

CALL FOR PAPERS

BODIES AND ORGANIZATIONS: DISRUPTING HEGEMONIES

Deadline: January 31st 2021

Guest Editors

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PURPOSE OF THE SPECIAL ISSUE

Despite since the second half of the 20th century, the body has already been recognized in the social sciences as historical-cultural, lived, incorporated, constructed and reconstructed, permeated with symbols and meanings (Boltanski, 1989; Elias, 1994; Csordas, 2002; Bourdieu, 2004; Le Breton, 2007; Butler, 2011; Foucault, 2014; Küpers, 2015), and not only a bundle of nerves, fluids and flesh, this approach only began to be debated in organizational studies in the 1990s, and still quite marginally. The rejection of thinking about corporeality in organizational studies involves the difficulty of rejecting rational-legal Weberian model, basis of organization idea (Witz, Halford & Savage, 1996) and by which processes, theories and discourses were created based “to the continuing fascination that we have for the image of the one body” (Gatens, 1996, p. 26). But not just any body: what matters is the representation of a “artificial man”, neutral and universal, according to Gatens (1996) – white, masculine, slim, disciplined, and productive as a machine – reflecting fantasies about his naturally incorporated capacities (Merilainen, Tienari & Valtonen, 2015), a simulacrum of a body that does not exist (Tyler & Hancock, 2001), positioning this body in a place of privilege within “normality” (Souza, 2014, Fernandes & Barbosa, 2016). Precisely denouncing this “artificial body” that we begin to question the naturalized organizational processes that subjugate different bodies from the “artificial man” model, denouncing the bodily hierarchy that exists in organizations (Acker, 1990; Bell & King, 2010; Rosa & Brito, 2010; Sinclair, 2011; Kelan, 2013; Levay, 2014; Souza, Costa & Pereira, 2015; Gatrell, 2017). For example, if the ideal body for work is thin, which means health, energy and flexibility (Longhurst, 2003; Merilainen, Tienari & Valtonen, 2015), the fat body is abject, seen as the abnormal and pathological (Trethewey, 1999; Mik-Meyer, 2008; Saraiva, Santos & Pereira, 2020).

When we speak of embodiment “the body is an active subject and a medium of action, interaction, knowledge, emotion and experience” (Thanem, 2011, p. 199). In this way, body is subject and object of a lived experience: although discursive practices act on all of us, “there is always the possibility of resistance to specific discursive regimes” (Brewis, Hampton & Linstead, 1997, p. 1277). Although the effect of discourse on bodies is not overlooked, the focus is on bodily desire that subverts and resists the discipline produced by discursive practices (Thanem, 2015; Rezende, Oliveira & Adorno, 2018). The polarized gender dichotomy (male vs. female) leads to hierarchy and the creation of privileges (male), to the detriment of

other bodies (Preciado, 2000; Oliveira, 2018). However, it will only continue to exist if we accept it as a valid discourse and thus behave like men or women. There is, therefore, a space, even restricted, of resistance (Brewis, Hampton & Linstead, 1997, Flores-Pereira, Davel & Cavedon, 2008; Flores-Pereira, 2010). Corporeality in organizational studies begins to gain a wide space for debate, as it becomes increasingly clear that the body is central to organizational phenomena. Whether as a hierarchical body, abject body, built body, resistance body ... “First of all, existence is corporal” (Le Breton, 2007). From these initial provocations, we invite people interested in the subject to submit the-

oretical, theoretical-empirical or methodological studies in the following streams, which are not intended to be exhaustive:

- **Bodies, genders and sexualities;**
- **Differences and bodily experiences;**
- **Technologies and bodies;**
- **Spatialities, territorialities and corporealities;**
- **Embodied works;**
- **Hierarchical bodies and peripheries;**
- **Colonization, decolonization and embodiment;**
- **Bodies, resistances and cities.**

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SUBMISSION OF PAPERS

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