

## WU Gender and Diversity Conference 2024

March 7 and 8, 2024

**Day 1:** March 7, 2024

### ***Keynote Speaker session*** (Sitzungssaal 1/Conference room 1, AD building)

English (09:10-09:45)

**Title: Gendered bodies of scholarship**

#### **Bio**

Alyssa Schneebaum is a post-doctoral researcher in the Department of Economics at WU Vienna. She holds a Ph.D. in Economics and a Graduate Certificate in Advanced Feminist Theory from the University of Massachusetts-Amherst. Her research focuses on the connections between gender and economic processes and outcomes. Most recently, she has studied the ways in which the production of academic knowledge – in Economics and beyond – is influenced and biased by broader gender norms.

### ***Parallel Session 1*** (Sitzungssaal 1/Conference room 1, AD building) English (10:15-11:45)

Presentation 1: **Female Leadership Development.** Katharina Musil, Barbara Müller-Christensen & Sabine Reisinger, *Johannes-Kepler-Universität (JKU) Linz.*

#### **Abstract**

Developing a leadership identity is a difficult task (Schweiger et al., 2020). It is even more difficult for women as they face invisible barriers and subtle power constraints (Ely, Ibarra & Kolb, 2011; Nicholson & Carroll, 2013) that come into play in the woman's own identity work.

Our experience with traditional leadership development programs shows in many ways that organisational gender biases of the second generation (Kolb & McGinn, 2009; Ely & Meyerson, 2000) also manifest themselves in learning groups. Women are often in the minority and, as such, are both underrepresented and exposed. Thus, what is intended to be a safe learning space can be a hurdle for a woman sitting in the room as a learning body. It is likely that issues that only affect the minority will not find a place in the learning environment and will not be voiced for fear of being different. If they are voiced, they will be marginalized. The results can be devastating. Their identity development is stunted, while the traditional male-dominated meaning of leadership is reinforced.

Our experience with women-only leadership development programs shows the opposite. Women are supported in their identity work as women and leaders. Gender issues are omnipresent as content of the learning process, rather than being part of the learning process itself. Women can be learners in their female bodies without the female body being used to characterize and differentiate them from others.

The aim of our research project is to reflect on these experiences against a theoretical background and to examine empirically how women in women-only and mixed leadership development groups have experienced their identity work. Overall, we aim to derive implications for what can be done to support both the strengthening of their identity development and concurrently diversifying the underlying leadership meaning.

**Presentation 2: Re-Onboarding After Maternity Leave: A Qualitative Exploration of Women's Experiences in Bosnia and Herzegovina.** Antonio Topalović, *University of Sarajevo, Faculty of Philosophy, Department of Education.*

#### **Abstract**

This qualitative study explores the re-onboarding experiences of women returning from maternity leave in Bosnia and Herzegovina (BiH). Re-onboarding refers to the process of reintroducing and familiarizing employees with the organization, its culture, policies, and any changes that may have occurred during their absence or after a period of change within the company. We explore the multiple dimensions of this critical transition phase, with the goal of uncovering the challenges, adaptations, and support mechanisms that influence women's re-onboarding into the workplace.

Our research prioritizes the examination of organizational strategies through the lens of women who have gone through the re-onboarding process. Through semi-structured interviews, we seek to understand the effectiveness of workplace policies, communication practices, mentoring and leadership dynamics in facilitating a smooth re-onboarding. Insights into the impact of flexible working arrangements, telecommuting options and the use of technology are also explored.

Using a qualitative approach, this study provides rich, context-specific narratives that contribute to a comprehensive understanding of the socio-cultural and occupational factors that influence the re-onboarding of women returning to work from maternity leave. The findings aim to inform tailored strategies and policies, fostering a more supportive and inclusive work environment for returnee mothers.

**Presentation 3: Effects of Glass Ceiling in the Mongolian Educational Sector.** Ariunaa Khashkhuu, *Department of Business Administration, School of Business Administration and Humanities, Mongolian University of Science and Technology, Chamintsetseg Myagmarkhorloo, Department of British and American studies National, University, of Mongolia, Tserenchimed Lamjav, Mongolian University of Science and Technology & Anujin Ulziibat, Zayed University, UAE & Hannah Sidiqqi, Mongolian University of Science and Technology.*

#### **Abstract**

Although women dominate some sectors of the workforce in Mongolia, women are still a minority at decision-making levels. There is an invisible barrier (glass ceiling) to the growth of women, which does not allow them to grow. Two factors contribute to this glass ceiling: interpersonal issues and situational issue. We also examined how this glass ceiling affects workload, work engagement, job satisfaction, and motivation to quit through work-life conflict. In the study, 115 participants from Mongolian private and public universities were surveyed, and the above two factors are important in the concept of differential treatment, and finally, the concept of the glass ceiling is created. In addition, our research results show that work-family conflict affects job strain, job engagement, job satisfaction, and motivation to quit.

**Presentation 4: Gender stereotypes and career choices: Insights from Asian societies.** Yermek Bolat, *WU Vienna, Michal Lemanski, Insitute for HR Management, WU Vienna, Kai-Hsiang Liang, Zen Educate, U.K., & Casey Watters, Bond University, Australia.*

#### **Abstract**

Previous research has demonstrated that gender stereotypes play a substantial role in shaping explicit and implicit career preferences (Gadassi & Gati, 2009). These stereotypes not only affect evaluations of others but also shape individuals' feelings about their work. Furthermore, gender stereotypes can guide the trajectory of individuals' lives, and employment prospects (Saramourtsi et al., 2020). Additionally, the internalization of gender roles leads individuals to endorse gender-stereotypic goals, which then

influence interest in occupations aligned with those goals (Evans & Diekmann, 2009). Career choice is influenced by both career interest and self-efficacy expectations, which are themselves modified by gender and sex role orientation (Rotberg et al., 1987).

Moreover, gender stereotypes have been linked to gender-typical educational and career choices and interests, such as in STEM fields, and have been associated with changing patterns of knowledge and endorsement in schoolchildren, impacting academic subject choices (Wood et al., 2021). Gender differences have also been shown to influence the relationship between career strategies and self-directedness at the career establishment stage (Wong & Rasdi, 2019).

While there is a large and quickly growing body of knowledge on these problems, little is still known on how individuals with various gender identities in Asian societies navigate their complex career choices, and how experience in educational institutions is affecting them. To address this issue we conducted a qualitative, interview based study in Kazakhstan and in China. Our findings underscore the pervasive influence of gender stereotypes on work choices, affecting career preferences, self-efficacy, guilt, and perpetuating gender inequality in the labor market. These findings emphasize the necessity for ongoing efforts to challenge and overcome gender stereotypes to create more equitable and inclusive work environments.

## ***Parallel Session 1*** (Sitzungssaal 1/Conference room 1, AD building) English (11:50-13:20)

Presentation 1: **Feminine gender, barrier or not? A look at women's empowerment laws in the United Arab Emirates.** Narjes khatoun Moradi, *University of Sevilla*, & Amalia Carrasco Gallego, *University of Sevilla*.

### **Abstract**

In 2015, the United Arab Emirates (UAE) government generated the National Strategy for the Empowerment of Emirati Women. In 2019, the Gender Balance Council established notable reforms to eliminate women's deprivations: criminal penalties for workplace sexual harassment, prohibition of gender-based employment, and increasing the presence of women in leadership positions. In March 2021, the UAE approved a 20% gender quota for listed companies and required all companies to have at least one woman on their boards.

The UAE takes the first position for gender equality in the MENA region; however, it is 71st in the world (2023). There is still a significant gap between men and women. The women's labor force participation rate in 2023 is 52.57%, significantly lower than the men's rate (90.28%). The first duty of women, according to Islamic Law, is procreation and family care. After that, they can participate in economic, social, and political activities, provided it satisfies their husbands or legal guardians. Men are obligated to provide for all the family's economic needs, such as food, clothing, medical attention, etc. In Islam, women are considered one step lower than men; therefore, women are rarely seen at higher social and economic levels than men.

We aim to investigate whether the laws enacted in the last years have contributed to the increased effective participation of Emirati women in economic and social sectors. To achieve this objective, we are examining the culture, employment, education, and representation in managerial positions of women from 2018 to 2023.

Although the government has made great efforts to empower women economically and socially, evidence shows that a fundamental change in social culture is required. In the UAE, the norms of society and legal rights are in different directions. Women have legal rights, but they still need the permission of a male legal guardian.

**Presentation 2: Examining fear of crime and its impact on academic experiences and classroom concentration. A mixed-methods research with higher education students and faculty members.** Andrea Romo Pérez, *WU Vienna*, Michael Schiffinger, *WU Vienna* & Jorge Calderón, *Instituto Tecnológico Argos*.

### **Abstract**

In recent years, Ecuador has stood out as one of the countries in the region experiencing a significant increase in its homicide rate. In 2016, the country had a homicide rate of 5.81 per 100,000 inhabitants and it is projected to reach approximately 40 by the end of 2023. This rise in homicides is particularly pronounced in Guayaquil, where the rate has reached 48 per 100,000 inhabitants during 2023. Consequently, residents report feeling fear while carrying out their daily activities due to concerns about personal safety.

Existing literature suggests that fear of crime (FOC) negatively impacts various aspects such as academic performance, mental health, and quality of life. However, little is known about the impact that FOC has on the ability of faculty and students in higher education institutions to concentrate in the classroom. If it is indeed established that FOC affects classroom concentration for either or both groups, this would directly hinder the achievement of SDG 4 (Quality Education).

Therefore, using moderated regression analysis we explore 1) to what extent the three dimensions of the FOC influence the disruption of classroom concentration (DCC), and 2) to what extent the relationship between the FOC and the DCC is moderated by variables at the individual level (sociodemographic characteristics, previous victimization, incivilities, etc.).

Qualitatively speaking, this study intersectionally explores how FOC affects higher education students and faculty members' academic experiences in two HE institutions in Guayaquil. The mechanisms they have developed because of their FOC are also analysed through an intersectional lens.

**Presentation 3: Vaccine mandates at universities during Covid 19: Medically required or an unethical discriminatory practice?** Marie-Thérèse Claes & Michael Muller-Camen, *WU Vienna*.

### **Abstract**

· Introduction

Covid-19 personally affected the life of most teachers and students at universities around the world significantly and led to many changes in academia (eg. Online teaching, online conferences, online research). It also had a substantial impact on management and work in general. This disease and its consequences has since then been recognized as a major driver for change in business comparable with environmental destruction, demographic change and workforce shortages. Therefore, not surprisingly an extensive Covid-19 literature developed which covers issues such as the challenges of virtual leadership, work-life balance issues of working from home particularly for working parents (Brammer et al. 2023). Looking more specifically at diversity and inclusion research, Alkan et al. (2022) analysed the impact of Covid-19 as a catalyst for change in diversity management in Turkey.

· Objective

However, one aspect that has so far not been studied in the D&I literature is the impact of vaccine mandates on employees and students at universities, particularly those that were unvaccinated and/or did not fulfill the current vaccination requirements. Did universities discriminate against staff and students that did not follow the mandates set by governments?

· Methods

So far there is, according to our knowledge, no D&I research that has not examined this issue. However, a literature has emerged in medical journals, which critically examined vaccine mandates at workplaces and universities. We examine this literature and discuss implications for the D&I field.

· Findings

From the review of the literature in medical journals a critical assessment of vaccine mandates at the workplace emerged. For example, although Giubilini et al. (2023) suggest that ethical criteria can justify

mandatory vaccination for health workers, they argued that they did not justify, even for this group, this for COVID-19 vaccination. More specifically, Bardosh et al. (2022) found that COVID-19 arguments for vaccine mandates at universities for students to increase safety on campus were “fraught with limitations and little scientific support” that “university booster mandates are unethical” (p.1). More specifically a recent study published in Nature quantified “discriminatory attitudes between vaccinated and unvaccinated citizens in 21 countries, covering a diverse set of cultures across the world. Across three conjoined experimental studies (n = 15,233), we demonstrate that vaccinated people express discriminatory attitudes towards unvaccinated individuals at a level as high as discriminatory attitudes that are commonly aimed at immigrant and minority populations (Bor, A., Jørgensen, F., & Petersen, M. B. 2023:1)”. This is particularly relevant if, as in most countries, Covid mandates were not mandatory for universities, but their implementation decided by universities themselves.

#### · Implications

Given the evolving discussion in the medical sciences, it is surprising that no literature has emerged within the D&I and discrimination discourse about this issue. This may not only be due to a lack of time (research to publication times are much shorter in medical than social sciences) as according to our knowledge even at conferences, such research is also not presented yet. However, an explanation may also be that as a recent study by Coelho et al. (2013) suggest that although left-wingers, who tend to dominate the EDI literature, and who are typically more inclined to recognize discrimination, in the case of Covid passports supported measures that involuntarily discriminate against underrepresented groups.

Presentation 4: **What about Strong women Politics? The Female Version of Right-Wing Populism.**  
Amna Ben Amara, *Diversophy*.

#### **Abstract**

The recent events that took place within the international scene, including the financial crisis, Brexit, the Gilets Jaunes in France, and the Covid-19 pandemic set the stage for populists to sweep in and tap upon people’s dissatisfaction with the democratic institutions, their feelings of insecurity, and the fear of the unknown. This upsurge of populist movements in Europe and North America has radicalized the boundaries of belonging into an identity of us versus them, their space, and our space, leading to the enforcement of prejudiced policies and violent militaristic measures against those seen as social, political, racial, ethnic or even sexual outsiders.

Thus, in this process of nation-building, populist leaders, including Trump, Chavez (Venezuela), Juan Peron (Argentina), and Nigel Farage (United Kindon), to not but four, consider strong male leadership as a necessity to protect the members of the national family from the threats posed by these outsiders. The self-portrayal of these populist leaders as the father-presidents does not only endow them with the moral authority to take care of the national family members but also to discipline and sometimes punish those violating the rules of the national home. This approach to policymaking instills in the audience’s cognitive process an aspiration for protection and even submissiveness and thus normalizes a gendered approach to nationalism and belonging.

However, although this understanding of populist thinking highlights the centrality of political masculinity in doing politics and the attempts of populist leaders to feminize the nation and present it as weak and in need for protection, it does overlook an important segment of female populist leaders, who are becoming even more visible in the international political scene. Frances’s Marine Le Pen, Germany’s Frauke Petry and Alice Weidel, Poland’s Beata Szydlo, and Norway’s Siv Jensen, to note but some are all a clear and bold demonstration of the female version of populist politics, which is rarely, if at all, taken for consideration. Consequently, through a critical investigation of the different political speeches that some of these female leaders delivered, this paper will touch upon the female way of (verbally and non-verbally) performing populism and the role of this performance in (de)consolidating the inherent language of body politics. Additionally, it will dig deeper into the different identity construction mechanisms that these leaders resort to in communicating their vision of nationhood and belonging.

**Parallel Session 1 (Sitzungssaal 1/Conference room 1, AD building) English (14:25-15:55)**

Presentation 1: **Bodies as sites of misconduct and harassment.** Giulia Iannucci, *Social entrepreneur, CEO, KnowThyBrand Women.*

**Abstract**

UN Research tells us that 1 in 3 women in the world is victim of physical or sexual violence.

Women in the world are not surprised by these numbers, because we know it. We are the ones afraid of walking alone after dark, we are the ones who hold keys in one hand as a (flimsy) protection in case of an aggression, and those who call home to let people know we are on our way. We are afraid because our body somehow seems to invite some men to commit violence against us.

Of course, not all men are part of this story, but too often men are silent spectators, and women too.

This presentation will cover:

- Facts and figures - the data behind physical and sexual violence against women.
- Debunking a myth: Violence doesn't take place far away from us, it is much more common and close that what we might think.
- Who are the women harassed, abused and/or violated. The stories behind the numbers.
- The problem of the way we are socialised: Girls are raised to be beautiful and graceful. Boys are raised to be strong and to no show emotions. Is it really a surprise that violence occurs so often?
- Time for action: What we can all do today.

Growing up in a country where I got sexually harassed for the first time when I was 9 years old, where old men would systematically grope you on the bus, in clear view of everyone and with nobody stepping in, where construction workers consider normal shouting so many obscenities that you are terrified, today I run a social enterprise dedicated to championing gender inclusion and I educate about the importance of changing the way we socialise children to create a better world for everyone, regardless of their gender.

Presentation 2: **'Well, She Shouldn't Have Dressed Like That': How Rape Victims and Perpetrators Are Judged In Turkey.** Rümeyza Fatma Çetin, Efza Kalaycıoğlu, Ayşe Zülal Hurmanlı, & Esra Hatice Oğuz Taşbaş, *Istanbul 29 Mayıs University.*

**Abstract**

Rape is a type of sexual violence suffered mainly by women, and it is common for a victim woman to be blamed for rape. One of the important factors in determining the extent to which a victim is to blame is the victim's clothing style. However, the existing literature on the topic is limited to Western societies. Turkey is important in its culture, where a spectrum of dressing styles exists, from very conservative to more assertive. In this preregistered study, considering social norms and cultural expectations, we tried to understand how a rape story is evaluated and how responsible the victim and perpetrator are found based on the victim's clothing. Participants were presented with two vignettes involving two women (either dressed modestly or assertively) subjected to rape. Results revealed that participants have a consensus in recognizing both situations as rape. However, a notable gender disparity emerged in blaming, with male participants more inclined to blame the victim, particularly when she dressed assertively compared to modestly dressed ( $F(1,273) = 3.78, p = .053, \eta^2 = .014$ ). The study further showed that how guilty the perpetrator is perceived also depends on the victim's clothing; if the victim was modestly dressed, the perpetrator was blamed more than the one dressed assertively ( $F(1,272) = 7.69, p < .05, \eta^2 = .027$ ). Understanding attitudes towards rape victims in non-Western cultures is insightful because cultures have different dressing styles and associated norms. Besides, this study examined blaming the victim and the perpetrator separately, showing that not only blaming the victim, but also blaming the perpetrator depends on the victim's clothing style.

Presentation 3: **Persistent Communal Clashes in Nigeria and Their Effects on Women.** Oluwaseyi Olawuyi & Adejola Oluranti Samson, *Initiatives for Safe Migration and Social Justice.*

#### **Abstract**

Communal clashes in Nigeria have persistently plagued the country many years, inflicting untold economic and social hardships on Nigerian women. Nigerian women are disproportionately affected by incessant communal conflicts, bearing the brunt of their consequences. The primary causes of these clashes include conflicts between farmers and herders, land disputes, competition for natural resources among neighboring communities, religious tensions between Muslims and Christians, youth unemployment and various other factors. The effects and consequences of these communal clashes on women are multifaceted and significant, impacting all aspects of their lives in Nigeria. A considerable number of Nigerian women become widows, lose their homes and families, and fall victims of gender-based violence and exploitation. Many are forcefully displaced and become prey to human smugglers and traffickers. Others lose their sources of livelihood, plunging them into abject poverty while some are enduring psychological trauma and physical harm. To address the persistent communal clashes and mitigate its adverse effects on Nigerian women, this paper intends to discuss our organisation's efforts through its ongoing project known as 'I4Safe M & SJ Hub' This initiative aims to contribute to the solution for curbing these recurring communal clashes, which have been identified as a major causal factor promoting women trafficking women smuggling, and forced displacement. The I4Safe M & SJ Hub Project focuses on various activities including implementation of early warning systems for conflict between farmers and herders, community training programs addressing issues related to women trafficking, gender-based violence and women empowerment programs. In addition to our organisation's effort, it is essential for governments at all levels in Nigeria to enhance their activities to address these ongoing communal clashes. Furthermore, there is urgent need to empower local media and non-governmental organisations dedicated to community education on gender-based violence and conflict early warning systems. Prioritising women's education and well-being in government national developmental plans and annual budgets is imperative.

Presentation 4: **Fetishized and Sexually Objectified bodies: Sexualized Aesthetic labour and Commodified Sexuality in the Gay Tourism Industry.** Anastasios Hadjisolomou & Dennis Nickson, *University of Strathclyde.*

#### **Abstract**

This paper responds to Warhurst and Nickson's (2009) call for further research on (sexualized) aesthetic labour within interactive service work, such as hospitality, to include male sexuality in the analysis. Unsurprisingly the sexualisation of women and the objectification of the female body has dominated the literature considering sexuality in service work with theoretical and empirical analyses focusing on women employees who need to conform within heterosexualized demands. Warhurst and Nickson however suggest that the gendering of sexualized work needs to be rethought and suggest that men's sexuality should also be considered and analysed in relation not only to interaction with female customers but also male, homosexual customers. This paper explores the market of service organizations intended for homosexual customers and particularly focuses on two popular gay tourism markets in Spain. The service organizations operating within this context, who are actively chasing the so-called Pink Euro, are explicitly sexually oriented to develop the desired corporate image that will appeal to the (homosexual male) customer's sexual desires and/or fetishes. This image is still to be understood as a corporate strategy driven by the customer's sexual orientation and sexual preferences. The study addresses the gap highlighted by Warhurst and Nickson, reporting on 36 semi-structured interviews with managers and front-line employees in a variety of gay tourism organizations, including, gay bars and clubs, gay hotels/resorts, gay sex clubs and gay saunas in Spain. The data reveals the embeddedness of sexualized aesthetic labour in the sector with participants discussing the necessity of the sexualisation of the service to attract and retain customers. Evidence reveal the fetishization of the workers' body and its intersectional characteristics (i.e. age, ethnicity and sexuality), whilst data also reveal the self-objectification of the body by workers, as an outcome of the precarious nature of hospitality work. The findings also highlight how the 'right look' and body objectification varied across organizations based on sexual themes, sexual fetishes and the types of customers.

***Parallel Session 1*** (Sitzungssaal 1/Conference room 1, AD building) English (16:10-17:40)

Presentation 1: **Made in Ethiopia – but at whose expense? A Case study from Ethiopian Textile and Garment Industries.** Wogene Berhanu Mena, *Institute for Gender and Diversity in Organizations, WU Vienna.*

**Abstract**

In the last two decades, Ethiopia has emerged as one of the destinations of garment and textile suppliers. Notwithstanding their positive roles, the industries have been criticized for the poor working conditions. This study examines how the labor agency shapes and being shaped by different labor control mechanisms and how various actors strategically coupling to curb and bust the workers resistance. To accomplish this, the study utilizes a case study method focusing on three companies located in the Hawassa Industrial Park. The research incorporates forty-three semi-structured interviews involving workers, union leaders, human resources managers, and government officials. Thematic analysis is employed to analyze the collected data. The study's findings highlight the state-capital coupling at both local and national levels has created a conducive environment for the implementation of coercive and non-coercive labor control mechanisms within factory settings. Despite the power imbalance between capital and labor, workers have exhibited resistance in the form of wildcat strikes, exit, go-slow, non-cooperation, and absenteeism among others. However, the workers' resistance efforts have been controlled and contained through the pacifying and legitimizing actions of various actors, including trade unions, government agencies, and non-state entities. This has resulted in a significant decline in workers resistance despite the continuation of appalling working conditions. Notably, the gender and migrant status of workers have been employed to justify and legitimize their exploitation and the prevailing poor working conditions. The actors justify and legitimize the appalling wage and poor working conditions by indicating the workers' gender (women) and their rural origin. This has helped the capitals to secure and obscure the labor exploitation at factory level. Thus, the findings of the study imply the legitimization and justification of labor exploitation at factory level has gendered and migrant dimension, which is backed by actors at local, national and global level.

Presentation 2: **On Abortion.** Felix Hoffmann, Artistic Director *Foto Arsenal Wien*, & Laia Abril, *independent catalan artist.*

**Abstract**

Catalan artist Laia Abril and the artistic director of Foto Arsenal Wien, Felix Hoffmann talk about her solo show "On Abortion" in Vienna, the first chapter of her ongoing project "A History of Misogyny". The exhibition, consisting of 120 photographs, videos and installations and running until March 10 at Foto Arsenal Wien, documents and conceptualizes the dangers and harms that arise when people of childbearing age do not have legal, safe and free access to abortion. The event is organized with the support of the Delegation of the Government of Catalonia to Central Europe.

Presentation 3: **Gender-Inclusive Workforce Development: Addressing Labor Productivity and Skill Shortages in Oman's Vision 2040.** Kausar Yasmeen, & Salim Saeed Alabri, *University of Nizwa.*

**Abstract**

Purpose: The study aims to develop a framework to align the skills of Omani workers with technological advancements, incorporating gender considerations for men and women in support of achieving Oman Vision 2040.

Study Design/Methodology/Approach: The research methodology employs a mixed-methods approach, beginning with a comprehensive literature review to understand existing skill gaps, followed by qualitative interviews with male and female Omani workers. Data from these sources is analyzed to identify patterns, which will inform the development of a framework ensuring skill alignment with emerging technologies, emphasizing gender inclusivity to support the objectives of Oman Vision 2040.



Findings: Firstly, the study's development of a framework outlines targeted strategies for aligning the skills of Omani workers with current technological demands, adopting tailored approaches that cater to the unique needs of men and women. Secondly, an assessment of training programs has indicated that while women's skills are more closely aligned with technological requirements, men's skills are less so, pointing towards the need for more nuanced training initiatives. Thirdly, there is a notable recognition of tacit knowledge across all gender groups, which underscores a significant potential for domestic skill enhancement that is currently overshadowed by the preference for expatriate workers. Fourthly, the study has unveiled insights suggesting that existing labor policies, specifically Omanization and minimum wage laws, might not be sufficiently agile to keep pace with technological progression, necessitating more adaptive and research-driven policy structures.

Fifthly, the findings champion the benefits of a gradual, evidence-based approach to developing labor policies, promoting the practice of validating policy decisions through research before they are widely enacted. Finally, the research suggests that Oman's concerted efforts to cultivate a systematic and inclusive method for skill development are bridging the skill gap, which is pivotal in forging a labor market that is not only ready for the challenges of the digital era but also harmonized with the strategic goals of Oman Vision 2040.

Research Limitations/Implications: The research has several limitations, notably its reliance on currently available data, which may not encompass the entire spectrum of the Omani labor force or capture the full impact of recent policies. The evolving nature of technology also suggests that findings may quickly become dated, requiring ongoing research. The implications of these limitations suggest a need for continuous data collection and analysis, with a broader methodological scope that can adapt to rapid technological changes.

Practical and Social Implications: Practically, the study's framework can guide the development of dynamic training programs and responsive policies that better serve the Omani labor market's gender-diverse groups. The study also implies that a shift in societal perspectives towards local versus expatriate labor could be instrumental in harnessing domestic potential and reducing skill gaps.

Originality/Value: This study contributes original value by presenting a gender-inclusive framework that addresses the alignment of skills with technological advances in the Omani labor market, an area not extensively explored before. Additionally, the study's call for iterative policy development based on empirical research provides a valuable roadmap for sustainable workforce development in line with Oman Vision 2040. development plans and annual budgets is imperative.

Presentation 4: **Diversity and Inclusion in the South African national rugby team.** Rhett Vorster, Miguel Sánchez López, & Henri de Jongste, *Dortmund University of Applied Sciences and Arts*.

### **Abstract**

On October 28, 2023, the South African national rugby team, the Springboks, won the rugby World Cup for a record 4th time. This triumph briefly united a country stricken by complex social and economic challenges.

The widely shared enthusiasm about the team was fostered by the fact that it was felt to be the most representative to date of the diverse cultural communities that make up South Africa.

Even though inclusion of people from minority communities in sport is seen as a desirable development in many parts of the world, including EU members (<https://sport.ec.europa.eu/policies/sport-and-society/social-inclusion>) and Australia (<https://www.playbytherules.net.au/got-an-issue/inclusion-and-diversity/inclusion-and-diversity-what-can-you-do>), it is clear from the literature that it is fraught with challenges (Cunningham, 2019). Research on rugby in New Zealand suggests that rugby is not an exception (Turconi et al., 2022).

How could the South African rugby union (SARU), historically a bastion of apartheid, succeed in integrating all the people concerned in the joint effort to achieve the ultimate rugby glory? To identify the factors contributing to the Springboks' success, we have engaged on a research project which focuses on SARU's policy and its practical execution.

In the first phase, documentation will be examined to try to analyse what the challenges to achieve inclusion in sports are, and what the strategy of the South African rugby union has been. In a second phase, interviews with the officials involved should lead to insight in the way the policies of the South African rugby union have been implemented.

The topic of our presentation at the conference is a report of the results of the first phase, as well as the planning of phase two. We hope to receive valuable input from our discussion of these topics with the other attendants of the conference.

## ***Parallel Session 2*** (Sitzungssaal 2/Conference room 2, AD building) German (10:15-11:45)

Präsentation 1: **«Queering Diversity Literacy»: Non-binäre Körperlichkeit in «Blutbuch» von Kim de l'Horizon (2022)**. Christa Binswanger, *Gender & Diversity, Universität St. Gallen*.

### **Abstract**

In diesem Beitrag stelle ich die Frage, was wir von literarischen Texten lernen können, um unser Verständnis von Körpern und deren Eingebundenheit in vergeschlechtlichte soziale Verhältnisse zu erweitern. Der Fokus liegt auf einem Körperverständnis, das ein literarischer Text zum Ausdruck bringt und dessen Lektüre unsere Verständnisweisen und Denkräume als Lesende erweitern kann. Unter «Critical Diversity Literacy» versteht Steyn komplexe, interpretative Prozesse der Lektüre sozialer Kontexte, die unterschiedliche Positionierungen innerhalb von Machtgefällen zu deuten vermögen, um der Diversität von Mitmenschen in wertschätzender und inklusiver Weise zu begegnen. Steyn's Konzept erweiternd schlage ich vor, die Lektüre von «Blutbuch» dafür zu nutzen, «Critical Diversity Literacy» zu queeren.

Im Roman «Blutbuch», der 2022 sowohl den Deutschen als auch den Schweizer Buchpreis gewonnen hat, setzt sich Kim de l'Horizon mit Körper, Körperwahrnehmung und der Herausbildung einer non-binären Identität auseinander. Was eine non-binäre, queere Körperlichkeit für die Hauptfigur Kim bedeutet, wird in verschiedenen Vor- und Rückblenden erzählt, die Kindheit, Adoleszenz, Erwachsenenalter und familiäre Genealogien zur Sprache bringen. "Blutbuch", ein Wortspiel aus "Buch" und "Blutbuche", durch-quert die Grenzen zwischen Kunstproduktion, menschlichem Blut und einem Baum. Die Erzählung einer väterlichen Genealogie wird durch eine 'gleichwertige', mütterliche Erzählung einer weiblichen Genealogie herausgefordert. Beide Narrative werden durch die Blutbuche verkörpert, als Ort der Schädigung und des Schutzes zugleich. Der Roman bringt einen selbstbefragenden und transformativen Schreibprozess zum Ausdruck, welcher die eigene Körperlichkeit in der Überwindung von Binaritäten in die Zukunft entwirft. Dieses Queering verweist gleichzeitig auf allgegenwärtige Strukturen polarisierender Differenz und deren Verflechtung mit Machtverhältnissen. Der Schreibprozess der Hauptfigur macht möglich, diskriminierende und verletzte Erfahrungen verstehbar zu machen und Erfahrungsräume für non-binäre Körperlichkeit zu entwerfen. Ich verstehe «Blutbuch» als Quelle, um «Critical Diversity Literacy» durch ein Queering zu erweitern, das zu einer Kultur der Inklusion non-binärer Körperlichkeit – in privaten und in Arbeits-Kontexten – beizutragen vermag.

Präsentation 2: **Die Bedeutung von Weiblichkeit und Schwangerschaft im Kontext von Karrieren von Chirurgen in Deutschland**. Lea Zindel, *Technische Universität Dortmund*.

### **Abstract**

Der weibliche Körper steht seit jeher im Fokus geschlechtlicher Organisationsforschung. Bereits Joan Acker (1992) schrieb darüber, dass Geschlecht ein Symbol von Macht sei und in Folge dessen darüber entscheidet, wem diese zugestanden wird und wem nicht. Es gibt eine Vielzahl von Berufsfeldern, die heute noch als „gendered institutions“ (Acker 1992: 567) aufgefasst werden können, wie zum Beispiel Medizin, genauer betrachtet die Ärzteschaft. Hier lässt sich insbesondere der Fachbereich Chirurgie nennen, der in Deutschland nach wie vor zum Großteil männlich dominiert ist (Bundesärztekammer 2020). Seit vielen Jahren steigt der Frauenanteil innerhalb der Medizin an (Statistisches Bundesamt 2023) und somit auch der Anteil jener Frauen, die während ihrer Ausbildungszeit oder generell im Laufe ihrer Karriere schwanger werden und eine Familie gründen. Dieser verändernde Einschnitt im Lebenslauf, hat folgerichtige Konsequenzen für die berufliche Karriere der (angehenden) Ärztinnen. Nicht nur

die private Paarbeziehung spielt hierbei eine relevante Rolle, wie zum Beispiel Doppelkarrierepaare, sondern auch anonyme Anforderungskataloge (Krell 2010) oder aber Probleme rund um Führungsvorstellungen (Krell 2008). Aufgrund gesetzlicher Vorschriften dürfen Frauen nach Bekanntgabe der Schwangerschaft nicht länger oder nur unter strengen Vorgaben operieren, weswegen es z. T. Bedenken seitens der Frauen gibt, das Krankenhaus über den eigenen Zustand zu informieren. Dies zeigen Ergebnisse einer bundesweiten Online-Befragung von angestellten und angehenden Ärztinnen in der Schwangerschaft (Deutscher Ärztinnenbund e.V. 2023). Das Fernbleiben aus dem Operationssaal, bedeutet für die Schwangere jedoch keine Arbeitsentlastung und kann je nach Berufsstatus weitreichende Konsequenzen für die Karriere haben. Nach der Rückkehr aus dem Mutterschutz bzw. aus der Elternzeit werden an die Mütter gesellschaftliche Erwartungen herangetragen, wodurch es zu einem Zwiespalt zwischen dem eigenen Selbstkonzept (Abele 2006) und der Abweichung von der Norm kommt (Toppe 2009; Fischer 2017).

Daraus ergibt sich folgende Forschungsfrage: Welchen Einfluss haben Weiblichkeit und Schwangerschaft auf die Karrieren von Chirurginnen?

Im Zuge meines aktuell laufenden Dissertationsvorhabens zu weiblichen Karrierewegen in der Medizin habe ich im Jahr 2023 13 Expert\*innen-Interviews mit Ärzt\*innen in der Chirurgie geführt, sowie mit drei Gleichstellungsbeauftragten und vier anderweitigen Expert\*innen aus dem Bereich der Medizin, um diese Forschungsfrage zu beantworten. Gerne stelle ich meine Ergebnisse bei der WU Gender and Diversity Konferenz 2024 in Wien detaillierter vor und würde mich freuen, über die Lebensrealitäten schwangerer Chirurginnen im deutschen Krankenhausalltag und den sich daraus ergebenden Problematiken zu diskutieren.

**Präsentation 3: Berliner Kindheit um zweitausend. Grundzüge einer Theorie intersektionaler Verkörperung aus den Erzählungen von Berliner Müttern\* in Prekarität.** Louisa Kamrath, *Hans Böckler Stiftung*.

### **Abstract**

Seit etwa einem Jahr arbeite ich am Promotionskolleg für Intersektionalitätsstudien der Uni Bayreuth unter der Leitung von Prof.in Susan Arndt an meiner Dissertation. Der Arbeitstitel meines Projektes lautet "Berliner Kindheit um zweitausend. Grundzüge einer Theorie intersektionaler Verkörperung aus den Erzählungen von Berliner Müttern\* in Prekarität".

Im Sinne einer empiriegestützten Theoriearbeit, soll in dem Projekt der Embodied Cognition Ansatz, der aus den Kognitionswissenschaften um Lakoff und Johnson hervorgegangen ist, mit der Forschung um Intersektionalität und Erzählungen verknüpft werden. Dazu führe ich Interviews mit Berliner Müttern\*, die ihren Alltag in prekären Arbeits- und Lebensbedingungen bewältigen. Ziel des Projektes ist die Ausarbeitung einer eigenen Theorie der verkörperten Erzählung. Diese hatte ich in Grundzügen bereits in meiner Masterarbeit ausgearbeitet und wird nun um einen empirischen Teil erweitert.

Die Embodied Cognition argumentiert eine hochgradige Verschränkung von Wissen, Denken und Handeln über Sprache und Verkörperung. Im Sinne intersektionalen Forschens stelle ich dabei die Frage nach den Räumen und Grenzen von Agency. Ich frage danach, wie Menschen über die Möglichkeiten der individuellen Bedingtheiten hinaus handlungsfähig sind. Inwieweit auch Denkräume über anerkanntes Wissen hinaus erweiterbar sind und welche Bedingungen es dafür bedarf.

Die Arbeit ist als ein feministisches, poststrukturalistisch informiertes materialistisches Projekt zu verstehen. Der Begriff der Verkörperung ist darin zentral. Daher wäre ich sehr interessiert mein Promotionsprojekt im Rahmen eines Vortrages auf der Konferenz vorzustellen und Fragen, Denkanstöße und Widersprüche mit Teilnehmer\*innen zu diskutieren.

Zentrale Fragen, die sich mir zum momentanen Forschungszeitpunkt stellen sind folgende:

- Ist der kognitive 'Embodiment'-begriff bei Lakoff und Johnson überhaupt anschlussfähig an andere Forschung im Bereich der materialistischen Verkörperung oder beschreiben beide einen ausschließlich philosophisch motivierten Verkörperungsbegriff?

- Wo verlaufen die Grenzen zwischen sprachlicher und körperlicher Wirklichkeit? Wie sind narrative Wirklichkeit und Verkörperung verknüpft/bedingt/begrenzt?
- Wie lässt sich intersektionale Forschung in Bezug auf Verkörperung operationalisieren? (Sampling, theoretische Zugänge, Situiertheiten)

Präsentation 4: **Buchpräsentation: Karrieren in der Wissenschaft. Die Spielregeln im akademischen Feld.** Anett Hermann, *Institut für Gender und Diversität in Organisationen, WU Wien.*

### **Beschreibung**

Das Wissenschaftsfeld ist durch spezifische formale und informelle Anforderungen und Erwartungen geprägt. Der vorgestellte Herausgeberinnenband von Franziska Wächter und Anett Hermann umfasst unterschiedliche Betrachtungsweisen, die Karrieren von Wissenschaftler:innen beeinflussen. Anett Hermann präsentiert das Buchprojekt, in welchem sich 17 Wissenschaftler:innen diesem Thema von unterschiedlichen Perspektiven nähern. Wolfgang Mayrhofer und Michael Mayer betrachten in ihrem Beitrag das Karrierefeld und sich daraus ergebenden Karrierelogiken. Mit szenischen Elementen des wissenschaftlichen Auftritts setzt sich Julius Nordheim auseinander. Einen spezifischen Fokus auf Autorschaftskonzepte richten Stefan Hornbostel, Cornelia Schendzielorz und Valeria Aman. Mit der Vielfältigkeit der Spieler:innen setzen sich Thorben Sembritzki und Monika Jungbauer-Gans (Spielregeln auf dem Weg zur Professur), Julia Reuter und Markus Gamper (Mitspieler\*innen zweiter Klasse?), Maria Keil (soziale Selektivität) und Johanna Barbara Gruber (Rolle der Frau) auseinander. Mit neuen Spielregeln und sich ändernden Spielen beschäftigen sich Marcel Graf-Schlattmann mit Blick auf Digitalisierungsprozesse und Markus Lemmens in der Auseinandersetzung mit dem Thema „Wissenschaftsmanagement“. Im abschließenden Interview mit Edeltraut Hanappi-Egger werden aktuelle Trends, Herausforderungen und Handlungsimplicationen speziell für Universitäten diskutiert. Der Fokus wird in der Präsentation auf den Habitus der Akteur:innen gelegt, um sich den Spezifika des betrachteten sozialen Feldes zu nähern.

Dr. Anett Hermann ist Sozial- und Wirtschaftswissenschaftlerin, arbeitet am Institut für Gender und Diversität in Organisationen an der WU Wien. Gleichzeitig ist sie als Coach im Wissenschaftsfeld tätig. Ihre Forschungsinteressen liegen in der Gruppen-/Team- und Karriereforschung unter Gender- und Diversitätsfokus. Aktuelle Projekte umfassen die Themen Flexibilisierung der Arbeit und Auswirkungen auf die Differenzsetzung der Beschäftigten, Inklusion in der Lehre sowie Diversitätsmanagement im öffentlichen Dienst.

## ***Parallel Session 2*** (Sitzungssaal 2/Conference room 2, AD building) German (11:50-13:20)

Präsentation 1: **Auf der Suche nach Kennzeichen für Tabus und Geheimnisse?** Georg Fraberger, *Institut für Gender und Diversität in Organisationen, WU Wien.*

### **Abstract**

Mit Statistik kann man jede Theorie beweisen, deshalb ist es wichtig die Theorien zu analysieren und vor allem wofür die Theorie verwendet wird; die Wissenschaft ist frei aber Wirtschaft und Politik stellen die Ergebnisse der Wissenschaft in ihre Dienste; Diversität und die damit verbundene Integration darf die Philosophie nicht aus den Augen verlieren. Wer sich in wissenschaftlichen Theorien auf die Subjektivität des Wohlbefindens konzentriert, und die Freiheit und den Sinn vergisst, kann leicht irren. Respekt, Liebe, Wertschätzung, Glück... All das sind wissenschaftliche Tabus und philosophische Geheimnisse die gemeinsam mit einer Lebensphilosophie entwickelt werden müssen und durch Logik nicht zu erfassen sind. Der Irrtum der Logik kann den Respekt des Individuums übersehen, denn methodisch und korrekt wird in jeder Wissenschaft gearbeitet. Beispielhaft kann ein Entführungsoffer fälschlicherweise als glücklich beurteilt werden, wenn es das Stockholm Syndrom entwickelt; oder ein extremer chirurgischer Eingriff, der zu einer emotionalen Aufwertung des Lebens führte. Beispiele aus Theorie und Praxis aus meiner über 20-jährigen Erfahrung als Psychologe auf einer chirurgischen

Abteilung sollen die Problematik verdeutlichen. Das empfundene bzw. messbare Glück entspricht nicht dem freien Geist eines Menschen, sondern gilt als Reaktion um einen Ausnahmezustand emotional zu verkraften. Wir benötigen Kennzahlen für „unsichtbare“ menschliche Bedürfnisse, die fächerübergreifend gültig sind, um die Freiheit des Menschen gewährleisten zu können. Aus psychologischer Sicht ist es hierfür wichtig philosophische Gedanken in die Hypothesen der Wissenschaft einfließen zu lassen.

**Präsentation 2: Erfahrungen und Umgang mit sexueller Belästigung in Einrichtungen des öffentlichen Dienstes im DACH-Raum.** Michael Stadlmann, *Institut für Gender und Diversität in Organisationen, WU Wien.*

#### **Abstract**

Die Studie befasst sich dem aktuellen Stand von Diversität sowie mit Erfahrungen von Diskriminierung und sexueller Belästigung in verschiedenen Einrichtungen des öffentlichen Dienstes. Im Laufe des Vortrags wird auf die Erfahrungen und den Umgang mit sexueller Belästigung fokussiert. Die Ergebnisse zeigen, dass sexuelle Belästigung nach wie vor ein verbreitetes Problem ist, das sowohl Frauen als auch Männer betrifft. Die Studie beleuchtet die verschiedenen Formen der Belästigung, von verbalen Übergriffen bis zu unerwünschten körperlichen Berührungen, und analysiert den Umgang durch die Betroffenen sowie von Beobachtern. Die vorliegende Forschung hebt die Notwendigkeit hervor, präventive Maßnahmen zu entwickeln und Implementierungsstrategien zu fördern, um den Schutz der Arbeitnehmer\*innen zu stärken. Durch ein besseres Verständnis der Dynamiken sexueller Belästigung am Arbeitsplatz können Organisationen gezielte Maßnahmen ergreifen, um eine sicherere und respektvollere Arbeitsumgebung zu schaffen.

**Präsentation 3: Geschlechtergerechte Arbeitswelt – Wie können wir allen Beschäftigten gerecht werden?.** Isabel Kaufmann, Arpad Laczko, & Stefanie Wunderl, *Allgemeine Unfallversicherungsanstalt.*

#### **Abstract**

Das ArbeitnehmerInnenschutzgesetz (§ 4 ASchG) als rechtliche Grundlage für Arbeits- und Sicherheitsschutz am Arbeitsplatz fordert die Berücksichtigung von Genderaspekten in der Evaluierung von Gefahren und Belastungen und entsprechende Festlegung der Schutz- und Präventionsmaßnahmen. Die Einbeziehung der Genderperspektive muss dazu auf allen betrieblichen Ebenen, bei allen Tätigkeiten und in allen Arbeitsschutzbereichen erfolgen.

Einige Unternehmen und Organisationen befassen sich bereits mit verschiedenen Konzepten der Gleichstellung und gliedern diese mittels „Diversity Management“, „Gender Mainstreaming“, „Frauenförderung“, oder „Chancengleichheit“ in ihre Organisation ein.

In Österreich besteht noch immer eine starke Geschlechtersegregation am Arbeitsmarkt, das heißt, viele Beschäftigte arbeiten in sogenannten „Frauen-“ oder „Männerberufen“ und sind somit überproportional in bestimmten Branchen und Tätigkeitsfeldern vertreten. Frauen arbeiten häufiger als Männer in Dienstleistungsberufen, im Gesundheits- und Sozialwesen sowie im Niedriglohnssektor. Dies hat zur Folge, dass Frauen tätigkeitsbezogene Belastungen wie z.B. ungünstige Körperhaltungen (Zwangshaltungen), Emotionsarbeit und einem Risiko der Belästigung und Gewalt ausgesetzt sind. Tätigkeitsunabhängige Belastungen wie Unsicherheit des Arbeitsplatzes und Fürsorgepflicht in der Familie sind Risiken die sich auf die körperliche und psychische Gesundheit negativ auswirken können. Dieser Beitrag verfolgt einen praxisorientierten Ansatz und zeigt auf, welche Aspekte einer geschlechtsspezifischen Evaluierung des Arbeitsplatzes für Unternehmen und Organisationen zu beachten sind. Aufbauend auf die Ermittlung und Beurteilung der Risiken werden Praxisempfehlungen aufgezeigt, wie auftretende Risiken abgefedert werden können, sodass ein geschlechtergerechter Arbeitsplatz sichergestellt werden kann. Eine Wirksamkeitsanalyse der gesetzten Maßnahmen überprüft

ob die gewählten Maßnahmen greifen und ob neue Risiken hinsichtlich geschlechtsspezifischer Themen im Bereich Sicherheit und Gesundheitsschutz auftreten. Abschließend werden die resultierenden wirtschaftlichen Nutzenaspekte eines gendergerechten Arbeitsumfelds im Betrieb aufgezeigt.

Ein gendergerechter Arbeitsplatz, der mit dem Setzen von gendersensiblen Präventionsmaßnahmen gleichermaßen das soziale wie auch das biologische Geschlecht berücksichtigt, führt zu einer Verbesserung des Sicherheits- und Gesundheitsschutzes am Arbeitsplatz für Alle und unterstützt die Chancengleichheit bei gesunden und sicheren Arbeitsbedingungen.

**Präsentation 4: Sorry, I am late for work, I am fat. - Eine interaktive Infotainmentsession zum Thema Gewichtsdiskriminierung in der Arbeitswelt.** Veronika Merklein, *bildende Künstlerin und Fettaktivistin.*

**Abstract**

*Ausgehend von der Lecture Performance A fat person goes to the doctor, die auf humorvoll-erstickende Art die Erfahrungswelt dicker\_fetter Menschen in der Medizinwelt aufzeigte, führt sich die Idee in Sorry, I am fat, I am late for work fort. In einer interaktiven Infotainmentsession zeigt Veronika Merklein die strukturelle Benachteiligung dicker\_fetter Menschen in der Arbeitswelt auf – und wird in ihrer Kurzpräsentation herausarbeiten, warum Arbeitsfindung und Karrierechancen erschwert sind, dicke\_fette Menschen weniger verdienen, wie Hasskommentare und Selbststigma (dick, faul, dumm) dafür sorgen, dass dicke Menschen in den ersten Reihen nicht sichtbar sind und last but not least, warum Gewichtsdiskriminierung ins Allgemeine Gleichbehandlungsgesetz gehört.*

***Parallel Session 2*** (Sitzungssaal 2/Conference room 2, AD building) English (14:25-15:55)

Presentation 1: **(Anti-)Feminist Imaginaries and Queer Embodiments: From Celibate Utopias to Cottagecore Aesthetics.** Paul Fagan, *Maynooth University, Ireland.*

**Abstract**

This proposed talk draws from my Irish Research Council Postdoctoral Project, which traces the largely untold social, cultural and activist history of the queer feminist celibate in Ireland and Britain from the 1860s–1950s. While most studies of the period treat celibacy either as a closet for other sexualities, or an expression of reactionary religious and patriarchal values, my research reveals a different genealogy, in which the celibate was understood from the first-wave feminist movement to the modernist era as a coherent aesthetic, sexual and political identity with diverse manifestations, which was integral to the period’s progressive, queer and avant-garde movements. This talk details that history as an illuminating recontextualization of contemporary negotiations of women’s gendered and sexual embodiment in the digital age. Specifically, I show how the variously queer utopias and tradwife fantasies associated with the online cottagecore aesthetic draw on a longer history and broader cultural imaginary, in which both ‘celibate’ and ‘fertile’ women’s bodies are treated as sites of public policy and ideological contestation. The talk proceeds in four interrelated movements. First, I detail the biopolitical formation of the subject category of the ‘female celibate’ in 1860s, as a consequence of a social panic (at once economic, racial and gendered) about a surplus unmarried women that arose from the establishment of the census and social statistics in Ireland and Britain. Secondly, I detail the co-emergence of a form of feminist thought and activism organised around advocacy for celibacy as a rejection of oppressive marriage laws and a model of socialist politics.<sup>1</sup> Thirdly, using the examples of Frances Power Cobbe’s 1860s writing about a circle of queer feminist women artists in Rome and Elizabeth Corbett’s 1889 feminist science-fiction tale *New Amazonia*, I show how the celibate woman became a covert figure for writing about sapphic love through the formation of the now almost forgotten 19<sup>th</sup>-century genre of the female celibate utopia. Finally, I show how this genre of the female celibate utopia – in both its articulation of queer, post-patriarchal desires and its undercurrents of ethno-eugenic fantasies – provides a revealing context for 21<sup>st</sup>-century cottagecore and tradwife utopias. Discussing visual examples that exemplify the complex politics of cottagecore aesthetics (which allow, with minor alterations, for the expression of both queer post-capitalist utopias and pre-traditionalist, patriarchal nostalgia), I argue that this history can help us to understand both the radical queer potential and the eco-fascist dangers that are at play in contemporary representations of women’s bodies in the digital sphere.

Presentation 2: **Towards Tenderness- Bodies in the Post-Anthropocentric Perspective.** Natalia Michna, *Institute of Philosophy, Jagiellonian University in Kraków.*

**Abstract**

I propose to consider tenderness – a category proposed in Olga Tokarczuk’s Nobel speech in 2019 – as a cognitive, ethical, and aesthetic imperative, that relates directly to human corporeality. When looking for the philosophical sources of the category of tenderness, I will refer to the feminist relational ethics, i.e. the ethics of care, the concept proposed in 1982 by Carol Gilligan in her book *In a Different Voice: Psychological Theory and Women’s Development*. In Tokarczuk’s view, however, tenderness is different from the feminist concept of care; it is a much broader, more universal, unifying, inclusive, and material category. Tenderness also applies to – or perhaps most of all – to the world beyond the human; it goes beyond the anthropocentric perspectives of the body.

In my presentation I analyze and interpret tenderness as a new way of relating to our bodies, but also the bodies of other, not only human, beings. I explain how tenderness can serve as a new cognitive, ethical, and aesthetic imperative, which enables recognition and appreciation of materiality, diversity, agency, and equality of human and non-human bodies. Moreover, I put forward the claim that tenderness can be treated as a universal existential attitude, as it can and should be applied to each body without exception, regardless of whose body it is. As Tokarczuk poetically put it, ‘Tenderness is the most modest

kind of love. (...) It appears when we look attentively and focused into the other being, into what is not me'.

**Presentation 3: Undoing whiteness in organizations by white bodies? From affective dissonance to antiracist praxis.** Isabelle Albisser, *Gender & Diversity, Universität St. Gallen.*

#### **Abstract**

Drawing on Nkomo's call to address race in organizations, I will elaborate on the im/possibility of undoing whiteness in organizations by white bodies. Understanding whiteness as a system of power that privileges white bodies over non-white bodies, and which makes white people 'feel at home' (Ahmed), I elaborate on how to undo hegemonic structures of whiteness from the privileged position of the white person.

I base my argument on critical race and critical whiteness scholars who show that the white person's affects and practices are always entangled with racist structures and white hegemony. They highlight the danger of reifying the hegemonic position of the 'good white subject' by claiming the white person as either racist or non-racist.

To develop my thoughts, I will draw on the rich theorizing by women of colour scholars such as Gloria Anzaldúa and Maria Lugones. They conceptualize the subjectivity of the marginalized self as multi-layered, contradictory and simultaneously within and beyond hegemonic narratives of identity. Starting point for their theorizing is the contradictory experience of being marginalized and made 'the other' within white hegemony, while not identifying with 'the other' at the same time. The 'affective dissonance' (Clare Hemmings) experiencing a self between such binary identity constructions and a self beyond these invocations leads to 'active subjectivity' (Lugones) as a form of resistant agency. I will make use of these perspectives on multiple and active subjectivity to elaborate on the (self-)critical white person as both racist and non-racist at the same time. I argue, that affects of dissonance can be understood as moments of 'active subjectivity' by privileged subjects. Awkward and uncomfortable feelings of white bodies can lay the groundwork for anti-racist praxis and the undoing of hegemonic whiteness in organizations.

**Presentation 4: Understanding the intersecting power dynamics between Religion, Gender and Sexuality through the Lens of Embodiment.** Sarah Jane Page, *University of Nottingham, UK,* & Katy Pilcher, *Aston University, UK.*

#### **Abstract**

Taking an embodied lens when researching religion offers crucial insights in understanding gender, sexuality and religion, especially because religious traditions typically specify particular norms and practices regarding bodies, which often leads to forms of reproductive and sexual control (Page and Pilcher, 2020). Yet religious traditions are multifarious regarding how they approach this, leading to complexity; not all religious traditions uphold conservative norms, and some have been at the forefront of gender and sexuality inclusion (Page and Shipley, 2020). Meanwhile, individuals negotiating conservative religious edicts engage in complex navigation work, as religious teaching is absorbed, rejected or reworked (Page and Lowe, forthcoming). In this presentation, we will bring together our insights from various projects (e.g., young people, religion and sexuality; orgasmic meditation practitioners; child sexual abuse in religious organisations; anti-abortion activists; sex education protestors) to reflect on embodied approaches to religion, gender and sexuality and forms of power and regulation which operate at the site of the body. In theorising embodiment as it relates to religion and spirituality, we have devised six conceptual elements to embodiment – space, time, power, relationality, projects of the self, and projects of religious/spiritual communities. We will outline this perspective, in conversation with the aforementioned projects.



## ***Parallel Session 2*** (Sitzungssaal 2/Conference room 2, AD building) English (16:10-17:40)

Presentation 1: **Exploring Hybrid Education Impact: Cross-Border Experiences of Adult Business Learners in Alpe Adria Region.** Svetlana Buko, *Carinthia University of Applied Sciences, Villach, Austria.*

### **Abstract**

This research delves into the cross-border experiences of adult students along the Slovenian-Italian-Austrian border, aiming to shed light on their perceptions of physical and hybrid border transit and its profound impact on their interactions, personal identities, social dynamics, organizational environments, and cultural narratives. The multifaceted nature of this experimental educational sprint investigates the role of cross-border experiences within various organizational contexts, including professional opportunities and work-related situations. The research explores the hybrid dimensions of cross-border transit (Alpe Adria Region) and its influence on the attitudes, knowledge, and skills of adult students. These individuals participate in an intensive intercultural sprint taking place in the Alpe Adria border in November-December 2023 as part of the International Human Resources Management training program. By analyzing the experiences of these adult learners, this study provides valuable insights into the dynamic interplay between physical borders and the personal and professional development of students. Through a quantitative survey, the research highlights the significance of cross-border experiences in shaping individuals' worldviews, identities, and social interactions. It also sheds light on how these experiences impact various organizational aspects, such as team dynamics and cross-cultural competencies, which are increasingly essential in the globalized world. The findings of this study contribute to a deeper understanding of the complexities and implications of cross-border education, with potential implications for internationalization of educational institutions.

Presentation 2: **Atlas Angewandte\_Navigating the Cultural Landscape of Diversity Over Three Decades.** Burcu Öztürkler, *NODE Media Lab, Vienna*, Ozan Turkkan, *NODE Media Lab, Vienna* & Hema Makwana, *HM Communication, Vienna.*

### **Abstract**

Institutions play a pivotal role in shaping and reflecting societal values. The "Atlas Angewandte" project stands as a testament to the multidimensionality of diversity, employing creative coding tools to analyze and visualize demographic data. By exploring statistics over 30 years, the project becomes a dynamic narrative, capturing the nuanced shifts in the cross-cultural structure of the university.

This digital archive research project employs creative coding tools to meticulously analyze and visualize demographic data, focusing on gender and geography. By juxtaposing statistics from 1993 and 2023, the project serves as a lens, capturing the nuanced shifts in the cross-cultural structure of the university. Video and digital print installations unfold the story of cultural evolution.

Our contribution aligns seamlessly with the overarching theme of the Gender and Diversity Conference, which seeks to examine the influence of socio-political contexts on diversity and inclusion in organizations. The project unfolds not only as a mirror reflecting broader societal changes that have shaped the university's diverse fabric.

With an emphasis on open-source accessibility, the project promotes transparency and engagement by making the processed data available online to the public. By presenting our findings, we aim to contribute substantively to the scientific exchange fostered by the conference, aligning with its core purpose of promoting research on diversity and inclusion.

"Atlas Angewandte" is not merely a static representation but a living testament to the evolving nature of cultural diversity. By participating in this conference, we hope to engage in discussions, share insights, and invite collaborative reflections on the interplay between socio-political landscapes and the ever-changing dynamics of diversity and inclusion. We hope to contribute meaningfully to the overarching goal of the conference – fostering dialogue and showcasing cutting-edge research on the multifaceted nature of society in diverse organizational contexts.

Presentation 3: **(Don't) call me as you wish but treat me with respect. Migrant or expat label?.** Ana Nestorovic, *Institute for Gender and Diversity in Organizations, WU Vienna.*

### **Abstract**

In the research of highly skilled migrants, there are a number of terms for employees with foreign backgrounds. The most common are 'expats' for employees coming from Western countries, and 'migrants' coming from underdeveloped countries. However, additional terminology recognizes QI (qualified immigrants) (Cerdin,2012), IA/ AE (international assignees/assigned expatriates), SI (skilled immigrants), SIE (self-initiated expatriates), (Tharenou, 2015), ISM (international skilled migrants) (Binggeli, Dietz, Krings,2013), OE (organizational expatriates), (Cerdin and Selmer, 2014). The terms migrant, immigrant, and expat are used for the groups that have certain similarities and cultural differences, and they are used in literature to describe different origins of professionals.

Collins dictionary says that immigrants are people who leave their own country to live in another country and defines migrants as people who temporarily move to another place, usually a city or another country, to find work.

The term 'expatriate' is often used (Cranston,2017) as a way to describe white Western nationals abroad, excluding other groups of migrants who fit within this technical description. Koutonin (2015) talks about the hierarchy of terms within migration, pointing out that the term expatriates is reserved for Europeans. This research paper uses testimonies of 40 highly skilled foreign professionals and aims to answer the questions: Is our skin color determining the label migrant or expat? Does that label have other consequences on our position in the organization and everyday life? How important is it for people with foreign backgrounds to be addressed according to their formal status, and not according to presumptions based on their appearance?

Presentation 4: **Migrant Bodies in a world of super-exploitation: the socio-economic basis.** Michael Pröbsting, *writer and social activist.*

### **Abstract**

Discrimination of migrants in Europe is not only based on prejudices and false consciousness but has a material foundation in the socio-economic conditions. Today migrants represent a significant sector both of the labor forces as well as of the population. Based on Marx's theory of capitalism as a system on value creation based on exploitation of labour forces, I consider migration as a part of the process of the super-exploitation of the so-called Third World by Great Powers and their multinational corporations. Just as capital extracts surplus profits from the "South" – the former colonial countries –, there is also an appropriation of extra profits through migration. Capital draws profit by paying the migrant workers below the value of their labour force in several ways. Among these are a) migrants wages which are substantially lower than the wages of workers from the ruling nation; b) there are no or only limited costs for their education since the migrants are often educated in their home country; c) there are no or only reduced costs for pension and social security of the migrants. Combined with these are other forms of discrimination of migrants like limited access to citizen ship rights (in case migrants are not citizens of the state) or discrimination of their language (in public administration, education, etc.). Hence, migrants can be characterized as "*a nationally oppressed layer of super-exploited labour force.*"

### ***Parallel Session 3*** (Sitzungssaal 6/Conference room 6, AD building) English (10:15-11:45)

Workshop 1: “**Ability and the Body**” Using gamification and game-based learning. Janna Kangelieva, *Diversophy*.

#### **Abstract**

A workshop that would take place during “The WU Gender and Diversity Conference 2024” would relate to the “Ability and the Body” section and look at the use of gamification and game-based learning in professional education and organisational training to create the organisational culture. To complement the conference presentations and academic discussions on ‘disability and bodily agency in organisations and societies’ and ‘body empowerment through adaptive technologies’, the workshop will enable its participants to learn from the practical case studies how professional identities are formed and maintained within organisations using tools with game-elements such as gamification and story-telling, for example, - which have proved to be quite effective in certain contexts.

The importance of an organisational culture for its success and longevity has been extensively covered and is a widely accepted phenomenon. However, with the rise of the technology, globalisation, and increased commercialisation of many fields the extent to which cultures within the organisations are promoted and embedded has also undergone significant modifications. Besides using the universal tools, the recent level of customisation that technological progress has allowed means that along with the positive outcomes of such onboarding activities there is a risk of ‘overdoing’ or taking the culture enforcement in a too extreme way, which may result in negative bodily works and exclusion of certain social groups from the workplace based on the criteria that hinders notions of diversity and inclusion.

By sharing the most recent information on the state of gamification with regards to disability issues, - the workshop will cover both the use of gaming by the people with disabilities and the challenges they experience, as well as the successful case studies of the use of game-based learning and potential opportunities within the field. The latter would include the way to overcome the above mentioned extremes within the process of the creation of organisational cultures.

Using the case study example of an Ability game researched and created in partnership with the students of WU Vienna University of Economics and Business, the participants of the workshop will be able to experience the diversophy tool which has been used for over 50 years in educating on intercultural topics, diversity and inclusion.

diversophy® is a powerful gaming tool that helps us engage successfully with people of other backgrounds as well as understand the dynamics of their interactions by teaching participants about one another’s individuality and connecting them in a very human way. As a result of the gaming sessions the us-versus-them mindset is replaced with mutual appreciation, and players are enriched by each other’s stories, values, knowledge, and skills.

### ***Parallel session 3*** (Sitzungssaal 6/Conference room 6, AD building) English (14:25-15:55)

Workshop 2: **The Living Library Experiment: Exploring the Multidimensionality of the Body in an inclusive Book-Reader Interface.** Vincent Merk, *Eindhoven University of Technology*.

#### **Abstract**

This Living Library (LL) workshop showcases interpersonal aspects and explores the various connections between the body in all its diversity and different dimensions of life. It sheds light on how these interactions shape personal identities, social and organisational dynamics, and intercultural narratives within the Gender & Diversity framework. It also develops interpersonal skills and rapport to create inclusion and a sense of belonging.

The LL covers all topics of interest suggested by the congress organisers and it also addresses some of the United Nations SDGs (goals 3, 5 & 10: Promote just, equal and inclusive societies).

This quite unique concept originated about 20 years ago in Denmark. It aims at addressing people's prejudices and biases, in this case about the very personal topic of the human body, by helping them to talk to those they would not normally meet: A book you would not normally open nor read. So in this LL the librarian in charge lends people rather than books. The readers are the participants to the

workshop who listen live to the books' life stories about their bodies and ask them questions which the living books answer as best they can. When the readers are done with a living book, they return them in good shape so to say to the desk and join another book that is available. There are 3 rounds of books with readers of ca 20 min each. Total time of the workshop is 1.5 hours.

This process presenting personal and professional issues related to the human body is quite unique in putting interpersonal relationships on stage in a book-reader interface. It offers a forum to help bring people together to investigate and challenge their prejudices and conscious and unconscious biases and hence help develop inclusion and ultimately wellbeing. It also provides a space for an open dialogue in a psychological safe environment to share life experiences across cultures and generations.

The gain for participants is an opportunity to exchange on the personal topics related to the human body in all aspects, to broaden their personal scopes and grow mindsets and visions. It also offers an inclusive process based on our diversity and forms a possible source for resilience in this troubled era.

**Day 2:** March 8, 2024

***Keynote Speaker session*** (Sitzungssaal 1/Conference room 1, AD building)

English (09:00-09:35)

**Title: Flying with my wings clipped. The contribution of Ugandan women to the country's development despite significant challenges**

**Bio**

Rita Hope Aciro-Lakor is a human rights defender and the Executive Director of Uganda Women's Network (UWONET), one of the leading women's rights organizations and the voice of the women movement in Uganda. She has over 20 years of experience of being at the forefront of advocacy and campaigning on the rights of women and girls. A recipient of the EU Human Rights Defender Award 2021, Rita is well known for her role in promoting Gender Equality and Women Empowerment in Uganda.

***Parallel Session 1*** (Sitzungssaal 1/Conference room 1, AD building) English (09:45-11:15)

Presentation 1: **State of the LGBT laws and their impact on workers in some selected areas of Africa.** Vivence Kalitanyi, *Department of Business Management, University of Johannesburg.*

**Abstract**

The world continues to be a place of divergence in most of its aspects. Some places have understood the importance of embracing diversity while others are still moving at a snail's pace, and others are yet to understand and recognise diversity and the role it can play in the countries' lives. Many countries on the African continent have laws that ban homosexuality apart from South Africa, Mauritius, and Cape Verde. In countries where homosexuality is not allowed, LGBT people face various kinds of consequences including discrimination, persecution, harassment, and imprisonment.

The current study reports on the state of LGBT laws in some countries in Africa, and the consequences suffered by workers in those countries. The study reviews and analyses the literature on LGBT laws and their implications in general and on workers in particular. Data will be collected from a sample of 25 individuals from various countries of the African continent who live or visit South Africa. Furthermore, secondary data will be analysed and findings from both sets of data will be corroborated in order to understand the state of the LGBT laws on the African continent as well as the impact those laws have on the workers at the workplace.

The expected results are that in countries where homosexuality is outlawed, workers face consequences including losing their jobs, harassment, and poor performance. The study will define its geographical scope and will end with some political, social, and managerial recommendations.

Presentation 2: **Enhancing the Employee Retention Strategies for Adult Third Culture Kids:**

**Exploring Social and Process Innovations.** Snezana Ilijevski, *DOBA Business School Maribor, Slovenia.*

**Abstract**

This paper examines the effectiveness of process and social innovations implemented within employee retention strategies targeting the identity group of Adult Third Culture Kids. Using an exhaustive literature review method, 33 scientific articles and 9 electronic resources were consulted. The analysis revealed that social innovations such as, but not limited to, creating a sense of community and belonging, and process innovations such as providing opportunities for career development as well as flexible

working options, have a positive impact on the retention of the working force, especially diverse force and Adult Third Culture Kids. The findings are twofold. First, they suggest that organizations should make additional efforts towards understanding more nuanced characteristics that certain diverse identity groups within the active workforce, such as Adult Third Culture Kids, possess. Second, findings indicate that organizations could improve employee retention by implementing social and process innovations into employee retention strategies that address this demographic group's unique needs and challenges. This study contributes to the literature on employee retention strategies as well as to the literature on Adult Third Culture Kids in business environments thus providing new knowledge to the field and practical recommendations for managers seeking to improve retention rates together with the knowledge on diversity. Additionally, this study offers various options for further research in the field of innovations within cross-cultural management, diversity and inclusion and employee retention.

**Presentation 3: Men's Support Groups Could Increase Gender Equity by Shaping Men's Personal Identity.** Chiara Trombini, *Luiss Business School, Rome*, & Jayanth Narayanan, *National University of Singapore*.

#### **Abstract**

In recent years, men's support groups are starting to form and grow around the world. Men's support groups are safe spaces, outside the context of an organization, where men gather to seek and provide support to other men who are facing personal or professional challenges. The goal of men's support groups is to allow men to be comfortable with feeling vulnerable and sharing their emotions, drop pretenses, and be their authentic selves. We theorize that men's groups can promote attitudes and behavior that are beneficial to organizational diversity, equity and inclusion (DEI) efforts. Across four studies, and using a multi-method approach, we provide evidence that when men have access to a support network, they are more likely to become advocates for gender equity within their organizations and to increase their investment toward improving gender balance. Examples of such practices include actively supporting initiatives to ensure women can thrive, such as extended parental leave. We further conducted some interviews with participants of men's support groups who shared their experiences about how engaging in these groups has helped them as individuals, as family-members, and as leaders. Raising awareness of men's support groups and encouraging leaders to join them could be a potential avenue forward. This would potentially address DEI issues that may exist in their workplaces, bring a more nuanced and sensitive perspective to these issues, and ultimately create a force for positive change in organizations and in society.

**Presentation 4: Professional identity work as embodied practice.** Anne Crafford, *University of Pretoria*, & Natasha Winkler-Titus, *Stellenbosch University*.

#### **Abstract**

Central to understanding the regulation of professional identity in any given context, is the specific form the embodied identity "worker" takes. Despite significant theoretical developments in understanding identity, aspects surrounding embodiment in identity work remain under-theorised (Brown 2015; Knights and Clarke 2017). A recent special edition in the *International Journal of Management Review* (2017) had as its aim "to look beyond talk" to examine the literature and 'future direction that studies of embodied performance of identity might take' (Corlett et al 2015).

Current theorizing on identity work draws heavily on the work of French philosopher Foucault, whose work centred on the historical constitution of the subject. Whilst he acknowledges the historical and thus contextually mediated nature of the subject, the latter remains "ontologically distinct from the body" (Kelly 2013, p. 513). In addition, Foucault's view of power suggests it is "more or less everywhere" which Allen (2003, p. 12) argues, neutralises the impact of specific contexts and the power relations governing these. He suggests that people are "placed by power" through the "rhythms and relationships of particular places" (p.12), which are experienced in and from a particular sort of embodied form.

Drawing on the work of Bourdieu, whose work with few exceptions, (Alvesson 1994; Srinivas 2013) remains underexplored in the identity work literature, the aim of this paper is to contribute to theorising embodied identity work. Drawing on data gathered on the identity work of Black professionals in South Africa, we highlight the ways in which Bourdieu's concept of habitus can help us conceptualise the dynamics of embodied identity work. We describe how habitus shapes the body, one of the most important signifiers of identity (Ainsworth and Hardy, 2004), in material ways, and the restrictions placed on the agency of people by the power relationships influencing specific embodied forms.

### ***Parallel Session 1*** (Sitzungssaal 1/Conference room 1, AD building) English (11:35-13:05)

**Presentation 1: Unveiling the Invisible Working Women: Exploring the Gendered Spaces and Segregation in the Weaving Industry of Northern India.** Akansha Rai, *University of Hyderabad, India.*

#### **Abstract**

The silk-weaving industry of Banaras is a world-renowned cottage industry recognised for its exquisite craftsmanship and unique designs. Here, the intricate skill of weaving and designing is transferred from father to son as a cultural heritage; women seldom get the opportunity to learn these specialised weaving skills. The socio-cultural norms and the communities involved in the weaving have created gendered spaces in the region, irrespective of religion. The patriarchal norms and gendered spaces control and constrain women's bodies, work opportunities, access to specific skills and education. Drawing on an ethnographic study of women from the weaving industry in Banaras, this paper explores the dynamics of social, cultural, and religious norms that constrain women's access to Karkhana (workshop for craftsmen) and public places for skilled work. Existing research depicts that, unlike other parts of India, female segregation from the weaving Karkhana's, which is predominantly a men's arena, serves as a requisite site of control and exploitation by both patriarchy and capitalism. A parallel can be drawn with the distinction between men's and women's work and their skills in the weaving industry and the dichotomy of public/private spaces in which this work is conducted. Diminishing women's work as allied or supplementary work is a tactic to underpay them, helps sustain an exploitative economy, and invisibilise women's labour in this industry. In this background, the paper explores the narratives of women across two generations in the weaving industry of Northern India, exploring their everyday lives and struggles, their kinds of work, and their earnings. It also attempts to understand how these women negotiate patriarchy and strategise family, cultural and societal norms to create opportunities for them amidst strict norms and limited options available to them.

**Presentation 2: Labour market integration as a field of tension of Ukrainian women in Austria.** Johannes Brandstetter, Almina Bešić, Henriett Primecz & Petra Aigner, *Johannes Kepler University Linz.*

#### **Abstract**

The integration of refugees into European labour markets is a highly debated topic in policy and practice. Due to the Russian invasion of Ukraine, those seeking refuge are predominantly women (with children) and are the focus of discussions on employment integration. Such a discussion rests on the coverage of the temporary protection directive, which allows Ukrainians (amongst others) instant labour market access. However, this immediate access also challenges the women fleeing the war. Thus, to fully understand the challenges of labour market integration for Ukrainian women in Austria, we follow a qualitative approach and have conducted (so far) 16 interviews with Ukrainian women. Our initial findings suggest, that the labour market integration of Ukrainian women can be seen as a field of tension. We identified three spheres – (1) work, (2) education and (3) care obligations - which are strongly interlinked and, therefore, influence each other. Multiple factors come into play when Ukrainians seek employment opportunities in Austria. Firstly, there is pressure to find a job and be employed. The

Ukrainian women face pressure to become self-sustaining. Secondly, well-educated Ukrainians prioritize furthering their education, such as taking German language courses, to enhance their chances of finding a suitable position. Third, a substantial number of Ukrainians in Austria have caregiving responsibilities, primarily for their children, which hinders their ability to work across different domains. Based on interviews, it is apparent that managing all these aspects simultaneously poses a significant challenge for Ukrainians. Our initial findings suggest that instant labour market access provides potential advantages for Ukrainian women, but these are offset by various challenges that can be subsumed in a field of tension.

**Presentation 3: Invisible labour, marginalized bodies: The work of cleaning staff in organizations.**  
Karin Sardadvar, *WU Vienna* & Cornelia Reiter, *Universität Klagenfurt*.

### **Abstract**

In our contribution, we deploy the concepts of invisible work and hidden work for analysing cleaning work. Building on qualitative research in the Austrian cleaning sector, we discuss the mechanisms that render cleaners, their bodies and their work in organizations invisible. We investigate how other employees in organizations deal with cleaners' physical presence and with being confronted with their work.

Cleaning work can be conceptualized as "hidden work" (Noon/Blyton 1997) or "invisible work" (Hatton 2017) in several respects: It is performed unpaid or informally in private households (Hochschild 1989; Gruszka/Böhm 2020), hidden as "dirty work" in less visible building areas (Hughes 1958; Deery et al. 2019; Costas 2022), or taken out of sight through atypical working hours (Sardadvar 2022).

Being structurally segmented, cleaning work is carried out primarily by women, migrants, and individuals with low formal education levels (or unrecognized qualifications from other countries). These are groups that generally face poorer prospects in the labour market and are more likely to experience societal discrimination. As a feminized activity that is often done unpaid by women, like care, cleaning work tends to be socially devalued (England 2005). These patterns of inequality are reflected in the low recognition of paid and unpaid cleaning work (Costas 2022).

Our qualitative research, which included qualitative interviews, expert interviews, and participant observation, revealed that employees of the client companies refer to the visibility and also the audibility of the cleaners' work to claim the right to determine when, where, and how cleaning activities may take place. For the cleaners, this is linked to constantly reflecting on how perceptible they are and trying to be as invisible as possible. In encounters between cleaners and other building users it was observed how the invisibility of cleaning work is also established in physical encounters. In our contribution, we present these empirical findings, link them to the concepts of hidden and invisible work, and draw conclusions with regard to working conditions in the cleaning sector.

**Presentation 4: Gender Apartheid as the embodied societal confinement against women: A study of Afghan women's experience of liminality post August 2021.** Khatera Nasiri, *Bangor University, UK*, & Eun Sun Godwin, *University of Wolverhampton, UK*.

### **Abstract**

This work-in-progress paper examines sudden changes in their economic and social roles Afghan women are facing under the Taliban regime applying 'liminality' concept. Women had relatively more social freedom under the Islamic Republic of Afghanistan from 2001 to August 2021. They were socio-economically active being able to travel alone, go to school, work and even study abroad if they came from open-minded and financially stable families.

However, when US forces withdrew in August 2021 as a result of the US-Taliban peace agreement, the Taliban retook Kabul. Although Taliban declared their commitment to an Islamic system that protects women's rights as granted by Islam, in practice, their rule over women conflicts the true Islamic teaching



supporting women's work and education. This rule of Taliban has rather imposed 'Gender apartheid' in education, work, and public spaces by excluding women from these socio-economic domain and space. Together with notable decrease of women in representative and public sector work, International Labour Organisations predict female employment in Afghanistan to have decreased by 25% in the fourth quarter of 2022, in comparison to the second quarter of 2021. This is a significant reduction compared to that of 7% for men. Now, the most common way that women are now employed is through home-based self-employment.

This systemic segregation of women has resulted in physical segregation of women from education, work and workplace, bringing radical changes in their daily life particularly for those who have been socio-economically active. Van Gennep defines the liminality as a process through which individuals experience a transition from one set of social norms and practices to another. This study will explore these Afghan women's experiences applying liminality angle proposing gender apartheid imposed by Taliban as the embodied societal confinement against women.

### ***Parallel Session 1*** (Sitzungssaal 1/Conference room 1, AD building) English (14:10-15:40)

Presentation 1: **'Hitting the gym' to 'escape the Matrix': An ethnographic study of online male fitness culture as a pathway to radicalization.** Jwana Aziz, *Institute of Applied Health Research, University of Birmingham.*

#### **Abstract**

This paper reports findings from a cross-platform ethnographic exploration of the intersections of content related to appearance-based self-improvement and hyper-masculine content in online spaces, connecting contemporary fixations with the male body image to digital radicalisation in young men.

The matrix, a conspiracy theory popularized by Andrew Tate, describes a perceived misogynist global scheme intentionally designed to subjugate young men. The popularity of male-oriented online self-help gurus such as Tate highlights how young men are increasingly turning to hyper-masculine online spaces to seek answers to existential questions. In response, alpha-male influencers, bring to the foreground a technology of gender centered on an imperative of persistent self-improvement, enhancing physical fitness and appearance, and a wider application of male domination. By focusing on the male body as a locus of competence and achievement, the dominant narrative in such spaces equates men's appearance – and specifically, muscularity - with financial success, social power, cultural superiority, and freedom from the Matrix.

By analyzing content across Twitter, Reddit, and TikTok, this study demonstrated that online discourses of male self-improvement and appearance enhancement are pathways to the radicalization of young males into a violent misogynistic worldview. Specifically, 'hitting the gym' is framed as a redemption arc that allows young men to reclaim a social narrative through which they retain male hegemonic power over more marginalized groups. Using Bourdieu's theory of capital (1978), the paper identifies the contemporary shaping of ideal male body standards as a reactionary mechanism through which lean and muscular aesthetics are being used to reestablish patriarchal dominance with potentially detrimental societal effects.

Presentation 2: **Digital Mental Health and Embodied Conscious Transformations.** Carlos A González-Carrasco, *ECOSUR, Mexico.*

#### **Abstract**

The human brain and mind are commonly associated with narrative of the 17th-20th century of the industrial revolution, scientific dogmas leading to an "historical process of dehumanization and denaturalization, a long-lasting human trauma of disconnection, and unconscious disembodiment". In the 21st century, the human industrial brain and mind are transiting towards a new digital brain and digital mind, to a new digital disembodied trauma, a new digital reprogramming – techno centric hacking

of the human mind - which aims at ensuring the new digital brain and mind permanently operate in a state of automatic subconsciousness. A new digital disembodiment of our body, our mind and our human spirit, resulting in the emergence of the new historical cycle of digital mental illness.

The new digital disembodiment of physically body harms, psychological traumas, psychiatric disorders of our new acquired digital personality, expressed in digital emotional deluge, digital isolation, digital disruptions, digital uncertainty, digital fragility, digital vulnerability, digital sadness, digital anxiety, digital stress, digital depression, digital suicide, digital grooming of our children, and a wide range of digital social, mental, physical and spiritual individual and social harms.

New Science deeply intertwine, entangle the multisensorial, multidimensional, living and systemic energy of our mind, body and soul, as holistic. In New Science human beings are inseparable from nature, generating the foundations and conceptualization for my epistemological contribution of "Embodied Eco-Human Conscious Transformations and Human Empowerment". (New Science - Gonzalez Carrasco, 2017)

Can we reprogram the experiences of our embodied mind, body, and spirituality? Human Digital Consciousness is the process of empowering human beings to unplug, (switch-off-log off), detox from digital mental programming. Human Digital Consciousness is the power of hacking your hacker, of unlearning, re-learning, regenerating, rediscovering our human embodied biological essence, our consciousness, our spirituality. It is the power to escape disembodied disconnection, self-isolation, self-censorship, self-repression, it is to avoid inflicting mental, physical and spiritual harm on oneself and/or in others.

**Presentation 3: Mental health and the mind body connection: Societal and organizational implications.** Payal Kumar, *Indian School of Hospitality, India.*

#### **Abstract**

Intersectionality, a term coined by Kimberlé Crenshaw (1989), has become a pivotal framework for understanding the interconnected nature of multiple social identities, which are associated with oppression and privilege. While there is increasing research on the intersectionality of gender and (dis)ability, religion, class, ethnicity and sexual orientation (Bank, 2018; Wells, Gill & McDonald, 2015), there are still many unexplored areas. While new dimensions are being demystified by scholars, including the intersectionality of technology (Nakamura, 2014) and also of climate change (Crenshaw et al., 2016), there is still a dearth of research on the rather unique intersectionality of race, gender and high IQ.

In fact, high intelligence has not been widely considered to be an impediment to individual well-being or a reason for victimization until fairly recently. Research has only begun to suggest that intelligence may be associated with victimization (Collins, 2022), and this is further complicated by studies that suggest that high-achieving black students tend to be more victimized at school (Williams & Peguero, 2013). Racial school bullying targets not only the individual but also the entire ethnic/racial group, and thus the psychological scars are possibly deeper for students of colour (Cabrera, Guerrero, Sánchez & Rodríguez-García, 2019).

Add to this the dimension of gender discrimination, and this muddies the water even more. In an auto-ethnographic account, Kumar (2022) captures the essence of the life-long psychological trauma that her sister faces - and the pain her family suffered - after the school bullying by white girls of her sister (a gifted Asian student with an IQ of 141). Recent studies suggest that school bullying leads to an alteration of the brain, associated with adult psychopathology (Teicher, Samson, Anderson & Ohashi, 2016; McLaughlin & Sheridan, 2016).

Presentation 4: **Burnout and its influence on social and professional constructs. Overview and cases from Psychotherapeutic practice.** Petra Heidler, *FH Krems*.

**Abstract**

Background: Burnout - a myth, a fad, an excuse, a phenomenon, a syndrome, or disease? These terms are used differently, and the clear definition of this syndrome has been absent for years. The study of the disease has remained inconclusive, since the inclusion as a classic disease in the International Statistical Classification of Diseases and Related Health Problems, abbreviated ICD-10-GM version 2019, is missing and burnout is still only known as a syndrome. In the new WHO Classification of Diseases (ICD-11), adopted in May 2019, burnout is described as a syndrome and not as a disease. Burnout refers specifically to phenomena in the occupational context and should not be applied to describe experiences in other areas of life. Recent research on burnout is repetitive, non-innovative, data-driven, and theoretical. It shows a variety of burnout symptoms, theories, explanatory models, and measurement instruments. A small number investigates in psychological and somatic symptoms of burnout, develop new diagnostic criteria, or try to identify biomarkers. Research on social and societal factors, social and philosophical contributions, social class and gender or the interrelationship between social and professional life are rare.

Methods: This working paper explores the burnout's influence and synergies on social and professional life. It addresses a particular research and theoretical gap, namely the inquiry into the interrelation and Burnout's ripple effect between occupational exhaustion and social constructs in professional and personal realms. Case study research design by Stake that aims to investigate the social construction of reality and meaning is applied. Observational cases from the psychotherapeutic practice facilitate the understanding of the research issue and can support theorizing by comparison of the cases.

Results: The results show overwork and exhaustion, inability to relax, an aggressive reaction, shame, and feelings of guilt in professional and personal realms. An individual's Burnout affects the team environment, the family and social life and vice versa and can lead to co-dependency.

Conclusion: Over the last decades most of papers focus on examining the etiology and related components, or quantifying the prevalence rates of a mental condition that still lacks a precise and standardized definition. Some studies exist that organizational factors into account, while the social and societal context of burnout or the interrelationships. Further research needs to involve sociological perspectives, a psycho-social context and epistemological framing of burnout that is theoretically reflected.

***Parallel session 2*** (Sitzungssaal 2/Conference room 2, AD building) English (09:45-11:15)

Presentation 1: **Is it easier to explore one's identity as a minority? The relationship between queerness and neurodiversity.** Jakub Łaskawiec & Aleksandra Krogulska, *Institute of Applied Psychology, Jagiellonian University, Poland*.

**Abstract**

In recent years, the number of people who discovered their neurodiversity in adulthood increased, often by receiving a diagnosis related to dyslexia, ADHD, or autism (e.g. Briciet-Lauritsen et al., 2014; Ford et al., 2022). Our research aims to determine whether being queer (not cisgender or not heterosexual) can positively influence the acceptance of one's neurodiversity. Several studies point to the co-occurrence of neurodiversity and queerness in the population—in particular, proportionally higher numbers of people on the autism spectrum among gender-diverse communities (Allison et al., 2020). Additionally, some studies suggest that queer individuals acknowledge neurodiversity as a positive aspect of identity, crucial for their self-definition and self-expression, especially among those who are developing a positive identity (Miller et al., 2020).

Two factors may moderate this relationship: social support and psychological flexibility. The first relates to the support system, such as friends and family - including families of choice. The social support system has been proven to positively influence the self-appraisal of neurodivergent and gender-diverse

individuals, and it is also a good predictor of their well-being (Barret & Masini, 2008; Carawan & Nalvany, 2012). The second factor is psychological flexibility (Kashdan, 2010) related to coping with challenging situations and acceptance towards difficult emotions and thoughts. Since flexibility enables gender-diverse people to present their identity freely, with reduced impact of oppressive norms (Bhambhani & Flynn, 2021), similar mechanism may occur within expression of neurodivergent individuals.

We test these variables in an online qualitative/quantitative study, and we are going to present the first results in our talk. Importantly, testing the positive relationships between queerness and neurodiversity depathologizes both aspects of identity, without negating psychological challenges related to a social environment. Researching queerness/neurodiversity self-acceptance is also essential to understand the reciprocal impact between identity and social functioning.

**Presentation 2: Exploring the Impact of Social Class and Aesthetic Capital on university students' peer support and isolation in Vienna.** Andrea Romo Pérez, Wogene Berhanu Mena & Michael Schiffinger, *WU Vienna*.

### **Abstract**

Students go through a major life transition when starting their university studies, often moving to a new city or country, living in a different culture, and away from their existing social support networks. Throughout their academic journey, individuals benefit from the opportunity to make friends in class and to have friends with whom to discuss academic matters outside of class (peer support). This form of support not only enhances immediate well-being but also holds potential long-term advantages as individuals may draw upon their social capital (networks) when pursuing employment opportunities or accumulating cultural and economic capital/resources. This mixed-methods study investigates how social class and aesthetic capital (dis)possession affect university students' peer support and isolation in Vienna, and how students respond to their classroom-social class and aesthetic capital-related concerns. To investigate these dynamics, a survey was administered to 275 students (54% female, approximately 80% pursuing business studies). The survey aimed to investigate whether social class and aesthetic capital are related to perceived peer support and/or isolation. Aesthetic capital was moderately associated with peer support ( $r = .16$ ) and isolation ( $r = -.17$ ), but social class was not. This association was (non-significantly) stronger for women, who also reported more peer support and less isolation ( $r = .15$ ) than men. There was no overall link between ethnicity and peer support, but we observed that being non-white was associated with less peer support for men, but more peer support for women. Qualitative data collection involved seven semi-structured, open-ended interviews and two focus group discussions. These qualitative insights complemented quantitative findings by reinforcing the positive role played by aesthetic capital in fostering peer support. Furthermore, students' social class emerged as a factor impacting interactions among peers; socioeconomically disadvantaged individuals adopted coping mechanisms such as self-isolation, concealing their background ("camouflaging"), or preserving certain image ("saving face") after or when interacting with their upper-class classmates.

**Presentation 3: Perks and penalties of aesthetic capital for the migrants' work.** Janna Kangelieva, *Diversophy*.

### **Abstract**

At a time when the levels of migration and the number of globally displaced people have reached unprecedented figures and the diversity of the countries where migrants are coming from is all time high (World Migration Report 2022), it is essential to have working and effective tools for social and economic integration of migrants and refugees.

Migration can stimulate innovation and economic development, yet the increased diversity may pose challenges to social cohesion, creating communication barriers that could negatively impact economic growth (Vincenzo B. and Leandro E., 2016). It is widely accepted that communication barriers can be

overcome by fostering the sense of belonging (Orton A., 2012), - one of the important contributors to which is aesthetic capital that can be defined as a composite of different physical assets related to a person's appearance, such as facial beauty, body shape and size, to name a few, - and/or a person's style, i.e. grooming and clothing (Anderson et al., 2010).

The focus of my proposed article and conference presentation is on the latter, oftentimes overlooked, components of aesthetic capital, i.e. grooming and clothing, - which will be covered both from theoretical and practical angles. Also, the effectiveness of work on these components to help migrants (including but not limited to refugees) to integrate in their new countries socially and economically will be assessed. Research process will contain interviews with migrants and professionals working with them and at the organisations that specialise in the provision of work attires for refugees to positively influence their self-esteem and as a result enable them to successfully perform at the work (Bhui et al., 2005).

**Presentation 4: Mental health: What can those who identify as both gender divergent and neurodivergent tell us about their school experience and how schools can support them?.** Abigail Vines, *University of Southampton*.

#### **Abstract**

Research suggests that cis-normativity is established and encouraged in Western culture from a young age with young people feeling pressured to conform. Those who do not conform such as gender-divergent people, report significantly poorer mental health than their peers. Recent research has found that a growing number of individuals who identify as gender divergent are those who are neurodivergent. Neurodivergent individuals report poorer mental health outcomes than their neurotypical peers and as a population experience the highest level of emotional-based school non-attendance. There is a small, evolving body of literature exploring the intersection of these two identities. However, this research has yet to explore how belonging to both these populations affects mental health, particularly in the context of schools. As such, this study sought to explore young people's experiences of being neuro and gender divergent in school, and how these identities intersected and impacted their school experiences, with a focus on their mental health. This study also looked at what schools are doing and could do to support the mental health of this population. Interviews and focus groups were conducted with 12 young people aged between 16-19 attending sixth forms, colleges, and universities across England. Through the process of reflexive thematic analysis, several themes were developed. Participants acknowledged that their neurodivergent traits had a greater impact on their school experience and mental health compared to their gender identity. This was because the journey towards discovering their authentic gender identity occurred later than their exploration of their neurodivergence, which had been a part of their academic journey from the beginning, whether this was consciously or unconsciously. Participants also noted that understanding teachers, acknowledgment, bespoke support, representation, and a supportive school community were all protective factors. Implications for educational professionals are also discussed.

### ***Parallel session 2* (Sitzungssaal 2/Conference room 2, AD building) English (11:35-13:05)**

**Presentation 1: Gender, sexuality and the media: how young people learn and experiment with their bodies.** Maddalena Fedele, Juan-José Boté-Vericad, Concepción Fuentes, & Carolina Martín-Piñol, *Universitat de Barcelona*.

#### **Abstract**

Young people find themselves in a complex life stage, characterised by several physical, psychological, emotional and social changes. During their socialization process, young people construct their identities, learn about social stereotypes and roles, included the gender and sexual ones, discover and experiment with their bodies and emotions. And to do so, current young people have at their disposal several tools: not only the traditional socialization agents (e.g.: family and school), but also, and especially, social

media and the peer group. We present an interdisciplinary project carried out in Catalonia (Spain), within the media studies and education fields, about the relation between young people, media, gender and sexuality. The project consisted in a participatory-action-research, with a qualitative and ethnographic approach, and included workshops, participant observations, in-depth interviews and diaries. In particular, in this paper we focus on how young people learn about sexuality and gender, and how they build their own gender and sexual identities. The results suggest that lots of young people learn especially from media representations (e.g.: porn), social media interactions (e.g.: flirting through social apps), and sharing with their peer groups. Most of them build their gender and sexual identities “by doing”, that is, experimenting with their bodies and sexualities, by themselves or partners, to get to know what they want and what they like. On the other hand, some of them also count with their families as for sexual and gender matters, while, in general, do not feel comfortable with the sexual education they receive at school. In conclusions, new strategies and educational tools that can include the critical use of media are required, especially for formal education environments, but also to support families and young people, to make them feel they are not alone in their sexual and gender socialization process.

**Presentation 2: The impact of female sexual objectification in advertising. Perceptions of women and men with different cultural backgrounds.** Dana Klas, *WU Vienna*.

#### **Abstract**

This paper examines the interplay between female sexual objectification in advertising, its influences on the perception of women and men, and the nuances introduced by different cultural backgrounds. Grounded in the objectification theory by Fredrickson and Roberts (1997), this empirical study seeks to uncover how the portrayal of women in advertisements affects their perception and how it compares to men, considering the mediating factor of cultural context. Therefore, businesses can gain insights into the effectiveness of their communications within diverse cultural environments, enabling them to create marketing strategies that are more efficient and appropriate.

In collecting evidence to address the research question, a mixed-methods approach was adopted. Secondary research provided the theoretical framework, comprehensively analyzing existing literature. Primary research involved two separate focus groups, facilitating a thorough exploration of participants' perceptions, emotions, and reactions.

Both genders expressed rather negative views of sexual objectification in ads. Model representation significantly affected perceptions of sexualization, especially among women. Stereotypical and discriminatory content was poorly received especially by the women as well compared to men. However, all participants recognized the potential harm of objectifying women in the media. Positive aspects were distinctive, suggesting empowerment and sexual freedom for women whereby the female participants reacted more emotionally and men more superficial and distanced. The cultural context was considered, but the findings did not solely link perceptions to culture due to a limited Western-centric sample size. Diverse participants might provide more nuanced insights.

**Presentation 3: Books presentation “Hofstede Matters” and “Global Leadership Practices: Competencies for Navigating in a Complex World”.** Marie-Thérèse Claes, *WU Vienna*.

#### **Description Hofstede Matters**

Hofstede Matters offers an updated presentation of the evolving views of academics and teachers who have worked with Hofstede's research findings since the publication of the first edition of “Culture's Consequences” in 1980. The authors reflect on their changing beliefs about the concept of cultural dimensions that led to a radical change in the way cultures were dealt with in business schools across Europe and beyond. Hofstede's dimensions made ‘thinking’ about culture more accessible overnight by creating a conceptual framework that teachers, students, managers, and consultants could grasp and easily apply in international comparisons. The book shows the man behind the value dimensions framework through the eyes of teachers and academics many of whom dealt with Hofstede personally.

Starting with Hofstede's contemporaries and ending with the younger academic fellow researchers, the contributors evaluate the past paradigms and look behind the scenes to better understand the developments of the more recent ones. Jointly, they try to decide if Hofstede still helps us to overcome uncertainty when confronted with actions undertaken with different values in mind. Did he nudge us in the desirable direction? Offering a unique analysis of the strengths, criticisms, and legacy and legacy of Hofstede's work, this book will appeal to academics and students across disciplines including cross-cultural management, critical management studies, and international management.

**Description Global Leadership Practices: Competencies for Navigating in a Complex World, Second Edition**

This forward-thinking book explores global leadership and the complexities inherent in its practice. Conceptual knowledge, learning tools and reflective exercises stimulate the reader to delve into self-development and to recognize how to develop competencies that lead to global collaboration. The book also illustrates specific practices that address the challenges of diversity, equity and inclusion and provides reflections on the role of global leaders in guiding and advancing sustainability transformation.

**Presentation 4: From Bias to Balance: Unraveling Gender Equality Influences in the Start-ups' Gender Funding Gap.** Maria Yoveska, Attila Z. Berky, Arne Floh, Alexander Mohr, & Desislava Dikova, *WU Vienna*.

**Abstract**

In this paper, we examine the effect of a country's gender equality on the gender funding gap of investments in startups. Despite the increasing importance of the gender funding gap of investments, our understanding of the drivers remains limited because prior research has mainly focused on gender bias, or the industry and the novelty of the startup as potential reasons for the discrimination against female-led startups. We contribute to this discussion and draw on the theory of gender homophily to explain the effect of gender equality on the gender funding gap. We suggest that in the EU countries with high Gender Equality Index, the reason for the gender funding gap is the sector of the startup, while in the EU countries with low Gender Equality Index the reason for the discrimination is the gender bias. Based on our pilot experiment, we will conduct a 3x3 between-subject online experiment and complement it with secondary data from the Crunchbase dataset and qualitative interviews. Our findings would suggest that we should approach the problem of the gender funding gap in different ways depending on the country. These findings have important implications for research and practice.

### ***Parallel session 3*** (Sitzungssaal 6/Conference room 6, AD building) English (09:45-11:15)

**Workshop 3: Human Rights at the Centre of Workplace Sexual Harassment Prevention System with the Sustainable Development Goals as the Framework.** Fransiska Tirtoadisurja, *Business Innovation Research Dev (BIRD) Consultative Status to UN ECOSOC*, Nursyahbani Katjasungkana, *Legal Aid for Women Indonesia*, Kristina Petrishcheva, *Albrecht Federal Scientific Centre of Rehabilitation of Disabled*, Karen Maher, *SmartCulture & Noor Tazka, She Initiative*.

#### **Abstract**

The International Labour Organization (ILO) mentioned that 1 in 5 workers worldwide were exposed to workplace sexual harassment. In Australia, this number is higher in particular industries that can reach up to 81% (Safe Work Australia 2022). However, there are only 17% of the workers made a formal complaint about the harassment (Australian Human Rights Commission [AHRC] 2020).

Sexual harassment survivors reported experiencing post-traumatic stress disorder (PTSD), depression, stress, and anxiety (National Sexual Violence Resource Centre [NSVRC] 2016). This should raise concerns because of the serious sexual harassment impacts to the survivors which seems imbalanced with 83% of the cases being unreported (AHRC 2020). Knowing the reputational and financial costs of businesses (NSVRC 2016), is it true that these were reasons that businesses discourage workers from reporting their sexual harassment experience?

Have our legal systems done enough to protect the victim from further re-traumatization or otherwise exposed them to more trauma with victim blaming and the draining legal processes? How to create systems that put survivors at the heart of the processes? This workshop will unpack the existing sexual harassment-related legal systems with a case study of New South Wales, Australia, with the help of Sustainable Development Goals (SDG) 5 - Gender Equality as the main framework.