

Iceland
Liechtenstein
Norway grants

ProGender

A Digital Hub on Gender,
the COVID-19 Crisis and its Aftermath

The project is implemented by:



Centre for
Gender
Studies



The pandemic's many crises: exploring gender, political power and change

17, 18 and 19 January 2022

18.00-20.00 EET

Day 1: Power and governance: exploring logics and techniques

Day 2: Leadership, gender and governance during the pandemic

Day 3: The pandemic's many crises: women's leadership and feminist practices

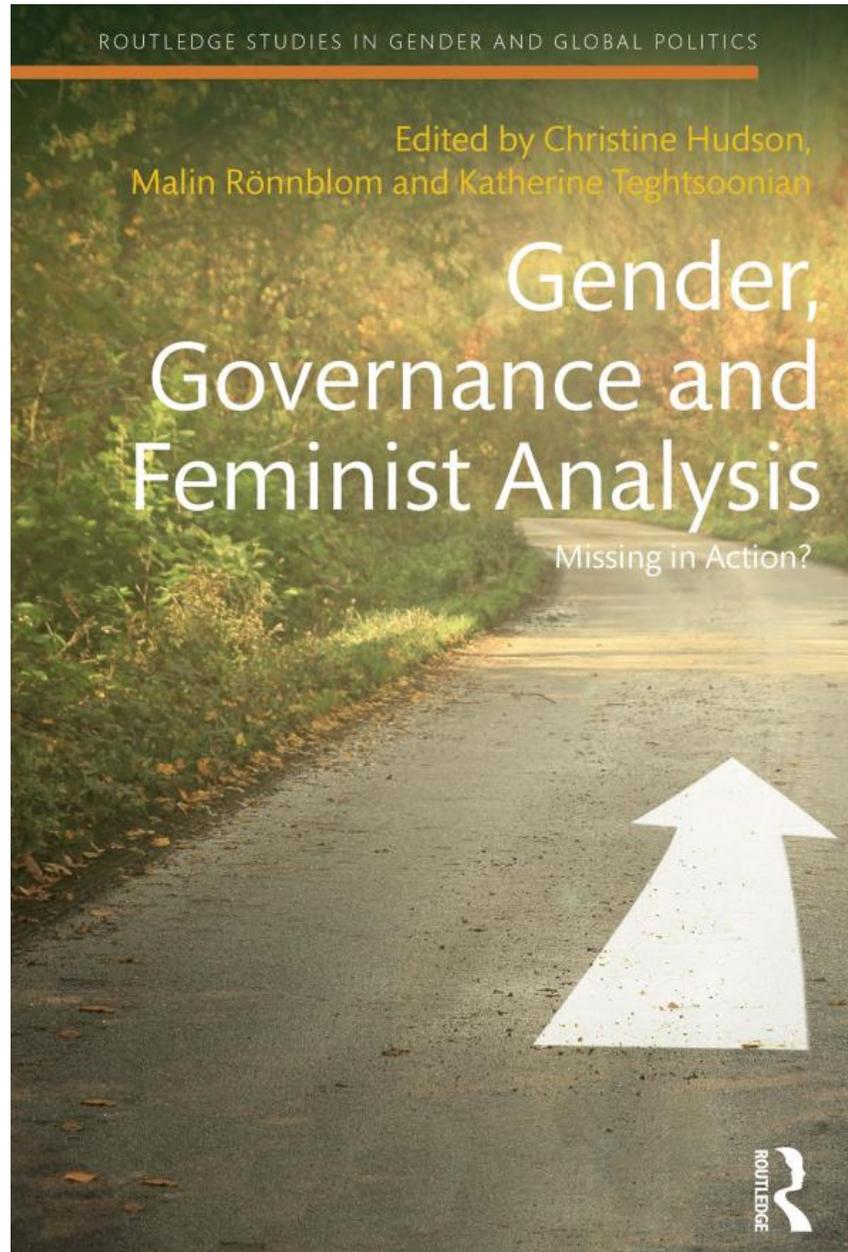
Day 3: The pandemic's many crises: women's leadership and feminist practices

18.00-18.20: Recap and input on the adoption of feminist discourses and practices as

18.20-18.50: Group activity: navigating gendered expectations of behaviour

18.50-19.45: Group activity: visioning feminist goals

19.55-20.00: Closing



Iceland
Liechtenstein
Norway grants

ProGender

A Digital Hub on Gender,
the COVID-19 Crisis and its Aftermath

The project is implemented by:



The „Big Society“ and women's labour

Each of these drew on women's informal labour; and it was women – as mothers, carers and community members – who took on additional responsibilities abandoned by the retreating welfare state.(...) Even women struggling to sustain key services that emerged out of feminist practice – including provision for victims of domestic violence – were reframed as ‘volunteers’ rather than activists. Indeed Theresa May (...) spoke of how:

[T]he women's sector is a model of the Big Society we wish to build. That is a society in which we all work together to address problems, conscious that government has a role to play but that it does not have all the answers, and recognising the role played by charities, voluntary groups and others alongside central and local government. You're way ahead of us with this.

Janet Newman, 2017, "Re-gendering governance in times of austerity: Dilemmas of feminist research, theory and politics," in *Gender, Governance and Feminist Analysis*, p.28

“Caring leadership” in the university

Of note is the discourse of ‘caring’ modern leadership in contemporary university contexts in which notions of effective leadership are imbued with ‘feminine’ qualities such as empathy, intuition and the ability to listen, communicate and relate to others in personalised, authentic and transparent ways so as to promote a collective and collaborative platform from which the culture, ideals and strategic vision of the university may be pursued. Implicit in this form of empathetic leadership is the central tenet that effective leadership shows ‘others’ how to self-manage and self-govern themselves through explicit modelling and mentoring. However, while this form of leadership fits the forms of ‘modern’ leadership espoused by the contemporary university, we suggest that there are still strong traces of styles of university leadership and management that are characterised by more masculine-connoted traits. These cluster to produce an image of the charismatic and heroic individual leader able to take decisive control from ‘above’. ... Both men and women can take on, adapt and adopt masculinised and feminised leadership traits in their own performances of ‘doing academic’. The point is that women face many more challenges in navigating this contradiction.

Kirsten Locke and Susan Wright, 2017, "Mainlining the motherboard: Exploring gendered academic labour in the university" in *Gender, Governance and Feminist Analysis*, p.63

The project is implemented by:



Without an ethic of love shaping the direction of our political vision and our radical aspirations, we are often seduced, in one way or the other, into continued allegiance to systems of domination—imperialism, sexism, racism, classism. It has always puzzled me that women and men who spend a lifetime working to resist and oppose one form of domination can be systematically supporting another. I have been puzzled by powerful visionary black male leaders who can speak and act passionately in resistance to racial domination and accept and embrace sexist domination of women, by feminist white women who work daily to eradicate sexism but who have major blind spots when it comes to acknowledging and resisting racism and white supremacist domination of the planet. (...)

Until we are all able to accept the interlocking, interdependent nature of systems of domination and recognize specific ways each system is maintained, we will continue to act in ways that undermine our individual quest for freedom and collective liberation Struggle. (...)

Choosing love we also choose to live in community, and that means that we do not have to change by ourselves. We can count on critical affirmation and dialogue with

comrades walking a similar path.
bell hooks, Love as a Practice of Freedom,

https://collectiveliberation.org/wp-content/uploads/2013/01/hooks_Love_As_The_Practice_Of_Freedom.pdf