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## **Gendered Pedagogies and the Mis/recognition of Emotion in Higher Education (0046)**

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Recent attention to men's decreasing levels of participation in higher education (HE) has produced overly simplistic analyses that men are the new disadvantaged sex and the 'feminization thesis' (Leathwood and Read, 2009: 20). Men are often homogenized as a group, posing them in a battle of the sexes and reconstructing dualistic discourses of masculinity/femininity and reason/emotion. Despite the moral panic that has emerged in many countries about men's HE participation rates compared to women's, there has been a dearth of research that explores the relationship between gendered formations and HE pedagogies. This paper examines the complex formations of gender at play in students' and academics' accounts of pedagogical relations and practices, paying particular attention to the emotional, embodied, subjective and lived experiences of teaching and learning in HE. It examines the emotional dimensions of identity formation and experiences of mis/recognition.

Questions over the right to higher education have been high on international policy agendas, formed in relation to competing discourses, including equity, widening participation and social inclusion, quality, standards and excellence, globalised knowledge economies, economic growth, employability and development, financial retrenchment and, perhaps to a lesser extent, social justice. Higher education is increasingly driven by global neoliberal logics and perspectives, underpinned by economic imperatives to develop 'global, entrepreneurial, corporate, commercialised universities' (Morley, 2011: 224). Policies of widening participation (WP) shaped by neoliberalism have contributed to the growing diversification of higher education, intensifying levels of institutional stratification, differentiation and selection, connected to the competitive (masculinised) desire to be positioned as 'world-class', and further marginalising the emotional level of pedagogical experience.

Furthermore, much of the policy and practice concerned with widening participation in HE has failed to engage questions of *participation* in any developed way. This includes an absence of attention to pedagogical participation, particularly in relation to gendered power relations and social inequalities and to connected processes of subjective formation and the lived, emotional aspects of this. Although there have been attempts to raise the profile of teaching in higher education across different national contexts through moves towards 'modernising the university' for the 21<sup>st</sup> century, such considerations tend to reinforce neoliberal discourses of marketization, positioning teachers as service providers and students as educational consumers, who are reduced to rational choice-makers. The complex dynamics of pedagogical relations, emotion and experience in relation to gendered subjectivities has been largely absent from hegemonic discourses of teaching and learning in HE.

Critical and feminist pedagogies explore lived, relational and embodied practices in higher education, which are deeply interconnected with ontologies, epistemologies and politics of mis/recognition (Freire, 1972; Lather, 1991). The emotional experiences of teaching and learning are conceptualised as intimately tied to the privileging of some forms of knowledge over others, the recognition and legitimisation of hegemonic subjectivities and the exclusion of 'Others', often problematically constructed as 'undeserving' of HE participation. Reductive language that frames teaching and learning largely as 'styles', 'provision', 'needs' and 'delivery', operates to hide complex power relations and emotions within pedagogical spaces, which are constituted and productive of gendered interactions, performatives and subjectivities. Feminist post-structural concepts of gendered subjectivity (Butler, 1993) shed light on the multiple, contradictory and shifting sense of self that unsettles hegemonic versions of the individual as a coherent, rational, knowable and stable self. Such conceptual frameworks aim to reveal the multiple layers of injustices that operate around processes of identity formation and subjective construction, in relation to embodied intersections of age, class, ethnicity, gender and race.

Pedagogies are thus conceptualised as profoundly shaped by the different power relations at play, the changing contexts in which teaching and learning takes place and the embodied identities of teachers and students. Simultaneously, pedagogies are constitutive of identity formations through the discursive practices and regimes of truth at play in particular pedagogic relations, and the work/ing and mark/ing of the emotional on different subjects in pedagogical space. Pedagogies both shape and are shaped by complex identity formations, epistemological frameworks and processes of recognition, as well as notions of 'right' to participate in higher education. Pedagogies do not simply reflect the classed, gendered and racialized identities of teachers and students but pedagogies themselves are classed, gendered and racialized, intimately bound up with historical and masculinised ways of being and doing within higher education spaces, which privilege the rational over the emotional. Pedagogical relations are thus deeply implicated in the processes and politics of identity, recognition and misrecognition and profoundly interconnected to the impact of the emotional on the body and the self (Ahmed, 2004) and this has particular implications in HE (Leathwood and Hey, 2009).

This paper draws on a two-year multi-method, qualitative study of higher education pedagogies and gendered identity formations, funded by the Higher Education Academy. Sixty-four students across 6 subject areas were individually interviewed with a smaller group of 18 Executive Student Consultants participating more intensively in the project across a range of methods and project activities. Twenty-three HE lecturers from 6 subject areas participated in 12 focus group discussions and 20 observations of their pedagogical practices were undertaken with reflective meetings as a follow-up. Seventeen students and 22 staff from 16 additional HEIs across England participated in an intensive series of workshops and discussions.

## References

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