inclusion in the conference program. We encourage all presentations during the stream to include some written or spoken English.

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