KEYNOTE SPEAKER

Bidisha

‘From Eastern primitivism to Western decadence? Overcoming the notion of cultural differences in gender race and politics’

I'll be arguing against an interpretation of women's emancipation issues that sees a marked difference between the treatment of women across 'different' culture or countries. Instead, I would argue that exactly the same principles govern the abuse, exploitation and marginalisation of women in seemingly diverse contexts. I want to argue against cultural relativism, racial patronage and the 'Othering' of gender debates to recognise that the oppression of women is remarkably similar no matter what country, religion, society, language or class we are talking about; and the contradictions in all of these contexts are similar too. Instead of seeing ourselves as somehow different from or more 'liberated' that women in Afghanistan, India or (say) Haiti or the Congo, I would argue that we have much more in common than otherwise. In my talk I set out threats to and solutions for the oppression of women worldwide, without recourse to divisive and misleading global distinctions.
What Do Wages Do? Feminist Theory After the Financial Crisis

If nothing else, the financial crisis and ongoing recession have highlighted how understandings of money, finance, financial instruments, financial markets and broad processes of financialization are vital for analyses of our time. Yet while this is so, the financial crisis and subsequent recession are held by some to reveal a general failure on the part of the social sciences to grasp and engage these objects and processes, including their implication in the events leading to the financial crisis and those comprising the ongoing recession. Perhaps predictably, this failure has been associated with an alleged shift in past decades away from the study of large-scale historical process and a cutting loose of critical debate from socio-economic issues, including sharp rises in social and economic inequalities. Thus, the financial crisis and ongoing recession are located as underscoring the need for an urgent return to issues of broad-scale economic change and political economy. But what might such a return look like and is such an action even possible? In this talk I address these questions by examining wages and especially the material transformation of wages in the era of financialization. I focus not simply on stagnation and wage repression, but on the question of what wages do. In so doing I highlight how the idea of a simple return to the concerns of previous times closes down the possibility that the very objects of political economy and economic change – including their properties and performative powers – do not stay still but are constantly on the move. I explore the implications of the shifting properties of wages for feminist theory and in particular how they challenge a range of long-held assumptions regarding the relationship between women and wages. This includes the assumption that increased earnings necessarily equate to increased social power.
Val Gillies, Weeks Centre, London South Bank University

From ‘baby brain’ to conduct disorder: the new determinism in the classroom

The last 30 years or so have seen dramatic shifts in the way children and their development are conceptualised. Reflecting an advancing neoliberal ethic, children have come to assume a much greater significance as human capital requiring extensive investment to secure their futures as productive citizens. This paper explores the consequences of these changes for parents, teachers and children focusing in particular on the rise and increasing influence of new biologised explanations of inequality. Two empirical research projects will be drawn on to inform this analysis. Early findings from an ongoing study of the use of brain science in shaping early years policy and practice will be explored alongside an ethnography of pupils at risk of school exclusion to show how heavily biologised discourses of damage and deficit have come to re-infuse public, political and professional understandings of learning in the classroom. Policy initiatives currently marketed as progressive (early intervention, improving school readiness, SEAL) will be examined in this context to highlight the deeply gendered and racialised dynamics underpinning them, and to demonstrate how biologised notions of risk and prevention are justifying and compounding exclusionary practices.
PLENARY PANEL

Jin Haritaworn, York University, Canada

Performing the Academic for the Academic Industrial Complex

My paper engages with recent debates on the neoliberal university and its incorporation of difference (Ahmed, Ferguson, Gutierrez y Mus et. al., Hong, Melamed, Rodriguez). Beyond noting how radical social movements have been incorporated into biopolitical forms of diversity management that are hostile to real redistribution, it is further necessary to ask what kinds of diversity can be accommodated in the first place. How does the discourse on diversity serve to distinguish assimilable populations fostered for life from surplus populations discarded for death (who properly ‘belong in’ other institutions)? Even those who gain inclusion often find it to be ‘murderous’ in that it constrains our ability to do radical research and mentor our students, especially the ones that are structurally disentitled to life chances (Haritaworn/Kuntsman/Posocco). Hired to fill in the glaring absences, we must vacate these very locations and die a little in order to stay. Drawing on my experiences as a hyper-embodied academic, I ask: how may we nevertheless step into our responsibility to redistribute access to resources and life chances, and to safe and healthy environments?
Kay Inckle, Plymouth University

Quantifying Diversity = Identity Crisis?

Diversity – or more fully “equality and diversity” – has moved from a political aspiration which demarcated groups and organisations with a progressive ethos, to a quantifiable measure added to the checklist of criteria that institutions – including third level educational establishments – are now required to fulfil. However, the ongoing absence of disabled, and especially “multiply diverse”, disabled individuals in such establishments poses a challenge to both the stated aims and actualisation of diversity policies. As such, in order to highlight their commitment to diversity and their specifically disabled-friendly ethos, many institutions have adopted “positive about disability” policies, which include the award of a state-sponsored brand logo for compliance with “positive criteria”. One of these criteria is the (allegedly) “guaranteed interview scheme” which applicants with disabilities can opt into. By opting into the scheme and declaring their disability at application, candidates who fulfil all the essential criteria for the vacancy should then be automatically selected for interview.

In my presentation I will draw on my own recent experiences of fulfilling “equality and diversity” criteria while seeking academic employment in the UK. I problematise the ways in which diversity is measured alongside its impact on working towards transformative and transgressive pedagogical practices. “Diversity” relies on a normative form of identity politics which has been challenged in particular by queer theory but also from within radical disability studies as a means to achieve equality. Furthermore, I suggest that quantifiable approaches to diversity and identity limit the possibilities for embodying radical approaches to teaching and learning and for thinking critically about privilege and normativity.
Gove's 'unique' child: doing diversity and being diverse

In 2012 'a unique child' was born. The revised Early Years Foundation Stage Curriculum (DfE 2012) is founded upon the principle that each child is ‘unique’ which, despite being variously undermined and contradicted by normative and normalising curriculum goals, nevertheless sets a specific tone that acts upon classed, ‘raced’, gendered and embodied experiences of doing ‘child’ (Butler, 1990) in contemporary ECEC in particularly limiting ways. The knowledges that children have about themselves and the worlds in which they live alongside the agency they exercise in negotiating them (Robinson, 2012) are rendered invisible and unimportant. Further, attempts by early years educators to critically engage with the cultures of children, and the communities in which they live – and the classed, ‘raced’, gendered subjective identities that are variously negotiated in nurseries everyday – are fundamentally undermined. In effect, Gove’s ‘unique child’ is discursively unencumbered by the complexities and complicities of power and privilege. It is my intention to trouble ‘uniqueness’ for its capacity to discursively individualise childhood(s) and deny space to consider the structural and social inequalities that disproportionately inflect the lives of some children whilst further privileging those of others. In contesting what it means to be ‘unique’ this paper explores the possibilities available to do diversity and be diverse, and so resist ideologies shaped by uniformity, mechanistic compliance and ‘normalisation’.
Tracey Reynolds, Weeks Centre, London Southbank University

‘Do you mean crisis in diversity?’: The failure and the burden of ‘diversity’ in black women’s lives

This paper invites us to look critically at the changing dynamics associated with the intersectionality of ‘race’ and gender in order to problematise the way in which ‘diversity’ is being constructed within educational policy and academic debates. In recent times academic and public discourses have advanced the viewpoint that under this age of austerity in Britain stringent measures and public expenditure in education are disproportionately affecting marginalised communities, widening educational inequalities among these groups. Whilst supporting this viewpoint, I am somewhat cautious about the wholesale and uncritical adoption of this prominent argument within the policy-practice worlds and the academy alike. This is because it disguises the critical point that for black women in Britain crisis has always existed in diversity and as a concept ‘diversity’ has stifled the potential of black women to achieve a measure of equality and fulfil their aspirations. In this presentation I draw on my own experiences of ‘diversity’ and that of other black women I have encountered during the many years of researching black women and their family and working lives to highlight the various ways in which black women continue to carry the burden and ‘crisis’ of ‘diversity’ across diverse educational settings (schools, FE colleges and universities), and in our various, and often intersecting roles, as parents, students, teachers, practitioners, researchers and academics. Despite a plethora of feminist debates and activism, notably during the 1980s and 1990s, which called attention to the unequal power relations resulting from racial and gender difference and educational inequalities experienced by black women, in today’s educational debates there seems be a general reticence and feelings of discomfort in foregrounding these issues. Yet until these noticeable silences within the academy and wider educational debates are addressed and there is some commitment to building sustained and open engagement on this issue, then this ‘crisis in diversity’ in education will remain an ongoing and everyday lived experience for black women and their families.
Increasingly, the message being heard and repeated by young people is that equality between men and women, boys and girls has been achieved in social, political and economic terms. Women can do whatever they want and they can certainly achieve the same as men, if they just put their minds to it. Contrastingly, within educational discourse, young people are told that girls are overtaking boys and that boys are losing out in feminised educational environments, which privilege the interests and needs of girls. In reality, young people’s lives are still marked by inequality, rigid gender norms and strict policing of gender-appropriate behaviour. Violence and abuse are commonplace in teenage relationships and entrenched views on the acceptability of violence have not shifted despite a proliferation of prevention and awareness campaigns directed at young people. The role of schools in educating young people about equality, including within intimate relationships, is under scrutiny. This paper will explore young people’s views on violence and abuse and will particularly focus on the need to make gender education integral to school-based violence prevention. The paper reveals that gender expectations and norms continue to produce and reinforce inequalities and are used to justify violence in a range of forms. The potential of schools to unmake these gender expectations and to contribute pro-actively to violence prevention is examined.
Symposium 1

Sexuality, Spirituality, and the Educational Experience

Schools and universities represent ‘hyper-regulated’ institutions that add another level of complexity to young people who are negotiating the presumed incompatibilities between their religious and sexual identities. This panel will explore trans-Atlantic (UK-Canada) attitudes to and experiences of these religious LGBTQ young people within their educational contexts.

Paper 1

Yvette Taylor, Weeks Centre, London South Bank University
Ria Snowdon, Weeks Centre, London South Bank University

‘The educational experiences of queer religious youth’

Research for this paper is based on the ESRC funded project ‘Making space for queer-identifying religious youth’ (2011-2013). This is a case-study exploration of young (16 to 30 year old) LGBT Christians’ understanding, uses, and experiences of religion. Respondents were either in education or reflected at length about their school experiences. These years often represent a pivotal period of ‘coming out’ as both religious and LGBT, negotiating the presumed incompatibilities of these identities, as well as managing teacher and student reactions (Cuthbertson, 1996). Whilst recent work in the UK and US suggests that teenagers are increasingly tolerant of homosexuality and their LGBT peers (Regnerus, 2007; McCormack, 2012) we examine the strategies pursued by queer religious youth, where their faith can be a source of solace or sadness regarding sexuality, and uncover the stories of hidden identities to avoid testing levels of institutional ‘tolerance’.

Paper 2

Heather Shipley, University of Ottawa, Canada
Pamela Dickey Young, Queen’s University

‘The policy of identity: Regulating religion, youth and sexuality in education in Canada’

Religion and sexuality have been the subject of much recent public debate and many legal controversies, in Canada and abroad. Religion and sexuality evoke strong responses in media and public discourse, but become even more stringently debated when they relate specifically to youth and youth experiences, and in particular in a hyper-regulated public institution, such as education. This paper will examine recent controversies and debates regarding religion, youth and sexuality in education in a Canadian context, including media coverage and responses to these case studies. Rarely do the debates include the voices of youth themselves, which we argue is central in order to evaluate the experience of youth regarding their religious or sexual identities and to assess the potential occurrence of harm that is often speculated on in the debates. Data from the Religion, Gender and Sexuality among Youth in Canada will be incorporated to evaluate youth negotiations of their religious and sexual identities, and to reflect on the intersections of these categories within education policy and experience.
University experiences are often as much about personal development as they are about academic learning. For students with LGBTQ identities universities are often understood as sites of openness where one can explore one’s sexual identity. Therefore LGBTQ student societies are often sites of support, community, and welfare care. For students with religious identities, university is often imagined as a site of challenge where religious identity marks one out as different. Therefore religious student societies can often be supportive spaces in which young religious people can find support and space for reflection, as well as connection to a religious community.

With reference to data from the AHRC/ESRC funded study ‘Religion, youth and sexuality: A Multi-faith exploration’ this paper explores the impact of LGBTQ and religious student societies upon the university experiences of members who hold both LGBTQ and religious identities and therefore connect to two societies which rather than being mutually supportive, have been shown to come into conflict on university campuses. With reference to McGuire’s reflections on ‘lived religion’, and Plummer’s ‘sociology of stories’ the paper argues that LGBTQ religious students face constant choices and negotiations in their attempts to reconcile what may be publicly seen as incompatible identities, and to connect to student communities which simultaneously support, challenge and oppose.

Paper 4:

Rob Clucas, University of Hull

‘Religion and trans issues in the Equality Act 2010: social relations and classroom implications’

The Equality Act 2010 has been described as protecting the rights of individuals and advancing equality for all. Despite this, a number of areas of unresolved tension exist in the Act, notably between religion and trans issues. In this paper, I aim to explore the exemptions from anti-discrimination measures given to an organised religion in respect of trans people (understood variously within the Act as the protected characteristic of gender reassignment (section 7(1)), and being transsexual (section 7(2); Schedule 9 Para 2)), within the context of the Church of England. I aim to achieve an understanding of the way in which rights related to religion and trans issues interrelate in our present social context in the UK. To this end, I examine legal statutes, Church of England documents (official ‘teaching’ documents and other religious publications around trans people), to address my research questions: how do rights related to religion and trans issues interrelate in the context of social inequality between cisgender and transgender persons? What implications does this broader relationship have for relations between religion and trans issues in the classroom? My analysis seeks to bring out the meaning of the texts from the perspective of their author(s), and involves reading and interpreting the documents with reference to theorisations of gender and equality/human rights. I argue that the Equality Act’s preference for religion rights over trans rights is best understood as a de-prioritisation of trans rights that reflects the prevailing structural inequalities of cisgender secular and religious social worlds.
Symposium 2:

Reconfiguring Higher Education: A Symposium from the Centre for Higher Education and Equity Research (CHEER), University of Sussex, UK

Paper 1

Valerie Hey, CHEER, University of Sussex

Fashioning Theory: Vintage Feminism’s ‘Personal as Political’ meets Academic ‘Affects’


This can be contrasted with how passion literally moved many women to feminist self-understandings and theory. My memory of second wave feminism and women’s studies, was not so much that we ‘turned to affect’, as that an ontology of anger turned into an epistemology – our rage turned (in) to theory. So what do some classic feminist texts reveal (Daly, 1978; Dworkin, 1974; Mitchell, 1971; Rowbotham, 1973)? Could they extend or challenge the recent work on ‘affects’? Morley (2011) argues that the Academy’ is deeply misogynistic. The claims to authorise the canon structures the mis/recognition of feminist knowledge. The particular irony of this for theorising affect is obvious.

References


Daly, M. (1978) Gyn/Ecology; the metaethics of radical feminism Women’s Press, London


Morley, L (2011) Misogyny Posing as Measurement: Disrupting the Feminisation Crisis Discourse in Special Issue: Challenge, change or crisis in global higher education? Critical Social Science 6 (2) 223-237


Paper 2

Louise Morley, CHEER, University of Sussex,

Leaderism in Academia: Desiring, Dismissing or Disqualified Women?
A powerful cultural ideology has emerged in higher education reform globally that suggests that the essential ingredient in successful organisational transformation is that of leadership. There are questions about who self-identifies, and is identified and authorised by existing power elites, as having leadership legitimacy, with women having achieved surprisingly differing rates of success in entering senior academic leadership in different national locations (Morley, 2012). Drawing on Archer’s theory of the internal conversation (2003), Butler’s theories of identity formation and undoing gender (2004), Fricker’s theories of epistemic justice (2007), and Ahmed’s theories (2010) of the affective economy, this paper engages critically with the international literature and explanatory frameworks that have analysed women’s absences from senior academic leadership. It will highlight the lack of attention paid to the cultural climate that constructs or depresses aspirations and agency. Much of the global literature assumes that counting more women into existing systems, structures and cultures is an unquestioned good. There is scant discussion of women’s resistance or the desirability of senior leadership for academic women in today’s managerialised, post neo-liberal and often austerity-driven global academy.

References

Paper 3

Tamsin Hinton-Smith, CHEER, University of Sussex

Validating and supporting non-traditional student experience: Insights from a study of lone mother HE students

This paper addresses the future for widening participation (WP), arguing that despite acknowledging shortcomings of WP principles and practice, and changes to higher education (HE) financing affecting WP, we should not too hastily abandon the WP project. Instead we should focus on using insights to steer the way forward in strengthening the WP agenda, from highlighting inequalities of access and reasons for these, through to supporting access, and participation experience for WP students once in higher education. This is particularly important in the context of an increasingly global HE market in which some countries are only beginning to address WP issues. The paper draws on data from ESRC funded longitudinal qualitative empirical research with 79 UK HE students who were lone mothers. Insights are supported by teaching practice through participation in post-Aimhigher university outreach work in the form of summer school provision for prospective students from low-income, FGS (First Generation Scholar) families. Continuing to build the robustness of WP work is rendered both ever more challenging and essential against the backdrop of the contemporary fees landscape. This paper argues that supporting WP students university experience from recruitment through to successful completion and graduate life, is underpinned by a need for serious responsibility by both the HE sector as a whole and individual higher education institutions, that frequently entails a shift in institutional culture to one that validates less privileged experiences including the diversity of life trajectories, knowledges, ambitions, competing commitments, learning styles and support needs.
Formations of Masculinity and Higher Education Pedagogies

Recent attention to men’s decreasing participation in higher education (HE) has produced overly simplistic analyses that men are the new disadvantaged sex and the ‘feminization thesis’ (Leathwood and Read, 2009: 20). Men are often homogenized as a group, posing them in a battle of the sexes and ignoring the complex ways that masculinity intersects with other social differences, including age, class, ethnicity, race and sexuality. Despite the moral panic that has emerged in many countries about men’s HE participation rates compared to women’s, there has been a dearth of research that explores the relationship between formations of masculinity and HE pedagogies. However, some research has drawn attention to the important interconnections between formations of masculinity and other social, generational and cultural differences and inequalities, which profoundly shape men’s dispositions to and experiences of learning and teaching (Archer, 2003; Burke, 2007; HEA, 2008). This paper explores the complex formations of masculinity at play in students’ and academics’ accounts of pedagogical experiences, relations and practices, drawing on a major qualitative research project of gender and higher education pedagogies, funded by the Higher Education Academy. Pedagogies are conceptualised in this paper as constitutive of gendered formations through the discursive practices and regimes of truth at play in particular pedagogic and disciplinary spaces (Burke, 2012). The paper will show that pedagogies do not simply reflect the gendered identities of academics and students but pedagogies themselves are gendered, intimately bound up with historical and masculinized ways of being and doing within higher education.

References


Feminist Passions and Pedagogies: what is the future in the global academy?

In this paper, based on the interviews that I have conducted for my book (tentatively entitled) *Feminism, Gender and Universities: Passion, Pedagogies & Politics* where I have had over 100 responses from international but mainly Anglophone academics, I will draw on some of the reflections on the second wave feminists’ past involvements in academia. In this I will look at the interweaving of the initial feminist academic project of developing women's studies and feminist pedagogies in higher education with their passionate engagement with a political critique of
higher education. I will also look at their reflections on their past passionate political engagement with the questioning of the future of academia: what will their influence and academic engagement be in the neo-liberal and global university? This is a story of academic despondency or perhaps even despair with socio-political transformations and leads to a questioning of where all the energies for gender equality in academia have disappeared to. Yet is there a re-awakening though of new energies with new feminist forms, given the changing forms of gender equality, together with diversity, in the global academy?

References
Symposium 3

The (Im)possibilities of a Feminist Response: Crises of Diversity and Social Change in U.S. Education Without Feminist Critique

In this proposed panel of four presentations, the authors will share critical incidents in their educational research when a feminist response wasn’t accessible to them, wasn’t available in curricular texts, or wasn’t possible given the immediate context. All four researchers situate themselves as feminist scholars and pedagogues, and theorize the absence of a feminist response from critical and poststructural perspectives (e.g. Bourdieu; Butler; Foucault; Marx). Their analyses point to a discursive and pedagogical focus on “diversity” in teacher education that excludes feminisms; a persistent emphasis on teachers’ hypothetical engagements with different kinds of diversities and their role as agents of change for others; a limited repertoire for feminist pedagogical language and practice at the compulsory level of education carried into university settings; and a broad and powerful anti-feminist sociopolitical context. Each of the presentations will provide opportunities for audience participation in the generation of possible feminist responses. As a collection these four papers call for more explicit feminist language, practice, action, and research in education broadly and in teacher education specifically.

Paper 1

Beth Pittard, The University of Georgia

Problematic representations of teachers in critical pedagogy and education reforms: A feminist response

The question of how to educate teachers critically to face the challenges of inequalities due to class, race, and gender (e.g. Apple, 1986; Anyon, 1997; Giroux and McLaren, 1988; Ladson-Billings, 2009) has been taken up widely by neo-Marxist educational scholars over the past several decades. However, even with the implementation of critical pedagogy, little progress has been made by way of economic gains among those in poverty in the United States. Despite this lack of success, U.S. government mandates like No Child Left Behind and Race to the Top still position educators as agents in solving inequity through the use of “policy substitutes for economic reform” that requires “education to solve the problems of unemployment and increases in poverty” (Anyon, 2011, p. 67).

In this feminist textual analysis (Baxter, 2003; Prior, 2003), I contrast the way teachers have been represented as agents in the reproduction of systematic inequities in the literature of critical pedagogy with their representation as change agents in recent American educational policy in order to argue that the overwhelmingly female teaching force described in both instances has been positioned simultaneously in this period of history as the cause of the reproduction of inequality and as the key to successfully combating inequities. My aim in this analysis is to consider the possibilities and constraints of feminist responses to this dual and contradictory positioning. Finally, in an attempt to reframe the work of teachers in combating inequality, I propose that teachers and teacher educators work both within and against newly theorized ways of enacting critical pedagogy (Anyon, 2011; Pacheco & Velez, 2012) to produce a more nuanced understanding of the work of teachers so that we might begin to construct a counter-narrative to postulations often inherent in the literature of critical pedagogy and in the assumptions intrinsic in educational reforms.

References


Paper 2

Mardi Schmeichel, The University of Georgia

Skirting around critical, feminist warrants for attending to women in social studies

Social studies education in the US has failed to systematically include women in the curriculum (Hahn et al., 2007), but women are not entirely absent from the field. In this discourse analysis (MacLure, 2003), I explored lesson plans about women published in major American social studies publications in the last decade. In almost every lesson plan, the author presented a warrant that justified the implementation of the lesson in classrooms. Using feminist and linguistic theories (Eckert and McConnell-Ginet, 2003; Tomlinson, 2010) I analyzed each of these warrants while asking the following question:

- What can these warrants tell us about the available and acceptable discourses for including women in social studies curriculum?

With just a few exceptions, the potential for a lesson to contribute to students’ critique of past or current gender inequities was not described in the warrants and feminist discourses were not deployed to motivate the reader/teacher to enact the lesson. Instead, the rationales for implementing these lesson plans relied on easy-to-swallow warrants like "making sure that women are included" and academic skill building (e.g. working with primary documents) through lessons that just happen to include women. In this paper, I theorize the discursive constraints contributing to the impossibility of adopting a feminist subject position from which to promote the inclusion of women in social studies and argue that un-critical warrants for including women in the curriculum are unlikely to promote the consideration and critique of gender inequity.

References

Choosing the feminist response: Opening up possibilities for women

In a 2010 United States survey, the Centers for Disease Control and Prevention (CDC) reported “about 1 in 4 women...have experienced severe physical violence” and “more than 1 million women are raped in a year”. In the hope of opening up conversations about domestic and sexual violence, pre-service teachers at a large research institution in the Southeast of the United States are required to research social service agencies in the community. The 500-word memos of pre-service teachers that visited domestic violence and sexual abuse centers focus on detailed information about the services and protocols of each location. In the feedback, I chose to make comments to push the pre-service teachers to think about how violence could impact their future classrooms. In that moment I failed to provide a feminist response. I could have helped unravel a structure of patriarchy in which women feel controlled by the threat of physical and sexual violence, but instead I left in tact a structure in which violence against women exists making it seem like it is ‘just the way it is’. Taking into consideration Butler's (1999) work uncovering “the ways in which the very thinking of what is possible in gendered life is foreclosed by certain habitual and violent presumptions” (p. viii), the lack of a feminist response to the pre-service teachers worked to reify the limiting presumption that violence is inevitable and ‘just happens’ to women. A feminist response may have opened up what the pre-service teachers saw as possible for women.

References
race and an urgency to sensitize white preservice women teachers to their white privilege inform the internal rules and regulations for justice-oriented teacher education. But while this emphasis affords useful engagements, it restricts the possibility of a feminist excavation of the real and imagined dangers young women face in a country where 1 in 4 will experience sexual assault.

This presentation will begin with participants reading a comics-medium portrayal of a pedagogical moment when I, a professor with feminist commitments (e.g. Grumet, 1998; Hermann-Wilmarth, 2007; hooks, 1994, 2000; Jones, 2009, 2010; Jones & Hughes-Decatur, 2012), failed to have access to a feminist response. The moment under scrutiny is when a white woman articulated her fear of a teenage black male youth on the city bus ride that was a course assignment. In response, I facilitated a deconstruction of the young black man as criminal and constituted as always potentially dangerous. I argue, however, that the normative language practices and priorities in justice-oriented teacher education forms a gravitational pull or a nomos (Bourdieu, 2000) that prompted my tending to the brown-skinned boy rather than (also) engaging the vulnerability of young women in the United States to sexual assault that might produce a sense of fear in an unfamiliar place (e.g. RAIN; National Center for Injury Prevention and Control, 2010).

References


Shifting policies, perceptions and practices? Insights from research on violence against girls in Ghana, Kenya and Mozambique

Drawing on research in Kenya, Ghana and Mozambique, we examine some of the complexities around theorising and enacting change on gender violence and intersecting inequalities. The research is linked to ActionAid's Stop Violence Against Girls in School project, which since 2008 has been using advocacy at national level and community interventions at local level to challenge violence against girls. Our presentations explore the influence of NGO interventions, policy enactments and actions by girls and their communities in contributing to change. Our data is primarily drawn from longitudinal studies that are following 108 girls involved in the project, exploring whether and how their capacity to challenge gender violence may be changing during the intervention and how social relations and institutions may be contributing to this change. The presentations will also draw on findings from baseline studies for the same project, which involved surveys, in-depth interviews and focus groups with over 2700 girls and others who influence their lives in the three project areas. We begin the symposium with the perspectives of girls on change in their lives, and go on to explore in depth two areas where change has been particularly difficult to achieve: support for teenage pregnancy and motherhood, and issues of sexual consent/coercion. We will consider why change has been so uneven, considering the role of contextual factors at different levels, including political processes and local conditions and perspectives. We identify where change is happening, how it might be amplified and sustained, and the theoretical and practical implications.

Paper 1

Jenny Parkes, Institute of Education, University of London
Samwel Oando, The Catholic University of Eastern Africa, in Nairobi, Kenya
Francisco Januario, Eduardo Mondlane University, Maputo, Mozambique

Girls’ perspectives on pathways to change in home, schools and communities

While NGO projects are centrally concerned with transformation and change, the theoretical underpinnings tend to be weak, lacking attention to the complexity of change in everyday lives. This paper will focus on the views of girls who have participated in the SVAGS project, and will discuss the areas they articulate as having changed since the project began, including labour within the home, punishment in schools, and responses to sexual violence. While there is evidence of some shifts in perspectives and practices, and some strengthening in girls’ capacity to challenge and take action on violence, these shifts are uneven and often the causal pathways are elusive. Our analysis will reflect on patterns, contradictions and silences in the data across contexts in an attempt to illustrate some of the complexity of processes of change. We consider why it is that some areas seem more amenable to change, while those that push at the borders of normative ideas on gender, sex and childhood appear more resistant, and we consider the implications for theory, policy and NGO practice.

Paper 2

Moya Wilkie, Institute of Education, University of London
Doubly invisible: educational provision for pregnant schoolgirls and adolescent mothers

Despite nominal legal protection, pregnant girls and adolescent mothers in Kenya and Mozambique are often excluded from school and denied their right to education. This physical absence is mirrored in the literature, where they are often ignored, and monitoring data, where they are virtually undetectable, thus compounding their invisibility. Activity linking pregnancy and education frequently concentrates, simplistically and unrealistically, on preventing pregnancy, ignoring the support required by pregnant girls and adolescent mothers to continue in or return to education. This contributes to a culture of shame and stigma, with ‘solutions’ focusing blame on individual girls rather than the wider structural causes of their situation. The paper examine these attitudes, which create problems for girls engaging with education, considering the role and relative importance of international, national and local influences. I reflect on the impact of both dynamic contexts and the wide range of actors involved in policy enactment, acknowledging the importance of personal in-school responses as well as more formal policy frameworks, and assessing the potential for positive change.

Paper 3

Jo Heslop, Institute of Education, University of London
Susan Sabaa, Child Research and Resource Centre, Ghana.

The blurred boundaries around sexual consent: dilemmas for girls and child protection activists

This paper will explore the links between gender, sexuality, poverty, education and violence through analysing data from longitudinal studies in Kenya, Ghana and Mozambique. Dominant femininities of girls as chaste and submissive, upholding of sexual morality and able to support the family economically, often produce conflicting messages that girls struggle to navigate. These expectations are regulated by institutions, like the school, family, religion and customary and formal justice systems and compounded by poverty, producing forms of sexual violence and violation, such as forced marriage, sex in exchange for goods, sexual harassment by boys at school and the expelling of pregnant girls from school. Sexual norms and the seemingly incompatibility of sex and schooling prohibit teenage girls from acknowledging or exploring their sexuality in safe healthy ways. In these constrained economic contexts there is a continuum of choice-coercion-force in sexual activity, especially where material gain may result. The paper will assess how schools, communities, justice systems and a community-based NGO intervention have responded to sexual violence, with some success at the extreme ‘force’ end of the continuum and less progress in addressing more subtle forms of sexual violence. While initiatives to protect girls from violence are becoming increasingly common in education, these initiatives often make girls responsible for ‘saying no to sex’ and for any violence that results. The findings signal the need to shift the focus towards enhancing girls’ capabilities to bodily integrity more broadly, including the right to safe, healthy sexual relationships, to effectively challenge violence.
Symposium 5

Feminist activism and pedagogy in diverse contexts: Revisiting the paradoxes of feminine educational ‘success’

This proposed symposium is about the politics and practices of gender equality in education in the 21st century. It brings together 5 related papers that explore the challenges surrounding sustaining feminist engagement in diverse educational spaces, given ‘postfeminist’ assumptions that feminism has already achieved its aims in the ‘global north.’ The papers collectively explore and contextualize femininities and how different girls face varying paradoxes in negotiating the reactive discourse of feminine educational ‘success’ (Ringrose, 2012). The authors draw upon a wealth of empirical data with girls and women drawn from a range of locations including: Australia, UK, USA, South Africa, India and Singapore. Collectively the session demonstrates how feminist educational activism is challenging a range of raced, classed, gender and sexual inequalities and the dilemmas facing diverse girls and women as they struggle to achieve and succeed in the new global educational marketplace. The session contributes to feminist theory, politics and practice, through discussion of how feminist activists and researchers are engaging in highly diverse contexts. It offers knowledge about the educational experiences of a wide range of girls, unpacking the intersectional complexities of a range of femininities and subject positions in relation to the discourses of educational ‘success’. It aims to enable a critical dialogue about how feminist activism can make inroads into challenging educational inequalities both locally and globally.

Paper 1

Miriam E. David, Institute of Education, London

Politics, Pedagogies and Activism: Exploring Feminist Transformations in Schooling and Academic Feminism

This presentation draws on my forthcoming book, *Feminism, gender and universities: politics, passion and pedagogies* (Taylor & Francis, forthcoming 2013), which reflects on ‘second-wave feminists’ activism in the global academy over the last 40 years. I draw on interviews with over 100 international feminist activists from networks in the ‘global north’, exploring feminist accomplishments in transforming knowledge, pedagogies and practices. The paradoxes of gender equality in education and how they might shape the future of learning within diverse educational settings are reviewed, given the evidence in the first UNESCO Atlas of Gender Equality in Education (March 2012). Second-wave feminist academic sociologist of education are elaborated with feminist post-structuralism to understand better the changing practices and relations of activism within and outside of education. My main methods have been the development of collective biography of academic feminists with a cohort analysis, considering age, generation and place in the formations of feminist identities as academic, social and political. The majority of the women across all regions and countries are middle class, although a significant minority are working class and highly aspirant. Almost half the women are ‘first-in-the-family’ to go to college or university, and include therefore not only working class women but women from upper middle class backgrounds, illustrating the recent massive expansions of HE for women. The prospects for gender equity are uncertain, but passionate commitment to feminist activism and collaborative networking practices is a form of resilience and resistance to austerity in global education.
Teaching Feminism in High School: Moving from Theory to Action

This paper explores the implications of teaching feminist theory and activism at the high school level. I will explore how teaching theory provides students with a framework for understanding systemic oppression along lines of race, class, gender, and sexuality. Second, I will explore how creating partnerships with local and national women’s and girls’ activist groups in the U.S. allows students to apply feminist theory such as intersectionality to real-world issues, including the sexualization of girls in the media; the commercial sexual exploitation of children (CSEC); as well as street and school harassment. Students not only learn to analyze these issues but also act on them by leveraging a variety of platforms, ranging from blogging to direct advocacy and activism. Finally, these practices impact student empowerment, as they find both their written and activist voices as social change agents on the ground, online, and on air. Emerging findings point first to the significant impact on student ability to find a sense of self and voice through feminist activism. Second, students rally their peers to join a larger community of activists that reaches beyond the classroom. Third, students become advocates for bringing a feminist lens to K-12 education.

Using feminist critical race theory and intersectionality to complicate ‘achievement’ and explore Black girls’ narratives about the British Education System

This paper draws on feminist versions of critical race theory (CRT). CRT emphasises experiential knowledge of people of Color and is committed to challenging hegemonic structures and power systems that reinforce inequality. By providing ‘counter stories’ (that is different to the White majority) (Ladson-Billings, 2003: 417). For critical race theorists racism and ‘white supremacy’ (Gillborn, 2008) is endemic in most Western societies. However, CRT also works toward the elimination of racism as part of a larger goal of opposing or eliminating other forms of subordination based on gender, class, sexual orientation, language and national origin’ (Delgado 1995). Thus feminist critical race theorists in particular (Krensahaw, 1995) find ‘intersectionality’ helpful because it allows them to focus on other forms of oppression that intersect with ‘race’ and racism. This paper places a feminist intersectional perspective on ‘race’ at the centre of its analysis CRT, offering a framework for listening to Black girls’ stories about being learners within the ‘white’ British Education system. The research methodology is based on an ethnographic approach which includes the use of interactive focus groups and interviews in two UK, inner city London based schools. The research explored the complexity of ‘race’, ‘class’ and ‘gender’ through feminist versions of CRT in order to investigate some of the potential barriers for Black Minority Ethnic young girl’s experiences in education.

Paper 4

Jessica Ringrose, Institute of Education, London
Emma Renold, Cardiff University, Wales
‘Disengaged’ girls doing teen-feminist-teacher: Mapping contradictions and affective intensities in a feminist pedagogical-research assemblage

This paper explores the limitations and possibilities of a ‘girl power’ group in a Welsh Secondary school that was organised to raise the achievement of ‘disengaged’ girls. We explore findings from a qualitative research study examining school based gender and sexuality equality initiatives, including data from observations, focus group and individual interviews. We explore young people's views on school activities, including girls' teaching about domestic violence, ‘sexualisation’ and healthy sexual relationships to younger students; as well as out of school activities including participating in activist events and conferences. We use ‘affect’ and ‘assemblage theory’ (Deleuze and Guattari; Clough, De Landa) to consider how our research ‘plugged into’ (Jackson and Mazzei, 2012) the gender equality pedagogies at the school and how the teen girls plugged into our research forming what we call a ‘feminist, pedagogical- research assemblage’. We analyse the contradictions and difficulties the girls in particular face in doing and becoming ‘teen-feminist-teachers at school’, including navigating the ‘schizoid’ conditions of being positioned simultaneously as ‘disengaged,’ ‘underachievers’, ‘feminists’, and ‘teachers’ – where they had to teach about healthy sexuality, whilst simultaneously being embroiled in their own complex ménage of gender and sexual teen relation/ships. We theorize the meanings of some of the “affective intensities” in the data, considering the bodily relations, which can pin down and capture girls’ bodies through gendered and sexualised power relations at school and beyond; but also how this fixity is disrupted (Renold and Ringrose, 2008, 2011; Ringrose and Renold, 2012; 2013).

Paper 5

Debbie Epstein, Cardiff University, Wales
Jane Kenway, Monash University, Australia

Classy girls’ class politics; infinite agency and worthiness but not insight

Some girls have the lot— wealthy and well-connected families, elite schooling, regular international travel to study and play, and seemingly limitless ability, confidence and poise. They are high achievers in all school activities— academics, sports, and the arts. They are school leaders running student executives, clubs and societies. They serve good causes too, for example working in soup kitchens for the poor or teaching in orphanages. Indeed some take up with a certain intensity the liberal and progressive causes that such schools have come to promote as part of their ‘we may be elite but we are not elitist’ mantra. Their futures are predictably top rung— top universities, prestigious and influential careers, and expensive lifestyles. It appears that their propensities for success are endless; that they have infinite agency and worthiness. But what are their social class politics? How do they understand their own privilege and power? What do they regard as the causes of wealth and poverty? And how are their school and their national location involved in their class making? This paper addresses these questions, drawing on data from a multi sited global ethnography of elite schools in five different countries.

Paper 6

Emily F. Henderson, Institute of Education, University of London
The woman who speaks gender: Exploring academic conferences as sites of feminine ‘success’ and feminist pedagogy

Not only is it common to attend an academic conference where there are women taking up the role of speaker, discussant and keynote, but it is also possible to spend the academic year passing from one conference or event to the next where gender and feminism hold the role of conference theme. When a woman-academic takes the stage to talk about gender, she embodies firstly the educational ‘success’ or ‘progress’ that has allowed her access to that stage, and secondly the ‘success’ of the domain of Gender or Women’s Studies to buy itself a stage. When Esther Duflo gave a keynote lecture on Gender and Development Economics at Bocconi University in 2010, she symbolised the epitome of educational ‘success’, having gained professorial status at MIT at the age of 29. She also represented the success of ‘gender’ in reaching into even the recalcitrant discipline of Economics (Henderson 2012). Whilst Duflo’s keynote could be interpreted as evidence of feminism’s ‘success’ in broadening access to academia for women and gender, it left open the question of the compatibility of the feminist academic position with the traditional lecture format. In this paper, having explored the contrasts between key tenets of feminist pedagogy and the pedagogical practice enforced in a lecture theatre or conference room, I question the different options open to a speaker to enact ‘feminist activism’ in that space. Finally, I attempt a gesture of ‘pedagogical activism’ in our own conference space.
Mobility as a Career Boost?

Different types of mobility and different consequences of mobility are the themes of this symposium. Quite often we think about mobility in positive ways, such as a way to move upwards on the career ladder. But is mobility always rewarding? And are there subtle distinctions between appropriate degrees of mobility or proper forms of mobility? The two first presentations centres around academics; 1) how international mobility facilitates further career development and 2) the importance of scientific production for vertical mobility. The two last presentations centres around student mobility; 3) mobility in terms of dropouts, pauses and length of pauses in studies and mobility between different types of educational profiles and between types of universities and 4) mobility after having completed undergraduate studies. All four studies are set in the Scandinavian context, commonly understood as forerunners for gender equality and widening participation in HE. However, only slightly more than 20 per cent of the full professors are women, and more men than women can look forward to a financially more rewarding career on the regular labour market despite more women than men have obtained a tertiary education. In addition to gender, other affiliations such as social class, national background and age are also considered. We study which groups of academics/students are most likely to benefit from a specific mobility or not. Which groups of academics/students have the opportunity to be mobile?

Paper 1

Agnete Vabø, Nordic Institute for Studies in Innovation, Research and Education, Oslo
Rachel Sweetman, Nordic Institute for Studies in Innovation, Research and Education, Oslo

The gender distribution among foreign academics in the Norwegian research system.

International research cooperation- and mobility are becoming increasingly important, not only in the competition between nation states and academic institutions for the best brains, but also for the enhancement of individual academic careers. Recent research indicate however that typical patterns of gender inequality in academia are reproduced within this new global landscape, i.e women publish less in international scientific journals and to a lesser extent than men take part in international research cooperation (Arthur et. al 2007, Metcalfe et. al 2012, Santiago et. al 2012, Smykla and Zippel 2010, Vabø 2012, Vabø et. al 2012.). However there has been little research on gender and faculty internationalization. In practice, being an international academic can mean many different things. Based on national R&D statistics from 2007 on inbound mobility into the Norwegian research system, this paper investigates the patterns of gender distribution among foreign researchers in this system (Bruen-Olsen & Sarpebakken 2012). Unlike the official statistical figures that are often at a very aggregate level, the paper shows how foreign men and women are distributed in the field according to variables such as sector, institution, field of science and formal position. On the basis of the existing patterns it is argued that internationalization of research mean different things and have different gender political consequences in various academic and institutional contexts.

Paper 2

Charlotte Silander, Linnaeus University, Sweden
Content and practice of Academic work – a gender perspective on the academic career

Previous research on gender equality in Higher Education indicates that women do not leave academia to a greater extent than men, but their academic career tend to be slower. This paper examines how the content and practice of academic work may differ between men and women in different disciplines. How do men and women spend time on teaching research, administration and scientific tasks? Are there differences concerning leadership assignments and scientific mission between gender and discipline? The study is based on data from a larger study of two faculties at a large Swedish university. The results show large differences between men and women concerning activity in scientific missions meanwhile differences concerning leadership assignments. In both faculties, women on teaching positions have a higher proportion of research in their employment than men, but the gender gap is small. The conclusion is that the vertical mobility can be analyzed in terms of scientific production. Future research should specially focus on the gender dimensions of the context in the academic scientific production.

Paper 3

Carina Carlhed, Uppsala University, Sweden

Exploring pathways in university education

The paper summarises an analysis of study patterns among students at university in Sweden during 1977-2007. A database is used, built on retrievals from national official register data from Statistics Sweden SCB (micro data, individual level of statistics). Students enrolled in five first-cycle study programs with professional qualifications are included such as Architecture, Medicine, Nursing, Psychology, Law, Social work and Engineering (n=117 394). All programs have been available during the specific 30 year period. Nine academic year cohorts are included 1978/79, 1984/85, 1985/86, 1990/91, 1992/92, 1993/94, 2001/02, 2002/03 and 2005/06. The data covers individual student enrolment such as: registries on freestanding courses and programs with professional qualifications, dropouts, pauses and length of pauses in studies, earned HE credits, mobility between different types of universities etc. Other information about age, sex, income, family situation/parenthood, parents’ occupations and educations, ethnic background, grades from upper secondary school, further qualification test during their studies (national university aptitude test) and graduation certificate, have also been used. The theoretical framework is based on Pierre Bourdieu’s sociology and the analysing methods are Geometric data analysis especially Multiple Correspondence Analysis and Euclidian Clustering. In the analysis administrative data has carefully been coded into variable that enables analysis of intersections between class, ethnicity, age and gender in relation to students’ pathways within and from the university system.

Paper 4

Caroline Berggren, University of Gothenburg, Sweden

Tertiary educated students’ geographical mobility

In Sweden, during the 1970s, several university colleges were established in the less populated areas. The intention was to attract non-traditional students and to increase the educational level overall. There was an understanding that education would lead to financial returns in the form of higher income and thus an improved standard of living
for the individual and for society. However, industrial changes led to decreased job opportunities in the less populated areas. The university colleges could not alone counteract the move of well educated from the less populated areas to the larger cities. This study analyses which groups of students, divided upon field of study and gender, who left the region where they undertook their undergraduate degree and which groups of students who stayed behind. On the one hand, more women study at higher education which makes it likely that more women than men will leave the less populated areas. On the other hand, also in Sweden, women have expectations to hold the main responsibility for the family which reduces their movability. Certain fields of studies are directed towards employments within the public sector, with a demand all over the country, for example teachers, while other fields of study, such as business are in greater demand in the private sector in larger cities. The empirical base is Swedish register data, covering whole populations of tertiary students born in the 1970s, and their labour market position when they were in their 30s. Analysis method: multinomial regression analyses.
Symposium 7

Memory, Temporality and Narrative: Rewriting the history of the ‘Speaking Subject’ in Gender and Education Research

In this panel, the contributors will assess the relationship between the practice of research, gender and the concepts of narrative and narrative imagination\(^1\), as illuminated from different theoretical vantages, but most notably from the work of gender theorists who have adopted and reconfigured this term within the fields of cultural history and social thought. We take as our central project analyses of international debates about the intersecting dimensions of memory, history and narrative as a basis for examining particular research studies and associated methodologies in the areas of gender and education. The panel members will address the following topics: gendered narratives which emerge through particular research methods such as oral histories and archival accounts of gender and place; visual narratives of youth cultures living in past time and young people’s contemporary reflections on gender, nationhood and the archival record; the historical role of disciplinary traditions in shaping understandings of gender relations; and research studies of gender and progressive and alternative education models that capture temporality and its impact on social change as relates to understandings of gender and education. To summarize, the panel assesses the role of historiography and narrative in both understanding the practice of research in gender and education, and as an exercise in exploring the limits and possibilities that diverse theories of the narrative imagination may offer to the field. Finally, through the provision of research examples and research methods from different national contexts (US, Canada, UK and Australia), we hope to take a ‘detour’ away from essentializing notions of gender as an object of selfhood frozen in time – what Kearney (1999) refers to as the ‘sacrificial identity’ in research – and toward an understanding of gender as both a discursive form of cultural and historical interpretation (e.g., archeological tracing), as well as a contemporary performance that is symbolically produced and offered back to public interpretation in the form of action.

Paper 1

Julie McLeod, University of Melbourne, Australia

Inventing and re-inventing the archive: Feminist history and progressive education in the 1970s

This paper draws on archival research and oral histories conducted with former teachers and students involved in the progressive and alternative schooling movement of the 1970s. It focuses on schooling in Australia, but speaks more broadly to the up-swell of interest in alternative forms of curriculum and school structures during this period and the promise of self-consciously new ways of imagining and doing schooling. Engaging with current debates in feminist history, it considers the then emergent understandings of the ways in which gender relations and ‘sex-roles’ did or did not matter in these utopian aspirations. Two main lines of analysis are explored: 1) cross-generational memories and forgetting of educational reform; and 2) the methodological challenge of working with and across different types of archival sources – digital, audio, visual, textual, including the invention or renaming of all manner of records and traces as ‘archives’. These matters are discussed in light of the ‘archival turn’, calls to work against or ‘along the archival grain’ (Stoler 2009) and the opportunities this creates for dialogue between feminist historians and social scientists about archives/archiving in and for the present.

\(^1\) Here we are able to witness the power of Ricoeur’s notion of narratives and their surplus effects in the form of the imagination. Ricoeur suggests that individuals must narrate themselves into a possible world based upon their own historically informed imagination of the future: ‘what is proposed in the text is the proposing of a world that I might inhabit and into which I might project my own powers’ (Kearney, 2004: 53).
Paper 2

Maria Tamboukou, University of East London

Imagining/Remembering: thin and thick autonomies in archival research

In this paper I draw on my recent archival work with Emma Goldman’s papers at the University of California Berkeley in exploring the interface between imagining and remembering in archival research, which are informed by neo-materialist approaches in feminist science studies and beyond. In doing so, I will particularly focus on two interrelated questions: a) the inherently fragmentary nature of archival research; and b) the importance of actual and virtual space/time blocks within which auto/biographical documentary fragments emerge and unfold, thus offering analytical trails for the researcher to follow. As archival research in the social sciences is becoming an increasingly interesting field there is a need for feminist researchers to engage with emerging methodological and epistemological questions that can open up new directions in the field of Gender and Education.

Paper 3

Jo-Anne Dillabough, University of Cambridge

‘Of Time and the City’²: Young People’s Ethnographic Accounts of Identity and Urban Experience

Ethnographic sources collected about or with young people living in urban neighbourhoods which carry the historical burden of an imagined dystopic city space (e.g., archival histories of youth identity in urban ‘slums’) convey the power of the narrative imagination (see Ricoeur, 2010) as a temporally located strategy for making sense of young people’s social worlds. In this respect, the exploration of narrative expressions of young people constitutes a central element of the youth ethnographer’s trade. It also, however, presents a number of methodological dilemmas which are not easily resolved through ethnographic interpretation, particularly in relation to the ways in which social divisions among young people are both experienced in the present and through the retrieval of associated memories. One dilemma for the feminist ethnographer might, for example, be the question of how to re-represent the performances of masculinities and femininities as they relate to rising xenophobia and enacted through youth subcultures in dystopic urban landscapes. Another dilemma is how one takes account of the historical dimension of these divisions as they may relate to young men and women in the present. In this paper, I suggest that a critical phenomenological interpretation of such divisions may assist us in better understanding how particular modes of youth identification – such as a young male imagining he is Eminem or seeing oneself as a Gina Girl³ - may be viewed as part of a larger narrative imagination – as a form of cultural meaning which carries residual effects into the present. I therefore reflect on ways in which the feminist ethnographer strives to access the residual effects of time through analyses of diverse youth narratives and associated ethnographic sources.

² ‘Of time and the City’ is taken from the title of Terrance Davies photomontage filmic description of childhood in Liverpool, UK during and after the Second World War.
³ These subcultural groups will be discussed later in the chapter in the description of the ethnographic study.
Re-imagining the gendered subject in education.

Subject/disciplines can be presented as cultural streams that have deep historical legacies and construct the subject (i.e., as knowledge) and the subject as child or student in both different and quite particular ways. Disciplinary subjects (as knowledge) project onto young people and the public forms of pedagogic subjectivities, for example, ‘the knowing girl’ or the ‘knowing boy’ and they do so differently within, for example, art or science. How teachers open up a learning space within the constraints of the subject classroom influences who can and cannot participate meaningfully and what kind of imagined ‘subjects’ young people may become. This places the emphasis on setting, the historical and contemporary imaginaries it invokes, the policing that takes place and the limits in tolerating who can do what within such settings. Karen Barad takes these wider questions of knowledge and becoming a gendered subject into the realm of complexity theory in education by asking the question of how difference matters and for whom?” Following Haraway, she states:

“[A] diffractive method is a critical practice for making a difference in the world. It is a commitment to understanding which differences matter, how they matter, and for whom” (Barad, 2007, p. 90).

Disciplines ‘cut’ phenomena in different ways and who is excluded through particular knowledge systems is revealed as indeterminate yet always within a matrix of complex power dynamics. If we take Barad’s diffractive methods seriously, we can no longer exclude ethics from either what we teach in classroom or from social imaginaries that create pedagogic subjectivities which speak back to the historical legacy of gender relations. The presentation prompts some thoughts about what happens when we bring ethical subjectivity to the centre of educational processes and how we need to re-imagine the gendered subject within any given micro-national space (in both senses of the word).
Symposium 8

Stephanie Renee Jones: Chair and Discussant, The University of Georgia

Rethinking Bodies in Crisis: Creative Engagements of and with Traditionally Marginalized Bodies in the U.S.

In this panel, three research papers will be presented that center inquiry and curiosity on the bodies of traditionally marginalized and exploited groups of people. The researchers will invite the audience to imagine multiple philosophical and theoretical lenses (e.g. phenomenology, multimodalities, and poststructuralisms) through which to see youth and teachers from multiple and even contradictory perspectives. Paper #1 highlights findings from a feminist phenomenological study of twelve-year-old girls of color in the U.S. South and argues for adults – including educators and researchers – to open themselves to hear differently and resist totalizing young adolescent girls of color and their bodies. Paper #2 illuminates the embodied nature of play for court-involved young men of color and focuses on the creative ways bodies can be reimagined and differently performed in contexts constructed as explicitly playful such as the arts-based alternative-to-detention program in this research. Paper #3 draws on Tim Burton’s Alice in Wonderland film and phenomenology to explore working-class women’s bodies in academic institutional spaces in analyses of the phenomenon of “muchness” in a body and how muchness is embedded in phenomenological intentionalities. The Discussant will prepare a response to themes of philosophical and theoretical openings in the papers and facilitate a conversation with the participants and panelists.

References


Learning from twelve-year-old girls how to be enough in our bodies: A feminist phenomenological perspective

In this phenomenological study, I asked what it was like for the eight twelve-year-old girls of color who participated in a yearlong writing group for my dissertation study to experience what I call bodily-not-enoughness: moments when someone or something in American culture tells girls and women (and boys and men) we are not enough of something in our lived or physical bodies (e.g., not thin-enough, pretty-enough, feminine-enough, sexy-enough, athletic-enough, English-speaking-enough, White-enough, Black-enough, Christian-enough, wealthy-enough, smart-enough, or popular-enough, to name a few). Drawing on philosophers from phenomenology (Gadamer, 1975; Heidegger, 1962; Merleau-Ponty, 1962), post-colonial theory (Ahmed, 2006; Fanon, 1986) and feminist phenomenology (Alcoff, 1999, 2010; Fisher, 2010), I use weekly writing group transcripts and excerpts from the girls' writers notebooks to illustrate moments where bodily-not-enoughness came into being as a resistance to those malevolent body messages the girls received—a resistance I call talking-back-TO—and suggest that in those moments this resistance allowed being enough in the girls' bodies—rather than not—to become a situated truth. Finally, I suggest that if we as adults, qualitative researchers, and educators, can work toward a kind of openness that allows us to listen differently, we might move beyond the tendency to totalize female young adolescent bodies of color from working-poor backgrounds within deficit perspectives, and instead create new spaces where those bodies are perceived as possibilities rather than problems.

References:


Youth seek opportunities to pursue play that is “central to the rhetorics of creativity in childhood” (Marsh, 2010, p. 21) as they move into and out of institutionally sanctioned spaces where room for play has significantly narrowed. Play allows youth to imagine possible lives, rehearse multiple scenarios, and aesthetically declare their place in the world (Paley, 2004). Yet, the playfulness of adolescent males, which may include practices of affiliation or micro-moments of citizenship within a group, is often interpreted through a prism of incongruence with socially acceptable norms – such as organized sports – and is routinely made the object of remediation and elimination. The consequences of this cycle of misinterpretation can be highly consequential for court-involved youth onto whose very bodies are inscribed labels of delinquency and deviation (Conquergood, 1997).

In this presentation, I will share examples of court-involved youths’ unrehearsed engagements with myriad technologies and communicative resources in creating space for: playing with multiple forms of participation, role playing with imagined characters, spontaneous media production, and manipulating digital artifacts for myriad social and educative purposes. Through their play, which was embodied in artifacts and practices, as well as their bodies, the youth sought out and crafted spaces in which to express affiliation and moments of belonging, which is a concept conceptualized here through the lenses of educational cosmopolitanism (Hansen, 2010; Hull, et al., 2010; Wahlstrom, 2011) and multimodality (Jewitt, 2008). As such, attention is given to the plurality and interconnectedness of modes with and in which meaning and expressions of belonging are composed.

References


In the Tim Burton (2010) cinematographic reimagining of Alice in Wonderland, there is a moment when the Mad Hatter looks sincerely at Alice and tells her that inside her, something is missing--that she used to be much more muchier--that she has somehow lost her muchness. Seeing middle-classed upward mobility as a precarious space in which I must negotiate my own muchness, I theorize the phenomenological question: What is muchness? Through this exploration I discuss the possible role(s) muchness plays in social mobility, working-class consciousness and being, and examine the potential energy for muchness to either expand or diminish depending on how we embody that which makes us feel fullness at any given moment. I also consider the process of locating our muchness as it fluctuates over time and grafts upon, embeds in, and even leave our bodies in many different ways, through many different experiences.

Highlighting the importance of the stories of working-class women, specifically those in academic spaces, I carefully examine the ways in which we perceive our classed bodies in relationship to that which bodies experience and how we can begin to unlock what is meant by muchness and how it is embedded in phenomenological intentionalities. It is in this sense, that I see the acknowledgement of muchness as a phenomenon that can be used to not only critique the ways we are told as working-class women we must succumb to a lesser “us” but also as a way to actively resist that discourse.

References

Symposium 9

Situating ‘Gender’ in International Higher Education Exploring binaries, intersections, and abstractions in policy, practice and pedagogy

When research and policy in the domain of Higher Education speak of ‘gender’, this once-contested, now-popularised term is often used without explanation even across an international arena. Far from having a fixed definition, however, the concept of ‘gender’ is expected to refer to different constructs, to do different work according to site and situation. What are these constructs, and what is the work that ‘gender’ performs in policy, practice and pedagogy across international Higher Education?

This symposium is proposed by participants of the new ESRC-funded "PhD Partnering Scheme", which is a research exchange for PhD students and supervisors, between the Institute of Education, University of London, and the new research centre on Higher Education and Human Development, University of the Free State, South Africa. The aim of the exchange partnership is to explore issues of gender, equity and social justice in the changing global context of Higher Education, bringing together the UK and South African contexts. A key element of the symposium will be for the presenters to speak across contextual and conceptual differences to contribute reflexively to the discourse for international research into gender and Higher Education.

We will engage with the different uses of the term ‘gender’ across Higher Education policies, practices and pedagogies in an international frame. Where gender is used as a binary in policy, what work does the term achieve, and is there the potential for a more complex notion of ‘gender’ to be implemented? How could an intersectional theorisation of gender in academic research translate into a more nuanced professional practice? How does feminist pedagogy operate in the interdisciplinary study of Gender and International Development, and what is the potential for this pedagogy to engage students in a critical conceptualisation of ‘gender’?

Paper 1

Elaine Unterhalter, Institute of Education, University of London

Doing Gender Professionally? Reflections on struggling to realise intersectionality in development practice

The paper builds on findings from a number of studies (eg. Unterhalter, 2012; Holmes, 2010) which indicate that there is an assumption in the design of education and social protection policies that those who implement them in local settings understand questions of gender and poverty. However, detailed case study research in two studies across twelve countries indicates minimal training and support for teachers, district education officials or project workers in relation to gender. Work on developing pro-poor professional education in universities (eg. Vaughan and Walker, 2012; Walker, 2012) as yet gives no special place to gender or any other sectional inequalities. In considering how to engage with gender in developing pro-poor professional education and approaches to capacity building, the paper reflects on experiences of working on a number of projects in Africa aimed at enhancing girls’ access to school. It considers contestations over approaches to knowledge concerning gender for staff within these project, and poses questions regarding whether insights regarding the complexity of gender can be introduced in contemporary higher education institutions.
**Paper 2**

**Thandi Lewin**, University of the Free State, South Africa

**Researching gender in universities: a vanishing agenda? A review of policy and change with reference to early career academics in South Africa.**

South African higher education policy over the last 15 years has focused significantly on issues of equity and social justice, and addressing gender inequalities has been an important part of these policy shifts. Substantial gains have been made in ways that are quantitatively measurable (de la Rey, 2010; Pandor, 2012).

Inequality persists, from the measurable differences between men and women in university leadership, to the complex ways in which gender operates within universities to restrict equity gains, interacting in complex ways with other forms of social injustice in society (Yeld, Scott and Hendry 2007, Bozalek and Boughey, 2012, Hall, 2010).

The need to produce a “new generation” of academics has been identified as a major policy imperative in South Africa (HESA 2011), and the challenges of changing the demographics of the academic workforce are significant, given the relatively low production of doctoral graduates (Assaf 2010), negative perceptions about academic careers, continued inequities of gender, race and class in the South African education system and society, and the complex ways in which institutional practices can impede the working lives of early career academics.

Despite the foregrounding of gender equity in national and institutional policy it has been suggested that gender “disappears” in how policy translates to practice within institutions (Shackleton, 2007). This paper reviews the policy and literature on gender equity and early career academics in South Africa, with a view to understanding how diverse academic careers are constructed and understood in SA universities.

**Paper 3**

**Emily Henderson**, Institute of Education, University of London

**Whose Gender Studies? Feminist Pedagogy Re-situated in Gender and International Development Studies**

Who is the subject of Gender Studies? Moreover, who is the subject of Gender and International Development Studies? In the case of traditional Women’s Studies Higher Education courses in the UK, women were (are) both the subject and object of study (Bowles 1984). Feminist pedagogy developed out of feminist activism into Women’s Studies (Haraway 1991), with the key principles of validating personal experience, equalising power relations, and the transformation of thought (Weiner 2006); the tenets of this pedagogy in Women’s Studies appealed to the woman-subject to speak the woman-object into the academic curriculum. Gender Studies, and related interdisciplinary fields such as Gender and Development, often now constitute the home of feminist research and study in UK universities. The student subject of this domain is no longer by definition ‘woman’; the object of study is no longer nominally ‘woman’, but a concept that refers to the relations between genders in the context of International Development. Where the tenets of feminist pedagogy are translated to this learning environment, what is their aim? I offer some answers to this question that draw on student interviews and observations of a Gender and Development Master’s module. In particular, I draw on the students’ responses to a reflexive class activity, to analyse the role of feminist pedagogy in this interdisciplinary context. I finally engage with the students’ discursive accounts of their own genders in response to a deliberately non-binary interview question, to consider the potential of this flexible notion of gender for research into Higher Education.
Paper 4
Melanie Walker, University of the Free State, South Africa
Sonja Loots, University of the Free State, South Africa
Talita Calitz, University of the Free State, South Africa

Where did gender go? Reflections on context, history and student experiences in a South African university

The South African historico-context throws up quite specific challenges for teasing out how gender works in practices and in the perspectives of students in higher education. The recently released data from the 2011 South African census indicates that wealth and wellbeing are still dramatically skewed along lines of race and gender so that black South Africans generally fare worse than whites and poor black women bear the brunt of inequality (Donelly, 2012). But the 2011 census also shows improvements in access to education, if not a similar improvement in quality. By 2011, 12% had participated in higher education, with the participation of black Africans almost doubling since 1996 (John, 2012). In higher education women are making gains, not least in fields of study traditionally dominated by men. Their enrolment in business, commerce, finance and accounting increased from 17% in 2011 to 30% in 2011 (John, 2012). The argument has also been advanced that socio-economic status above all, will determine access to a high quality education which in turn secures a fundamentally enlarged capability set to make further choices. It is argued that this matters more than gender (Spaull, cited in John, 2012). Bearing this in mind the presentation reflects on two research projects, one collecting biographies of an elite group of students, diverse in terms of gender and race but with shared experiences of particularly high quality schooling, and a group of black women in their first year of study with more diverse stories to tell. Has gender disappeared, and if so for whom and under what social and educational arrangements? Where do structures of race sit in the experiences of these young men and women? What old hierarchies continue and what newer social hierarchies emerge from the stories students recount? How does being female interact with other socially relevant characteristics such as race or class?
Symposium 10

YOUNG PEOPLE, GENDER AND THE GLOBAL IMAGINARY: HISTORY, NATION, and IDENTITY IN TRANSITIONAL BORDERLANDS

Panel 1: Paper 1

Lyn Daniels, Educational Studies, UBC, Vancouver, Canada

Colonial policy’s repetitive effects: a critical analysis of BC Aboriginal education policy and its framing of gender relations on the borders of the ‘nation’.

In the British Columbia public education system, there is much discussion about the achievement of Aboriginal students, particularly around low graduation rates. However, Aboriginal students are rarely consulted regarding their experiences in relation to schooling unless such consultation speaks back to the colonial narratives of meritocracy and so called ‘school success’. In most school districts, Aboriginal Education Enhancement Agreement (AEEA) policies have been developed by school districts in partnership with Aboriginal community member to address the apparent ‘problems’ with Aboriginal school achievement. Given, historically, that Indigenous parents’ were deliberately excluded from the education of their children the ministry directive to include Aboriginal communities in policy development is often viewed as a progressive approach to education for Indigenous children. Despite these views, I wish to argue that it is crucial to consider both the history and memories of particular forms of schooling/colonizing Aboriginal peoples and students’ contemporary perspectives on education, including the AEEA. In this paper, I therefore examine the memories of Aboriginal college youth of state schooling, in particular, young Aboriginal women. I also critically analyze seven AEEA policies in terms of their references to gender, colonialism and history in relation to the Maori scholar, Linda Smith’s, ‘critical pedagogy of decolonization’. I engage in this analysis with a particular concern for the impact of the inter-connected dimensions of a masculinized nation state and colonial practice as it relates to Aboriginal Peoples.

Smith’s explanation of decolonizing methodologies demands that such work begin with revisiting history with the understanding that Indigenous peoples were subjected to the processes of colonization. Regarding the history of Aboriginal Education, Jean Barman (2003), a feminist historian, has noted that any discussion of it “must begin and centre on, the (Indian) residential school, for its existence both curtailed and set the agenda for other educational options” (p. 55). What are the features that Jean Barman alludes to, of the Indian residential school system and policy, that have played a part in the making of Aboriginal Peoples as ‘border subjects’ across time and space? And what might be the ‘effects’ of such colonial policy and its governance of the gender order of Indigenous youth, as told through history, and experienced and retold in the present?

Historicizing Aboriginal education ‘unmaps’ how white Canadian settler society has secured dominance through patriarchy (Razack, 2002), through the particular uses of policies (Milloy, 1999), through spatial concepts (Smith, 1999), through colonial discourses (Bishop & Glynn), through photography (McClintock, 1995) and through real material practices based on these knowledge generating systems. I explore these historical relationships in order to contextualize Aboriginal college students’ memories of public education. In so doing, my project is to decolonize the history of Aboriginal education in Canada and make the claim that memory must bridge history if we are to fully assess the repetitive dimensions of colonial policy and its impact on gendered conceptions of Indigenous youth.

References


Panel 1: Paper 2

Jo-Anne Dillabough, Education, Equality and Development, University of Cambridge

Caroline Oliver, Centre for Migration Studies, University of Oxford

Transnational Fears and Local Anxieties at the Urban Fringe: historical and contemporary representations of marginalized youth in the public record

There is clear research evidence that incipient moral panic is growing in relation to marginalized youth, particularly in relation to migrant, refugee and asylum seeking male youth, and is emerging as a powerful cross-national phenomenon (Mitchell, 2004). Yet little research has investigated how the consequences of such changes have been perceived and negotiated within comparative media accounts, in oral history accounts and by low income young people living at the fringe of globalizing cities - those objectified as ‘the dark forces’ of the 21st century. The degree and nature of the local differentiation of a new kind of globalized moral panic as it relates to gender narratives of fear and suspicion in the early 21st century has yet to be systematically researched comparatively within the genre of what Paul Ricoeur refers to as competing ‘social texts’ about xenophobia and globalizing narratives of moral panic about young people. This paper therefore is aimed at showcasing examples of data from a variety of sources, including cross national data sets (Canada, Australia, and UK) and oral history accounts, to assist in refining the concept of moral panic as it relates to border masculinities and to support comparative analyses of the phenomenon in both a historical and contemporary form.

Here we seek to address a series of questions in exploratory ways, primarily through the vehicles of methodological representation (e.g. examples of youth research material, archival sources, oral histories, visual accounts offered by young people and media representations) and theoretical arguments about the mobility of ideas about gender and economically disadvantaged youth in the public record. We are particularly interested in better understanding how gendered representations of young people who are thought to pose threats to the nation on a global scale are represented in both research and the public record in comparative terms.
Panel 1: Paper 3

Alana Bolieu, Educational Studies, UBC, Vancouver, BC, Canada

Self-criticism does not undermine our solidarity! Drawing on feminist perspectives to decolonize identity in Québec.

As a minority group in Canada, eurodescendant francophones in Québec have had to struggle to gain the growing linguistic, cultural and economic recognition they benefit from today. Nevertheless, other marginalized and founding communities within Québec have been ignored and often silenced as white speakers of French have attempted to make their own voices heard. Such subordination of ethnocultural minorities within Québec strips dominant eurodescendant Francophones of their legitimacy and credibility as a conscientious minority. White, French-speaking Québécois must acknowledge the privilege that arises from their whiteness and their place in the colonial history of Quebec, and grant minorities the legitimacy and recognition that they wish were conferred upon them. Drawing on feminist post-colonial critiques of nationalism, I argue that virtue of their status as both oppressed and oppressors, eurodescendant Québécois are in a unique position to rehumanize themselves, and as such should particularly strive for the decolonization of their own modes of ethnic and cultural identification. Revisiting Québec curriculum to include the lessons learned by white women within feminism, whose “dominant” location within a marginalized group parallels white Francophones’ position in Québec, could be helpful in aiding young white Francophones to reflect on understanding the making of their identities within the province. Rather than fostering belonging in Québec by giving a more prominent place to a specific francophone past, belonging can be fostered by deconstructing the long-standing need for white Francophones to be recognized. While clearly a difficult political challenge, such a project might lead to further discussions around what it might mean to be named the ‘majority group’, and their relationships with other peoples in the province.

Panel 2: Paper 1

Dillabough, J., University of Cambridge


As Pilkington (2010, see also Hobsbawm, 1990, Jameson, 1991) argues, urban spaces operate as ‘sites of cultural memory’ with the potential for various forms of political or cultural repression and/or possibility. In the case of urban culture, repression can be represented in many forms, whether emerging, for example, as the sanitization of the ‘nation’ through particular representations of the architectural and urban cultural landscape or through the creation of social divisions in and through urban policies (e.g. exoticising cultural sites and gender identity categories for the sake of economic growth). In these latter cases, such urban activities often place constraints on the possibilities for

---

4 I want to acknowledge that crucial distinctions separate Indigenous groups from (im)migrant groups, especially in terms of relationships with land and place. Though it is problematic and othering to lump all non-white peoples into the category “minorities”, the brief nature of this paper has led me to use this flawed category. Hopefully, this at least will have the positive consequence of including Indigenous peoples in the conversation around “difference” in Québec, which is not always the case.

5 I acknowledge the fact that the word “oppressed” has been used in detrimentally universalizing ways (Razack, 1999). There are varying degrees of oppression and positing Québec as “oppressed” by English Canada which may not do justice to groups that have endured a fate much worse than white francophone Québécois have. For the purposes of this paper, I will use the term in the way that Paolo Freire uses it, to denote dehumanization of both perpetrators and victims of oppression. It is safe to say that in these respects, French-speaking eurodescendant Québécois have experience some level of oppression.
the legitimate political action of individuals and groups and particularly young people. Importantly too, the manipulation of urban space, particularly in cultural sites deemed central to the growth of tourist economies (e.g., Guardian newspaper’s travel section of Untouched Africa) is now seen by many cultural sociologists and historians as central to eliminating or foreclosing young men and women’s historical memories of their neighbourhoods, towns and cities, as well as cultural traditions and forms of identification (see, for example, Cubbit, 2006). In many African contexts, both the historical operation of cultural repression and the increasing presence and power of transnational global capital (such as global tourism) are, however, together shaping young people’s urban imaginaries and the ways in which they learn, understand, navigate, and seek to transform the contours of the urban landscape, as well as the new and sedimated gender relations (such as sexual exploitation) which emerge within such contexts.

This recognition of the complex relations associated with cultural memories of place, transnational practice and young people’s modes of gender identification have led me to the following questions in relation to urban Africa: How have some African ‘cities’ attempted to manipulate or regulate young people’s cultural memories of gender and nation by masking undesirable historical legacies of their local urban landscapes and/or through the layering of Western ideals upon an already complex and contested set of cultural traditions and relations, particularly through global tourism? How have economically disadvantaged ‘out of school’ male and female youth who work in this industry responded to these changes in the form of political action and do they embody, through their performances of cultural identity, new imperial practices or particular forms of cosmopolitanism (see Werbner, 2006)? Where do young people and community members’ counter-memories of gender and the nation and locale find semi-public spaces of recognition and what part do young men and women who work in the global tourist industry play in shaping these counter-memories, gender politics and related spatial practices? And what role might global tourism play in the formation of these cultural understandings? These are the questions which are discussed in this paper.

Methodologies such as time-lapse film making, oral histories of place, gender based ‘walking ethnographies’ of local space (see Nayak, 2012) and archival footage and photography come together as ways of showcasing the ‘new world’ politics of tourism, young male and female labour and post-imperial practices.

Panel 2: Paper 2

Tetsuro Shigematsu, Centre for Cross Faculty Studies, Faculty of Education, UBC

Ethnic Performativity: How Race Constrains and Liberates Identity Formation Across Diverse Media

As the first visible-minority to host a daily national radio program in Canada, the author examines his own role in the (re)making and (un)doing of perceptions of ethnic identity. Originally recruited by the Canadian Broadcasting Corporation (CBC) in 2001, Tetsuro Shigematsu helped the public broadcaster fulfill federally mandated diversity requirements as an Asian-Canadian, but managed to do so without alienating its base audience of white listeners. The CBC accomplished this feat by hiring world-class voice coaches to train him to sound more congruent with the heteronormative, patriarchal ideal of a national broadcaster (explicitly masculine and unambiguously white), while still leveraging the cosmopolitan élan of his multi-syllabic name, thus offering white listeners an accessible form of the ‘exotic other’. Examining his own complicity in the nation-building ideology of Canadian Multiculturalism, the author draws upon Butler’s notion of performativity (1990) – how gender is constructed through the performance of scripted behavior – to examine how ethnicity is equally performative. He uses this perspective to better recognize the constructed nature of ethnicity, and negotiate the donning and removal of its mantle beneath the public’s gaze, which he manages to do with increasing agency as he migrates to American cable television, and finally across social media platforms. The session will screen excerpts from the researcher’s reality TV program appearances and his own viral YouTube videos, and offer a means to interpret and analyze the formation of public identity through ethnic performativity.

Panel 2: Paper 3
There is a growing literature on middle-class parents, particularly mothers, who resist normative school-choice behaviour by enrolling their children in schools ‘lacking’ or challenging middle-class ideals. This focus has its origins in critical scholarship that explores the class advantages of British white middle-classes (Crozier et al., 2006; Reay, Crozier, & James, 2011; Reay et al., 2007). Inspired by their research, the data from this ethnographic case-study was collected from white and multi-ethnic professionals in a university town in the US who enrolled their children in an elementary school which had become under-enrolled and demonized as a ‘failing school’. The main participants in this study consisted of 31 families who engaged in diverse forms of political resistance to local choice policies. The focus of this presentation is on the 11 families who chose to enrol their children in the school through open enrolment or neighbourhood choice. The different parts played by mothers and fathers will be discussed in challenging choice politics and elite school models, as families laboured, albeit in different ways, in the aesthetics of political resistance whilst still reproducing the historical border politics of gender and nation, as it operates to secure ‘the best’ for their child. These parents valued multi-ethnic integration as an important resource for developing more critical forms of education and more equity oriented students. Yet they were simultaneously affected by advanced neo-liberal policies of individual and local responsibilities which appeared to be inherited from the repetitious Americanized discourses of intensive mothering and the maternal politics of care (Griffith & Smith, 2005). Drawing upon research based on Bourdieu’s theoretical work (Dillabough, 2004; Reay, 2004) and feminist post-colonial studies (Pheonix, 2009; Dillabough, 2002; Griffith & Smith, 2005; Reay, 1998; Vincent, 2010; Walkerdine, 1990) this presentation offers some insight into parents’ gendered activism and political labour and its associated racialized contradictions in resisting elitist school choice models. It also highlights the emotional costs (Reay, 2008) and dilemmas that emerged in their struggles to challenge the elite notions of student identity and the educated classes, even as they themselves were largely a product of an elite history.

References


Symposium 11

Widening Participation: rich pedagogical opportunities, complex challenges

Findings from the 2010-2012 Higher Education Academy National Teaching Fellowship Scheme “Formations of Gender and Higher Education Pedagogies (GaP)” project and its Fulbright expansion, “Gender and Higher Education Pedagogies in a Comparative Perspective”

The widening participation (WP) agenda has raised questions about pedagogies in higher education (HE) and the ways they might be further developed to address issues of inclusion, equity, participation and diversity (David et al, 2008). Further, concerns with WP have drawn attention to a gender gap in HE participation, with women now outnumbering men in a range of subject areas. This has led to claims of the feminisation of HE, including the feminisation of teaching and learning. Feminist scholars have critiqued such claims, highlighting the dangers of an oversimplification of gender and inequalities in higher education, and emphasising the need for nuanced research that draws out the complexities of gendered formations, learner identities and pedagogical experiences (Burke and Jackson, 2007; Leathwood and Read, 2009).

This symposium draws on research that aims to develop a detailed understanding of the relationship between formations of gender, and its intersections with other social identities, and pedagogical practices and experiences. The symposium is comprised of four papers. Three are from a major national project (2010-2012), funded by the Higher Education Academy's National Teaching Fellowship Scheme, “Formations of Gender and Higher Education Pedagogies (GaP)” and the fourth is a comparative expansion of GaP through a Fulbright Scholar project. The papers show that as higher education becomes increasingly diverse, policy-makers and universities must support HE lecturers in developing inclusive pedagogical practices that are sensitive to gender differences as well as other social inequalities and exclusions in higher education.

Paper 1

Penny Jane Burke, University of Sussex

Pedagogical Relations in Higher Education: Participation, Recognition and Subjectivity

This paper draws on qualitative research which aims to develop inclusive pedagogies in higher education and to address issues of inequality, difference and diversity. Drawing on critical and feminist theories, this paper interrogates hegemonic discourses of teaching and learning that focus on issues of ‘delivery’ and ‘styles’.

The paper considers pedagogical relations to examine the processes by which students and teachers become recognized, included and validated in different pedagogical spaces and will interrogate competing discourses of participation. The paper will draw on data including interviews with students and focus groups discussions with teachers, in order to explore the ways that pedagogical relations re/shape teacher and student identities and the different meanings and experiences of teaching, learning and participation in their accounts.

This exploration will involve a detailed analysis of power, inequalities, the politics of mis/recognition and difference and the ways that inclusions and exclusions play out in pedagogical spaces and in relation to discourses of participation. Ultimately, I argue in this paper that it is imperative, in relation to aims for developing inclusive pedagogical frameworks, and more broadly of widening participation, that teachers and students are given the spaces to engage reflexively and critically with pedagogical and educational practices and experiences, moving beyond rationalist and instrumentalist discourses. Importantly, research dedicated to widening participation can...
contribute to opening up such spaces to explore possibilities for developing alternative ways of being and doing teacher and student in higher education.

Paper 2

Barbara Read, University of Glasgow

Friendship, achievement and the gendered construction of identities at a campus university

The dynamics of peer group friendships are under-researched amongst university students, perhaps due to an implicit conception that concerns around friendship, popularity, ‘coolness’ and belonging/exclusion are left behind at the school gate and abandoned once a person reaches adulthood. However, as studies such as Jackson and Dempster (2009) show, elements of discourses such as the association of studying hard with a lack of ‘coolness’ and the valorization of ‘effortless achievement’ are still articulated by some students, relating to particular socially dominant constructions of ‘laddish’ masculinity.

In this paper I will be exploring such issues by looking at data from 64 semi-structured interviews with students at a London-based campus university, conducted as part of the Gender and Pedagogies project (please see symposium outline for further details of the project). Thirty-eight women and twenty-six men were interviewed, with a spread according to social class background and ethnicity. Students were recruited from a range of subject areas and contained both home and international students, those who entered university at school-leaving age and ‘mature’ students.

Utilising examples from this data, the paper will focus on the complex gendered discourses of inclusion/exclusion, ‘popularity’ and ‘clique-ness’ amongst students at university, and how this interplays with students’ work practices and their identities in relation to being a ‘good’ student.

Paper 3

Lauren Ila Jones Misiaszek, University of Roehampton

Gender and Higher Education Pedagogies in a Comparative Perspective

This project focuses on participation in higher education and gendered formations across four country contexts- the United Kingdom, Italy, Spain, and Portugal. This is an expansion research project of the GaP project, conducted for my current Fulbright Scholar research project.

The aim of conducting an international expansion of the GaP project is three-fold 1) to examine gender sensitive and inclusive teaching practices across four country contexts (UK (GaP), Italy, Spain, and Portugal (expansion); 2) from the results of this examination, to develop an agenda for research on HE pedagogies and gender within a large international network [the Paulo Freire Institute (PFI) network] and to expand and strengthen this area of research in the United Kingdom, Europe, and the United State; and, more broadly 3) with this agenda to promote the development of gender-sensitive and inclusive pedagogies in HE with the goal of expanding these studies---critical to expand the field of comparative social justice education ---within the UK, Europe, and the United States and beyond.

The case study is centred on the experiences of up to 40 university lecturers, affiliated with the PFI network, who all conduct research in England, Portugal, Spain, and Italy. The case study will employ up to 10 focus groups and up to
6 hours of classroom observation/lecturer to analyze these lecturers’ perceptions about issues of gender in their university classrooms. Specific experiences from each country context will be discussed.
Symposium 12

Entanglements between women, work and education

In this panel, we explore entanglements between women, work and education in the context of the current global crisis of capitalism. What can we learn from the past of women workers’ education that can help us make sense of this unprecedented attack on historically constituted labour rights that are not only falling apart, but also have a particular catastrophic effect upon women’s lives? More importantly how can pioneering experiments in women workers’ education open up new ways of thinking and acting for feminist educators within and beyond formal academic spaces? The papers of the panel will address these issues drawing on empirical research projects informed by a range of theoretical and methodological approaches in the field of feminist studies and women’s labour.

Symposium convenor: Maria Tamboukou, University of East London

Paper 1

Maria Tamboukou, University of East London

Educating the seamstress: the ‘ideal materialism’ of Fannia Cohn

In this paper I look into institutional histories, discourses and ideologies revolving around women workers’ educational experiences, cultural lives and political activities in the first half of the twentieth century in the US. In doing this I draw on my research with Fannia Cohn’s papers at the archives of the New York Public Library (NYPL). Cohn was a labour organiser, who served the Education Department of the International Ladies’ Garment Workers’ Union (ILGWU) between 1918 and 1962, becoming the first and one of the few women vice-presidents in the history of the union. Amongst a wide range of themes that my research at the NYPL archives has generated, my discussion particularly focuses on what I have identified as Cohn’s ‘ideal materialism’, a life-long persistence on the idea of the importance of workers’ education in the history and politics of the labour movement. This standpoint of ‘ideal materialism’ I argue, sustained Cohn’s and other women labour organisers’ politics, despite the sexist practices of trade unionism that harshly suppressed and marginalised the few women who emerged in their ranks.

Paper 2

Christina Hughes, University of Warwick

Hopeful Labour: Educating the Creative Workforce

This paper contributes to developing understandings of the role of education in creating strong commitments to particular forms of work and how such commitments are sustained against bleak, unstable, exploitative and self-exploitative conditions. It approaches this duality between feeling and structure within the temporal and relational qualities of hope as they are experienced by new graduates who are learning their trade as jewellery designer-makers in Birmingham Jewellery Quarter (BJQ). The paper locates these hopes in their educational pathways as these apprentice designer-makers develop an appreciation of the symbolic good of craft practice and how this is reinforced through the sensorial pleasures of engaging with the material world. As the paper details, such optimistic practices are challenged by the (im)possible conditions within which these trainee designer-makers find themselves.
Understanding the Career Development of Women: Does It Differ From That of Men?

For decades, the debate on gender imbalance in workforce participation and performance has continued. The number of women in the work sector does not match their status in universities, and their delayed career paths do not equal their high academic performance records. Studies on social-cultural factors surrounding the issue of gender are abundant. But little is known about whether women possess different basic career attributes than men, particularly women in developing countries. This study investigates four career constructs: Career maturity, career interest, career self-efficacy, and career decision/indecision regarding occupational aspiration, and choice of field across genders. Using a quantitative approach, four career instruments are measured on 570 undergraduates (male 39.1%; female 60.9%) at 5 universities in Malaysia along with a questionnaire on occupational aspiration. Using a descriptive analysis of percentage mean and standard deviation, these results, generally show male and female college students do not differ significantly in terms of career interest pattern, but differ in their distribution in all category of measured constructs. Female students consistently scored higher on most of the scales. As entrance to college/university in Malaysia is based on standard academic performance, this paper concludes that further support is required to enhance the understanding of this high-achieving students, male and female, in the detailed aspects of career development. The implication of the study and future research are then discussed within the context of understanding women's career development more fully. (235 words)

Keywords: Academic performance, career development, career path, career maturity, self-efficacy.

Do Career Interest and Information seeking Behavior Help Explain College Major Choice Equally for Women and Men?

The paper reports a study that examines whether career interests, and career information seeking behavior, were useful in discriminating among various major categories among university students. Career interest measured by Holland's RIASEC model, and career information seeking behavior measured by students' participation in school career activities prior to their coming to the university. Sample was 570 (male 39.1% and Female 60.9%) first year and final year students from five universities in Malaysia. Using survey method data was collected via a questionnaire and a Malaysian version of Holland Interest Test. Data analysis show that overall gender differences
in interests and career information seeking behavior were identifiable within major categories. Implications for gender related issue in career counseling and future research trend are also discussed.

Keywords: Career interests, career information seeking behavior, career counseling

**Paper 3**

**Rohana Jani**, Universiti of Malaysia

**Authors:** Rohana Jani*, Norzaini Azman, Zalizan M. Jelas, Amla Salleh, Ramlah Hamzah, Izwan Mahmud

**Gender-Specific Trends in the Malaysian Higher Education Institutions**

Public reports claimed that Malaysian women fare better than men in the area of access into higher education, relatively well in their share of degree attainment, but less well with respect to employment opportunities. Questions are then raised on whether the reversal of gender inequality in Malaysia now is a matter of inequality in access, or more a matter of gender differentiation in educational experiences and outcomes, and whether it has economic and social implication to the society. This paper represents an initial exploration of the gender gap in the higher education system in Malaysia. The purpose is to examine gender differences in the participation and completion rates, focusing on changes over time in the demographic, enrolment and completion characteristics of men and women in higher education institutions. The analysis also examines gender differences in choice of study options and early labour market outcomes among the graduates. The database for this research consists of enrolment and completion statistics from the Ministry of Higher Education and one purposefully administered surveys on graduates' employability. The data were gathered for five cohorts of students in the years 2007 to 2011. Explanations of gender inequality in higher education will distinguish between the different aspects of higher education and should explain the contexts in which Malaysian women have attained parity as well as those in which they continue to lag behind men. The implication for gender inequality will then be discussed against the national economic, social, and cultural trends that are expected to affect the role of gender in the educational sphere.

Keywords: higher education, degree attainment, enrolment, employment, gender inequality

**Paper 4**

**Zalizan M. Jelas**, Faculty of Education, Universiti Kebangsaan Malaysia

**Authors:** Zalizan M. Jelas*, Amla Salleh, Norzaini Azman, Rohana Jani, Ramlah Hamzah, Izwan Mahmud, Zaleha Ab. Hamid & Hanizah Hamzah

**Underachievement of Boys in the Malaysian Education System: Are Schools Failing Them?**

Gender differences with regard to academic performance remain one of the more challenging issues in educational research. Gender disparity in education has traditionally focus on the under participation of girls and still is in some parts of the world. In a number of countries, including Malaysia, gender disparity in basic and higher education are in favor of girls both in terms of participation and performance. The purpose of this paper is to address and to understand the nature of the issue by analyzing the trends of boys' participation and performance. Data from the Malaysian Ministry of Education revealed that girls consistently outperform boys in public examinations at the primary, lower secondary and higher secondary levels in most subjects. Girls' academic excellence has manifested
itself in their bigger enrolment in institutions of higher learning in the country. This gender imbalance has serious socio-political and economic implications for Malaysia. The paper will also discuss possible causes of this phenomenon and to look at the possible ways in which it could be addressed. Although there is a tendency to compare the achievement of boys with that of girls, the framework used in this discussion is not that of gender rivalry, instead, it is seen as a manifestation of gendered social processes in the gender equality debate.

Keywords: Gender Disparity, Gender Analysis, School Participation, Academic Performance.
Roundtable 1

Jo Dillabough, University of Cambridge
Gabrielle Ivinson, Cardiff University
Julie McLeod, University of Melbourne
Maria Tamboukou, School of Law and Social Sciences

Gender and Education @25 in 2013: looking back and going forward

A round table discussion:

The first issue of the journal Gender and Education was published in 1989. During 2013, the journal will publish its 25th volume. As part of marking this significant occasion, our own silver anniversary, the new editors of Gender and Education have invited past editors of the journal to discuss what they see as some of the future challenges and possibilities for the journal in light of their past experiences and current concerns. This round table session aims to bring to the fore the history and evolving concerns of the journal, in relation to the political and research fields of feminism, gender and education; and in relation to the changing contexts of academic work and publishing. In seeking to document some of the journal's history and influence, the discussions will also seek to keep open, and to open up, new areas, problems and dilemmas for critical reflection and collective debate.

This round table discussion will be followed by appropriate celebratory refreshments!

Gender and Education Editorial Team: Maria Tamboukou, Julie McLeod, Gabrielle Ivinson and Jo-Anne Dillabough.
Workshop 1

G. Ivinson, Cardiff University
Gender and Education: Journal reviewing

Workshop 2

S. Delamont
Gender and Education: Journal reviewing

Workshop 3

Kim Allen, Manchester Metropolitan University
Laura Harvey, Brunel University
Heather Mendick, Brunel University

Understanding the Affective: a workshop exploring young people’s talk about aspirations and celebrity

There are growing concerns in the UK that celebrity is impacting negatively on young people's aspirations. Politicians and teacher unions have spoken out on the ‘dangerous effects’ of celebrity, expressing fears that young people just want fame rather than achievement based on hard work and skill. This workshop is based around an ESRC-funded study that seeks to disrupt these reductive understandings. The study explores how accounts of aspiration within celebrity (e.g. stories of success, talent and self-realisation) shape young people’s imagined futures, and how these are gendered and classed. This participatory workshop will focus on the role of the affective within this.

The workshop will engage with those researchers attempting to explore the affective dimensions of empirical data (e.g. Bev Skeggs and Helen Wood’s research on Reality TV, intimacy and social class; Jessica Ringrose and Emma Renold’s on gender, sexuality and educational subjectivities; Valerie Walkerdine’s on fantasy; Margaret Wetherell’s on ‘affective practices’; Diane Reay’s on the affective and psychic landscapes of class; and Imogen Tyler’s on abjection and disgust in cultural representations of class).

After a short introduction exploring the context of our study and contrasting approaches to the affective, we will invite participants to work in groups with data from the study exploring these approaches and those they bring with them from their own work. We will then move into a plenary that attempts to look across the different approaches to see what each brings out and what can be gained from putting them into conversation with each other.
Workshop 4

Jane Quin, University of Kwazulu-Natal, South Africa

Feeling feminist: A feminist consciousness raising workshop as an important reminder of feminist women’s ways of doing, being and learning

With the world being the way it is, we are divided and quartered unevenly and unequally as beings in ourselves and in the world. We grow accustomed to ways of learning, thinking and doing that reinforce such destructive practices, in the process forgetting that together we make the world. It follows that if we want a world that works for all of us as whole beings, we need to know what all of us want/s. Then together we can think about how to go there. And support and learn from each other along the way of making and doing the world we want that works well for women.

In this 75-90 minute session, up to 25 women will carefully feel a way forward by sensitively talking together about our lives as women and our feelings and thoughts about feminism as ideology and practice. We will reflect on the collectively constructed picture of experience of being in the world as women and feminists. We will use conversational tools for collaboratively making meaning out of what we collectively see. We will consider implications and possibilities for ways of being and acting in the world – together and on our own. This is the process of conscientisation – raising our conscious awareness from our being and doing for our being and doing as women in the world. Using feminist and critical pedagogy participatory praxis approach of See, Judge, Act for working for change, this session is a reflexive feminist conversation. The workshop is facilitated by a woman who began her feminist praxis journey somewhere in the seventies.
Women’s Studies Without Walls (WSWW) is an initiative born out of the Feminist Library in Autumn 2012. It was launched with a weekend of varied workshops, talks and skill-shares held at the Feminist Library in January 2013, on the theme of ‘The Personal is Political’. A diverse range of women attended and took part in discussions – women from all generations, from within academia and without, and from all round the country. The WSWW weekend is being followed up with a series of WSWW events at the Feminist Library, and we encourage sister events that are beginning to be organised elsewhere.

The impetus for WSWW was a concern that much of what is now taught in universities as Gender Studies has lost touch with grassroots feminist activism, coupled with a fear that the neo-liberal and cuts agenda across education will remove any possibility of radical education at any stage of learning. WSWW aims to return Women’s Studies to its rightful place, encouraging women to take radical feminist action through learning and sharing skills, experience and knowledge.

WSWW is looking forward to hosting the symposium entitled ‘Women’s Studies Without Walls: Back to the Roots’, which will take place at the Feminist Library during the Gender and Education Association Biennial Conference 2013. After a panel of speakers with a range of life experiences: Sarbjit Johal, Ann Rossiter, Ruth Nicholson and Aura Lounasmaa, have briefly addressed issues including accessibility, consciousness-raising, reaching beyond established institutions, and the relationship between activism and academia, we invite everyone to join in a general discussion.

The Feminist Library will be offering tours of the library from 2pm on Thursday 25th April, which will include an exhibition of paintings by Sarbjit Johal, one of our speakers for the symposium. Conference delegates are also welcome to visit the library during normal opening hours. Please visit www.feministlibrary.co.uk, email admin@feministlibrary.co.uk or call 020 7261 0879 for more information.

The Feminist Library is a short walk from the Keyworth Centre, where the main Gender and Education Association Conference is taking place. There is a detailed map of the route between the two, as well as more information about the Women's Studies Without Walls project, at http://feministlibrary.co.uk/womens-studies-without-walls-2/.
“My mother thought upper secondary general school was OK, but then my sister said no” – Young people’s perceptions of parents’ and siblings’ involvement in their educational choices

In the Finnish context ninth and last grade of compulsory school is a critical institutional moment in which young people are expected to calculate the feasibility of different choices concerning the future. Among these is the choice between two segregated sectors, general and vocational upper secondary education. While young people tend to portray decision making as a highly individualized process the analysis of a data consisting biographically focused interviews with ninth graders suggests that both parents and older siblings work as sources of information, material support and habitual examples of adulthood for the young people. The above-mentioned interviews were conducted among 32 (16 G, 16 B) predominantly working class young people who were participating in targeted services offering support to complete comprehensive school and to prevent marginalization. Thus, the paper examines, with special reference to gender, decision making processes of girls and boys in the margins of education who are weighing the pros and cons not only of academic and non-academic educational trajectories but also of “taking a gap year”. The paper demonstrates the subtle ways social class is both reproduced and its generational repetition interrupted. The perceived involvement of family members is examined from a generational perspective by paralleling how the guidance and inspiration of the previous generation, parents, differs from the one of young people’s own generation, their older siblings.
Helene Aarseth, University of Oslo, Norway

Enriching strategies and fears of falling in the business and the academic elite

This paper addresses the role of the family in reproduction of privileges. Drawing on free association narrative interviews with parental couples in the business elite (i.e. one or both of the parents work as proprietors, investors, CEOs or partners in high income enterprises) and in the academic elite (i.e. both parents have a MA or PhD and work with production and distribution of knowledge and ideas) respectively, the paper describes divergent patterns of everyday practices and parental investments in these two elite fractions. Resuming Basil Bernstein’s distinction between personalized and position-oriented middle-class families, I relate these patterns to different requirements within the two fractions. What drives these different parental investments is not only the desire to reproduce privileges. I argue that the different figurations of parental investments are also nurtured by different anxieties and different fears of falling in the two parental groups.
Academia for women: The (com)promised land?

Our research considers how academics do their work under contemporary crisis conditions of “accountability governance”-- the set of ideologies and practices linked with the promotion of discourses of quality, accountability, economy, efficiency and enterprise in post-secondary education. How do findings from Canada, specifically the province of Ontario (education being a provincial responsibility), support or contradict critical literature from elsewhere?

This paper is based on in-depth interviews with a selection of 21 academics in education, geography, political science and sociology. We used purposive sampling to try for a balance of men and women, of racial minority and non-minority individuals, junior and senior career points, and types of universities. While probing a number of aspects of academic work, we concentrated on performance, accountability and quality. One of our first discoveries was that some participants barely knew what we were talking about. Equity issues also proved awkward to introduce. Nevertheless, we begin to notice what appeared to be a pattern of different types of narratives based on participant characteristics, especially gender. We argue that academic subjectivity is strongly influenced by positionality, which features but is not limited to gender. In some of the narratives, especially those of marginalized academics, participants branched out from the ostensible topic to add anecdotes and stories of struggle and strife, in which academia had become a contested and compromised land.

Keywords: gender, academia, accountability, positionality, subjectivity
‘The classed and gendered worker in the HE workplace in an age of austerity’

In this paper I look at the embodiment of the ‘worker’ in a Higher Education workplace in an age of austerity. The education sector is undergoing rapid and unprecedented change in the UK (Reay, 2012; Taylor, 2012), overhauling its people as well as its buildings in the name of neoliberalism, competing for profit in global markets and vociferously re-branding (Chapelo, 2010) to attest the inherent ‘valued-added’ of everyone and everything (Addison, 2012). Drawing on my data gathered from interviews with 31 employees working in a Higher Education institution, I discuss classed and gendered practices that are bound up in workplace relations. My argument here is that these interactions in the workplace are producing of and are produced by a circulating ‘valued’ and legitimated worker identity, shoring up boundaries of who we are expected to be in order to fit in the Higher Education workplace. The implications of this ‘valued’ worker identity are disquieting: whilst more savage cuts to the education sector loom ominously around the corner, I am vehemently concerned with who becomes dispensable and why? I end this paper with more questions than answers at the moment: which staff can make claims to a valued identity and so avoid the purging gaze at work? Who is able to fit in the ‘new look’ HE workplace? What are the emotional costs in a time of austerity in HE? We know that times are hard and we have to adapt in order to survive the 21st century cull in education. In simple evolutionary terms, ‘adapt or die’. Yet, things are obviously not so simple. When certain individuals already appear to embody ‘value’, what chance do others have?
The practices of a child-centred approach have been dominating the curriculum and practices of early childhood education across the globe. Increasing numbers of scholars however have questioned its practice and offered an alternative approach to child centered practices. Feminist poststructuralist theories have also questioned the extent to which child-centred discourse is seen as gender neutral. While many practitioners continue to perceive the discourse as a phenomenon that is unrelated to the promotion of gender norms and values, feminist poststructuralist researchers believe that it maintains and sustains gendered practices and beliefs.

In this presentation, I aim to describe gendered power relations within child-centred discourse in a kindergarten in Indonesia. The study adopted 7 months ethnography with 28 children from 2 to 6 years old, their parents and carers, 4 teachers and the school’s managers as my participants. The data were collected using field notes, observations, interviews, images and school’s documents.

The finding of this study reveals that child-centred discourse perpetuates gender power relations through the process of normalization and upholding the discourse of playing. All children were regulated using child-centred gaze. Their gender behavior was expected to be fixed, solid and within the frame of children developmental milestone. At the same time, the discourse of playing has prevented the teachers from contesting the children’s construction on gender.

The findings illuminate a tension between teachers’ wish to be child-centered and their perpetuation of dominant gender discourses. Within the concept of a child-centered approach to children’s care and education, the children in this study were constructed to be powerful while the teachers were situated themselves as powerless individuals who were unable to expand children’s understandings relating to gender. By positioning themselves as powerless adults, the findings suggest there is inevitable conflict between teachers’ control and a child-centred discourse.
WOMEN AND GENDER INEQUALITY: THE ACADEMICS EXPERIENCE

This paper examined briefly the patriarchy nature of gendered power system: a network of social, political and economics relationships through which men dominate and control female labour, as well as define women status, privileges and right in the society. The paper discusses the historical perspectives of the academics experience of women. It takes a look at the plight of women in academics in some Nigeria universities in at present to see if both men and women have equal opportunities.

This paper focuses on women in academics today; it examines the overall gender proportions of men and women by universities, women and men ratios by lecturers, women and men ratios of associates' professors, women and men ratios of professor by universities. It also examines women and men ratio by dean and also executive head (vice chancellors) expo factor design would be used. The study population comprised of three selected Universities from Ondo, Ekiti and Osun state respectively.

Inventory and in-depth interview would be used to collect data for the study. Data would be analyzed used means percentages. Findings would be reported while appropriate recommendation would be made.
S\oe\lomon A. Akano, Foundation for Rural Education, Wildlife and Environment, The Gambia

GENDER INEQUALITY AS HINDERANCE TOWARDS FEMALE EDUCATION IN THE DEVELOPING COUNTRIES OF WEST AFRICA

Education is a process of learning that cuts across all facets of human life irrespective of age, gender, colour, background, race and ethnicity. The development of any nation to a larger extent depends on the standard, quality and level of education of the citizens. It is a process through which the future of any nation is secured with regards to capacity building.

Over the years, there has been gender disparity towards education of females in the developing nations of West Africa as a result of so many factors; this has in no small measure contributed towards high rate of poverty, abuse, low standard of living and under-development.

The paper examines factors that hinder the education of female gender in this region of Africa. The research identifies and examines the hindrance caused by Cultural, Economic, Social, Political and Financial factors towards the education of females, the proposed methodology of finding solutions to the hindrance, as well as possible plans for the implementation of the findings.

The findings of the research, if implemented by Governments, NGOs, Institutions, and all stakeholders in the education sector, will have both short and long term effect on communities in the region through sustainability, which will alleviate poverty, increase the standard of living, brings about skills acquisition and eventual contribution to the development of the region as a whole.
“If that was me, I would’ve probably given up by now”: Widening participation, care responsibilities and becoming a Higher Education student.

Recent years have seen the recognition of the specific needs of carers and, in particular, the support needs of young parents and carers in order to access or succeed in education. This paper is based on a small-scale qualitative study of the experiences of further or higher education of current and potential students with care responsibilities.

While ‘care responsibilities’ include formal obligations such as legal guardianship that can confer eligibility for financial support, this study also included less ‘visible’ forms of care, including informal responsibilities that students bore for family members. Following the theme of the conference and drawing on prior feminist scholarly work on widening participation and the gendered politics of care, we critically examine policy discourses around widening participation in the light of the more recent post-recessionary contraction in Higher Education in the UK. Taking a psycho-social approach, this paper explores both institutional barriers to participation, and students’ ambivalence around self-disclosure to educators about their care roles. Drawing on post-structuralist feminist approaches, we reflect on the individual challenges of constructing legible caring and student identities in contemporary HE and institutional responses to students with care responsibilities.
Interviewer: ‘Are women and girls ever responsible for the domestic violence they encounter?’ Student: ‘No, well, unless they did something really, really bad’: Undoing, remaking, and undoing privileged identities in compulsory education and beyond

(Banyard (2010:107-8) reports that: ‘one in four women living in the UK will experience intimate partner violence at some point in her life, with two women murdered each week as a direct result.’ She notes, though, that despite the shocking figures: ‘front-page headlines of an epidemic are nowhere to be seen’ (Banyard, 2010:106).

This paper reports upon a project - funded by Comic Relief, completed by Nottinghamshire Domestic Violence Forum, and evaluated by Nottingham Trent University - which has placed the epidemic of domestic violence on the front-page, at three secondary schools in Nottinghamshire.

Students attended between 1-5 blocks of a Whole School Approach (WSA) to Preventing Domestic Violence programme. The intention was to raise awareness of domestic violence in teenage relationships, for as Barter (2009:212) observes, this is ‘an understudied area of maltreatment in the UK’, and to prepare young people for adult relationships. Changes in the attitudes of participants were explored via qualitative/quantitative means.

The focus of the paper is to show how the privileged identity of abusers is being undone by the WSA, by increasing young people’s understandings of healthy and unhealthy relationships. Privilege, however, is also potentially remade in places, when students cannot reply ‘never’ to the question of ‘are women and girls to blame for the domestic violence they experience?’

This paper offers proposals for further undoing the privileged identity of abusers via future WSA interventions, arguing that this work constitutes a vital aspect of disrupting gender inequalities at school - and beyond.

References


Debates around childcare follow familiar themes, whether about affordability, quality, women’s workforce participation, or professionalisation. Such debates invariably obscure the realities of the lives of the staff who are central to the provision of that childcare. Taking a feminist Bourdieuan approach, I explore the practices of staff, asking how these are shaped by gendered and classed expectations. Doing so reveals a workforce constrained by low pay, high expectations, and a corrosive lack of value for their work. Despite such constraints, what emerges is a picture of a capable worker distinctly at odds with the mythology of professionalism. This worker draws on her classed and gendered knowledges to enact a child-rearing approach that is tough yet fair, and empathetic but not ineffectual. This multi-site study of childcare in one Australian city, draws on the understandings of twenty three childcare practitioners working in six long day care centres, embodying a wide range of ages, cultural backgrounds, and work roles, through interview and focus group data. This ‘capable worker’, I argue, constitutes a form of subcultural capital that remains invisible within dominant discourses of childcare. Drawing on their emotional capital, these women support and affirm each other’s work, enabling a resilience that keeps the field strong despite its low regard within the community. Arguments about greater professionalism, or more male involvement, ignore this strength, constructing a picture of deficits that reinforces the logic of continuing low value and respect.
FORMATION TO FAMILIES FROM A PERSPECTIVE OF GENDER

The purpose of this abstract is to describe a master's degree project of the University of Barcelona. Nowadays, we live in a society in which it is tried to hide inequalities or, at least, these inequalities are so normalised that we do not perceive them as such. The social acceptation, on the part of the community, of discriminatory behaviours from one gender to the other one (mainly from the masculine to the feminine one) makes difficult to solve questions that could be modified.

As psychologists we clearly know that solving the inequalities not only lies in a social change, but also in a conductual change, of each person. The belief systems in which we are educated and the role we have to do depending on our sex (and the consequent gender role we are supposed to play) are some factors that strongly influence our psychological development. The way we understand the world has an influence on our own conduct, as well as our relationships and environment. The process also happens on the other way round.

After studying the matter we reached the conclusion that inequalities between women and men have to be dealt with prevention. After that we found interesting linking education with gender so we developed a formation project addressed to families (fathers and mothers). This project consists of a six sessions program where different subjects are treated: the present femininity and masculinity models, games and sports of the children, housework, sexist language and, finally, the future that we want for our children.
Eleftheria Atta, Institute of Education, University of London

The Professional Progression of Academics in Cyprus in a Transformed HE Context: Using a Feminist Critical Discourse Analysis

This paper discusses the findings of an institution focused study in Cyprus that explores how male and female academics construct their identities through gendered discourses in a continuously changing Higher Education (HE) context. Eight academics, the entirety of academic staff at the institution, were interviewed. The qualitative data explores how academics perceive their careers and professional advancement, being impacted, or not, by the transformed HE context, characterized by the expansion and upgrade of HE institutions and introduction of quality assurance policies. The paper adopts a Feminist Critical Discourse Analysis (FCDA), which has not yet been widely applied to this area of study, to examine how academics are positioned in and are produced in gender discourses and perform their gender identities. It examines how gender rationality operates as academics produce a variety of masculinities and femininities in relation to each other within a particular institutional context without reflecting on priori identities. The findings are significant since international literature has focused on female academic experiences of marginalisation, tending to neglect a detailed examination of how both female and male academics negotiate and perform gender discourses in complex ways. Indeed, the paper illustrates some surprising gender reversals at work as female academics create a new type of femininity being positioned as ‘powerful’ in decision-making rather than solely involved in teaching. Overall, the use of FCDA makes an important contribution to the area of gender and professional identity in Higher Educational Studies as this approach has not yet been well utilized in the field.
Tara Atluri, Open University

Can I See Your Papers, Miss? Passports and PhDs

Academics were in the streets of London sporting t-shirts emblazoned with the slogan, “We Are Not Border Agents.” Writing in regards to the “Students Not Suspects” and “We Are Not Border Agents” campaigns that began at SOAS and spread throughout the UK, Brendan Donegan states,

The coalition government had announced a range of measures that target overseas students, with Immigration Minister Damian Green stating that ‘We are reforming the student visa system because it has been abused for too long, with providers selling immigration, not education.

Donegan argues that these measures will have deeply negative impacts on education, reducing student numbers and creating an increased climate of securitization. He writes,

The role of academics in relation to struggles need not only be to act as mediators translating these actions into a form that can reach other types of actors elsewhere; the struggle can and must also involve academics as activists in their own lives, taking action in or out of their own workplace.

The violence of the border is a gendered violence. The experiences of female and queer migrant students and educators who cross borders is experienced through colonial categorisations of bodies. Therefore, the issue of borders and how they are increasingly being erected around knowledge is a feminist/queer issue of deep importance. For Hannah Arendt, the birth of the new political action functions much like the birth of a child. As Finn Bowring writes in regards to Arendt’s work,

...to eyes adjusted to the regular patterns of natural processes, the automatic functioning of mechanical systems and the cast-iron certainty of statistical laws, action--‘the actualization of the human condition of natality’—always looks like a miracle.

I want to ask what the relationship might be between natality and the migrant body, as one whose arrival also marks a beginning. While a litany of feminist theory and politics centres on “the girl child,” how might the gendered/sexed migrant gesture to the impossibility of feminism within academic institutions tied to the state and violent border security measures? I draw on Arendt and other scholars who write specifically about gender and citizenship. I suggest that feminist action cannot emerge within educational institutions, wedded to state powers that police both the borders of nations, and the borders of education.

References


Gender Equality and 'Progressive' Education: the Role of Parental Anxieties

Cindi Katz argues that the 2008 crisis of capitalism has led to different insecurities about the future, many of which play out around children. In the West, these insecurities often result in parents over-investing in children to secure their future. This paper builds on Katz’s argument bringing together the issue of parental insecurities and gender inequalities. First, the paper shows that in the West, schools have increasingly adopted student-centered pedagogies. A student-centered pedagogy is a pedagogical approach that follows the interests and the needs of children, rather than following a pre-established curriculum set by teachers or administrators. These student-centered pedagogies are generally conceived as ways to enable children to fully realize their innate potential. This leads to the preliminary conclusion that student-centered pedagogies tend to be seen by anxious parents as a way of securing a child's future. Then, by appealing to an ethnographic research recently conducted in a private school in the United States, it is shown that parents see adherence to conventional gender norms as one way of helping to ensure a child's future success. This attitude leads parents to encourage children to conform to stereotypical gender expectations. It is argued that parents conceive of child-centered pedagogies as ways to allow boys and girls to fulfill their gender differential tendencies – thus further boosting a child’s competitive advantage. The paper therefore concludes that in times of global crisis, child-centered pedagogies can contribute to the remaking of gender in stereotypical ways, ultimately functioning regressively to reproduce gender inequalities.
Adult retrospective narratives of gendered intersections in 'non-normative childhoods'

This paper considers the ways in which gender inflected the educational experiences of school for three groups of adults who have had what may be considered non-normative childhood experiences. It draws on an Economic and Social Research Council (ESRC) funded programme of work called “Transforming experiences: Re-conceptualising identities and ‘non-normative childhoods”’. The central research issue concerned the ways in which adults from different family backgrounds re-evaluate their childhood experiences over time. It focused on three sets of family experiences, where children: (i) from the Caribbean come to Britain to rejoin their parents in the process of serial migration; (ii) have grown up in families of mixed ethnicity and (iii) have sometimes taken responsibility for their parents as interpreters and translators. Given the centrality of school in children's lives, it is not surprising that many considered experiences at school one of the key aspects of their childhoods. The experience of discrimination was a common theme running across the three strands of the research, sometimes as a consequence of their racialised visibility and, for some because of the languages they and their parents spoke. These social categories of racialisation and language intersected with gender in ways that produced complex identity positionings. The paper will examine the ways in which the adults narrate their past experiences of school and of education in the broadest sense; how they rework their identities in conflictual circumstances; and how they establish their identities as relational, situated practices constructed from experiences of intersecting social differences in specific contexts.
RELIGION AND STATE NEUTRALITY IN SCHOOLS: CAN NEUTRALITY FOSTER DIVERSITY?

In this paper I will focus on teachers’ behaviour and dress code when they conflict with religious prescriptions and the relationship between Church and State when the aim is to avoid inequalities in schools. My purpose is to highlight critically the approach that the UK government (in the well-known JFS Case and Azmi v. Kirklees M.B. Council) and the European Court of Human Rights (in Lautsi and Others v. Italy and Fernandez Martinez v. Spain) adopted with regard to this issue.

Lawyers, political scientists and sociologists all approach the regulation of religion and religious expression from different perspectives; at the same time, debates issues of the presence of religious symbols in school building, issues which arise when the employer is a Church and the teacher is a minister of religion are all linked to certain key questions. Is the liberal state under a duty to be entirely religiously neutral or can it take in account the role of particular faiths in shaping the cultural identity or the identity of its citizens in the public education? Does the naked wall in the classrooms or a strict dress code embody the perfect idea of State’s neutrality? What should the schools take in account the need to guarantee an education open to religious and belief differences in a multicultural society?

These are questions can be satisfactorily resolved only by reconciling the meaning of “State neutrality” and the right to obtain an education that fosters students’ cultural diversity. Hence I try to develop a comprehensive framework starting from the case-law analysis.
Rachel Brooks, University of Surrey

Student migration and parental responsibility: the experiences of international students with dependent children

There is now a substantial literature on ‘educational migration’, which has shown how families can often move long distances in pursuit of an international education for their children. This is frequently driven by a desire to enhance the overall status of the family – through the acquisition of qualifications from prestigious overseas universities and/or the inculcation of what are deemed to be ‘cosmopolitan competencies’. Extant research on family migration for education – conducted in the disciplines of geography, education and sociology – has, however, focused almost exclusively on the education of children. We thus know very little about family migration when it is driven by the educational projects of parents. To begin to redress this gap, this paper explores the motivations and experiences of families who have moved to the UK primarily to enable the mother or father to pursue a degree. Drawing on a series of in-depth interviews conducted with international ‘student-parents’ as part of a Nuffield Foundation-funded project, it focuses on the way in which decision-making is negotiated within such families and highlights the salience of gender in such processes.
Paula Burkinshaw, Lancaster University

‘Fitting in’: identities of women ‘at the top’ in UK Higher Education

Less than 15% of Vice Chancellors are women, whereas women make up 51% of the UK population, almost 50% of early career academics and approaching 60% of higher education students. The context for this significant under-representation of women at Vice Chancellor level in Higher Education is the growing conversation globally about ‘the missing women’ in senior leadership across all sectors, not just in Education.

This paper, one of several culminating from my PhD research into the under-representation of women at Vice Chancellor level in UK Higher Education, specifically explores how acceptable leadership behaviours shape privileged identities and how much these behaviours reflect masculinities, thereby contributing to the under-representation of women at the top.

In particular, the paper explores how the making of identities of women ‘at the top’ requires their ‘fitting in’ to communities of practice of masculinities. Paechter’s (Paechter, 2003) concept of Communities of Practice of Masculinities is being explored throughout the research and this theoretical framework underpins the data analysis and discussion presented in this paper. The data has been generated from in-depth interviews with 18 women Vice Chancellors and Pro Vice Chancellors during the past twelve months.

In essence, the paper debates the impact of gendered leadership culture on the making and doing of identities of women ‘at the top’ and offers narratives of women in Higher Education leadership to the contemporary discourse about why there are so many women missing from senior roles.
‘Fitting in’ and ‘standing out’: the significance of school as a space of inclusion and exclusion in the lives of lone mother mixed racial and ethnic families

Geographers of race, such as Claire Dwyer and Caroline Bressey, have noted the significance of the space and place in understanding how race and ethnicity is lived, made, mobilised and encountered. In particular, Luke and Luke (1999) argue that for families of mixed racial and ethnic backgrounds, including those headed by lone mothers, constructions and experiences of their family life is tied to a ‘politics of location’: diasporic, national, regional and local. Certainly, recent research on lone mothers of mixed racial and ethnic children suggests that, as with couple parents of children from mixed racial and ethnic backgrounds, it is often attitudes and issues ‘outside’ rather than ‘within’ the family that have a considerable influence on their everyday lives (Caballero et al. 2008). In particular, the significance of ‘microgeographies’ – i.e. neighbourhood and localised spaces – appear to contribute greatly to their family experiences of belonging, with school specifically acting as a site of ‘inclusion’ or ‘exclusion’. Indeed, research on mixed racial and ethnic pupils (Tikly et al. 2004, Cline et al. 2006) indicates that the school environment, particularly at secondary school level, is a significant space in the shaping of the families’ everyday experiences of ‘fitting in’ and ‘standing out’. Drawing on work from an ESRC-funded study, this paper discusses the school experiences of lone mother mixed race families. In particular, it explores how the complex understandings, articulations and negotiations of race, ethnicity, faith, class and gender in the school environment influence the mothers’ and their children's sense of identity and belonging, with a number of implications for educational policy and practice.
Carina Carlhed, Uppsala University, Sweden

Exploring pathways in university education

The paper summarises an analysis of study patterns among students at university in Sweden during 1977-2007 are studied using a database, built on retrievals from national official register data from Statistics Sweden SCB (micro data, individual level of statistics). Students enrolled in five first-cycle study programs with professional qualifications are included such as Architecture, Medicine, Nursing, Psychology, Law, Social work and Engineering (n=117 394). All programs have been available during the specific 30 year period. Nine academic year cohorts are included 1978/79, 1984/85, 1985/86, 1990/91, 1992/92, 1993/94, 2001/02, 2002/03 and 2005/06. The data covers individual student enrolment such as: registries on freestanding courses and programs with professional qualifications, dropouts, pauses and length of pauses in studies, earned HE credits, mobility between different types of universities etc. Other information about age, sex, income, family situation/parenthood, parents’ occupations and educations, ethnic background, grades from upper secondary school, further qualification test during their studies (national university aptitude test) and graduation certificate, have also been used. The theoretical framework is based on Pierre Bourdieu's sociology and the analysing methods are Geometric data analysis especially Multiple Correspondence Analysis and Euclidian Clustering. In the analysis administrative data has carefully been coded into variable that enables analysis of intersections between class, ethnicity, age and gender in relation to students’ pathways within and from the university system.
Miss Slender goes to Weightloss Planet: The weight management industry and the potential for Freirian pedagogies in a marketised education system

Drawing on an ethnographic study of a slimming club, this paper investigates the pedagogies of the industry through two contrasting theoretical lenses.

It will first analyse ‘Weightloss Planet’ as a Foucauldian construct of self-regulation, confession, privileged discourses, and mutual surveillance. Delivering a neoliberalisation of the body- with its auditing of amounts gained and lost, its targets, records, products, magazines, and advertising - Weightloss Planet can be read biopolitically, promoting nutrition control and open discussions about bodily fluids and functions.

From a Freirian point of view, however, Weightloss Planet could be an antidote to the neoliberalisation of eating. Personal stories undermine the normative power of stereotyping, developing more diverse and complex mutual understandings. Group leaders are members, and learn from the group. Weight gain is depathologised, as total weights are never shared- only amounts gained and lost, which are comparable across all members. Members set their own agendas, choosing the amount they want to lose, or maintain. Released from the oppression of the food and body image markets, groups are horizontally collaborative.

Can we borrow from Weightloss Planet’s pedagogy to ameliorate the problems caused by the marketization of schooling? Whilst Weightloss Planet’s corporate origins might suggest a competitive meritocratic hierarchy, a Freirian reading evokes notions of equality, community, and collaboration.

What lessons are there for teachers subject to a neoliberal school system? Fundamentally, this paper uses Weightloss Planet as a case study on which to test the notion that the problems caused by market pedagogies can be ameliorated through Freirian practice.
Access to education has long been the reason for migration and mobility. This contribution focuses on intra-Asian student mobility – a theme that so far has been given scant attention.

Earlier research interest has most been on the increased numbers of young people from Asian countries obtaining higher education in Western countries. The paper will present some results from fieldwork in Turkey within a broader interdisciplinary research project containing six sub-studies (Turkey, Malaysia/Singapore, Indonesia, India/Nepal, Thailand/Burma, United Arab Emirates). In the project a so-called soft comparison is used with life stories as a common methodology with a special interest in power hierarchies based on gender, class, ethnicity and religion. The project draws theoretical inspiration from cultural, migration, ethnicity and gender studies. Youth is seen as a trans-national and political category in relation to social spaces and structures – the use of social media is central. The concept of social transnational fields is applied rather than viewing nation states as independent and autonomous. Within the fluidity of globalisation the concept of ‘eduscapes’ can be used for schools/education across the world with increasingly common structures, values and educational processes. In this context young people are negotiating culture-framed pasts, the complex present and contingent futures. Examples from four Asian life stories in a Turkish context will be used to illustrate how young people may depart from historical, state and trans-national narratives about the individual, citizen and state, but still go beyond in attempting to create their own futures where education becomes an important site.
Capabilities via communities: the education and training role of Refugee Community Organisations

Over the past decade, the UK’s growing number of ‘Refugee Community Organisations’ (RCOs) have emerged as significant providers of education and training opportunities for refugees and other immigrants, offering ESOL, supplementary schooling and a range of vocational training. This paper will explore the specificities of such provision, which is often informal, volunteer-led, and community-based, and its significance for the equality of refugees, using Sen’s approach to understanding equality as that of individuals’ ‘capabilities’ to lead lives they have reason to value and to enhance the choices they have (1997).

The analysis will be based on the qualitative analysis of interviews with over 70 refugee learners, across 8 different case-study RCO education and training initiatives, as well as with 30 other key respondents. The paper will explore the effects of RCO education and training provision on refugees’ ability to access education, and to achieve both in and through education. One key theme will be the different function that RCO education and training resources appear to have for men and women learners; another will be the way in which relatively small resource inputs can have profound ‘butterfly effects' on refugees’ capabilities across different areas of their lives.

The paper will explore the implications of the research findings for policy approaches to the education and training of refugees and other ‘hard to reach’ groups; and will also explore how the capabilities approach can offer a far broader lens for understanding how shifting patterns of education provision may affect education equality than that offered by Bourdieu’s social reproduction thesis.
The continued gender imbalance in senior positions in academia is a problem that persists in spite of decades of feminist research and publications in the area, as well as interventions in many countries to promote the advancement of women. In this article we will view the issue of gender inequality through the lens of the prestige economy (Blackmore and Kandiko 2011), which suggests that the acquisition of prestige is a significant factor within career progression. Prestige, authority and status, we will suggest, may be more easily acquired by male academics than women academics, thereby helping to explain the disadvantages that women face in the university in terms of career advancement.

The prestige economy works on a number of different levels both inside and outside the institution, and tends to become a virtuous cycle, whereby those with prestige gain even greater prestige because they have esteem. If women academics are excluded to some extent from this virtuous cycle, or have a lower “exchange rate” in prestige transactions, they will be increasingly disadvantaged in the workplace. To illustrate how the prestige economy operates, we will draw on data from a survey on academic careers (n=269) in a university in Ireland with one of the lowest numbers of women in senior positions, in spite of the high numbers of women students and staff. We will suggest that an understanding of the ‘currency’ of the prestige economy could help to break into (or disrupt) the virtuous cycle.

Reference
Work Based Learning Programmes in the UK: A Literature Review

Work based Learning (WBL) has become a current discourse in policy and practice in the UK and major European countries. It has also become critical in policy initiatives for increasing participation in education and training and for enhancing levels of knowledge and skills. For example, the Leitch report (2006), Tomlinson Report (2004) and Foster Review (2005) all emphasised the importance of ‘economically valuable skills’. Partly in response to these reports, which sets out in detail the place of the UK in world economies, there is a renewed emphasis on higher level skills and workforce development.

This study provides an overview and critical discussion of some of the main themes and perspectives within existing academic literature concerning work-based learning with a view to acquire an understanding of the topic, what has already been done on it, how it has been researched, and what the key issues are (Hart, 2011:1).

The review includes the examination of different approaches to work-based learning, particularly in Higher Education, including delivery and assessment methods and the role of employers. It concludes by summarising some of the benefits of work-based learning as well as concerns relating to use of workplace learning approaches. It is envisaged that this review will contribute to knowledge in the subject under study by identifying evidence of good practices, which would result in a more effective and efficient delivery of work based learning programmes, as well as develop an understanding of better articulated pedagogical models which recognise a move away from teaching towards “managing learning opportunities” (Edmond et al., 2007).
Angel Cueva, Lewisham College Inc.

Socio-economic background as a major factor in learning mathematics

Mathematics is one of the most exposed and discussed fields in education. The Organization for Economic Co-Operation and Development (OECD, 2004) defines ‘mathematical literacy’ as an individual’s capacity to identify and understand the role that mathematics plays in the world. Furthermore, literacy involves making well-founded judgments as well as using and engaging with mathematics in ways that meet the needs of each individual’s life as a constructive, concerned and reflective citizen.

This article discusses the socio-economic factors that influence students’ achievements in Further Education with particular reference to mathematics. Socio-economic factors and their relationship with achievement are very complex. Therefore, this issue can be discussed at various levels which includes nationally, locally and individually.

Even though the UK government has introduced several policies and directives to improve the learning of mathematics, there is ongoing debate about their effectiveness. These changes were made in order to give students the opportunity to achieve and be ready for employment but there are many serious weaknesses (Coffield, 2007). It appears that learners from middle and upper class families are the major beneficiaries of these initiatives. This has resulted in a widening gap between rich and poor students (Bennett, 2005).

It has been acknowledged that social and economic factors, including economic background, are influential in determining students’ educational success and achievement as well as their success or failure in life (Lupton et al, 2009; Kerr and West, 2010). There is also evidence that children attending schools where most students are poor are at a greater disadvantage than poor children attending more affluent schools (Willms, 2006).
Neoliberal education policies have proliferated globally, resulting in increasing reliance on high-stakes testing, privatization, anti-union legislation and draconian teacher evaluation policies. In the United States, teacher evaluation policies that rely on student test scores are being increasingly implemented, in some cases for up to 51% of teacher evaluations (Author, 2012). This, in combination with increased pressure due to testing, is shaping many aspects of the classroom including teachers’ stress levels and the ways in which teachers perceive their professional roles and identity.

This study incorporates three theoretical frameworks—Foucault’s notion of governmentality (Foucault, 1991), the Dialogical Self (Hermans, 1993), and the psychological theory of stress (Folkman & Lazarus, 1986). Drawing on qualitative as well as quantitative data, this study examines the effects of newly implemented and soon-to-be implemented teacher evaluation policies on teachers’ perceived stress levels and their professional identities. I argue that the neoliberalization of education has resulted in an oppressive discourse that disproportionately influences women, as American teachers are 85% white female. From a Foucauldian perspective, teacher evaluations are one aspect of a hierarchical, patriarchal model for education that shapes individuals to suit the needs of the neoliberal agenda (Burchell et al., 1991). These policies are internalized into the dialogical self, resulting in teaching identities that are shaped according to the values of the power holders, and resulting in increased stress and pressure that manifests in the classroom in a myriad of ways—many of which are discussed in the final paper.

References

Author, (2012). Teacher perceptions of stress, self-efficacy, and high-stakes tests: Examining the beliefs of teachers in context. Dissertation submitted as partial requirements for completion of PhD.


Tanzanian girls negotiating transactional sex, adolescent desire and material needs

A growing body of literature on gender and education, particularly within sub-Saharan Africa, shows how girls are vulnerable to sexual exploitation in relation to schooling. For example, studies have found that teachers engage in sexual relations with girls in their classes, often without consequences of termination, while other studies show how girls are expelled from school due to pregnancy, even though policies now exist to promote girls’ return to school. Another body of literature discusses the role of sugar daddies in providing for material needs, including costs related to education, while subjecting girls to other physical or psychological vulnerabilities, such as sexually transmitted diseases and insecure emotional attachment. Fewer studies have explored the tensions, tradeoffs and agency of girls in making decisions to overcome structural violence due to poverty while not being subjected to sexual exploitation. This paper presents a study of how girls in an all girls’ school in Tanzania are learning to negotiate relationships with young men that meet both emotional and material needs. We explore how they are learning about romantic and sexual relationships in a context where transactional sex is common to fulfill both material needs and adolescent desire. Our study suggests that girls who take calculated risks to engage in relationships are agentic in ways that are helping them move out of poverty while at the same time subjecting them to further vulnerabilities. Finally, we consider implication for development organization agendas and practices related to education and gender.
Feminist policy agency in neo-liberal Australia

In the 1980s Australia was admired, internationally, for its government sponsored feminist leadership. However over the past 30 years an increasingly regressive socio-political climate, with the rise of conservative neoliberal politics and an anti-feminist backlash largely influenced by ‘recuperative masculinists’ (such as men’s rights groups), has featured stymieing of the agency of feminist bureaucrats. Their subordination includes the significant experience of hostility, conflicts, stress, fatigue, fear, anxiety, pressure, and devaluation of self. The silencing and marginalisation of feminist critique of politics, policies and programs in education has contributed to the dominance of a range of simplistic and counterproductive understandings about gender issues. The paper will draw on research in progress to examine the ebbs and flows of engagement with gender analysis in the education policy work within the state of Queensland over the past three decades, through the stories of feminist policy workers - analysing reflections on constraint and enablement within the macro, or systemic, operations of the education bureaucracy, and in terms of the micro realm of subjective experience in the face of hostile political forces. Policy support for educators’ deepened understanding of the operations of gender and power, and the practice of critical and transformative pedagogy, is imperative for addressing the limiting gendered beliefs, attitudes and behaviours of young people as a key strategy for success in schooling, and for wider social change. The research findings aim to inspire and inform individual, community, and systemic strategies and processes to increase the agency of feminist policy activists working with, and in, the Australian education bureaucracy.
Sexual orientation and school performance – A case study about homosexual students at a Federal University in Brazil

Non conventional sexual orientations have significant impact in performance and permanence at school. The Brazilian government has adopted several public policies to protect the rights of the LGBT population to access education. It is not known whether access to education will result in a successful academic trajectory, as understood by completion of basic education and entry to University. The present study identifies and examines the commonalities in the schooling process among homosexuals in the Federal University of Minas Gerais, considered the second best in Brazil. The basic question to answer was: Do subjects experience discriminatory and homophobic practices inside schools in such way that school achievement is affected? The methodology adopted was an on-line questionnaire (100 responses) with general information (sexual orientation, social-economic-schooling status) and questions about their perception of how their sexual orientation affected life quality during schooling. The major results lead to the need of more effective public policies to allow, since the students most successful had to hide their own sexual orientation, schooling access and permanence to whoever, regardless of sexual orientation, without any prejudice.

Key-words: Homosexuals students, school performance and gender issues
This paper discusses findings from a qualitative participatory research project conducted with young mixed heritage people attending a comprehensive school in London, and focuses in particular on the views and experiences of mixed race girls from middle class backgrounds (aged 14 and 15). Until recently, the ‘mixed race experience’ has been perceived as largely homogeneous, and this study/paper adds to the growing body of research which explores the multi-faceted and nuanced nature of mixed race identity in Britain today. The girls’ talk about their self-perceptions of identity, friendships and the multicultural environments within which they studied and lived revealed that race, gender and class did not appear to feature significantly: they endorsed and reaped the benefits of a cosmopolitan society which promotes middle class values and ideas about cultural diversity, educational meritocracy and equality of opportunity (Beck 2006). Alongside these ‘post-racial’ views, however, the girls also spoke about being misunderstood, mis-identified and ‘othered’ on account of their gendered racial and cultural backgrounds. Privileged in some respects yet marginalised in others, race, class and gender intersected to produce conflictual identities which highlighted the disjunction between their feelings of belonging and displacement. The paper critically assesses intersectionality theory (Crenshaw 1989; McCall 2005) and critical race feminist insights (Brah and Phoenix 2004) for their capacity to shed light on and contribute to understandings of the discursive encounters between racialisation and cosmopolitanism reflected in the girls’ articulations of personhood.
Nadja Duhacek, University of Belgrade, Spain

“Is the number seven odd, or just different?” Gendered representations of learning

This presentation will explore dominant stereotypes concerning girls and education, as they are presented in popular culture. The mathematics classroom is taken as a metaphor of learning which requires rational thought (Walkerdine 1989). I have chosen Lisa Simpson from the long-running animated sitcom The Simpsons, as a case-study for a widely popular fictional smart girl. The episode “Girls just want to have sums” (2006) was inspired by the controversial speech by Lawrence Summers, president of Harvard, in which he claimed that gender discrimination no longer exists, and that men outperform women in mathematics and science because of biology.

In The Simpsons, the principal of Lisa’s school gives a similar speech, and as a result of protests, a feminist education specialist, Melanie Upfoot is brought in. The first issue that I will analyze is the use of humor as a means of reaffirming patriarchal values, by ridiculing the feminist character and by ultimately bringing the school back to the initial system. When Melanie Upfoot initiates her reform, she segregates the school and Lisa is not satisfied with mathematics, so she disguises herself as a boy. Bart teaches Lisa how to be violent. Therefore, my second point will be to examine this performative nature of gender with which Lisa and Bart play throughout the episode. Thirdly, I will focus on Lisa’s rejection of feminist pedagogy as it is embodied by Melanie Upfoot, and the multiple ways in which this can be interpreted.
EXPLORING THE EXPERIENCES OF WOMEN IN UNIVERSITY LEADERSHIP IN KENYA

I sought to study the participation of women in university leadership of specific interest to me was to gain insight into the experiences of the “few” women who have managed to break the “glass ceiling” in university leadership. The concern of the study was to shed light to the continued under representation of women in university leadership despite years of advocacy both at national and international level. It also accessed the strategies that women have used to ascent into leadership. I choose to anchor, this study on the synergetic theory of leadership because of its strength to recognize that women bring particular sets of behavior to leadership positions. In order to gain insight into the experiences of the women I interviewed 22 women holding various leadership position drawn from two public and private universities in Kenya. From the interviews I deduced, that the women had mastered the Art of multitasking. The women leaders talked of the strength they received from their social and “political” networks. The interviews revealed how the women navigated the organizational terrain and making their presences felt. The findings from this study provide a basis for the need for a mentoring program in the both public and private universities in Kenya to help nurture young females starting a career in academia.
Sisters learning for empowerment – what future for black matriarchs, learning and defending local communities?

In a continuing climate of austerity where we are witnesses the demise of continuing education, and widening participation initiatives in HE as well as a decline in funding for community learning projects, what of the value of learning for the older black woman activist on the depressed housing estate? This paper looks at learning for community empowerment and the role of older black women volunteers, who are learning whilst at the same time, serving and defending their local communities. The author examines the role of lifelong learning in transforming older lives and demonstrates its power in bringing about hope and emotional support to black mother’s experiencing the impact of crime, drug abuse, poverty and underachievement in their locality. The paper draws on a longitudinal study into community participation and older black women in a designated ‘socially deprived’ area of North West London and addresses the important role that continuing education plays in promoting education for non traditional learners. The paper engages with the significant benefits of learning in later years (Schuller and Watson, 2009) and demonstrates how learning in later life (Jackson, 2005) not only improves quality of life but can also help tackle shame and isolation.

In focusing on the role of older black women learners in preventing social exclusion, the paper concludes that in black communities in the ‘inner city’, learning is a vital lifeline in helping to inspire, motivate and empower women in playing their part in improving their lives as well as the lives of others.
Brona Farrelly, University of Queensland, Australia

Rhetoric and Reality in parental leave policy provision: An examination of the factors influencing ‘family adaptiveness’ in an Australian university.

Parental leave is recognised as a key mechanism through which to ensure women’s equal employment opportunity. However, evidence suggests that career penalties associated with motherhood, including decreased earning potential and limited career paths, persist. Acknowledging the necessity to move beyond policy provision per se, scholarship has tended towards an examination of what constitutes a ‘family supportive’ workplace. Much of the research to date has examined employees perceptions about the extent to which workplaces are supportive. I hope to provide a more nuanced account, by examining how a range of formal and informal organisational processes interact to develop what I term ‘family adaptive’ workplaces.

I define a ‘family adaptive’ workplace as one which can: a) adapt to the changed working patterns of employees following parenthood; and b) facilitate employees in the adaptation to their parental role while maintaining their career goals. The family adaptive framework draws on the theory of gendered organisations and identity theory, specifically examining how gendering processes interact with identity negotiations and resource constraints across various levels within the organisation.

In this paper I utilise a case study of parental leave policy in an Australian university to examine the role senior management play in the development of family adaptiveness. I argue that gendering processes tacitly shape how policy develops, but that senior managers play a key role in this process. I examine how senior management influences how policies are conceptualized and implemented and how this is related to the organisation’s identity and the resource constraints it faces.

Brona Farrelly, University of Queensland, Australia

Problematizing parent and professional identities: How employees can challenge gendered organizational practices in an Australian university.

Despite accounting for 66% of the general staff population in Australian universities, women continue to be significantly underrepresented in high level positions. The inability for women to progress their careers suggests that a ‘motherhood penalty’ may exist, whereby career paths are closed off for those with parenting responsibilities. Using a case study examining parental leave policy at an Australian university, I aim to identify strategies to develop ‘family adaptive’ workplaces. I define an adaptive workplace as one in which it is possible to successfully combine caring responsibilities and career progression.

In developing the ‘family adaptive’ framework, I draw on the theory of gendered organisations and identity theory, specifically examining how gendering processes interplay with identity negotiations in the workplace. Existing research in the area of gendered organisations has been criticised for characterising organisations as inherently and immutably gendered. I challenge this contention, arguing that organisational actors have the potential to challenge gendered organisational processes in order to develop ‘family adaptive workplaces.

Drawing on my doctoral research findings, this paper illustrates how employees can challenge gendering processes by invoking identities that challenge gendered norms surrounding work and care. I will illustrate how women can challenge norms which limit opportunities for career progression by invoking a prominent professional identity. Similarly, men who invoke a salient parent identity can challenge the ‘ideal worker’ norm, thereby opening up opportunities for alternative work practices. This paper constitutes a work-in-progress, providing an introduction to the conceptual framework, research methodology and preliminary findings.
Feminist pedagogy in today's university classrooms: challenges and possibilities

There is a strong case for arguing that, in the current academic context in the UK, university classrooms are seen to be problematic for both students and academics (Furedi, 2011), especially for those who are feminist academics. The ideological shift implemented in higher education in the last few decades has become a more instrumental role to students' points of view about education, which is currently understood as a provision of services, degrees and credentials (Olssen & Peters, 2005; Neary & Winn, 2000).

In that sense, students have a wide range of motives for being enrolled in higher education institutions, and they are not necessarily inclined towards feminist pedagogy, theory and critique. Hughes (2002) analyses students' resistance to understanding feminism, and the lack of critical reflexivity on gender issues amongst the student population. Lee (2005) presents research which highlights disrespect towards, and misrecognition of, feminist teaching practices and content led by women.

In this paper I want to analyse how feminist academics in the UK interrogate the notion of feminism and its applicability in their academic practices. Particular attention will be paid to individual approaches to feminist pedagogy and how this is applied in today's university classrooms. This includes what they think about possibilities and challenges for feminist pedagogy. This paper is based on my current research which examines opinions provided by interviewees and observations I have made in university classrooms. In addition, it draws on current feminist debates and includes reflections based on my own teaching experiences.

References


Normative regulations of vulnerability in primary schools

As many studies point out, societies’ power relations are reproduced in schools and the acceptance of students as learners is strongly linked with discourses that at once mobilize and elide gender, sexuality, social class, ability, disability, race, ethnicity, religious and cultural belongings (Youdell 2006).

With reference to discussions about educational inequalities in the paper relationships between teachers and pupils will be analysed.

The data, which will be discussed in the paper, will be drawn from an ethnographical research project on relationships between teachers and pupils in two inner city primary schools situated in England (London) and Germany (Berlin).

The aim of the project is to analyse and compare teacher-student-relationships at both schools as “relations of recognition”. Following Judith Butler, recognition is understood as an ambivalent process of subject formation, which simultaneously enables and restricts the addressed subjects. In schools, norms of recognisability constitute subjects as e.g. the “child with special educational needs” or the “strict teacher”. Butler also understands processes of recognition as being always framed by norms, which can be effective on an explicit, but also an implicit level.

In the study, next to participant observation and videography, interviews and group discussions are conducted with head teachers, teachers and students.

An important thesis in the paper is, that particular vulnerabilities of students are crucial in processes of subjectification regulated by norms of recognizability. It will be discussed, in which way norms of recognisability in schools can produce and reproduce student's vulnerabilities and in how far they can provide care for those vulnerabilities.
Sally Campbell Galman, School of Education at the University of Massachusetts - Amherst, USA

SHE IS KIND, SHE IS BUSY: CARE-WORK IN PRIMARY SCHOOL CLASSROOMS RECONFIGURED

Since the 2008 economic upheaval, the landscape of primary teaching as care-work in some parts of the US has been radically transformed through the experience of ‘crisis’—here in the form of job loss and perceived job scarcity (Greenhouse, 2009). This study, which combined artifact analyses from and interviews with 12 kindergarten and first grade teachers and their students, suggests that primary teaching, once a plentiful but low status and poorly remunerated source of secondary income for families, has been transformed, for many, into the sole source of family income. Feminized practices, once thriving in the margins, face additional surveillance and scrutiny; teachers’ conceptualizations of their work, and their identities as workers, are eroded by job security fears. Study participants, all of whom are female, found themselves thrust unexpectedly into the role of primary breadwinners for their traditional, often politically conservative families, when their previously higher-earning male partners became unemployed. The ways in which participants navigate the contradictions inherent in the sudden, drastically increased economic importance of historical ‘women’s work’ despite its continued low popular status, create complex negotiations for the teachers’ themselves and their young students, both of whom see a shift in the daily details of doing contemporary care-work in the primary classroom.
Pedagogies, policies and practice in sport projects in schools

Since 2007 the Swedish state have appointed a considerable amount of money (500 million Swedish kronor per year) to the sports movement (organized by the Swedish sport confederation) to organize sport projects in the so called “Idrottslyftet”. The aim is to get more children to participate and to continue to play sports. One type of such projects is physical activities in schools run by a sport club. In privies initiatives of the same sort the sport projects where criticized by Peterson (2007) for transferring logics and ideas from the sport movement into the schools, and the lack of development of new pedagogical approaches. In an evaluation of “Idrottslyftet” we conducted research about discourses of children and gender in sport projects in school. As part of this research this paper examines ideas of these project expressed through project applications, interviews with headmasters, sport leaders and children participating in the activities in relation to policy documents and part of the school curriculum. The sport coaches’ way of conducting the activities and the pedagogical approaches used in practice, as well as how these make space for different gender constructions are viewed. Finally I explore different discourses on gender used in and created / re-created by the activities carried out.

To discuss this I will give examples from a case study of a Swedish elementary school and a football project in which children play football instructed by a football coach, during school day.
School alienation and educational inequalities of gender, social origin and migration background: Quantitative and qualitative results from a study with Swiss 8 graders

School alienation – i.e. a general negative orientation towards learning in school, a low attachment to school, a low identification with school and learning and an emotional detachment from academic goals – is considered as one mechanism behind educational inequalities. While analysing educational inequalities, most studies focus only on one particular dimension of inequality like social origin, gender or migration background. What is often missing is a more holistic view on educational inequalities. Following to some extent the “intersectionality perspective”, we will consider the role of school alienation for educational inequalities of gender, social origin and migration background at the same time. The key question is whether school alienation is a universal phenomenon among risk groups in the educational system, or if it is only explaining disadvantages of some groups. Analysing these issues, support by family, peers and teachers in terms of capital resources will be taken into account, since these are also common factors of educational success. Basis of the paper is a multi-method gender study involving a standardised paper-pencil survey among 872 school students, qualitative group discussions and video observations of 8 graders in the Kanton Berne (Switzerland; 2008-2011). The results strongly support the central assumption of high risk potentials among boys, migrants and students of lower social origin. Regarding the role of school alienation for educational inequalities of different inequality dimensions, results indicate that school alienation is a main predictor of lower achievement of boys and working class students – whereas the lower school success of disadvantaged migrant groups is due to a lack of capital resources. These findings are discussed in light of group-specific intervention efforts and implications.
Where are the female experts? A gendered analysis of impact and merit in terrorism studies

9/11 marked the beginning of terrorism studies as an independent discipline and the fastest growing field of study to date. Yet while women have produced a significant part of the research, their work receives less attention than that of their male peers. Indeed, in both academic and popular listings of the most famous and influential terrorism experts, women are significantly under-represented. Are men the “better” experts?

This paper seeks to examine the link between academic merit and impact in the field of terrorism studies through an in-depth analysis and comparison of the research produced by a number of female scholars and the most influential terrorism experts to date. It argues that with public interest at a continued high, considerable funding available and record intakes of new students each year, terrorism studies is big business that rewards the ability to self-promote rather than the quality of the research. The main beneficiaries have been those who propound broad-brush theories that appear to identify the threats and are quick to propose strategies to overcome them. While these answers appear convenient and convincing, those asking difficult and important questions about truthfulness and accuracy are more likely to find themselves both marginalised and disadvantaged. While this is bad news for the academic study of terrorism as a whole, it is particularly bad news for female scholars. By extension, the upcoming Research Excellence Framework (REF) is anything but gender-neutral.
Deconstructing the Notion of Boys’ Doing Poorly in Education in the Philippines: A Critical Review of Education Indicators and Equality Outcomes

Emerging from an East Asia Pacific study of male underperformance in education this case study uses secondary and meta-analysis methodology to assess causes in the Philippines. I found that factors influencing participation and achievement are complex and do not uniformly favour one sex over the other. Despite this, my research identified that the construction of gender norms and masculinity in the Philippines may plausibly act as detractors to engagement in education for boys and that schools promote gender stereotyping and replicate gender roles through classroom materials and management. I found that the Filipino education system is disadvantaging some males particularly those from low socio-economic backgrounds. The structural issue of low school participation for those living in poverty entrenches long-term poverty and should be addressed through targeted education support programs for at-risk youths. At the same time, while females overall are participating in education in larger numbers and receiving high education results, this is not translating to equal pay, higher workforce participation or gender equality. Therefore, I argue that male underparticipation in the Philippines should neither be ignored nor the exclusive focus of attention, but is however a worthy inclusion within ‘gender and education’ analysis.
In Search for Equity: Gender, Education, and the Formal and Informal Domains

How could we define gender equity in the broader society? What framework could be used to assess the emergence of equity considering the many different social and cultural customs and value systems all over the world? This paper explores a framework that postulates the presence of two social domains that an individual navigates throughout one's life cycle: the Informal domain, which is characterized by the family, community, and the natural environment, and the Formal domain, which is characterized by public and private institutions and industry. Each domain is characterized by knowledge systems, cultures, language, perceptions of time and space, units of agency and means of valuation that is different from the other, and as such, should be equally acknowledged, validated, and valued.

As a case, the role of the school system as the gatekeeper of the Formal domain is explored. The school system serves to train individuals for their roles in the legal, public sphere as well as to eventually legitimize their entry into the world of formal work. It trains its students to imbibe the culture of the Formal domain and progressively detaches them from the natural environment and devaluing the informal domain. As such, the current means towards working for gender equality through ensuring that all individuals have access to the formal domain is one-sided in favour of the value systems of the formal domain. This devalues and denigrates the strengths of each gender's roles and involvement in the informal domain. The proposed framework posits that each domain has its own gender dynamic, and that while working for equity we should take into consideration gender relations in both domains.
In my research I explore social mixing in the super diverse context of the urban school. That is, the possibilities for friendship formation across social class, ethnic and gender divides. I argue that school-based subcultural performances are implicated in the normative production of social class and race as well as gender, creating (race, class and gender) boundaries between different friendship groups, which thus constrains the possibilities for social mixing. However, focusing on the ‘ordinary’, ‘non spectacular’ (Roberts, 2011) and overlooked students outside of subcultural affiliation, those I term the ‘misfits’, encounters students who do not ‘fit’ the ‘monoglossic’ gender-sexuality order (Francis, 2010), and furthermore, embody a ‘unpredictable’ (Wessendorf, 2010) or unconventional class and racial Otherness that is not easily read. Through analysis of the discursive production of identities and friendships, I argue that this space, where there is a disruption of overt classed, raced and gendered performances, becomes a more fertile site for social mixing to occur.
In recent years many European countries have undergone major changes in a market oriented direction, that has paved the way for a culture of individualism and “competitive performativity” (Ball, 2003, p. 219). Contemporary research points to growing differences in achievement between schools and students, including those between genders (Skolverket, 2012). Although the reactions to boys’ ‘underachievement’ has been somewhat more nuanced in Sweden than elsewhere (Arnesen, Lahelma & Öhrn, 2008), they include views of schools as ‘feminised’ arenas that weaken boys' positions (cf Francis & Skelton, 2005; Ringrose, 2007). Against this background, the paper aims to explore understandings of gender and achievement in various educational settings, by focussing on masculinities, femininities, local gender regimes (Connell, 1996; Connell & Messerschmidt, 2005) and performativity (Ball, 2003). The paper draws on observations and interviews in two rural and urban grade 9 classes from an ongoing study in Sweden on Achievement and gender. On teaching, youth groups and local conditions, funded by the Swedish Research Council. The findings indicate the presence of intertwined and gendered discourses on performance and knowledge, one stressing everyone’s equal chance of success if only they make an effort, and the other presenting ‘real’ knowledge as related to ‘natural talent’. The latter is highly valued, and commonly ascribed to boys. The ‘anti-school cultures’ in the study might be seen as to represent cultures of talent (cf Nyström, 2012), while girls’ higher grades are devalued and related to swotting, although seemingly adhering to demands on individual achievement.

References


Paul Horton, Lund University in Sweden

‘I thought I was the only one’ Education, misrecognition and suicidal ideation amongst homosexual youths in Vietnam

The paper considers the links between education, misrecognition, and the increasing numbers of youth suicides and suicide attempts in contemporary Vietnam. In doing so, the paper questions the overwhelming focus of mainstream Vietnamese newspaper reports about youth suicides on the pressure to succeed, and instead suggests that the reasons behind some of these suicides may be shrouded in a more general silence surrounding the issue of homosexuality in Vietnam. While the Vietnamese Ministry of Education and Training (MOET) has indicated a willingness to raise the issue of sexuality in schools through the introduction of sex education training, the focus of such proposed training remains firmly on heterosexuality. Drawing on semi-structured interviews with young homosexual men and women about their experiences of schooling and suicidal ideation, this paper argues, in line with Nancy Fraser, that recognition is more than just a question of identity distortion but rather is a question of fundamental human rights and has important implications for the ability of homosexual youths to participate as peers in social life. Indeed, as illustrated through the narratives of the interviewees, lack of information about homosexuality may lead to intense feelings of ontological insecurity and thus become a key factor in the development of suicidal ideation.
This paper considers the influence of gender, class and ethnicity in a cohort of 24 students’ post 16 education and employment pathways and decision making processes. The paper investigates the impact of the respondents’ identities in shaping their capacity to access (or not) particular educational and/ or employment opportunities. In the UK, the current economic context of unprecedented Government funding cuts to compulsory and post compulsory education, has resulted in many young people facing increasing pressure to secure ever scarcer places in further and higher education or to attempt to gain employment in unstable and shrinking workforces (Allen and Ainley, 2010: Archer, Hollingworth and Mendick, 2010). The final aim of this paper is to explore the respondents’ employment prospects and decisions to settle on a particular post 16 pathway, against the context of an increasingly unequal society, widespread youth unemployment and increased tuition fees. The data is drawn from semi-structured focus groups with 24 16 year old students from a diverse range of social class and minority ethnic backgrounds in one case-study, urban, co-educational state academy school. All the respondents participated in two focus groups. This paper draws on this in-depth, qualitative data to consider the implications of recent increases in higher education tuition fees on the students experiences and the school’s and their family’s efforts to assist them with their post 16 choices and pathways.
Jillian Huntley, Adelaide, South Australia

Breaking the cycle of vulnerability for adolescent girls

The value and importance adolescent girls place on their friendships has been well documented as has the prevalence of indirect aggression occurring within their tightly structured friendship groups. Indirect aggression seriously damages a girl’s sense of well being and often leaves friendship groups fractured and dysfunctional. Seeking solutions to counteract these difficulties is not easy. Competent girls have a range of skills for managing conflict within their friendship groups; however this is not the case for vulnerable girls who are highly susceptible to the damaging behaviours. What is done in the name of ‘friendship’ can be profoundly abusive. So what strategies do competent girls have to manage the conflicts within their friendship groups? And what advice would competent girls give to vulnerable girls if they were experiencing friendship difficulties? This study set out to address these questions using a Narrative perspective, and a Participatory Action Research approach. Seventy five, 14 year old adolescent girls in large and small groups engaged in several interactive focus group sessions. Initial discussions focused on the girls’ understanding of conflict within their peer group. A cyclical process of interviews, discussions and data analysis saw the refinement of the girls’ knowledge for managing peer relationships. This intervention study highlights a number of strategies used by competent girls to address conflict issues within their friendship groups while also exposing the limitations of vulnerable adolescent girls to manage their friendships.
Roma women are the most vulnerable social group in Romania and they face a high risk of marginalization. Education is the only instrument to break the chain of social inequality reproduction and facilitate social inclusion of Roma women and Roma communities. Though there are considerable gaps in what concerns educational attainment of Roma population in general and of Roma girls in particular, secondary research analysis reveals that Roma girls encounter different obstacles than Roma boys in order to access education. The main focus of the paper is to analyze access to education for Roma women in Romania through the perspective of the theories on intersectionality between gender, ethnicity, social class and race and to show which are the social, economic and cultural factors that created this educational gaps.

In the last decade Romanian state institutions- first some universities and later government- took affirmative measures in order to create equal chances of Roma population to access secondary and tertiary education. In first part of the paper, I present how the affirmative measures of Romanian state and educational institutions affected access of Roma women to education. Further I investigate how these measures were formulated in relation with the way the gender dimension is configured in the existing public policies regarding the Roma minority. In the second part of the paper, I present the results of a qualitative research investigation that measured the impact of these affirmative educational measures on Roma women in Romania who were beneficiaries of such programs.
Degrees of Working-Class Masculinity: Higher education and the performance of and challenges to, male students’ gendered identities

Britain’s universities, particularly the most prestigious and selective ones, have long been a site for development of middle-class identities, including for many young people from working-class family backgrounds, who policy rhetoric and public discourses assume are willingly en route to a middle-class occupation and lifestyle. This paper explores how, frequently against dominant social pressures, young working-class male undergraduates variously maintain, enhance, or in some cases downplay their existing gendered-class identities.

We also show how their ‘performance’ of gender varies according to social contexts, notably between older pre-university friends and newer ‘student’ relationships. The former can involve the conscious policing of perceived ‘bourgeois pretentions’ by the students themselves or by others, whilst the latter may involve a dis-identification with their ties with families and longer established friends.

Using focus group and one-to-one interview data from a Leverhulme Trust-funded longitudinal study of working- and middle-class male and female undergraduates at Bristol’s two universities (the Paired Peers study), we examine processes of gender specific capital acquisition and mobilisation by young male working-class students, and the social and personal tensions and risks such processes entail. Our analysis is through a Bourdieuian lens that focuses on the identity negotiations that are prompted when an individual habitus operates in multiple and contradictory fields.

Degrees of Middle-Class Masculinity: Higher education and the development and performance of male undergraduates’ gendered identities

Britain’s universities, particularly those elite institutions with the most selective admissions’ policies, have traditionally been a site for the development and reinforcement of middle-class identities, and a location for reproducing the advantages enjoyed by dominant social groups.

Using focus group and one-to-one interview data from a Leverhulme Trust-funded longitudinal study of working- and middle-class male and female undergraduates at Bristol’s two universities (the Paired Peers study), we examine processes of gender specific capital acquisition and mobilisation by male middle-class students, and the social and personal strategising such processes entail.

We examine how young men from various fractions of the middle-classes ‘perform’ masculinity differently at the two universities, and how this varies from their working-class counterparts. We also explore their anticipated future personal lives and careers, comparing and contrasting them with those of both female and working-class male peers, many of whom lack the ‘taken for granted’ sense of entitlement displayed by the young middle-class men. Using the Bourdieuian analogy of ‘playing the game’ we demonstrate the ways in which these young men position themselves advantageously within the increasingly competitive world of higher education and so strategically set themselves up to reproduce male middle-class dominance.
Transversal subjectivity: Applying Deleuze and Guattari’s BwO to theorise a young girl’s becoming in a post industrial locale

In this paper we draw upon new materialist feminist theories to rethink the relationship between girls’ bodies and agency. We do so in order to understand how girls’ out-of-school activities can provide feelings of empowerment that, if better understood, could be used to inform pedagogic practices in schools in low achieving locales. Psycho-social approaches to subjectivity have started to place greater emphasis on practices beyond discourse and to recognise how meanings emerge within assemblages that include a wide range of elements such as history, place, artefacts and corporeality. We focus on Deleuze and Guattari’s concept of the body without organs (BwO) to explore a young teen girl’s (Rowan) attachment to the place where she was growing up and how this allowed her to imagine future trajectories as part of emergent subjectivity. In doing so we highlight the way affects circulate and produce possibilities for subjectivities. The vignettes presented in the paper came from The ‘Young People and Place’ project that was conducted in a low achieving locale and methods used photographs, films, seated and mobile interviews and fieldnotes to generate a range of multi-media data. Findings demonstrate how Rowan feared being trapped in the past through gender expectations manifest as ‘affective practices’ that had become part of the community’s psychic defences following the closure of local mines. More optimistically, we demonstrate how Rowan’s forays into the wild allow her to experience her body in different ways: as lines of flight that provided glimpses of freedom and alternative ways of becoming.
Lad Culture in Higher Education

With a few notable exceptions, educational research on lad culture or ‘laddism’ in England has focused almost exclusively on secondary schools, where studies have suggested that among boys laddism involves having a laugh, disruptive behaviour, avoiding too much overt academic endeavour, objectifying women, and liking and playing sport (especially football).

While there have been numerous studies exploring laddish cultures within secondary schools in England and elsewhere - for example, Scandinavia - research on laddism in higher education (H.E.) is scarce. However, anecdotal evidence and media reports suggest that laddism is rife and problematic in universities. For example, a recent report in The Guardian (UK newspaper) suggests that ‘the pressure to join [lad culture] is strong – it is almost an unwritten rule that you must ride the drink-laced banter-wagon of laddishness to enjoy university to its full extent’ (26/06/12). Uni Lad - a misogynist website set up in 2010, described on Wikipedia as a ‘website promoting lad culture aimed at male university students in the UK’ – claims to have over 35,000 visitors every day, and has over 333,000 fans on Facebook. The National Union of Students is sufficiently concerned to have recently funded a study on women’s experiences of lad culture in H.E..

This paper discusses research funded by the Society for Educational Studies, the aim of which is to begin to explore laddism in H.E. It focuses on students studying sports science in a post 1992 English university. Using a combination of methods including questionnaires, observation and interviews, the research (and this paper), explores manifestations of laddism, the implications for students and lecturers, and responses to it.
Gender Order Cracking: Dragon – Destructive Power or Caring Mother?

The paper will present an outcome of research focused on gender reproduction in everyday life of the classroom and implications of the finding for gender sensitive methods of teaching. During the 10 month spent in the co-educated Czech classroom of 11-year-olds, apart from the class observations and interviews, several “experiments” were conducted. Presented paper is based on 3 of them:

1) If I was a boy/if I was a girl
   Short text

2) My life when I am 30
   Short text

3) Reading a feminist story (The Paper Bag Princess)
   drawing a picture and reinterpretation of the story

Non-sexist education that was promoted in late 1970’s and 1980’s was based on role-modeling and bringing into the classroom non-stereotypical models of girls playing football and caring boys. The teachers’ experienced this strategy as rather unsuccessful (MacNaughton 2003). Children’s statements in my research did not display strong signs of intentional subversion of gender order but under close inspection we can see that they integrate seemingly contradictory elements. I suggest that these findings can be used as impulses for gender sensitive education. Educators should search for the potential within the classroom by revealing what is not expected and what easily gets neglected because at first sight we would rather see the confirmation of stereotypes then subtle potential of gender transgression. Making contradictions invisible leads to a simplistic interpretation of gender as dualistic and uniform in its feminine or masculine form. I believe the outcomes of the analysis can help teachers to see and support the gender diversity in the classroom and reconcile (or rather overcome) the binaries of masculine-feminine dualism often considered as contradicting and irreconcilable.

Dragon as an aggressor and as a mother educating her children.
An Investigation into Educational inequalities in Australia

Longitudinal studies across the world indicate that education success rates at school and post-school are in good part determined by social class origin - in particular parents’ wealth, occupational status, education and aspirations. Education inequality then flows to employment inequality. The aim of government regulatory and fiscal involvement is to reduce this parental advantage by helping disadvantaged individuals to achieve their desired education capabilities and preferences. By making education outcomes more dependent on intelligence, motivation and effort, government intervention, well targeted and implemented, can also benefit society as a whole.

In Australia, gender inequality denotes the inconsistencies between individuals due to gender. This paper aims to give an insight into why it is in the national interest for governments to address education inequality problems. It also:

- examines the evidence on spread of education performance in Australia and suggests that Australia may be under-investing in education for the disadvantaged, and
- identifies a few of the specific education inequalities needing policy attention.

The paper concludes that in all countries, education performance varies markedly between high and low socio-economic groups. The achievement gap can be partly explained by genetic influences but it is also due to differences in resources and opportunities. In the Australian context, the aim should be to remove impediments to education achievement stemming from "poverty, poor nutrition, ill health, ignorance, social distance and poor or zero child care, to say nothing of conditions in schools".

**Key Words:** Education, inequality, Australia, gender, social distance, and policy.
Opening Closets, Opening Schools: Supporting LGBT Youth in Mexico City's High Schools

This paper will share findings from a groundbreaking study of queer youth in Mexico City’s university high school system, the Escuela Nacional Preparatoria (ENP) under the governance of UNAM (Universidad Nacional Autónoma de México). Using an intersectional lens of race, class, gender, and sexuality (Crenshaw, 1989), interviews of 30 LGBT youth explored school experiences of gender and sexual identity, coming out, bullying, and curricular inclusion. Exploring the educational and social inequalities experienced by queer youth, the data provides evidence for designing professional development and educational opportunities for administrators, faculty, parents and students to 1) learn about sexual and gender identity 2) examine school-based homophobia, transphobia, sexism and misogyny 3) address harassment and bullying, 4) create a curriculum inclusive of LGBT themes. The urgency of this research is due to the lack of studies done on LGBT youth in Mexico and its impact on the politics of gender and sexual diversity on a large university high school system of over 50,000 students. This study offers recommendations for best practices for UNAM, beginning with those for the school leadership and administration, since as Elizabeth Meyer asserts “it has been repeatedly asserted that school leadership is a key factor in creating and sustaining the culture of the school” (Meyer, 2009). In addition, this study will offer suggestions for teachers, students, and parents on understanding gender and sexual identity development and designing stronger LGBT curricular inclusion.
The Normativity of the Concept of Heteronormativity

Heteronormativity is one of the key concepts within gender studies. The concept often describes a body of lifestyle norms, and how people tend to reproduce distinct and complementary genders. Heteronormativity is often seen as contributing to an understanding of how more general gender structures and hierarchies are constructed in society. There is however a tendency to include increasingly more aspects of gender and lifestyle issues under the heading of heteronormativity. As such the concept works as a critique not only of gender divisions and hierarchies, but also of more specific ways of organizing the family, sexuality and lifestyle. The aim of this paper is to analyse and critically examine the use of the concept of heteronormativity in studies on education, and the claims made under the heading of this concept. Although we find this concept very useful, it also seems important to adjust the concept to some extent in order to be able to analyse for example contemporary progressive youth culture. Basically, it seems that there are two common ways of approaching and using the concept in relation to youth and education. First, how sexual behaviours not fitting into the sex/gender system are marginalized and made invisible. Second, a more extended notion of heteronormativity, where not only sexual behaviour and desires are scrutinized but also more general issues on lifestyle, family life and forms of life. This paper will discuss this duality and a possible path away from this “built-in” normativity of heteronormativity.

Homosociality – In between power and intimacy

The concept of *homosociality* describes and defines social bonds between persons of the same sex. It is, for example, frequently used in studies on men and masculinities, defined as a mechanism and social dynamic explaining the maintenance of hegemonic masculinity. A popular use of the concept is found in studies on male friendship, male bonding in schools and fraternity orders. However, this common and somewhat overexploited use of the concept to refer to how men through their relation to other men uphold and maintain patriarchy, tends to simplify and reduce homosociality to an almost descriptive term, used to point at how men tends to bond, build closed teams, and defend their privileges and positions. The purpose of this article is to investigate, explore, and renew the concept of homosociality. Through a reading of the literature on this subject, the ambition is to develop a rudimentary new framework for the use of this concept and emphasizing the contradictory and ambivalent aspects of it. We will introduce a partly new understanding of and distinction between a *vertical/hierarchical* and a *horizontal homosociality*. The hierarchical homosociality is similar to and already described as a means of strengthening power, and to create close bonds between men and between women in order to maintain and defend hegemony. Horizontal homosociality, however, is used to point towards inclusive relations between for example men which are based on emotional closeness, intimacy, and a non-profitable form of friendship, deconstructing traditional understandings of the concept.

KEY WORDS: Homosociality, Hegemonic masculinity, homoeroticism, homophobia
Clare Jones

Second Chances: Rethinking Gender in Post-16 Education

This paper explores how Second Chance education can create spaces for reconfiguring the ways in which identities – particularly gendered identities – are created, enacted and lived.

Second Chance education for ‘NEET’ (not in education, employment or training) young people places personal development and support at the centre of a fully-supported journey to re-engagement. These approaches to post-16 education that have developed across Europe, and are beginning to take root in the UK, open up spaces for the remaking of individual identities.

Young men and women who disengage struggle with their positions in labour markets, in their homes and in their social groups. The way that they assert their ‘doing’ of gender in these circles, and their understanding of what it is to be a young woman or a young man, can impact upon their routes to engagement. Post-16 education that provides holistic support cannot afford to ignore the complex intersections of identities of gender, sexuality, class and race. Our young people who are struggling to find a place in which they feel both valued and valuable need supported journeys that help them navigate their own routes through conflicting identities. It is not about undoing the privileged identities of other groups but rebuilding positive interactions with gender, sexuality, class and race for young people for whom disadvantage is both intersectional and self-reinforcing.
How is her story told by history- a look at the Malawian Primary school History/ Social and Environmental Sciences Syllabus

History as a discipline and a school subject covers a breadth of inquiry into human existence and it is also uniquely predisposed. Engendering history is a way of creating female role models in the history curriculum, which could encourage and facilitate the participation and successful throughput of girl children in education. By establishing the fact that women are indeed marginalised in the history subject we provide a context of how things could be under equitable conditions: and from then we are able to seek ways of how we are going to rewrite history. Factors such as gender violence, the AIDS epidemic have proven to be rife in situations where there is an unequal balance of power between men and women. Gender norms are known to profoundly affect adolescents’ decisions regarding their sexuality. A gendered curriculum is therefore part to efforts of preventing the spread of HIV as well as empowering young people to make wiser and positive decisions regarding their sexual lives. In seeking to understand how engenderered the Malawi primary school history/social and environmental sciences syllabus is, the study sought to investigate how history has narrated men and women’s story in the history school syllabus. It examined the presence of women compared to men in history by analysing eight classroom textbooks, from the old syllabus and the new syllabus. The study showed that the success of engendering the curriculum has to include a re-categorisation of what is newsworthy and categorisation that does not repeatedly show so obvious in presenting men and women within certain cultural and traditional binaries.
Researcher’s gender in an educational ethnography- why and how does it matter?

If in ethnographic research the researcher is the primary data collection mechanism (Anderson 1997), the reliability of the researcher becomes a critical issue. It is argued that researcher’s identity consists of multiple positions from which to make sense of the world (Reed 2001), and roles within these positions change during the daily flows of fieldwork (Carspecken and MacGillivray 1999). How should a female researcher take into consideration the fact that she is performing her gender while collecting, analysing and presenting ethnographic data – in my case, data on the gender performance of her research participants?

How does researcher’s gender affect her positions and roles in an educational ethnography? Gender influences the level of trust between the researcher and students and teachers (both female and male) at school. Trust is closely related to the range of positions and roles available in any given situation in the field. Gender also affects the self-reflection process that takes place at different stages of an ethnographic study. Both trust and self-reflection are related to the power structures at school which in their turn are also influenced by the gender of the researcher and research participants.

I will present examples from the ethnographic study at a secondary school in Estonia that I carried out from January to May 2011, and support my arguments with discussions by other ethnographic researchers on the impact of their own gender on the research process (Berg 2010, Thorne 1993, Gordon et al 2000, Miller and Russell 2005, Smith 2007, Troman 2000).

References

This paper presentation will focus on a qualitative research project that sets out to scrutinize how children make sense of gender dichotomies and negotiate non-traditional gender discourses promoted in feminist fairy tales. The research emphasizes children’s experience of becoming gendered and scrutinizes boys’ and girls’ ability to deconstruct the normative discursive representations of masculinity and femininity. Based on pupils’ discussions about feminist stories read to them by the researcher, this study explores how gender as a social category acquires significance and is made to matter in children’s quotidian experiences of gender.

The study was conducted in five classrooms-third and fourth grade- in two primary schools in Athens, capital city of Hellas. A total of 125 pupils, aged 8-10 years old participated in my research. A semi-structured interview format was deployed for exploring pupils’ views of Snow White’s unconventional positioning in the story. The discussion in each classroom lasted approximately 90 minutes (two class periods). The data were analyzed drawing on post-structuralist theory and Connell’s theorization of hegemonic masculinity.

The analysis of children’s responses to the feminist fairy tale revealed crucial asymmetries among boys’ and girls’ ability to deconstruct traditional discursive representations of masculinity and femininity. In particular, girls were more able than boys to disrupt the traditional gender dichotomies and accepted to a great extent the non-normative gender positioning of the female protagonist in the narratives. Overall, the findings of the study illuminate that feminist tales could be a useful tool for educators in reinforcing gender egalitarian discourses in the classroom.
Socioeconomic status and gender in expanding higher education in Australia: Issues in retention and course selection

This paper takes as its starting point the question of retention and course selection (field of study) in relation to students from low socio-economic status backgrounds higher education. The topic is significant in the context of higher education policy in Australian that, in line with trends in the UK and US, is designed to increase participation by students from low socio-economic (SES) backgrounds. Drawing on administrative data relating to an entire cohort of students commencing an undergraduate degree at one metropolitan university in 2007, we find that, despite suggestions that low SES students do equally well once enrolled, SES has a significant effect on both retention and course selection. The association, however, is complicated by gender. Female students from low SES backgrounds are significantly more likely to enrol in highly feminised, professional courses, which have less prestigious outcomes in terms of income and status, than female students from higher socio-economic backgrounds. A focus on data related to differences in participation between nursing, education and law students suggests that attrition in the low-status feminised courses may be related to socio-economic status rather than gender and that gender may be greater issue for students from low SES backgrounds than their higher SES counterparts. Besides highlighting the potential of existing data sets for providing insights into the context in which education policy is playing out, this research underscores the general need to account for intersections of class and gender in future directions in participation policy in this context.

Key words: socio-economic status (SES), gender, retention, field of study
Teachers are everyday agents in negotiations on sexualities in schools and other educational institutions. They tackle with issues of harassment, sexual diversity and limits of `proper´ sexuality. They also effect on the ways in which sexualities are constructed in the minds and practices of students. Teachers have agency in the negotiations and constructions of sexualities, but there are several tensions and problems in finding a `right´ way to work in the heteronormative school culture.

In the paper we explore this negotiation and construction in educational institutions in Finland. We focus on teachers’ reactions on sexual harassment and sexual diversity, and the effects of their decisions on everyday practices of students. We draw on several data sets: interviews with students and teachers, survey questionnaire data and written stories of teachers.
Gender equality and awareness in the Faculty of Education – “Everyone has right to be her/his self at school”

In Finland gender equality is seen as a significant value. It’s also a task obligated by the law to schools and universities. The future teachers and experts in the field of education will be in the key position when an attempt is made to promote the gender equality in the society, therefore it’s important to study their views. The students’ views are needed as well to look after gender equality in the practices of education and to develop curricula in higher education.

Finland has a history of hundreds of equality projects in education over the last decades. Our research is conducted as a part of a Finnish national project “Gender Awareness in Teacher Education” (2008–2010) funded by Ministry of Education. The purpose of our study is to explore perceptions of students’ concerning the positions of issues around gender equality and awareness within their studies. Our presentation is based on the empirical on-line survey data gathered from the Faculty of Education, in one case university, Turku, in 2010. The questionnaire was sent to 1756 students, of which 583 responded. The questionnaire consisted of several likert-scale items and open-ended questions.

In our presentation we utilise both the items and the open-ended questions. We’ll highlight results of the survey based on Wilson’s (2003) thoughts and considering gender equality and awareness in the Faculty of Education as a right to education, as rights within education and as rights through education.
morena pedagogy: Latina educators and Latina youth in urban schools in the United States

Despite the fact that Latinas are the fastest-growing minority in the United States, their histories, experiences, cultures and languages are systematically devalued within schools. Latinas have the highest dropout rate of any female group in the United States and only 0.3% of Latinas attain a Ph.D.

The miseducation of Latina students can be traced to a variety of school-based issues that systematically undermine and disadvantage their cultural and linguistic backgrounds: gender and cultural bias in the curricula, educational issues raised by sexual harassment and high teen pregnancy, gendered student-teacher interactions, linguistic bias in classrooms, a general lack of minority teachers, and segregation in lower-financed schools.

The arguments found in this paper are the result of an 18-month qualitative study assessing the experiences of eighty Latina educators in middle school and high school settings located in urban cities with a high Latino population. One research question guided the study: How do race and gender intersect to influence the schooling of Latina youth from the perspectives of Latina teachers?

Latina teachers illuminate racial-sexual oppression in schools in the United States. As revealed through individual interviews, focus group interviews, and surveys, Latinas are subjugated into two primary categorizations: hypersexual and unintellectual. The significance of the study is an in-depth investigation of a minority female group of color. Although the findings are not generalizable, they can inform educational policy in the United States, and other nation-states where female students of color are struggling to achieve academic success.
Gender and biliteracy in the United States

Gender has an effect on literacy achievement. Recent literacy assessments (regional, national, and international) reveal differential patterns in female and male literacy gains. Females tend to outperform males in all areas of reading and writing in grades K-12 at the elementary, middle, and secondary levels. Research shows that this gender-based literacy gap does not narrow with age. Interestingly, in considering gender variations in literacy, biliteracy studies neglect to identify gender as a significant variable in academic achievement. While several studies have looked at academic achievement in two-way immersion bilingual programs; the research fails to consider whether girls and boys experience biliteracy learning differently.

In response to this lapse, this exploratory quantitative study investigates the interplay between gender and biliteracy in a diverse urban school district. The study is guided by the following research question: Are there differences in the biliteracy achievement of Latina and Latino English language learners in a two-way immersion program? This study is among the first to explore whether or not gender is a variable in biliteracy achievement and academic performance. This study asks if there is a gendered context to dual language learning that could potentially enhance the academic success of both female and male language minority students in two-way immersion bilingual schools. The response to this question will provide educators with a different point of entry to meet the needs that exist for a rapidly growing and vastly underserved population of Latina and Latino English learners.
Research policy: in/citing affect and gendered effects

In this paper I am concerned with the circulation and generation of affect in the research policy domain. Drawing on Ahmed's (2004) notion of the ‘emotionality of texts’, I explore the emotions invoked and in/cited through contemporary UK research policy texts. Particular attention is given to emotions of fear and risk as these are played out in relation to the increasingly competitive global market and the perceived ascendency of ‘other’ states. I consider the ways in which affects circulate through/within these policy texts and the academic research community, and the effects they produce. Data from recent research on the perceptions and experiences of research policy developments amongst UK academics will be used to explore how these and other emotions are taken up and embodied. This research has been conducted in the context of preparation for the next research audit - the Research Excellence Framework - a context in which the intensification of pressure on academics and Gill's (2012) 'hidden injuries of the neoliberal university' are clearly evident. My intention is to ‘tease out how the affective of policy, and its translation into the academy works’ (Hey and Leathwood 2009), with a particular focus on gendered academic performativity in this research/policy field.

References


Aura Lounasmaa, National University of Ireland, Galway

Teaching Intersectionality in Women’s Studies Without Walls

Women’s Studies Without Walls is an open access education project organised by the Feminist Library and an enthusiastic group of volunteers. In our early meetings we discussed the concept of “wall” and how it relates to current women’s studies teaching in and out of academia. Many of us felt that women’s studies has moved far from its origins in the feminist grass-roots activism. There was a need to reconnect with the old principles and bring women’s studies back into the communities of feminists it began from. In my presentation I wish to reflect on my experiences of the project from planning to running workshops. I run a series of workshops on intersectionality. The theme of my workshops as well as my background in feminist academic research places me in between spaces in the planning group: I agree with the concept of bringing feminist education back to the communities, but also see the value of relating this experience back to academic research. I also think we shouldn’t abandon theory even if it has occasionally failed us. This is a reflective paper on those contradicting spaces I occupy and the processes and negotiations that have shaped the project until this point. I aim to draw conclusions that are relevant to both feminist community activists and academic researchers, but as the project is only in the beginning, I am open to the possibility that this may prove difficult. This paper speaks to the themes of access, participation and intersectionality in feminist education.
Gendered Transnational Migrations: A social relations approach to analyzing gender inequalities in gendered migrations

Throughout history, global migrations are nothing new but the transnational aspect of them due to globalization is. In the following analysis of Filipina women migration to Canada, I will use a social relations approach to investigate aspects of migration and gender inequalities. In 2009, about 6,000 Filipino women entered Canada under the Live-in Caregiver Program to work as nannies, maids, and domestic servants. (Palmer, 2010, p. 7)

A social relations approach in analyzing gender inequalities for gendered migrations is warranted because it is “a method of analyzing gender inequalities within institutionalized relations that affect the distribution of resources, responsibilities and power” (Leach, 2003, p. 86) while taking into consideration four key institutions in society. The global, the market, the state, the community, and the family. Two more dimensions that influence this analysis were added: the global forces that contribute to migratory patterns and the individual woman where gender roles and inequalities are played out. Thus using the global and the individual as social institutions where inequalities can be created, reinforced or dismantled. As gendered migrations are complex constructs, there is the need to focus on the interplay of institutions and how gender, class, ethnicity, race and religion constitute variables. (Leach, 2003, pp. 87-88)

In the end, I will introduce multi-literacies, a concept introduced by The New London Group in 1994, because how the technical, social and cultural demands of the 21st century and global migration patterns reshape the literacy requirements that women face. Women as well as men need to be skilled in multi-literacies in a globally connected society and market. (Westby, 2010, p. 64)
Shall I stay or shall I go: thinking justice, thinking strategy.

For women who have continued to work in higher education, there can be many competing dilemmas in respect of their age (Fleurbaey, 2008). For example, in a time of austerity and financial crisis, where younger people are finding it hard to find employment – a situation that is particularly striking for PhD graduates - should older members of the academy move sideward or take retirement in order to make space for new appointments for these new graduates (Willetts, 2010).

This paper explores these issues from the perspective of one older woman academic who is struggling with trying to come to a decision about what to do. In this struggle, different dimensions of social justice (recognition-distribution) are involved. How can an academic with a commitment to social justice resolve these tensions? What sorts of questions shape her values in action?

References


Researching race in a colour-blind context: the racial grammar of Swedish research policy and research practice

While feminist post-colonial and critical race studies perspectives on Higher Education (HE) is established on the international arena these perspectives are emerging in Sweden. In this context it is worth noting that the dominant discourse in Swedish society is a view on Sweden as a gender equality utopia and post-racial society where racism has ceased to exist and discrimination based on skin colour has been made obsolete (Hubinette & Tigervall 2009). Building on the crucial insights from feminist studies on the gendered and racialised structures of inequality in HE (Mirza 2009, Leathwood & Read 2009) this explorative paper discusses the embodied and emotional dimensions of the racial grammar of Swedish higher education and research policy landscape (Bonilla Silva 2011). In this context I also discuss how contributions from feminist post-colonial research and critical race studies, particularly the concepts of colour-blindness (Mirza 2009) and racial grammar (Bonilla Silva 2011), can be theorized in a Swedish higher education and research policy context. The analysis is based on government reports, national census and previous research available for the analysis of Swedish research policy as well as interviews with academics in the field of social sciences in Swedish academia.
I will present findings from interviews with 11 young people who have attended a youth group for trans, genderqueer and gender-questioning young people. I will look at their understandings and constructions of sex and gender, and how these relate to sexuality. The young people do not generally see themselves on a trajectory from one binary gendered identity to the other, through a trans or transgender identity. Instead the gender identities and trajectories in my study are much more fluid, and less fixed than those currently presented in the literature (Sally Hines’ (2007) research is an exception to this). Most participants’ are influenced by medical and transsexual understandings of gender as internally experienced, but the young people are also actively establishing new gender possibilities influenced by their participation in the youth group (and wider queer networks too). This is reflected in their engagement with the world as sexed or gendered people, through use of language and their engagement with their bodies. Ideas of the youth group as a community of practice (Lave, J and Wenger, E: 1991), the performativity of language (Austin, J: 1962) and presentation (Butler: 1990, 1993) and queer theory are all relevant to my discussion.
Building on previously published work by Maxwell & Aggleton (2010, 2012), this paper examines how our approach to identifying and understanding agentic practices within young women's sexual and intimate relationships is able to explain practices narrated and observed in other areas of young women's lives. After outlining our framework for understanding agency, we reveal how the young women in our study demonstrated a variety of assertive, refusing, proactive and interrogative strategies during their educational, family and friendship practices. The data drawn upon comes from a three-year study of over 100 young women being educated in four different private schools in one part of England. We offer some initial suggestions for how different family and school orientations position the young women in our study as privileged in different ways, which in turn influences opportunities for personal and collective agency.
Mallozzi (2012) documents the story of Buffy, a homosexual high school English teacher, who left secondary school teaching because wearing pearls, feminine clothes, and make-up while “avoiding what she called ‘dyke-looking’ clothes” was all she believed was professionally acceptable (p. 20). As teachers who might not exactly fit dominant discourses of a professional teacher body leave the field, there is a narrowing of the type of teacher bodies in schools. Buffy’s story raises an extremely important question about who feels comfortable enough to stay in teaching. It is an injustice that Buffy felt she could no longer teach high school because her body had to look a certain feminized way to be considered professional. It is also unjust to kids who may identify with her body. As we struggle to find ways to make education more inclusive and socially just, ignoring how the body maintains structures, practices, and discourses restricts the possibility for change. The teaching industry employs more than 2.5 million women in the U.S. alone, which centers this struggle over bodies on women. Drawing on Foucault (1977, 1990, 1992), Bourdieu (2000), and Butler (1997), observations, interviews, photographs, and documents of six female student teachers have been theorized using the construct of institutional nomos to give insight into ways women’s bodies are disciplined in teaching and implications for those who do not embody institutional qualities. I suggest an opening up of what the body of a professional teacher might look like to create new possibilities for diversity and change.

References


‘Mancession’, ‘failing’ boys, further education and future employment

The debates around ‘mancession’ have sparked a new round of discussions around ‘failing boys’ and the need for further education to secure the future employment for low and un-skilled men in the fading industries hit by recession in Denmark.

This paper will take the starting point in initial findings from ongoing development- and participatory research projects (2011-2014) financially supported by the European Social Fond (ESF) to recruit men into further and continuing education in the Region of Zealand, Denmark. Particular focus in these projects is on the measures taken – in policy and practice - to secure that men are recruited and engaged in relevant educations for the occupations and professions within care and teaching (teacher, nursing, pre-school, elder-care etc.). Occupations, which it is believed, hold a more promising future for employment.

The focus of these projects is on initiatives to recruit (predominantly) young men – as well as initiatives to create more attractive learning environments to make the educations more attractive and stop unintended drop-out of men. The projects thus attempt to introduce new educational set ups (profiles), to rethink course content and teaching (curriculum and teacher-student interaction), create more vocational or work-practice- integrated education in collaboration with (future) employers, make better social etc.

This paper will focus on the production of understandings of (hegemonic) masculinities and the institutional and practical effects of gender stereotypes in these educations. I investigate intentions outlined in central formal documents and in the discussions of the educational planners and project managers, which form the outset for the projects. Inspired by the ideas of institutional ethnography – i.e. through observations and qualitative interviews – I will track the practical, and discursive implications and the broader social ‘effects’ produced through these initiatives. Focus here will be on the (re)production and challenges of privileged understandings as they are expressed and/or experienced by the men and their teachers involved in the particular initiatives, as these are expressed in interviews or in ‘natural’ educational settings.
Culture and African Females in the World of Sports

Athletic performance involves creative displays of skills as demanded by each sport; these attributes enable the performer to participate with much efficiency and good reaction time. A good performance in sports is a pivot on which sports achievement rotates. African females can perform convincingly well but for some logistical/cultural constraints. Culture, which shapes the way of life of people, covers all the folk ways of a society such as language, custom, and dressing, as well as the symbols and artifacts that people develop. Together, these play major roles in determining the sports performances level of African female athletes. Culture within the sport context acts as a watch dog because of its confining role in the day to day life activities of women. Unfortunately, there has been significant conflict among sports, culture and females. As far as Africa is concerned, it is proper to have and respect culture; however, I argue that most of these concepts should be modernized, especially where they adversely affect the womenfolk. The purpose of this presentation is to analyze the damage culture has posed the African females in the world of sports and possibly ascertain measures to reframe our approach to sports related issues so as to achieve an increase in sports performance level among females in Africa. The females are merely subjected to the background by these cultures; thereby allowing them little or no freedom to engage in a lot of things, including sports. Findings and recommendations were drawn to reflect possible ways of improving the situation for females in African sports.
Ethnography of Ethnic Differences in a Czech Classroom

As migrants from mainly Russian-speaking and Vietnamese communities arrive, the ethnic composition of Czech population diversifies. With their children in Czech schools, we need to ask if and how the Czech education system deals with various types of differences. In our paper, we focus on ethnic dynamics of relationships among pupils in a Czech classroom.

We began our three year ethnography-based research project in a school that is attended also by children from a local Russian-speaking community. Next to observing and to some extent participating in the everyday life of two classrooms – 5th and 9th grade, we conducted socio-games and focus groups with children, and also interviews with teachers and school management. Based on this rich data, we trace the ways in which ethnicity shapes inter-relations in classroom collectives. We identify the processes of exclusion and inclusion on several levels: first in the practices of friendship and perceived authority in peer groups; second in the ways in which the school as an organization categorizes its pupils (i.e. how the pupils are assigned to various “study concentrations”, how the choice of their future secondary schooling is shaped, etc.). We understand these findings within broader institutional and legislative frameworks informing the education of non-Czech pupils.

As we carried out our field research, we kept in mind the extent to which other axes of difference – mainly gender and class – influence the interactions and their dynamics. Intersectional understanding of social categories is thus important for our analysis. Our paper presents an ethnographic study of a school where despite its progressiveness and relative openness, the marginalizing forces of ethnicity, gender and class come into play.
Negotiating motherhood in the academy: the maternal subjectivities of feminist academics in austere times

The current socio-political climate, with its ever intense pressures for performative ‘excellence’, raises questions for feminist academics working in HE, particularly as the space and place for matters ‘maternal’ become increasingly complex. A decade ago, Raddon (2002) identified the discursive positioning of academic mothers to explore and expose the various tensions between the independent, aggressive nature of academic work and the dependent, caring nature of mothering. With the supposed ‘feminisation of Higher Education’ (Leathwood & Read, 2011) and the associated increase in female students and academics, this paper questions the compatibility of motherhood and academia for feminist academics of childbearing age. The small-scale study from which this paper is drawn focuses specifically on the narratives of feminist academics working in the academy, some of whom undertake research into various aspects of childhood, family life and parenting. It explores and debates the lived psycho-social contradictions, tensions and ambiguities for academic mothers of endeavouring to apply feminist politics (at home, through their research, and within the academy). The paper attends to motherhood subjectivities as gendered, classed and ‘raced’ to explore the competing demands of the contemporary academy and implications for the career trajectories of feminist academics.
Carrie Paechter, Goldsmiths, University of London

Young women online: collaboratively constructing identities

In this paper I examine how young women construct their identities with others in online communities. I argue that the proliferation of social networking and its popularity among young people means that performed identities are increasingly collaboratively constructed, with the individual having less control over their public image than was previously the case. This has implications for how young women can understand themselves. In some ways this leads to an increased visibility and a blurring of public and private, frontstage and backstage arenas. It also, however, makes it possible for girls to gain support for alternative, more marginal, identities through interaction with online communities. I investigate the impact of these communities and the possibility that some may not be entirely benign. I also consider issues of authenticity and performance, and the impact of these on young women’s understanding of and feelings about their bodies. Finally, I discuss possible pedagogic responses to these phenomena.
Transgender kiss and the specter of sexual predation: Teachers’ talk about a MTF transgender child’s romantic awakenings.

Elementary school spaces are often considered to be islands of “innocence and safety” where “attempts to address what are seen as ‘adult’ issues are sometimes [viewed] as intrusions into or threats to this safety zone” (Allan et al., 2008, p.315). Children are (presumed) innocent of sexual desire and sexual thoughts as well as of sex acts. If the “normal” child is positioned as asexual, without the taint of sexual desire or sexual acts, then “children who are perceived as sexually aware” are “other” and “unnatural children” with “unnatural knowledge”(Robinson, in Surtees, 2005, p. 25). “The force and endurance of a discourse of childhood innocence “has implicit within it the potential “risk of corruption” (Youdell, 2009, p. 44) by exposure to “sexual “content. These discourses of innocence and risk insist both on children needing to be “protected” and “properly trained and socialised in order to guard against the risk of wickedness and protect against corruption” (Youdell, 2009, p. 45-46). The specter of the homosexual exists both through potential predation and corruption and perhaps contagion.

Children who are gender non-conforming are seen as possessing “unnatural knowledge” and introduce the threat of corruption through the implicit introduction of sexuality. In this study, elementary school teachers discuss the threat presented by a stealth 5th grade male-to-female transgender child to the other children. In their stories, the presence of the penis makes all romantic engagement predatory and/or homosexual and the secrecy of that penis puts all boys in the school at risk for homosexual encounters and the girls at risk for violation. Innocent children need to be protected and the teachers struggle with their obligation to the confidentiality of the child’s transgender identity and the preservation of hegemonic masculinity and feminine virtue.

References

Surtees, N. (2005). Teacher talk about and around sexuality in early childhood education:
(Re)Producing human capital: A professional development conference as neoliberal assault on teachers

While analysis of the neoliberalization of education has been a salient topic in Europe and Australia for several decades, attention to this topic in the US has lagged behind. Although there has been some theorizing on the neoliberal impetus behind alternative certification paths (Baltodano, 2012; Lahann & Reagan, 2011) and testing, standards, and accountability measures (Hurst, 2005; Webb, Briscoe, & Mussman, 2009), most of the work assessing the impacts of neoliberalism on US education has not addressed its influence on the day to day lives of teachers. Additionally, with the majority of teachers in the US being women, there is an additional need to address this impact from a feminist perspective.

In this paper, I draw upon Davies’ (Davies, Flemmen, Gannon, Laws, & Watson, 2002; Davies, 2005; Davies, Browne, Gannon, Honan, & Somerville, 2005; Davies, Browne, Gannon, Hopkins, McCann, Wihlborg, 2006; Davies & Saltmarsh, 2007) theories of the (im)possibility of female and neoliberal subjectivities to examine the ways in which a highly regarded professional development conference for educators in the American South can be read as a neoliberal assault on women teachers. Using printed and digital conference resources and my own experiences of the event as data, and relying on Foucault’s concept of governmentality for analysis, I consider the marketization of teaching that produces the primarily female elementary teaching corps as subjects of human capital. Furthermore, I address the new “grid of intelligibility” (Foucault, 1990) made available to me through feminist and poststructural analysis of my experiences as a teacher and conference participant. Finally, I describe how this reframing of my experiences opened up possibilities of resistance through pedagogical shifts played out in my teacher education class of college seniors.

References


Winnie Pui, University of Cambridge
Lingling Xu, Faculty of Education, University of Cambridge

A critical analysis of the socially ‘violent’ governmental discourse on special and inclusive education in Macau

In Macau (a Special Administrative Region in China), despite the recent move from segregation to inclusion in providing education to students with special education needs (SEN) and the increase of resources for SEN students in compulsory schooling sectors, public discourse appears skewed in its attempts to ‘remedy’ the ‘disabled’ and to ‘rescue’ them from ‘degradation’.

This paper posits the socially constructed nature of ‘disability’ in the Macau context by examining government official speeches and policy documents on special and inclusive education and cautions against wishful thinking and stereotypical portrayals of the ‘disabled’. In particular, this paper problematises the ambivalent and coercive nature of the government instigated policy on having school-leaving SEN students run ‘social enterprises’ to ‘support’ themselves so as to avoid ‘burdening’ the society.

Adopting a critical discourse analysis approach, this paper pinpoints the silencing effect of such socially violent discourses as shown in the examined official speeches and policy documents. We argue for the crucial need to give voice to SEN students and their parents in aspects such as their career aspirations and on-the-job training needs. It is suggested that SEN students’ and parents’ voices can in turn shed light on more effective utilization of public resources for SEN students.

Key words: Special Education Needs, Inclusion, socially violent discourses, Macau
Teaching Gender Diversity Through Contemporary Media: Role Models, Irony and Non-Conformity

Forming part of a contextual research project that is engaging teacher practitioners within secondary school relating the use of media as a tool to discourage bullying with regards to social and sexual diversity, this paper considers the teaching of irony in gender representation. Contiguous to ideas of queer theory, where the idea of gender fluidity is politicised as a meaningful construct in developing new understandings of sexual identity, this paper considers how gender and sexual diversity might be taught to diverse student populations. In this sense ‘reading against the grain’ is encouraged, stimulating diverse potentials of critical enquiry.

Relating postmodernity to mainstream culture, where as Claire Colebrook (2004) tells us ‘[w]e live in a world of quotation, pastiche and simulation and cynicism: a general and all encompassing irony’ (p. 1), a central intention is to consider how ‘literal’ and ‘ironic’ role models may be related to the Deluzian potential of ‘becoming’ rather than ‘being’, in terms of subjectivity. To explore this, two case studies are presented which might have resonance for secondary school students. The appearances of Rylan Clark as a gay male social actor blending masculine and feminine performance traits on the light entertainment television show the XFactor (ITV, 2012, UK) and gay and lesbian youth narratives within the television drama Glee (Fox, 2009-present, US). In these instances irony potentially plays a central factor in reading the narrative construct with regards to gender non-conformity, and sexual diversity. At the same time although ‘fixedness’ is apparent, mobility and re-reading are more central.
Widening participation and the elite university: “Non-traditional” students speak back.

Growing unemployment in post-Celtic Tiger Ireland, together with increasing knowledge about access courses, has brought a marked demographic change to the university classroom. We are now firmly in the era of widening participation yet little is known about that Other of Irish higher education; the “non-traditional” student. Policy and academic discourse has often portrayed such students as disadvantaged, and/or marginalised. This paper calls into question the use of such social constructions, “formed without consultation” (O’Neill, 2000), to refer to an increasingly diverse student body and argues that they are part of a much larger deficit thinking ideology.

Focusing on the affective dimensions of being a non-traditional student in an elite university, this participatory research project is a response to those colonizing discourses that presents us as being culturally and socially inept. The paper argues that far from feeling ‘like a fish out of water’, we, non-traditional students, are often, not only academically successful, but also involved in university life through our extra-curricular and volunteer activities. Preliminary findings show that this is particularly relevant for working-class female students.

The paper therefore asks if women experience the university space in different ways to their male peers? It also examines the social capital of non-traditional students on campus as they utilize their own informal network as a vital source of information and support. Finally, it addresses the contradictory identities for the female working-class doctoral researcher who, although being part of this network, also encompasses the opposing roles of teacher and academic.
Intergenerational contract: (re) defining learning, knowledge and power in minority ethnic communities

This paper explores the intergenerational contract in order to understand the way in which knowledge and learning is shared among BME and migrant families. We begin from the premise that learning is a reciprocal, inter-relational process that is shared across the intergenerational boundaries. Examining the everyday lived realities of migrant groups we show how learning and knowledge is constituted within and beyond family and communities. By doing so we challenge that learning is transmitted in a one-directional process (i.e. from older to younger). We show how the migrant journey, including serial migration across nation state boundaries, informs that cultural, historical and social knowledge can be shared across community spaces. We bring a focus to new technologies and the production of 'virtual knowledge', illustrating the shift in power relations that occurs across the generations. Finally we interrogate how Intersected identities of race, class, gender, and age/generation subvert the dominant discourse that privilege western masculine heteronormative school history curricula. This paper draws on various projects focussing on the intergenerational contract, including projects by Runnymede Trust such as Making Histories (Alexander et al, 2012), Generation 3.0, and Diasporic and Transnational Youth (Reynolds and Zontini, 2012)
David Rhodes, Darwin, Australia

Out in Print in Australia: The Educational Politics of Male Same-Sex Attraction in Australian Young Adult Novels

This paper seeks to examine the representation of same-sex attracted male characters in Australian young adult fiction and to explore how these texts can be used to combat heterosexism and homophobia, both in schools and the wider community. The presumption of heterosexuality is very much encoded into the fabric of western society and is reinforced and validated in schools. Young people, struggling with their own sexual identity, face many obstacles in self-efficacy, especially if they believe that they may not be heterosexual. Homophobia remains as the last ‘acceptable’ prejudice of the twenty-first century. There are too few safe places for young people to look for answers to their questions about sexuality whether heterosexual, bisexual, transgender or homosexual. Indeed many people fail to recognise that there are any queer youth at all and imaginative literature has the potential to open up a world of possibilities for young adults, for same-sex attracted youth it can provide the opportunity to see the first authentic representations of aspects of their own lived experiences.
As growing numbers of lesbian mother families enter the Australian education system, there comes with this an injunction to better include such families. The first step in such inclusion is to ensure that teachers are provided with knowledge about lesbian mother families that moves beyond simply refuting stereotypes, and toward acknowledgement of the specific experiences and needs of this family form. At the same time, however, it is important that educators, when attempting to include lesbian mothers and their children, do not reinstate new norms at the same time as challenging old stereotypes. This paper reports on the development and application of a workshop aimed at providing education students at one South Australian university with a framework for understanding lesbian mother families that is critical of norms in all their forms, including amongst those who research lesbian mother families. It is suggested that the positive findings from the workshop may reflect the utility of challenging both heteronormativity and homonormativity in conjunction with one another so as to present students with a broadly critical approach to understanding sexuality education.
This paper examines constructions of gendered and racialised identity in the classroom in understanding the experiences of Black girls at risk of school exclusion. I draw on ethnographic, participatory research with pupils attending Behaviour Support Units in three inner city UK schools, to argue that their perceptions of educational inclusion and exclusion incorporate both recognition of and rejection to preconceived, and usually unexamined, gendered and racialised assumptions about them. From stories of being seen as natural aggressors, troublemakers, boisterous and ‘loud’ it is clear that highly normative discourses of (in)appropriate ‘feminine’ behaviours structured classroom interactions. I argue that these constructions ultimately pervaded the girls’ experiences of school and infused their judgements about belonging and not belonging. I also demonstrate how the hetero-normativity of behaviour support units worked for and against these pupils, as spaces which both heightened their visibility and in which intersections of race and sexuality collide.
Interpreting meanings of home education

Consideration of home education’s popularity, and the social policies and practices relating to it, invites us to question the gendered nature of socio-political thought and discourse regarding responsibility for determining and providing the education of children. Drawing on a new series of oral history testimonies of home-educating parents, this paper explores how recent research on home educators and home education can be interpreted within feminist discourse.

In the majority of home-educating families the mother is the main teacher or education facilitator. The paper considers the roles of these women both within the family and more widely, setting its findings within the contexts of social relationships, economic contributions, employment and unpaid work. The paper will question how these roles, and our perceptions of them, are related to historical changes in public thought and socio-economic contexts such as the rise of the dual-income society, single parenthood, and the current economic recession. The family’s socio-economic class and self-perceptions are seen as significant in determining whether home-educating motherhood may be perceived as gender-oppression or as an act of conservative feminism.
Business schools are a common and accepted feature of the university landscape. Many embody the characteristics associated with the ‘entrepreneurial university’, especially the emphasis it places on capitalizing knowledge, being market-driven and adopting a ‘triple helix’ schema for modelling relations and interaction among university-industry-government (Etzkowitz, 2004). At the same time, responsibility is conferred upon enterprising business schools to create environments that nurture ‘diverse inclusivity’, potentially allowing hitherto marginalized groups of people to contribute to the successful running of these institutions. In this paper then I consider how business schools might be made ‘queerer’ places to work and learn. I do so in the light of scholarly complaints about the ‘marketization’ of the business school which have ignited an explosion of debate about the future of the business school, and my concerns about business schools as sites of knowledge production and diffusion coded in heteronormativity. As one possible step forward here, this paper extends Martin Parker’s ‘queer’ notion of a business school, one that ‘recognize[s] its own economy of secrecy and disclosure, its economy of repression and freedom…an institution that work[s] against itself in some rather playful and productive ways (2002a: 162). Adopting a queer theory lens and using lesbian, gay, bisexual and trans (LGBT) sexualities as a focal point of analysis, this paper aims to stimulate discussion about why we might wish to expose and problematize the heteronormativities within business schools. It then considers the opportunities for engaging in ‘queer practices’ within the management classroom.
The Politics of Gender Neutrality in Lebanese Public School Textbooks

The purpose of this research is to investigate the reasons and politics behind the gender neutrality agenda in the Lebanese public schools' textbooks. The Educational Center for Research and Development, responsible for the public school's textbooks, is undertaking a curriculum change for the 2013/2014 school year; and therefore claims that it will implement a gender neutral curriculum in all the textbooks. Consequently, my research will try to examine why the Educational Center is undertaking this gender neutrality agenda at this specific historical and political moment.

The study will determine whether the women's movements, the international community's pressures, the Lebanese society's transformations, or any other reasons, may have contributed to this curriculum change. Additionally, the research will investigate the conflicting politics and discourses that come into play within educational institutions regarding policies, curriculums and education purposes. The research will analyze the present nationalistic and gender discourses in Lebanon and its effects on the curriculum change project, investigating the politics of the portrayals of these gender and nationalistic discourses.

In order to determine the reasons of the gender neutrality agenda, the research will investigate the old public schools' curriculum (97 curriculum which will be changed next year), and analyze how the Educational Center for Research and Development is amending the curriculum. The study will examine whether the Lebanese sectarian political system affected the procedure, while exploring the politics of creating these textbooks, and how difference (sect, gender, and class) is represented in them and why.
Everyday Student Life in a Transforming Post-Conflict Society

The role of higher education in post-conflict societies is an expanding research field. The aim of this paper is to explore the making of university structures, policies and spaces as experienced by students in the Kurdish region of Iraq. Central to the study is the tension between the historical legacy of a violent conflict and the emerging of a successful middle class in the larger cities with a consumer oriented lifestyle. Theoretically, the paper departs from postcolonial scholarship that has illuminated the central role higher education plays in the construction of the nation and its citizens, and feminist scholarships that has identified the role of gender in the making of ethnicity and nationhood. Methodologically, the study is an ethnographic case study of two universities in the city of Sulaimani in Kurdistan: the private American University (established 2007) and the public University of Sulaimani (established in 1968, reopened in 1992). The focus of the paper is on students’ everyday life at the university, exploring the strategies developed to adapt and succeed in a society (and in higher education) within a process of rapid and powerful social transformation in all areas of social life.
Tetsuro Shigematsu, the University of British Columbia, Canada

Ethnic Performativity: How Race Constrains and Liberates Identity Formation Across Diverse Media

As the first visible-minority to host a daily national radio program in Canada, the author examines his own role in the (re)making and (un)doing of perceptions of ethnic identity. Originally recruited by the Canadian Broadcasting Corporation in 2001, Tetsuro Shigematsu helped the public broadcaster fulfill federally mandated diversity requirements as an Asian-Canadian, but managed to do so without alienating its base audience of white listeners.

The CBC accomplished this feat by hiring world-class voice coaches to train him to sound more congruent with the heteronormative, patriarchal ideal of a national broadcaster (explicitly masculine and unambiguously white), while still leveraging the cosmopolitan élan of his multi-syllabic name, thus offering white listeners an accessible form of the exotic.

Examining his own complicity in the nation-building ideology of Canadian Multiculturalism, the author draws upon Butler’s notion of performativity (1990) – how gender is constructed through the performance of scripted behavior – to examine how ethnicity is equally performative.

He uses this perspective to better recognize the constructed nature of ethnicity, and negotiate the donning and removal of its mantle beneath the public’s gaze, which he manages to do with increasing agency as he migrates to American cable television, and finally across social media platforms.

The session will screen excerpts from the researcher’s reality TV program appearances and his own viral YouTube videos, and offer a means to interpret and analyze the formation of public identity through ethnic performativity.
Minority ethnic female students: ‘agentic autonomy’ at the race/gender trajectory

The paper addresses minority ethnic women’s experiences of higher education through the race/gender trajectory. Research shows that although minority ethnic women invest heavily in education, they go on to face obstacles in the labour market. However, there is a strong desire to study which is evident in the increasing numbers of minority ethnic women applying to universities since 1994. The paper explores the routes taken into higher education, types of institutions chosen, and whether ‘critical mass’ is of importance to the women. The paper draws on research with women who have claimed a kind of ‘agentic autonomy’ to pursue education in the face of structural inequalities. The women’s agentic behaviour includes taking advantage of opportunities and having control over their lives and activities. Therefore, they represent a group of women who have been able to achieve their objective to study at degree level and show aspirations towards achieving similar objectives after graduation.
Data from the Ministry of Education show that, despite being majority in University, few women obtain a higher education degree in technological areas, such as Physics, in Brazil. This study was designed to understand the relevance of gender issues in the academic trajectory of women in two highly regarded physics federal institutions in Brazil. Thirty semi-structured interviews with male and female teachers, students and heads of Physics Departments were carried out. Interviews were video recorded and discourse and content analysis carried out using the perspective of micropolitics and feminist studies. Major findings were: 1) In general, the most regarded Professors and scientists, male or female, still held very traditional perceptions about what was needed to become a successful individual. Such perceptions influenced not only the academic trajectory but influenced life style, including how to talk, act and dress. As such, even women scientists had disregard and demeanor for any “feminine” behavior. 2) Family support, either positively or negatively, and favorable economic and cultural background played a major role in defining the possibility that a woman would succeed. 3) Women scientists did not usually constitute families or did so very late in life, whereas men scientists did not even mention family as part of their successful careers. The narrow stereotypes and perceptions held by women and men in science and the harsh environment created around these perceptions are a major barrier to attract young girls into physics. Role models of “regular” women succeeding in science need to be demystified.
In almost all developed countries, girls and boys have an equal access to education and seem free to choose their educational field. However, educational choices are highly gendered, and partly remain a mystery according to an economist. Girls choose more fields leading to low-paid jobs and less prestigious careers, while they perform as well as boys at school. The aim of this paper is to introduce, in an economic framework, concepts usually used by sociologists and psychologists, such as social norms or stereotypes. In other words, I test the presence of non-monetary payoff affecting educational choices, by investigating whether grades influence differently girls and boys' decisions. I use the French pupils panel (Panel d'élèves du second degré 1995-2011). This is a large sample size panel with a longitudinal setting. I estimate a bivariate model, which takes into account two sequential decisions: a first decision of Baccalauréat field choice, and a second decision of orientation after Bac, according to grades obtained at Baccalauréat. First results show that students make educational choices according to their grades, but gender differences appear and seem to be in accordance with the stereotype: at equal grades, girls do not choose less science than boys, but if grades in science increase by 1, girls have a lower probability than boys to choose science. If grades in humanities increase by 1, girls have a lower probability than men to choose a literary field, which could mean that only very talented boys in humanities choose a literary career.

Keywords: Educational choices, Gender stereotypes

JEL classification: I2, J16, J24
Barbara Thompson, University of Chichester

“I don’t care what you think – just do it”: Policy, practices and principles

Through an in-depth narrative enquiry (Chase, 2005; Andrews, et.al., 2008) this paper documents the struggle of one woman manager who has a lifelong commitment to issues of social justice in her practice. In her role as social justice manager in her institution, she has frequently been expected to influence decisions, partake in management decisions and generally work to support and maintain a socially just environment. However, in the current educational climate, she is now faced with having to work with sets of alternative and ‘alien’ discourses (Blackmore and Sachs, 2007). In her institution, the new managerial regime (that has replaced a more benign way of working) is causing her to reflect on what she has to do. In many ways she is caught up in some impossible contradictions. In these troubling settlings, she is frequently directed to solve the problems in ways that are not compatible with her values, principles and practice.
Higher education has had a long history of managing, refining, and branding student bodies, conduct, and social relations. Anxieties today about gender, class, and race relations; unstable economies fraught with uncertainty and dislocation; and a mediated culture of makeover, self-improvement, and personal empowerment are fueling renewed interest in performative technologies of etiquette/fashion/image/branding as means of social governance, self-advancement, and mobility. The effects of neoliberal/post-feminist discourses for self-improvement, consumerism, body regulation, and personal empowerment, as well as the increased corporatization and financial cutbacks in higher education, have spawned a web of campus-based enhancement programs and pageants for students focusing on image, branding, and entrepreneurship.

New demands and desires for upgrading oneself have registered on college campuses as charm schools, etiquette training, style shows, beauty pageants, enhancement programs, and online fashion magazines and blogs which are designed to stylize student bodies by imparting pedagogies for self-management and normative gender presentation. Colleges in the U.S. have offered workshops such as “Put your Best Fork Forward,” and “Get Up and Be Somebody.” Student themselves have established makeover/enhancement programs such as “The Balanced Man” and “True Gentlemen.” In partnership with corporate enterprises, college fashion blogs and online magazines such as “College Candy,” and “Academic Chic,” enlist students to be “style scholars,” and “brand ambassadors” for their fellow students.

In this paper, I will analyze this burgeoning world of enhancing and branding student bodies and conduct in higher education and the remaking of idealized and marginalized collegiate masculinities and femininities. I will explore college fashion blogs and magazines, campus beauty pageantry, etiquette and charm schools, as well as highlight examples of the direct diffusion of Reality TV makeover programming into higher education. My paper is based on field work and interviewing I conducted at a variety of student enhancement programs and campus pageants on both historically white and black college campuses.
Narratives of exclusion and resilience: the early university experiences of young Muslim women in London and New York City

The terrorist attacks in London and New York in 2001 and 2005 provided a radical re-framing for discussion about culture, identity and community, as well as the question of whether Islam is compatible with secularism and liberal democracy. Since that time, young Muslim women have become increasingly vocal about their rights and responsibilities, particularly in relation to higher education (Shain 2003, Hussain and Bagguley 2007). The voices of young Muslim women living in the West are still marginalised within academic and policy discourse, however, and media representations reinforce the impression that they are victims of patriarchal religious and cultural traditions (Zine 2002, Esposito 2010).

This paper seeks to offer an alternative, by examining the ‘educational life histories’ (Tobin and Kincheloe 2006) of a small number of young Muslim women who started university in London and New York City between 2010 and 2012. The aim is to create ‘counter-narratives’ (Solorzano and Yosso 2002) that challenge existing preconceptions about young Muslim women living in the West, exploring the ways these young women articulate multiple, hybrid identities (Hussain 2005) and navigate opportunities for the development and expression of these identities.

Drawing on data collected during my doctoral studies, the research centralises young women’s accounts of the extent to which their university experiences are influenced by intersecting issues of religiosity, ethnicity and gender. Through analysing and re-telling these young women’s individual stories, the research contributes to greater understanding about what life is really like for young Muslim women in post-9/11 London and New York City.

References

Pregnant and mothering teenagers have been identified as educationally vulnerable. They are more likely to leave school early and less likely to leave without educational qualifications. Despite policy which require schools and local authorities to support the education of pregnant and mothering schoolgirls, research reveals that they continue to experience discrimination and prejudice. This paper examines why and how this is the case and argues that recognition of a wider range of differences is needed to combat the stigma that underpins discrimination and stereotype. Drawing on the views and experiences of 14 pregnant and mothering teenagers in one local authority in England, and using Nancy Fraser’s ideas about a differentiated recognition of difference, I explore how the ‘difference’ of teenage pregnancy and motherhood is represented within policy and popular discourse and what effect is has on the young women concerned. I show that popular representations of pregnant and mothering teenagers focus on their youthfulness and have a negative impact on young women, thus constituting an unhelpful recognition of difference. Meanwhile, other differences, those to do with gender and class, go unrecognised, and also have a negative impact on young women. I argue that recognition of a wider range of gender and class issues is needed to help undermine dubious assumptions about ignorance and low aspiration and to reduce the oppression experienced by this group of young women.
Gendered technological lifelines: educational implications

In a recent study conducted in Barcelona, Catalonia, Spain, different young women studying Computer Science Studies were interviewed in order to produce their technological lifelines. The research approach is informed by those contemporary lines of investigation which highlight the need to further our understanding not just about what processes influence the exclusion of women from ICT design and expert use, but also which processes and features influence the inclusion of women in the ICT experts' world. The analysis of the stories these young women produce about usages of, practices with, and affects towards ICT during her past and present life is used to reflect about which concrete formal and non-formal educational strategies may work to include girls and women into technological fields. This paper presents some of the main findings of this research, focusing on its educational implications, and the first steps of an intervention program aimed to involve the catalan educational community into the resolution of the gender digital divide. This program will accomplish two goals: to sensitize about the digital gender gap and to encourage environments that enable the option for computer science in its participants. This will be made through the design of a web-portfolio for teachers and parents, its use in ad-hoc workshops in primary and secondary schools and the evaluation of its impact.
Hidden and Fighting - Reflections from the Practical Work with “The Ninja Assignment”

Last year, the Equality Association in Landskrona (Sweden) claimed and received funds from the Swedish Inheritance Fund Commission for three years implementation work of an educational project on gender equality, democracy and human rights. The project targets young people (age 13-20) and is an ongoing project in four different cities in the south of Sweden. The idea is to educate young people, which in their turn can lead other young people in the project's main areas (equality, democracy and human rights), and pay attention to, as well as question norms and discriminatory practices both in, and outside school and leisure activities. The young people in the different project groups differ in terms of socio-economic background and life experience. An important part of the project is to gather young people from different cities, thus bridging the gap in the community and give participants the opportunity to meet people with somewhat different backgrounds and life situations than themselves, while building networks between young people with the project areas of interest. In this paper, I discuss the challenges that intersectional and norm-changing work involves; how can intersectionality be used as a practicing method without risking only scratching the surface and stacking categories? In which way can the understanding of discrimination and normative practices deepen in the individual participants? I also want to discuss the use of narrative methods according to feminist views as situated knowledge and the similarities / differences between gender equality implementation at an organizational level in comparison to how these young people embrace the project “Ninja Assignment”.
Undoing gender. Swedish male pre-school teachers reflect on masculinities and femininities

The study discussed here contributes to the project of examining practices of undoing gender. Empirically led descriptions of gender transgression are necessary to move us away from the theoretical assumption that masculinity is necessarily aligned with men and femininity with women. Male pre-school teachers’ reflections on the practices and performances implicated in their daily work provide a rich site for examining the potential for gender transformations. Using Interpretive Phenomenological Analysis (IPA), particularly suited to use with small samples, I undertook conversations with five Swedish male pre-school teachers. Our conversations accessed reflections on their practices and working relationships and also addressed their performance of a distinctive principle of the Swedish pre-school curriculum: to counteract traditional gender patterns and roles. One emerging theme was their concern with the public status of their work: its poor financial remuneration counterbalanced by its significant moral importance as a major responsibility, shaping future lives. This reification of their work can be interpreted as a form of recuperative masculinity and evidence of the reappearance of hegemonic masculinity. Yet such an interpretation perpetuates a dependency on Connell’s concept of hegemonic masculinity fulfilling Bourdieu’s claim that ‘When we try to understand masculine domination we are… likely to resort to modes of thought that are the product of domination’. The men’s gender awareness and their familiarity with their country’s gender egalitarian pre-school curriculum cannot be so readily dismissed and may be indicative of a more conscious set of performances of masculinities and femininities that help to undo gender.
Lingling Xu, University of Cambridge, UK

Where do I belong? A case study of identity construction of Mainland Chinese Students in Hong Kong Higher Education Institutions

Hong Kong’s sovereign reversion to China in 1997 has seen marked increase in the number of Mainland Chinese (MLC) students crossing the border to receive higher education (HE) in higher education institutions (HEIs) in Hong Kong (HK). However, the linguistic, cultural and ideological differences between HK and China complicated by the unique relationship (typically characterized by the ‘one country, two systems’ principle) between the two entities present a novel context for the intricate identity construction of MLC students in their endeavour to reconcile the boundaries and to struggle in processes of inclusion and exclusion.

This paper presents a case study of two MLC students’ 6-year experience in HK. Drawing on both empirical data and an autobiographic account of each of the MLC student, this paper attempts to unpack how the seemingly irreconcilable antagonistic tensions between the MLC and the HK identity impact on these two students and their subsequent personal and social identity construction. The antagonism that is presupposed and reinforced by a politics of differences and discourse violence in the society, however, as is argued in this paper, can be shifted towards the ‘agonism of difference’ (Connolly, 1991, p 178) by recognizing and accepting the very ‘in-between-ness’ as is experienced by these MLC students and the Derrida sense of ‘impossibility of final completion’ of identity struggle, i.e. destruction and reconstruction, negotiation and renegotiation. This paper posits the pluralistic, fluid and ever-becoming post-structuralist nature of identity crafting of these MLC students in HK HEIs.
Rizwana Yousaf, University of Gujrat

Perception of Professionals about Harassment of women at work places and women’s well being

This study has examined the perception of professionals about the prevalence of Harassment of women at work places and effect of Harassment of women’s well being. Non probability purposive sampling technique was used for study. Interview Schedule was provided to sample for data collection. Total number of sample was 160. Pearson Chi Sq. was used to determine the association between the perceptions of professional about the Harassment of women and effect of Harassment on women’s well being. A check list of Harassment acts i.e. Patting, Suggestive remarks, Pinching, Whistling, Staring, Comments about physical appearance Property damage, Telephone threats, Stalking bullying, Intrusive questions, Invasion of personal space, Unwanted touching, Demands of sexual favors, Offensive pictures or other materials and physical Assault have been provided to the Doctors, Bankers, Lawyers, Nurses, and Teachers in District Gujrat, Pakistan. On Pearson Chi Sq. values perception of Professionals about harassment of women at work places and effect of harassment on women’ well being were positively associated.

Key Words: Women, Harassment, Work Place, Perception, Well being
Willingly Trapped in Chains: Young, Professional, Urban, Middle Class Pakistani Women in Higher Education

Using Goffman's theory of the self, which looks at structure and agency as both enabling and limiting, my paper will report the findings of an exploratory, qualitative study based on unstructured interviews with professional Pakistani women (in higher education) to explore how Muslim women in contemporary Pakistan experience and negotiate identity shifts, if at all any, after they take on new public roles.

The main research questions addressed are: How do the young, urban, middle class, working women experience and negotiate identity shifts after gaining access to higher education? What are their perceptions in regard to the relevance of the Western feminist theory in contemporary Pakistan? 9/11 and its aftermath have generated a lot of Western interest in Pakistan as a hotbed of religious extremism and its women as illiterate, domesticated and backward. However the numbers of professional women and women enrolling in higher education institutions is steadily growing. This self-reflexive, participatory study carried out at the Department of English, Baha-ud-Din Zakariya University, Multan is an attempt to understand the fluidity, complexities and the lived realities of women's lives—who often express personal aspirations that are contrary to their traditional roles, yet simultaneously exhibit ambivalence and resistance to Western feminist epistemology. The preliminary data suggest that the ideas of Western feminism and independence are being re-conceptualized by the modern, urban, working women in contemporary Pakistan. Currently stranded at the crossroads of tradition and modernity, independence and autonomy largely remain theoretical constructs for these women in spite of gaining financial independence.