

# Gendered Knowledges: An Interdisciplinary Module in the Making

Final Report October 2013

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## Introduction

Gendered Knowledges was funded by IATL's Strategic Project funds in order to fulfill the following aims:

*This project will investigate, through workshops, seminars, discussions and innovative experimental teaching events, the benefits and challenges of interdisciplinary teaching and student-based research around the themes of gender and sexuality ...*

*The project will produce at least one ... interdisciplinary taught MA module which could be available to all MA students in the University. This would build on the principles of the University's commitment to developing interdisciplinary curricula and pedagogy.*

This final report outlines the activities of the project during the period of funding between January –July 2013, with indications of ongoing and future work. There is a dedicated project website [www.warwick.ac.uk/go/genderedknowledges](http://www.warwick.ac.uk/go/genderedknowledges) which contains a great deal of information in the form of blogs, papers, video and visual documentation of events, and summaries of social media coverage of the project. This content will be linked to rather than replicated here.

The report is structured as follows. The first section (1) **Methodology** describes the establishment of the project team and outlines key decisions and events that structured the project. Three following sections deal with substantive outcomes from the project: (2) work around

**Interdisciplinarity; (3) Experiential Learning; (4) current and future work** including possible content for new modules.

## **(1) Methodology**

The project has been underpinned throughout by principles of feminism and critical pedagogy (Freire, 1996; hooks, 1994) In practice this entailed finding ways of working together and with others which were collaborative, experimental, politically engaged and reflexive. The project began by recruiting a team from across the university. The team was led by Dr Cath Lambert (Sociology). Dr Sam Lyle, a postdoctoral researcher from Sociology, joined Cath as Academic Coordinator for the project, responsible for managing the day to day work of the project, supporting the team of four research assistants, and leading on the theme of activism or 'experiential learning'. Research assistants were Dr Anna Sloan (Film Studies); Katharina Karcher (German); Emma Beckett (Sociology); Lana Tatour (PAIS). We had hoped to recruit from the Science Faculty but did not receive any applications. We did have fantastic applications from many other departments and had a lively day of interviews and activities. Many of the candidates who did not get offered a formal post stayed involved in the project on a voluntary basis. Full profiles of the project team members are available on the project website [www.warwick.ac.uk/go/genderedknowledges/aboutus/](http://www.warwick.ac.uk/go/genderedknowledges/aboutus/).

Given the interdisciplinary focus of the project and the disciplinary 'located-ness' of all members of the team, we decided that Sam co-ordinate the project from IATL's offices and we also held frequent team meetings there. In addition to the core team we drew on the wider support of volunteers and of an 'advisory group' made up of people from within and outside the university with an active interest and/or expertise in the development of interdisciplinary gender based postgraduate programmes. Members of the advisory team were kept updated on the activities and asked to support the project by communicating events within their departments and faculties. Many members were more actively involved including attending, and contributing, to events.

We established four broad 'themes' at the outset, with a team member being nominally responsible for that theme, as a way of

structuring the activities. These themes were Interdisciplinarity (Katharina), Queer (Lana), Bodies (Emma) and Power (Anna). This was a contentious process, and questions and critical discussion over why these themes and not others, and how the themes resonate differently in distinct disciplinary languages, continued throughout the project. More information on the themes is available at [www.warwick.ac.uk/go/genderedknowledges/themes/](http://www.warwick.ac.uk/go/genderedknowledges/themes/).

During the funded period we produced a diverse programme of events – ‘pedagogic experiments’ (following Rancière 1991) which would enable us to both understand further and critique ideas of interdisciplinarity in the context of gender/sexuality teaching and learning and – to some extent – generate content for M level modules. Nine events were devised and led by members of the team during this six month period: all were well attended and well documented. Information and documentation in a range of formats on each event can be accessed at: [www.warwick.ac.uk/go/genderedknowledges/events/](http://www.warwick.ac.uk/go/genderedknowledges/events/).

Freire, Paulo (1996) *Pedagogy of the Oppressed*, Penguin.

books, bell (1994) *Teaching to Transgress: Education as the Practice of Freedom*, Routledge.

Rancière, Jacques (1991) *The Ignorant Schoolmaster: Five Lessons in Intellectual Emancipation*, Stanford University Press.

## (2) Interdisciplinarity

As interdisciplinarity itself was at the heart of the project we made it a theme in its own right and dedicated time to thought and dialogue around it as well as to *doing* interdisciplinarity in the form of activities and devising curricula content. We benefited from the experience of Dr Maria do Mar Pereira (then at Centre for Interdisciplinary Gender Studies, University of Leeds, now in Sociology at Warwick) at a discussion event [www.warwick.ac.uk/go/genderedknowledges/events/](http://www.warwick.ac.uk/go/genderedknowledges/events/) [/pereira](#), and two reading groups were structured around key interdisciplinary texts. Materials and commentary on these events, including blog postings reflecting on them, can be

accessed on the website  
[www.warwick.ac.uk/go/genderedknowledges/events/  
/readinggroup](http://www.warwick.ac.uk/go/genderedknowledges/events/readinggroup).

We did not expect to find any easy ‘answers’ to, or indeed consensus around, the question of interdisciplinarity. If anything, our work confirms interdisciplinarity as a site of generative struggle over meaning and value. We would argue that it provides important and fertile terrain for pedagogy around gender and sexuality. We would also suggest that its terms of use be continually under critical review and that any pedagogy aspiring to ‘radical’ forms of interdisciplinarity is mindful of the ways interdisciplinary discourse and practice can easily be co-opted into normative and neo-liberal regimes.

An academic paper based on these debates is currently being co-written by Katharina Karcher and Cath Lambert.

### **(3) Experiential Learning**

This section has been written by Sam Lyle and presents discussion on the relationship between activism and theory within feminist teaching and the focus on ‘experiential learning’, which has emerged from our work on this project.

#### ***Feminists and Feminism: mind the rhetorical gap***

Recently on route to work I turned on the radio and was delighted to be catching the end of an interview with feminist Laura Bates from the Every Day Sexism Project (<http://everydaysexism.com/>) and feminist author and activist Beatrix Campbell (<http://www.beatrixcampbell.co.uk/>) on BBC Radio 4’s flag ship news programme Today (listen to it here <http://www.bbc.co.uk/programmes/p01ddsb5>). I was pleased not just because the piece highlighted the issue of online abuse that feminist activists experience but because it brought together two ‘generations’ of wonderful feminists. It was perhaps the bringing together of an older and younger feminist that led the (male) interviewer to ask a question that piqued me; his question was premised on the assumption that there are now and have always been fundamental difference between ‘old’ feminism and ‘new’ feminism, feminist activists and feminist academics. He alluded to debates which position feminist activist and feminist theorists as oppositional, problematic,

somehow at odds with one another. This 'debate' is something that has been background noise for me for some time; as a feminist activist, student, parent and academic I have come across the idea that feminist theory is competing with or works against feminist activism, that the two are in separate camps and do not share the same language or worse similar goals. This has been increasingly argued as feminist academics have fought for and won (partial) academic institutional legitimacy in some places. Within the British context the arguments go something like this, academic feminists sit in their ivory towers writing dense, impenetrable (but to a lofty few) texts. Meanwhile, unlike academic feminists who are portrayed as removed from the 'real world,' activist (read 'real') feminists are at the grassroots, organising around 'real world' issues such as violence against women, low and unequal pay, equal rights (the specifics change and evolve). Activists are characterised as getting their hands dirty out on the streets fighting for women's rights and taking practical action to change women's lives for the better while academics keep their hands clean and themselves safe. From this perspective activists are the heroines while academics (while not the villains) are devalued by reproducing their privilege in relative comfort.

One only has to think of the feminist mantra 'the personal is political' to know that the division of feminists into intellectuals and activists is absurd. One can do both and even if one doesn't, one owes a debt to the other and for many of us there isn't a great distinction between one and the other in our own experiences. Journalists opt for the lazy interview when they try to pitch one 'type' of feminist against another without articulating where the often-meaningful differences between feminists lie. I have always smelled a divisive rat at work in these debates and yet it should not be entirely dismissed as the work of the patriarchy, especially when the debate emanates from feminists themselves. Although I am now an academic I am not a scholar of feminist theory and so when trying to get my head around the works of Feminist Theorists such as Judith Butler or Luce Irigaray I have longed to get my feet onto the streets, to grab a placard, to scream and shout about the injustices that I am learning about. However disciplinary idiosyncrasies and traditions aside, theorising about sex/gender is hard, making sense of people's lives and experiences within the context of sexism, misogyny, violence and oppression is not easy and this

has led to the writing of some dense and difficult intellectual work. Having the ability, time and institutional space to even contemplate writing a feminist book requires a privilege that most feminists (and would be feminists) do not have access to. Others may not have the inclination even if they do have the privilege and many feminists are indeed more concerned with actively outlining and demanding the change needed to materially improve women and girls lives. This project and the proposed module would like to take on these relationships between feminism, in theory and in practice.

The journalistic cheap trick that simplistically pitches one type of feminist against another belies the deep and wide ranging differences amongst feminists which are drawn along much more complicated lines than Intellectuals V Activists can account for. Before and beyond the academy, women have recognised social injustice when they have encountered it and done something about it in small, big, subversive, imaginative, loud, quiet, clever, creative ways; solo, in groups, in hope, in anger, in solidarity, but always against opposition. Having said that, behind the dichotomy there is some semblance of truth which rests on the experiences of feminists. Some feminists *are* situated in privileged social locations such as academe which allows us to intellectualise our experiences, to have a voice beyond the demonstration, to publish, teach and generate many other ways of legitimising and disseminating our feminist research and views. The existence of gender and women's studies courses has enabled students to do similarly.

In the UK like many places all over the world we are currently witnessing a feminist movement which is on the streets and online, within and outside of the academy where the phrase 'the personal is political' is being re/articulated. This is an enduring aspect of all feminist movements. This phrase in its simplicity contains the lived complexity of women's lives. The personal insists on a person, an individual whose very embodiment is the site for a life lived under/in/through/against/with sexism. Depending on the specifics of that body (our bodies) we need to think about how we are sexed, gendered, 'raced' physically abled, where we live in the world and how we are located and positioned; that is the political. The political is one way of responding to lived experience. The political is a combination of action and reflection, theorising is a part of reflection. The eminent

North American Black feminist Patricia Hill Collins (2013) argues for the importance of intellectual activism and here I will argue for the worth of activism intellectualised and perhaps most importantly for the centrality of our embodied experiences in both of those enterprises. Feminists have always utilised their experiential knowledge (however disguised it needed to be to become legitimate!). This module aims to bridge the rhetorical gap in feminism through a radical pedagogical project by re/producing an experiential learning space for students to explore how the personal is political and intellectual too.

### *What is Experiential learning?*

This section articulates how bridging the rhetorical gap can be done using experiential learning (EL) as a foundational teaching and learning praxis. First I will introduce the concept of experiential learning before looking in more detail at how it could be implemented for this project. Definitions of what constitutes experiential learning are fuzzy in the literature. Advocates of EL contrast it with traditional teaching and learning methods the former as active and the latter as passive but on what basis? Sitting and listening to a lecture is after all an experience, it is one in which reflection and writing or other forms of representations can demonstrate that 'learning' has taken place. Moon (1999) suggests that this leads to the problem that everything, including the most traditional forms of teaching and learning, can be labeled an 'experience'. It therefore becomes difficult to see what the differences are for those who claim that they are taking an experiential approach. However as Moon argues it becomes clear that what proponents mean when they talk about EL in a higher educational setting is that it can be distinguished from traditional lecture/seminar based learning and 'refers to the organizing and construction of learning from observations that have been made in some practical situation, with the implication that the learning can then lead to action (or improved action)' (Moon, 1999 p.20). The learning is said to occur not just (or even) at the point of the doing but during stages of reflection (another term problematically and un-clearly deployed within the literature). People can learn through practical tuition and or on a trial and error basis or from past experiences either work-based or personal. Evans argues that for HE 'the simple observation that people can learn without necessarily being

taught has potential dramatic implications' (Evans, 2000 p. 26).

There are a number of claims made by advocates of EL: it is argued that when students engage in experiences that take them away from traditional classroom experiences it enables theory to 'come alive' which in turn fosters better learning experiences<sup>1</sup>. The foremost proponent of EL, David Kolb (1984), drew on multiple disciplines to argue for the importance of EL. His work advocates EL within a context where education is in triad with personal development and the workplace; this triad is most commonly advocated within educational settings where students are studying applied subjects such as Business Studies, Accountancy, Medicine and so on. Advocates of EL argue for its role in education largely based on the ways in which it connects abstract classroom based learning to the 'real world' of employment and thereby facilitating students 'employability' by making them 'work place ready'.

In an academic setting EL does not happen simply on the virtue of having had some experiences. Reflection on and articulation about those experiences is necessary for learning to be suitable for academic credit. Beard and Wilson (2006) layout the various ways in which the learning processes has been conceptualised by the foremost proponents of EL - Kolb, Dewey and Lewin. A common thread throughout their work is the importance of having an opportunity to reflect, refine or change one's thoughts, opinions, beliefs and knowledge based on experience. They argue that reflection enables us to turn our every-day experiences into learning experiences and therefore mechanisms that allow people to individually or collectively reflect and record that reflection are crucial to EL. Experiential learning is, according to Baker *et al* (1997 p. 15), an approach to education which 'seeks to develop a conversational space where the praxis between reflection and action can occur'. They make a distinction between knowing through concrete experience which they term apprehension and knowing through abstract concepts which is comprehension. They argue that 'how we learn in conversation is based on the complex interrelationship of these two knowing processes' (*ibid*). Learning can occur through the dialectic of apprehension and comprehension something that they term 'integrated knowing' (*ibid* p.8). Baker *et al* (2005) argue that

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<sup>1</sup>By better learning experiences I mean those that are more meaningful to students in terms of their critical engagement with the subject matter.



conversation is distinct from just talking and can be learned and must be practiced in order to facilitate good reflective learning experiences. But what does it mean to reflect; does simply thinking about an experience mean you are reflecting upon it? Moon (1999) is, again, critical of the fuzzy ways in which the idea of reflection is deployed in the literature. This is something that the authors of this course would need to 'reflect' on in order to outline the exact nature and form reflection would take on this module and how it fits with the wider aims of EL in general and University requirements in particular. EL can be understood as learning from our experiences, learning from doing something practical, but it should not be considered as simply having had a set of experiences. The learning happens from a particular set of experiences through their examination and reflection. Beard and Wilson (2006 p. 2) define experiential learning (EL) as 'the sense-making process of active engagement between the inner world of the person and the outer world of the environment'. Holistic and active engagement underpins EL and necessarily involves the 'whole person, through thoughts, feelings and physical activity.

In key texts EL is talked about in two main ways, firstly as a way of including people into academic programmes who may not have a history of academic credentials but who do have a history of other types of experiences. This has been a dominant model in Adult Education despite the lack of rigorous evidence that Adult Learners either enjoy or benefit from EL as opposed to other forms of teaching and learning. Secondly EL has been brought into academic courses in the form of placements or work experience as a way of bringing 'real world' experiences into more traditional academic environments, advocates of this type of EL argue that the activity anchors the learning in the learner and therefore serves as a 'better' learning experience in the sense that it is retained. Furthermore it is argued that EL is better suited for learning in which there will be a real world application for the knowledge in future employment settings. Experiential learning is a core component of vocational training from plumbing to medicine. Away from vocational education academics have advocated experiential learning as an important component of higher education since the 1970s especially those based in disciplines which deal with the 'real world' such as those within the social sciences (Parillar and Hesser, 1998). Reviewing the role of EL in Sociology degrees in higher

education in the USA, Mooney and Edwards (2001) argue that it has a useful role to play in students education but that poor practices leads to disengagement with both the theory and the practice at the heart of the exercise. They argue that EL works best within a Sociological framework when EL opportunities are well thought through, highly structured and with thoughtful and clearly articulated expectations for both students and for those in contact with them through the activity/experience. In other words having an experience for the sake of it is not enough. The association of EL with vocational courses and its positive role in facilitating 'employability' in learners has perhaps contributed to its status as distinct from the more traditional intellectual pursuits carried out in elite universities such as lectures, seminars and theory building. However EL isn't instead of theoretical knowledge or in opposition to it but is instead perhaps best thought of as an integral and necessary part of it. EL is not a panacea for frustrated educators but requires thoughtful and careful planning into the curriculum and in the communities with which they enter into a relationship (Mooney and Edwards, 2001).

It has so far been argued that EL is already a valued academic practice in vocational training and affords students opportunities to gain 'real world' experiences which employers are said to value. EL is also recognised to be a way in which students can gain academic credit for their out-of-education experiences. Furthermore those familiar with Open Space Learning (OSL) and other radical approaches to pedagogy will also recognise the ways in which EL shares some of their features such as de-centering the teacher, moving away from traditional and constraining teaching environments and engaging students in challenging working methods (Monk *et al*, 2011). All of these benefits of EL can usefully be incorporated into the Gendered Knowledges module but I believe that its greatest strength is the potential that it has for bridging the rhetorical gap between feminist academics and activists. It is perhaps too obvious to mention that the practical experiences available to the experiential learner require an embodied presence, that the reflection required for good EL in HE involve thinking about how one felt or behaved in any given moment or setting, and yet thinking critically or at least reflectively about the body is conspicuously absent in traditional EL texts despite its necessary presence. Feminists within the academy, perhaps more than others, have focused on

the body and embodiment in their work, some of them have considered their own embodiment and how this relates to their intellectual enterprises (Collins, 2013). Good practice within EL would be wise to use the excellent feminist scholarship in this area to inform the whole process; in particular I think that EL offers feminists the opportunity to move away from a tendency within Anglo-Saxon feminism to look at the “plight” of other women. A module framed by EL is in a position to strongly locate the situatedness of students’ bodies as well as taking account of the positionality of the bodies of other people encountered on the course, in theory and in practice. Therefore any form of EL on a feminist module must facilitate students to think critically and reflexively about their own embodiment because if we don’t situate the self through our pedagogy we could be in danger of making a feminist course all about the ‘other’ and therefore rhetorically reproducing a whole range of local and global inequalities. This short overview of what EL is or can be highlights the potential for experiential and other forms of learning to come together. This module intends to make the most of EL practices by recognising that students come to us having learnt from a whole range of experiences without having been formally taught and that appropriate moments and forms for reflection are a way of situating those experiences through, within and against existing theoretical frameworks. Taking an EL approach by embedding practical opportunities into the module will allow students to extend their learning in a holistic manner and in such ways as to bridge the gap between feminist theory and practice.

Baker, A.C., Jensen, P. J., Kolb, D. A (2005) ‘Conversation as Experiential Learning’. *Management Learning* Vol. 36(4): 411-427

Baker, A.C., Jensen, P. J., Kolb, D. A (1997) ‘In Conversation: Transforming Experience into Learning’ *Simulation Gaming* Vol. 28 (6): 6 - 12

Beard, C. and Wilson, J.P. (2006) *Experiential Learning: A best a practice Handbook for educators and Trainers*. Kogan Page. London.

<http://www.bbc.co.uk/programmes/p01ddsb5> [accessed 29.07.2013]

<http://www.beatrixcampbell.co.uk/> [accessed 11.09.2013]

Collins, P. H. (2013) *On Intellectual Activism*. Temple University Press. Philadelphia.

Evans, N. (2000) 'AP (E)L: Why? Why? How? Setting the International Scene' *Experiential Learning Around the World*. N. Evans (Ed). Jessica Kingsley Publishers. London.  
<http://everydaysexism.com> [accessed 11.09.2013]

Freire, P. (2000) *Pedagogy of the Oppressed*. London. Continuum.

Kolb, D. A. (1984) *Experiential Learning: Experience as the Source of Learning and Development*. Prentice Hall. New Jersey.

Moon, J. A (2004) *A Handbook of Reflective Learning and Experiential Learning. Theory and Practice*. RoutledgeFalmer Oxon.

Mooney, L.A., and Edwards, B. (2001) 'Experiential Learning in Sociology: Service Learning and Other Community-Based Learning Initiatives'. *Teaching Sociology*, Vol. 29 (2): 181-194

Monk, N., Chillington-Rutter, C., Neelands, J., Heron, J. (2011) *Open-Space Learning: A Study in Transdisciplinary Pedagogy*. Bloomsbury. London.

Parilla, P.F and Hesser, G.W (1998) 'Internships and the Sociological Perspective: Applying Principles of Experiential Learning' *Teaching Sociology*, Vol. 26, (4): 310-329

#### (4) Current work

The project has now moved into a new phase post-IATL funding, and its immediate concerns are:

- A small group of people working on progressing the modules through approval working closely with The Centre for the Study of Women and Gender (CSWG), the Doctoral Training Centre (DTC), the Centre for Interdisciplinary Methodologies (CIM) and of course IATL. The module(s) will be put forward early 2014 for consideration by IATL's Interdisciplinary Module Review team.
- Publication of an academic paper on the theme of interdisciplinarity.
- Generation of the curricula content, pedagogies and necessary personnel to recruit and run these module(s) from September 2014.

Draft module outlines have been generated by the project team, based on the events and discussions held during the funded

period of the project. These outlines are produced here in full as they contain a great deal of interesting reflection on the work of this project. However, these are 'thinking pieces', designed to explore a number of possible ways in which what we have discovered and generated on this project can be turned into sustainable forms of teaching and learning in the form of postgraduate level interdisciplinary modules. **The people and topics named do not therefore suggest concrete proposals but rather reflect the interests and input of people who have participated in the project and whose work we have been inspired by.** Some of these suggestions may make it through the important bureaucratic journey that all module proposals have to travel, some may not. Please read them in that spirit!

### **Suggested Module Content**

We envisage that this interdisciplinary 10 week module will be divided into a 5 fortnightly sessions. Each week there will be an information session, an Experiential Learning (EL) session and a group session. These will be informed by students' independent reading, blogging (public) and journal (private). All aspects of the course are compulsory to gain full academic credit. The information session will sometimes be a lecture, information relevant to that week's EL session, film showing or any other form of session closely related to a more standard pedagogic space. The EL session is outlined in each week and is designed to be a group and or an individual practical experience which will stimulate or inform the other components of the module. The time taken for the EL session is a pertinent issue and could be dealt with by describing it not as contact time but as independent work. EL sessions will vary greatly in length. The EL session is not a pleasant distraction or mere novelty but should be presented as a central aspect of the module. The group session is similar to the more traditional seminar however students should be appropriately facilitated to generate the questions that are most meaningful to them. We believe that a 90 minute group session is appropriate at M-level and well suited for the amount of content students will be expected to engage with. Group session tutors roles are to tease out the links between all aspects of the course and to devise strategies to allow students to be critically engaged and reflective of that week's material and in time to build connections across the

course. Our thoughts on assessment were relatively underdeveloped but were imagined to consist of blogs and a longer pieced based on their journals which examined their experiences of the module in general and focused strongly on one particular EL session. Nick Monk has a developed a very interesting creative journal assignment for his *Identities* module which we thought would be a great starting point for thinking about assessment for this module. We imagine that explicit 'hopes for learning' (i.e. learning outcomes) will be detailed and refined as the module goes through the University's bureaucratic processes.

Members of the GK team have put together some suggested content in the format outlined above and therefore include an information session, EL session and reading list. The suggested content below has been researched and written broadly in keeping with the GK projects themes. They are: Activism Intellectualised/Intellectual activism, The Gendered Queer Body and Science OR The intersectional Body, The Gendered Sporting Body, The Caring Body.

### **Intellectual Activism and Activism intellectualised – written and researched by Sam Lyle**

**Information Session: 1 -2 hours overview of the course its themes, the role of EL, sessions and their relationship to assessment. Followed by a lecture by Maria do Mar Pereira drawing on the key readings.**

#### **Key Reading:**

- Collins, P. H. (2013) *On Intellectual Activism*. Temple University Press. Philadelphia. (2 x chapters of your choice)
- Banyard, K. (2010) *The Equality Illusion*. Faber and Faber. London.
- Pereira, M. d. M ( 2012) 'Uncomfortable classrooms: Rethinking the role of student discomfort in feminist teaching'. *European Journal of Women's Studies* 19: 128
- Yoder, J. D., Tobias, A., Snell, A. F. (2011) 'When Declaring "I am a Feminist" Matters: Labeling is Linked to Activism'. *Sex Roles*. 64:9-18

#### **Further Reading:**

- Code, L (2006) 'Women Knowing/Knowing Women: Critical-Creative Interventions in the Politics of Knowledge'. In: Kathy Davis, Mary Evans and Judith Lorber (eds) *Handbook of Gender and Women's Studies*. London: SAGE, pp. 146-166.
- Dean, J. (2010) 'Feminism in the Papers: Contested Feminisms in the British Quality Press'. *Feminist Media Studies*, 10(4): 391-407
- Griffin, G. (2005) (ed). *Feminist Activism in the 1990s*. Taylor and Francis. London.
- Johnston, J. and Taylor, J. (2008) 'Feminist Consumerism and Fat Activists: A Comparative Study of Grassroots Activism and the Dove Real Beauty Campaign' *Signs* Vol. 33, 4 pp. 941-966
- McRobbie, A. (2004) 'Post-feminism and popular culture', *Feminist Media Studies*, Vol. 4: 3, pp. 255-264.
- Moon, J. A (2004) *A Handbook of Reflective Learning and Experiential Learning. Theory and Practice*. RoutledgeFalmer Oxon.
- Mooney, L.A., and Edwards, B. (2001) 'Experiential Learning in Sociology: Service Learning and Other Community-Based Learning Initiatives'. *Teaching Sociology*, Vol. 29 (2): 181-194
- Monk, N., Chillington-Rutter, C., Neelands, J., Heron, J. (2011) *Open-Space Learning: A Study in Transdisciplinary Pedagogy*. Bloomsbury. London.
- Pereira, M. d. M (2012) 'Feminist theory is proper knowledge, but ...':The status of feminist scholarship in the academy'. *Feminist Theory* 13(3) 283-303
- The WASS Collective (2007) 'Gender Transformations in Higher Education' *Sociological Research Online, Volume 12, Issue 1*,  
<<http://www.socresonline.org.uk/12/1/lambert.html>>

**Information Session: 1 -2 hours** To get students going gently on EL a DIY activism workshop will be facilitated by a feminist campaigning group (local, national or global to be agreed by course directors) Suggestions include UK Feminista as Kat Banyard author of the recent popular feminist text *The Equality Illusion* is a director, Coventry Women's Voices, WASS, Southhall Black Sisters.

**Group Session:** Activity to generate relevant questions to be discussed and allow for engagement and reflection with all materials from that week.

## The Gendered Queer Body and Science – Researched and written by Katharina Karcher

**Information session:** Lecture by **Prof Siobhan Quenby** (Professor of Obstetrics Honorary Consultant Obstetrician at the University Hospital Coventry and Warwickshire and Warwick Medical School) or someone else on gender and prenatal Diagnostics

### Key Reading:

- Karen Barad “Getting Real: Technoscientific Practices and the Materialization of Reality”, in: *Meeting the Universe Halfway : Quantum Physics and the Entanglement of Matter and Meaning* (Durham and London: Duke, 2007), pp.189-246.
- Myra J. Hird “Gender's nature: Intersexuality, transsexualism and the ‘sex’/’gender’ binary”, in: *Feminist Theory*, December 2000 1: 347-364
- Nina Lykke “Intersectional Gender/Sex : A Conflictual and Power-Laden Issue” and “Genealogies of Doing” in: *Feminist Studies: A Guide to Intersectional Theory, Methodology and Writing* (London/New York: Routledge, 2010).

### Further Reading:

- Karen Barad “Posthumanist Performativity: Toward an Understanding of How Matter Comes to Matter,” in: *Signs: Journal of Women in Culture and Society*, vol. 28, no. 3, Spring 2003
- Judith Butler “Performative Acts and Gender Constitution: An Essay in Phenomenology and Feminist Theory”, in: *Theatre Journal*, Vol. 40, No. 4. (Dec., 1988), 519-531.
- Judith Halberstam, Excerpt from: *The Queer Art of Failure* (Durham: Duke University Press, 2011).

**EL Session:** Queer encounters. Venue: everybody should feel safe and comfortable at all times – It might be a good idea to choose a venue that is not on campus

- Part 1: Invite queer activists and/or performers from Birmingham or Coventry to give a workshop on drag, during which people can dress up as drag kings and queens and explore male femininity and female



masculinity with a range of accessories (e.g. make up, wigs, clothing, etc)

- Part 2: The group as a whole goes to a drag show or participates in a rehearsal of 'Rainbow Voices'. Rainbow Voices is a Midlands based choir which was established in 1995 with the intention of providing an opportunity for lesbian, gay, bisexual, transgender people and their friends to meet together in a safe space and celebrate their diversity in song. Participants who feel comfortable with the idea can stay dressed up for this part.
  
- Part 3: Debrief and change of clothes

**Group Session:** Activity to generate relevant questions to be discussed and allow for engagement and reflection with all materials from that week.

*OR*

### **Queering Intersectionality**

**Information session:** Lecture by **Dr Rahul Rao** (SOAS), **Prof William Spurlin** (Sussex), or someone else on queering gender and race

### **Key Reading:**

- William J. Spurlin: "Broadening Postcolonial Studies/Decolonizing Queer Studies", in: John Carter Howley (ed.) *Postcolonial, Queer: Theoretical Intersections* (Albany: State University of New York Press, 2001) 185-206.
- Susan Bordo "Cassie's Hair", in: Stacy, Alaimo and Susan J. Hekman (eds.) *Material Feminisms* (Bloomington, IN: Indiana University Press, 2008) 400-424.
- Judith Halberstam "Drag Kings: Masculinity and Performance", in: *Female Masculinity* (Durham: Duke University Press, 1998), 231-266.

### **Further Reading:**

- Jasbir K Puar *Territorist assemblages : homonationalism in queer times* (Durham : Duke University Press, 2007)

**EL session:** on gender, race, class, space and consumption in the West Midlands. Venue: Polish shops in the south of Leamington Spa, Pakistani and Afghani shops in Stoney Stanton Road in Coventry, small shops in Wood End in Coventry, the market in Kenilworth, African shops in Birmingham, a Health Food Store in Earlsdon, and other places. Only condition: they need to choose places and shops, with which they are not familiar. The task: To prepare a meal for other people in the group, students shall explore and shop in a part of Leamington Spa or Coventry that they don't know. Later, they prepare the food that they have bought for others in the group. Students have to document all stages of the process. Based on notes that they took during their shopping trip and the cooking process, the students shall then reflect on their experiences (e.g. in a blog post). Why have they not been in this part of town before, and what do they associate with it? Did they feel safe/welcome/uncomfortable/different in these parts of town? If so, why? How have they experienced the cooking process?

**Group session:** Activity to generate relevant questions to be discussed and allow for engagement and reflection with all materials from that week.

### **The Gendered Sporting Body – Researched and written by Emma Becket**

**Information session:** Karen Throsby

**Key reading:**

- Scott, S(2010) How to Look Good (Nearly) Naked: The Performative Regulation of the Swimmer's Body, *Body & Society* 2010 16: 143
- Throsby, K (2013), 'You can't be too vain to gain if you want to swim the Channel': Marathon swimming and the construction of heroic fatness, *International Review for the Sociology of Sport*
- Throsby, K (2013), 'If I go in like a cranky sea lion, I come out like a smiling dolphin': marathon swimming and the unexpected pleasures of being a body in water, *Feminist Review*, 103: 5-22
- Markula, P (2003) The technologies of the self: sport, feminism, and Foucault, *Sociology of Sport Journal*, Vol. 20(2): 87-107

### Further Reading:

- Krane, V (2001) We Can Be Athletic and Feminine, But Do We Want To? Challenging Hegemonic Femininity in Women's Sport, *Quest* Vol 53(1): 115-133
- Sheila Scraton, Anne Flintoff (eds), (2002) *Gender and Sport: A Reader*, London: Routledge Chapman & Hall
- Markula, P and Pringle, R (2006) *Foucault, Sport and Exercise: Power, Knowledge and Transforming the Self* London: Routledge

**EL session:** 30 minute group swimming session in which students are welcome to swim on their own, swim and talk, not swim but be pool side. This session is potentially problematic for a number of reasons especially where students are not used to public swimming. However if managed carefully and in conjunction with the Sports Centre we think that this could work well, even for non or not confident swimmers. (*Book closed session at pool*)

**Group session:** Activity to generate relevant questions to be discussed and allow for engagement and reflection with all materials from that week.

OR

**Information session:** Caitlin Fisher: The Feminisation of Women's Football in Brazil

### Key Reading:

- Caudwell, J (1999) 'Women's Football in the United Kingdom: Theorizing Gender and Unpacking the Butch Lesbian Image', *Journal of Sport and Social Issues*, Vol. 23(4): 390-402
- Krane, V (2001) 'We Can Be Athletic and Feminine, But Do We Want To? Challenging Hegemonic Femininity in Women's Sport', *Quest* Vol 53(1): 115-133
- Scraton, S (2005) 'BEND IT LIKE PATEL': Centring 'Race', Ethnicity and Gender in Feminist Analysis of Women's Football in England', *International Review for the Sociology of Sport*, Vol 40(1): 71-88
- Mean, L (2001) 'Identity and Discursive Practice: Doing Gender on the Football Pitch', *Discourse Society* vol 12(6): 789-815

### Other reading:

- Harris, J (2005), 'The Image Problem in Women's Football', *Journal of Sport and Social Issues* vol 29(2):184-197
- Harris, J (2002) 'Femininity, Masculinity, Physicality and the English Tabloid Press: The Case of Anna Kournikova', *International Review for the Sociology of Sport*, vol 37(3-4):397-413
- Cashmore, E Cleland, J (2012), 'Fans, homophobia and masculinities in association football: evidence of a more inclusive environment', *The British Journal of Sociology*, vol 63(2): 370-387
- Sheila Scraton, Anne Flintoff (eds), (2002) *Gender and Sport: A Reader*, London: Routledge Chapman & Hall
- Markula, P and Pringle, R (2006) *Foucault, Sport and Exercise: Power, Knowledge and Transforming the Self*. London: Routledge
- Markula, P (2003), 'The technologies of the self: sport, feminism, and Foucault'. *Sociology of Sport Journal*, Vol. 20(2): 87-107

**EL session:** approximately 90 minute Group to spectate a match played by Coventrians Ladies FC *or* Join a training session with the team *Or* there is a full women's football league at Warwick university  
( <http://www.pitchero.com/clubs/coventrysphinxladies/> )

### Group Session:

Activities to generate relevant questions to be discussed and allow for engagement and reflection with all materials from that week.

### Further Sports reading list

Bäckström, A (2013) *Gender Manoeuvring in Swedish Skateboarding: Negotiations of Femininities and the Hierarchical Gender Structure*, *Young* Vol. 21(1): 29-53  
Barker-Ruchti, M and Tinning, R (2010) *Foucault in leotards: corporeal discipline in women's artistic gymnastics*, *Sociology of Sport Journal*, 27: 229-250

Butler, D Charles, Nickie, (2012), *Exaggerated femininity and tortured masculinity: embodying gender in the horseracing industry*, *The Sociological Review*, Vol. 60(4): 676-695

Caudwell, J (1999) *Women's Football in the United Kingdom: Theorizing Gender and Unpacking the Butch Lesbian Image*, *Journal of Sport and Social Issues*, Vol. 23(4): 390-402

Carlson, J (2010) *The female significant in all-women's amateur roller derby*, *Sociology of Sport Journal*, Vol. 27 (4): 428-440

Cashmore, E Cleland, J (2012), *Fans, homophobia and masculinities in association football: evidence of a more inclusive environment*, *The British Journal of Sociology*, Vol. 63(2): 370-387

Chapman, G E (1997) *Making weight: lightweight rowing, technologies of power, and technologies of the self*, *Sociology of Sport Journal*, Vol. 14: 205-223

Chimot, C (2010), *Becoming a man while playing a female sport: The construction of masculine identity in boys doing rhythmic gymnastics*, *International Review for the Sociology of Sport*, Vol. 45(4): 436-456

Crossley, N. (2004) *The circuit trainer's habitus: reflexive body techniques and the sociality of the workout*, *Body and Society*, Vol. 10 (1): 37-69.

Fabrizio Pelak, C (2005), *Negotiating Gender/Race/Class Constraints in the New South Africa: A case Study of Women's Soccer*, *International Review for the Sociology of Sport*, Vol. 40(1):53-70

Finley, N (2010) *Skating Femininity: Gender Maneuvering in Women's Roller Derby*, *Journal of Contemporary Ethnography*, Vol. 39(4): 359-387

Halbert, C (1997), *TOUGH ENOUGH AND WOMAN ENOUGH: Stereotypes, Discrimination, and Impression Management Among Women Professional Boxers*, *Journal of Sport and Social Issues*, Vol. 21(1):7-36

Harris, J (2002) *Femininity, Masculinity, Physicality and the English Tabloid Press: The Case of Anna Kournikova*, *International Review for the Sociology of Sport*, Vol. 37(3-4):397-413

Harris, J (2005), *The Image Problem in Women's Football*, *Journal of Sport and Social Issues* Vol. 29(2):184-197

Krane, V (2001) *We Can Be Athletic and Feminine, But Do We Want To? Challenging Hegemonic Femininity in Women's Sport*, *Quest*, Vol. 53(1): 115-133

- Markula, P (2003), *The technologies of the self: sport, feminism, and Foucault*, *Sociology of Sport Journal*, Vol. 20(2): 87-107
- Markula, P and Pringle, R (2006) *Foucault, Sport and Exercise: Power, Knowledge and Transforming the Self*, London: Routledge
- Mean, L (2001) *Identity and Discursive Practice: Doing Gender on the Football Pitch*, *Discourse Society* Vol. 12(6): 789-815
- Mennesson, C (2000), *'HARD' WOMEN AND 'SOFT' WOMEN: The Social Construction of Identities among Female Boxers*, *International Review for the Sociology of Sport*, Vol. 35(1): 21-33
- Paradis, E (2012) *Boxers, Briefs or Bras? Bodies, Gender and Change in the Boxing Gym*, *Body & Society* Vol. 18(2) 82-109
- Sassatelli, R (1999) *Interaction Order and Beyond: A Field Analysis of Body Culture Within Fitness Gyms*, *Body & Society* Vol. 5: 227
- Scott, S(2010) *How to Look Good (Nearly) Naked: The Performative Regulation of the Swimmer's Body*, *Body & Society* 2010 Vol. 16: 143
- Scruton, S Flintoff, A (eds), (2002) *Gender and Sport: A Reader*, London: Routledge Chapman & Hall
- Scruton, S (2005) *'BEND IT LIKE PATEL': Centring 'Race', Ethnicity and Gender in Feminist Analysis of Women's Football in England*, *International Review for the Sociology of Sport*, Vol 40(1): 71-88
- Sisjord, M K (2009), *Elite Women Wrestlers' Muscles: Physical Strength and a Social Burden*, *International Review for the Sociology of Sport*, Vol. 44(2-3): 231-246
- Throsby, K (2013), *'You can't be too vain to gain if you want to swim the Channel': Marathon swimming and the construction of heroic fatness*, *International Review for the Sociology of Sport*
- Throsby, K (2013), *'If I go in like a cranky sea lion, I come out like a smiling dolphin': marathon swimming and the unexpected pleasures of being a body in water*, *Feminist Review*, 103: 5-22
- Travers, A (2013) *Thinking the Unthinkable: Imagining an "Un-American," Girl-friendly, Women- and Trans-Inclusive Alternative for Baseball*, *Journal of Sport and Social Issues*, Vol. 37(1):78-96
- Woodward, K (2004), *Rumbles in the Jungle: Boxing, Racialization and the Performance of Masculinity*, *Leisure Studies*, Vol. 23(1): 5-17
- Woo Lee, J (2009), *Red Feminism and Propaganda in Communist Media: Portrayals of Female Boxers in the North Korean Media*,

**The Caring Body – researched and written by Lana Tatour**

**Information session:** suggestions below reflect the interdisciplinary potential of this topic. We focused on the care of children but there are of course a number of other ways in which care can be operationalized, this worked for us as we already had connections with the campus nursery. We could all see the value in making contact with local nursing homes but also agreed that access would be more complicated.

- Talk from nursery manager Debbie Castle about what students can expect from their time at nursery, what they are allowed to take part in during their time there and the constraints of their visit. Also short overview of the constraints and frameworks that the nursery and the childcare practitioners work within.

**And/or one of the following**

- Shirin Rai, Politics – a lecture on the gendered logics of global capitalism/development
- Gillian Lewando-Hundt, School of Health and Social Studies. Research interests: is in the area of gender, ethnicity and promoting equity in health.  
<http://www2.warwick.ac.uk/fac/soc/shss/expertise/hundt>
- Nickie Charles, Sociology, Gender divisions and the relation between paid and unpaid work,  
<http://www2.warwick.ac.uk/fac/soc/sociology/staff/academicstaff/nickiecharles>
- Carol Wolkowitz, Sociology, Gender in Indian history and politics; Gender and employment; Embodiment, gender and the labour process  
<http://www2.warwick.ac.uk/fac/soc/sociology/staff/academicstaff/wolkowitzc>
- Anandi Mani, Department of Economics, University of Warwick (she works on gender)  
<http://www2.warwick.ac.uk/fac/soc/economics/staff/academic/mani>
- Naila Kabeer (School of Oriental and African Studies, UK)
- Emily Grabham, University of Kent, Laws.  
[http://www.kent.ac.uk/law/people/academic/Grabham,\\_Emily.html](http://www.kent.ac.uk/law/people/academic/Grabham,_Emily.html)

**Key Readings:**

- Emily Grabham (2013) *Passing the Buck: Unpaid Care, Precarious Work and the Children and Families Bill 2013*, *Feminists and Law*, 3(1).

*Abstract*

My current research focuses on gaps in UK law which exclude women in precarious work from using work-life balance mechanisms. UK government policy-makers currently use two key strategies to address women's care commitments and participation in the paid labour market. First, recent New Labour and Coalition governments have promoted flexible work as a means of managing unpaid care commitments alongside paid employment. Yet flexibility often produces precarious work conditions and does very little to resolve underlying gender inequalities in the quality, remuneration, and longevity of women's paid work. Second, women and other carers have been provided with employment equality rights, for example to request flexible work, with the aim of changing working environments to accommodate a wider range of working patterns. Yet, these rights consistently benefit women in relatively permanent, professional jobs and for legal and other reasons, exclude the workers who need them most: precarious workers, whose status within the workplace is often low and whose ability to negotiate work around care is compromised. This is even more of a problem for those entering the labour market as a result of conditionality requirements in new welfare legislation. I am working on a three-year, ESRC-funded project, which combines doctrinal analysis of UK labour and equality law with empirical socio-legal research on the experiences of female precarious workers in managing work and care. In this paper, I outline preliminary findings from the research, focusing in particular on legal gaps in work-life balance provision, with the hope of analysing those gaps in context once empirical research is complete. My aim overall is to assess how work-life balance measures operate (or not) for those who need them the most.

- Stephen J. Balla & Carol Vincent (2005) *The 'childcare champion'? New Labour, social justice and the childcare market*, *British Educational Research Journal*, Volume 31, Issue 5.

*Abstract*

Childcare as a policy issue has received unprecedented attention under New Labour, through various aspects of the National Childcare Strategy introduced in 1998. This policy focus looks set to continue, with the government announcing the first ever 10-year plan for childcare in December 2004, and



childcare playing a major role in the 2005 manifesto and general election. Early years care and education is a productive area for New Labour as initiatives here can address several agendas: increasing social inclusion, revitalising the labour market, and raising standards in education. The provision of childcare is seen as having the potential to bring women back into the workforce, modelling child-rearing skills to parents understood as being in need of such support, and giving children the skills and experience they need to succeed in compulsory education. This article offers an overview of recent policy on childcare, drawing in places on a two-year study of the choice and provision of childcare in London. The article examines the developments in childcare planned and set in motion by the government, identifying some points to be welcomed as well as areas of concern. The authors demonstrate that even for privileged middle-class consumers, such as those in their research, the current childcare market is a very 'peculiar' one, especially when compared to the markets of economic theory. In conclusion, the authors argue that social justice in childcare is more than a matter of access, and highlight the lack of parental voice shaping the future direction and development of the childcare market.

- Linda McDowell (2005), Love, money, and gender divisions of labour: some critical reflections on welfare-to-work policies in the UK, *Journal of Econ Geogr* 5 (3)

*Abstract:*

The aim of this contribution to the debates section is to raise some research and policy questions about childcare which has become a key policy issue for the British Government. Childcare currently is a central plank of both the economic efficiency and the social exclusion agenda, as exemplified in welfare-to-work policies which aim to address the under-employment of low income parents as well as the social exclusion of working class children in certain parts of British cities. The uniting focus of this dual aim is the expansion of paid work for women, especially for single mothers and so childcare has become a key economic issue. Behind the introduction of welfare-to-work policies is a belief in the economic rationality of parents, especially mothers, who, it is believed, will use state-provide childcare to facilitate their labour market entry if the price of care is low enough and the standards acceptable. However, this assertion of economic rationality is challenged by research that documents parents' (especially mothers') moral

commitments to their care for their dependants personally or through other forms of family-based provision. This commitment may limit the success of current welfare-to-work policies and/or suggest that new policy options may need to be considered, especially if greater social equity is an underlying aim. Suggestions for a new or expanded research agenda are included throughout the paper.

- Jane Lewis (2003) *Developing Early Years Childcare in England, 1997–2002: The Choices for (Working) Mothers*, *Social Policy & Administration*, Volume 37, Issue 3,

#### *Abstract*

The UK has long been near the bottom of the EU “childcare league”. Attitudes of policymakers towards employment for the mothers of young children were ambivalent up to and including the Thatcher years, and the problem of “reconciling” work and family was historically deemed to be a private decision. This changed in 1998, when the Labour government put forward the first ever national childcare strategy. This paper argues that the aims behind the strategy were intimately linked to the attack on poverty and social exclusion in that: (1) efforts to stimulate provision focused on disadvantaged neighbourhoods; (2) subsidy was provided for early years education, rather than care (in order to give children a better start in life); and (3) stimulating provision was intended to promote women's employment, especially among lone-mother families, thereby improving the material welfare of poor families. The means of expanding childcare have taken the form of a complicated set of demand- and supply-side subsidies, reflecting the on-going commitment to a mixed economy of childcare. The paper argues that this has implications for access and quality, and that there are tensions between the social investment approach to childcare on the one hand, and the desire to promote mothers' employment on the other.

Further readings which explore caring through Race and Class

- Francesca Micaela Cancian, Stacey J. Olicker (2000), *Caring and Gender*, Rowman and Littlefield Publishing: USA. (Chapter 1 in particular, *Caring and Gender*, Pp. 1-12).
- B Anderson (2000), *Doing the dirty work?: the global politics of domestic labour*, Zed Books: London. (See chapter 7, *Selling the self: commodification, migration and domestic work*. And chapter 8, *The Legacy of Slavery, : the American South and contemporary domestic workers*, and Chapter 10, *'Your passport is your life': domestic workers and the state*). **Notes:** *Very relevant book to*

*generating discussion on the intersection of race and gender in caring, engages with issues of invisibility, bodies, immigration, women experiences, the role of the state, and more. Case studies are very diverse, also in their geographical focuses.*

- Bridget Anderson (2002) *Just Another Job: The Commodification of Domestic Labour*, in *Global Woman: Nannies, Maids and Sex Workers in the New Economy*, ed. Barbara Ehrenreich and Arlie Russell Hochschild (London: Granta, 2003). **Notes:** *Excellent article to assign, focusing on what Anderson terms as the 'Double Shift'. makes very easy reading which also addresses the experiences of women. What it means to be domestic worker? Why is that different from other jobs? What kind of relationships domestic work creates? How it relates to economy? What do we mean by modification?*
- J Finch, D Groves (eds) (1983) *A Labour of Love: Women, Work and Caring*, London [etc.] : Routledge and Kegan Paul. **Notes:** *It is an old book, but still has interesting case studies (though I think more relevant and new ones might be better to assign).*
- Mignon Duffy, *Reproducing Labor Inequalities: Challenges for Feminists Conceptualizing Care at the Intersections of Gender, Race, and Class*, *Gender & Society* February 2005 vol. 19 no. 1 66-82.
- Nancy Folbre (2006) *Measuring Care: Gender, Empowerment, and the Care Economy*, *Journal of Human Development*, Volume 7, Issue 2. **Notes:** *Measuring parental childcare. Could be relevant to generating conversation on commodification of bodies and labour.*
- Irene Browne and Joya Misra (2003), *The Intersection of Gender and Race in the Labor Market*, *Annual Review of Sociology* Vol. 29.

**EL session:** Half a day shadowing a childcare practitioner at the University Children's Nursery. Contact has been made with the manager (Debbie Castle) and she has already agreed in principle to welcome students.

**Group session:** Activities to generate relevant questions to be discussed and allow for engagement and reflection with all materials from that week.

**See below for a wide range of literature focusing on 'leaky' bodies and crosses care boundaries**

Taken from the "Technologies of the body" module in sociology, which has a week on has a week entitled "Leaky Bodies and Care".

I am not sure who is delivering this lecture in the course (as it has several lecturers) but perhaps it could be a possibility for a potential guest lecturer on caring and bodies.

Anderson, B. (2000) Doing the Dirty Work?: The Global Politics of Domestic Labour Zed/ Especially Chapter 2.

Ehrenreich, B. and A.R. Hochschild (eds) Global Woman: Nannies, Maids and Sex Workers in the New Economy London: Granta Books. Especially the articles by Hochschild and Rivas.

Gimlin, D. (2007) "What is body work? A Review of the Literature" Sociological Compass 1 (1): 353-370.

Isaksen, Lise Wilding (2005) "Gender and Care: The Role of Cultural Ideas of Dirt and Disgust" in Morgan, D. and B. Brandth (eds) Gender, Bodies, Work London: Ashgate.

Isaksen, L.W. (2000) "Towards a Sociology of (Gendered) Disgust: Perceptions of the Organic Body and the Organization of Care Work" Berkeley: Centre for Working Families. Accessed at <http://wfnetwork.bc.edu/Berkeley/papers/po2.pdf> on 6 March 2006. Or Journal of Family Issues, 29 (7): 791-811.

Jervis, L.L. (2001) "The Pollution of Incontinence and the Dirty Work of Caregiving in a US Nursing Home", Medical Anthropology Quarterly 15 (1): 84-99.

Lawton, J. (1998) "Contemporary hospice care" Sociology of Health and Illness 2 (2): 121-43.

Longhurst, R. (2001) Bodies: Exploring Fluid Boundaries London: Routledge.

Moser (2011) 'Dementia and the Limits of Life' Science, Technology and Human Values 36 (5): 704-722. (course extracts)

Murcott, A. (1993) 'Purity and Pollution: Body Management and the Social Place of Infancy' in S. Scott and D. Morgan (eds) Body Matters London: Falmer Press.

Price, J. and M. Shildrick (eds) (1999) Feminist Theory and the Body: a Reader Edinburgh: Edinburgh University Press

Twigg, J. (2000) "Carework as a Form of Body Work" Ageing and Society 20(4): 389-41.

Twigg, J. (2006) The Body in Health and Social Care Palgrave Macmillan

Wolkowitz, C. (2006) Bodies at Work London: Sage. Chapter 7 Body Work as Social Relationship or as Labour' OR C.

- Wolkowitz (2002) "The Social Relations of Body Work"  
Work, Employment and Society 16 (3): 497-510.
- Wolkowitz, C. (2007) "Dirt and its Social Relations" in B.  
Campkin and R. Cox, (eds) Dirt: New Geographies of  
Cleanliness and Contamination London: I.B. Tauris.