

## Preliminary Lecture Plan and Readings

### DAY 1:

#### **Session 1: Introduction to Feminist Theories in MOS**

This session introduces participants to key feminist theories and concepts crucial for Management and Organization Studies, emphasizing their role in challenging traditional paradigms and addressing power imbalances within organizations. A key focus will be on feminist epistemologies, highlighting the importance of reflexivity, inclusivity, and diverse perspectives in research methodologies.

#### **Readings**

- Harding, N., Ford, J., & Fotaki, M. (2013). Is the 'F'-Word Still Dirty? A Past, Present and Future of/for Feminist and Gender Studies in Organization. *Organization* 20(1): 51-65.
- Plotnikof, M. et al. (2022). Repoliticizing Diversity Work? Exploring the Performative Potentials of Norm-Critical Activism. *Gender, Work and Organization* 29(2): 466-485.
- Anderson, E. (2015). Feminist Epistemology and Philosophy of Science. In Edward N. Zalta (ed.) *The Stanford Encyclopedia of Philosophy* (Fall 2015). Retrieved 3 November, 2016, from <https://plato.stanford.edu/entries/feminism-epistemology/>
- Intemann, K. (2010). 25 Years of Feminist Empiricism and Standpoint Theory: Where Are We Now? *Hypatia* 25(4): 778-796.
- Narayan, U. (2004). The Project of Feminist Epistemology: Perspectives from a Nonwestern Feminist. In S. Harding (Ed.), *The Feminist Standpoint Theory Reader: Intellectual and Political Controversies* (pp. 213–224). New York: Routledge.

#### **Session 2. Introduction to Writing Differently**

In this first writing lab we will present the tradition of writing differently in feminist scholarship and introduce the creative writing labs of the course. This “writing different lab” consists of the creation and sharing of mandalas as a form of creative and artistic writing. We will learn about the ancient tradition of the mandala and how other forms of arts and crafts can serve as inspiration for writing differently, and help us to unblock writing. Participants will create their own mandalas. There will be time for sharing and dialogue.

#### **Readings**

- Arvidsson, M. (2021) Laugh All You Medusas! Hélène Cixous' Écriture Feminine as Feminist Legal Translation, Transformation, Transgression, and Translactation in the Era of AI and the Anthropocene. *Australian Feminist Law Journal* 47(2): 283-297.
- Boncori, I. et al. (2024) Embodied Writing. *Culture and Organization* 30(3): 221-229.
- Guschke, B. L. (2023). Fire Inside Me – Exploring the Possibilities of Embodied Queer Listening. *Culture and Organization* 29(6): 564–581
- Gilmore, S., Harding, N., Helin, J., & Pullen, A. (2019). Writing Differently. *Management Learning* 50(1): 3-10.

- Just, S. et al. (2018). Feminism, Activism, Writing! Introduction to the Special Section. *Ephemera* 18(4): 841-853.
- Falcón, S. M., & Nash, J. (2015). Shifting Analytics and Linking Theories: A Conversation About the Meaning-Making of Intersectionality and Transnational Feminism. *Women's Studies International Forum* 50: 1-10.
- Lorde, A. (2017). *Your Silence Will not Protect You*. (any essay or poem)

## **DAY 2:**

### **Session 3. Social Reproduction Theory and New Materialism**

This session addresses social reproduction theory and new materialism, exploring how societal structures and material conditions sustain inequalities, particularly through the lens of social reproductive work and the societal understanding of gendered labor. We will examine how domestic care work, mainly performed by (often migrant) women, is undervalued, perpetuating socioeconomic disparities and reinforcing power dynamics through the commodification of reproductive labor and the regulation of women's bodies. We will discuss the work of Karen Barad, focusing on her concept of agential realism, which emphasizes the entanglement of matter and meaning in the formation of social realities. Additionally, we will explore Rosi Braidotti's ideas of posthumanism and subjectivity, which challenge traditional notions of identity by foregrounding the interconnectedness of human and non-human entities. Together, these frameworks provide a critical lens for understanding how the commodification of reproductive labor and the regulation of women's bodies sustain existing power dynamics and inequalities.

#### **Readings**

- Bak-McKenna, M. and M. Grasten. (*forthcoming*). "Gender in Law and Political Economy". In Mattei and Haskell (eds.) *Research Handbook on Political Economy and Law*. Cheltenham: Edward Elgar
- Barad, K. (2003). Posthumanist Performativity: Toward an Understanding of How Matter Comes to Matter. *Signs* 28(3): 801–831.
- Braidotti, R. (2002). *Metamorphoses: Towards a Materialist Theory of Becoming*. Cambridge: Polity Press ("Prologue", pp. 1-14, and "Becoming Woman, or Sexual Difference Revisited", Chapter 1, pp. 19-56)

#### **Suggested Readings**

- Bak-McKenna, M. and M. Grasten. 2022. "Legal Borderlands in the Global Economy of Care". *Transnational Legal Theory* 13(1): 131-156

### **Session 4. Writing with Multispecies and Scientific Fabulation**

This creative writing lab will be lead by Emily Höckert, University of Lapland.

## **DAY 3:**

### **Session 5. Feminist Psychoanalysis, Desire, and Sexuation**

This session introduces feminist psychoanalysis and provides an in-depth explanation of Lacan's desire and sexuation theories. Taking a psychoanalytic perspective, we will explore how far from being a subcategory to love or a catalog of needs, desire is the very structure that allows subjectification. Desire lies at the heart of becoming a self. It also conditions the way in which the subject relates to and becomes with others. The session presents a systematic understanding of Lacan's sexuation theory helping to clarify erroneous interpretations. Still today there are major misunderstandings among gender or management scholars who misinterpret Lacanian feminine/masculine sexuation and confuse it with binary ideas of sex or gender. Through deep reading and discussion of a series of reflexive questions, we will elucidate core psychoanalytic concepts and the complex relationship between desire, sexuation and jouissance.

#### **Readings**

- Copjec, J. (1994/2015). *Read My Desire. Lacan Against the Historicists*. London and New York: Verso. OR Renata Salecl (2000), *(Per)versions of Love and Hate*. Verso.
- Lacan, J. (1998/1975). *On Feminine Sexuality, the Limits of Love and Knowledge. Book XX. Encore 1972-1973*. New York and London: W. W. Norton & Company.
- Munar, A. M. (2024). *Desire: Subject, Sexuation and Love*. punctum books. Literature and the Mind. <https://punctumbooks.com/titles/desire-subject-sexuation-and-love/>

### **Session 6. Writing with Metaphor**

In this creative writing lab, we explore how our conceptual imagination and creativity can open thanks to metaphors. The session will be centered on metaphorical writing with the body/bodies and corporeality, as well as the topic of each of your PhD projects. It will consist of brief presentations of how metaphors are used in psychoanalysis and poststructuralism to reimagine ontology/being, and on guided writing exercises in the form of writing prompts followed by sharing and conversation.

#### **Readings**

We will use the examples of the theoretical readings of the morning lectures as a springboard to write metaphorically.

## **DAY 4:**

### **Session 7. Intersectional Feminisms**

This session will discuss intersectional perspectives on feminist theories and analyses. Taking our starting point in Kimberlé Crenshaw's concept of intersectionality, we will explore the potential of intersectional analyses in research. While the concept has often been heralded for its potential to identify and analyze the multiplicity of interlocking systems of oppression that shape societal, organizational, and interpersonal relations, it has also been pointed out critically that, when employed in analyses, the idea of

intersectionality is either too complex to be useful, or used too superficially and thereby de-politicized. Based on this, we will discuss how to work with an intersectional perspective in your PhD projects.

### Readings

- Abdellatif, A. (2021). Marginalized to Double Marginalized: My Mutational Intersectionality Between the East and the West. *Gender, Work & Organization* 28(S1): 58–65.
- Crenshaw, K. (1989). Demarginalizing the Intersection of Race and Sex: A Black Feminist Critique of Antidiscrimination Doctrine, Feminist Theory and Antiracist Politics. *University of Chicago Legal Forum* 1989(1): 139–167.
- Liu, H. (2018). Re-Radicalising Intersectionality in Organisation Studies. *Ephemera* 18(1): 81–101.
- Rodriguez, J. K., Holvino, E., Fletcher, J. K., & Nkomo, S. M. (2016). The Theory and Praxis of Intersectionality in Work and Organisations: Where Do We Go From Here? *Gender, Work & Organization* 23(3): 201–222.

### Session 8: Writing with Temporality and Embodied Listening

This creative writing lab explores temporalities and listening. The first part of the lab will explore how multiple layers of past, present and future intersect and how we can learn to listen to these different temporalities. In a guided writing exercise you will create a text of multiple temporalities and memory related to a key concept/topic of your own PhD project. We will get inspiration from the art of Firelei Báez (b. 1981). In her art, she explores the themes of memory and history, creating images bursting with colors and symbols featuring folktales, colonial occupation, revolution and divided societies. (see link to documentary). (Ana facilitates this part). The second part of the lab will focus on the potential of embodied listening in guiding your writing process. We will engage with different notions of embodied listening, queer listening, and relational/dialogic listening to explore how such practices may shape and guide the research and writing process of your PhD project. Through listening and writing exercises, you will experience how listening practices can shape the process, direction and focus of your writing. (Bontu guides this). The lab ends with a dialogue.

### Reading /Documentaries

- Báez, Firelei. “I consider myself a filter”. Documentary. Louisiana Channel.
- <https://channel.louisiana.dk/video/firelei-b%C3%A1ezi-consider-myself-a-filter>
- Guschke, B.L. (2023) [Fire inside me – Exploring the possibilities of embodied queer listening](#). *Culture & Organization* (online first).
- Gill, L. K. (2012). Situating Black, Situating Queer: Black Queer Diaspora Studies and the Art of Embodied Listening. *Transforming Anthropology*, 20(1), 32–44.
- Helin, J. (2013). Dialogic listening: Toward an embodied understanding of how to “go on” during fieldwork. *Qualitative Research in Organizations and Management: An International Journal*, 8(3), 224–241.

- Landreau, J. C. (2012). Queer Listening as a Framework for Teaching Men and Masculinities. In J. C. Landreau & N. M. Rodriguez (Eds.), *Queer Masculinities* (pp. 155–167). Springer Netherlands.

## **DAY 5:**

### **Session 9. Feminist Ethics**

A feminist ethics forefronts topics such as care, vulnerability, solidarity and collectivity. We discuss how this view of ethics is different from traditional approaches to ethics such as utilitarianism, duty ethics and virtue ethics and what this means to the work we do in MOS.

#### **Readings**

- Butler, J. (2005) *Giving an Account of Oneself*. New York: Fordham University Press.
- Butler, J. (2015) *Notes Toward a Performative Theory of Assembly*. Cambridge, MA: Harvard University Press.
- Tyler, M. (2019). Reassembling difference? Rethinking inclusion through/as embodied ethics. *Human Relations* 72(1): 48–68.

### **Session 10: Writing Collectively**

We will use this session to write a collective piece to be submitted to Women, Gender & Research Special Issue on Intersectionality

#### **Readings**

<https://ephemerajournal.org/contribution/powerful-writing>