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## 7. FEMALE PLEASURE IN THE ACADEMY THROUGH EROTIC POWER

### INTRODUCTION: THE CHALLENGES FOR WOMEN

Women entering the academy is a recent historical phenomenon. Subsequently, women have had to take on the historical legacy of androcentric/masculinist ways of thinking of the institution in order to pursue an academic life. More recently, neoliberalism in the academy has increased the complexity of the experience of women academics. Therefore taking pleasure in the academy holds even greater challenges for women as academic life and women themselves are shaped by neoliberalism to support the (androcentric/ masculinist) status quo. On the other hand, feminist scholarship resources female academics with alternate ways of knowledge production, beyond androcentric frameworks and beyond neoliberal constructions and mystifications. These alternate ways of working present women with avenues to journey out of androcentric modes of thinking, journeying towards being able to work with an increasing authentic female self. One of these ways is through encountering and reengaging with the eroticism of the human life force. Thus, embracing eros within the constructions of a neoliberal academy means new questions can be given voice and new imaginings made possible. In addressing women's experience in the neoliberal academy, this chapter provides a model that gives expression to an increasingly authentic female self through engaging intellectual virtues, thereby increasing the possibilities for pleasure through the co-optation of an entrepreneurial self.

This chapter focuses on increasing pleasure for women scholars through engagement with the liberating potential of pleasure. We authors believe it is necessary to give life to the liberating potential of pleasure for female academics as women face two major challenges in working within the academy. One challenge is that of working within the historical legacy of masculinized frameworks and all that this means in terms of gender bias (Howes, 2012), especially the single (male) subject of Western culture (Khader, 2011), and thus the compromise of femaleness.<sup>1</sup> The second challenge is an even more insidious one. This challenge comes from the influence of neoliberalism, which for female academics means working within institutionalized frameworks that are built on the assumption of a single entrepreneurial subject (this aspect is developed later in the chapter). According to this ordering, women scholars work within masculinized and corporatized institutional frameworks as pseudo men. Thus, this social construction doubles the negative effects for female academics. As this chapter will reveal, androcentric frameworks and thinking, as well as the discursivity of neoliberalism as a global and local force, renders women unable to address directly the coercive

and homogenizing force of neoliberalism (Chatterjee, 2012; Jensen-Clayton & Murray, 2016a, 2016b; Springer, 2015b): women's personal power and subsequent pleasure is reduced in their structurally induced uncritical appropriation of a neoliberal entrepreneurial self. To engage these two challenges, we begin addressing women's struggle of working within masculinized frameworks by recognizing that women entering academic life is a recent historical phenomenon. This phenomenon, however, does not lend itself to transparency given that the constraints upon women's experience are not immediately visible (Valian, 2005). Masculinized frameworks sustain a worldview where women's experience is mystified even to themselves (Bartky, 1990). This mystification that hides the particularities of women's experience, means that women's experience has been and continues to be subsumed by male interpretations of human experience as universal; in this way male experience continues to be conceptualized as the norm. This chapter, then, draws on the thinking of feminist scholars who lay bare some of the masculinized structures and subsequent exclusions that set conditions for women's experience of work and pleasure in the academy (Bell & Sinclair, 2014; Valian, 2005). This engagement also uncovers an even greater challenge for the experience of women within the academy, that of working within a corporatized context shaped by neoliberalism. Honan, Henderson and Loch (2015, p. 47) note that "the neoliberal apparatuses of the university work to construct our selves as lacking". In a further regressive move, women and their experiences of being human are once again made invisible, this time due to the functional agenda of serving corporate ends (Cox, 2016). Thus the route that this chapter takes commences by addressing both these challenges; firstly by outlining masculinized frameworks as a product of androcentric thinking, and, secondly, by outlining neoliberalism as an epistemology that women internalize. In outlining androcentricity and androcentric thinking and the ways these serve neoliberal purposes, we show that these two forces construct women's academic subjectivity. Women academics are shaped by their neoliberal epistemology to act as neoliberal selves. Following a description of some implications of the dual construct, the chapter then explores the liberating potential of pleasure as a result of erotic power. Eros is examined as a life-giving force with the potential to be harnessed in dynamic and empowering ways; however, harnessing this life-giving force needs a new identification with eros. The power of the female expression of eros is described as increasing pleasure in forging new ways of being more authentically female within the academy free from the constructs of binary thinking.

In addressing the two challenges that women face in working within the academy, we authors acknowledge the ambitious nature of this chapter as the chapter brings together four major interrelated concepts, the dynamics of which have been conveyed in the diagram in [Figure 1](#).

In sum, this chapter engages with two significant challenges that women experience working within the academy, androcentricity and neoliberalism. From this engagement, the chapter also offers women scholars a way to meet and move beyond these challenges by an imaginative reclamation of erotic power as women's

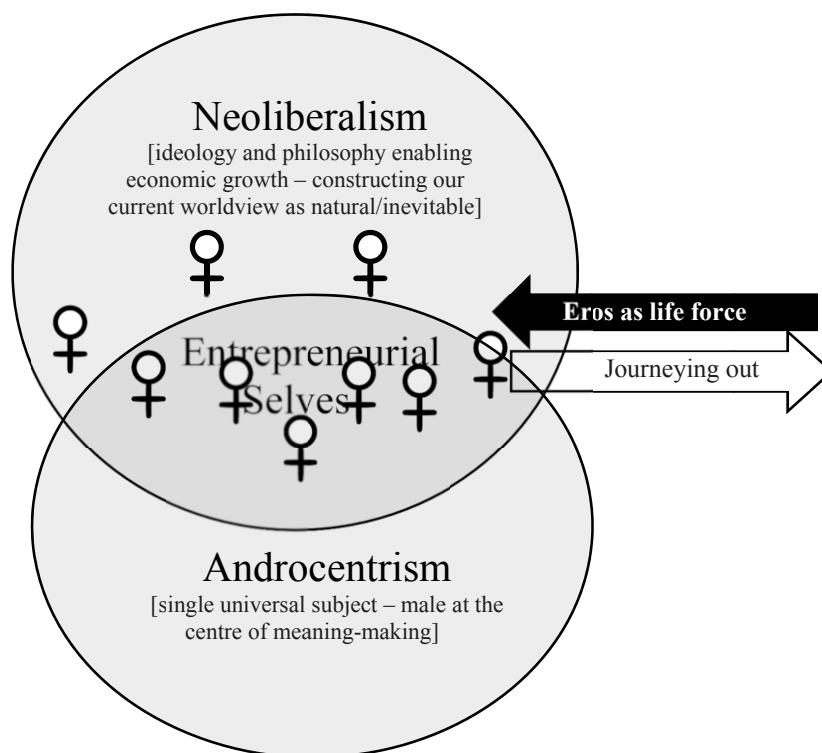


Figure 1. Relationships between four major concepts

life force and subsequently a more authentic expression of female selves within the academy. This chapter in providing a conceptual tool/model that enables greater pleasure for women within the academe, concludes with the provision of a model that draws on eros, the concept of intellectual virtues, and the co-optation of an entrepreneurial self, to perform transformative tasks in women’s intellectual life within the academy.

ANDROCENTRIC THINKING, MASCULINIZED FRAMEWORKS,  
AND WOMEN

Addressing the first challenge for women scholars necessitates understanding the source and nature of masculinized frameworks. These historically problematic frameworks are a consequence of androcentric (male centred) thinking, the same type of thinking that has constructed and continues to construct western culture and experience (Meyers, 2002). Androcentric thinking also underpins patriarchal constructs and in this way can be seen as a form of thinking that privileges the

interests, benefits, and experience of men. At the same time, androcentricity acts as a hegemonic force, with men's experience being considered the norm for human experience. This problematic is identified clearly by Gross when she says: "in androcentric thinking, the male norm and the human norm are collapsed, and become identical" (2009, p. 57). In this construction of men's experience as synonymous with, and as the norm for, human experience, men's experience becomes universalized.<sup>2</sup> This conceptual move effects covert repercussions as it renders invisible female experience. This invisibility within social ordering stems from gender binary constructs that relegate the human experience of girls and women within the bounds of male interpretation. Thus, androcentric thinking creates and sustains dominant masculinized frameworks that distort potentialities for other ways of being.

Females are born into a world constructed by androcentric thinking. The significance of this is that women are born into a world of institutionalized meanings that are foreign to female consciousness. To say this another way: the consciousness that women internalize as girls, through processes of enculturation and socialization, is not a female consciousness. Rather, the cultural consciousness that girls and women imbibe is an androcentric consciousness, a way of being female according to male interpretation. In this way the consciousness that women internalize through childhood socialization is a false consciousness; a conditioned way of seeing and being in the world that is not authentically their own. Subsequently, women's desires are not authentically female but are conditioned desires and imaginings arising from the male imaginary. Further, this acquired androcentric consciousness is hidden to girls and women, as they are mired in and subject to the male cultural conditions that have created the parameters for their experience. This hiddenness of androcentricity, a hiddenness that results from being the dominant discourse, is also due to androcentric thinking not having ideological drives of its own, but nevertheless functions to serve the legitimization of unjust structures and social inequalities women observe and experience.

#### *False Consciousness for Women*

As has been outlined, women's socialization and enculturation within an androcentric world creates a false consciousness in girls and women (Bartky, 1990; Meyers, 2002; Miller, 2012). From birth they are "locked into a routinized pattern of cognition that disables critical cognitive and epistemic capacities and naturalizes the dominant ideas and values that legitimate prevailing power relations and interests" (Thompson, 2015, p. 250). Androcentricity as the dominant discourse constructs a stereotypical framing of 'female' and 'femininity', making these all-encompassing of what it means to be female; this constant pressure of conditioning to the cultural gender narrative in turn makes women's experience mystified even to themselves (Bartky, 1990; Miller, 2012). On the other hand, women, and even girls, become cognisant of their androcentric consciousness as they become aware of ambiguities in their experience of the world (Meyers, 2002). These experiences of dissonance between their human experience and the cultural narratives forming

their subjectivity, signals a movement from being subject to their own culturally constrained thinking, while at the same time moving towards the journey out of an androcentric consciousness to a female consciousness. In this journey of liberation, women face many barriers, one of which is a belief in a just world. This belief is often held firmly in spite of their experience of injustice and even when their experience is being constrained by oppressive structures, such as being systematically subordinated to male experience and interests. Women's experience of an androcentric consciousness becomes that of subordination as women's interests and agendas become attuned to the dominant discourse of androcentricity. Jean Baker-Miller (2012) addresses this aspect of subordination in women's experience as one of distorted desire. Those who are in a position of subordination become highly attuned to the dominants, able to predict the dominants' reactions of pleasure and displeasure. Subordinates then adjust their desires to predicted outcomes.<sup>3</sup> Women's need to control their fate within masculinized frameworks means that their experience of desire and pleasure is largely influenced and even derived from male inspired cultural narratives and/or discursive conditioning rather than from an authentic sense of femaleness. Discovering a more authentic expression of being female leads to greater genuine pleasure while greater authenticity in being female leads to moving beyond the constraints of masculinized frameworks.

The work of feminist scholarship recognizes well this need to journey out of an androcentric consciousness, a difficult journey that requires confronting the psychic alienation that has occurred at birth. Rather than only being "an inherent flaw from birth" (Bartky, 1990, p. 31), this psychic alienation is the estrangement from attributes of their personhood. Leaving behind the familiar psychic alienation that has occurred at birth, is a painful task of moving beyond the false woman of androcentricity in order to define our own femaleness (Cixous, 1976). "We must kill the false woman who is preventing the live one from breathing. Inscribe the breath of the whole woman" (Cixous, 1976, p. 880). This journey to greater consciousness and pleasure that women face within the corporatized academy cannot be held in isolation from the need to also address the challenge of their construction by the constraining forces of neoliberalism.

#### NEOLIBERALISM AND THE NEOLIBERAL SELF

The second challenge that women face is a new phenomenon. Female academics in the 21<sup>st</sup> century work differently to those in the previous century. The difference is that now women scholars work within a masculinized context that has become corporatized by neoliberalism (Bansel & Davies, 2005; Davies, Browne, Gannon, Honan, & Somerville, 2005; Mountz et al., 2015). In this chapter, neoliberalism is considered both as a political philosophy and as an epistemology (Harvey, 2005). As a political philosophy, neoliberalism has been co-opted by governments and interested stakeholders across the globe to serve economic ends (Jensen-Clayton & Murray, 2016a, 2016b). Through public education, neoliberalism has gained a ubiquitousness that has created a sense of normality (Giroux, 2004), a way of

thinking and being within society that is imbued with a sense of inevitability (Springer, 2015a, 2015b).

Within the academy, a neoliberal epistemology shapes both female and male academics as neoliberal selves to work within neoliberal time (Bansel & Davies, 2005). No longer do researchers have enough time to think and reflect to produce new knowledge as in times past, but are forced to work at an accelerated pace to produce work within systems of surveillance and control that have been applied both locally and globally (Bansel & Davies, 2005). In this accelerated time, researchers and academics are accounted for as quantifiable and quantified selves (Honan et al., 2015). This situation has extraordinary implications for female academics working within masculinized frameworks as women's experiences of pay discrepancies, job loading discrepancies, bullying, and blatant sexism are further exacerbated by their living out a neoliberal self (Bell & Sinclair, 2014; Blackmore, 2013). A neoliberal self is also a market self, an institutionalized self that must act in entrepreneurial ways, in that agency for the neoliberal self is a task of "reflexively manag(es)ing oneself as though the self was a business" (Gershon, 2011, p. 537). This entrepreneurial self that women embody as female academics, requires a personal governance, one that is synonymous with as well as reflecting state governance, both serving national and corporate interests (Bell & Sinclair, 2014; Honan et al., 2015). Thus the interests and pleasures of female academics as entrepreneurial selves are aligned with and are derived from meeting masculinized institutional demands. What can be known about the entrepreneurial self within the context of neoliberalism is that it engenders a regressive motion as women scholars are also constructed to work as androcentric selves, institutionalized selves constructed to work as pseudo men.

The exceeding problematic for women's experience of pleasure in working within the academy is the assumption that underlies their neoliberal self, an assumption of human experience as universal (Cox, 2016). In this way, neoliberalism subsumes the huge gains made by feminist scholarship, gains around women's visibility and recognition of women's experience as different to men's experience. Cox (2016) makes clear this threat to the work of feminism in the return to the single subject of history. Cox sees this regressive move as a failure of feminism (2016, p. 1):

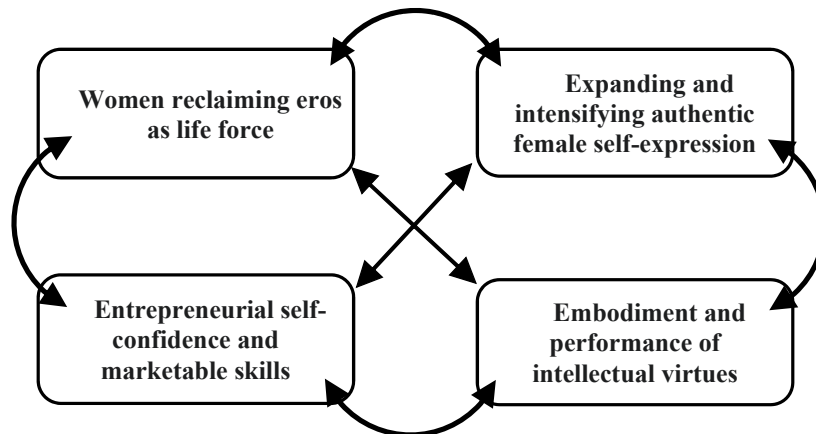
early support for increasing the proportion of women in positions of power was not driven by wanting more women sharing male privilege, but a belief that feminists could infiltrate and make the social and cultural changes we wanted. Now, the increasing numbers of women allowed to join men in positions of power and influence are mostly prepared to support the status quo, not to seriously increase gender equity.

Female scholars, as women in positions of power and influence, enact their entrepreneurial neoliberal self as a single subject self. In this way, female scholars inadvertently draw on an androcentric self that functions to serve the interests and benefits of male subjectivity, with an experience of pleasure that is largely influenced and even derived from masculine values, discourses and practices,

working in these masculinized conditions that continue to constitute academic culture.

*Reclamation of Erotic Power as Increasing Pleasure*

Having problematized women’s experience of pleasure within the academy, this chapter now proposes a process whereby women’s experience of pleasure can be sourced from a greater sense of what it means to be more authentically female. In a radical move, we authors co-opt the entrepreneurial self of neoliberalism for the purposes of journeying out of the construction and negative effects of an androcentric consciousness. What we offer in this model (Figure 2) is a process whereby women can embrace their entrepreneurial self, not as single subject self of androcentricity and neoliberalism but as an entrepreneurial self that is journeying with others out of an androcentric consciousness. The process we propose is unfolded throughout the rest of this chapter. This process involves a reclamation of eros as the human life force, together with a focus on intellectual virtues, forces that create a dynamic of increasing pleasure that comes into play through an entrepreneurial self as shown in Figure 2.



*Figure 2. Dynamic model of interactivity for increasing pleasure*

The chapter concludes with the provision of some tools to enhance the means whereby pleasure can be increased through a focus on the relationship between erotic power and intellectual virtues.

PLEASURE AND EROTIC POWER

This section is an intentional reclamation of women’s erotic power as both pleasure giving and life-giving through the feminist heuristic of novelty used in this chapter. That is, novelty is valued as a virtue that buttresses the quality of our model



(Longino, 2008).<sup>4</sup> The aim in providing this model (Figure 2) is to provide a conceptual bridge to reconnect women's imagination to their childhood memory of eros as playfulness, providing access to their life force that has been historically denied to them by androcentric socialization and prohibitions. Furthermore, as adult persons, women's institutional selves have become estranged from the vast dynamics of eros as female desire, in turn becoming estranged from the intuitive source from which experiences of deep and robust pleasure are generated (Lorde, 1984). We authors claim that eros as female desire has the capacity to counter, ameliorate and perhaps even annihilate the negative effects of androcentrism and neoliberalism, so that women scholars are able to harness the power and pleasure that comes from engaging their genuine erotic dimension. In other words, as women come to be transformed through eros' capacity to cultivate more authentic selves and experiences of pleasure, so a counter-force becomes innately operative against the stifling discursivity of androcentricity and neoliberalism.

Essential to harnessing this transformative power of eros, is broadening our consciousness with regard to what eros truly encompasses. Eros is much more than the connotations of sex to which historically and basely eros has been bound. The reduction of eros to sexual connotations can be seen as motivated by commercial/capitalist interests: "the idea of eros as sensuality, connection and love has been lost within the dominance of a capitalized market discourse that defines eroticism as sex, and erotic as sexy" (Bell & Sinclair, 2014, p. 269). Eros has been co-opted and distorted so as to be exploited for its market commodity value. This entrapment and diminishment of eros to merely its dimension of sex has had particularly debilitating effects for women, who have long been subject to sexual objectification (Bell & Sinclair, 2014). What this emphasis on sex for commercial purposes has meant is that eros has become associated with feelings of shame and degradation, with significant impact for girls and women. In the process of girls becoming women, in the growing realisation of their femaleness, girls and women have been socialized away from cognisance of eros as the wellspring of their vitality (Whitehead & Whitehead, 2008). Subsequently, there is a need for women to reclaim eros from its diminished and compromised state, to be able to access all the power of its fuller dimensions as a life-giving force.

The reclamation of eros in feminist scholarship is a work of disconnection with gender with eros being understood as a gender neutral force. In freeing eros from its commercialization, eros can be experienced as a life-giving force, as the vital energy animating creation (Whitehead & Whitehead, 2008). As an ebullient and eager energy, that is sometimes disruptive (Lorde, 1984) as it moves us again and again toward more life, eros can be recognized in the surge of delight, the arousal of passion, the stirring of compassion, and the rush of pleasure (Whitehead & Whitehead, 2008). Audre Lorde articulates her experience of eros as "the power which comes from sharing deeply any pursuit with another person. The sharing of joy, whether physical, emotional, psychic, or intellectual, forms a bridge between the sharers which can be the basis for understanding much of what is not shared between them, and lessens the threat of their difference" (Lorde, 1984, p. 341). In this reclaiming of eros from its reduction through commercialization, women are



harnessing the capacity of eros as pleasure to make us present to ourselves, a capacity to bring us back into the here-and-now, making us present again to our lives and within our lives (Whitehead & Whitehead, 2008).

Bell identifies the conflict between eros and cultural and societal factors for women working in universities, when she says universities are “a place where a love of learning and pleasure is possible. Yet a range of cultural and societal factors have rendered academic life on the one hand disembodied, and on the other, commodified and sexualized, especially for women” (Bell & Sinclair, 2014, p. 268). Further to this, Bell highlights the loss of the erotic from academic life in the institutional denial of the erotic. This is made systemically manifest in the academy, where the culture emphasizes the life of the mind while suppressing bodies (Bell & Sinclair, 2014, p. 269). In highlighting a need to reclaim eroticism, and the role of the body, in acquiring knowledge, Bell also stresses a need to acknowledge that meaningful academic work is an embodied practice (Bell & Sinclair, 2014). As Lorde acutely summates: ‘The erotic is the nurturer or nursemaid of all our deepest knowledge’ (Lorde, 1984, p. 341). Yet it generates a knowledge that is also Other-directed as it is informed by eros’ want to pursue generous *jouissance* and love (Whitehead & Whitehead, 2008). Eros, therefore, enables a gleaning of a profound knowledge in relation to “creating and experiencing our bodies, careers, lives through embodied participation with others” (Bell & Sinclair, 2014, p. 270). The term ‘erotic’ from the Greek ‘Eros’, as Lorde reminds us, is “the personification of love in all its aspects” (Lorde, 1984, p. 341). It steers our desires beyond self-absorption towards self-transcendence, and a yearning for expressing to others love, compassion and generosity (Whitehead & Whitehead, 2008).

In being a vital energy oriented to love and understanding that is self and other directed, eros is fundamentally our life force. It is the vital energy through which all of creation becomes animated (Whitehead & Whitehead, 2008). Eros is the energy of ebullience and eagerness that moves us towards a richer plumbing of life (Whitehead & Whitehead, 2008). As a disruptive energy (referred to earlier) eros upsets the structures we have become conditioned to and feel secure in (Lorde, 1984). Yet, through this discomfort we are propelled towards new growth and liberating consequences. Eros can be recognized in the blissful sense of freedom; surges of delight, arousals of passion, stirrings of compassion, and the rush of pleasure. The French term for pleasure – *jouissance* – encapsulates the rich emotional outworking of eros: “a state of blissful freedom and pleasure that arises when sexual activity is no longer centred on the genitals. Eroticism is not sexuality according to this view – far from it” (Bell & Sinclair, 2014, p. 269). *Jouissance* speaks to eros as that which drives our desires to ‘touch’, ‘taste’, and ‘consume’ as we seek to engage with vivid sensitivity the fabric of life (Whitehead & Whitehead, 2008). It encompasses the intensities of physical, emotional, and intellectual pleasure. *Jouissance* emphasizes in eros “potential, playfulness, unpredictability, and danger” (Bell & Sinclair, 2014, p. 269).

What is clear in these descriptions is that eros has ontological effects, that is to say eros has power to affect the whole of our being. And not only for our own sake,

for our own pleasure. Eros is also a mutually enhancing power. Authentic engagement with the dynamism of eros then, moves the ego beyond a self-serving quality to a positively relational/sensual/embodied self: that is communal, relational, ‘other’ directed (Alexander, 2013; Bell & Sinclair, 2014; Jones, 1981; Lorde, 1984; Whitehead & Whitehead, 2008). Eros shifts consciousness to a higher level through the transformative power that stems from the positive interplay between the individual erotic self and its communal engagement with others. Hence its capacity to generate new experiences and knowledge within a frame of embodied sensual pleasure. As we have endeavoured to present here, nurturing authentic female expression and experience of *jouissance* and eros promises new vistas of knowledge and generative dialogue. As women continue to push against the institutional censoring of the erotic (Bell & Sinclair, 2014) it is worth remembering that eros draws and calls us to remember our life-giving source: ‘eros stirs in absence’ also, ‘in the pangs of solitude, in our lament for desires unfulfilled’ (Whitehead & Whitehead, 2008, p. 16).

In summarizing and promoting the reclamation of erotic power as a means to increasing authentic femaleness and so pleasure, this section has evoked the feminist heuristic of novelty. Deploying novelty has allowed the development of a new model that honours erotic power as our life force while at the same time new ways of being provide “protection against unconscious perpetuation of the sexism and androcentrism of traditional theorizing” (Longino 2008b, 70). Embracing novelty allows intellectual virtues such as intellectual courage, curiosity, and creativity to become the means of increasing pleasure as individual women interpret their unique journey in pursuit of more authentic expressions of their femaleness within the academy. An increased focus on intellectual virtues within the academy means an increase in the explicit recognition of intellectual virtues within society to the betterment of our social environment. “The more intellectual virtues become an explicit part of our social environment, the more we can use them to manage the “complex antecedents of interest”, including consciously and unconsciously held emotions, attitudes, evaluations, self-concepts, goals, and motives” (Howes, 2012, p. 745). In this way, developing intellectual virtues acts to identify sources of masculinist interests as well as acting as an antidote to masculinist androcentric frameworks. Further to this, intellectual virtues in their personal and communal embodiment have the power to transform existing social ordering.

#### EROTIC POWER, INTELLECTUAL VIRTUES, AND PLEASURE

Outlining a feminist understanding of eros as a communal engagement with others as we have done in the previous section has formed a link between erotic power and intellectual virtues as tools within communities of practice. Howes (2012, p. 737) elaborates on the use of these tools as praxis when she says: “intellectual virtues are not merely personal qualities, and the development of intellectual character is not simply a subjective matter. Intellectual virtues develop in epistemic communities and are exercised in relation to those communities”. These personal

and communal attributes of intellectual virtues need first to be embodied as personal qualities in order that these intellectual qualities affect epistemic goods, and these as they extend into epistemic communities and the social environment in general. Intellectual virtues<sup>5</sup> provide an inherent epistemic orientation towards “a firm and intelligent love of epistemic goods” (Baehr, 2013, p. 250), a love of and desire for knowledge, truth and understanding. These qualities that refer to both personal and communal aspects further highlight the scope of erotic power as well as the scope of the model proposed in this chapter.

We authors in final explication of our model, purposively select the virtue of intellectual playfulness as a critical scholarly virtue. Considerable research validates the importance of playful behaviours both for creativity and academic success (Boyer, 1997). Maier (1980) explains that to be playful is to invent and construct alternate, separate realities. It is to frolic in the space between what is known and what is not. Playfulness enables the fruitful disruption of what is familiar; initiating an opening up to assimilating new content onto/into the old and familiar (Maier, 1980). To be playful is to operate outside otherwise rigid modes of mental conduct. Playfulness also evidences the presence of erotic power, playfulness as part of the creative energy that seeks human expression, the power that this chapter has adopted as the energy that empowers the entrepreneurial self of female academics. For women this comprises engaging with their embodied ways of knowing; their senses and intuition; and nurturing their capacity to remember, invent, visualize, speak and write liberated and more authentic selves. The intellectual virtue of playfulness provides such a space for this to occur.

Specifically, the intellectual virtue of playfulness provides a location for women to allow more authentic experiences of *jouissance* to surface, where they can explore dimensions of eros in their lives. In play, our imagination is given flight; our emotions are unrestrained; our senses are heightened; our intuitions are present to us; our body feels good as we feel more free; social boundaries are scaled back as we move towards intimacy and share laughter and creativity with others. To be intellectually playful in the academic forum is therefore ripe with the potential for considerable pleasure to be garnered through innovatory engagement with academic work and its generative power. In sum, erotic power can be generated for women as embodied joy that becomes manifested in and through intellectual virtues.

#### *Pleasure as a Liberating Force*

What we have presented here in women’s reclamation of their life force is that women, in moving towards a more authentic erotic female self, can both empower and liberate their experience within the academy. And this has been the aim of our model, the provision of a conceptual framework which encourages women to journey beyond masculinist androcentric frameworks, and move towards increasing pleasure within the academy. We have proposed that erotic power as our human life force together with intellectual virtues offers women scholars more

opportunities to work in ways that manifest pleasure, self-worth, and a commanding entrepreneurial profile within the academic neoliberal marketplace.

#### NOTES

- <sup>1</sup> The effect of the single male subject of western culture is at the heart of western feminist theory. While western feminist theory is inclusive of the many diverse groups of women within western culture, our work is beyond white feminism, and feminism generally. We understand this chapter could have issues and concepts useful to all marginalized groups who are affected by androcentric constructs, e.g., transgender and nonbinary gendered identities.
- <sup>2</sup> We authors recognize men as a group are also impoverished by androcentric thinking, a form of thinking in which men's experience is also homogenized. Kegan-Gardner notes that human experience conceptualized as universal has a cost for men, "the price men pay for representing the universal is disembodiment, or loss of gendered specificity into the abstraction of phallic masculinity" (Braidotti, as cited in Kegan Gardiner, 2002, p. 37).
- <sup>3</sup> Predicting another's abusive behaviour in order to construct a response that needs rationalization by a subordinate signals the presence of the abuse. Predicting is a strategy that many abused women use as a way of giving themselves some control of the violence that is to come. For example in knowing some of the things that trigger the violence of the abuser, the woman understands herself as having some power in the situation. Yet this is, in fact, an illusion, for she is functioning within the parameters of his discourse, logic and power, and each time she exercises this strategy she further internalizes the abuse that is being done to her by allowing his power to reign in the situation.
- <sup>4</sup> "Feminists endorse the virtue of novelty of theoretical or explanatory principle as protection against unconscious perpetuation of the sexism and androcentrism of traditional theorizing, or of theorizing constrained by a desire for consistency with accepted explanatory models. The novelty envisioned is not the novelty of discovery of new entities (like the top quark) predicted by theory but rather of frameworks of understanding" (Longino, 2008, p. 91).
- <sup>5</sup> Intellectual virtues are described differently by different scholars. Baehr (2011, p. 21) provides a taxonomy including: "intellectual autonomy, carefulness and thoroughness; intellectual humility, honesty, tenacity, adaptability, patience, perseverance and courage; intellectual curiosity, wonder, contemplativeness, open-mindedness, creativity and imagination".

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