

## Now you see me, now you don't: Gendered regimes of care in academia (0226)

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Once the preserve of the White, middle-class, male and 'unencumbered' scholar, 'Western' academia has considerably diversified over the past fifty years (Archer et al, 2003; Leathwood & O'Connell, 2003; Maher & Tetreault, 2007). In particular, many students and academic staff now have some form of caring responsibilities (Carers UK, 2014; NUS, 2009, 2013). Yet academic excellence continues to be associated with the 'bachelor boy' (Hinton-Smith, 2012) as Cartesian dualisms, which produce academic identities through a denial of emotional domestic, physical and domestic matters, still permeate academic cultures (Ahmed, 1998; Braidotti, 1991; Leathwood & Hey, 2009; Moreau, 2016). The physical and normative dissociation of academia and care, already ingrained in the Cartesian ideals, is also reactualised through the (gendered) discourses of the managerial university and of intensive parenting (read 'mothering') – two 'greedy institutions' which *surveillent* and command undivided loyalty and full availability from the scholar and the parent (Coser, 1974; Hays, 1996). Such a climate has led to claims that Western, contemporary, academic cultures are masculinist, 'careless' (Lynch, 2010) or even 'toxic' (Gill, 2009) in nature. While an ethics of care and care work are not the preserve of those 'with caring responsibilities', this group offers a unique lens to explore the way care(rs) are positioned by/in academic cultures as they cannot easily renounce these.

The paper draws on three separate but related empirical studies of student and staff carers. The first project, funded by the Nuffield Foundation, explored the relationship between student parents and university policies and cultures. It involved conducting a policy and documentary search of university material as well as 60 interviews with student parents and members of staff based in ten English universities (Moreau & Kerner, 2015). The second project (with Robertson, ongoing), funded by the University of Roehampton, involves conducting a questionnaire survey of all the students who participated in the first study and interviewing a sub-sample of these, to revisit their experience and the longer-term effects of being a student parent. The third project (also with Robertson, ongoing), funded by the Leadership Foundation for Higher Education, considers how university policies impact on the experiences of academic staff with caring responsibilities in three English universities. It involves conducting in-depth case studies of the three universities, including some policy and documentation search, interviews with staff in a HR or equality roles, and interviews with academic staff with a range of caring responsibilities. Altogether, these three projects have generated an important body of data regarding the experiences of student and staff carers in English Higher Education and how these experiences are shaped by university policies and cultures and their 'care regimes'. All interviews conducted as part of these three projects were recorded and transcribed by a professional agency and imported into a qualitative data analysis software package (NVivo). The transcripts were subjected to a thematic and discourse analysis, with key themes derived from the original research questions, from the interview questions, and from the repeated readings of the transcripts.

This paper uses the notion of the 'space invader' (Massey, 1996; Puwar, 2004) and of (gendered) 'care order', 'care regime' and 'care practice', echoing in this Matthew's (1984) and Connell's (1987) similar distinction about gender, to conceptualise the relationship between care(rs) and academia, and to provide an insight into the lives of carers, most of which are women. It focuses on three related aspects emerging from the data: the invisibilisation of care(rs), their marginalisation and the (in)possibility of more inclusive academic spaces. Ultimately, this paper is an attempt to further the development of a sociology linking areas of

society and of people's lives (in this case, care and academia) which have historically been constructed as mutually exclusive.

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